The Arabic dialect spoken in the al-ʿAwābī district, northern Oman

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The University of Leeds

School of Languages, Cultures and Societies

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The candidate confirms that the work submitted is their own, except where work which has formed part of jointly authored publications has been included. The contribution of the candidate and the other authors to this work has been explicitly indicated below. The candidate confirms that appropriate credit has been given within the thesis where reference has been made to work of others.

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“Porter, my story is astonishing, and I will relate to you all that happened to me before I attained this prosperity and came to sit in this place, where you now see me, for I did not attain this good fortune and this place save after severe toil, great hardships, and many perils. How much toil and trouble I have endured at the beginning! I embarked on seven voyages, and each voyage is a wonderful tale that confounds the mind, and everyrhing happened by fate and divine decree, and there is no escape nor refuge from that which is foreordained!”

[The Arabian Nights II]

To my family
Acknowledgements

It is a hot Ramaḍān afternoon here in the village – outside it is 53 degrees Celsius – and everybody is now taking a nap, before the usual preparations for the evening. This last part of fieldwork is almost over and I have no idea of how long it is going to be before I will be back again. The window of my little room looks directly onto the entrance of the Wādī Banī Kharūṣ, I don’t dare to open it, but as I look at the glorious mountains I suddenly feel very grateful, and ready to write these acknowledgements.

The realisation of this work has been possible thanks to many different people that supported me in many different ways throughout these past years.

First of all, I want to thank my supervisors, Janet Watson and Diane Nelson, who guided me with their expertise and their patient support in all these years. It’s been such a pleasure and honour working with them, and especially with Janet, who constantly inspired me on this path. Thank you both, nothing of this would have been written without your constant advice and encouragement.

A special thanks to the University of Leeds, the Faculty of Arts, and the LCS, for all the help and especially for funding this research with the “110 Anniversary Scholarship”, giving me the time to focus on it without worrying about anything else.

I want to thank the whole Department of Linguistics and Phonetics, and Cecile De Cat. It’s been extremely inspirational working in such an insightful environment and participating in all their events and initiatives. Thank you so much for the support you showed me, especially in the last few months.

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There are things in life that sometimes happen by chance, without planning them, but that then lead you to spectacular destinations. For me, one of those things has been meeting Riccardo Contini on my academic path, my professor of Arabic Dialectology back in Naples. Riccardo has been such an inspirational mentor: he steered me towards Oman when I was only a naïve undergrad, almost ten years ago, always being a benchmark for me in the field. This work is also to your credit.
I can hear a few voices in the corridor now, everybody is waking up and starting to get ready for the iftar. Someone knocks at the door, “Rubī tānāţī?”. “Lā, taww gāya”.

In a minute I will join them outside, but first I need to express this… I will be eternally grateful to these people, the al-Kharūṣī family, to these wonderful and incredibly strong women that treated me as a daughter and a sister. They hosted me in their house, brought me round to weddings, mournings, births and parties of all sorts; they showed me around this beautiful piece of land, unveiling its secrets and its legends; they provided me with food and clothes and gifts… I arrived in Oman alone, but I am now leaving with a whole new family waiting for my return. Thanks to Zalḥa, Mama Sharīfa, Amal, Manal, Maymūnā, Imān and all the others; thanks to Mama Rab’a and Ikhlāş, who patiently sat with me listening to hours of recordings and helping me with transcriptions and translations. Thanks to Shihḥa, who took me around the wadi collecting plants and introducing me to their secrets. Thanks to Rašīd, their father, whose song is reported in this work and who passed away a few weeks ago.

Oman is an extremely beautiful country, inhabited by amazing people and portraying spectacular sunsets… a piece of my heart will always be on its shores.

A few other scholars helped me with the analysis of the data presented in this thesis, and need to be acknowledged: Dr. Darach Lupton and Abdulrahman al-Hinai, who assisted me with the identification of dozens of local plants collected during my peregrinations in the region. And thanks to Simone Bettega, also a friend, who has been one of my benchmarks in the construction of this work.

Before going to prepare the iftar, I want to mention here a few other people that did not strictly help me with this research, but that nevertheless have been a huge part of all this.

My family… they might not always understand what I am doing and why I am doing it, but their support is perennial no matter what. To my parents, who built for us an insightful environment to grow up in, full of books and travels and knowledge. To my sister, my best friend, my rock, my strength, thanks for always putting me back on track.

To my companions, Serena and Maddalena, to Casa Morandi and all the nights we spent eating sushi and watching movies. To all the others, that made these three years such a fun and beautiful adventure.

To my friends of a lifetime, Anna and Ivana, never too far for me.
To the fantastic people I started this path with and that are now all around the world: Isidoro, Annie, Iole, Valentina, Ada and Nicole… we will meet again under the same sky sooner or later.

Finally, to Alistair, who entered my life when I was already on this path and has always been on my side since. Thanks for the serenity and happiness you bring to me, thanks for the presence, your smile, and the continuous support for my choices.

Ok, I think it’s time to go now and hopefully I didn’t forget anyone.

This PhD has been a great opportunity and an amazing experience, it showed me my limits and taught me how to overcome them. I enjoyed every single moment of the last three years.

فقط من القلب يمكنك لمس السماء (رومي)

al-ʿAwābī,
8th June 2018
The Arabic dialect spoken in the al-ʿAwābī district, northern Oman

This thesis describes the phonology, morphology, syntax and lexicon of the Arabic variety spoken in the al-ʿAwābī district (northern Oman). This district played an important role in the history of the Ibadism and of Oman in general, especially in the period when Rustāq was capital of the Sultanate (c. 1600 CE). The prominence of the dialect spoken in this area finds evidence in the work Ein arabischer Dialekt gesprochen in ʿOman und Zanzibar written by Carl Reinhardt in 1894, which constitutes the starting point of this thesis and material for comparison. Reinhardt’s work was presented as a linguistic guide to German soldiers quartered in the Sultanate and in Zanzibar, when part of East Africa was a German colony. This thesis considers the lexical and grammatical core of Reinhardt’s work and aims to reanalyse it considering the vernacular used by present-day inhabitants of al-ʿAwābī town and Wādī Banī Kharūṣ. Chapter 1 offers an overview of the linguistic situation of Oman within the Arabian Peninsula and of the al-ʿAwābī district itself, including remarks on the fieldwork site and the methodology used for this research. Chapter 2 is an account of the phonological characteristics of the dialect spoken in the district, followed by the nominal and verbal morphology (Chapters 3 and 4, respectively), and the syntax (Chapter 5) of the al-ʿAwābī district vernacular.

In addition to this core, a prominent part is dedicated in this thesis to the analysis of the rich cultural lexicon used in the district (Chapter 6): foreign borrowings, quadriliteral roots indicating plant and animal names, traditional medicine, clothing, accessories, etc., culminating in the compilation of a lexical glossary organised in roots (Annex 2). Annex 1 presents an overview of the history of the Sultanate, whereas Annex 3 includes a traditional song, and local proverbs.
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**Transcription**

In the following tables, the reader can find the symbols used throughout this thesis for transcription of Arabic phonemes, including the Glossary in Annex 2, and Proverbs in Annex 3.

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<td>Long vowel /ā/</td>
<td></td>
</tr>
<tr>
<td>Short vowel /i/</td>
<td></td>
<td>Long vowel /ī/</td>
<td></td>
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<tr>
<td>Short vowel /u/</td>
<td>Short vowel [o]</td>
<td>Long vowel /ū/</td>
<td>Long vowel [ō]</td>
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<tr>
<td></td>
<td></td>
<td>Long vowel /ė/</td>
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<td>Long vowel /ė/</td>
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**Other symbols**

<table>
<thead>
<tr>
<th>Symbol</th>
<th>Meaning</th>
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<tbody>
<tr>
<td>C</td>
<td>consonant</td>
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<tr>
<td>V</td>
<td>vowel</td>
</tr>
<tr>
<td>1234</td>
<td>consonantal root</td>
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<tr>
<td>.</td>
<td>stress</td>
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<td>&lt;</td>
<td>derived from</td>
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<td>~</td>
<td>alternative form</td>
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</tbody>
</table>
Glossing System

The examples within this thesis are glossed in accordance with the following system:

- For nouns and adjectives, the English translation is given followed by gender and number, as in: girl.FSG or girl.FPL, small.FSG or small.MSG;
- Verbs present the English translation according to their tense, followed by the person, as in: said.1SG or work.2MPL;
- Personal and possessive pronouns are given without the English translation, but with only the person they refer to (e.g. sister.FSG-Pron.ISG for “my sister” or book.MPL-Pron.3FPL for “her books”; Pron.ISG for “I” or Pron.3FPL for “they (f.)”).
- Demonstrative pronouns are given considering their deixis (i.e. proximity or distance) and gender, as in: DEM.PROX.MSG for “this (m.)” or DEM.PROX.FPL for “those (f.)”.

Each example is also accompanied by the indication of the speaker who uttered it. This is glossed in accordance with the following system: [S(speaker) + number (as reported in the table 1.2) _ date of recording (i.e. month.year)], e.g. [S2, 6.2018].
Abbreviations

The following list shows the abbreviations used in this work, excluding the Glossary in Annex 2 and the proverbs in Annex 3.

- AP: Active Participle
- AW: al-ʿAwābī
- BA: Bahraini Arabic
- CA: Classical Arabic
- CONJ: Conjunction
- DEF: Definite article
- DEM: Demonstrative pronoun
- DL: Dual
- Eng.: English
- EXIST: Existential
- F: Feminine
- FUT: Future tense
- GA: Gulf Arabic
- GEN: Genitive exponent
- H.: Hindi
- IN: Infix
- M: Masculine
- MSA: Modern Standard Arabic
- NA: Najdi Arabic
- NEG: Negation marker
- PP: Passive Participle
- Pers.: Persian
- PL: Plural
- PREP: Preposition
- PRON: Pronoun
- Port.: Portuguese
- QA: Qaṭārī Arabic
- R.: Reinhardt (1894)
- REL: Relativizer
- Sans.: Sanskrit
- SG: Singular
- Sw.: Swahili
- VN: Verbal noun
- WBK: Wādī Banī Kharūṣ
- YA: Yemeni Arabic
Introduction

In the past ten years I explored all works published on the Arabic varieties spoken in Oman, and from this first attempt, it was immediately clear that these previous studies dealt, on the one hand, with vernaculars of specific towns of Oman, and on the other, with a general classification of Omani Arabic. However, the difference that Arabists applied in the studies of the different Arabic dialects is striking. Due to unfavourable political and social conditions, access to the Arabian Peninsula has always been difficult for dialectologists, resulting in reduced attention given to the Arabic spoken in this area, compared to regions like North Africa and the Levant, for example. Admittedly, researching in the Arabian Peninsula has never been easy – especially for foreigners. This situation is mirrored in the lack of extensive linguistic and lexical studies in Oman, which also witnessed a long and autocratic government until the Eighties. In the Sultanate, the majority of these works dates back to the end of the nineteenth and the beginning of the twentieth century (e.g. Reinhardt 1894; Jayakar 1889). The lexicon found in different areas of Oman is a rich source of archaisms, classicisms and foreign loanwords that all together create a unique system that absolutely deserves some attention. Not to forget that this country hosts a linguistic diversity not comparable to any other country in the Gulf region\(^1\). In recent times, a few more studies have been written about Omani Arabic (Holes 1989, 2008; Davey 2016; Eades 2009a/b; Webster 1991), although most of these works only focused on limited areas of the country. However, it needs to be acknowledged that Clive Holes provided the first and only attempt to individuate Oman as a separate dialectal area and to provide us with a clear frame still used as starting point for every dialectal study in the Sultanate.

The present thesis is born from the necessity of expanding our knowledge on Omani varieties, starting from the main works written in the last century and going beyond with new research findings. Hence, this thesis has two main aims: firstly, providing a linguistic analysis and description of the Omani vernacular spoken in the al-ʿAwābī district (northern Oman), based on the speech of 15 informants recruited throughout the area; and secondly, comparing these new data with the set provided by Carl Reinhardt in his *Ein arabischer Dialekt gesprochen in ‘Oman und Zanzibar* (1894), which has always been considered to play a prominent role in Omani Arabic dialectology.

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\(^1\) Twelve languages are spoken as main language in the Sultanate: Arabic, Baluchi, Lawati, Zadjali, Gujarati, Swahili, Qarawi (or Shehret or Jibbali), Mahri, Hobyot, Bathari, Hikmani, and Harsusi (cf. Peterson 2004: 34).
The comparison with Reinhardt’s material is deemed even more urgent in the light of tracing the diachronic change the dialects of this area are currently undergoing. The process of “gulfinisation” of these dialects – i.e. their tendency to adapt to Gulf Arabic features – sped up in the last few decades, due to the perception of this Arabic variety as more prestigious, but also due to its use in the fields of broadcasting and, partially, education.

The aim of comparison with Reinhardt’s material is also due to the weaknesses of his work, such as the pedagogical intent of the work, the lack of transcription in situ, the small number of speakers used and the lack of a syntactic analysis of the dialect reported. Thus, checking the reliability of his work was of urgent necessity.

As far as regarding the aim of description, this thesis is divided in six chapters and three annexes, providing an analysis of the phonology, morphology, syntax and lexicon of the vernacular spoken by my informants in the al-ʿAwābī district.

The first chapter provides some background information on the Sultanate of Oman, the state of the art on Omani dialectology, and the linguistic situation in the Arabian Peninsula, narrowing it down to the al-ʿAwābī district in northern Oman. This introduction is required for those Arabists and dialectologists who might not be familiar with the sociolinguistic situation in Oman, and also to endorse the description of this dialect in its geographical context.

Chapters two to five deal with the actual description of the vernacular investigated, but they also provide material for comparison with Reinhardt’s work, tracing the extent of the diachronic change this vernacular underwent.

The second chapter analyses the phonology of the vernacular spoken by my informants: in many instances in the course of the argument Reinhardt’s notes are given and commented on the basis of new research findings.

The third chapter is devoted to the nominal morphology, analysing the noun in all its forms, the pronouns in use, the noun modifiers, and the form and use of prepositions. This is, perhaps, the chapter where comparison with Reinhardt’s material stands out the most. The lexical core provided by the German author is abundant and Reinhardt is very scrupulous in providing us with the different patterns in use.

The fourth chapter is devoted to the verbal morphology: here I provide the conjugations of the verbs as performed by my informants, endorsing the argument with a prior analysis of the TAM categories – i.e. tense, aspect, and mood – and examples from my own data. These categories are then resumed in the discussion of the active participle,
which is of very common occurrence in the data and to which Reinhardt does not devote any part of his work (albeit they are common in his texts).

The fifth chapter deals with the analysis of the syntax, i.e. the construction of phrases and clauses, in the vernacular under investigation. This chapter is particularly important if we consider that Reinhardt’s description of the same dialect lacks any proper analysis of the syntax. He only provides us with a few notes on clause structure, without going any further into the discussion. Thus, chapter five provides examples from my own data extrapolated by the recordings of spontaneous speech and elicitation notes.

After this core, chapter six introduces yet another aim of this work, which, however, is a combination of the first two: documenting the lexicon used throughout the district. This interest was born from the lack, to the present day, of a reliable glossary for Omani Arabic varieties and of a thorough analysis of the rich lexicon this area presents. The data shows an unusual amount of quadriliteral roots in the everyday speech of my informants, and also the presence of conspicuous foreign loanwords. This occurrence is even more interesting if we consider the history of the Sultanate of Oman, a country with a long-standing past of fishing, trading, and explorations in the Indian Ocean. The documentation of lexicon is, indeed, an element of novelty in this thesis, precisely in consideration of this gap in Omani dialectology. As a matter of fact, when I started looking at Reinhardt’s lexical core during my bachelor’s degree, I immediately realised the potential it was hiding. Reinhardt does not provide any analysis for its lexicon nor a systematisation which would enable the reader to understand it properly. The research on the lexicon formed a major part of my fieldwork. I was interested in the basic cultural glossary: local names of plants, insects and animals; the diseases cured through the traditional medicine of the wadi — wasm; the names of the different parts of traditional clothing, both for men and women; and the local names of utensils and parts of the body.

Glossaries of Omani Arabic varieties are scarce: Jayakar (1889) and Brockett (1985) are the two most valuable works on this matter. However, the first is outdated and relates exclusively to the area of Muscat, whereas the second is devoted to the agricultural lexicon of Khābūra, on the Bāṭina coast. Thus, the analysis of the lexicon provided in chapter six of this thesis is intended as a first step in the direction of a more thorough investigation of the Omani lexicon in general, and perhaps as a methodological tool for future studies on this matter.
In addition to these six chapters, this work consists of three annexes: Annex 1 traces the main phases of the history of the Sultanate of Oman, which are deemed appropriate for the understanding of language contact – exemplified in chapter 6 through the analysis of the foreign borrowings found in the district – and of language variation – considered in terms of age of the speakers recruited for this study. The Annex is intended as supplementary information for readers who might not be familiar with the history of the country and of the area under investigation.

Annex 2 consists of a proper systematisation of the lexical corpus extrapolated from the audio recordings and elicitation notes taken throughout the district. The glossary lists all the material collected during fieldwork and compares, whenever possible, individual lexical items with Reinhardt’s, Brockett’s, and Nakano’s (1994) data. It also shows similar lexical forms in neighbouring dialects (i.e. Najdi, Yemeni, and Gulf), and provides brief descriptions of plant names or other items of sociolinguistic interest.

Finally, Annex 3 is a list of proverbs spontaneously given by my informants, and a traditional song collected in Wādī Banī Ḥarūṣ. These were not originally part of the research, however after returning from fieldwork I discovered I had a robust core which was of great interest in a sociolinguistic perspective.

This thesis is aimed at Arabic dialectologists with a broader interest in the Peninsular dialects. In the course of the work, I will refer to other vernaculars of the Arabian Peninsula, such as Najdi, Bahraini, Kuwaiti, and Yemeni Arabic – albeit acknowledging that this nomenclature is not exhaustive since the same category includes many different varieties. Moreover, linguists may find some arguments interesting, especially the discussion of TAM categories with reference to Arabic dialects, and the use of participial forms.
CHAPTER 1

Oman: cornerstone of Arabia

The Sultanate of Oman is an Arab country situated on the south-eastern corner of the Arabian Peninsula, at the entrance to the Arabian Gulf. It borders UAE to the north-west, Saudi Arabia to the west and Yemen to the south-west, and it shares marine borders with Iran and Pakistan. It has a population of almost 5 million\(^1\), with a strong foreign presence.

The Sultanate of Oman is a member of the United Nations, the Arab League, the Gulf Cooperation Council, the Non-Aligned Movement, and the Organisation of Islamic Cooperation.

The country is divided into eleven administrative governorates (muhāfazāt), and each one is subdivided into provinces (wilāyāt):

- al-Dāḥiliyya, the “interior”, which has eight provinces and its main town is Nizwa;
- al-Zāhira, the “outer”, which has three provinces and its main town is ʿIbrī;
- Šamāl al-Bāṭīna\(^3\), “North Bāṭīna”, with six provinces and whose main town is Ṣuḥār\(^4\);
- Ğanūb al-Bāṭīna, “South Bāṭīna”, with six provinces and whose main town is Rustāq;
- al-Buraymī\(^5\), with three provinces and whose main town is al-Buraymī;
- al-Wuṣṭā, the “middle”, with four provinces and whose main town is Haymā;
- Šamāl al-Šarqiyya, “North Šarqiyya”, with six provinces and whose main town is Ibrā;
- Ğanūb al-Šarqiyya, “South Šarqiyya”, with five provinces and whose main town is Šūr;
- Žufār\(^6\), with ten provinces and whose main town is Šalāla;

\(^1\) [http://www.worldometers.info/world-population/oman-population/](http://www.worldometers.info/world-population/oman-population/). However, in the past few years, the Sultan started a policy of “omanisation” of the country, reducing residence permits for foreigners and replacing “expats” with Omanis.

\(^2\) This division was made in 2011. Before then, Oman was divided into five administrative regions and four governorates ([https://www.khaleejtimes.com/article/20111028/ARTICLE/310289925/1016](https://www.khaleejtimes.com/article/20111028/ARTICLE/310289925/1016)).

\(^3\) bāṭīn indicates the “internal” part of the country, although this region constitutes the coastal strip (300 km) that links the west Ḥaǧār Mountains from the north to Sīb, in the surroundings of Muscat.

\(^4\) In Arabic صحار; henceforth this town will be mentioned following the English name “Sohar”.

\(^5\) This governorate was created in 2006, before then it was part of al-Dāḥiliyya region.

\(^6\) In Arabic ظفار; henceforth this region will be mentioned following the English name “Dhofar”.
- Masqaṭ⁷, the capital, with six provinces and whose main town is Muscat;
- Musandam, with four provinces and whose main town is Ḥaṣab⁸.

The country, however, is geographically and ethnographically divided into two parts. The north includes the Ḥaḡar Mountain range, which starts in Rās Musandam and reaches downwards to Rās al-Ḥadd (in the South Šarqiyya region), and whose peak is in the Jabal Aḥḍar¹⁰ (“green mountain”), so called because of its extremely luxuriant and brightly green landscapes, especially during the rainy season; the capital area; and the coastal strip of Bāṭina, with its major ports and ship building towns. In this part of the country, among the Persian Gulf, the Ḥaḡar Mountains and the coast are located the

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⁷ In Arabic مسقط; henceforth the capital city will be mentioned following the English name “Muscat”.
⁸ In earlier written sources, ancient Oman was divided into the following areas: “according to local native geography, Oman is merely one of five districts into which the principality is subdivided. A glance at the map will show that a range of mountains traverses the province from south-east to north, nearly parallel to the coast, throwing off in its course northward a branch or arm which extends to Rās el-Khaimah, on the Persian Gulf. The lowland on the eastern shore is called el-Bāṭinah, or the Inner; the opposite side of the mountain range, […], goes by the name of ezh-Zhāhirah, or the Outer; es-Sīr is the designation given by the Arabs and Julfārah by the Persians to the littoral on the west of the promontory, and to its extension, westward, […], including the ports of Benu-Yās. The midland district, from about the latitude of Makniyāt on the north to Semed on the south, and conterminous with el-Bātīnah on the east and the desert on the west, is the district of ʿOmān proper; and adjoining Omān on the south and south-east is Jaʿalān. Sometimes a different nomenclature is adopted and the territory comprised within the upper district of ezh-Zhāhirah, es-Sīr, and Rās al-Jabal – the rock promontory – is styled as esh-Shamāl, or the North; the north-eastern portion of Omān proper, including the towns of Nizwa and Behlā, esh-Sharkiyyah, or the East; and the district of ezh-Zhāhirah as far as el-Bereimy, and westward even as far as Nejd, el-Gharbiyyah, or the West” (Ibn Razīk 1871: iv-v).

⁹ www.dreamstime.com
¹⁰ The highest peak in the range is Jabal aš-Šamm (i.e. 3018m).
major cities of the Sultanate (i.e. Sohar, Rustaq, Khabura, Shir, Nizwa, Ibrī, and Muscat). Geographically, the southern part of Oman is very different from the rest of the Sultanate: it consists of three main areas, i.e. the coast with fishermen and farmer settlements; the mountain range of Jabal al-Qamar, which benefits from the monsoon weather; and the inner part, the vast desert of the al-Rub' al-Khali. This geographical division of the country is also mirrored in the linguistic variation Omani Arabic shows, at least as far as concerns the dialects for which we have documentation. In addition to this, the social configuration of the country, where tribal confederations have played – and continue to play – a prominent role in the national identity and in the sense of belonging, shapes the extent of this variation. Nowadays, most of the tribes are located on the course of wadis or in the proximity of the falaj.

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11 The monsoon season in Dhofar is known as ḥarīf (“autumn”, but effectively “monsoon period”), and occurs during the months of late June, July, August and early September. During this period, the whole regions of Dhofar and eastern Yemen are covered in luxurious green and water flows from mountains and wadis. Moreover, the fog produced by the rapid movement of currents creates a unique ecosystem in this part of the Arabian Peninsula.

12 Also known as “Empty Quarter”, this is the largest sand desert in the world that extends in four countries (i.e. Oman, Yemen, Saudi Arabia and UAE). The northern border of the Empty Quarter is the mountain range of Gebel Ṭuwayq (in the Najd region, Saudi Arabia); its characteristic linear dunes can reach up to 400m in height. The name Rub’ al-Khali was unknown to the locals, who generally used the term ar-Rimāl (“the sands”), (cf. Thesiger 2007: 116-154). A term found in Arabic sources referring to the Rub’ al-Khali is al-Aḥqāf (e.g. al-Hamdānī uses it to indicate a valley between the Ḥaḍramawt and Mahra; al-Bakrī associates it specifically with Ḥaḍramawt; and Yāqūt describes it as a district of Arabia, between Yemen and Oman). Almost nothing is known about the inner portion of this huge desert area; some of the tribes living at the borders of the Empty Quarter are: al-Murra to the north-east; Banū Yās, Manāṣir, Rāṣid and ‘Awāmir to the east; Sa‘ar and Bayt Ḥaḍram to the south; and Yām to the west (cf. King, G.R.D. 2012).

13 On this point, Wilkinson (1987: 119) states that a prominent feature of tribalism in Oman is “the fact that all the main centres fall within the tribal orbit, but none normally falls within the power of any one single group”. Moreover, he reports that “some centralisation of authority may occur internally through a degree of economic stratification (rationalised in terms of kinship distance and family status within the group), but the ethos of the tribesman tends towards a primitive democracy (in no ways to be confused with primitive communism) and all the mechanisms of political organisation are geared to minimising accretion of power, particularly the physical force which would permit subjecting members of the group” (Wilkinson 1987: 110-111).
The population is mainly made up of Arabs, but “16 percent of Oman’s inhabitants are nonnationals, many of whom are engaged by the country’s oil industry” (Campo 2009: 272). The majority of nonnationals are Baluchi14, South Asians and Africans, but also Indians and Pakistanis.

The Sultanate of Oman is a Muslim country, with 75 percent of Muslims belonging to Ibadism, whilst the remaining are Sunni or Shii, or belong to the religious minorities of Hinduism and Christianity15.

The history of the Sultanate is outlined in its major events in Annex 1 and here I provide an account of the phases and relationships Oman entertained during the centuries. This overview is important for the understanding of language variation and contact, which this thesis examines with regards to the al-ʿAwābī district. The political closure of the country in the initial decades of the last century made linguistic research in the Sultanate very difficult, preserving the language from influence by other varieties of Arabic, on the one hand, and keeping the changes that had already happened, on the other hand. As will be clear from the following sections on the state of the art on Omani dialects, the historical phases of the country are tightly linked to the extent of research on its dialects and languages.

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14 Originally, the Baluchi came to Oman in the early centuries of Islam from an area named after them Baluchistan, which encompass parts of the current territories of Iran, Pakistan and Afghanistan.

1.1 State of the art on Omani dialects

On July 23rd, 1970, when Qābūs b. Saʿīd b. Taymūr ascended the throne of the Sultanate of Oman, a new policy course started, characterised, among other things, by opening up to the West and to rest of the Arab world. Thus, when we talk about the state of the art in Omani dialectology, we cannot ignore this specific historical phase of the country, especially regarding the access to sources, necessary for a thorough and accurate linguistic study.

The main studies on the language were the pioneering ones carried out between the end of the nineteenth and the beginning of the twentieth century. Particularly, the Indian surgeon Atmaram Sadashiv Jayakar – who lived in Muscat between 1868-1900 – with his *The O'manee dialect of Arabic* (1889) analysed the dialect spoken by the sedentary population in the Muscat area. He also worked on maxims and proverbs (*Omani proverbs*, 1900), “essential to the philologist, to whom they are invaluable as a storehouse of the dialectical and linguistic peculiarities exhibited in the expression of thoughts, while yet the nation was only in an early condition of civilization, as to philosopher who can often trace in them the inner springs of human action” (Jayakar 1900: 9).

The distinguished Semitist Nicolaus Rhodokanakis (1876-1945), professor in Graz for decades and specialist in Ancient South Arabian, contributed to Omani studies with a monumental work (*Der vulgärarabische Dialekt im Dofār (Ẓafār), Bd. I: Prosaische und poetische Texte, Uebersetzung und Indices, 1908; Bd. II: Einleitung, Glossar und Grammatik*, 1911), focussing his studies on the Arabic lexicon used as a poetic vernacular in Dhofar.

This is one of the very few studies carried out in this area of the country, which is still considered remote and resistant to foreigners. Its proximity to Yemen makes this region isolated, in terms of both lifestyle and language. In the past, the area experienced violent rebellions, which were harshly repressed16. In more recent years, Dhofari Arabic was documented by Rick Davey in his *Coastal Dhofari Arabic: a sketch grammar* (2016). In this work, the author analyses the phonology, morphology, local and temporal relations, adverbs and particles, and syntax of present-day coastal Dhofari Arabic. The book also presents a final chapter on lexicon, following the semantic categories presented by Behnsted and Woidich (2011), although it does not aim to analyse it exhaustively.

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16 In 1965, a revolt supported by Southern Yemen and Russia erupted and it lasted until 1975, when Great Britain and Iran intervened. The subsequent peace agreement was designed to promote economic and social growth in the region.
Finally, Carl Reinhardt’s work, *Ein arabischer Dialekt gesprochen in ‘Oman und Zanzibar*, also belongs to the late nineteenth century. He focused on the grammar, particularly on the phonology and the morphology, of the Banū Kharūṣ vernacular, spoken around Nizwa and Rustaq, but also among the elite of Zanzibar island. The main purpose of his work was to provide a linguistic guide for the German soldiers quartered on the island and in the Tanganyka region, which were at that time, and for short time, an imperial German colony. The material supplied by Reinhardt still plays an essential role for neo-Arabic linguistics and dialectology, since it constitutes the richest available description of Omani Arabic, although lacking a lexical repertoire.

Works of more recent times, i.e. the ones made between 1950s and 2000s, have emphasised either the dialectal variety of a specific town or population, or have outlined an overall classification and organisation of those vernacular dialects.

Particularly relevant is Adrian Brockett’s *The spoken Arabic of Khābūra on the Bātina of Oman* (1985), essential for technical rural and agricultural terminology used by the al-Khābūra population – in the Bātina region – which also includes discussion of some phonological and morphological traits.

Clive Holes, emeritus professor at the Institute of Oriental Studies, Oxford University (UK), is one of the major scholars of Arabic dialectology. Although he focused his studies mainly on Arabic dialects of Gulf and Saudi Arabia, some of his works also dealt with Omani Arabic varieties. In “Towards a dialect geography of Oman” (1989), Holes suggests a first and clear framework of features shared by all Omani dialects, from the perspective of dialectal geography. This paper has been used as a starting point in order to outline each specific vernacular for which we have documentation in Oman and still plays a prominent role in the field. Relevant works by Clive Holes are also “Uman: modern Arabic dialects” (2000), mainly on the morphology of these vernaculars; “Quadriliteral verbs in the Arabic dialects of eastern Arabia” (2004), on this specific feature shared by Gulf and Omani dialects; and finally, “Form X of the verb in the Arabic dialects of eastern Arabia” (2005), on the behaviour of tenth derived form not only in Omani Arabic, but also in Gulf and Bahraini dialects. He also analysed linguistically some texts recorded in Ṣūr (“An Arabic text from Ṣūr, Oman”, 2013). Lastly, particularly valuable is the glossary resulted from his collection of ethnotexts in Bahraini Arabic (*Dialect, culture, and society in eastern Arabia I: Glossary*, 2000), accompanied by a clear explanation of methodology and of a discussion on the major
languages of contact for that specific vernacular, some of which (Persian, Portuguese, Hindi, English) also left their mark on the Omani lexicon.

Domenyk Eades, during his teaching position at Sultan Qaboos University in Muscat, studied the dialectal variety of the Šawāwi community, in northern Oman (“The Arabic dialect of Šawawi community of northern Oman”, 2009) and also some varieties of the Šarqiyya region, stressing the distinction, far from clear, between Bedouin and Sedentary varieties in Oman.

Janet Watson, in collaboration with Domenyk Eades, published a paper in 2013 (“Camel culture and camel terminology among the Omani Bedouin”), which analyses the specific camel-related lexicon among the Bedouin population of Oman, comparing the Omani camel terminology with the Mehri terminology used in Dhofar.

Lastly, the works of Roger Webster and Dionisius Agius filled in a substantial lexical gap in the Omani dialectological studies, although they have not been strictly considered for this work. Roger Webster contributed to the study of Omani Arabic varieties with “Notes on the dialect and way of life of the al-Wahiba Bedouin” (1991), providing a detailed analysis of the lifestyle of this particular Bedouin population, but also of a part of its specific lexicon related to their pastoral way of life. Webster’s work compares some specific semantic fields of Omani Bedouin lexicon with the same semantic field in the al-Murra tribe’s vernacular (Saudi Arabia and Qatar).

Finally, Dionisius Agius’s works, In the wake of the dhow: the Arabian Gulf and Oman (2002) and Seafaring in the Arabian Gulf and Oman: the people of the dhow (2005) researched a lexical area, little studied so far in this macro-region: nautical terminology. Ships and sea have always been a fundamental feature in the history of Oman, both for commercial and economic development of the country, and for shipping routes and geographical discoveries. Even nowadays, these two elements play an important role, since the major incomes for inhabitants result from fishing. Furthermore, Agius’s monographies show the strong influence of English and Portuguese on the Omani nautical terminology. A work supervised by Dionisius Agius, “The use of stars in agriculture in Oman” (2011) by Harriet Nash from the University of Exeter, is also particularly important and innovative. It focuses on the traditional use of stars in the falağ system in the Omani agriculture.

What is clear from this state of the art is that all the studies carried out so far, despite some progress in the last fifteen years, are located in specific areas of the country,

More details on this distinction will be given in 1.2.
leaving others without any investigation. Moreover, the studies carried out by Clive Holes on dialectal diversification in Omani Arabic focus on phonological and morphological isoglosses, according to current dialectological practice. However, lexical diversification plays an important role as well, although it is less studied because of the absence of a reliable and comprehensive glossary for Omani Arabic.

### 1.1.1 Carl Reinhardt (1894): strengths and weaknesses

Carl Reinhardt’s work – *Ein arabischer Dialekt gesprochen in ‘Oman und Zanzibar*, dated 1894 – still plays a very prominent role in the linguistic and neo-Arabic dialectological field. The Omani variety that he describes is different both from the one spoken in the capital area (described by Jayakar, 1889) and the one spoken on the coast. In this subsection, I will explain how the strength of Reinhardt’s work – which lies in being the only extensive description of an Omani dialect in the northern part of the country – loses ground to its weaknesses.

Reinhardt’s biography (1856-1945) is interesting. He obtained a degree at a commercial school and then worked for several years at various trading houses as an accountant and correspondent for French, Italian and English. In 1881, he started studying Egyptology, History, Philosophy and Oriental languages in Berlin, Heidelberg and Strasbourg. In 1885, he obtained his PhD, and then moved to Egypt. In 1888, he was appointed *dragoman* (“interpreter”) to the consulate in Zanzibar, where he resided until 1893. After a short journey back to Berlin, he started working at the consulate in Cairo in 1894. It must have been in this period that he collected most of his data and thought about writing his main work. In the introduction, Reinhardt states that it took him five years of hard work to collect all the material presented in the book and that – due to illness – he would have given up if his teacher Professor Theodor Noeldeke, the famous orientalist, not encouraged him to continue. According to Noeldeke, only Reinhardt’s data provide a clear overview of Omani Arabic, despite the high value of Jayakar’s repertoire.

The dialect described by Reinhardt is the one spoken in Wādī Banī Kharūṣ, today in the al-'Awābī district (northern Oman). The people he employed as informants (ʿAbdallāh al-Kharūṣī and 'Alī al-'Abrī from al-'Awābī) were natives of Oman who had lived in

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18 Davey’s work on Dhofari Arabic published in 2016 represents the other extensive description of an Omani dialect spoken in the southern part of the country in present time.


20 Reinhardt (1894: viii): “Mir kam, es lediglich darauf an, das grosse Material an Sprachstoff, welches ich in fünfjähriger schwerer Tropenarbeit gesammelt hatte”.
Zanzibar for some time. Reinhardt tells us that ʿAbd Allāh al-Kharūṣī was an Omani from Rustāq, who worked with him at the consulate in Zanzibar, and knew how to write and read, and that whenever possible he consulted relatives and friends back in Oman. The second informant, ʿAlī al-ʿAbrī, was from al-ʿAwābī and was illiterate. Reinhardt mentions that he was very quiet and therefore it was very difficult to extrapolate suitable material from his speech (Reinhardt 1894: xii). Besides, the German author states that this vernacular was spoken, at his time, by the Omani court and 2/3 of the Arabs living in Zanzibar. Thus, we can presume that it was so widespread as to require the writing of a practical and quick guide for German soldiers quartered on the East African colonies.

Reinhardt’s work is divided into four parts: 1. Phonology; 2. Morphology; 3. Remarks on the syntax and 4. Texts and stories (including some war songs). The feature that distinguishes this book from other teaching material is the fact that it is almost exclusively written in the Latin alphabet, mainly for space issues (Reinhardt 1894: viii).

Reinhardt, admits that he is not an expert Arabist and that his aim is only to present the vernacular in the clearest possible way. Of these sections, however, the one which poses issues to the reliability of this work is the relative lack of reference to syntax. Reinhardt deals only marginally with the syntactic features of this dialect, examining superficially noun phrases and verbal clauses (i.e. interrogative, relative, copulative, conditional, and hypothetical clauses), with no examples or further analysis.

One of the weaknesses of Reinhardt’s work – that he himself admits – is the lack of transcription, made by the author only afterwards and not during his stay in Oman and Zanzibar. This is one of the reasons why the data reported by Reinhardt are not always reliable from a phonological point of view. Moreover, he clearly states that he is expecting some criticism because he tried to present examples that can captivate the students. Thus, his aims tend more towards a pedagogical intent of the work, rather than a descriptive one, which make the entire work weaker for the broader field of Omani Arabic documentation than it could have been.

Another weakness of Reinhardt’s data lies precisely in his informants. The two people he employed were too few in number and they were working for him, thus creating a

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22 Reinhardt (1894: viii).

relationship that is not ideal for a linguistic study. Finally, he did not have any means of double-checking the data back in Oman, trusting only the knowledge of his two informants.

While, on the whole, appreciating the usefulness of Reinhardt’s work, the reviews published by experienced Semitic scholars and Arabists such as Theodor Noëllecke (1895, 1895a) and Karl Vollers (1895) pointed out a few obscure points in his description. Vollers (1895) devotes the first part of his review of Reinhardt’s work voicing some doubts on the reliability of the book because of its educational rather than descriptive purpose. He also reports an indigenous classification of the territory very similar to the Ibn Razīk’s one (see footnote 8 of this chapter), according to which the Banū Kharūṣ vernacular described by Reinhardt is the one spoken in the ‘Umān area by the sedentary rural population. On the contrary, Reinhardt states that his Omani variety is Bedouin and not Sedentary, which is opposite both to the statements of his informants and to Vollers’ (1895: 491) idea of this vernacular being an isolated and conservative Neo-Arabic dialect of Southern Arabia.

Nevertheless, Reinhardt gives us some interesting information about the Omani social and linguistic environment he worked in: he states that whilst in Egypt, Syria and Algeria it was sometimes easy to find a local who spoke at least one European language, in Oman – and especially in Zanzibar – this was impossible.

About the work, Reinhardt (1894: viii) states that his grammar was born thanks to the huge amount of material he managed to collect: the texts are translated as literally as possible into German, and some of these translations are supported by verses extracted from the diwāns of Ḥarīrī and Mutanabbī, who were very popular in Oman at that time.

The last section of the book is devoted to folkloristic stories, 200 proverbs and a few war songs. The stories tell about daily routines and common events; the proverbs are among the commonest in use, according to Reinhardt; the war songs are usually preceded by an explicative comment and all of them come from ‘Alī al-‘Abrī. The only issue with the last section of Reinhardt’s work is the fact that some of the

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24 Reinhardt states that he paid “100 Mark” to ʿAbd Allāh al-Kharūṣī for his services, whereas ʿAlī al-‘Abrī was more a sort of butler than an actual consultant for him (Reinhardt 1894: xi-xii).


26 On this, Vollers (1895: 491): “Um so weniger kann ich verstehen, warum R. [Reinhardt] im Widerspruche mit der Aussage seiner Gewährsmänner (VII) diese Sprache eher für beduinisch als für ḥadārī halten will [...]”. More details about the dialectal distinction between Bedouin and Sedentary and are given in 1.2.

27 Reinhardt (1894: xiv-xv).
grammatical features he reports are not common at all in the texts (e.g. the use of genitive exponents; the use of the bi-prefix).

In conclusion, Reinhardt’s work is an invaluable piece of study for the field of Omani dialectology. However, the premises to the work itself, the time that has passed since its publication, and the issues examined in this section make *Ein arabischer Dialekt gesprochen in ‘Oman und Zanzibar* in need of reinterpretation and a more detailed analysis of the type of Arabic spoken nowadays in the al-’Awābī district.

1.2 Linguistic diversity in the Arabian Peninsula

The work of T.M. Johnstone (1967), *Eastern Arabian Dialect Studies*, is one of the pioneering attempts to describe the linguistic situation in the Arabian Peninsula and an unparalleled account of the “eastern Arabian dialects” spoken in Kuwait, Bahrain, Qatar, and the Trucial Coast (i.e. Dubai). In this work, Johnstone (1967: 1) classifies Omani Arabic as a separate variety from all the others. His sources, at that time, were Reinhardt (1894) and Jayakar (1889), who describe two sedentary dialects spoken in the northern part of the country. Johnstone’s decision, in fact, is not surprising: years later, Holes (1990: xii) will mention in the introduction to his Gulf Arabic grammar that “the sultanate of Oman is excluded from the main body of the description, since the Arabic spoken in the settled areas of this country […] is considerably different from that spoken in the Gulf states proper.”

We still do not know exactly to what extent this “difference” ranges, as Eades and Persson (2013: 343) state “most studies reporting on this divide have dealt with the phonology, morphology and, to some extent, lexis. Little is known, however, about the degree to which these dialectal groups differ from or correspond to one another in grammatical structure.” Investigating the reasons behind this marked difference is beyond the scope of this work, and still deserves some attention in the literature. However, we will try to provide some analysis in regards with Oman.

Admittedly, for a long time, the Arabian Peninsula has been proved to be difficult to access for foreign researchers, and the tough geographical environment did not help explorations. This partial isolation of the Peninsula from external influence ensured the retention of more “conservative” linguistic features in its dialects. This distinguishes

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28 cf. Watson (2011a: 855): “The Arabian Peninsula has for various political, social and administrative reasons held on to its secrets for far longer than dialects spoken around the Mediterranean.”
them, as a group, from non-Arabian Arabic dialects” (Holes 2006: 25). Among these, Holes (2006: 26) specifies:
In nominal morphology:
- the retention of a form of tanwīn, which is almost completely lost in other Arabic vernaculars (and in Oman as well);
- the retention of verbal nouns of forms II, III, and V;
In verbal morphology:
- the retention of verb form IV, especially in Gulf dialects, whereas in Oman this is completely lost except for a couple of standardised forms;
- the retention of final -n in the 2FSG (i.e. -īn) and 3PL (i.e. -ūn) persons in the imperfective form;
- the retention of feminine plural forms;
- the retention of the apophonic passive;
- the absence of imperfect pre-formatives to mark tense distinction (especially in Najd).
In the syntax, the main “conservative” features are:
- the retention of VSO word order;
- the relative pronouns allaḏi, illaḏi alongside illsi;
- the negation of equational sentences with mu, muhu, mudīb, and mahīb;
- the retention of modal and presentative particles gad, jīd, kid, čid;
- the absence of the analytic genitive (only valid for Najdi dialects).
Some of these features, as we will see in the course of this work, are also shared by some of the dialects spoken in Oman for which we have documentation.
When approaching the analysis of any Arabic dialect, a fundamental distinction applied by the Arabic dialectological literature is between Sedentary (henceforth, S) and Bedouin (henceforth, B) dialects. This distinction is based on morphological and phonological features which distinguish the two groups. However, nowadays this distinction is much more blurred and not to be taken literally, since clans and tribes that are still nomadic are rare and urbanisation is a widespread phenomenon all over the Peninsula, especially in the past few decades. The “sedentary” and “Bedouin” labels belong to the set of traditional classification tools that Arabists have used for a long

29 cf. also Watson (2011a: 852): “The dialects spoken in the Arabian Peninsula are by far the most archaic. The depth of their history can only be guessed. […] Isolated from the innovations caused elsewhere by population movement and contact, their ancient features were mostly preserved […].”
30 For more details, see 4.7.
time in classifying Arabic dialects – not only in the Peninsula. These labels constitute now an old-fashioned and simplistic means of classification, which cannot be applied thoroughly in this part of the Arabic-speaking world at least\textsuperscript{31}. Amongst the “conservative” traits of B-dialects, Watson (2011a: 869) lists:

- the retention of CA interdentals *t and *d;
- the retention of the internal passive;
- the retention of CA diphthongs *ay and *aw;
- the retention of CA vowels *a, *i, and *u;
- the retention of gender distinction in plural pronouns and verbal inflections;
- the retention of verb form IV;
- the retention of the construct to express genitive relation;
- the partial retention of nunation;
- the tendency to show a VSO word order.

From a phonological perspective, B-dialects and S-dialects differ in the realisation of CA consonants, and in particular of:

- CA *ǧīm, *kāf, and *qāf. This represents one of the main distinctive features, since it is apparently shared by all dialects belonging to one group or the other\textsuperscript{32}. B-dialects realise these consonants as alveolar /ǧ/ or approximant /y/; as affricated /č/; and as voiced velar stop /g/ or voiceless velar stop /k/ respectively. S-dialects, on the other hand, realise these consonants as voiced velar stop /g/; as voiceless velar stop /k/; and as voiceless uvular stop /q/ respectively.
- CA interdentals *tā, *dā, and *zā. These consonants are usually preserved as they were in CA in B-dialects, whereas they are shifted to /ṭ/, /ḍ/ and /ẓ/ in S-dialects.

The presence of the so-called \textit{gahawa syndrome}, the syllabic adjustments of the group C\textsubscript{1}aC\textsubscript{2} (where C\textsubscript{2} is a guttural) to C\textsubscript{1}C\textsubscript{2a}\textsuperscript{33}, is also typical of B-dialects.

\textsuperscript{31} On this, Watson (2011a: 870, citing Ingham 1982: 32) states: “What is regarded as a bedouin feature in one region may be regarded as a geographical marker in another – for example, the third masculine singular object pronoun, -u, is regarded as a ‘bedouin’ feature along the Euphrates, but within Saudi Arabia distinguishes northern Najdi from Central dialects.” See also, Holes (1996: 34-35): “Despite its diminishing sociological appropriacy, the B/S terminological dichotomy remains an accepted part of the framework of synchronic Arabic dialectology, even though recent work has shown that the isoglosses between neighbouring communities who describe themselves in black-and-white sociological terms as “Bedouin” or “sedentary” may not necessarily be very sharp […].”

\textsuperscript{32} cf. Holes (1996: 37).

\textsuperscript{33} cf. Watson (2011b: 902).
As we will see in the following sub-sections, many of these features are mutually shared with S-dialects; however, when it comes to Omani Arabic two considerations stand: firstly, all S-dialects systematically realised the CA *ǧīm, *kāf, and *qāf as /g/, /k/, and /q/ respectively; secondly, all B-dialects show a voiced velar stop /g/ as a reflex of CA *qāf.

1.2.1 Oman in the Peninsular context

Oman constitutes a linguistic enclave in the Arabian Peninsula due to its position at the far southern-east end of it, but also because it is cut off from the rest by the vast desert of the Rub‘ al-Khālī. According to Holes (2017: 292), the Bahārnā, Omani and south-Yemeni vernaculars share some features “that represents an older type that the Bedouin ‘Anaẓī type which, […]”, has gradually spread to the Gulf coast from central Arabia via Bedouin migrations.” In particular, historical and socio-political reasons – which are discussed in Annex 1 of this work – brought Oman to isolate from the rest of the Peninsula for long time, sparking the curiosity of the researchers.

In 1889, Jayakar wrote: “In Oman learning has never flourished to the same extent as in other parts of Arabia, which may be observed by the almost total absence of any local literature, and although at one time a school of some eminence existed in Nezwa, the province as not produced any great poets or authors. The masses as a rule, as in other countries, are uneducated, but even the educated few are so regardless of the rules of Grammar, that they are constantly in the habit of using, both colloquially and in writing, forms and expressions which strike as strange to an outsider” (Jayakar 1889:649).

The isolation imposed by the geographical shape of the country and by the ruling of Sultan Saʿīd b. Taymūr are, in fact, what made the Omani vernaculars so distinctive from all the others in the Peninsula.

After the reunification and the opening of the country in the 1970s/1980s, this linguistic status changed slightly, due to internal and external factors: MSA and Gulf varieties are playing a prominent role in the education and business fields, as well as foreign languages that offer new lexemes to the vernaculars. Moreover, we need to consider the great amount of foreign influence provided both by the Omanis who returned to the

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34 cf. Holes (1989: 447, italics in the text): “The fact that Oman is a large country, about the size of France, with a varied topography which includes vast deserts, impassable mountain ranges and fertile coastal plains, with until recently no modern roads or communications to link them, makes it prima facie likely that a considerable degree of dialectal diversity would be found there.”

35 cf. Holes (1998: 348): “The isolation of Oman from outside influences until twenty-five years ago probably explains the survival in its dialects of features, both morpho-syntactic and lexical, which have disappeared in virtually all non-Arabian dialects (and in many Arabian ones too).”
country after the Seventies and who spent many years in places like Egypt, Tanzania, Zanzibar and Yemen, and by all the Indian and Pakistani workers who reached the country after the discovery of oil.

With the regards to the classification of Arabic dialects in B- or S-type, Oman offers a demarcation between them in terms of lifestyle but not of linguistic features. The settled communities of the Omani interior – especially in the surroundings of the mountainous chains of northern Oman and Dhofar – are not the result, as happened in many other Arabian countries, of a process of urbanisation, but rather have existed for centuries. Nevertheless, a factor that helped the conservation of archaic features in Omani Arabic has been the social structure of the country, “which has preserved dialectal homogeneity across the Bedouin-sedentary divide” (Holes 1996: 51). As a matter of fact, a Bedouin population who conducts a nomadic existence still exists in Oman, unlike other countries of the Gulf. However, the linguistic features related to one or other group are not necessarily clear-cut, and varieties of Omani Arabic labelled as S-type may present B-features and vice versa.

When analysing the linguistic situation of Oman, we must consider the most important work by Holes (1989), which constitutes the first attempt to classify Omani dialects. In this work, Holes analyses the features shared by all Omani dialects, both Sedentary and Bedouin:

- The 2FSG possessive/object suffix is universally -/š/, not -/č/, except some B-dialects of North-East where is realised as -/č/ and the al-Wahība dialect, where is not affricated and is realised as -/k/;
- An -/in(n)/- infix is obligatorily inserted in all Omani dialects between an active participle having verbal force and a following object pronoun. Some Omani speakers also insert this infix between the imperfect verb and the suffix object, in particular on the Bāṭina coast;
- The absence of the “ghawa syndrome”, peculiar of some central, northern and eastern Arabic dialects. Exceptions are some B-vernaculars spoken in the areas at the UAE border (e.g. Buraymi);
- Feminine plural verb, adjective and pronoun forms occur regularly;
- The internal passive of verb forms I and II is of common occurrence.

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37 This feature is shared with some dialects of central and southern Arabia and make them distinctive from other Gulf dialects, where the gender distinction has been neutralised.
There are then other characteristics that distinguish Omani dialects, as the reflexes of ancient Arabic consonants. Almost all S- and B-dialects retain the classical interdentals /t d z/, with only few exceptions.\(^{38}\)

Further differences are in the realisation of the three OA consonants *q, *k, and *ğ:\(^{39}\)

- The OA *q is realised as: (a) [k] in some villages of the western and southern sides of Jabal Aḥdar; (b) [g] in some dialects of Bātina coast (including Rustāq), but it is affricated in /ğ/ in the dialects spoken in villages at the UAE border; (c) [g] in all other B-dialects spoken in the western and southern part of the country, including Şūr and Şalālā; and finally, (d) it is retained as /q/ in sedentary dialects of Capital City, of Bātina coast and big villages on the mountains (including the al-ʿAwābī district).

- The OA *k is: (a) a velar occlusive in the Capital area and on the Bātina coast; (b) palatalised in some mountainous dialects and affricated in /č/ in some others; (c) always affricated in /č/ with protruded vowels only in some B-dialects spoken at the UAE border.

- The OA *ğ is realised in all sedentary dialects as a velar occlusive [g]; in B-dialects of western and southern part of the country can be realised as [y] (as in Rustāq), or as an alveolar [ğ] in the Šarqiyya region and in some areas of Rubʿ al-Khālī.

Having analysed all the shared features of Omani dialects, Holes\(^{40}\) subdivides these dialects into four main groups, two sedentary (S) and two Bedouin (B), which have some substantial differences:

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\(^{38}\) In the speech of my informants in the al-ʿAwābī district, as will be explained in 2.1, the interdentals CA *ṯā and *ḏā are retained, whereas CA *ẓā has merged with /d/.

\(^{39}\) The label OA (i.e. Old Arabic) is used by Holes (1989) to refer to the features which are supposedly the ancestors of the ones found today in spoken Arabic.

\(^{40}\) Type B1 includes the varieties of Sohar, Rās al-Ḥadd, and Şūr, but also the vernaculars spoken at the border with the UAE, i.e. the al-Bu Šāmis women of Buraimi; type B2 is found in the western and southwestern part of the country, including the al-Wahiba, Janaba, Durū', and Ḥarāsī tribe; type S1 includes the varieties spoken in the interior of Oman, i.e. Nizwa, Bahlah, Ibrā, and Qalhāt; type S2, finally, is found in the Jabal Aḥdar region and Rustāq (Holes 1989: 452-453).
Furthermore, some phonological parameters need to be considered:

1. Imperfect endings of 2FSG and 3FPL respectively:
   a. \(-/ī/n/ \) and \(-/ū/n/ \) in Bedouin dialects;
   b. \(-/ī/ \) and \(-/ū/ \) in sedentary dialects;

2. Object/possessive suffix of 3MSG:
   a. \(-/ah/ \) in Bedouin dialects;
   b. \(-/uh/ \) in sedentary dialects;

3. Active imperfect prefix in *hamza*-starting verbs:
   a. \(/yā/- \) in Bedouin dialects;
   b. \(/yō/- \) in sedentary dialects;

4. Prefixes of V and VI derived forms:
   a. \(/yti/- \) in Bedouin dialects;
   b. \(/yit/- \) in sedentary dialects.

Some Omani varieties described after the publication of Holes’ article fall easily into one of these schemes, as I am about to show in the following paragraphs.

In the S1 system we find the dialect of the Šawāwi community, located in the northern part of the country, near Izkī in al-Dāḥiliyya region. This community shares some Bedouin lifestyle features but presents some major differences: their type of nomadism is limited both in terms of time and space. They usually settle in an area for more than one year and their displacements only cover short distances; furthermore, through farming and agricultural trades, they maintain a close relationship with the sedentary population in the surrounding areas.

The dialectal variety spoken by this community retains many phonological and morphological features of CA, thus proving the strong linguistic conservatism of Omani

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42 Eades (2009a).
vernaculars. Šawāwi’s vernacular retains the four sedentary morphological parameters described by Holes: 1. *yisawwyū* “they did”, *tizarʿi* “you (fem.) planted”; 2. *nšrib-uh* “we drank it”, *bēt-uh* “his house”; 3. *yōkil* “he eats”; 4. *yitʿallam* “he learns”\(^\text{43}\). In the Šawāwi lexicon we find terms used in sedentary speaking of surroundings and strongly divergent from Bedouin speaking, such as: *tō* (S) opposed to *al-ḥīn* (B) for “now” and *mū* (S) opposed to *ēš, hēš* (B) for “what?”\(^\text{44}\). Nevertheless, we also find the use of some Bedouin features, such as the existential marker *šē*, “there is”.

The vernacular spoken by populations of al-Wahība region belongs to the B2 system, with a few variants. In Oman, there were two main entry routes for Bedouin populations since the pre-Islamic period: a northern and coastal one, mainly from Bahrain, and a southern one, from Yemen and Dhofar\(^\text{45}\). Thus, the Bedouin dialect of al-Wahība region presents phonological and morphological characteristics common to both types. Webster (1991: 475) reports the tendency of his informants to realise /ǧ/ as [ǧ], in particular in bureaucratic and literary context. Moreover, the 2FSG suffix pronoun constitutes an exception: it is realised as -/īk/ instead of -/īš/. The expression *fīh* and *mā fīh* to indicate “there is, there are” and “there is not, there are not” is realised as *šay/ mā šay*; we can also find an emphatic negation *bahō*, “not at all”. The interchangeability of the syllabic structure [CCvC(C) – CvC(v)Cv(C)], a trait of this group, is shown in the following examples: *rḥama - raḥma* “vulture”; *ghawa – gahwa* “coffee”.

In some areas of the country, scholars detected types of speech with “mixed” features. The distinction between Bedouin and Sedentary, among speakers of this kind of areas tend to relate more on tribe of origin than on linguistic traits. This is in contrast with the dialects of the northern Arabian Peninsula, where the difference is much sharper. As reported by Eades (2009a: 24), social, historic, cultural and economic distinctions in Oman are extremely shaded, whereas they are sharper for some Bedouin dialects of central Najd.

In this third category, we can find the dialects of as-Sūwayq and Khābūra on the Bāṭina coast, the dialect of Ṣūr and the dialects of al-Darīz and al-Mintirib in the Šarqiyiya region, at the border with northern Wahība.

The Bāṭina region has always been a strong contact area with foreign populations, mainly coming from Persia and India, thanks to maritime trades and shipping routes to

\(^{43}\) Eades (2009a: 82)

\(^{44}\) Eades (2009a: 92).

\(^{45}\) Webster (1991: 473)
Persian Gulf and Indian Ocean. This created over the centuries an extraordinary state of melting pot, which continues today.

al-Sūwayq dialect, on the Bāṭina coast, shows phonological features related to the B-type (e.g. /g/ < /q/ and /y/ < /ǧ/), but also morphological characteristics related to the S-type. For example, the morphological variable for the 3MSG object/possessive pronoun is realised according to the sedentary model -/uh/ (/*nišribuh/ “we drink it”), whereas the morphological variable for the prefix in hamza-initial verbs follows rules of Bedouin typology (i.e. /yā/-, /yāḥid/ “he takes”). As regards the other two variables, alternate forms have been detected, so it is hard to justify an explanation other than the strong relationship between the populations over the centuries.

The same applies to the Khābūra dialect, just north of al-Sūwayq, on the Bāṭina. This vernacular, studied and analysed by Brockett (1985), realises CA phonemes *q and *ǧ as [g] and [y] respectively, following the B2 system. Some speakers, however, showed a preference for the reflex /y/ < /q/ (e.g. yārīn instead of qārīn “date”) or /g/ < /y/ (e.g. giḥēb instead of ḫēb “skin”). Some others tend to realise these consonants following the S1 system (/q/ < /q/ and /g/ < /ḡ/).

The city of Ṣūr is situated further north than Rās al-Ḥadd, in the Šarqiyya region, and its dialect has been studied recently by Holes (2013). Despite the fact that this vernacular has been defined as Bedouin for long time, it has some phonological features – recently discovered – which linked it, on the one hand, to B-vernaculars of central and western Arabian Peninsula and, on the other hand, to S-vernaculars of southern Yemen and to Baḥārna variety of Bahrain and western Saudi Arabia.

The dialectal variety of Qalhāt city, for example, just north of Ṣūr, has been classified as sedentary, but it presents a slight inclination towards B-vernaculars. This shows the great difficulty of classifying Omani dialects. Typically, B-features of Ṣūr vernacular are: /g/ < /q/ (B1) and sometimes /ḡ/ < /g/ < /q/ (B2). This affrication in /ḡ/ is reflected in the Gulf B-vernaculars.

Finally, al-Darīz and al-Mintirib vernaculars represent a singular case in the framework traced so far. This peculiarity concerns, firstly, the population of the two cities: al-Darīz, a small city between the Wahība desert and the Jabal Aḥḍar in the Šarqiyya region, is populated mainly by members of al-Ḥurṭ tribe⁴⁷, Bedouin; al-Mintirib, instead, just

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⁴⁶ Brockett (1985: 12).
⁴⁷ Nomadic tribe moved from Ibrāʾ to settle in the Šarqiyya region during the XVIII century.
south of al-Darīz, has a population predominantly constituted by the sedentary tribe of al-Ḥağrīn, but surrounded by members of al-Wahība tribe.

The dialectal variety in the city of al-Darīz is more similar to the S-model, whilst in al-Mintirib it is more similar to the B-one. The main discriminant to be taken into account in order to understand the mixed and unique nature of linguistic situation in these two cities is the analysis of the phonemes /q/ and /ǧ/: /q/ is retained in both varieties, but /ǧ/ varies from /g/, /ǧ/ to /y/ as the case.

al-Darīz vernacular retains the phonological features described by Holes (1989) for the S-model, but in terms of phonotactics and stress tend to behave according to the B-model. On the contrary, al-Mintirib, despite being populated by people of sedentary origin, presents all the phonological and morphological features linked to the B-model, probably influenced by the Bedouin population in the surroundings.

Dialects spoken in the Bahlā province – in the al-Dāḥiliyya region – and in the Buraymi – at the UAE border – need a separate discussion.

Buraymi vernacular has not been studied attentively in the framework of Omani Arabic dialectology, but from what we know so far, it is the only dialect that does not present the common features described by Holes (1989). In fact, it has major affinities with varieties spoken in the western part of the Arabian Peninsula, including the Emirates (e.g. use of rāḥ “to go”, instead of sār) 48.

Bahlā vernacular has been identified by Holes (1989: 450) as Sedentary, and it presents some common characteristics with the Banū Kharūṣ dialect described by Reinhardt. Leila Kaplan (2008: 266) states that the traditional dialect spoken nowadays by Bahlā inhabitants, on the western side of Jabal Aḥḍar, has undergone a series of transformation especially after Oman’s exit from its isolationism, following the new Sultan Qābūs politics. She states that the majority of her informants were able to distinguish between dialectal “traditional” forms and others more “recent”. Among them, women are the ones who tend to use conservative forms of the language.

Three distinctive features differentiate this sedentary dialect from the Banū Kharūṣ one:

- the use of particle fōq for “in”; whilst in Reinhardt (1894: 64) fōq indicates “up, above”;
- Future markers /a-/ /ḥ-/ and /b-/: all of them are prefixed to the imperfect but have some differences in the use. /a-/, the most common, is used by speakers of both gender with no age distinction; /ḥ-/ more traditional, is used by older

speakers; /b-/ is mainly used in the Capital area. In Reinhardt’s data, future markers are /ḥa-/ and /he-/ (originated from the particle ḥatta “until”) 49.

- A linguistic idiosyncrasy: suffixed particle -/lo/ (after consonant), -/yo/ (after vowel) to indicate “immediacy” in space (e.g. ʾiṣ-ṣābūn-o “the soap here” or “this soap”).

The vernaculars spoken in the Musandam Peninsula have received less attention than others in the country, except for Kumzari and Shihhi50, that have not been considered within this work.

The brief description of documented Omani vernaculars sketched so far offers us a clear exemplification of how difficult is to label dialects as Bedouin or Sedentary in this part of the Arabian Peninsula.

1.2.2 The al-ʿAwābī district in its regional context

According to the classification made by Holes (1989), the al-ʿAwābī district would belong to the S1 system, thus being a S-dialect. However, this variety is not homogeneous: as will be clear in the course of this work, there are a few differences in between the villages in the Wādī Banī Kharūṣ and al-ʿAwābī town, especially considering the phonological variables that interest the distinction between S-dialects and B-dialects. For example, the CA *kāf is affricated in /č/ in remote villages of the Ḥaġar Mountains, and in al-ʿAlya. In addition, other differences have been spotted between the wadi and the town in terms of phonology (e.g. the occurrence of imāla and lengthening of diphthongs).

If we consider the features listed in Watson (2011a: 869) mentioned earlier, we see that at least two of them are shared by the vernacular spoken by my informants as well, such as the retention of CA interdentals, and the gender distinction in pronouns and verb conjugations. Admittedly, at least the latter has been recognised by Holes (1989) as a common feature of Omani Arabic in general, regardless of the type of dialect (i.e. B-type or S-type), as mentioned earlier on in this chapter.

When Reinhardt’s work was published in 1894, Vollers (1895) and Noeldecke (1895) reviewed it having a different opinion on the type of dialect the al-ʿAwābī district one was: Reinhardt states that this vernacular represents the purity of the Semitic languages

and shows only a few similarities to other Arabic dialects\textsuperscript{51}. Vollers (1895: 491) considered this vernacular an isolated and conservative Neo-Arabic dialect of Southern Arabia. Furthermore, he analyses some features, reported by Reinhardt’s informants, that seem to make it part of the Sedentary class. For example:

- the realization of phoneme /q/ as voiceless uvular stop;
- the realization of phoneme /ɣ/ as voiced velar stop /g/;
- the realization of phoneme /k/ as voiceless velar stop.

Reinhardt (1894: xii), in fact, states that the variety he described is Bedouin and not sedentary. Be that as it may, this shows the difficulty of labelling dialects merely relying on morphological and phonological features, which do not consider socio-historical aspects and foreign influence. According to the data presented in the course of this thesis, the dialect spoken by my informants in the al-ʿAwābī district appears to confirm the idea of it being a S-dialect, albeit with minor B-features.

1.3 The al-ʿAwābī district: a geographical and historical perspective

The al-ʿAwābī district is located in the Ġanūb al-Bāṭina region\textsuperscript{52}, and consists of al-ʿAwābī town – with a population of about 6000 – and twenty-four little villages spread between it and Wādī Banī Kharūṣ (Morano 2019). The district is 150km from Muscat, 36km from Naḥal, and 16km from Rustāq.

\textsuperscript{51} “[…] weil die hier behandelte Sprache die Reinheit des semitischen Sprachbaues und Gedankens in einer bei anderen arabischen Dialekten wohl spärlich zu findenden Weise zeigt und dieserhalb auch für sie manches Lehrreiche enthält” (Reinhardt 1894: ix).

\textsuperscript{52} According to the division made at the beginning of this chapter.
The ancient name of al-ʿAwābī town was Sunī, which according to my consultants is the local name of the mountain at the entrance of Wādī Banī Kharūṣ. It changed to al-ʿAwābī at the time of the Imam Sayf b. Sultān al-Yaʿrūbi, and its origin may lie in the word ʿawābi (SG ʿābye), which is used in the district to mean “cultivated soil”.

The Wādī Banī Kharūṣ is a valley that goes deep into the Ḫaǧar Mountains for about 26km, ending at Jabal Aḫḍar, and its main town is Stāl. The population of the wadi is generally older than the one of the town, some of the villages are also populated by one or two families only, and people live mainly on agriculture and farming. Those villages are: al-Ḍaṣ (which is the smallest in the wadi, with the population of 5), al-Ẓāhir, al-Ẓahrā, al-ʿAlīya (the very last village in the wadi), al-Hawdiniyya, al-Higayr, al-Mahḍūl, al-Maḥṣana, al-Maḥr, al-Wilayga, al-Ramī, al-Sahal, al-Šibayha, Dakum, Falaḡ Banī Ḥizayr, Misfāt al-Ḥaṭṭāla, Misfāt al-Širayqīn, Saqr, Šhū, Stāl, Šunaybʿ, Ṭawī al-Sayḥ, and Ṭaqub.

The district is well known in Oman because of its historical heritage: as explained in Annex 1, the Banū Kharūṣ played an important role throughout Omani history, and primarily in Ibadism. Descendants of the Yaḥmad tribe – a branch of ṬAzd –, they moved to Oman during the pre-Islamic period, settling in a valley named after them as

53 “[...] Wādī B. ṬAwf offers fairly easy access into Wādī B. Kharūṣ, an otherwise isolated wadi system belonging to the B. Kharūṣ, with their capital as Istal (var. Stal, not to be confused with Mistal) and its exit commanded by the important town of ʿAwābī” (Wilkinson 1987: 113).

54 Source: Sultanate of Oman, National Centre for Statistics and Information (web).

55 The symbol of the district is an inkpot and a quill to significate that this is a place of knowledge.
Wādī Banī Kharūṣ. The Yaḥmad provided most of the Ibadi imams of Oman until the arrival of the Ya`rubī dynasty in XI/XVII century\(^{56}\).

Moreover, in the valley there are some inscriptions that testify to the lives and the works of these Imams, and particularly of those mentioned in Annex 1. In this area, the tribe of al-`Abrī also found its strength: at the beginning of the twentieth century, this was the most powerful tribe in Oman, and its Imam was Salīm b. Rāshid al-Kharūṣī. The influence of the ulema from this tribe revitalised the Ibadi doctrine in all northern Oman\(^{57}\).

Nowadays, al-`Awābī town is inhabited by two main tribes, namely the al-Kharūṣī and the al-`Abrī, which are native and are the same tribes found by Carl Reinhardt at the end of the nineteenth century. However, a few smaller tribes moved to al-`Awābī in more recent times from other regions of Oman. A custom of this area was to marry people from the same tribe, so that eventually it would have been the only tribe populating the area. In more recent years, however, this practice has been gradually abandoned, because of inter-regional weddings among Omani people. The population of the town differs slightly from the one of the wadi especially in terms of lifestyle and level of education: nowadays, many inhabitants go to colleges, university or work in the capital city, usually returning during weekends and festivities. Only a small percentage of them remained in the town, cultivating palm gardens and breeding goats. These cultural traits have been taken into consideration in the analysis of the data presented in this work, as it will be explained in the next section on methodology.

1.4 Participants, Metadata, and Methodology

1.4.1 The participants

Since Carl Reinhardt (1894) only relied on two speakers, who were natives from Oman but who had spent most of their life abroad and were working for him in Cairo, this research sought a wider range of speakers in order to have a better picture of the dialect spoken and more suitable material for comparison. Hence, this research is based on the vernacular spoken by 15 people who were all born and grew up in the district. In Table 1, I report a list of these 15 participants, detailing their gender, age at the time of recordings, their provenance, their level of education, and their tribe of origin. These were not only crucial factors in the recruitment process, but also features of interest in the displaying of examples that are in this work.

\(^{56}\) cf. Rentz (2012).

<table>
<thead>
<tr>
<th>Speaker</th>
<th>Gender</th>
<th>Age</th>
<th>Origin</th>
<th>Level of Education</th>
<th>Tribe</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>F</td>
<td>58</td>
<td>al-ʿAwābī</td>
<td>illiterate</td>
<td>al-Kharūṣī</td>
</tr>
<tr>
<td>2</td>
<td>F</td>
<td>45</td>
<td>Stāl (WBK)</td>
<td>illiterate</td>
<td>al-Kharūṣī</td>
</tr>
<tr>
<td>3</td>
<td>F</td>
<td>35</td>
<td>al-ʿAwābī</td>
<td>high school</td>
<td>al-ʿAbrī</td>
</tr>
<tr>
<td>4</td>
<td>F</td>
<td>60-70</td>
<td>al-Ramī (WBK)</td>
<td>illiterate</td>
<td>al-ʿAbrī</td>
</tr>
<tr>
<td>5</td>
<td>F</td>
<td>28</td>
<td>al-ʿAwābī</td>
<td>university</td>
<td>al-Kharūṣī</td>
</tr>
<tr>
<td>6</td>
<td>F</td>
<td>38</td>
<td>al-ʿAwābī</td>
<td>university</td>
<td>al-Kharūṣī</td>
</tr>
<tr>
<td>7</td>
<td>F</td>
<td>44</td>
<td>al-ʿAwābī</td>
<td>middle school</td>
<td>al-Kharūṣī</td>
</tr>
<tr>
<td>8</td>
<td>M</td>
<td>65-75</td>
<td>al-ʿAlya (WBK)</td>
<td>illiterate</td>
<td>al-ʿAbrī</td>
</tr>
<tr>
<td>9</td>
<td>F</td>
<td>32</td>
<td>Dakum (WBK)</td>
<td>university</td>
<td>al-Kharūṣī</td>
</tr>
<tr>
<td>10</td>
<td>F</td>
<td>55</td>
<td>al-ʿAwābī</td>
<td>middle school</td>
<td>al-Kharūṣī</td>
</tr>
<tr>
<td>11</td>
<td>F</td>
<td>45</td>
<td>Stāl (WBK)</td>
<td>high school</td>
<td>al-Kharūṣī</td>
</tr>
<tr>
<td>12</td>
<td>F</td>
<td>40</td>
<td>al-ʿAwābī</td>
<td>middle school</td>
<td>al-Kharūṣī</td>
</tr>
<tr>
<td>13</td>
<td>M</td>
<td>85-95</td>
<td>Stāl (WBK)</td>
<td>illiterate</td>
<td>al-Kharūṣī</td>
</tr>
<tr>
<td>14</td>
<td>F</td>
<td>50-60</td>
<td>Dakum (WBK)</td>
<td>middle school</td>
<td>al-ʿAbrī</td>
</tr>
<tr>
<td>15</td>
<td>F</td>
<td>80-90</td>
<td>al-ʿAwābī</td>
<td>illiterate</td>
<td>al-ʿAbrī</td>
</tr>
</tbody>
</table>

Table 1.2 – Participants’ metadata

As Table 1.2 shows, three main criteria guided the choice of participants: age, provenance, and level of education. These criteria were chosen for two main reasons: firstly, since this research aims to check the reliability of Reinhardt’s (1894) work, the criterion of age was deemed appropriate for a diachronic comparison with the dialect he describes; secondly, level of education and provenance were chosen to see if the sociological factors mentioned earlier – e.g. difference in lifestyle and education between the two places – impacted on the variety spoken nowadays in the district, also in the light of the “Gulfinization” of Arabic varieties in this area, and the increased use of social networks and internet in general, which put the younger generation in contact with the wider Arab world.

The first criterion is further divided into three ranges: young speakers (28-40), middle-aged speakers (40-60), and elders (60+). This choice was made to have a clearer picture of the diachronic variants in this dialect, expecting the elders to have a type of speech...
closer to the one described by Reinhardt (1894) and the younger generation to have a vernacular influenced by other neighboring Arabic varieties or MSA, social networks and the language of broadcasting. Moreover, this age division was made keeping in mind the historical phases of the Sultanate, as traced in Annex 1: participants aged between 40 and 60 are people that spent their early years at the beginning of the new era established by Sultan Qābūs, and were able to witness the changes Oman went through afterwards; by contrast, participants aged 60+ have a better memory of the time prior to the rise of Sultan Qābūs, when Saʿīd b. Taymūr ruled Oman; younger speakers, finally, will potentially show the latest developments of the language, influenced by the media, by the type of Arabic used in education, and by the influence of supposedly more prestigious forms of Arabic. As the table shows, for some of the speakers a possible age span is provided: that is because for the older generation – i.e. the generation born before the Seventies – it was not possible to give a precise age in terms of dates, since the registration of births started only later with Sultan Qābūs.

The second criterion, provenance, is straightforward: the aim is also to have a geographical distribution of linguistic features and check the differences in the speech of Wādī Banī Kharūṣ and al-ʿAwābī town.

Finally, the third criterion, level of education, was deemed particularly appropriate from a sociolinguistic point of view: as classes are taught in MSA usually by Egyptian teachers, is this having any impact on the dialect spoken? And if yes, to what extent?

Gender was also thought as one of the possible criteria at the beginning of this research; however, access to men proved to be difficult for the researcher once in the field, with few exceptions. Therefore, it has been opted out as a measure of choosing the participants and of analysing the data.

One more factor deemed appropriate for the decision on informants’ participation was the tribe of origin. This was not counted as a main criterion; however, it was important to take tribal origin into consideration: Reinhardt’s informants were from the al-Kharūṣī tribe and the al-ʿAbrī tribe, which were the only two ones that inhabited the al-ʿAwābī district at his time. At the present time, as mentioned in 1.3, both tribes are still living in the district, and, at least according to my informants, are still the only two living there, despite the recent tendency to marry people from other tribes or regions of Oman. Nevertheless, I recruited informants belonging to one of these two tribes, with the precise intention to enforce the comparison purpose of this thesis.
The contact with future informants was previously made on a first short trip I conducted in October 2016, where I was able to talk with a few researchers at the Sultan Qaboos University who then put me in contact with people who were interested in the topic of my research. From the first few contacts, I then managed to enlarge the group through word of mouth of some of my earlier informants. At the beginning of the research relationship, all were informed of the scopes and aims of my fieldwork – i.e. the linguistic analysis and documentation of the vernacular as they spoke it – and were keen to be part of it. They provided oral consent for the recording of their speech at the beginning of each session, both for spontaneous speech recordings and elicitation. It often happened that participants were willing to provide material by bringing me into the wadi to explore it or by telling me stories about the district and their lives there. I never encountered any issue as regards these aspects of the research.

1.4.2 The fieldwork

In addition to the first short fieldwork trip carried out in October 2016, the aim of which was to find contacts and suitable informants, the data here presented are the result of two more fieldwork trips I conducted. The first full fieldwork trip was conducted between February and April 2017. During this trip, I spent most of my time in the house of two women from the al-Kharūṣī tribe, in al-ʿAwābī. During these months living with them, I managed to talk about different topics, not always with the specific aim of research. However, if something seemed particularly interesting, I was always able to record it afterwards since these participants were particularly keen and interested in the purpose of my research and in providing material. This was especially the case of the list of proverbs reported in Annex 3, that were provided by a variety of speakers included in the list above. Moreover, living with these women on an everyday basis, I was able to witness their lifestyle and their daily duties, experiencing also their routine, and had the chance to ask questions about specific linguistic features, or the lexicon used.

The transcription and translation of the texts, proverbs and examples throughout this thesis were done in situ with the patient help and diligent support of ʿIḥlāṣ Rašīd al-Kharūṣī, who sat with me for hours listening to the recordings. In these sessions, I often added field-notes on linguistic structures of interest, and other local practices.

The second fieldwork trip was shorter and carried out during the month of Ramadan in 2018 – i.e. June. This trip had two main aims: firstly, a final check on some phonological and morphological features collected during the previous trip; and
secondly, to collect stories, lexicon, and any other material related specifically to Ramadan and Eid celebrations in the district.

I spent both fieldwork trips in the house of speakers 1 and 6, a house which was always overcrowded during the weekends, giving me the chance to talk to their relatives, siblings, and neighbours – some of whom became actively part of this research and are included in the list of participants.

1.4.3 The data

The corpus\textsuperscript{58} of data presented in this work is divided into three main groups, depending on the source of the material: the first group stands as the primary source for the thesis, and includes new data gathered during fieldwork; the second group consists of secondary literature for comparative purposes; and, finally, the third group comprises sources related to neighbouring Arabic varieties, also for comparative purposes.

**Group 1.** Primary data: The primary basis of this thesis consists of 15 hours of recorded material collected by the author during two fieldwork trips in the al-'Awābī district. These 15 hours also includes 4 hours of WhatsApp\textsuperscript{59} vocal messages, exchanged with participants both during fieldwork and at a distance. The WhatsApp vocal messages contain spontaneous speech from a group of 7 women (i.e. speakers 1, 5, 6, 7, 10, 11, and 12) from the al-Kharūṣī tribe, whereas the rest of the audio material is the result of different methodologies employed, i.e. free speech recordings and elicitation of lexical items.

The free speech recordings were carried out in a variety of contexts and environments: of the remaining 11 hours, about 5 were recorded during the afternoon gatherings of women, usually in indoor places, where they exchange coffee, sweets and stories; about 4 hours were recorded during Eid gatherings, usually outdoors, and weddings; finally, 4 more hours contain accounts of local stories, legends related to spiritual entities in the wadi (i.e. jinn), changes in the local environment, and tribe-related events. None of these recordings is the result of an actual conversation with the researcher, therefore we can exclude the possibility of any influence from the Arabic I use on the language they chose to use. From the second part of my first trip and the whole of the second trip, I used the local vernacular as far as possible to communicate with informants; this worked particularly well in the light of correctness judgements by the speakers. The 5

\textsuperscript{58} The term “corpus” is here intended as the collection of the new data presented in the course of this work and as it is employed in general linguistics, not in the specific meaning it has in the field of corpus linguistics.

\textsuperscript{59} Popular phone application which allows customers to chat via internet.
hours recorded during the afternoon gatherings were not initiated by me; rather, after asking for consent to the recording, I positioned the recorder at the centre of the circle of women and recorded their conversation, which was analysed afterwards with the help of a native speaker – as mentioned earlier in this section. The same happened with the Eid celebrations and partly with local stories: once the participants acknowledged the scope of my research, they were always very keen to provide me with material to record.

The remaining 2 hours are the result of elicitation of lexical items; these were partly collected in the wadi with speaker 11 – especially for plant names and medical terminology, and partly with speakers 2, 6, 7 and 12 – especially for household terminology. Other lexical items were extrapolated from the whole corpus of audio recordings.

The recordings were conducted using an Olympus LS-12 Linear PCM Recorder, and all the files were saved in .WAV format at a sample rate of 16bit 44.100 kHz. The files were also stored on my personal laptop and on an external hard drive and analysed using the annotation programme ELAN60.

The other methodology employed in the collection of primary data was elicitation of samples that are not part of the audio material but constitute a core of written notes. This elicitation was made mainly for lexical items, and specifically for the benefit of comparison with Reinhardt’s lexical core. The reason behind this choice is that it would have been easier and quicker, specifically for the researcher, checking how much of Reinhardt’s lexical material was still in use in the district. To do so, I compiled a series of 6 word-lists based on Reinhardt’s materials, divided into the following semantic groups: body parts, food (i.e. vegetables, fruit, spices, seafood), animals, household materials (i.e. kitchen utensils and parts of the house), textiles and clothing. These lists were then submitted to all the speakers and either confirmed or changed, based on their answers. In addition to this, I provided the informants with images and pictures, asking them to name them: this was particularly effective for body parts and animal names. During the elicitation process, any new lexical item was recorded and inserted in the Glossary in Annex 2; this involved primarily semantic fields as diseases, insects, and weather. WhatsApp text messages was also useful in the elicitation of some syntactic features, such as negation structure, genitive exponents, and different types of complex clauses: these WhatsApp examples are reported in their original Arabic script

60 Computer software used to annotate and transcribe audio and video recordings.
throughout this thesis. This choice was made in order not to impose my personal interpretation of pronunciation through transliteration, since all of them were sent in Arabic. In this elicitation process, I used three main methodologies: firstly, submitting the sentence in English and asking informants to translate it – this worked especially well with university-educated speakers who knew English; secondly, sending the sentences in MSA and asking for differences with the dialect – this was helpful with people who did not have a full higher education, but had attended school for a few years at least; finally, using my own knowledge to write samples in the dialect and asking informants for correctness judgements.

Group 2. Secondary data: The second group includes the material presented by Carl Reinhardt (1894), which has been studied in detail and used merely for comparison purposes. If we take into consideration the importance of Reinhardt’s material, as well as all the issues with his work – discussed in detail in 1.2.1 – the comparison attains even more relevance. Since Reinhardt (1894) lacks an extensive analysis of the syntax of the Banū Kharūṣ dialect – with only marginal exceptions (e.g. genitive exponents and negation) –, the material he presents will be displayed mainly in the morphology section – both nominal and verbal –, and in the analysis of lexicon, where a few remarks of diachronic comparison are provided. In addition to Reinhardt’s work, this group included material presented by Brockett (1985) and Nakano (1995) and has been included in glossary in all the instances where it was used by my speakers. Jayakar’s (1889) lexicon was used as a reference only, and none of his material has been included either in the argument or in the glossary.

Group 3. Secondary data from other Arabic dialects: The third group consists of samples taken from secondary sources on other Arabic varieties (i.e. Moroccan, Egyptian, Syrian, Najdi, Saudi, Gulf, Yemeni) used in the argument either to support a statement or, again, for comparison purposes.

Taking into consideration these three groups of data and the methodology adopted, each chapter of this work is predominantly based on one or more of them: chapter two examines phonological features of the al-ʿAwābī district vernacular through my own data, elicited from the audio files, and Reinhardt’s material is only used in specific instances for comparison purposes; chapters three and four – on nominal and verbal

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61 For Moroccan, Egyptian, and Syrian Arabic dialects, the main sources used are Brustad (2000), Ouhalla (2008), and Eisele (1990, 1999); for Najdi Arabic, Ingham (1994); for Saudi Arabian dialects, Prochazka (1988); for Gulf dialects, Holes (1990), and Qafisheh (1977); finally, for Yemeni dialects, Qafisheh (1990), and Watson (1993).
morphology respectively –, use as a source my own and Reinhardt’s data, clearly divided and signposted, in order to visibly show the difference between them; chapter five, on syntax, is entirely based on my own fieldwork data, since Reinhardt (1894) lacks an extensive syntactic description to be able to use for comparison; however, the chapter also examines syntactic features from neighbouring dialects for comparative or supportive purposes. Finally, chapter six examines the lexicon of the al-ʿAwābī district which I collected during fieldwork, with comparison with Reinhardt’s material only when necessary.

There are a few limitations that this methodology and the range of participants pose to this research, and that need to be addressed. First of all, the description presented has to be considered based mainly on the speech of a limited number of women, of different ages and levels of education. Admittedly, having a wider range of speakers, which included men, would have given a better picture of the linguistic and sociolinguistic situation of the district under investigation. One needs only think of the supposedly conservatism of women’s speech in the Arab context that cannot be necessarily proved within this thesis, but that could be material for future research. Nevertheless, since male researchers in the past have suffered from the opposite problem – i.e. the difficulty to work with women, especially in Arab contexts –, many linguistic studies carried out in Oman in the last century have considered dialectological material only from male speakers.62 Hence, one of the limitations of this work might also be considered as a strength and as the starting point of a future widening of this description to other variables.

Some may argue that another limitation of this work consists in the number of informants used. However, in recruiting them, I tried to have a range of people as wide as possible considering the criteria mentioned earlier in the section. It would have been very difficult, if not impossible, working with more than 15/20 people in such a short time, and analysing all the data gathered to present them in a PhD thesis, which lasts about three years. I judged that these fifteen people, their differences in age, their different levels of education, and the fact that they came from the two main tribes of the

62 See for example the work of Davey (2016), who had access to only 3 women out of 14 informants.
area – namely, the al-Kharūṣī and the al-ʿAbrī\textsuperscript{63} – would provide a reliable account of the dialect spoken in the area\textsuperscript{64}. A recent tendency of Oman in general and, hence, the al-ʿAwābī district is to marry people from outside one’s tribe or one’s region, whereas up until a few decades ago this practice was unlikely. This can pose another issue: to what extent do inter-regional or inter-tribal marriages impact on the dialect spoken today? As a matter of fact, as I interacted with people within the district, I never encountered anyone who did not belong to either of the two tribes mentioned. Yet, some of my informants reported to me a couple of people in al-ʿAwābī town who had married from Šarqiyya, or from Muscat. Unfortunately, I was not able to contact them or work with them since they were on holiday in Ṣalāla during the months of my staying in the district. The extent of influence of other Omani varieties on this dialect, if any, as a result of inter-tribal or inter-regional marriages and relocation of residents is something that could be of interest for future research, and this issue will not be addressed in this thesis. In this work, I describe the dialect as my informants reported it, taking into account the fact that all of them, when married, were married with locals, so either al-Kharūṣī or al-ʿAbrī.

\textsuperscript{63} Thus, facilitating my aim of comparison with Reinhardt (1894), who had as informants two people from the same tribes.

\textsuperscript{64} I reckon also that other scholars had access to a fewer number of participants than I had (see, for example, Davey 2016).
CHAPTER 2

Phonology

Phonology of CA and modern Arabic dialects is a very well-studied subject in the literature. Ancient Arab grammarians have also provided us with many descriptions of the phonology of Arabic as it was at that time.

Phonological descriptions of Omani varieties, however, are scarce. As regards to the northern part of the country, we have Brockett’s (1985) study on the agricultural terminology in Khābūra, which also reports a brief phonological account of that dialect¹. Hole’s (1989) overview of Omani dialects does not report any specific phonological trait – with the only exception of reflexes of the CA consonants /q/, /ǧ/, and /k/ used as discriminants in the Bedouin and sedentary classification of Arabic dialects². Other recent descriptions – as the ones mentioned in 1.2.1 – deal only in part with the phonology matter and do not represent, at this time, an exhaustive account for comparison.

Reinhardt’s (1894) description of Banū Kharūṣ phonological traits covers the first chapter of his work, and examines consonants, vowels, diphthongs, assimilation, and word stress. His account on this matter, however – as mentioned in 1.1.1 –, is not completely reliable, due both to the lack of transcription on his part and to the nature of his informants, i.e. they were Omanis who lived outside of Oman for the majority of their lives. Moreover, Reinhardt does not give us any detail about their pronunciation, which was likely to have been influenced by other Arabic varieties (e.g. the Egyptian variety of Cairo, where they lived after leaving Oman) or languages (e.g. Swahili in Zanzibar).

In this chapter, I aim to analyse the phonological patterns of the al-ʿAwābī district vernacular as they appear in the speech of my informants. The description considers the material elicited from the spontaneous speech of the participants and analysed with PRAAT³, whereas the theoretical discussion of phonological process in general uses as reference sources the works of McCarthy (1979), Cantineau (1960), Levin (1998), Hayes (1995), and Watson (2002).

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² For more details, the reader is referred to 1.2.
³ Computer software for speech analysis in phonetics.


2.1 Consonants

The al-ʿAwābī district consonantal inventory contains 27 segments, all of which can appear in all positions in the word with the exception of the glottal stop – /ʔ/ – and the glides, which are weakened or deleted altogether in certain positions. All consonants may be geminated.

<table>
<thead>
<tr>
<th>Transcription</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>/ʔ/</td>
<td>voiceless glottal stop</td>
</tr>
<tr>
<td>/b/</td>
<td>voiced bilabial stop</td>
</tr>
<tr>
<td>/t/</td>
<td>voiceless alveolar stop</td>
</tr>
<tr>
<td>/t/</td>
<td>voiceless interdental fricative</td>
</tr>
<tr>
<td>/g/</td>
<td>voiced velar stop</td>
</tr>
<tr>
<td>/h/</td>
<td>voiceless pharyngeal fricative</td>
</tr>
<tr>
<td>/ḫ/</td>
<td>voiceless velar fricative</td>
</tr>
<tr>
<td>/d/</td>
<td>voiced alveolar stop</td>
</tr>
<tr>
<td>/d/</td>
<td>voiced interdental fricative</td>
</tr>
<tr>
<td>/t/</td>
<td>voiced alveolar tap</td>
</tr>
<tr>
<td>/z/</td>
<td>voiced alveolar fricative</td>
</tr>
<tr>
<td>/s/</td>
<td>voiceless alveolar fricative</td>
</tr>
<tr>
<td>/ṣ/</td>
<td>emphatic voiceless alveolar fricative</td>
</tr>
<tr>
<td>/d/</td>
<td>emphatic voiced alveolar stop</td>
</tr>
<tr>
<td>/ṭ/</td>
<td>emphatic voiceless alveolar stop</td>
</tr>
<tr>
<td>/ʃ/</td>
<td>voiced pharyngeal fricative</td>
</tr>
<tr>
<td>/g/</td>
<td>voiced velar fricative</td>
</tr>
<tr>
<td>/t/</td>
<td>voiceless labiodental fricative</td>
</tr>
<tr>
<td>/q/</td>
<td>voiceless uvular stop</td>
</tr>
<tr>
<td>/k/</td>
<td>voiceless velar stop</td>
</tr>
<tr>
<td>/l/</td>
<td>voiced alveolar lateral approximant</td>
</tr>
<tr>
<td>/m/</td>
<td>voiced bilabial nasal</td>
</tr>
<tr>
<td>/n/</td>
<td>voiced alveolar nasal</td>
</tr>
<tr>
<td>/h/</td>
<td>voiceless glottal fricative</td>
</tr>
<tr>
<td>/w/</td>
<td>voiced labiovelar approximant</td>
</tr>
<tr>
<td>/y/</td>
<td>voiced palatal approximant</td>
</tr>
</tbody>
</table>

Table 2.1 - Consonantal inventory of the al-ʿAwābī district

Reinhardt’s (1894: 4-6) section on consonants examines their realisation frequently referring to the German system of sounds – perhaps to facilitate the understanding of the German soldiers for whom this work was intended. His phonological description is supported by lexical examples for each consonant, reported both in the Arabic script and
in transcription. Reinhardt (1894: 8-11) also provides lexically determined variants of some consonants, some of which are still valid today.

In the following list, I report lexically determined variants of consonants found in the speech of my informants, providing examples from my own recordings and adding, when necessary, remarks on Reinhardt’s notes:

Tā (ت)

*ṭ can be realised as dāl (e.g. kidf < kitf “shoulder”, pl. kdūf). The same is reported by Reinhardt (1894: 9).

Qāf (ق), Kāf (ك) and Gīm (ج)

*q is realised as voiceless uvular stop [q].

*k is realised as voiceless velar stop [k] in all cases. In my data, there is one lexeme recorded in al-ʿAlya (Wādī Banī Kharūṣ) from an old male illiterate speaker (i.e. speaker 8) where the velar stop is affricated in [č] – i.e. seččārā “drunkards” < السكارى.

*gettext is generally realised as voiced velar stop [g].

The same variables are reported by Reinhardt (1894: 4-6), adding that in other tribes of Oman, the voiced velar stop *g is affricated as [ǧ]4.

Liquid consonants (ر and ل)

These two consonants are interchangeable, as reported by Reinhardt (1894: 10) as well.

In the data there are a few examples: words like sulṭān (“sultan”) and inglezi (“English”) are realised respectively as surṭān and ingrezi.

Emphatic consonants (ط، ظ، ص، ض)

*ṭ and *ẓ are merged in one sound /ḍ/. Reinhardt (1894: 7) reports four emphatic consonants, /ṣ ṭ ẓ ž/, but later he states that the two sounds *ṭ and *ẓ merged in the only one /ḍ/. In the data I collected there is no distinction between *ṭ and *ẓ, and the reflex of both of them is /ḍ/.

*ṣ and *ṭ retain their emphatic sound in all cases.

Interdentals (ث and ذ)

Reinhardt (1894: 10) states that the voiced interdental fricative *ḏ is realised as either /ḍ/ or /d/, and that the voiceless interdental fricative *ṭ is realised as /ṭ/, providing however only one or two examples for each case.

In my data, however, the interdentals /ṭ/ and /ḍ/ are retained in all cases.

Hamza (ء)

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4 No reference is made by Reinhardt on which tribe he means.
Reinhardt’s (1894: 8-9) analysis of *hamza* in the Banū Kharūṣ dialect is very detailed, although not supported by enough examples. Nevertheless, the behaviour of the *hamza* in the vernacular under investigation did not seem to be changed.

In my data, *hamza* is not retained in initial position:

- in words like *ḥit* < *uḥt* “sister”; *sum* < *ʾism* “name”; *hel* < *ʾahl* “family”;
- in the *فعل* -patterned plurals and adjectives (e.g. *ḥmar* < *ḥmar* “red, reddish”);
- and, in derived nouns and perfect tense of derived forms VII, VIII and X (e.g. *stoqbād* “receipt”).

*ʔ* can also be realised, in specific words, as: *ʿayn* (e.g. *ʾašl* < *ʾašl* “origin”); *wāw* (e.g. *bedwe* “beginning”); or *yā* (e.g. *yāsīr* < *ʾasīr* “prisoner”).  

In medial position, *hamza* is not retained and some nouns show compensatory lengthening of the vowel (e.g. *būr* < *biʾr* “well”; *rās* < *raʾs* “head”).

In final position, the *hamza* follows the same rules applied to III ُ or َ verbs: it is not retained and realised as either /a/ (e.g. *qarā* / *yiqra* “to read”) or /i/ (e.g. *meše* / *yumši* “to walk”).

**Tā marbūṭa (ذ)**

The *tā marbūṭa* – a distinctive feature of feminine nouns and some masculine plurals – is often realised as [e] in this dialect, raised from /a/ according to the rules of *imāla* (explained in 2.2.1). Reinhardt (1894) does not mention the behaviour of the feminine ending in the speech of his informants, only reporting the case of *bedwe* (بدأة, “beginning”), which also presents a final *hamza*.

In this work, the *tā marbūṭa* will be transcribed either as [e] or [a], based on the pronunciation of the specific word in the district.

**Wāw and Yā (و/ي)**

*Wāw* and *Yā* (و/ي) retain their consonantal nature only when they are in syllable-onset position (e.g. حياة *hayā* “life”; دواء *duwā* “medicine”).

### 2.2 Vowels

Reinhardt’s (1894: 7-8) section on the behaviour of vowels is very short, briefly mentioning their sound in specific consonantal environments. Here I report the description of vowels as it appears in the speech of my informants.

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5 This phenomenon is also reported by Brockett (1985: 13) for the dialect of Khābuara, in the Bāṭina.

6 The lengthening of medial *hamza* in pre-consonantal position can be found in most modern Arabic dialects, with exception of various Yemeni dialects (Watson 2002: 18).

7 In the literature, the *tā marbūṭa* is usually transcribed as -ْ, but I will use throughout this thesis the simple vowels *a* or *e* – as exemplified in the table at page 19 – to follow the production of my informants.
The vowel inventory of the al-ʿAwābī district consists of three short vowels (/a, i, u/), five long vowels (/ā, ē, ī, ō, ū/) and two diphthongs (/aw/ and /ay/).

Short vowels differ in their realisation depending on their syllabic environment: medial /i/, for example, is usually lax and retracted (e.g. [gild] “skin”); in word-final position, it is tenser, higher and more front (e.g. [bnti] “my daughter”); before /b, m, f, r, q/ and the emphatics, it is backed and rounded (e.g. [za:hob] “ready”); with velars and pharyngeals, it is lowered and centralised (e.g. [jћəbːo] “he likes him”8). Short vowel /u/ has a back mid, rounded allophone [o] when preceding or following an emphatic sound.

The short vowel /a/ has two allophones in this variety: it is a low back unrounded [ɑ] next to an emphatic or a uvular consonant; and it is raised to [e], usually when gutturals and emphatics are absent, according to the rules that regulate the imāla.

Short high vowels in unstressed non-final position undergo reduction or deletion. This phenomenon is known as syncope, and in other Omani varieties is of common occurrence, especially in rapid speech9. In the vernacular under investigation, syncope occurs in the first syllable only when the vowel is high (e.g. gˈbin < gībin “cheese”), and not when it is low (e.g. ġamal “camel”)10. Reinhardt (1894) does not mention syncope in his work, however his data clearly show a strong presence of syncope, both in nouns and in verbs.

In this vernacular the CA *ū and *ī are retained in most positions as independent phonemes (e.g. فلوس fulūs “money” and بیض bīḍ “eggs”). Long vowel /ū/ also has the allophone [o], when preceding an emphatic sound or in word-final position for the 3MPL person of the verb (e.g. ketbō “they wrote”, yikitbō “they write”).

2.2.1 Imāla

The term imāla (literally “inclination”) has been used by medieval Arab grammarians to indicate the fronting and raising of long /ā/ towards /ī/11. In the ancient sources, not much is said about the same phenomenon for short /a/, for which imāla is found, for example, in the vernacular under investigation. According to the medieval grammarians, imāla is a phenomenon conditioned by certain phonological factors: in particular, it can occur because of an etymological yā of the root, or the kasra of an adjacent syllable

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11 “And the sense [denoted by] the [term] ‘imāla is that you incline the ‘alif in the direction of yā’, and the fatḥa in the direction of the kasra” (Ibn Sarrāḡ, cited in Levin 1998).
which can incline /a/ towards [i]\textsuperscript{12}. If it is true that strong \textit{imāla} (that is, the realisation of /ā/ as [i]) is not a common occurrence, it is also true that the inclination of /a/ towards [e], both in medial and final position, is a widespread phenomenon in Eastern Arabic dialects\textsuperscript{13}.

The realisation of the \textit{imāla}, both of /ā/ and /a/, depends on specific phonological factors, and in particular on the nature of the consonants that cluster around the vowel. In my data, it occurs in medial and final position, usually when gutturals or emphatics are absent: in this case, short vowel /a/ is raised to either [e] or, more rarely, [i], e.g. \textit{kelb} “dog”, \textit{gebel} “mountain”, \textit{šill} “to take”, \textit{siyyāra} “car”, \textit{misgid} “mosque”. \textit{Imāla} in final position is very common in nouns with the feminine ending َة or ى (e.g. نویبة nōbe “also”; خمسة ُhamse “five”; بدیة < بدآة “beginning”), and in the 3FSG possessive pronoun -/ha/, which is realised as -/he/ in cases such as ḥobbōt-he\textsuperscript{14} “her grandmother”, whilst in others is realised as -/ha/ (e.g. ʿumr-ha “her age”). The variation between the two depends once again on the consonantal environment: it is realised as -/ha/ when follows a fricative or one of the sonorants \textit{r}, \textit{l}, \textit{n} and -/he/ after the epenthetic unrounded front vowel [i] (e.g. ʂuf-te “I/you (2MSG) saw her”).

Whilst the occurrence of \textit{imāla} for short vowel /a/ is supported by numerous examples in the data, the raising of long vowel /ā/ to /ē/ is found only in the conjugation of geminate, hamzated, and weak verbs\textsuperscript{15}; no evidence is traceable in the lexicon.

In Oman, the \textit{imāla} occurs in Dhofari Arabic (cf. Davey 2016) and in other dialects of the Bāṭina and Šarqiyya regions, usually in communities living on the seaward side of the Ḥaḡār mountains (cf. Holes 2008: 481). In terms of areal distinction in the district under investigation, the \textit{imāla} occurs always in the speech of informants from al-ʿAwābī regardless of their age and level of education. In Wādī Banī Kharūṣ, on the contrary, the \textit{imāla} is found in the speech of middle-aged and young informants, either with a lower or a higher level of education, whereas is not found in the speech of the elders, who had no – or very little – access to education or exposure to the speech of the town. However, the case of the noun for “hospital”, both in its singular and plural forms is interesting: it is distinctively realised as \textit{mustašfī} / \textit{mustašfiyāt} in the Wādī Banī

\textsuperscript{12} Cantineau (1960: 97).

\textsuperscript{13} “[...] l’\textit{imāla} allant jusqu’à e est largement attestée: en Orient son domaine couvre la majeure partie du Liban et le G. ed-Drūz; on le constate aussi dans l’oasis de Palmyre. En Afrique du Nord, la région de Bône connaît aussi une \textit{imāla} allant jusqu’à e.” (Cantineau 1960: 99).

\textsuperscript{14} The first short vowel /o/ in ḥobbōt-he is one of the rare examples in my data of progressive vowel harmony.

\textsuperscript{15} For more details on this, the reader is referred to sections 4.3, 4.4, and 4.5.
Kharūṣ – thus with a clear imāla – and mustaṣfā / mustaṣfayāt in al-ʿAwābī. This word can be identified, in linguistic terms, as a shibboleth\textsuperscript{16}, since it was the only case where the speakers clearly recognised it as differentiating two varieties\textsuperscript{17}.

2.2.2 Diphthongs

In Semitic languages, a diphthong is formed by a short vowel followed by a glide (i.e. /w/ or /y/). In many modern Arabic dialects, the CA diphthongs *aw and *ay are not preserved\textsuperscript{18}. There are no sources explaining when and why monophthongisation occurred in the history of the Arabic language, since diphthongs are common in CA. In this vernacular of northern Oman, the long vowels /ō/ and /ē/ are also the result of a process of monophthongisation of the CA diphthongs\textsuperscript{19}. According to Youssef (2013: 186), “monophthongisation is an active synchronic process that fails to apply in particular environments, both phonological and morphological”. Not many studies have dealt with the behaviour and analysis of diphthongs in Gulf and Peninsular dialects, and it is difficult to assess a clear explanation of the anomalous forms of diphthongs in the al-ʿAwābī district vernacular.

Reinhardt (1894: 8) states that diphthongs are retained only in monosyllabic words and in words with a geminate glide, whereas in all other cases they are lengthened. However, this is not entirely true today, since in my data the retention of diphthongs varies depending on its position in the word, as exemplified in the following lists.

Glide as C\textsubscript{1}

Diphthongs in the first syllable of the word are retained when the glide is the antepenultimate consonant in the word, irrespective of where the consonant occurs in the root. We see this in a) comparative adjectives, b) passive participles, c) verbal nouns, and d) broken plurals:

- a) awsaʿ “wider” awsaḥ “dirtier”
- awgaʿ “more painful” awfaq “more solid”
- b) mawṭuq “reliable” mawgūd “existent”
- c) tawbīḥ “blame” tawrīḥ “double meaning”

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\textsuperscript{16} Word or expression which is very difficult to pronounce for a non-native speaker of a specific dialect or language, due to its hard sequence of sounds. It allows to identify a native speaker from a non-native speaker (cf. https://www.oxfordreference.com/view/10.1093/oi/authority.20110803100501743).

\textsuperscript{17} An exemplification of areal distribution of the imāla in the district, based on my informants’ speech, is given in Table 2.3 in section 2.2.2.

\textsuperscript{18} “Dans le dialectes arabes, la conservation phonétique complète des anciennes diphongues est un fait rare. En Orient, cette conservation est attestée au Liban […]. Au Maghreb, la conservation complète et inconditionnée des anciennes diphongues est un fait fort rare, sinon inexistant.” (Cantineau 1960: 103).

\textsuperscript{19} Long vowels [ō] and [ē] are also allophones of /ū/ and /ā/ respectively, as explained in 2.2 and 2.2.1.
Glide as C₂.

Diphthongs in medial position are retained in words with a geminate glide: e.g. jaww “weather”, ḥayy “neighbourhood”, sawwar “he photographed”, dawwar “he searched”, taww “now”.

Monosyllabic words that otherwise end in -wC or -yC in this position undergo monophthongisation:

<table>
<thead>
<tr>
<th>Diphthong</th>
<th>Monophthong</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>fawq</td>
<td>fōq</td>
<td>up, above</td>
</tr>
<tr>
<td>kayf</td>
<td>kēf</td>
<td>how</td>
</tr>
<tr>
<td>bayt</td>
<td>bēt</td>
<td>house</td>
</tr>
<tr>
<td>šayb</td>
<td>šēb</td>
<td>old man</td>
</tr>
<tr>
<td>zayn</td>
<td>zēn</td>
<td>good, well</td>
</tr>
<tr>
<td>ġayr</td>
<td>ġēr</td>
<td>different</td>
</tr>
<tr>
<td>layl</td>
<td>lēl</td>
<td>night</td>
</tr>
<tr>
<td>ayn</td>
<td>ēn</td>
<td>where?</td>
</tr>
<tr>
<td>sayl</td>
<td>sēl</td>
<td>flood</td>
</tr>
<tr>
<td>zawg</td>
<td>zōg</td>
<td>husband</td>
</tr>
<tr>
<td>sayf</td>
<td>sēf</td>
<td>sword</td>
</tr>
</tbody>
</table>

Table 2.2 - Monosyllabic nouns where the diphthong is subject to monophthongisation

However, there are exceptions to this rule. The following monosyllabic nouns retain their original diphthong: zayt “oil”, ṭayr “bird”, ṣawt “voice”. The noun ʿayš “rice” is realised as ʿīš in al-ʿAwābī by young and middle-aged informants regardless of their level of education. The case of šay “thing” is peculiar: it is realised as [šay], [šey] – with a clear occurrence of imāla – and as the monophthongised form [šī]²⁰.

Diphthongs in loanwords are retained when in final position (e.g. bāw “wood”) but can be subjected to monophthongisation in other cases. The word layt (“light”) is often monophthongised as lēt in the speech of young informants from al-ʿAwābī – regardless of their level of education – and it is always monophthongised in the plural form, i.e. lētāt.

In Table 2.3, I give an account of the distribution of the occurrence of both the imāla in the realisation of the word شيء (“thing”), and the monophthongisation of the word لایت (“light”).

²⁰The same speaker, however, can use different forms of the word šay during speech. This intraspeaker variation is also present in some Libyan dialects (Iványi 2006: 642).
Table 2.3 – Occurrence of imāla and monophthongisation in the informants’ speech

<table>
<thead>
<tr>
<th>“thing”</th>
<th>“light”</th>
<th>Speaker</th>
</tr>
</thead>
<tbody>
<tr>
<td>šey</td>
<td>leyt</td>
<td>1, 2, 10, 11</td>
</tr>
<tr>
<td>šey</td>
<td>lēt</td>
<td>3, 7, 12</td>
</tr>
<tr>
<td>šay</td>
<td>layt</td>
<td>4, 8, 13, 14, 15</td>
</tr>
<tr>
<td>šī</td>
<td>lēt</td>
<td>5, 6, 9</td>
</tr>
</tbody>
</table>

A few conclusions can be drawn from the data presented in this table: firstly, imāla occurs in the speech of all the informants from al-ʿAwābī, regardless of their age or level of education; secondly, in the instances of speakers in the younger age group, with a high level of education (i.e. university), we can see that شيء is monophthongised and raised to [šī]; thirdly, imāla occurs in the speech of middle-aged and young speakers from Wādī Banī Kharūṣ, but not in the speech of the older group; finally, with regards to the monophthongisation of the word لایت, we can see that speakers who have a strong occurrence of imāla in their speech often monophthongise /layt/ to /lēt/ or raise /a/ to /e/, as in [leyt]. The examples reported above show, also, that the raising is specifically visible in two middle-aged illiterate speakers (i.e. speakers 1 and 2) – both from Wādī Banī Kharūṣ and al-ʿAwābī – and one from al-ʿAwābī with a medium level of education (i.e. speaker 10). In all other cases, لایت is monophthongised in the speech of middle-aged and young informants in both areas under investigation.

Medial glide in monosyllabic words

Diphthongs are retained in word-final syllables: e.g. law “if”, māy “water”, šāy “tea”, bāw “wood”.

Dual Endings

The dual ending -ayn always undergoes monophthongisation to -īn: e.g. مرتين marṭīn “twice”21, سنتين santīn “two years”.

2.2.3 Assimilation

Assimilation is a widespread process in Arabic dialects and in CA. It happens with the definite article al-, which is always assimilated when followed by a coronal consonant (a consonant produced with the tip or blade of the tongue: i.e. ض, ص, س, ش, ل, ظ, طر, د, ذ, ت, ث). Moreover, in the data collected, t-prefixes in the imperfective form of the verb and -t-suffixes in the perfective show assimilation with consonants /t, d/, and /ḍ/ (e.g. ẓdann “she thinks” < tḍann; tmarraḍḍ “I was ill” < tmarraḍḍ).

21 This example also shows a degemination phenomenon.
2.2.4 Metathesis

Metathesis refers to the rearranging of segments or syllables within a word. More commonly, it is the switching of two contiguous segments in a word.

Reinhardt (1894: 14) dedicates a paragraph to this phenomenon with a few examples which my informants did not recognise. Other examples in my data are ǧurma < ǧurma “type of date” and karhabā < kahrabā “electricity”.

2.2.5 Ghawa syndrome

The ghawa syndrome takes its name from the Arabic word for coffee qahwa (in some dialects pronounced gahwa) and it refers to the rearranging of the tonic syllable CaG to CGa, where G stands for “guttural” (e.g. CA qahwa “coffee” is realised as ghawa in Bedouin dialects of Najd); in certain cases, a stressed vowel is inserted after a velar or a pharyngeal consonant (i.e. CaGāC), to give forms like qaháwa/gaháwa. In some dialects of Oman, especially Bedouin varieties on the border with the UAE22, this phenomenon is still productive, but it does not occur in sedentary dialects nor in the vernacular under investigation.

2.3 Syllable inventory

A syllable is “a unit of sound composed of a central peak of sonority (usually a vowel), and the consonant that cluster around this central peak”23. In the majority of Arabic varieties, syllables always start with a consonant (or in some cases two) followed by a long or a short vowel, and usually only a certain combination of syllables is allowed.

The syllable inventory of the al-‘Awābī district vernacular consists of three main syllable types that can occur in any position of the word (CV, CVV and CVC) and two syllable types which appear in word-final position only (CVVC and CVCC). In addition to these, the vernacular spoken by my informants presents four forms, as an outcome of vowel elision or via loanwords. For purposes of stress assignment, syllables can be divided according to their weight in terms of light, heavy and superheavy24. The following table shows syllable structure based on stress and weight, according to the classification made by Watson (2002: 56–61).

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23 https://glossary.sil.org/term/syllable
24 A light syllable is formed by a consonant and a short vowel (i.e. CV), or in some instances by two consonants and a short vowel (i.e. CCV); a heavy syllable is usually formed by a consonant and a long vowel (i.e. CVV) or a branching rime (i.e. CVC); finally, a superheavy syllable, found only in some languages, is formed by either a consonant followed by a long vowel and a coda (i.e. CVCC) or an onset followed by a coda consisting of two or more consonants (i.e. CVCC).
<table>
<thead>
<tr>
<th>Syllable</th>
<th>Weight</th>
<th>Monosyllabic</th>
<th>Polysyllabic</th>
<th>CV-template</th>
</tr>
</thead>
<tbody>
<tr>
<td>CV</td>
<td>light</td>
<td>fa “so”</td>
<td>qawaya “iron”</td>
<td>CV-CV-CV</td>
</tr>
<tr>
<td>CVV</td>
<td>heavy</td>
<td>mū “what”</td>
<td>safāra “embassy”</td>
<td>CV-CVV-CV</td>
</tr>
<tr>
<td>CVC</td>
<td>heavy</td>
<td>ḫit “sister”</td>
<td>gamāl “camel”</td>
<td>CV-CVC</td>
</tr>
<tr>
<td>CVVC</td>
<td>superheavy</td>
<td>zēn “good, well”</td>
<td>ṣangūb “grasshopper”</td>
<td>CVC-CVVC</td>
</tr>
<tr>
<td>CVCC</td>
<td>superheavy</td>
<td>ṣaqq “dress décor”</td>
<td>ṣēb “old men”</td>
<td>CVC-CVVC</td>
</tr>
<tr>
<td>CCV</td>
<td>light</td>
<td>štaqal-t “I worked”</td>
<td></td>
<td>CCV-CVCC</td>
</tr>
<tr>
<td>CCVC/V</td>
<td>heavy</td>
<td>mrā “woman”</td>
<td>mgumma “broom”</td>
<td>CCV-CCVC</td>
</tr>
<tr>
<td>CCVV</td>
<td>heavy</td>
<td>ṣdūr “chest”</td>
<td>mḥāṭṭa “station”</td>
<td></td>
</tr>
<tr>
<td>CCVVC</td>
<td>superheavy</td>
<td>grūb “group”</td>
<td></td>
<td>CCVV-CVC</td>
</tr>
<tr>
<td></td>
<td></td>
<td>glās “glass”</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>bzār “spices”</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 2.4 - Syllable inventory of al-ʿAwābī district

According to the Sonority Sequencing Principle\(^\text{25}\), a word must contain a sonority peak – often a vowel, preceded and/or followed by a sequence of segments – consonants – with progressively decreasing sonority values towards the word edge: the sonority hierarchy goes from vowels (4), to liquids (3), to nasals (2) and to obstruents (1). As Table 2.4 shows, the speech of my informants does not always follow this principle: words like ṣbū “cheese” and ṣbū “spices” begin with clusters of obstruent consonants. The phenomenon is the result of a process of syncope of the short vowel in the first syllable or of the deletion of initial hamza (e.g mrā < امرأة).

**CCC Cluster**

In the data, CCC clusters occur in word-medial position, as a result of suffixation or doubled verbs, even though in some instances the speaker inserts an epenthetic vowel [i] or [a]: e.g. ṣūf(i)-ḥe “I/you (2MSG) saw her”. The CCC cluster only appears in morphologically complex words, usually verbs. This type of cluster can also result from the adaption of loanwords to the Arabic pattern (e.g. ḥanqrī “rich”)\(^\text{26}\).

\(^{25}\) Phonotactic principle that outlines the structure of a syllable in terms of sonority.

\(^{26}\) For more details on the phonology of loanwords in this variety of Omani Arabic, see 6.3.2.
2.4 Stress

Reinhardt (1894: 15-18) presents a long section on stress in the Banū Kharūṣ dialect. He states that stress follows different rules compared to other dialects in the Peninsula.

In the data presented here, the following stress rules apply:

- Stress a final superheavy syllable CVCC, CCVVC and CVVC if present (e.g. krīm “kind”, katābt “I wrote”, šrūbt “I drank”);
- If no superheavy syllable is present, stress the rightmost non-final heavy syllable CVV or CVC (e.g. safāra “embassy”, zābda “cotton”);
- In all other cases, stress the leftmost light syllable CV (e.g. bāqara “cow”).

In all cases, it is never possible to stress further left than the antepenultimate syllable (e.g. madrāsat-he “her school”).

Reinhardt (1894: 16) reports that stress falls on the penultimate syllable also when the word has the negative clitic -ši, the interrogative clitic -i, or the possessive or object pronouns are suffixed. In my data, his statement has only been confirmed in respect of the suffixed pronouns, whereas the negative and the interrogative clitic did not occur in the speech of my informants.

Metrical stress theory examines two types of feet, namely the iamb and the trochee: “the maximal and canonical iamb consists of a light syllable followed by a heavy syllable” (Watson 2011: 7), whereas a trochee consists of a long syllable which carries the stress followed by a short unstressed one. This type of metrical analysis based on iambs and trochees brings two different types of stress, namely the iambic stress and the trochaic stress. A trochaic stress is when in a CVCVC pattern the first syllable is stressed (i.e. CV-CVC), whereas an iambic CVCVC pattern stress the last syllable (i.e. CV-CVC).

In the Omani varieties for which we have documentation, we know that they tend to exhibit iambic stress. In Dhofari Arabic, for example, a word like gebel undergoes...

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27 “Der Accent weicht, was die durch denselben bedingten Lautverschiebungen im Worte betrifft, im Oman-Dialekt von den übrigen bekannten arabischen Dialekten vielfach ab, gibt denselben teilweise sein charakteristisches Gepräge und beeinflusst das Verständniss der Sprache so, dass nicht omanische Araber Schwierigkeit haben, einem gewohnlichen Oman-Mann genau in seiner Rede zu folgen” (Reinhardt 1894: 15).

28 The foot is the basic unit in metrical theory and usually contains one stressed syllable and at least one unstressed syllable. On metrical theory applied to Arabic dialects see the works of Hayes (1995) and Watson (2011).

29 In Dhofari Arabic, forms with a final syllable -CVC or -CCVC, show a strong tendency to lengthen the short vowel, therefore having superheavy -CVCC or -CCVVC that always attracts the stress (Davey 2016: 63). In addition to this, Glover (1988: 71) states that “in OA,” (Omani Arabic) “[…], there is a tendency for stress to move to the end of the word, so that a two-syllable word like /rātab/ ‘fresh date’, for
final vowel lengthening and first vowel deletion (i.e. *gbāl*) because of iambic stress. A similar tendency to syncope is shown in Muscat Arabic, where all unstressed short vowels in open syllables can undergo reduction or deletion (Glover 1980: 61).

The analysis of the data collected shows in CVCVC patterns the tendency for the first light syllable CV to carry stress (e.g. *gambar* “camel”, *gebel* “mountain”). The behaviour of words like *gambar* and *gebel* shows that -CVC syllables in final position count as light, therefore not attracting the stress. This phenomenon is also found in other Arabic dialects (Cairene and San’ani, for example) and other world languages and it is due to extrametricality rules. Abu-Mansour (1992: 52) describes this phenomenon for Makkan Arabic as well, where the last consonant of the pattern CVCVC does not count in assignment of word stress. “An extrametricality rule designates a particular prosodic constituent as invisible for purposes of rule application: the rules analyse the form as if the extrametrical entity were not there” (Hayes 1995: 56). This statement explains why a CVC syllable in final-word position is light, but heavy in non-final position: $C_2$ is extrametrical and therefore ignored for stress assignment.

The vernacular under investigation, in contrast to the dialects described by Davey (2016) and Glover (1980), shows a strong tendency to trochaic stress and extrametricality, and this also explains why in the data syncope is not of common occurrence: syncope only affects unstressed short vowels, thus if the initial syllable is stressed, the vowel cannot be deleted. It remains to investigate further if this is the case of other dialectal varieties spoken in the country.

example, is also commonly pronounced /ráṭāb/, with stress on both syllables, or /raṭāb/, which is then subject to reduction and may become /rāṭāb/, and in faster speech /ṛṭāb/.”

30 Davey (2016: 64).


32 There are some restrictions to the application of extrametricality rules: a) Constituency indicates that only constituents can be marked as extrametrical; b) Peripherality states that in order for these constituents to be extrametrical they need to be at the edge of the domain (left or right); c) Edge Markedness indicates that “the unmarked edge for extrametricality is the right edge”; d) Nonexhaustivity states that extrametricality is not applied if it would make the whole domain extrametrical (Hayes 1995: 57-58).
CHAPTER 3

Nominal Morphology

I chose to divide the description of the al-ʿAwābī district morphology into nominal morphology (in chapter 3), and verbal morphology (in chapter 4). This division helps the comparison with Reinhardt’s material, which is one of the aims of this research, and enables the reader to be guided through the changes occurred over time, if any.

Reinhardt (1894) devotes the second part of his work to the analysis of both the nominal and the verbal morphology of the Banū Kharūṣ dialect. He starts analysing the pronouns, the noun – both in its basic and derived forms –, definiteness, adjectives, gender and number, the numerals, prepositions and adverbs. A conclusive section in Reinhardt’s morphological description reports a small number of foreign loanwords he found in the speech of his informants.

The organisation of this chapter is based, on the one hand, on the structure given by Reinhardt in his work in order to have a clearer picture of the diachronic changes, if any; and on the other hand, it follows the structure found also in other works that analyse the morphological structure of Arabic dialects1.

With the exception of foreign loanwords – which are extensively investigated in chapter 6 –, this chapter analyses the morphological structures of the al-ʿAwābī district vernacular as spoken by the consultants involved in this research, following the line traced by Reinhardt (1894). In order to stay true to the aim of comparison with Reinhardt’s material, the following sections present examples from the original data I have collected during fieldwork and, whenever applicable, Reinhardt’s annotations are signposted. The data here provided have been collected both through elicitation – particularly for the account of plural formations –, and through spontaneous speech. As far as regarding nominal morphology, the data provide enough similarities with Reinhardt’s material.

In line with other descriptions and studies on Arabic dialects, I am going to divide the study of the noun in four main parts: the basic noun patterns (3.1); pronouns (3.2); verbal nouns (3.3); gender and number (3.4 and 3.5, respectively); definiteness and indefiniteness (3.6); noun modifiers (3.7), that is the analysis of derived forms of nouns (adjectives, numerals); adverbs and quantifiers (3.8); and finally, I examine prepositions in this chapter (3.9).

1 See, for example, the work by Davey (2016).
3.1 Nouns

This category includes substantives, analysed in their basic and derived pattern, including proper, concrete, and abstract names.

There are only a few nouns consisting of only two radicals, such as *sum* (“name”), *bin* (“son”), * gin* (“ear”), * tum* (“mouth”), * hit* (“sister”), * sene* (“year”).

The different CV syllables inventoried in 2.3 are subject to various combinations to form nouns. Reinhardt (1894: 39-40) reports the following basic noun patterns for the Banū ḑarūṣ dialect, which are confirmed by the new data collected:

- **Nouns of minimal form:**
  - a) فعل فعل فعل (CCVC)
  - b) فعل فعل فعل (CVCC)
  - c) فعل فعل فعل فعل (CVCVC)

- **Stems** extended by:
  - a) lengthening the first vowel, i.e. فعل فعل فعل (CVVCVC)
  - b) lengthening the second vowel, i.e. فعل فعل (CVCVVC)
  - c) doubling the second radical, i.e. فعل فعل (CVCCVC)
  - d) doubling the second radical and lengthening the second vowel, i.e. فعل (CVCCVVC)
  - e) lengthening the first and the second vowel, i.e. فأعال فأعال (CVVCVVC)

In addition to these, nouns can be formed:

- **by extending the stem with prefixes:**
  - a) with *a* (i.e. فأعال فأعال),
  - b) with *m*:
    - to form names of place, time and instrument (i.e. مفاعلا مفاعلا);
    - to form the AP of derived forms of the verb, and the PP;
    - to form verbal nouns of the third derived form (i.e. مفاعلة).
  - c) with *t*, to form verbal nouns of the second and fifth derived forms (i.e. II: تفضيل; V: تفضيل)
  - d) with *n* or *st*, to form verbal nouns of the seventh, eighth and tenth derived forms (i.e. VII: نفاعلة; VIII: نفاعلة; X: نفاعلة).

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3 Some of these are, however, the result of the deletion of initial or final *hamza*.

3 These patterns are reported in their Arabic script form, as Reinhardt (1894: 39-40) does.

4 Stem is intended here as the minimal unit of an Arabic word, also known as “root”, to which affixes and suffixes can be added, or semi-vowels inserted.
by extending the stem with suffixes:

- a) with ān (i.e. فَعَلان فُعَلَان فَعَلَان);
- b) with e (i.e. فَعَلة);
- c) with the relative ending i (āni): فَعَلِيَّة فَعَلان فُعَلَان فَعَلَان.

3.1.1 Basic noun patterns

In the following tables, the basic noun patterns found in the data are presented with at least an example for each type. These patterns consist of different combinations of CV syllables, as shown in the previous sub-section, to form lexemes. The majority of the following syllabic combination can be found in Reinhardt (1894: 38-55) as well, therefore some of the lexical items listed are similar: in these cases, the gloss [R. and PAGE NUMBER] accompanies the item in question. Moreover, when Reinhardt’s realisation appears different from the realisation of the lexeme in my data, his transcription is reported next to the page number.

The items are presented following the structure used by Davey (2016).

<table>
<thead>
<tr>
<th>CVVC</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>CāC</td>
<td>rās “head, leader”⁶</td>
</tr>
<tr>
<td>CīC</td>
<td>rīh “hernia”</td>
</tr>
<tr>
<td>CūC</td>
<td>jōr “bull”</td>
</tr>
<tr>
<td>CayC</td>
<td>šēb “old man”, sēl “flood”</td>
</tr>
</tbody>
</table>

Table 3.1 – CVVC pattern

<table>
<thead>
<tr>
<th>CCVC⁸</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>CCiC</td>
<td>rgil “foot”, gbin “cheese” [R.41]</td>
</tr>
<tr>
<td>CCuC</td>
<td>ṣğur “smallness”, ḏur “noon” [R.41]</td>
</tr>
</tbody>
</table>

Table 3.2 – CCVC pattern

<table>
<thead>
<tr>
<th>CCVVC(V)</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>CCāC</td>
<td>bzār “spices”</td>
</tr>
<tr>
<td>CCūCa</td>
<td>ḫmūda “heartburn”</td>
</tr>
</tbody>
</table>

Table 3.3 – CCVVC pattern

<table>
<thead>
<tr>
<th>CVCC</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>CaCC</td>
<td>ḫall “vinegar”</td>
</tr>
<tr>
<td>CiCC</td>
<td>kidf “shoulder”, bill “spring”, nimr “tiger”</td>
</tr>
<tr>
<td>CuCC</td>
<td>ḫubz “bread” [R.42], durg “drawer”</td>
</tr>
</tbody>
</table>

Table 3.4 – CVCC pattern

---

⁵ As mentioned in 2.2.1, the ta marbūṭa (characterising the feminine ending) is sometimes realised as [e] in this vernacular, and henceforth transcribed in this way.

⁶ This example is the result of the lengthening of medial hamza.

⁷ This pattern has been subjected to monophthongisation and does not occur with the diphthong anymore (for more details on this phenomenon, see 2.2.2).

⁸ This group can be the result of syncope (for more details, see 2.3).
## CVCVC pattern

<table>
<thead>
<tr>
<th>Example</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>CaCaC (\text{tābaq “tobacco”})</td>
<td>CaCaC (\text{tābaq “tobacco”})</td>
</tr>
<tr>
<td>CaCiC (\text{‘adis “lentils”})</td>
<td>CaCiC (\text{‘adis “lentils”})</td>
</tr>
<tr>
<td>CaCuC (\text{qador “earthenware pot” [R.43]})</td>
<td>CaCuC (\text{qador “earthenware pot” [R.43]})</td>
</tr>
</tbody>
</table>

Table 3.5 – CVCVC pattern

## CVVCVC pattern

<table>
<thead>
<tr>
<th>Example</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>CāCiC (\text{ḥātim “finger ring” [R.43, ḥātum], gānib “face”})</td>
<td>CāCiC (\text{ḥātim “finger ring” [R.43, ḥātum], gānib “face”})</td>
</tr>
<tr>
<td>CāCuC (\text{bākur “morning” [R.43]})</td>
<td>CāCuC (\text{bākur “morning” [R.43]})</td>
</tr>
<tr>
<td>CiCaC (\text{ẓīlaq “noise” [R.44, ẓēlaq]})</td>
<td>CiCaC (\text{ẓīlaq “noise” [R.44, ẓēlaq]})</td>
</tr>
<tr>
<td>CiCiC (\text{sīkil “bicycle”})</td>
<td>CiCiC (\text{sīkil “bicycle”})</td>
</tr>
<tr>
<td>CuCaC (\text{mōtar “vintage car”})</td>
<td>CuCaC (\text{mōtar “vintage car”})</td>
</tr>
<tr>
<td>CūCiC (\text{fōfil “nutmeg” [R.44, fōfel]})</td>
<td>CūCiC (\text{fōfil “nutmeg” [R.44, fōfel]})</td>
</tr>
</tbody>
</table>

Table 3.6 – CVVCVC pattern

## CVCVVC pattern

<table>
<thead>
<tr>
<th>Example</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>CaCāC (\text{‘aqāb “eagle”})</td>
<td>CaCāC (\text{‘aqāb “eagle”})</td>
</tr>
<tr>
<td>CaCīC (\text{‘arīš “hut”, ṭaḥīn “flour”})</td>
<td>CaCīC (\text{‘arīš “hut”, ṭaḥīn “flour”})</td>
</tr>
<tr>
<td>CaCuC (\text{‘agūz “old woman”})</td>
<td>CaCuC (\text{‘agūz “old woman”})</td>
</tr>
<tr>
<td>CiCāC (\text{gitār “guitar”})</td>
<td>CiCāC (\text{gitār “guitar”})</td>
</tr>
<tr>
<td>CiCīC (\text{ẓībī “raisins” [R.45, zbīb]})</td>
<td>CiCīC (\text{ẓībī “raisins” [R.45, zbīb]})</td>
</tr>
<tr>
<td>CiCūC (\text{remōt “remote control”})</td>
<td>CiCūC (\text{remōt “remote control”})</td>
</tr>
<tr>
<td>CuCāC (\text{ruṣāy “graphite”})</td>
<td>CuCāC (\text{ruṣāy “graphite”})</td>
</tr>
</tbody>
</table>

Table 3.7 – CVCVVC pattern

## CVCCVC pattern

<table>
<thead>
<tr>
<th>Example</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>CaCCaC (\text{farraḥ “pop-corn”, qanfaq “hedgehog”})</td>
<td>CaCCaC (\text{farraḥ “pop-corn”, qanfaq “hedgehog”})</td>
</tr>
<tr>
<td>CaCCiC (\text{ṭaʿlib “fox”})</td>
<td>CaCCiC (\text{ṭaʿlib “fox”})</td>
</tr>
<tr>
<td>CiCCa(C) (\text{ḥigra “room”})</td>
<td>CiCCa(C) (\text{ḥigra “room”})</td>
</tr>
<tr>
<td>CiCCi(C) (\text{timbi “bangle”, gilgil “anklet” [R.54, “bell”]})</td>
<td>CiCCi(C) (\text{timbi “bangle”, gilgil “anklet” [R.54, “bell”]})</td>
</tr>
<tr>
<td>CuCCa(C) (\text{luğga “gecko”})</td>
<td>CuCCa(C) (\text{luğga “gecko”})</td>
</tr>
<tr>
<td>CuCCuC (\text{bulbul “nightingale” [R.54]})</td>
<td>CuCCuC (\text{bulbul “nightingale” [R.54]})</td>
</tr>
</tbody>
</table>

Table 3.8 – CVCCVC pattern

## CVCCVVC pattern

<table>
<thead>
<tr>
<th>Example</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>CaCCāC (\text{sammān “honey melon”})</td>
<td>CaCCāC (\text{sammān “honey melon”})</td>
</tr>
<tr>
<td>CaCCīC (\text{sekkin “knife” [R.49], ṣarrīḥ “date insect”})</td>
<td>CaCCīC (\text{sekkin “knife” [R.49], ṣarrīḥ “date insect”})</td>
</tr>
<tr>
<td>CaCCūC (\text{ṣangūb “grasshopper”})</td>
<td>CaCCūC (\text{ṣangūb “grasshopper”})</td>
</tr>
<tr>
<td>CiCCāC (\text{findāl “sweet potato” [R.55]})</td>
<td>CiCCāC (\text{findāl “sweet potato” [R.55]})</td>
</tr>
<tr>
<td>CuCCāC (\text{rummān “pomegranate” [R.48]})</td>
<td>CuCCāC (\text{rummān “pomegranate” [R.48]})</td>
</tr>
<tr>
<td>CuCCūC (\text{duktūr “doctor”})</td>
<td>CuCCūC (\text{duktūr “doctor”})</td>
</tr>
</tbody>
</table>

Table 3.9 – CVCCVVC pattern

---

9 “Open hut made of palm-tree branches”, found in Wādī Banī Kharūs.
### CVVCVVC

<table>
<thead>
<tr>
<th>Pattern</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>CāCāC</td>
<td>sāmām “domestic appliances” [R.49]</td>
</tr>
<tr>
<td>CāCāC</td>
<td>tābū “coffin” [R.49], tābūq “brick”</td>
</tr>
<tr>
<td>CīCūC</td>
<td>tītīn “newborn”</td>
</tr>
<tr>
<td>CūCūC</td>
<td>qū’qū’ “upside down” [R.55]</td>
</tr>
</tbody>
</table>

Table 3.10 – CVVCVVC pattern

### 3.1.2 Derived noun patterns

In the data, in line with Arabic language in general, there are many nouns of derived patterns, in addition to basic forms. Some of these nouns are created from the basic form adding a prefix (a-, mV-), a suffix (-ān, -ī, -āni) or extending the basic stem changing the quantity of the consonants and vowels of the root.

#### Stem extended by prefixes

The prefix a- is used to express the elative (form فعل) and the IV derived form of the verbs. For this reason, they will be discussed respectively in 3.7.1 and in 4.7. The prefix a- can also be used for the formation of some broken plurals, e.g. feleg / aflāg (“irrigation channel, stream”), as will be shown in 3.5.

The prefix mV- can assume different patterns based on the meaning.

The first set of examples from the data shows nouns following the maCCVC pattern, where the internal vowel can be either /a/ or /ī/. The vowel of the prefix can also be elided in some nouns for euphonic reasons (e.g. mḥaṭṭa “station”). Lexical items following these patterns indicate names of place.

#### maCCVC

<table>
<thead>
<tr>
<th>Pattern</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>maCCaC</td>
<td>maḥrag “exit” [R.49, maḥreg], maktab “office”</td>
</tr>
<tr>
<td></td>
<td>maṭbaḥ “kitchen”</td>
</tr>
<tr>
<td></td>
<td>maqbara “cemetary” [R.50, mqubra]</td>
</tr>
<tr>
<td></td>
<td>madrase “school” [R.50, mderse]</td>
</tr>
</tbody>
</table>

maCCiC  | masgid “mosque” [R.50, misgid] |

Table 3.11 – Names of place, maCCVC pattern

The second set of examples from the data shows lexical items following the miCCvC pattern, indicating names of instruments.

#### m(V)CCVVC

<table>
<thead>
<tr>
<th>Pattern</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>miCCāC</td>
<td>miftā “key”</td>
</tr>
<tr>
<td></td>
<td>minfāḥ “fan, blower” [R.50]</td>
</tr>
</tbody>
</table>

Table 3.12 – Names of instrument, miCCVVC pattern

---

10 Also realised as [misgid], if the imāla occurs.
Research findings also showed the names of instrument *mgummaʿ* (“broom”) and *mqamša* (“spoon”), that do not follow any of the patterns above and where the short vowel of the prefix is always elided.

Passive participles can follow two main *m*-prefixed patterns in the data: *maCCūC* (e.g. *masmūḥ* “allowed”, *magnūn* “crazy”, *maʿrūf* “known”, *maḍbūt* “excellent”), valid for the first form of the verb, and a pattern prefixed by *mu-*, whose structure varies based on the derived form of the verb. The active participle, on the contrary, only shows a *m*-prefixed pattern in the derived forms.

**Stem extended by doubling the second consonant and lengthening the second vowel of the root.** Names of profession belong to this category and show the pattern CVCCVVVC (e.g. *ḥaddād* “blacksmith”, *qaṣṣāb* “butcher”, *ḥaṭṭāb* “carpenter”, *ṭabbāh* “cook”).

**Stem extended by suffixes.** The suffix -ān is added to the basic stem to form both nouns and adjectives. In the data there are a few examples of nouns following this pattern, however this suffix is not used to create new adjectives, but it is detected retrospectively, since it has now been incorporated in the word.

<table>
<thead>
<tr>
<th>Nouns</th>
<th>Adjectives</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>qurān</em> “Quran” (&lt; <em>qarā</em> “to read”)</td>
<td><em>taʿabān</em> “tired” (&lt; <em>taʿab</em> “become weak and thin”)</td>
</tr>
<tr>
<td>[R.52, <em>qur ’ān</em>]</td>
<td><em>gūʿān</em> “hungry” (&lt; <em>gawwaʿ</em> “famish”)</td>
</tr>
</tbody>
</table>

Table 3.13 – *Suffix -ān*

The suffix -ī (-wi, -āwi) and the relative ending -āni are used to indicate affiliation to:

- a country (e.g. *miṣrī* “Egyptian”, *hindī* “Indian”, *pakistanī* “Pakistani”, etc.);
- an Arab tribe (e.g. *Ḥarūṣī, ‘Abrī*, etc.)
- a city (e.g. *Nezawī* “from Nizwa”, *Rustāqī* “from Rustāq”, etc.)
- generic (e.g. *ḥaḍrī* “urban residents”, *bedwī* “Bedouin”, *ibāḍī* “Ibadi”, etc.)

### 3.2 Pronouns

#### 3.2.1 Personal

Personal pronouns, in Arabic, can be divided into two main groups, that are independent forms and suffixed forms. In the vernacular spoken by my informants, they are as follows – different forms reported by Reinhardt (1894: 21) are given in brackets:

---

11 Passive and active participle patterns for the derived forms of the verb in the vernacular under investigation are reported in Table 4.19, in 4.7.2.

12 cf. form *faʾāl* in Reinhardt (1894: 48).
### Table 3.14 – Personal pronouns

<table>
<thead>
<tr>
<th>Independent Pronouns</th>
<th>Suffixed Pronouns</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>1SG</strong></td>
<td><strong>-nī</strong></td>
</tr>
<tr>
<td><strong>2MSG</strong></td>
<td><strong>-ik</strong></td>
</tr>
<tr>
<td><strong>2FSG</strong></td>
<td><strong>-iš</strong></td>
</tr>
<tr>
<td><strong>3MSG</strong></td>
<td><strong>-0/-hu</strong></td>
</tr>
<tr>
<td><strong>3FSG</strong></td>
<td><strong>-ha/-he</strong></td>
</tr>
<tr>
<td><strong>1PL</strong></td>
<td><strong>-nā</strong></td>
</tr>
<tr>
<td><strong>2MPL</strong></td>
<td><strong>-kum</strong></td>
</tr>
<tr>
<td><strong>2FPL</strong></td>
<td><strong>-kin / -kan</strong></td>
</tr>
<tr>
<td><strong>3MPL</strong></td>
<td><strong>-hum</strong></td>
</tr>
<tr>
<td><strong>3FPL</strong></td>
<td><strong>-hin</strong></td>
</tr>
</tbody>
</table>

Table 3.14 – Personal pronouns

(1) **anā** **kunt** **saḡīra**

PRON.1SG was.1SG small.FSG

“I was young” [S14, 2.2017]

(2) **hūwa** **rega‘t** **min** **el-bahrein**

PRON.3MSG came back.3MSG from DEF-bahrain

“He came back from Bahrain” [S2, 3.2017]

(3) **gil$sit** **ʿaind-o** **arba‘** **sanuwāt**

stayed.3FSG around-PRON.3MSG four.M year.FPL

“She stayed with him for four years” [S1, 3.2017]

### 3.2.2 Demonstratives

Demonstrative pronouns have distinct forms based on the deixis, i.e. the proximity or distance of the object they refer to. In the data, they also distinguish in gender and number, and they show shorter or longer forms with no particular difference in use:

<table>
<thead>
<tr>
<th><strong>Masculine S</strong></th>
<th><strong>Feminine S</strong></th>
<th><strong>Masculine P</strong></th>
<th><strong>Feminine P</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Proximal</strong></td>
<td><strong>(ha)ḏāk</strong></td>
<td><strong>(ha)ḏālā</strong></td>
<td><strong>(ha)ḡālēk</strong></td>
</tr>
<tr>
<td><strong>Distal</strong></td>
<td><strong>(ha)ḏāk</strong></td>
<td><strong>(ha)ḏāk</strong></td>
<td><strong>(ha)ḡālēk</strong></td>
</tr>
</tbody>
</table>

Table 3.15 – Demonstrative pronouns

---

13 The realisation of the suffix pronoun of the third masculine person differ according to the age of the speaker: informants belonging to the young and middle-age range realise it as [hu], whereas older informants realise it as [o]. This happens regardless of provenance or level of education of each speaker surveyed.

14 Very similar forms are found elsewhere in Oman (cf. Davey 2016) and in the Baharna dialect described by Holes (2016).

15 This form (masculine and feminine) was found only in the spontaneous speech of speakers 8, 13, and 15, and it is used only for humans and animals.
The same forms are reported by Reinhardt (1894: 31), with only minor discrepancies: ḥāḏīlēlḥāḏūlēlḥāḏelāḥum are the forms for the proximal masculine plural, and ḥāḏūlāḥin is the form for the proximal feminine plural. None of these have been found in my data. Moreover, the forms Reinhardt (1894: 31) reports for the masculine and the feminine distal plural are respectively ḥāḏūlāk and ḥāḏūlākhin, which haven’t been confirmed by my informants.

Here are some examples from the data on the use of the demonstrative pronoun.

(4) ḥaḏā  l-fingān
    DEM.PROX.MSG  DEF-coffee cup.SG
    “This coffee cup”                      [S9, 2.2017]

(5) ḥaḏī  l-hurma  mā  gūt
    DEM.PROX.FSG  DEF-woman.FSG  NEG  came.3FSG
    “This woman didn’t come back”         [S1, 3.2017]

(6) ḥaḏālēk  seččarān
    DEM.DIST.MPL  drunkard.MPL
    “Those are drunkards”                 [S8, 2.2017]

(7) ḏāk  il-yōm
    DEM.DIST.MSG  DEF-day.FSG
    “At that time”                        [S7, 4.2017]

(8) ḥaḏēlā  l-banāt
    DEM.PROX.FPL  DEF-girl.FPL
    “These girls”                         [S5, 6.2018]

3.2.3 Possessives

Possession in the vernacular under investigation can be expressed in different ways: with a synthetic genitive construction (i.e. ḫāḏāfa), using possessive suffixes (e.g. ḥoḡ-ī “my husband”) or genitive exponents (i.e. māl and ḥāl16). A complete and detailed description of how possession is expressed in the vernacular under investigation is given in 5.1.1.2. Here, a list of the suffixed possessive pronouns used by my informants is presented, reporting Reinhardt’s counterparts (1894: 22) in brackets when different.

16 Although in the course of this work I will show how ḥāl cannot really be considered as a genitive exponent in the speech of my informants.
Table 3.16 – Possessive suffixes

In the data, monosyllabic words show a syncope when the possessive pronoun is suffixed, e.g. ḥt-ī “my sister” < ḥît “sister”; sm-ī “my name” < sum “name”.

The -iš suffix is a distinctive feature of peninsular Arabic dialects for the second person feminine singular and it is widespread throughout the country (although sometimes is affricated in -č)\(^\text{17}\).

(9) kēf ʿammūt-iš?
How aunt-PRON.2FSG
“How is your aunt?” [S8, 2.2017]

(10) ragʿa maʿa bint-o
came back.3MSG with girl.FSG-PRON.3MSG
“He came back with his daughter” [S4, 3.2017]

Some remarks on the possessive suffixes:

- when the possessive is suffixed to nouns ending with a vowel, the latter tends to lengthen (e.g. šifā-ḵ “your (MSG) recovery” < šifē “recovery”);
- the feminine ending š (/a/ or /e/) becomes /l/ when a possessive is suffixed (e.g. ḡurfat-ī “my room” < ḡurfe), and the same happens with feminine nouns ending in -āwe (e.g. benāwit-ī “her stepdaughter” < benāwe “stepdaughter”);
- feminine nouns ending in -we or -ye become -ūt or -īt (e.g. bedūtī “my beginning” < bedwe “beginning”, mešīt-ne “our walk” < mešye “walk”).

3.2.4 Indefinites

Indefinite pronouns are used to refer to non-specific beings, objects or places. In the table below are shown the indefinite pronouns as they are found in the data.

\(^{17}\) Linguists refers to this feature with the term kaškaša. The -š suffix is not used in CA, although it is reported by old Arab grammarians (as Sībawayhi, Ibn Jinnī, and Ibn Yaʿīṣ) who individuated two different groups, one using the -š instead of the -k for the second feminine singular, and another one suffixing the -š directly to the -k of the CA second person form. Modern Arabic dialects that show this feature are the ones spoken in Saudi Arabia, Kuwait, Bahrain, Qatar and the UAE (al-Azraqi 2007: 555).
someone / anyone  
anything / anything  
something / anything  
someone / anyone  
something / anything  
somewhere  
anywhere  
sometime  
no one

Table 3.17 – Indefinite pronouns

Reinhardt (1894: 28-30) reports a full list of indefinite pronouns which includes the one listed above but adding a few more. Among these, he documents the formula kemmīn wāḥi min followed by a plural noun for “some” – which never occurs in my data, where is replaced by ba’ad + plural noun -; the indefinite ḥadšī for “no one, anyone” – which will be further discussed in 5.3.1 –; and the noun flān (m.)/flāne (f.) for “someone specific”, used, according to Reinhardt (1894: 29), “wenn der Betreffende bekannt ist” – not found in the speech of my informants.

Here are some examples from the data on the use of the indefinite pronouns:

(11) mā ḥad šūf-kum
NEG. person saw.3MSG-PRON.2MPL
“No one saw you” [S7, 2.2017]

(12) tʿāq il-bint ēyy makān wa
throw.3FSG DEF-girl.FSG any place.SG CONJ.
ma’ ēyy ḥad w-trūḥ with any one CONJ-go.3FSG
“She throws the daughter anywhere and with anyone and then goes” [S1, 3.2017]

3.2.5 Interrogatives

Interrogative pronouns in the speech of my informants are as follow:

<table>
<thead>
<tr>
<th>Why?</th>
<th>amū / lēš</th>
</tr>
</thead>
<tbody>
<tr>
<td>What?</td>
<td>mū’¹⁸</td>
</tr>
<tr>
<td>When?</td>
<td>matā</td>
</tr>
<tr>
<td>Where?</td>
<td>ēn (wēn) / hēn</td>
</tr>
<tr>
<td>Who?</td>
<td>min / bū¹⁹</td>
</tr>
<tr>
<td>How?</td>
<td>kē / kēf</td>
</tr>
<tr>
<td>How many?</td>
<td>kam</td>
</tr>
</tbody>
</table>

¹⁸ According to Reinhardt (1894: 282), this form is originated from the MSA interrogative pronoun mā and the 3MSG -hu.
¹⁹ Some speakers use the relative pronoun bū as a general relativiser also in questions (as it will be shown in 5.1.1.3).
The form *amū* for “why?” is mainly used by older speakers and it is interesting to point out that Reinhardt (1894: 32) documents the form *ḥamhū* for “why?”, as well as ‘olām and *māl* (as in *mā + l*). None of them is attested in my data. The form *lēš* (also found in Dhofar, cf. Davey 2016: 108) is instead used by young and middle-aged speakers.

### 3.2.6 Reflexives

This class of pronouns is formed from the word *nafs* “soul”, which is used to mean “self” when a pronoun is suffixed (e.g. *nafs-o* “himself”, *nafs-ī* “myself”). It is also used in construction with the word *šay* “thing” to mean “the same thing”, e.g. *nafs-šay*²⁰. Alongside this form, in the data the numeral “one” (i.e. *wāḥid*) followed by the possessive suffix also appears to indicate “alone”, e.g. *wāḥd-ha* “by herself”, *wāḥd-ī* “by myself”, etc.

(13) *wāḥd-īk*  
<table>
<thead>
<tr>
<th>one-PRON.2MSG</th>
<th><em>fī</em></th>
<th><em>ḥagā</em></th>
<th><em>l-mekān</em></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>in DEM.PROX.MSG</td>
<td>DEF-place.MSG</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

“All by yourself in this place” [S7, 2.2017]

### 3.3 Verbal Nouns

In the data, the verbal nouns of derived verb forms are predictable, in line with Arabic language in general: they follow a pattern specific for each form (as it will be shown in 4.7.2). Basic verb forms are, on the contrary, unpredictable. Reinhardt (1894) does not present a specific section on verbal nouns in his work, but rather he reports “infinitiva” forms for each syllable combination he lists. In the data there are only two main syllabic patterns for verbal nouns (CVCC and CVCVC), which include six different combinations:

<table>
<thead>
<tr>
<th>CVCC</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>CaCC</td>
<td><em>darb</em> “knocking”, <em>terk</em> “leaving” [R.41]</td>
</tr>
<tr>
<td>CiCC</td>
<td><em>ḥilf</em> “oath”, <em>ṭilbe</em> “petition” [R.42]</td>
</tr>
<tr>
<td>CuCC</td>
<td><em>šurb</em> “drink, drinking”, <em>šuġl</em> “job” [R.42]</td>
</tr>
</tbody>
</table>

Table 3.19 – Verbal nouns, CVCC pattern

<table>
<thead>
<tr>
<th>CVCVC</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>CaCaC</td>
<td><em>selef</em> “borrowing”, <em>ḥagel</em> “blushing” [R.43]</td>
</tr>
<tr>
<td>CaCiC</td>
<td><em>afid</em> “jump” [R.43]</td>
</tr>
<tr>
<td>CaCuC</td>
<td><em>rakuḍ</em> “running”, <em>ketub</em> “writing” [R.43]</td>
</tr>
</tbody>
</table>

Table 3.20 – Verbal nouns, CVCVC pattern

---

²⁰ According to my consultants, in present-day Oman, it is made a distinction between the forms *nafs-šay* and *sem sem*, both used to mean “the same thing”. The form *sem sem* is mainly used by Indian and Pakistani workers that settled in the country in the last few decades (or by Omani when addressing them), and therefore is a highly distinctive sociolinguistic trait.
3.4 Gender

As it happens in other Arabic dialects and in CA, nouns can either have a marked gender, that is a suffix explicating the gender, or an inherent gender, that is an unmarked one. Broadly speaking, masculine nouns are unmarked, whereas feminine nouns can be marked or unmarked. The gender of unmarked inanimate nouns can only be detected by looking at the agreement.

The unmarked feminine gender has not been studied thoroughly, in fact very less works can be found on this topic\(^{21}\). Reinhardt (1894: 55-56) reports the following list of inherent feminine nouns, and the examples provided from my own data confirm it:

- proper nouns relating to females (e.g. Mōze, Rab’a, Šīḥa, Manal, Ḫlās, etc.);
- nouns denoting feminine entities or adjectives denoting female-related activities (e.g. umm “mother”, ḥit “sister”, ‘arūs “bride”, semnūr “female cat”, ‘agūz “old woman”, ḥāmil “pregnant”);
- plants (e.g. nargīl “coconut palm”\(^{22}\), naḥal “date palm”);
- countries and cities (e.g. Miṣr “Egypt”, Ḫumān “Oman”, Mombeī “Bombai”, etc.);
- double parts of the body (e.g. yid “hand”, rgil “foot”, ‘ēn “eye”, ḥin “ear”, ṣbo’ “finger”\(^{23}\))

The following are unmarked feminine nouns from elicited data:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>arḍ</td>
<td>ground, Earth</td>
<td>ṭarīq</td>
<td>road, street</td>
</tr>
<tr>
<td>sekkīn</td>
<td>knife</td>
<td>ṭawi</td>
<td>well</td>
</tr>
<tr>
<td>korš</td>
<td>stomach</td>
<td>ḥanger</td>
<td>dagger</td>
</tr>
<tr>
<td>kubd</td>
<td>liver</td>
<td>ṭūḥ</td>
<td>ghost</td>
</tr>
<tr>
<td>yōm</td>
<td>day</td>
<td>nefs</td>
<td>soul</td>
</tr>
<tr>
<td>šams</td>
<td>sun</td>
<td>‘aqrab</td>
<td>scorpion</td>
</tr>
<tr>
<td>nār</td>
<td>fire</td>
<td>ṭūḥ</td>
<td>wind</td>
</tr>
<tr>
<td>faʿā</td>
<td>snake</td>
<td>qador</td>
<td>earthenware pot</td>
</tr>
<tr>
<td>bākor</td>
<td>tomorrow</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 3.21 – Unmarked feminine nouns

---

\(^{21}\) One of the very few is the article by Prochazka (2004).

\(^{22}\) However, in the data nargīl “coconut” is masculine. The same phenomenon can also be found in other languages. In Italian, for example, is the other way around: the feminine is used to indicate the fruit (e.g. la mela, “the apple”) and the masculine to indicate the plant (e.g. il melo, “the apple tree”).

\(^{23}\) The case of sbo’ is interesting. According to Prochazka (2004: 240), it is considered in this category, because in a human body there are two times five fingers, so a finger is considered a paired entity.
These nouns correspond to the ones reported by Reinhardt (1894: 56-57), with minor exceptions – e.g. rumḥ “spear” and legil “pond”, which did not occur in my data. It is interesting to note that, although the term for “wind” is feminine, the names of the specific winds are usually masculine: šemāl “east wind”, ġarbī “west wind”, kōṣ “south wind”, ezyēb “north wind” (cf. Reinhardt 1894: 57).

Moreover, not all the paired parts of the body are feminine. Exceptions are: marṣaḡ “wrist”, zend “forearm”, maḡdān “knee joint”, šīm “leg”, kidf “shoulder”, kō “elbow”, ġallūḡ “lobe”, gum “fist”, ārš “back/top of the hand”. Masculine are also: ḫinṣor “little finger”, bhīm “thumb”, binsor “ring finger”, ferkūn “knuckle”. Other marked feminine body parts are: loḥme “calf”, msebbḥa or sebbābe “middle finger” and mōḥra “nose”. This list of nouns correspond to what reported by Reinhardt (1894: 56), with the exception of feskūl – which, according to my informants, does not indicate the biological “middle finger” but rather the “middle finger” in a derogatory sense –, ġinz 1 fuqra “gluteus” – which my informants did not recognise and faqš rruka’a “kneecap” – for which my informants use the more general rukbe “knee”24.

Feminine nouns not belonging to one of the previous categories show a suffix -a in the singular form (i.e. MSA tā marbūṭa)25, such as: banka “fan”, mkebbe “tin”, zabda “butter”, rōzne “shelf in the wall”, gahle “clay jug”, zibāla “rubbish”, ḥamse “five”, fazaḡ “scarecrow”, tāllāga “fridge”, gurfe “room”, gorše “bottle” [R.57], baḥše “envelope” [R.57], gortāḡ “document” [R.57, “paper”], trike “widow” [R.57], delle “coffeepot” [R.58], nemūne “type, kind”, dṛiše “window” [R.58].

The noun dār “house” is feminine in the vernacular under investigation, however the terms bēt “house” and bāb “door” (which are feminine in many North African Arabic dialects26) are masculine in my data. In some cases, marked and unmarked nouns coexist in the data, but they are not semantically interchangeable: e.g. bank (m.) “bank”, banka (f.) “fan”; stār (m.) “banister”, stāra (f.) “curtain”, durg (m.) “drawer”, durga (f.) “stair”.

### 3.5 Number

Number includes singular, plural and a dual form that indicates nouns in the amount of two. The singular form of the noun with regards to the Omani vernacular under investigation has already been discussed in 3.1.

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24 These nouns are reported in accordance with Reinhardt’s transcription.
25 Also realised as [e] in the vernacular under investigation (see 2.2.1 on imāla).
26 Prochazka (2004: 244-245).
In the data, the dual mostly behaves as a numeral, indicating the quantity of two: we find, for example, temporal expression such as šahrātīn “two months”, santīn “two years”, martīn “twice”, and the numerals 200 (mitēn) and 2000 (alfīn).

The CA *-ayn ending, as already mentioned in 2.2.2, is subject, in this vernacular, to a process of monophthongisation to -īn27. This form is, thus, suffixed to nouns in order to form the dual: e.g. hruntīn “two women”, tefqīn “two rifles”, yawmīn “two days”, ryalīn “two ryals”.

The plural can be divided into sound plural and internal plural.

Since in the spontaneous speech I recorded from my consultants there was only a small number of plurals, I used simple elicitation based on Reinhardt’s (1894: 67-77) material to check the plural formation in their speech. Therefore, although some of the examples are similar to the one listed by Reinhardt (ibidem), they need to be intended as the ones used in the present day by the speakers involved in this research. Moreover, the tables include only a sample of plurals; more plurals can be found in the glossary in Annex 2.

3.5.1 Sound plural

The sound plural is formed by adding one of two different suffixes according to the gender of the noun: -īn for the masculine28 and -āt for the feminine.

The following categories of nouns are based on the examples reported in Reinhardt (1894: 67-68) and have been confirmed by my data. Have the sound plural in -īn:

- participles of all verbal forms, when referring to masculine entities (e.g. mḥobbīn < mḥobb “friend, beloved”, mtkellemīn < mtkellum “eloquent”, muslimīn “Muslims”, misterrīn “delighted”);
- most adjectives, except those with form فعل (e.g. helwīn < helū “sweet”, zēnīn < zēn “good”, hōssīn < hōss “dirty”);
- the relative form -wī and -āwi (e.g. benāwīn “stepsons”);
- numerals from 20 to 90 (e.g. arbaʿīn “forty”);
- masculine diminutive forms, which denote rational living beings (e.g. twētinīn < twētin “dwarf”, bneyīn < bnei “son, little boy”);
- also, some unmarked feminine nouns (e.g. belādin < beled “country”).

Have the sound plural ending in -āt:

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27 As opposed to Reinhardt’s (1894: 66-67) dual form -ēn.
28 The data show that the suffix for the sound masculine plural is homophonous with the dual ending, which, however, is the result of monophthongisation.
the feminine of all participles and adjectives that form their masculine plural in -īn (e.g. muslimāt “a Muslim woman”, ṣḥobbāt “beloved”);

- nouns ending in -a or -e, even though some of them may present an internal plural (e.g. wālde < wālād “mother”, raqqāṣa < raqqāṣ “dancer”);

- the names of some months (e.g. ar-rajib “the two months of rebiʿ el-awwel and rebiʿ el-āher”, el-gemādiyāt “the two months of šuwāl and el-qaʿade”).

Reinhardt (1894: 68) also reports in this category the plural of diminutives, however in the data diminutives are not a common occurrence and it is not possible to assess a gender category at this stage.


Finally, there is a category of nouns that form their plural in -īye (Reinhardt 1894: 69-70). These are:

- names of professions and nationalities (e.g. ḥammāliye < ḥammāl “carrier”, baḥārīye < bahār “sailor, seaman”, ḥarāmīye < ḥarām “thief”);

- names of tribes (e.g. ḍaḥfīye < ḍafri, henāwīye < henāwi).

- other nouns, such as: obrīye < obrī “passenger”, ibādīye < ibādī “Ibadi”, sinnīye < sinn “Sunni”.

Some of the nouns reported by Reinhardt in this category did not occur in my data, since many of them are now obsolescent or related to previous historical phases of Oman (e.g. slavery) – e.g. mqēmrilmqēmrīye “necromancer”, and šružilšružye “slave dealer”.

3.5.2 Internal plural

The internal – or broken plural – is so called because it presents a change of the consonant and vowel pattern from the singular form. Reinhardt (1894: 70-77) lists the broken plural forms found in the speech of his informants. For each table the singular and plural patterns are given; the examples provided have to be considered from my own elicited data. Reinhardt’s form, if different, is given following the same glossing

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29 These nouns are reported in accordance with Reinhardt’s (1894: 69-70) transcription.
system used in 3.1. In some instances, an internal plural can be valid for several singular forms, and in these cases the new singular pattern is given in bold.

<table>
<thead>
<tr>
<th>CVCC(V)</th>
<th>CCVC$^{30}$</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>CaCC(e)</td>
<td>CCaC</td>
<td>berze &quot;meeting&quot;</td>
<td>brez “meetings” [R.70]</td>
</tr>
<tr>
<td></td>
<td></td>
<td>naţle “anklet”</td>
<td>nţal “anklets” [R.70]</td>
</tr>
<tr>
<td></td>
<td></td>
<td>şelle “war song”</td>
<td>šlel “war songs” [R.70]</td>
</tr>
<tr>
<td></td>
<td></td>
<td>qarbe “hose”</td>
<td>qrab “hoses” [R.70]</td>
</tr>
<tr>
<td>CiCC(e)</td>
<td>C(i)CaC</td>
<td>fitne “dispute”</td>
<td>ften “disputes” [R.70]</td>
</tr>
<tr>
<td></td>
<td></td>
<td>sil’a “product”</td>
<td>sla’ “products” [R.70]</td>
</tr>
<tr>
<td></td>
<td></td>
<td>‘isqa “beam of dates”</td>
<td>‘isqa “beams of dates” [R.70]</td>
</tr>
<tr>
<td>CuCC(e)</td>
<td>CCaC</td>
<td>ġurfe “room”</td>
<td>ġraf “rooms” [R.70]</td>
</tr>
<tr>
<td></td>
<td></td>
<td>gufra “hole”</td>
<td>gfar “holes” [R.70]</td>
</tr>
<tr>
<td></td>
<td></td>
<td>rukbe “knee”</td>
<td>rkeb “knees” [R.70]</td>
</tr>
<tr>
<td></td>
<td></td>
<td>boq’a “stain”</td>
<td>bqa’ “stains” [R.70]</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>CVVCC(V)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>CūCC(e)</td>
<td>CCaC</td>
<td>būme “entranchment”</td>
<td>bwem “entranchments” [R.70]</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>lwāḥ “detours” [R.70]</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>CVVC(V)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>CāCe</td>
<td>CCaC</td>
<td>qāme “profile”</td>
<td>qyem “profiles” [R.70]</td>
</tr>
<tr>
<td></td>
<td></td>
<td>şēle “woman’s coat”</td>
<td>şyel “woman’s coats” [R.70]</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>CVVCVC</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>CāCuC</td>
<td>CCuC</td>
<td>sēhor “magician”</td>
<td>shor “magicians” [R.71]</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>C(V)CVVC</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>C(a)CiC</td>
<td>CCuC</td>
<td>qfīr “basket”</td>
<td>qfor “baskets” [R.71]</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>hşor “mats” [R.71]</td>
</tr>
<tr>
<td></td>
<td></td>
<td>ḥašīr “mat”</td>
<td></td>
</tr>
<tr>
<td>C(a)CiC</td>
<td>C CiC</td>
<td>medīne “city, town”</td>
<td>mdin “cities” [R.71]$^{31}$</td>
</tr>
<tr>
<td>C(i)CāC</td>
<td>C CūC</td>
<td>kitāb “book”</td>
<td>ktub “books” [R.71]</td>
</tr>
</tbody>
</table>

Table 3.22 – CCVC plural pattern

$^{30}$ Form فعلٌ فعال (Reinhardt 1894: 70).

$^{31}$ Reinhardt (1894: 75) also reports the form medāin, but no evidence of this is in my data.
<table>
<thead>
<tr>
<th>C(V)CVVC</th>
<th>CVCC</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>CaCiC</td>
<td>CuCC</td>
<td>ṭarīq “street”</td>
<td>ṭurq “streets” [R.71]</td>
</tr>
<tr>
<td>CCāC</td>
<td>CuCC</td>
<td>ṣrāg “lamp”</td>
<td>ṣurg “lamps” [R.71]</td>
</tr>
<tr>
<td></td>
<td></td>
<td>frāš “rug”</td>
<td>furš “rugs” [R.71]</td>
</tr>
<tr>
<td></td>
<td></td>
<td>lhāf “woman’s veil”</td>
<td>lōhf “veils” [R.71]</td>
</tr>
</tbody>
</table>

Table 3.23 – CVCC plural pattern

<table>
<thead>
<tr>
<th>CVCVC</th>
<th>(V)CCVC</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>CaCaC</td>
<td>(a)CCāC</td>
<td>feleg “irrigation channel”</td>
<td>aflāg [R.71]</td>
</tr>
<tr>
<td></td>
<td></td>
<td>tefaq “rifle”</td>
<td>tfāq “rifles” [R.71]</td>
</tr>
<tr>
<td></td>
<td></td>
<td>weled “child”</td>
<td>awlād “children” [R.71]</td>
</tr>
<tr>
<td></td>
<td></td>
<td>nefer “person”</td>
<td>enfār “persons” [R.72]</td>
</tr>
<tr>
<td>CaCiC</td>
<td>CCūC</td>
<td>ḫatim “finger ring”</td>
<td>ḫtūm “finger rings”</td>
</tr>
</tbody>
</table>

Table 3.24 – CCVVC plural pattern

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32 Form فَعَّلُ (Reinhardt 1894: 71).
33 Forms فِعال، فَعال (Reinhardt 1894: 71).
34 Reinhardt (1894: 76) also reports the form ragāgīl as a broken plural for raggāl, but no evidence of this is in my data.
<table>
<thead>
<tr>
<th>C(V)CVVC</th>
<th>C(V)CVVC(^{35})</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>C(a)CiC</td>
<td>C(a)CaC</td>
<td>'ašīl “noble”</td>
<td>'ašāl [R.71]</td>
</tr>
<tr>
<td></td>
<td></td>
<td>kbīr “big”</td>
<td>kbār [R.71]</td>
</tr>
<tr>
<td></td>
<td></td>
<td>tqīl “heavy”</td>
<td>tqāl [R.71]</td>
</tr>
<tr>
<td></td>
<td></td>
<td>twīl “long”</td>
<td>twāl [R.71]</td>
</tr>
<tr>
<td></td>
<td></td>
<td>šgīr “small”</td>
<td>šgār [R.71]</td>
</tr>
<tr>
<td></td>
<td></td>
<td>krīm “charitable”</td>
<td>krām [R.71]</td>
</tr>
<tr>
<td>C(i)CaC</td>
<td></td>
<td>gīl “fat”</td>
<td>gīṭāl [R.71]</td>
</tr>
<tr>
<td>C(u)CaC</td>
<td></td>
<td>ḥabīāl “poor, bad, mean”</td>
<td>ḥubāl [R.71]</td>
</tr>
<tr>
<td></td>
<td></td>
<td>'aqīl “reasonable”</td>
<td>'uqāl [R.71]</td>
</tr>
<tr>
<td></td>
<td></td>
<td>uṣēm “thin”</td>
<td>uṣām [R.71]</td>
</tr>
<tr>
<td>CVCC(V)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>CaCC</td>
<td>CCāC</td>
<td>batl “brave”</td>
<td>bṭāl [R.71]</td>
</tr>
<tr>
<td></td>
<td>CCūC</td>
<td>bāhr “sea”</td>
<td>bōhr [R.71]</td>
</tr>
<tr>
<td></td>
<td></td>
<td>zend “forearm”</td>
<td>znūd “forearms” [R.71]</td>
</tr>
<tr>
<td></td>
<td></td>
<td>haff “camel’s hoof”</td>
<td>ḥfūf “camel’s hoofs” [R.71]</td>
</tr>
<tr>
<td></td>
<td></td>
<td>raml “sand, desert”</td>
<td>rmūl “deserts” [R.72]</td>
</tr>
<tr>
<td>CiCCe</td>
<td>CCūC</td>
<td>šidfe “tree stump”</td>
<td>šdīf “stumps” [R.72]</td>
</tr>
<tr>
<td>CVVC</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>CāC(^{36})</td>
<td>C(i)CūC</td>
<td>hēl “horse”</td>
<td>ḥiyāl “horses” [R.72]</td>
</tr>
<tr>
<td></td>
<td></td>
<td>bēl “house”</td>
<td>byūl “houses” [R.72]</td>
</tr>
<tr>
<td></td>
<td></td>
<td>gēb “button”</td>
<td>gyūb “buttons” [R.72]</td>
</tr>
<tr>
<td>CVVCVC</td>
<td>CVCCVC</td>
<td></td>
<td></td>
</tr>
<tr>
<td>CāCiC</td>
<td>CuςCāC</td>
<td>tāriš “courier”</td>
<td>turrāš “couriers” [R.72]</td>
</tr>
<tr>
<td></td>
<td></td>
<td>āmil “employee”</td>
<td>‘ommāl “employees” [R.72]</td>
</tr>
<tr>
<td>CāCuC</td>
<td>CiCCāC</td>
<td>hakūm “ruler”</td>
<td>ḥukkām “rulers” [R.72]</td>
</tr>
</tbody>
</table>

Table 3.25 – C(V)CVVC plural pattern

<table>
<thead>
<tr>
<th>CVC(V)C</th>
<th>(V)CCVVC(^{37})</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>CaC(a)C</td>
<td>aCCāC</td>
<td>waqt “time”</td>
<td>awqāt “times” [R.72]</td>
</tr>
<tr>
<td>CVVC</td>
<td></td>
<td>lōn “colour”</td>
<td>elwān “colours” [R.72]</td>
</tr>
<tr>
<td></td>
<td></td>
<td>yōm “day”</td>
<td>iyyām “days” [R.72]</td>
</tr>
</tbody>
</table>

\(^{35}\) Forms فعال (Reinhardt 1894: 71).

\(^{36}\) This form is the result of the monophtongisation of *ay.

\(^{37}\) Form فعال (Reinhardt (1894: 72).

\(^{38}\) This form is the result of the monophtongisation of *aw.
### Table 3.27 – (V)CCVC plural pattern

<table>
<thead>
<tr>
<th>Form</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>C(V)CVVC(V)</td>
<td>trike “widow”</td>
<td>terāyuk “widows”</td>
</tr>
<tr>
<td></td>
<td>drīše “window”</td>
<td>derāyāš “windows”</td>
</tr>
<tr>
<td>C(a)C(a)C</td>
<td>gezīre “island”</td>
<td>gezāyor “islands”</td>
</tr>
<tr>
<td></td>
<td>farīda “salary”</td>
<td>ferāyoḍ “salaries”</td>
</tr>
</tbody>
</table>

### Table 3.28 – (V)CVVCC plural pattern

<table>
<thead>
<tr>
<th>Form</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>C(a)C(a)C</td>
<td>kūsēl “consul”</td>
<td>kwāsīl “consuls”</td>
</tr>
<tr>
<td></td>
<td>rōšen “shelf”</td>
<td>rwāsīn “shelves”</td>
</tr>
<tr>
<td>C(a)CiC</td>
<td>ḥāši “young camel”</td>
<td>ḥawāši “camels”</td>
</tr>
<tr>
<td></td>
<td>šāwi “shepherd”</td>
<td>šawāwi “shepherds”</td>
</tr>
<tr>
<td>aCC</td>
<td>emr “order”</td>
<td>ewāmur “orders”</td>
</tr>
</tbody>
</table>

### Table 3.29 – CCVVCVC plural pattern

<table>
<thead>
<tr>
<th>Form</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>C(a)CāC</td>
<td>ḥāzāq “belt”</td>
<td>ḥizqān “belts”</td>
</tr>
<tr>
<td></td>
<td>ḡazāl “gazelle”</td>
<td>ḡīzilla “gazelles”</td>
</tr>
<tr>
<td>CuCCān</td>
<td>ḡrāb “crow”</td>
<td>ḡurābān “crows”</td>
</tr>
<tr>
<td></td>
<td>sqēw “chick”</td>
<td>sqwān “chicks”</td>
</tr>
<tr>
<td>C(i)CāC</td>
<td>gidār “wall”</td>
<td>gidrān “walls”</td>
</tr>
<tr>
<td>C(a)CiC</td>
<td>ṣādiq “friend”</td>
<td>ṣīdqān “friends”</td>
</tr>
<tr>
<td>CuCCān</td>
<td>raḡf “roll”</td>
<td>ruḡfān “rolls”</td>
</tr>
</tbody>
</table>

---

39 Form (Reinhardt 1894: 73).
40 In the original form, there is a medial hamza (فعّال), completely lost in my informants’ speech, as explained in 2.1.
41 Form (Reinhardt 1894: 73)
42 Speakers in the al-ʿAwābī district use it not to refer to conventional shelves, but to recessed shelves built into a wall.
43 Forms (Reinhardt 1894: 73)
<table>
<thead>
<tr>
<th>CVVC</th>
<th>CVVCān</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>CaC</td>
<td>CuCCān</td>
<td>‘arab “Bedouin”</td>
<td>‘orbān “Bedouins” [R.73]</td>
</tr>
<tr>
<td></td>
<td></td>
<td>‘ado “enemy”</td>
<td>‘odwān “enemies” [R.73]</td>
</tr>
<tr>
<td></td>
<td></td>
<td>ṭawi “well”</td>
<td>tuwyān “wells” [R.73]</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>CVVC</th>
<th>CVVCān</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>CāC</td>
<td>ČīCān</td>
<td>tāg “crown”</td>
<td>tīgān “crowns” [R.73]</td>
</tr>
<tr>
<td></td>
<td></td>
<td>nār “fire”</td>
<td>nīrān “blaze” [R.73]</td>
</tr>
<tr>
<td>CūC</td>
<td>ČīCān</td>
<td>‘ōd “branch”</td>
<td>‘īdān “branches” [R.73]</td>
</tr>
<tr>
<td></td>
<td></td>
<td>ḥōr “harbour”</td>
<td>ḥīrān “harbours” [R.73]</td>
</tr>
<tr>
<td></td>
<td></td>
<td>kōs “shoe”</td>
<td>kīšān “shoes” [R.73]</td>
</tr>
<tr>
<td></td>
<td></td>
<td>gāl “snake”</td>
<td>gīlān “snakes” [R.73]</td>
</tr>
<tr>
<td></td>
<td></td>
<td>lōḥ “plank”</td>
<td>līḥān “planks” [R.73]</td>
</tr>
</tbody>
</table>

Table 3.30 – CV(V)CCVC plural pattern

<table>
<thead>
<tr>
<th>CVCCVV</th>
<th>CV(V)CVV</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>CaCīC</td>
<td>CuCāCī</td>
<td>faqīr “poor person”</td>
<td>fuqarā “poor people” [R.73]</td>
</tr>
<tr>
<td></td>
<td></td>
<td>‘aqīd “official”</td>
<td>‘oqdā “officials” [R.73]</td>
</tr>
<tr>
<td></td>
<td></td>
<td>ḥāris “stingy”</td>
<td>ḥorārā [R.73]</td>
</tr>
<tr>
<td></td>
<td></td>
<td>ḥaqīr “paltry”</td>
<td>ḥurqārā [R.73]</td>
</tr>
</tbody>
</table>

Table 3.31 – CV(V)CVV plural pattern

<table>
<thead>
<tr>
<th>CVCCVV</th>
<th>CVCCC</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>CaCīC</td>
<td>ČiCēC</td>
<td>qatīl “killed”</td>
<td>qitle (qitlā-hum) [R.74]</td>
</tr>
</tbody>
</table>

Table 3.32 – CVCCVV plural pattern

<table>
<thead>
<tr>
<th>CVVCV</th>
<th>CVVCV</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>CaCe²⁷</td>
<td>ČeCāC</td>
<td>lēle “nights”</td>
<td>leyāli “nights” [R.74]</td>
</tr>
<tr>
<td>CūCī</td>
<td>Čīhōri</td>
<td>hōrī “boat”</td>
<td>hewārī “boats” [R.74]</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>CVCīye</th>
<th>C(a)CāCe</th>
<th>belīye “ruin”</th>
<th>belāye “ruins” [R.74]</th>
</tr>
</thead>
</table>

| CVCCīye | CuCīye | wuṭīye “sandal” | waṭāye “sandals” [R.74] |

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²⁴ Form فُعلى (Reinhardt 1894: 73).
²⁵ Form فِعْلَى (Reinhardt 1894: 74).
²⁶ Forms لا فعاليِ (Reinhardt 1894: 74).
²⁷ This form is the result of monophthongisation.
<table>
<thead>
<tr>
<th>CVCC(V)</th>
<th>C(V)CVVC(V)</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>CaC(a)C</td>
<td>CCāCa</td>
<td>ʿtaraf “palm leaf”</td>
<td>ʿṛāfe “palm leaves”</td>
</tr>
<tr>
<td></td>
<td></td>
<td>beden “boat”</td>
<td>bdāne “boats”</td>
</tr>
<tr>
<td></td>
<td></td>
<td>qalem “pen”</td>
<td>qlāme “pens”</td>
</tr>
<tr>
<td>CiCC</td>
<td></td>
<td>nimr “tiger”</td>
<td>nmāra “tigers”</td>
</tr>
<tr>
<td>CaCCa</td>
<td>CČiTČ</td>
<td>garra “jag”</td>
<td>grīr “jugs”</td>
</tr>
<tr>
<td>CuCČe</td>
<td></td>
<td>kumme “cap”</td>
<td>kmīm “caps”</td>
</tr>
<tr>
<td></td>
<td></td>
<td>qorra “frog”</td>
<td>qrīr “frogs”</td>
</tr>
<tr>
<td></td>
<td></td>
<td>qubbe “dome”</td>
<td>qbīb “domes”</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>CVCCVVC</th>
</tr>
</thead>
<tbody>
<tr>
<td>CuCČa</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>CVC(V)C</th>
</tr>
</thead>
<tbody>
<tr>
<td>CaC(a)C</td>
</tr>
<tr>
<td></td>
</tr>
</tbody>
</table>

| Table 3.34 – (V)CVVC(V) plural pattern |

Internal plural of quadrilaterals and compound nouns. Quadrilateral and compound nouns also follow specific pattern for broken plural formation. Table 3.35 presents a sample of quadrilateral patterns and their plurals in compliance with Reinhardt’s (1894: 75) list and the new research findings.

<table>
<thead>
<tr>
<th>CVCCVVC</th>
<th>CVCCVVCV</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>CaCCaC</td>
<td>CaCČaCiC</td>
<td>daftār “notebook”</td>
<td>defātir “notebooks”</td>
</tr>
<tr>
<td>CiCCūC</td>
<td></td>
<td>gindūb “grasshopper”</td>
<td>genādub “grasshoppers”</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>CVCCVC</th>
</tr>
</thead>
<tbody>
<tr>
<td>CaCCaC</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
</tbody>
</table>

| Table 3.35 – CVCCVVC plural pattern |

---

48 Forms فعل فعالة (Reinhardt 1894: 74-75).
49 Typical Omani cap for males, made from white cotton, usually hand stitched.
50 Form فعال (Reinhardt 1894: 75).
Names of instruments and names of places are formed with the affix mV- (as mentioned in 3.1.2), and in terms of plural formation, they follow the quadrilateral root patterns.

Here are some examples:

<table>
<thead>
<tr>
<th>CVCCVC</th>
<th>CCVVCCVC</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>CaCCaC</td>
<td>CCāCaC</td>
<td>mahzem “belt”</td>
<td>mḥāzum “belts”</td>
</tr>
<tr>
<td></td>
<td></td>
<td>merkeb “ship”</td>
<td>mṛākub “ships”</td>
</tr>
<tr>
<td></td>
<td></td>
<td>manḍra “mirror”</td>
<td>mnāḍor “mirrors”</td>
</tr>
<tr>
<td></td>
<td></td>
<td>mešfār “lip”</td>
<td>mšāfār “lips”</td>
</tr>
</tbody>
</table>

Table 3.36 – CCVVCCVC plural pattern

<table>
<thead>
<tr>
<th>CVCCVC</th>
<th>CCVVCCVC</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>CiCCāC</td>
<td>CCāCiC</td>
<td>mismār “nail”</td>
<td>msāmār “nails”</td>
</tr>
<tr>
<td></td>
<td></td>
<td>miftāḥ “key”</td>
<td>mfāṭāḥ “keys”</td>
</tr>
<tr>
<td>CuCCāC</td>
<td>CCāCiC</td>
<td>mugdāf “oar”</td>
<td>mgādīf “oars”</td>
</tr>
<tr>
<td>CiCCīC</td>
<td>CiCāCiC</td>
<td>miskīn “poor”</td>
<td>misākīn [R.76]</td>
</tr>
</tbody>
</table>

Table 3.37 – CCVVCCVC plural pattern

Nouns with medial geminates form plurals in the same way as quadrilateral nouns.

<table>
<thead>
<tr>
<th>CVCCVC</th>
<th>CVVVCCVVCC</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>CaCCāC</td>
<td>CaCāCiC</td>
<td>qaṣṣāb “butcher”</td>
<td>qaṣṣāsīb “butchers” [R.75]</td>
</tr>
<tr>
<td></td>
<td></td>
<td>qammāṭ “fishmonger”</td>
<td>qamāmīṭ “fishmongers”</td>
</tr>
<tr>
<td></td>
<td></td>
<td>ṭabbāḥ “cook”</td>
<td>ṭabāḥīḥ “cooks”</td>
</tr>
<tr>
<td>CaCCīC</td>
<td></td>
<td>kettīb “writer”</td>
<td>ketāṭīb “writers”</td>
</tr>
<tr>
<td></td>
<td></td>
<td>dahrīz “sitting room”</td>
<td>dahārīz [R.76]</td>
</tr>
<tr>
<td>CaCCūC</td>
<td></td>
<td>ferkūn “knuckle”</td>
<td>ferākūn “knuckles”</td>
</tr>
<tr>
<td></td>
<td></td>
<td>sanūr “cat”</td>
<td>sanānīr “cats” [R.76]</td>
</tr>
<tr>
<td></td>
<td></td>
<td>zerbūl “stocking”</td>
<td>zerābīl “stockings”</td>
</tr>
<tr>
<td>CiCCān</td>
<td></td>
<td>bistān “garden”</td>
<td>bsāṭīn “gardens”</td>
</tr>
</tbody>
</table>

51 Form مفاعل (Reinhardt 1894: 75).
52 Form فعل (Reinhardt 1894: 75-76).
Lastly, there are also collective nouns\(^{53}\) and irregular plurals, which do not follow any of the patterns presented above. Some examples from the data are: *insān* “mankind”, *bōš* “camels”, *hōš* “goats”, *nās* “people”, *sāme* < *sum* “name”, *tāme* < *ṭum* “mouth”, *nsē* < *niswe* “woman”, *māye* < *māy* “water”. Reinhardt (1894: 77) adds a few more nouns to this list, which have not been confirmed by my informants, neither in the elicitation process nor in the spontaneous speech.

### 3.6 Definiteness and Indefiniteness

**Definiteness**

Definiteness in the al-‘Awābī district vernacular, as in most Arabic dialects, is expressed via the definite article *il*– *el*– (cf. CA *al*–), more often realised as *l*–, attached to any noun\(^{54}\). The article is assimilated by the solar letters as in CA (e.g. *an-nās* “the people”)\(^{55}\).

**Indefiniteness**

In CA, indefiniteness was usually marked by the *tanwīn* (“nunation”), a final nasal consonant vocalised in /u/, /a/ or /i/ according to the case (respectively, nominative, accusative and genitive).

In the present day, “nunation is found in all dialects of eastern and central Arabia, and in bedouin dialects from outside the peninsula (Jordan, Syria, and parts of Iraq)” (Holes 2016:131). It also still functions as an indefinite marker in some Bedouin dialects of the Tihāma in Yemen (Versteegh 1997: 149) and in Bahrain “it is mainly used as an indefiniteness marker applied to the noun in a noun-adjective phrase” (Holes 2016: 131).

In the Omani dialects for which we have documentation, nunation is almost completely absent. Indefiniteness is usually expressed via the simple lexical item not preceded by the definite article (e.g. *hiyya bint gamīla* “she is a beautiful girl”). However, the numeral *wāhid* (M) or *wāḥda* (F) preceded by the noun can also be used to emphasise

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\(^{53}\) According to the data presented in this work, as it will be demonstrated in 5.2.4, *nās* is not a collective noun, but it shows an irregular pattern.

\(^{54}\) The realisation of the article as *il*– *el*– or *l*– depends on the word that precedes it: by itself it is either *il*– or *el*–, but if the word that precedes it ends with a vowel, the article is realised as *l*– (e.g. *haď ġ̩ bint* “this girl”, or *semmār il-bint* “the girl’s cat”).

\(^{55}\) For more details on assimilation in this vernacular, the reader is referred to 2.2.3.
the indefiniteness (e.g. rīgāl wāḥid “only a man”; bint wāḥda “only a girl”). The solely occurrence of a tanwīn in the data presented here is the temporal adverb marrīn (“once”), which has been standardised and no longer used as the CA tanwīn. Reinhardt (1894: 62) reports another form of indefiniteness in the Banū Kharūṣ vernacular, which is the use of šay followed by the particle min and the indefinite noun (e.g. šay min duwāb “a beast”), but no occurrence of this construction has been found in my data.

3.7 Noun modifiers

This section includes adjectives and their inflectional forms (comparatives and elatives), colours, diminutives, and numerals. Quantifiers and adverbs, although counting as noun modifiers, will be investigated in a different section.

3.7.1 Adjectives

Adjectives are not morphologically marked, therefore their syntactic function and the two different patterns they show in gender distinction are the only criteria for identifying them as adjectives.

As with nouns, they follow specific CV-templates. The following tables are based on Reinhardt’s (1894: 62-63) examples, which have been checked with my informants. However, the data presented here are only a sample: the full range of adjectives found in the recording material and in the elicitation notes are reported in the glossary in Annex 2.

<table>
<thead>
<tr>
<th>CVVCV(C)</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>CāCi</td>
<td>ġāwi (f. ġāwiye) “beautiful” [R.62]</td>
</tr>
<tr>
<td></td>
<td>āti (f. ātiye) “disobedient” [R.62]</td>
</tr>
<tr>
<td>CāCiC</td>
<td>bārid (f. bārde) “cold” [R.62]</td>
</tr>
<tr>
<td></td>
<td>āqid (f. āqda) “ripe” [R.62]</td>
</tr>
<tr>
<td>CāCuC</td>
<td>ḥāfoq (f. ḥāfqa) “low” [R.62]</td>
</tr>
<tr>
<td></td>
<td>zāhub (f. zāhbe) “ready” [R.62]</td>
</tr>
</tbody>
</table>

Table 3.39 – CVVCV(C) adjective pattern

<table>
<thead>
<tr>
<th>CVCVVC</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>CaCūC</td>
<td>faṭūn (f. faṭūna) “perceptive” [R.62]</td>
</tr>
<tr>
<td></td>
<td>ḥaḍūl (f. ḥaḍūl) “shy, bashful” [R.62]</td>
</tr>
</tbody>
</table>

56 Reinhardt (1894: 114) reports the usual marra for “time”, and there is no evidence of marrīn in his data. However, it is worth mentioning that in my data marra is used as “time” in expressions such as ṯalāṭ marra “three times”, arbaʿ marra “four times”, and so on. On the contrary, to mean “once” my informants always used marrīn and to mean “twice”, marṭīn – shown also in 2.2.2.

57 Form فعل (Reinhardt 1894: 62).

58 Form مفعل (Reinhardt 1894: 62).
### Table 3.40 – CVCVVC adjective pattern

<table>
<thead>
<tr>
<th>Pattern</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>CCīC</td>
<td>šwīr (f. šwīra) “high” [R.62]</td>
</tr>
</tbody>
</table>

### Table 3.41 – CCVVC adjective pattern

<table>
<thead>
<tr>
<th>Pattern</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>CCuC</td>
<td>šroḥ (f. šorḥa) “cool, airy” [R.63]</td>
</tr>
<tr>
<td></td>
<td>wṣuḥ (f. waṣḥa) “dirty” [R.63]</td>
</tr>
<tr>
<td></td>
<td>smoḥ (f. sumḥa) “generous” [R.63]</td>
</tr>
<tr>
<td>CCaC</td>
<td>ḫdeḥ (f. ḫadhe) “hunchbacked” [R.63]</td>
</tr>
<tr>
<td></td>
<td>frad (f. farde) “one-eyed” [R.63]</td>
</tr>
</tbody>
</table>

### Table 3.42 – CCVC pattern

In addition to these, adjectives also show patterns extended by the suffixes -āwi (e.g. hawāwi “careless”, dinyāwi “secular”, henāwi “loveable”) and -ān (the same mentioned in 3.1.2):

<table>
<thead>
<tr>
<th>Pattern</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>CaCCān</td>
<td>ḫarbān (f. ḫarbāna) “damaged”</td>
</tr>
<tr>
<td>CiCCān</td>
<td>kislān (f. kislāna) “hypocrite” [R.62]</td>
</tr>
<tr>
<td>CuCCān</td>
<td>forḥān (f. forḥāna) “happy” [R.62]</td>
</tr>
</tbody>
</table>

### Table 3.43 – CVCCān adjective pattern

Adjectives formed from quadrilateral roots do not follow any of the patterns listed above, e.g. hanqrī (f. hanqrīye) “rich”, gurgur (f. gurgra) “naked” [R.63]. Compared to nouns, adjectives only show a two-way contrast in terms of number: singular and plural. Most adjectives take a sound plural (either masculine or feminine), according to the gender of the noun they qualify; whereas some others, including colours, show a broken plural pattern (e.g. ṣḡūr “small”, ṭuwāl “long”, ḵbār “big”) 63.

**Colours.** Adjectives of colour are formed on the pattern CCAc for the masculine singular and CV(V)Cc for the feminine singular, due to the elision of the hamza in initial position 64.

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60. This pattern is the result of an original CVCVC pattern where the first syllable short vowel has undergone syncope. As a matter of fact, in the feminine form that vowel reappears due to phonological reasons (cf. form فعل in Reinhardt 1894: 63).
61. Mainly used for colours and physical defects.
63. Some broken plural forms of adjectives have been reported in Table 3.20.
64. See 2.1 for more details.
Table 3.44 reports the colour forms found in my data. Reinhardt’s list (1894: 63) matches greatly with my data, with the only exception of the feminine saude (“black”), which in the speech of my informant is always monophthongised, i.e. sōde.

<table>
<thead>
<tr>
<th>Colour</th>
<th>Masculine</th>
<th>Feminine</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Black</td>
<td>swed</td>
<td>sōde</td>
<td>süd</td>
</tr>
<tr>
<td>Green</td>
<td>ḥaḍar</td>
<td>ḥadra</td>
<td>ḥdur</td>
</tr>
<tr>
<td>Red</td>
<td>ḥmar</td>
<td>ḥamra</td>
<td>ḥumur</td>
</tr>
<tr>
<td>White</td>
<td>byaḍ</td>
<td>bēda</td>
<td>būḍ</td>
</tr>
<tr>
<td>Yellow</td>
<td>ṣfar</td>
<td>ṣafra</td>
<td>ṣufur</td>
</tr>
</tbody>
</table>

Table 3.44 – Colours

In addition to these primary colours, in the data there are others that follow this pattern, such as dhaw (f. daḥwe) “grey”, ḡbar (f. ḡabra) “ashy”⁶⁵, and a few that show a pattern with a final -ī, usually deriving from a specific noun (e.g. banaʃsagī “violet”, burtuqalī “orange” < burtuqāl “orange”, bunnī “brown” < bunn “coffee bean”, nīlī “dark blue” < nīl “Nile”, ruṣāṣī “grey” < ruṣāṣ “lead”). Colour shades are given by placing the adjectives dākin (“dark”) and ḥafī (“light”) after the colour name, unless they have a specific form for it (e.g. ḥmar dākin “dark red”).

Comparatives and Superlatives. The comparative form of the adjective is formed on the template aCCaC as in CA and does not distinguish between gender and number. It also carries an elative meaning, which denotes intensity or superiority compared to the base form, commonly to other Arabic dialects. The following table presents a sample of comparatives found in the data, which are in compliance with Reinhardt’s (1894: 63-64) list.

<table>
<thead>
<tr>
<th>Adjective</th>
<th>Comparative</th>
</tr>
</thead>
<tbody>
<tr>
<td>kbīr “big”</td>
<td>ekbar “bigger”</td>
</tr>
<tr>
<td>ḥasīn “good”</td>
<td>aḥsen “better”</td>
</tr>
<tr>
<td>wāsoʿ “far”</td>
<td>awsāʿ “further”</td>
</tr>
<tr>
<td>wbaṣ “bright”</td>
<td>awbaṣ “brighter”</td>
</tr>
<tr>
<td>ḡāwi “beautiful”</td>
<td>eḡwe “more beautiful”</td>
</tr>
<tr>
<td>zēn “good”</td>
<td>ezyen “better”</td>
</tr>
<tr>
<td>ṣēn “ugly, bad”</td>
<td>eṣyen “uglier, worse”</td>
</tr>
</tbody>
</table>

Table 3.45 – Comparatives, aCCaC pattern

This pattern is also shown by a few nouns and adverbs which do not function as adjectives, such as: efwaq < fōq “up, above”; ethāt < tantal “under”; ergel “manlier” < riggāl “man”; ested “more expert” < ustād “master, expert”. The same forms are

documented by Reinhardt (1894: 64) as well. In my data these forms only occurred in the speech of my older informants (i.e. 60+), both in al-ʿAwābī and Wādī Banī Kharūṣ, and this occurrence is one of the clues in support of the idea that the elders’ speech is closer to the variety described by the German author.

When the comparative pattern is not applicable, then akṭar is used instead, following the adjective (e.g. ḥanqrī akṭar “very rich”).

The compared noun is always preceded by the particle min (“from, than”):

(14) ẓōgī ṣekbar min-nī
husband.MSG-PRON.1SG big.COMP than-PRON.1SG
“My husband is older than me” [S2, 3.2017]

(15) rustāq awsāʾ min el-wādī
rustāq far.COMP than DEF-wadi
“Rustāq is further than the wadi” 66 [S1, 3.2017]

The superlative is formed by adding the definite article to the elative pattern aCCaC (e.g. el-eḳbar “the biggest”, el-eṣyen “the best”, el-eṣyen “the worst”) and it functions as a substantival form of the comparative; as such it does not inflect in gender (e.g. anā l-eḳbar “I am the oldest one”; il-ḥit el-eḳbar “the elder sister”; il-āḥ el-eḳbar “the eldest brother”).

Diminutives. Nominals can have in some instances a diminutive form, carrying the meaning of physical smallness and reduction. In the Omani vernacular for which we have documentation, there are different patterns in use. Davey (2016: 109), for example, reports the pattern CuCēC(a) for Dhofar (e.g. kulēb “small dog” < kelb “dog”); the same pattern is reported by Reinhardt (1894: 46), but in the speech of my informants another form seems to coexist, i.e. C(a)CayyC (e.g. bṣayyaṭ “little rug” < bṣāṭ “rug, carpet”). This template is similar to diminutive forms found in other Peninsular dialects (cf. Bahrain, Holes 2016; Yemen, Watson 2006). However, it is worth noticing that diminutives are not a common occurrence in the data I have collected.

3.7.2 Numerals

Numerals can be divided into two categories: ordinal and cardinal numbers.

Cardinal numbers. Numbers from 1 to 10 present two different forms according to the gender of the noun they refer to. The following table presents the cardinal numbers as they are found in the new data collected in the al-ʿAwābī district, which differ from

66 In this example, the speaker is referring to the distance of the two places from al-ʿAwābī.
Reinhardt’s (1894: 82) list. Therefore, for each number Reinhardt’s counterpart is given in brackets.

<table>
<thead>
<tr>
<th>Number</th>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>wāḥid (R.wāḥi)</td>
<td>wāḥda (R.wohde)</td>
</tr>
<tr>
<td>2</td>
<td>ūnīn (R. hintēn, ūnēne)</td>
<td>ūnīne (R. ūnēn, ūnīn)</td>
</tr>
<tr>
<td>3</td>
<td>ūlāt (R. ūlāte)</td>
<td>ūlāṭa (R. ūlāṭ, ūlāṭ)</td>
</tr>
<tr>
<td>4</td>
<td>arbaʿ (R. ʿarbaʿa)</td>
<td>arbaʿa (R. rbaʿ, ʿarbaʿ)</td>
</tr>
<tr>
<td>5</td>
<td>ḥams (R. ḥamse)</td>
<td>ḥamse (R. ḥams)</td>
</tr>
<tr>
<td>6</td>
<td>sitt (R. sitte)</td>
<td>sitt (R. sitt)</td>
</tr>
<tr>
<td>7</td>
<td>sabaʿ (R. sabaʿa)</td>
<td>sbaʿa (R. seboʿ)</td>
</tr>
<tr>
<td>8</td>
<td>ūtamān (R. ūtēmān)</td>
<td>ūtamāniye (R. ūtēmān)</td>
</tr>
<tr>
<td>9</td>
<td>tisaʿ (R. tisʿa)</td>
<td>tisaʿa (R. tsoʿ)</td>
</tr>
<tr>
<td>10</td>
<td>ʿašar (R. ʿašra, ʿašort)</td>
<td>ʿašara ~ ʿašra (R. ʿašor)</td>
</tr>
</tbody>
</table>

Table 3.46 – Cardinal numbers

It has already been mentioned in 3.6 how the numeral “one” is used to emphasise the indefiniteness value, and it always follows the noun it refers to. Number “two” behaves the same and the noun it refers to is in its plural form, although speakers use the dual form to indicate the quantity of two, e.g. madrasatīn or madāris ūnīn “two schools”.

If the counted noun is indefinite, numbers three to ten always precede it and the noun appears in its plural form. In terms of gender agreement, they follow the polarity principle (i.e. the feminine form precedes masculine nouns and the masculine form feminine nouns):

(16) aḍkur kān ẗalāṭa madāris
    remember.1SG was.3MSG three.M schools.FPL
    fī-ṣ-ṣuṭṭana
    in-DEF-sultanate.FSG
    “I remember there were three schools in the Sultanate” [S1, 3.2017]

(17) anā gubt tisaʿa awlād
    PRON.1SG was given.1SG nine.F child.MPL
    “I had nine children” [S2, 3.2017]

If the counted noun is definite, then the numeral usually follows it67:

(18) ʿind-nā es-sanānīr ūnīne
    to-PRON.1PL DEF-cat.MPL two.F
    “We have two cats” [S5, 6.2018]

---

67 In some dialects (cf. Holes 2016; Davey 2016), in a definite context the numeral as well can take the definite article. However, there is no occurrence of this in my data.
Numbers from eleven onwards do not have a distinction in gender. As shown in the table below, numbers from 11 to 19 in the data are formed adding to the unit the numeral ten (i.e. ʿašar). In counting, speakers always use the long form. In everyday speech and especially when followed by another noun, they tend to use the shortened form (e.g. ʿalā ʿaš sana “thirteen years”). However, Reinhardt (1894: 83-84) documents different shorter forms by his informants, i.e. ʿalā “eleven”, ʿnār “twelve”, ḥlītār “thirteen”, ʿrbātār “fourteen”, ʾḥmoṣṭār “fifteen”, ʿsittār “sixteen”, ʿsabātār “seventeen”, ʾṭmintār “eighteen”, and ʿtsātār “nineteen”. Not surprisingly, the transcriptions are ambiguous, and they never occur in my data.

<p>| | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>11</td>
<td>ʿḥidʿaš(ar)</td>
<td>16</td>
<td>sittaʿaš(ar)</td>
</tr>
<tr>
<td></td>
<td>[R. ʿhedāʾšer]</td>
<td></td>
<td>[R. ʿsittāʾšer]</td>
</tr>
<tr>
<td>12</td>
<td>ʿtnā ʿaš(ar)</td>
<td>17</td>
<td>sabaʿatʿaš(ar)</td>
</tr>
<tr>
<td></td>
<td>[R. ʿtnāʾšer]</td>
<td></td>
<td>[R. ʿsabātāʾšer]</td>
</tr>
<tr>
<td>13</td>
<td>ʿṭalāʾi ʿaš(ar)</td>
<td>18</td>
<td>ʿṭamāntʿaš(ar)</td>
</tr>
<tr>
<td></td>
<td>[R. ʿṭlītāʾšer]</td>
<td></td>
<td>[R. ʿṭṣātāʾšer]</td>
</tr>
<tr>
<td>14</td>
<td>ʿarbaʿatʿaš(ar)</td>
<td>19</td>
<td>ʿṭisaʿatʿaš(ar)</td>
</tr>
<tr>
<td></td>
<td>[R. ʿrbātāʾšer]</td>
<td></td>
<td>[R. ʿṭṣātāʾšer]</td>
</tr>
<tr>
<td>15</td>
<td>ʿḥamsʿaš(ar)</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>[R. ʿḥmoṣṭāʾšer]</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 3.47 – Cardinal numbers 11 to 19

These numbers always precede the noun they refer to, which is in the singular form (e.g. ʿḥidʿašar ʿṭafil “eleven children”).

Number 20 is formed by adding the monophthongised dual ending -īn to number ten, i.e. ʿašrīn. Whilst numbers from 30 to 90 are formed following the sound plural pattern of masculine nouns (i.e. adding the -īn ending to the unit form). They are not dissimilar from Reinhardt’s (1894: 84) list.

<p>| | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>20</td>
<td>ʿašrīn</td>
<td>70</td>
<td>sabaʿīn</td>
</tr>
<tr>
<td>30</td>
<td>ʿṭalāʿīn</td>
<td>80</td>
<td>ʿṭamānīyīn</td>
</tr>
<tr>
<td>40</td>
<td>ʿarbaʿīn</td>
<td>90</td>
<td>ʿṭisaʿīn</td>
</tr>
<tr>
<td>50</td>
<td>ʿḥamsīn</td>
<td>100</td>
<td>mie</td>
</tr>
<tr>
<td>60</td>
<td>ʿsittīn</td>
<td>1000</td>
<td>alf</td>
</tr>
</tbody>
</table>

Table 3.48 – Cardinal numbers 20 to 100

The same happens for numbers 200 and 2000, which add the dual ending -īn to mie (“hundred”) and alf (“thousand”) respectively, i.e. mitēn and alfīn. Numbers from 300 to 900 are formed using the unit followed by the noun mie, e.g. ʿarbaʿ mie “four
hundred”, ḥams mie “five hundred”, and so on. Similarly, numbers from 3000 to 9000 show the unit followed by alf, e.g. ṭalāṭ alf “three thousand”, arba‘ alf “four thousand”, and so on.

Ordinal numbers. The ordinal numbers present forms only from 1 to 10 and are distinguished by gender; numbers from 11 onwards follow the pattern for cardinal numbers. In Reinhardt’s (1894: 86) material, only the ordinal number “first” differ from what I have recorded in the speech of my informants, and it is reported in brackets.

<table>
<thead>
<tr>
<th>Number</th>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>1°</td>
<td>awwel</td>
<td>ūlīye</td>
</tr>
<tr>
<td>2°</td>
<td>ṭāni</td>
<td>ūlīye</td>
</tr>
<tr>
<td>3°</td>
<td>ṭālit</td>
<td>ṭālte</td>
</tr>
<tr>
<td>4°</td>
<td>rābo‘</td>
<td>rāba‘a</td>
</tr>
<tr>
<td>5°</td>
<td>ḥāmis</td>
<td>ḥāmse</td>
</tr>
<tr>
<td>6°</td>
<td>sādis</td>
<td>sādse</td>
</tr>
<tr>
<td>7°</td>
<td>sābo‘</td>
<td>sāba‘a</td>
</tr>
<tr>
<td>8°</td>
<td>ṭāmin</td>
<td>ṭāmine</td>
</tr>
<tr>
<td>9°</td>
<td>tāso‘</td>
<td>tāse’a</td>
</tr>
<tr>
<td>10°</td>
<td>’āšor</td>
<td>’āšra</td>
</tr>
<tr>
<td>11°</td>
<td>el-ḥada‘ser</td>
<td></td>
</tr>
</tbody>
</table>

Table 3.49 – Ordinal numbers 1 to 11

Ordinal numbers behave like adjectives in terms of agreement. They can function adjectively for both definite and indefinite nouns, taking (or not) the definite article.

(19) tzawwagit marra wāḥid ḡēr-o ṭālit
marry.3FSG time one.M other-PRON.3MSG third.M
“She married once again a third other than him” [S12, 4.2017]

(20) bint-ī il-ūlīye
girl.FSG-PRON.1SG DEF-First.F
“My first daughter” [S7, 2.2017]

3.8 Quantifiers and adverbs

Quantifiers. A quantifier is a word or phrase used to indicate amount or quantity. In the vernacular under investigation the following quantifiers are in use:
all / each | kill
---|---
every | ēyy
everything | kill šey
everyone | kill ḥad
every time | kill marra
other | ġër
many | wāgid
some | baʿaḍ
a few / a little | šweyya
everywhere / anywhere | min ēyy

Table 3.50 – Quantifiers

The quantifier *kill* has the double function of “all” and “each”. A distinction is made according to the number of the noun it is related to:

(21) *kill* sana
every year.FSG
“All every year” [S5, 3.2017]

(22) *kill*-hum
all-PRON.3MPL
“All of them” [S12, 2.2017]

(23) *kill* rgāl
all man.PL
“All men” [S3, 2.2017]

(24) *kill* ḥad gilis fī-l-bēt-o
every person stayed.3MSG in-DEF-house.MSG-PRON.3MSG
“Everyone stayed in his house” [S1, 3.2017]

When *kill*, as in (21) and (24), is followed by an indefinite singular noun it indicates “each, every”. In (22), the quantifier is followed by the suffix pronoun -hum, which indicates the plurality of “them”, and, in (23), by the plural noun rgāl. In both cases it indicates a totality.

The quantifier *baʿaḍ* is usually followed by a plural noun, as in:

(25) *baʿaḍ* buyūt
some house.MPL
“Some houses” [S2, 2.2017]

Adverbs. An adverb is a word or phrase that modifies the meaning or the intensity of an adjective or a verb, expressing time, space, manner or degree. For this reason, it is
debated if they should fall under the nominal morphology rather than the verbal morphology. I decided, however, to discuss them in this chapter because they are mostly derived from nouns, noun phrases and adjectives (cf. Watson 2006: 22).

Adverbs can be divided in temporal and spatial, and adverbs of manner and degree. Temporal adverbs can present form of a noun or of a noun phrase in the accusative form, which was the main marker of adverbiality in CA (Watson 2006: 21). In Table 3.51, the temporal adverbs found in the data are presented:

<table>
<thead>
<tr>
<th>now</th>
<th>taww</th>
<th>never</th>
<th>ebeden</th>
</tr>
</thead>
<tbody>
<tr>
<td>later</td>
<td>ba‘dīn</td>
<td>today</td>
<td>il-yōm</td>
</tr>
<tr>
<td>tomorrow</td>
<td>bukra</td>
<td>yesterday</td>
<td>ems</td>
</tr>
<tr>
<td>always</td>
<td>dēman</td>
<td>once</td>
<td>marrin</td>
</tr>
</tbody>
</table>

Table 3.51 – Temporal adverbs

(26) bukra  s-ṣabāḥ

tomorrow  DEF-morning

“The morning after”  [S5, 2.2017]

Spatial adverbs are, instead, shown in the table below.

<table>
<thead>
<tr>
<th>here</th>
<th>hinā</th>
<th>there</th>
<th>hināk69</th>
</tr>
</thead>
<tbody>
<tr>
<td>inside</td>
<td>dāḥil</td>
<td>outside</td>
<td>barrā / ḥārig</td>
</tr>
<tr>
<td>above, up</td>
<td>fōq</td>
<td>behind</td>
<td>warā</td>
</tr>
<tr>
<td>far</td>
<td>ǧadi / safīl70</td>
<td>on the left</td>
<td>yasār</td>
</tr>
<tr>
<td>on the right</td>
<td>yamīn</td>
<td>under, below, down</td>
<td>taht</td>
</tr>
<tr>
<td>in between</td>
<td>bēn</td>
<td>in front of</td>
<td>qiddām</td>
</tr>
</tbody>
</table>

Table 3.52 – Spatial adverbs

Other spatial adverbs are nouns referring to the cardinal points and directions based on them. There is a wide use of these forms in speakers from Wādī Banī Kharūṣ, which differ from the ones used in al-ʿAwābī. Examples are: ḍāli (wadi) and ṣamāl (town) for “north”, ḫilwa (wadi) and ganiḥ (town) for “south”. “East” and “west” do not present any difference between varieties and are respectively šarb and ḡarb.

(27) taḥt, fi-l-kurfāya

below  in-DEF-bed.FSG

“Down(stairs), on the bed”  [S8, 2.2017]

69 Distance is indicated with the suffix -k, the same used in the demonstrative pronouns.

70 There is a difference in the use of these two adverbs: ǧādi is mainly used in al-ʿAwābī town, whereas safīl is considered more archaic and it is used by speakers in Wādī Banī Kharūṣ also to indicate “north”. For more details on these, the reader is referred to 6.1.
The adverbs of manner found in the data are:

<table>
<thead>
<tr>
<th>Adverb</th>
<th>Manner</th>
<th>Adverb</th>
<th>Manner</th>
</tr>
</thead>
<tbody>
<tr>
<td>almost, about</td>
<td>taqrīban</td>
<td>so, in such a way</td>
<td>kālak</td>
</tr>
<tr>
<td>slowly</td>
<td>šweya šweya</td>
<td>very, much</td>
<td>wāgid</td>
</tr>
<tr>
<td>good, well</td>
<td>zēn</td>
<td>well</td>
<td>tamām / ṭayyib</td>
</tr>
<tr>
<td>a little</td>
<td>šweya</td>
<td>quickly</td>
<td>bi-sura’</td>
</tr>
</tbody>
</table>

Table 3.53 – Manner adverbs

(29) baʿad ′ašar samuwāt taqrīban
after ten.M year.FPL about

“After about ten years”

The last category presented here is adverbs of degree, which denote an augmentative or diminutive adverbial sense to the noun or phrase.

<table>
<thead>
<tr>
<th>Adverb</th>
<th>Degree</th>
<th>Adverb</th>
<th>Degree</th>
</tr>
</thead>
<tbody>
<tr>
<td>more, many, much</td>
<td>wāgid / hest71</td>
<td>more</td>
<td>ekṭar</td>
</tr>
<tr>
<td>perhaps</td>
<td>mumkin</td>
<td>enough</td>
<td>bess</td>
</tr>
<tr>
<td>that is</td>
<td>yaʿni</td>
<td>also</td>
<td>noble</td>
</tr>
</tbody>
</table>

Table 3.54 – Degree adverbs

3.9 Prepositions

In the Table below, the prepositions found in the data are presented:

<table>
<thead>
<tr>
<th>Preposition</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>fī</td>
<td>in, on</td>
</tr>
<tr>
<td>ḫind-</td>
<td>at, to, by</td>
</tr>
<tr>
<td>maʿ</td>
<td>with</td>
</tr>
<tr>
<td>lēn</td>
<td>until, to</td>
</tr>
<tr>
<td>ḥan</td>
<td>about</td>
</tr>
<tr>
<td>min</td>
<td>since, from, by</td>
</tr>
</tbody>
</table>

Table 3.55 – Prepositions

Many of these prepositions can express a double value of temporal and spatial relations (e.g. fī-l-ġurfā “in the room”; fī-l-lēl “in the night-time”), and most of them introduce noun phrases and prepositional phrases, which, as such, will be treated in chapter 5 of this work.

71 wāgid is commonly used throughout Oman with no distinction and no exceptions in terms of gender, age, or level of education of the speakers. hest is an old Persian loanword which occur in Reinhardt’s material, but which now has been recognised by my informants as an archaic feature of the language and only used by the elders in the wadi. For more details on this, the reader is referred to 6.3.3.
CHAPTER 4

Verbal Morphology

This chapter provides an analysis of verbal categories in the dialect spoken by my Omani informants in the al-ʿAwābī district. The first section of this chapter (4.1) is devoted to the definition of three important categories related to verbs, namely tense, aspect, and mood. These – also known in the literature as TAM categories\(^1\) - offer a background to the analysis of the functions conveyed by the verbs in the new data collected for this work.

As far as Omani varieties are concerned, there is a lack of works specifically on the topic: Davey (2016) gives a brief exemplification of how tense, aspect and mood work in Dhofari Arabic; the work by Eades and Watson (2013a) has also been useful for the realisation of this chapter, since it analyses tense and aspect in a few examples from Šarqiyyya; finally, some works by Maria Persson and Clive Holes\(^2\) on Gulf Arabic have been considered.

Carl Reinhardt (1894) did not mention the concepts of tense, aspect, or mood in his work in relation to the Banū Kharūṣ verbal system. Admittedly, he did not have any reason to do so: the book was merely considered teaching material, and not, as we have already extensively discussed in 1.2.1, linguistic research as we intend it today. His main aim was to show the conjugations of the verbs, and their use in different contexts and clauses, which are also clearly visible in the texts reported in the last section of his work. Moreover, the field of linguistic research wasn’t as developed as it is now, especially for Omani Arabic varieties. The data presented in this chapter are, therefore, coming from my recorded material and elicitation notes which I have especially taken for checking the conjugations of the verbs. Reinhardt’s (1894) material is used merely for comparison and signposted when necessary.

After these introductory sub-sections, the chapter will analyse the conjugations of strong, hamzated, weak, and quadriliteral verbs (4.2 to 4.6) as they are performed by my informants in the al-ʿAwābī district, followed by the analysis of the derived forms of the verb (4.7) The future tense (4.8) and imperative mood (4.10) are also presented, as well

\(^{1}\) The topic has been developed by Östen Dahl (1985), who took into consideration about 45 different languages and their TAM systems. He argued against Comrie’s (1976) position to consider TAM as morphological categories, by saying that tenses and moods are not merely inflectional categories (Dahl 1985: 22), but rather have a “morphological expression” central to the TAM system of a given language.

as the conjugation and behaviour of kān (“to be”) in 4.9. The chapter will then conclude with a thorough analysis of the use of participial forms in the data under investigation (4.1), and the expression of passivity (4.12).

4.1 The Arabic verb – Tense, Aspect and Mood

Arabic verbs have received much attention from linguists, who tried to identify whether their binary opposition is mainly based on temporal or aspectual factors. Holes (2004c: 147), for example, states that “the s-stem/p-stem distinction was historically not one of tense but of verbal aspect – although, synchronically, […] it is evolving in both MSA and the dialects toward a tense system”. Brustad (2000: 203), on the other hand, states that “the trend in more recent studies has been to view the verbal system of spoken Arabic as combining aspect and time reference”. However, it is not always possible to draw a clear demarcation between them and, in the data, as the discussion below will show, time reference and aspect seem to combine to some extent. It is important to consider the relationship between the form of the verb (i.e. s-stem and p-stem) and its meaning, thus linking the morphological form to its semantic properties.

A thorough analysis of TAM categories in Omani Arabic is still much needed, but it goes beyond the scope of this work. Therefore, here I am briefly introducing the concepts of tense, aspect, and mood, referring to the works of Brustad (2000), Dahl (1985), Comrie (1976, 1985), Payne (1997), and Ingham (1994), which dealt with either the theory of the TAM categories or how these categories apply in different Arabic dialects. In addition to the definition of each concept, I will provide some examples from my own data on how the TAM categories work in the dialect of my informants.

4.1.1 Tense

When it comes to the analysis of tense, we cannot ignore the extensive work by Comrie (1985: 9), who defines tense as “a grammaticalised location in time”, relating the action expressed by the verb to a past or non-past event. In this respect, Comrie (1985: 10-11) specifies the difference between grammaticalisation and lexicalisation, saying that the former “refers to integration into the grammatical system of a language”, whereas the latter “refers merely to integration into the lexicon of the language, without any

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3 About this, Eisele (1999: 4) states: “The focus of much of the work on tense and aspect in Literary Arabic (and to a lesser extent the Arabic dialects) has revolved around the issue of whether the two basic verb forms of Arabic (perfect/imperfect) are primarily (a) ‘tenses’ (i.e., expressing temporal oppositions: past vs. present/future) or (b) ‘aspects’ (i.e., expressing the degree of achievement of the verbal activity: completed vs. incompletely, habitual, iterative, etc.), or (c) are both.”

4 For a definition of the terms s-stem and p-stem, the reader is referred to 4.1.4.
necessary repercussions on its grammatical structure”. Furthermore, Comrie says that “the notions that are most commonly grammaticalised across the languages of the world are simple anteriority, simultaneity, and posteriority, i.e. with the present moment as deictic centre, past, present and future”.

Using Comrie’s definition as a starting point for our discussion, we shall consider the position of other scholars before analysing tense in the vernacular under investigation. Brustad (2000: 203) separates the concepts of ‘tense’ and ‘time reference’, the former referring “to morphological verb forms”, whereas the latter “to the role of these forms (and other sentence elements) in establishing the location in time of actions, events and states with respect to the reference time.” One of the main issues that arises in the literature is whether Arabic needs to be considered a language whose verb opposition is based on temporal (i.e. past versus non-past) or aspectual factors (i.e. perfectivity versus imperfectivity), or a combination of both. We are not aiming to find a definitive answer to this question, however, regarding these data, it seems plausible that the verb opposition is a combination of both temporal and aspectual factors.

Modern Arabic dialects utilise different strategies to express temporal references, which are usually linked to the context rather than to the verb form itself. Brustad (2000: 205), for example, states that “in the eastern dialects, the temporal reference point may be shifted from the moment of speech to a past or future point by means of adverbs.” The data under survey show the use of different structures to express time reference, depending on the context (i.e. marked or unmarked). Consider these examples:

1. **hāḏēlā l-ḥarīm min ahl-ī**
   - DEM.PROX.FPL DEF-woman.FPL from family.MSG-PRON.1SG
   - “These women are my relatives (lit. “from my family”)”
   - [S5, 6.2018]

2. **qāl l-ābū-y inn-ha kabīra**
   - said.3MSG PREP-father.MSG-PRON.1SG that-3FSG old.FSG
   - “He said to my father that she was old”
   - [S2, 3.2017]

3. **hāḏī kānat ḥayāt-ī**
   - DEM.PROX.FSG was.3FSG life.FSG-PRON.1SG
   - “This was my life”
   - [S2, 3.2017]
Example (1) is a verbless phrase, which nevertheless displays a present time reference. That is because in an unmarked context the time reference is assumed to be present, whereas in a marked one it could refer to any time. Furthermore, if we compare example (1) with example (3) – which show a tense, expressed by the past form kānat –, we can see that the time reference is past because the morphological verb form used is past. In (5), lastly, the verbal prefix raḥ followed by the non-past form akūn provides a future time reference. This is in accordance with Brustad (2000: 204, italics in the text), who states that “this ‘default’ reference of the moment of speech is grammaticalized in Arabic, because time reference is not marked in copulative to be […] sentences” (as in our example 1), “unless it is past or future” (as in our examples 3 and 5).

Example (2) offers a further evidence of copulative clause, this time in a complement clause. Time reference in subordinate clauses in the data is linked to the time reference of the main clause: therefore, the past verb qāl (“he said”) marks the time reference of the whole clause as past and ensures the time reference of the subordinate clause is past as well.

Finally, example (4) evidences the use of temporal adverbs (e.g. bukra “tomorrow”) to define the time reference of the non-past verb form agīb (“I bring”).

In this subsection, I do not consider the active participle, because, as will be shown in 4.12.3, it is a tenseless form, whose time reference is linked to the linguistic context.

4.1.2 Mood

Mood is a complex category in dialectal Arabic. Scholars did not agree on a specific definition of the concept and in ancient grammatical sources it is not mentioned at all. According to el-Hassan (2008: 262), there are several reasons for these omissions, the principal being that “spoken Arabic is characterised by variation” and therefore there are different structures and forms expressing mood across regions.
Here I am using the definition given by Payne (1997: 244), who indicates ‘mood’ as “the speaker’s attitude toward a situation, including the speaker’s belief in its reality”. This definition clearly exemplifies what ‘mood’ is, namely the belief of the speaker that the event is possible, necessary, or desirable.

Holes (2004c: 153) further distinguishes between ‘mood’ and ‘modality’, the former being the “set of morphological markers, the use of which is required by syntactic rules”, whereas the latter being the “semantic distinctions covering such categories as ability, possibility, obligation, etc.”. The same view is shared by El-Hassan (2007: 263, transcription adapted), who states that “mood cannot be restricted to the study of the morphological forms of verbs: its nature and significance can only be revealed in reference to the semantic-pragmatic meaning of utterances in context.”

Admittedly, dialects of the Arabian Peninsula tend to show minor use of verbal prefixes to indicate modality – compared for example to Syrian or Egyptian dialects5 –, and the data presented here confirm this statement.

Morphologically speaking, when it comes to ‘mood’ the data show either the use of verbal prefixes (e.g. bi-, raḥ) or a p-stem verb with zero prefixes. Verbal prefixes are mainly used to indicate the future as a tense (mentioned above in 4.1.1, and in 4.8) and the intensive mood6, as in these examples:

(6)  
\[ \text{bitgiyī} \quad \text{'ars} \quad \text{manāl?} \]
\[ \text{FUT.come.2FSG} \quad \text{wedding.MSG} \quad \text{manal} \]
\[ \text{“Are you coming to Manal’s wedding?”} \]

(7)  
\[ \text{hadī} \quad \text{l-marra} \quad \text{mā} \quad \text{bansā} \]
\[ \text{DEM.PROX.FSG} \quad \text{DEF.time.FSG} \quad \text{NEG.} \quad \text{FUT.forget.1SG} \]
\[ \text{“This time I won’t forget”} \]

Although verbal prefixes will be extensively discussed in 5.1.2.1, these few examples show the specific functions that the bi-prefix convey in terms of ‘mood’. In most of the examples available, bi- appears in questions or statement relating to the intended actions of the speaker, and to a future that is intentionally planned. Unfortunately, the data do not contain many examples with raḥ to enable us to assess a comparison in terms of

5 cf. Brustad (2000: 241): “Kuwaiti, on the other hand, will receive less attention, because its modal system does not make extensive use of verbal prefixes”; and also, Persson (2008: 29): “The dialects of the Arabian Peninsula, however, are comparatively poor in terms of modal or temporal markers.” Further on, she also states that “the temporal and modal system of Gulf Arabic appears to be quite rudimentary” (ibidem).

mood between the two verbal prefixes. It seems, however, as example (5) above shows, that raḥ is used merely as a marker of future tense.

The bi-prefix in the data also appears in non-future context, especially in conditional clauses, and as such it will be treated in 5.2.5.1. It never appears as a prefix in the indicative mood.

Amongst the unmarked moods (i.e. verbs with zero prefixes), in the data we find the indicative and the imperative. The indicative is used for statements and questions, whereas the imperative is used for commands or requests.

Consider these examples:

(8) trīḍī samak aw laḥam?
want.2FSG fish.MSG CONJ. meat.MSG
“Do you want fish or meat?” [S4, 3.2017]

(9) il-harīm yištağlen
DEF-woman.FPL work.3FPL
“The women work” [S2, 3.2017]

(10) habbarī-nī
inform.IMP.2FSG.1SG
“Let me know!” [S14, 2.2017]

One last thing to notice when talking about mood is the expression of potentiality that can be expressed by the impersonal non-past form of the verb as a third person masculine singular followed by a p-stem verb usually agreeing with the referent, as in:

(11) yumkin yrūḥ ilā l-wādī
is possible.3MSG go.3MSG to DEF-wadi
“It is possible for him to go to the wadi” [S1, 3.2017]

This form, although not particularly common in the data, is strictly linked to ‘modality’, since it expresses potentiality from a semantic point of view. Other forms found in the data to express necessity, potentiality, and obligation are investigated in 5.2.5.2.

Holes (1995: 96) notes that in modern Arabic dialects, the whole verbal system has changed and categories as mood and voice, for example, “are no longer carried by internal vowel patterns but have become incorporated into the consonantal skeleton of the stem”. The data under investigation seem to support Hole’s idea, especially considering that it is not possible to find any subjunctive form, which is a mood often

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7 This way of expression is present also in Najdi Arabic (cf. Ingham 1994: 129).
found in other Arabic dialects (cf. Brustad 2000 for Egyptian, Moroccan, and Syrian). Brustad (2000: 145) states that in those dialects, the subjunctive is “mandatory” with deontic modals and “causatives”. This doesn’t happen in the data under investigation, where also in embedded clauses there is no distinct modal form.

4.1.3 Aspect

When it comes to the discussion of aspect, we can’t forget the works by Comrie (1976), who deals with aspect in relation to the verbal system of different languages, and Brustad (2000), who extensively deals with aspect in Egyptian, Syrian, Moroccan and Kuwaiti Arabic. More specifically on Gulf – and partially Omani – dialects, the works by Eades and Persson (2013) on “Aktionsart” is essential.

Comrie (1976: 3) states that “aspects are different ways of viewing the internal temporal constituency of a situation”, which relates to the internal consistency of the action expressed by the verb⁸. In this respect, verbs can express actions seen as either complete or incomplete or as ongoing process.

An additional clarification needs to be made between grammatical (or ‘formal’) aspect and lexical aspect (also known as ‘Aktionsart’⁹): the former “refers to the way in which the action is represented, as complete, punctual event, as a duration or process, or as a resultant state”; while the latter “refers to a semantic feature inherent in an individual verb, such as punctuality or duration, telic or atelic meaning, or stative or dynamic” (Brustad 2000: 165-166).

According to Comrie (1976), languages can present three main cross-linguistic aspectual categories, i.e. perfective, imperfective and perfect. ‘Perfective’ indicates a situation viewed in its entirety, i.e. the action expressed by the verb is punctual and considered a whole, completed¹⁰. ‘Imperfective’ indicates, on the contrary, an action viewed internally as not completed, “which may be iterative, habitual, or progressive” (Brustad 2000: 172).

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⁸ The main difference between tense and aspect has been synthesised by Comrie (1976: 5) in this way: “One could state the difference as one between situation-internal time (aspect) and situation-external time (tense)”.

⁹ From the German “kind or type of action”, Aktionsart expresses different types of situations through lexical items. It is the “lexical aspectual properties of the verb” (Eades&Persson 2013: 345).

¹⁰ On this, Comrie (1976: 18) argues: “The use of ‘completed’, however, puts too much emphasis on the termination of the situation, whereas the use of the perfective puts no more emphasis, necessarily, on the end of a situation than on any other part of the situation, rather all parts of the situation are presented as a single whole”.

The ‘perfect’ refers, instead, to a past state relevant to the time frame expressed by the utterance. As Comrie (1976: 52) states, “the perfect indicates the continuing present relevance of a past situation”, differentiating it from the previous two aspects because “it expresses a relation between two time-points: on the one hand, the time of the state resulting from a prior situation, and on the other the time of that prior situation”. In the data under investigation, the perfect aspect seems to be related to the active participle only for some types of verbs when they show a resultant reading (cf. Brustad 2000). As such, the relation between perfect aspect and participle will be further investigated in 4.11.2.

Using these definitions as a starting point, we are considering Comrie’s claim (1976: 80) that “the Arabic opposition Imperfective/Perfective incorporates both aspect and (relative) tense”, and therefore demonstrating that this verbal opposition as presented in the data is a combination of both temporal and aspectual values. The perfective aspect is expressed in Arabic and, accordingly, in my data, with the suffixed conjugation of the verb (e.g. ketebt “I wrote”, ketebt “you (m.) wrote”, ketebti “you (f.) wrote”, etc.); whereas the imperfective is expressed with the prefixed conjugation of the verb (e.g. ekhtub “I write”, tikhtub “you (m.) write”, tikitbi “you (f.) write”, etc.).

Consider these examples from the data:

(12) darast fi-l-gāmʿa sultaṇ qābūs
studied.1SG at-DEF-university.FSG Sultan Qaboos
“I studied at Sultan Qaboos University” [S6, 6.2018]

(13) rāḥ ilā l-wādī
went.3MSG to DEF-wadi
“He went to the wadi” [S10, 6.2018]

Both (12) and (13) exemplify how the perfective form of the verb indicates an action or event that is completed, finished at a time point prior to the time of the utterance. Thus, in (12) the speaker finished her master course, and in (13) the speaker came back from the wadi after visiting some relatives.

(14) aʿīš maʿ uḥt-ī wa-umm-ī
live.1SG with sister.FSG-PRON.1SG CONJ.-mother.FSG-PRON.1SG
“I live with my sister and my mother” [S9, 6.2018]

Brustad (2000: 173) emphasise the difference between the concepts of ‘perfect’ and ‘perfectivity’, citing Comrie (1976): the former designates “a past situation which has present relevance”, while the latter “denotes a situation viewed in its entirety, without regard to internal temporal constituency”.

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11 Brustad (2000: 173) emphasise the difference between the concepts of ‘perfect’ and ‘perfectivity’, citing Comrie (1976): the former designates “a past situation which has present relevance”, while the latter “denotes a situation viewed in its entirety, without regard to internal temporal constituency”.

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الصغيرين يلعبون خارج

“The kids are playing outside” [S5, 6.2018]

As examples (14) and (15) show, the imperfective, on the other hand, is employed in different contexts, but it always indicates an action or event that is not completed, or ongoing. However, the demarcation between the two aspects is not always clear-cut.

Consider this example from a narrative context:

(16) yišill raṭab wa-yibī’-hum fī
take.3MSG date.COLL CONJ-sell.3MSG-PRON.3MPL in
masqat aw barka aw as-sīb, wa-
Muscat CONJ Barka CONJ DEF-Sib CONJ-
l-harīm yištaġlin fī nahīl
DEF-woman.FPL work.3FPL in palm garden.FSG
yistaṭ-nā
rent.1PL

“He takes the dates and sells them in Muscat, or Barka, or Sib, and the women work in the palm garden we rent.” [S2, 3.2017]

The extract in example (16) shows how the imperfective form of the verb is used in a past context. This use of the imperfective in past contexts is not new to spoken Arabic. Brustad (2000: 186) calls it the “historical present” and says that it arises from the need of the speaker “to be as close as possible to the audience”, therefore “the narrative context is brought into the here and now.” In all the narrative contexts in the data recorded in the al-'Awābī district, speakers – regardless of age, provenance, or level of education – switch between perfective and imperfective forms, often based on aspectual values. Thus, main events are set in the past through the perfective, whereas descriptive scenes or habitual events are expressed through the imperfective throughout the narration12. This versatility of the imperfective used in past contexts supports the idea that tense and aspect are indeed tightly linked together. The concepts of perfectivity and imperfectivity – or completed and non-completed actions – are linked both to the morphological form of the verb – albeit not always, as we saw in the examples above – and to the pragmatic context in which the verb is situated.

When discussing aspect in Arabic dialects, it is useful to analyse verb categories. We have already mentioned the difference between grammatical aspect and lexical aspect

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12 This is consistent with Brustad’s (2000: 187-188) description of the “foregrounding and backgrounding” strategy used in narrative contexts by speakers of Arabic.
It is important to spend a few words on the latter, since it will also be useful in the discussion on aspect relating to active participle.

Verbs can be categorized in stative, motion, and action, and the type of verb will have a different reading when perfectivity or imperfectivity is added to it. Fundamental for a clear understanding of lexical aspect is also Ingham’s (1994: 89) distinction between ‘telic’ and ‘atelic’ verbs, the former being any action which will lead up to a conclusion, and the latter being any action which lacks a definite conclusion. Again, we are facing the importance of the meaning of the verb, rather than its morphological form. This distinction will be resumed in 4.11.2, since lexical aspect concerns primarily the active participle.

4.1.4 The s-stem and the p-stem

Because of the ongoing debate – as briefly exemplified in the previous sections –, in order not to infer any temporal or aspectual value to the verbs as they are presented in this work, I decided to follow the labels used by other Semitic scholars\(^\text{13}\) of s-stem (suffix-stem) and p-stem (prefix-stem) for the different conjugations of the verb.

The s-stem, as the name alludes to, adds suffixes to the stem of the verb to indicate person, gender and number. It is linked to the ‘perfective’ aspect of the verb, since it is used to express mainly action completed at some point in the past with respect of the utterance time\(^\text{14}\).

The p-stem, on the other hand, uses prefixes to distinguish person, gender and number and it is linked to the ‘imperfective’ aspect of the verb, expressing actions viewed as incomplete\(^\text{15}\), having a time reference of present or future – and in some cases past, as we saw in 4.1.3 – in relation to the utterance time.

4.2 Strong verbs

Strong verbs are those verbs whose roots do not present a glide, a hamza or a geminate consonant. The strong verb is presented in its 3MSG form, according to Semitic practice. Table 4.1 presents the conjugation of the verb keteb (“to write”) as found in the speech of my informants in the al-ʿAwābī district\(^\text{16}\).

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\(^{14}\) Holes (2016: 229): “By using the s-stem the speaker is not drawing attention to any continuing relevance this completed past event/state might have to the current situation”.

\(^{15}\)These verbs can be continuous, durative, habitual or “general truths to which the notion of completeness is irrelevant (e.g. water boils at 100 degrees centigrade)” (Holes 2016: 239).

\(^{16}\) In terms of differences among speakers, none has been spotted in the data. The conjugations presented in this chapter are the same for all my 15 informants, regardless of age, provenance, or level of education.
If we compare the conjugation presented in Table 4.1 to the same one for the s-stem reported by Reinhardt (1894: 131), we can notice that in the latter syncope is stronger in some persons than in the former: e.g. 1SG ktebt, 2FSG ktebti, 2MPL ktebto. Major differences can also be found in the p-stem conjugation: 2MSG tuktub, 2FSF tkithi, 3FSG tuktub, 3MSG yuktub, 2MPL tkitbo, 2FPL tkitben, 3MPL ykitbo, and 3FPL ykitben (cf. Reinhardt 1894: 146).

The vowel pattern in the p-stem forms varies. This stem can have three different combinations of vowels, depending on both the consonants and the vocalic pattern of the s-stem: CaCaC verbs display /i/, when the s-stem form is third radical is /d, t, ḏ, z, s, š, n, l/ (e.g. geles/yiglis “to sit”); /u/, when the third radical is /b, f, g, k, m/ (e.g. raqab/yirqub “to wait for”, katab/yiktub “to write”)\(^\text{17}\); and /a/ in all other cases (e.g. šaʿar/yišʿar “to sing, recite”). CiCiC verbs display /i/ in the p-stem (e.g. gfil/yugfil “to look after sth.”), and finally CuCIC verbs display /a/ in the p-stem (e.g. šrub/yišrab “to drink”).

4.3 Geminate verbs

A geminate verb is a verb where C\(_2\) and C\(_3\) are the same (e.g. šill “to take”, šebb “to grow old”, dann “to think”). In the data, geminate verbs insert a long vowel /ē/ in the s-stem conjugation between the stem and a consonant-initial subject suffix; whereas in the p-stem conjugation, the prefix joins the stem directly (with t- of the second person and third person feminine singular undergoing assimilation when the first radical of the verb is an alveolar or interdental obstruent, as shown in Table 4.2.

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\(^{17}\)The vowel /u/ can be realised as [o] when the third radical is an emphatic (i.e. /ṣ, ḏ, ẓ/) or /r,q/. For example: raqaf/yirqaf “to gather, to pick up”, baġad/yibqad “to hate”.

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Table 4.1 – S-stem and p-stem conjugation of the verb keteb (“to write”)

<table>
<thead>
<tr>
<th></th>
<th>s-stem</th>
<th></th>
<th>p-stem</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Singular</td>
<td>Plural</td>
<td>Singular</td>
<td>Plural</td>
</tr>
<tr>
<td>1st</td>
<td>keteb-t</td>
<td>keteb-ne</td>
<td>e-ktub</td>
<td>nu-ktub</td>
</tr>
<tr>
<td>2(^{nd}) masculine</td>
<td>keteb-t</td>
<td>keteb-to</td>
<td>ti-ktub</td>
<td>ti-kitb-o</td>
</tr>
<tr>
<td>2(^{nd}) feminine</td>
<td>keteb-ti</td>
<td>keteb-ten</td>
<td>ti-kitb-t</td>
<td>ti-kitb-en</td>
</tr>
<tr>
<td>3(^{rd}) masculine</td>
<td>keteb</td>
<td>ketb-ō</td>
<td>yi-ktub</td>
<td>yi-kitb-ō</td>
</tr>
<tr>
<td>3(^{rd}) feminine</td>
<td>ketb-it</td>
<td>ketb-en</td>
<td>ti-ktub</td>
<td>yi-kitb-en</td>
</tr>
</tbody>
</table>
**4.4 Hamzated verbs**

A hamzated verb is a verb which presents a *hamza* in first, second or third position (i.e. C₁, C₂, or C₃). As mentioned in 2.1, the *hamza* is not retained: in the data, verbs cognate with CA hamzated verbs show a compensatory lengthening of the vowel or it is completely deleted when word-initial.

Hamzated verbs, therefore, show the same behaviour in the speech of my informants: as C₁, the *hamza* is not retained in the s-stem, but it is lengthened in the p-stem (e.g. *kel/yūkil* “to eat”). The verb *kel* is also phonologically interesting since it displays a compensatory lengthening of the final vowel in the s-stem conjugation for the persons that show a consonantal-initial suffix, as shown in Table 4.3.

<table>
<thead>
<tr>
<th></th>
<th>s-stem</th>
<th>p-stem</th>
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<tr>
<td></td>
<td>Singular</td>
<td>Plural</td>
</tr>
<tr>
<td>1st</td>
<td>ānnē-t</td>
<td>ānnē-ne</td>
</tr>
<tr>
<td>2nd masculine</td>
<td>ānnē-t</td>
<td>ānnē-to</td>
</tr>
<tr>
<td>2nd feminine</td>
<td>ānnē-ti</td>
<td>ānnē-ten</td>
</tr>
<tr>
<td>3rd masculine</td>
<td>ānn</td>
<td>ānn-ō</td>
</tr>
<tr>
<td>3rd feminine</td>
<td>ānni-t</td>
<td>ānn-en</td>
</tr>
</tbody>
</table>

Table 4.2 – S-stem and p-stem conjugation of ānn ("to think")

<table>
<thead>
<tr>
<th></th>
<th>s-stem</th>
<th>p-stem</th>
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<tr>
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<td>Singular</td>
<td>Plural</td>
</tr>
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<td>1st</td>
<td>kelē-t</td>
<td>kelē-ne</td>
</tr>
<tr>
<td>2nd masculine</td>
<td>kelē-t</td>
<td>kelē-to</td>
</tr>
<tr>
<td>2nd feminine</td>
<td>kelē-ti</td>
<td>kelē-ten</td>
</tr>
<tr>
<td>3rd masculine</td>
<td>kel</td>
<td>kel-ō</td>
</tr>
<tr>
<td>3rd feminine</td>
<td>kel-ī</td>
<td>kel-en</td>
</tr>
</tbody>
</table>

Table 4.3 – S-stem and p-stem conjugation of kel ("to eat").

In the data, there is only one occurrence of root-medial *hamza* verbs (i.e. *sāl* “to ask”), which behaves as verbs with medial glide. Verbs with final *hamza* lose the glottal stop and behave as final-glide verbs (e.g. *qarā/yiqra* “to read”).

**4.5 Weak verbs**

Weak verbs are those that present a glide /w/ or /y/ in any position C₁, C₂ or C₃. The realisation of the glide can vary according to its position within the root and according to the rules mentioned in 2.1.
Verbs with initial glide - /w/, /y/

This class of verbs tends to behave as strong verbs in the conjugation of the s-stem, retaining the initial glide, but in the p-stem conjugation the glide is realised as its corresponding long high vowel\(^{18}\). Some examples are: \(\text{wga}^{`}\) (“to hurt”) and \(\text{ybas}\) (“to dry”).

<table>
<thead>
<tr>
<th></th>
<th><strong>s-stem</strong></th>
<th><strong>p-stem</strong></th>
<th><strong>s-stem</strong></th>
<th><strong>p-stem</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>1SG</td>
<td>(\text{wga}^{`}-t)</td>
<td>(\text{ūga}^{`})</td>
<td>(\text{ybas}-t)</td>
<td>(\text{ības})</td>
</tr>
<tr>
<td>2MSG</td>
<td>(\text{wga}^{`}-t)</td>
<td>(\text{tū}-\text{ga}^{`})</td>
<td>(\text{ybas}-t)</td>
<td>(\text{tī}-\text{bas})</td>
</tr>
<tr>
<td>2FSG</td>
<td>(\text{wga}^{`}-t)</td>
<td>(\text{tū}-\text{ga}^{`}-%)</td>
<td>(\text{ybas}-t)</td>
<td>(\text{tī}-\text{bas}-%)</td>
</tr>
<tr>
<td>3MSG</td>
<td>(\text{wga}^{`})</td>
<td>(\text{yūga}^{`})</td>
<td>(\text{ybas})</td>
<td>(\text{yī}-\text{bas})</td>
</tr>
<tr>
<td>3FSG</td>
<td>(\text{wga}^{`}-t)</td>
<td>(\text{tū}-\text{ga}^{`})</td>
<td>(\text{ybas}-t)</td>
<td>(\text{tī}-\text{bas})</td>
</tr>
<tr>
<td>1PL</td>
<td>(\text{wga}^{`}-t)</td>
<td>(\text{nū}-\text{ga}^{`})</td>
<td>(\text{ybas}-t)</td>
<td>(\text{nī}-\text{bas})</td>
</tr>
<tr>
<td>2MPL</td>
<td>(\text{wga}^{`}-t)</td>
<td>(\text{nū}-\text{ga}^{`})</td>
<td>(\text{ybas}-t)</td>
<td>(\text{nī}-\text{bas})</td>
</tr>
<tr>
<td>2FPL</td>
<td>(\text{wga}^{`}-t)</td>
<td>(\text{tū}-\text{ga}^{`}-%)</td>
<td>(\text{ybas}-t)</td>
<td>(\text{tī}-\text{bas}-%)</td>
</tr>
<tr>
<td>3MPL</td>
<td>(\text{wga}^{`}-t)</td>
<td>(\text{tū}-\text{ga}^{`}-%)</td>
<td>(\text{ybas}-t)</td>
<td>(\text{tī}-\text{bas}-%)</td>
</tr>
<tr>
<td>3FPL</td>
<td>(\text{wga}^{`}-t)</td>
<td>(\text{tū}-\text{ga}^{`}-%)</td>
<td>(\text{ybas}-t)</td>
<td>(\text{tī}-\text{bas}-%)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th><strong>s-stem</strong></th>
<th><strong>p-stem</strong></th>
</tr>
</thead>
</table>

Table 4.4 – S-stem and p-stem conjugations of initial glide verbs \(\text{wga}^{`}\) (“to hurt”) and \(\text{ybas}\) (“to dry”)

Verbs with medial glide - /w/, /y/

In the s-stem conjugation, the medial /w/ is realised as [u], except for the 3rd persons masculine and feminine, which exhibit a long /ā/. The medial /y/, on the other hand, is realised as [o] in the s-stem conjugation and as [ā] in the 3rd person masculine and feminine. In the p-stem conjugation, medial glides /w/ and /y/ are realised as [ū] and [ī] respectively, but /w/ can also be realised as [ā] in verbs such as \(\text{ḫāf}/\text{yāf}\) (“to fear”, from the root \(\text{ḫ}-\text{w}-\text{f}\))\(^{19}\). The following table presents the s-stem and p-stem conjugation of \(\text{rām}/\text{yrūm}\) (“to be able to”) and \(\text{sār}/\text{ysīr}\) (“to go”).

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\(^{18}\) This behaviour is shared with some Bedouin dialects of Bahrain (cf. Holes 2016) and with Dhofari Arabic (cf. Davey 2016).

\(^{19}\) S-stem. Singular: 1\(^{st}\) \(\text{ḥuft}\) 2\(^{nd}\) \(\text{ḥuft Fem. ḥuftī}\) 3\(^{rd}\) \(\text{ḥāf Fem. ḥāfīt}\) P-stem. Singular: 1\(^{st}\) \(\text{ḥāf}\) 2\(^{nd}\) \(\text{ḥāf Fem. ḥāfī}\) 3\(^{rd}\) \(\text{ḥāf Fem. ḥāfī}\) Plural: 1\(^{st}\) \(\text{ḥuftī}\) 2\(^{nd}\) \(\text{ḥuftī Fem. ḥuftīn}\) 3\(^{rd}\) \(\text{ḥāfī Fem. ḥāfīn}\) Plural: 1\(^{st}\) \(\text{ḥāfī}\) 2\(^{nd}\) \(\text{ḥāfī Fem. ḥāfīn}\) 3\(^{rd}\) \(\text{ḥāfī Fem. ḥāfīn}\)
Table 4.5 – S-stem and p-stem conjugations of rām (“to be able to”) and sār (“to go”)

Verbs with a medial glide and original final hamza inflect by lengthening the glide with no trace of the glottal stop in both paradigms. Table 4.6 shows the inflection of the verb gā (“to come”) as example 20.

Table 4.6 – S-stem and p-stem conjugation of the verb gā (“to come”).

Verbs with final glide /w/, /y/ 21

The vocalisation of final glide /y/ in the p-stem of this class of verbs is determined by the vocalic pattern shown by the s-stem: that is, /a/ in CCi > yiCCa (e.g. bġī/yibġa “to want”; nsī/yinsa “to forget”), and /i/ in CeCe > yiCCi (e.g. meše/yumši “to walk”; beke/yibki “to cry”).

---

20 The original root of gā is ǦYʾ, but it has been reduced to ǦY – usually pronounced as [gē] in the speech of my informants.
21 There is no occurrence of final /w/ verbs in my data, but according to Holes (2016: 210) they behave as final /y/ verbs vocalised in /i/.
Table 4.7 – S-stem and p-stem conjugation of nsī (“to forget”) and meše (“to walk”).

### 4.6 Quadriliteral verbs

#### 4.6.1 Basic form

The basic form of quadrilateral verbs in the data collected in the al-ʿAwābī district is structured on two different patterns: $C_1V C_2C_3V C_4$ with four distinct consonants, or the reduplicative $C_1V C_2C_1V C_2$. The last vowel of both patterns can be either [a] or [u], however it is not possible to assess a criterion on their occurrence since the data collected are not sufficient in this sense.

<table>
<thead>
<tr>
<th>Verb</th>
<th>C$_1$VC$_2$C$_3$VC$_4$</th>
<th>Meaning</th>
<th>Verb</th>
<th>C$_1$VC$_2$C$_1$VC$_2$</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>belgām</td>
<td></td>
<td>to clear the throat (spitting mucus)</td>
<td>sāḥsāḥ</td>
<td></td>
<td>to urinate frequently</td>
</tr>
<tr>
<td>gerdef</td>
<td></td>
<td>to coerce</td>
<td>farfur</td>
<td></td>
<td>to flutter</td>
</tr>
<tr>
<td>daʿtar</td>
<td></td>
<td>to confuse, to mix up</td>
<td>kezkez</td>
<td></td>
<td>to shiver</td>
</tr>
</tbody>
</table>

Table 4.8 – Basic pattern of quadriliteral verbs found in the al-ʿAwābī district.

The s-stem and p-stem conjugation of these verbs follow the same inflection of basic triliteral verbs, as shown in Table 4.9.

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For an extensive analysis of quadriliteral roots found in the data collected in the al-ʿAwābī district, the reader is referred to 6.2.
4.6.2 Derived templates *t*- C₁VC₂C₁VC₂ and *t*- C₁VC₂C₃VC₄

The templates *t*- C₁VC₂C₁VC₂ and *t*- C₁VC₂C₃VC₄ are the only two derived forms for quadriliteral roots found in the data. Qafisheh (1977: 50) states that most of the verbs in this form have a passive meaning with respect to the basic quadriliteral form, the same relationship that exists between Form I and Form VII in triliteral verbs. However, not all of the derived quadriliteral verbs collected in the al-'Awabī district show a passive value, as shown in Table 4.10.

<table>
<thead>
<tr>
<th><em>t</em>- C₁VC₂C₁VC₂</th>
<th>Meaning</th>
<th><em>t</em>- C₁VC₂C₃VC₄</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ṭhamḥam</td>
<td>to cough intermittently</td>
<td>ṭdelhem</td>
<td>to get cloudy</td>
</tr>
<tr>
<td>ṭlağlağ</td>
<td>to flood</td>
<td>ṭṣahreg</td>
<td>to have an oppressive cough</td>
</tr>
<tr>
<td>tsemsem²³</td>
<td>to swell up and itch</td>
<td>ṭgandar</td>
<td>to faint</td>
</tr>
<tr>
<td>ṭṭaḥṭah</td>
<td>to drop</td>
<td>ṭrengaḥ</td>
<td>to sway, swing</td>
</tr>
</tbody>
</table>

Table 4.10 - *t*- C₁VC₂C₁VC₂ and *t*- C₁VC₂C₃VC₄ templates

4.7 Derived patterns of the verb

In addition to the basic forms, the data show eight further forms of the verb (derived from the basic pattern) for the strong verb and slightly fewer for weak and geminate verbs. These derived forms take different patterns, including the gemination of existing radicals, and the infixing and prefixing of consonants and vowels to the core pattern²⁴.

²³ The verb is related to the word *samsūm*, that indicates a “small black ant” in Oman whose bite provokes swelling and a strong itch.

²⁴ In CA, nine common forms derived from the basic stem are attested, each one following a specific pattern. The only attested form that follows the CA Form IV (i.e. ʾaCCaC) is *ahsant*, used to mean “thank you” (lit. “you have done a good deed”, cf. Holes 2016: 125). In the speech of my informants, *ahsant* (M) / *ahsantī* (F) is used as an intensification, to mean “well done!”’. With regards to Form IX, CA attested it to indicate colours and physical defects (e.g. *ṭḥmarra/yaḥmarra “to blush, become red”, *iʿwaǧǧa/yaʿwaǧǧu “to become hunchbacked”). In the data I have only encountered the use of the verb *ḥmarr/yoḥmarr “to blush” and *ṣfarr/ysfarr “to be/get yellow”.*
Second derived pattern – $C_1VC_2C_3VC_3$

This derived form shows gemination of the second radical (i.e. $C_1aC_2C_3aC_3$). The verb following this pattern has usually a causative meaning with respect to the basic form (e.g. $daḥal$ “to enter” $→$ $daḥḥal$ “to let in”).

Some examples from the data are: $salam/yisellum$ “to greet so.”, $šarraf/yišarrif$ “to visit so.”, $ṣaffed/yiṣaffid$ “to repair”. This class of verbs follows the same rules applied in the conjugation of strong verbs, both for the s-stem and the p-stem, as shown in Table 4.11.

<table>
<thead>
<tr>
<th></th>
<th>s-stem</th>
<th></th>
<th>p-stem</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Singular</td>
<td>Plural</td>
<td>Singular</td>
</tr>
<tr>
<td>1st</td>
<td>šarraf-t</td>
<td>šarraf-na</td>
<td>e-šarraf</td>
</tr>
<tr>
<td>2nd masculine</td>
<td>šarraf-t</td>
<td>šarraf-to</td>
<td>ti-šarraf</td>
</tr>
<tr>
<td>2nd feminine</td>
<td>šarraf-ti</td>
<td>šarraf-ten</td>
<td>ti-šarraf-ī</td>
</tr>
<tr>
<td>3rd masculine</td>
<td>šarraf</td>
<td>šarraf-ō</td>
<td>yi-šarraf</td>
</tr>
<tr>
<td>3rd feminine</td>
<td>šarraf-it</td>
<td>šarraf-en</td>
<td>ti-šarraf</td>
</tr>
</tbody>
</table>

Table 4.11 – S-stem and p-stem conjugation of the verb šarraf (“to visit someone”).

Third derived pattern – $C_1VVC_2VVC_3$

This derived pattern shows insertion of a long vowel after the first radical of the basic stem (i.e. $C_1āC_2aC_3$). Verbs in this class usually indicate an action performed “on or with” someone. Some examples from the data are: $kālem/yikālum$ “to talk to so.”, $sāmah/yisāmīh$ “to allow so.”, $nāza/yināzi$ “to fight with so.”, $sā’ad/yisā’id$ “to help so.”. Table 4.12 shows the s-stem and p-stem conjugations of the verb $sāfar / yisāfir$ (“to travel”).

<table>
<thead>
<tr>
<th></th>
<th>s-stem</th>
<th></th>
<th>p-stem</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Singular</td>
<td>Plural</td>
<td>Singular</td>
</tr>
<tr>
<td>1st</td>
<td>sāfar-t</td>
<td>sāfar-na</td>
<td>e-sāfir</td>
</tr>
<tr>
<td>2nd masculine</td>
<td>sāfar-t</td>
<td>sāfar-to</td>
<td>ti-sāfir</td>
</tr>
<tr>
<td>2nd feminine</td>
<td>sāfar-ti</td>
<td>sāfar-ten</td>
<td>ti-sāfir-ī</td>
</tr>
<tr>
<td>3rd masculine</td>
<td>sāfar</td>
<td>sāfar-ō</td>
<td>yi-sāfir</td>
</tr>
<tr>
<td>3rd feminine</td>
<td>sāfar-it</td>
<td>sāfar-en</td>
<td>ti-sāfir</td>
</tr>
</tbody>
</table>

Table 4.12 – S-stem and p-stem conjugation of the verb sāfar (“to travel”).

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25 cf. also Holes (2016: 150) for Bahraini verbs.
Fifth derived pattern – tC₁VC₂VC₃
This derived pattern is formed prefixing /t-/ to the second derived form (i.e. tC₁aC₂aC₃), and the meaning usually associated with it is a passive or reflexive analogue of Form II (e.g. kassar “to smash” → tkassar “to be broken”). There are also verbs in this class that exhibit an active meaning, such as: t’aller/yit’alim “to learn”, tsebbah/yitsebbih “to bath”. Table 4.13 presents the s-stem and p-stem conjugations of the verb tmarrad/yitmarrad (“to get ill”).

<table>
<thead>
<tr>
<th></th>
<th>s-stem</th>
<th>p-stem</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Singular</td>
<td>Plural</td>
</tr>
<tr>
<td>1st</td>
<td>tmarrad-ḍ²⁶</td>
<td>tmarrad-na</td>
</tr>
<tr>
<td>2nd masculine</td>
<td>tmarrad-ḍ</td>
<td>tmarrad-ḍo</td>
</tr>
<tr>
<td>2nd feminine</td>
<td>tmarrad-ḍi</td>
<td>tmarrad-ḍen</td>
</tr>
<tr>
<td>3rd masculine</td>
<td>tmarrad</td>
<td>tmarrad-ō</td>
</tr>
<tr>
<td>3rd feminine</td>
<td>tmarrad-ḍt</td>
<td>tmarrad-ḍen</td>
</tr>
</tbody>
</table>

Table 4.13 – S-stem and p-stem conjugation of the verb tmarrad (“to get ill”).

Sixth derived pattern - tC₁VVC₂VC₃
Verbs in this class are formed prefixing /t-/ to the third derived pattern (i.e. tC₁aC₂aC₃), and usually indicate reciprocity in their meaning with respect to Form III (e.g. bāwas “to kiss” → tbāwas “to kiss one another”). Table 4.14 shows the s-stem and p-stem conjugations of the verb tqārb/yitqārab (“to approach”).

<table>
<thead>
<tr>
<th></th>
<th>s-stem</th>
<th>p-stem</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Singular</td>
<td>Plural</td>
</tr>
<tr>
<td>1st</td>
<td>tqārb-t</td>
<td>tqārb-na</td>
</tr>
<tr>
<td>2nd masculine</td>
<td>tqārb-t</td>
<td>tqārb-to</td>
</tr>
<tr>
<td>2nd feminine</td>
<td>tqārb-ti</td>
<td>tqārb-ten</td>
</tr>
<tr>
<td>3rd masculine</td>
<td>tqārb</td>
<td>tqārb-ō</td>
</tr>
<tr>
<td>3rd feminine</td>
<td>tqārb-ḍt</td>
<td>tqārb-ḍen</td>
</tr>
</tbody>
</table>

Table 4.14 – S-stem and p-stem conjugation of the verb tqārb (“to approach”).

²⁶ In this example, the /t-/ of the s-stem assimilates to the emphatic /ḍ/ of the root, as explained in 2.2.3.
Seventh derived pattern – (i)nC₁V₁C₂V₁C₃
This pattern is built by prefixing /(i)n-/ to the strong form of the verb (i.e. inC₁aC₂aC₃) and is used to indicate a passivation of the basic form (e.g. nkesar/yinkasir “to be broken, defeated” < kasar “to break”).

<table>
<thead>
<tr>
<th></th>
<th>s-stem</th>
<th>Plural</th>
<th>p-stem</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>nkesar-t</td>
<td>nkesar-ne</td>
<td>e-nkasir</td>
<td>ni-nkasir</td>
</tr>
<tr>
<td>2nd masculine</td>
<td>nkesar-t</td>
<td>nkesar-to</td>
<td>ti-nkasir</td>
<td>ti-nkasr-o</td>
</tr>
<tr>
<td>2nd feminine</td>
<td>nkesar-ti</td>
<td>nkesar-ten</td>
<td>ti-nkasr-ī</td>
<td>ti-nkasr-en</td>
</tr>
<tr>
<td>3rd masculine</td>
<td>nkesar</td>
<td>nkesr-ō</td>
<td>yi-nkasir</td>
<td>yi-nkasr-ō</td>
</tr>
<tr>
<td>3rd feminine</td>
<td>nkesar-it</td>
<td>nkesr-en</td>
<td>ti-nkasir</td>
<td>yi-nkasr-en</td>
</tr>
</tbody>
</table>

Table 4.15 – s-stem and p-stem conjugation of the verb nkesar (“to be broken”).

Eighth derived pattern – (i)C₁tC₂V₁C₃
This derived pattern is formed by infixing a /-t-/ after the second radical of the basic form of the verb (i.e. (i)C₁aC₂aC₃), and it brings a reflexive or “medio-passive sense” (Holes 2016: 157) with respect to the stem meaning (e.g. ‘araf “to know” → i’tarif “to recognise”). Table 4.16 presents the s-stem and p-stem conjugation of the verb ihtalaf/yuḥtlif (“to make a difference, to stand out”).

<table>
<thead>
<tr>
<th></th>
<th>s-stem</th>
<th>Plural</th>
<th>p-stem</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>ihtalaf-t</td>
<td>ihtalaf-ne</td>
<td>e-ḥtalif</td>
<td>nu-ḥṭlif</td>
</tr>
<tr>
<td>2nd masculine</td>
<td>ihtalaf-t</td>
<td>ihtalaf-to</td>
<td>tu-ḥṭlif</td>
<td>tu-ḥṭlif-o</td>
</tr>
<tr>
<td>2nd feminine</td>
<td>ihtalaf-ti</td>
<td>ihtalaf-ten</td>
<td>tu-ḥṭlif-ī</td>
<td>tu-ḥṭlif-en</td>
</tr>
<tr>
<td>3rd masculine</td>
<td>ihtalaf</td>
<td>ihtalaf-ō</td>
<td>yu-ḥṭlif</td>
<td>yu-ḥṭlif-ō</td>
</tr>
<tr>
<td>3rd feminine</td>
<td>ihtalaf-it</td>
<td>ihtalaf-en</td>
<td>tu-ḥṭlif</td>
<td>yu-ḥṭlif-en</td>
</tr>
</tbody>
</table>

Table 4.16 – s-stem and p-stem conjugation of the verb ihtalaf (“to stand out”).

Tenth derived pattern – (i)staC₁C₂V₁C₃
This derived pattern is formed by adding the prefix /(i)sta-/ to the root stem and, in the data under investigation, shows a considerative or augmentative value compared to the basic form (e.g. ‘āš “to live” → ista‘īš “to earn a livelihood”; ḥmuq “to get angry” →

---

28 As will be largely discussed in 4.13, this derived pattern is one of the most common ways of expressing the passive voice in the data under investigation.
staḥmaq “to rage with anger”). The table below shows the perfective and imperfective conjugation of the verb staʿgil / yistaʿgil (“to hurry”).

<table>
<thead>
<tr>
<th></th>
<th>s-stem</th>
<th></th>
<th>p-stem</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Singular</td>
<td>Plural</td>
<td>Singular</td>
<td>Plural</td>
</tr>
<tr>
<td>1st</td>
<td>staʿgil-t</td>
<td>staʿgil-ne</td>
<td>e-staʿgil</td>
<td>ni-staʿgil</td>
</tr>
<tr>
<td>2nd masculine</td>
<td>staʿgil-t</td>
<td>staʿgil-to</td>
<td>ti-staʿgil</td>
<td>ti-staʿgil-o</td>
</tr>
<tr>
<td>2nd feminine</td>
<td>staʿgil-ti</td>
<td>staʿgil-ten</td>
<td>ti-staʿgil-ī</td>
<td>ti-staʿgil-ën</td>
</tr>
<tr>
<td>3rd masculine</td>
<td>staʿgil</td>
<td>staʿgil-ō</td>
<td>yi-staʿgil</td>
<td>yi-staʿgil-ō</td>
</tr>
<tr>
<td>3rd feminine</td>
<td>staʿgil-it</td>
<td>staʿgil-en</td>
<td>ti-staʿgil</td>
<td>yi-staʿgil-ën</td>
</tr>
</tbody>
</table>

Table 4.17 – S-stem and p-stem conjugation of the verb staʿgil (“to hurry”).

4.7.1 Derived forms of non-strong verbs

Verbs with a geminate consonant or a glide in their root also show some derived forms, but in the data collected they are not of common occurrence. The table below reports a few examples of derived forms of this class of verbs, according to their occurrence in the data.

Table 4.18 – Derived forms of weak, hamzated and geminate verbs.

4.7.2 Participial forms and verbal nouns of derived forms

Participial forms and verbal nouns of derived forms follow specific patterns that differ from the ones used in the basic form of the verb. In the Table below for each derived
form is presented its active and passive participle and the corresponding verbal noun, with the only exception of Form VII which lacks a PP form.

<table>
<thead>
<tr>
<th>Form</th>
<th>Passive participle</th>
<th>Active participle</th>
<th>Verbal noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>II</td>
<td>mšarraf</td>
<td>mšarrif</td>
<td>tašrīf</td>
</tr>
<tr>
<td>III</td>
<td>msāfar</td>
<td>msāfīr</td>
<td>musāfar</td>
</tr>
<tr>
<td>V</td>
<td>mtamarrad</td>
<td>mtammarid</td>
<td>tamarruḍ</td>
</tr>
<tr>
<td>VI</td>
<td>mtaqārab</td>
<td>mtaqārib</td>
<td>taqārub</td>
</tr>
<tr>
<td>VII</td>
<td>munkasir</td>
<td>nkasār</td>
<td></td>
</tr>
<tr>
<td>VIII</td>
<td>muhtaraf</td>
<td>muhtarif</td>
<td>ḥilāf</td>
</tr>
<tr>
<td>X</td>
<td>mustaʿgal</td>
<td>mustaʿgil</td>
<td>stiʿgāl</td>
</tr>
</tbody>
</table>

Table 4.19 – Participial forms and verbal nouns of derived forms

4.8 Future

In the data, the future is given by the simple p-stem form of the verb or by prefixing the particle bi- to it. Reinhardt (1894: 149) reports the particle ḥa- as prefix for the future, but in the data collected, it never occurs. In this sub-section is reported the conjugation of the bi- prefixed p-stem form of the verb; other verbal prefixes used in the speech of my informants will be discussed in 5.1.2.1.

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>bi-ktub</td>
<td>bi-ni-ktub</td>
</tr>
<tr>
<td>2nd masculine</td>
<td>bi-ti-ktub</td>
<td>bi-ti-kitb-o</td>
</tr>
<tr>
<td>2nd feminine</td>
<td>bi-ti-kitbī</td>
<td>bi-ti-kitb-en</td>
</tr>
<tr>
<td>3rd masculine</td>
<td>bi-yi-ktub</td>
<td>bi-yi-kitb-ō</td>
</tr>
<tr>
<td>3rd feminine</td>
<td>bi-ti-ktub</td>
<td>bi-yi-kitb-en</td>
</tr>
</tbody>
</table>

Table 4.20 – Future conjugation of the verb katab (“to write”)

When the verb starts with a vowel (i.e. 1SG), it is substituted by the vowel of the prefix (e.g. bi-ktub “I will write”, bi-šrub “I will drink”, bi-kti “I will eat”); whereas if the verb is glide-initial (i.e. /w/ and /y/), the prefix loses its vowel and takes the initial of the verb (e.g. b-ūsal “I will arrive”).

4.9 kān/ykūn as a copula and auxiliary

The verb kān/ykūn (“to be, to exist”) can function as a copula and auxiliary in the speech of my informants in the al-ʿAwābī district. The s-stem and p-stem conjugations of the verb kān follow the same rules applied in medial glide verbs, as shown in Table 4.21.
As a copula, kān marks a link of qualification or identity of the subject with something else (i.e. noun, adjective). Its main use as a copula is in the narration of past events, as shown in examples (17) and (18) below:

(17) kānat id-dinya muğlima
    was.3FSG DEF-world.FSG dark.PP.FSG
    “The world was dark” \[S1, 3.2017\]

(18) abū Ḩlās kān ḍamr šēbe
    father Ikhlas was.3MSG age old man.MSG
    “Ikhlas’ father was an old man” \[S2, 2.2017\]

kān can also be used to indicate the existential “there were, there was” in past contexts:

(19) aḏkur kān tālāt madāris
    remember.1SG was.3MSG three.M school.FPL
    fi-ṣ-suṭṭana
    in-DEF-sultanate.FSG
    “I remember there were three schools in the Sultanate” \[S1, 3.2017\]

As an auxiliary, kān can modify the tense in nominal clauses, when accompanied both by a s-stem verb or a p-stem verb:

(20) haḏīk il-ayyām kān
    DEM.DIST.FSG DEF-day.FPL was.3MSG
    rūḥ ilā l-bahrīn bi-rḡūla
    went.3MSG to DEF-bahrain on-foot.PL
    “At that time, one had to go to Bahrein on foot(walking)” \[S2, 2.2017\]
(21) mā ḥad kān yišṭīgil yōm
NEG. person was.3MSG work.3MSG day.FSG
ṭwōfl abū-hum
died.3MSG father.MSG-PRON.3MPL
“None of them used to work when their father died” [S1, 3.2017]

(22) kān abū ḥlāṣ yišṭaġil fī masqaṭ
was.3MSG father Ḥlāṣ work.3MSG in muscat
“Iḥlas’ father used to work in Muscat” [S2, 2.2017]

In example (20), kān is followed by a s-stem form of the verb rāḥ (“to go”), agreeing in gender and number (i.e. 3MSG). The function of this construction infer an obligation, a situation that cannot be avoided. In examples (21) and (22), kān is followed by the p-stem form of the verb štagal (“to work”), agreeing in gender and number (i.e. 3MSG). The function relating to this construction is of a habitual or progressive past. Examples (21) and (22) also show a different realisation of the 3MSG yišṭaġal (“he works”): in Wādī Banī Kharūṣ no imāla is present, whereas in al-'Awābī town it is realised as yišṭīgil.

4.10 Imperative

In the data, the imperative mood is formed from the p-stem template of the verb, without the prefixes and adding fixed suffixes. Moreover, it counts only the second person (masculine and feminine, singular and plural). Table 4.22 shows the imperative conjugations of Forms I–X29, as they are produced by my informants in the data.

<table>
<thead>
<tr>
<th>Form</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Masculine</td>
<td>Feminine</td>
</tr>
<tr>
<td>Form I</td>
<td>ktub</td>
<td>kitb-i</td>
</tr>
<tr>
<td>Form II</td>
<td>šarraf</td>
<td>šarraf-i</td>
</tr>
<tr>
<td>Form III</td>
<td>sāfir</td>
<td>sāfi-rī</td>
</tr>
<tr>
<td>Form V</td>
<td>tmarraḍ</td>
<td>tmarraḍ-i</td>
</tr>
<tr>
<td>Form VI</td>
<td>tqārb</td>
<td>tqārb-i</td>
</tr>
<tr>
<td>Form VIII</td>
<td>ḥtalif</td>
<td>ḥtalif-i</td>
</tr>
<tr>
<td>Form X</td>
<td>sta’ ġil</td>
<td>sta’ ġil-i</td>
</tr>
</tbody>
</table>

Table 4.22 – Conjugations of imperative mood of verb Forms I to X.

29 Forms IV and IX are missing because, as explained in footnote 26, they are not in use anymore in the speech of my informants. Form VII does not present an imperative conjugation in the vernacular under investigation.
4.11 Participles

In this section, I will analyse the functions of the Active and Passive Participle (hereby, respectively AP and PP) in the data under investigation. As Payne (1997: 38) defines it, “a participle is a widely understood term for verb forms that have reduced verbal properties, but which are not full nominalisations”.

In many Arabic dialects, participles have verbal force, in opposition to those used as adjectives or frozen forms (e.g. lāzim “it is necessary”, “must”)30. Scholars are divided on the aspeactual/temporal nature of the AP (mainly because of its nominal nature, and the lack of verbal morphology). The following subsections deal with the debate as far as regarding the data collected and aim to show the widespread use of participial forms in different contexts in the speech of my informants.

4.11.1 Active Participle (AP)

In modern Arabic dialects, the AP seems to have a more widespread use with verbal force, if compared to CA and in opposition to its use as a nominal31. Morphologically speaking, the AP behaves as a nominal form: that is, it inflects for gender and number, but not for persons. In the data under investigation, there are two main patterns for the AP of non-derived verbs:

- CāCiC, that has four different forms for gender and number (e.g. MSG kātib “one who writes, writing”; MPL kātībīn “writing”; FSG kātiba “one who writes, writing”; and FPL kātibāt “writing”);
- CiCCān32 (e.g. nisyān “forgetting”).

Derived verbs, on the other hand, only affix an m- (sometimes followed by an epenthetic vowel) to the p-stem form of the verb (e.g. mṣalli (MSG)/ mṣallya (FSG) “praying, one who prays”, munkasir (MSG)/ munkasra (FSG) “broken”).

As expressed by Eades and Persson (2013: 344/350), “the AP is a nominal form which is derived from a verbal base”, and it “can function as either an adjective or a noun”. However, the AP carries some of the characteristics of a verb: it keeps the diathetic properties of the verb base (i.e. transitiveness and intransitiveness) and carries aspectual values.

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32 There are no many evidences of this pattern in my data, although it seems to be peculiar of some weak verbs.
As it concerns the diathetic properties (i.e. transitiveness and intrasitiveness) of the verb stem which the AP is derived from, this implies that the AP of a transitive verb, for example, can take direct objects suffixed. When a direct object is suffixed to the AP, its pattern can undergo changes. Owens (2008: 544) divided Arabic dialects in three main groups, as concerning the behaviour of APs with a direct object suffixed:

- **No change.** An object suffixed is simply added to the AP + gender/number suffix: kātib-a + ha = kātiba-ha “she has written it (FSG)” (< Cairene Arabic).
- **Feminine -it.** The feminine singular takes the construct form -it: kātb-it-ha “she has written it (FSG)”, with no further changes (< Eastern Libyan Arabic).
- **Intrusive -in(n)-.** An intrusive -in(n)- is added between the AP and the suffix: kātb-in(n)-uh “he has written it (MSG)”.

The vernacular under investigation belongs to the last group.

According to Owens (2008: 544), dialects belonging to this group are rare, but there are a few other examples. Holes (2011: 75-76) reports a list of dialects (all in the Arabian Peninsula), where the use of this infix is attested. These are: all Omani dialects, both of sedentary or Bedouin origin; in southern Yemen, a dialect in one area west of the Ḥaḍramawt; in the United Arab Emirates, mainly the Abu Dhabi and the oasis of Al-ʿAyn dialects, at the border with Oman; and all Baḥārnā dialects of Bahrain, rural and urban. In addition to these, the infix is largely used in one dialect of Western Sudani Arabic and in the isolated dialects of Khurasan and Uzbekistan.

Morpho-syntactically, in the data the infix is applied to plural APs of both genders: the /n/ of the infix is doubled when the direct object suffix starts with a vowel:

(23) \[ \text{haḍā} \quad l-\text{masgid} \quad bānā-yinn-o \]

DEM.PROX.MSG DEF-mosque.MSG build.AP.MSG-IN-PRON.3MSG

\[ l-\text{imām} \quad \text{ben Kāb} \quad \text{aw} \quad \text{ibn-o} \]

DEF-imam ben kaab CONJ son-PRON.3MSG

“This mosque has been built by the Imam Ben Kaab or his son” [S2, 2.2017]

The use of the infix is obligatory between the AP and its suffixed pronoun, also for APs of derived forms:

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33 The use of this rare infix in dialects that are so geographically and morphologically apart from each other is used by Holes (2011) to prove that this is an originally old feature of some modern dialects, probably belonging to “a group of cognate dialects in a confined geographical area” (Holes 2011: 85).
(24)  *muqāṣṣir-in-he*

negligent.AP.MSG-IN-PRON.3FSG

“He was negligent towards her”  [S1, 3.2017]

On the origin of this infix there are different hypothesis. Reinhardt (1894: 141) derives it from the CA *tanwīn* (or “nunation”), but according to Holes (2011) this is difficult to explain, seeing the uses and distribution of the infix in those dialects. The CA *tanwīn* (as mentioned in 3.6) is not retained in the vernacular spoken by my informants in any form. Moreover, “the *tanwīn* can never, according to the rules of CA grammar, occur on the participle in a participle + object pronoun construction, whereas the -(i)n(n)- infix in many of the modern dialects in which it occurs is *obligatory* in the equivalent construction” (Holes 2011: 81, transcription adapted).

A third hypothesis is the derivation of the infix from the CA particle ‘*inna* and its reflexes. This idea has been developed by Retsö (as reported by Holes 2011), who argued that that ancient form might have developed new functions in the modern dialects. According to Holes (2011), though, none of these hypotheses are plausible.

### 4.11.2 Aspect and Participle

One of the main works on Aktionsart and AP relating to the Gulf area is Eades and Persson (2013), who refuse the idea that it is the AP itself to carry the aspectual information, but rather it is the verb stem (where the AP derives from) to carry them and contextualising them. They report Oldsjö’s idea to distinguish between Aktionsart and “situation type” (Eades and Persson 2013: 346): the first being “the phasal character of the situation as expressed by the verb root, if that character is, or can be assumed to be, distinct and stable in all or almost all immediate contexts in which the verb root is used”; and the second being “the compositional phasal character of the verb together with its immediate context, such as subject, objects and attributes” (Oldsjö 2001: 156 and 170 cited by Eades and Persson 2013: 346). Following this distinction, the Aktionsart value of the verb may vary according to the presence of an adjoin word, for example: snow falling is often perceived as a durative event, but if a tree falls the event is perceived as punctual. Eades and Persson (2013: 348, transcription adapted) remark the grammatical aspect of the AP as “apparent”, because it “results from a combination of the Aktionsart properties of the verb and the temporal context in which they occur”34.

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34 “Grammatical aspect is distinguished from tense by the fact that tense indicates distance in relation to the time of the utterance, whereas aspect refers to the temporal flow of a state of affairs regardless of when it occurs in relation to the time of the utterance” (Eades and Persson 2013: 347).
Thus, the idea is that the aspect of the AP is not related to the AP itself but to the verb base it is derived from. In this sub-section, I will demonstrate how the AP in my data can be related to the perfect aspect only for some types of verbs used in specific contexts, thus relating it both to the aspect of the verb form it derives from and to the context in which it is uttered. Hence, we will see that the AP can convey either a perfect or an imperfective aspect, and never the perfective one.

The distinction made by Ingham (1994: 89) in terms of Action and State/Motion verbs, and in telic and atelic (an inherent quality of many Arabic verbs) – already mentioned in 4.1.3 –, can help in understanding the role of the aspect when it comes to the AP.

Brustad (2000: 171) argues that APs of telic state/motion verbs indicate a resultant state, as well as APs of action telic verbs. On the contrary, APs of atelic state/motion verbs give a progressive reading. Ingham (1994: 89) states that the AP of action verbs “gives the meaning of a state obtaining at the reference point resulting from the action of the verb at a previous time” (thus relating its meaning to the past in respect of the time of the utterance, and therefore link the AP form to the perfect aspect). The AP of state/motion verbs shows, instead, “the meaning of a state with the State class and a continuous action with the Motion class, both obtaining at the point of reference” (thus relating it to a more present time context).

Moreover, Brustad (2000: 171, transcription adapted) asserts that “particules of action verbs can only give perfect meaning when they are telic. In fact, participles of atelic action verbs are rarely, if ever, used in spoken Arabic”.

If we take the same example brought by Brustad (2000: 171) of the verb qarā “to read”, the AP form qārī in my data has only a resultant reading as “having read” (thus indicating a past that has some relevance to the present time of the utterance). In order to give a progressive reading to the AP of this kind of verbs (i.e. “reading”, concomitant with the time of the utterance), this variety uses a semi-grammaticalised form of the AP of the verb galīs “to sit, stay” (i.e. gālis / gālsa / gālsūn / gālsūt) followed by the p-stem verb:

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35 As in the example anā kāṭib ḥattī, “I have written a letter” (Ingham 1994: 89).
36 As in the examples hu gāḍīd bālḥēt, “He is sitting (seated) in the house”, and aṣāf-ih alḥīn jāyy fī-ṭūrīg, “I see him now coming along the way” (Ingham 1994: 89).
37 Grammaticalisation is the phenomenon by which words representing objects or actions (i.e. nouns and verbs) further develop as grammatical markers. The use of gālīs as a marker of continuous aspect is well known in the Gulf area, as well as in other Arabic dialects (cf. Cauvet 1991, for North African dialects).
In both examples (25) and (26), the AP of *gālis* is followed by the p-stem form that agrees in gender and number with the subject. At some extent, both these AP forms can be translated, respectively, as “I am sitting and reading the Quran” and “I am sitting and watching the news”, as two simultaneous actions conveying a progressive aspect. The verb *šāf* is also an action atelic verb, which cannot convey a progressive reading without the AP *gālis / gālsa*. This AP, as mentioned above, is only partially grammaticalised because, unlike other kind of participial forms that have been completely grammaticalised (e.g. *wāgid* “many” or *lāzim* “must”), *gālis* inflects in gender and number, agreeing with the referent or the noun it refers to. Moreover, forms of *gālis* as actual AP of the verb *galis* are frequently attested in Omani Arabic and in the vernacular under investigation:

(25) *gālsa aqrā l-qurān taww, baʿad ʿašar*

sit.AP.FSG read.1SG DEF-quran now after ten.M

daqāyq arūh ilā l-maṭbāḥ

minute.FPL go.1SG to DEF-kitchen

“I am reading the Quran now, I will go to the kitchen in ten minutes” [S4, 6.2018]

(26) *gālis ašūf il-aḥbār taww*

sit.AP.MSG see.1SG DEF-news.PL now

“I am watching the news now” [S3, 4.2017]

In terms of aspect, the AP has been often described as “resultative” and “stative”. Brustad (2000: 183) criticises Eisele’s (1990) labelling of the participle as “stative”. Her criticism is based on three main points: first, many verbs of epistemic knowledge are stative (e.g. *to know, to believe*) and therefore this feature cannot be limited to the participle, but it is inherent of the verb stem; secondly, copulative clauses can also express a state; and finally, it is the resultative feature that allow participles to be associated with the perfect aspect. However, the data contradict this: as shown in example (25) and (26), the AP of *galis* followed by a p-stem verb does not always

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38 There are also examples in Omani Arabic, but not in my data, of the AP *gālis* followed by another AP to convey a continuous state (cf. Bettega 2016).

39 In this regard, many other examples have been provided in Bettega (2016), who analyses the language of an Omani cartoon series, called *Yōm w-yōm.*
convey a resultative state, but also a progressive one. As such, therefore, the AP cannot be associated with the perfect aspect when has a progressive reading, but rather with the imperfective one.

In the data under investigation, the AP of verbs can have two main readings: either resultant or progressive. This reading depends, on the one hand, on the type of verb involved (i.e. stative, motion, or action), and, on the other hand, on the meaning of the verb in a given context.

Consider these examples for motion verbs:

(28) sāyir marṭīn lā l-mustaṣṭī
   go.AP.MSG twice.DL to DEF-hospital.FSG
   “Having been twice to the hospital” [S8, 2.2017]

(29) rāyḥa ʾiša l-dikkān
    go.AP.FSG to DEF-shop.MSG
    “I am going to the shop” [S11, 6.2018]

Examples (28) and (29) show two different motion verbs, the former in its telic realisation, and the latter in its atelic. In the first case (i.e. 28), the AP sāyir indicates a resultant state: the speaker has already been to the hospital, and he is seeking help in order not to go back there again. In the second case (i.e. 29), the AP rāyḥa conveys a progressive reading relating to the present time of the utterance. In the data, there is no evidence of AP of rāḥ with a resultative meaning.

In the data collected in the al-ʿAwābī district, APs of motion verbs tend always to convey a progressive reading: AP forms such as gāy (“to come”) and māshi (“to walk”), in all the cases collected – regardless of age, provenance or level of education of the speaker involved —, convey a progressive meaning. The only exception to this, is the verb sār (“to go”) in example (28) above. This supports the idea that the aspect of the AP is linked to the aspectual value of the verb itself and to the context of the utterance, rather than to the participial form itself.

4.11.3 Time reference and Participle

Holes (1990: 189) states that the participle is a tenseless form that does not signal any particular time reference. Usually, the temporal value of the AP relates to the time of the utterance and refers “to actions and events that have taken place, are taking place or will take place in the future. At times the participle seems to describe a completed event, at

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40 This is also noted by Brustad (2000: 170), who confirms that the verb rāḥ “cannot give a resultant meaning in some dialects”.

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others a state, and at other times a continuous activity” (Brustad 2000: 162). The ambiguity lies in the fact that there is a tendency to add a temporal status to the AP, whereas “it is not the participial form itself that expresses all these aspectual and/or temporal values, but rather it is the context of the utterance combined with the lexical aspectual properties of the verb that result in an inferred aspectual/temporal reading in any given instance of AP use” (Eades and Persson 2013: 345). In their analysis of Gulf and Omani (Šarqiyya) Arabic, Eades and Persson (2013) show that APs derived from state verbs carry an adjectival meaning, not indicating any time frame. In all other cases, it is assumed that the AP has a present time value.

In the data, the AP is of very common occurrence in everyday speech and narrative discourse. It is used with a different variety of time values (i.e. past, present and future), but, as will be shown in the following examples, some of these time references are valid only if the AP is accompanied by a temporal adverb, thus depending on the time frame of the whole clause. The main use of the AP in the data appears to be in a present time reference – albeit it can be used in past contexts, especially in narrations. In this context, it usually expresses an on-going action in reference to the utterance time:

(30) **in-naḥīl** kibār w-šweyya min-hin
DEF-palms.FPL big.PL CONJ-a few among-PRON.3FPL
‘āyšāt
live.AP.FPL
“The palms are old and only a few of them are surviving” [S11, 3.2017]

(31) **šūfti-he** ūḥāmla ġaršet el-’ašīr
saw.1SG-PRON.3FSG carry.AP.FSG bottle.FSG DEF-juice
“I saw her carrying a bottle of juice” [S9, 6.2018]

(32) **anā** gāya lēn masqaṭ
PRON.1SG go.AP.FSG to muscat
“I am going to Muscat” [S3, 6.2018]

(33) **anā** ‘āyša ‘ind umm-ī
PRON.1SG live.AP.FSG around mother.FSG-PRON.1SG
w-ḥt-ī
CONJ-sister.FSG-PRON.1SG
“I was living with my mother and my sister” [S2, 3.2017]
In example (31), the AP is behaving as a normal adjective, agreeing in gender and number with the noun it refers to (i.e. the suffixed pronoun -he).

In example (33), the speaker was talking about her past life, but the use of the AP indicates an habitual situation in respect of the past point of reference. As Holes (2016: 247) also noted for Baharna dialects, “in a narrative, as here, the AP provides background to the main story-line but does not take it forward”. Once the past time reference is settled at the beginning of the narration, it is very common the use of the AP even without repeating the auxiliary kān.

However, in case the AP is the main verb of the clause and at the beginning of the narration or “the resultative state of the participle is not relevant to the moment of speech” (Brustad 2000: 226), it can be preceded by the auxiliary kān to indicate anteriority or specify past time reference:

(34) kān riggāl ḥāyf bi-sabab l-ginn,
was.3MSG man.MSG fear.AP.MSG because of DEF-ginn
illi kān yḥawil ydaʿaf
REL was.3MSG try.3MSG weaken.3MSG
imān-o
faith-PRON.3MSG
“The man was scared by the ginn, that was trying to weaken his faith”
[S2, 3.2017]

Another use of the AP is with future time reference, even though it is not of common occurrence, and in the data, there are only a few examples with motion verbs:

(35) il-banāt gāyāt bukra
DEF-girl.FPL go.AP.FPL tomorrow
“The girls will arrive (are arriving) tomorrow”
[S14, 2.2017]

(36) il-bīdār gāyb el-suḥḥ fī-l-ʿaṣr
DEF.farmer.MSG bring.AP.MSG DEF-date.PL in-DEF-afternoon
“The farmer will bring (is bringing) the dates in the afternoon”
[S4, 2.2017]

(37) gāyba awlād ilā l-duktūr bukra
bring.AP.FSG child.MPL to DEF-doctor tomorrow
“I will bring the kids to the doctor tomorrow”
[S9, 4.2017]

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41 Reinhardt (1894: 150) states that the construction kān followed by an AP expresses the anterior future (i.e. “it will be gone by now”), but evidences of this have not been found in present day speech of my informants.
These examples only provide evidences of APs of motion verbs in a future time context, although accompanied by temporal adverbs. In both (35) and (36), the future time reference expressed is planned, there is a certainty that the future event will happen. In (35), for example, the girls are in the state of arriving at some point the day after. Clause (37) could also be translated as “I am bringing the kids to the doctor tomorrow”, indicating a state planned (presumably because who speaks took an appointment to the doctor). Usually an AP in this context is always accompanied by a temporal adverb like bukra (“tomorrow”), il-usbū’ il-qādim or il-gāy (“next week”).

4.11.4 The case of bġī / bayā (“to want”)

The use of APs of stative verbs, in the data, like bġī and its feminine counterpart bayā (“to want”) is an interesting case that is worth mentioning in this section. The use of participial forms of these two types of stative verbs are not always common: Ingham (1994: 93), for example, classifies bġī as a dynamic atelic verb, since in Najdi Arabic it cannot be used as an AP.

In the data, on the contrary, the AP forms bāġī and bāya are very common and, most importantly, represent the only difference in speech based on the gender of the speaker. The form bāya (“wanting”), used exclusively by women, lacks a complete verbal conjugation and can only be used in the contexts where the AP is acceptable, whereas the verb bġī has s-stem and p-stem forms (i.e. bġī / yibğa).

The time reference expressed by the AP bāya is usually present:

(38) wāgid bāya arūḥ ma’-kin
much want.AP.FSG go.1SG with-PRON.2FPL
bas il-yōm mašġūla min el- ‘aṣr lēn
but DEF-day.FSG busy.PP from DEF-afternoon until
is-sā’at ‘ašar il-masā
DEF-hour.FSG ten.M DEF-evening
“I really want to go with you but today I am busy in the afternoon until 10 pm”
[S12, 3.2017]

(39) bāya duwā wa mā arūm
want.AP.FSG medicine.FSG CONJ. NEG. can.1SG
arūḥ ilā s-ṣaydiliyya
go.1SG to DEF-pharmacy.FSG
“I need a medicine, but I cannot go to the pharmacy”
[S7, 4.2017]
In both (38) and (39), the AP indicates a strong desire or a need for something. It expresses a state of wanting simultaneous to the utterance time. In the following example, bāya is used to express a wish, what in English can be translated with “would like”:

(40) bāya azūr ṣalāla
want.AP.FSG visit.1SG  ṣalāla
“I would like to visit Ṣalāla” [S12, 6.2018]

(41) bāya arūḥ wa mā ṣey siyyāra
want.AP.FSG go.1SG CONJ. NEG. EXIST. car.FSG
“I would like to go, but there is no car” [S9, 6.2018]

The AP bāya can only be used in the contexts mentioned above. Consider this example:

(42) trīdī qahwa? lā, mā bāya
want.2FSG coffee NEG. NEG. want.AP.FSG
“Do you want coffee? No, I don’t want it” [S5, 4.2017]

In the question trīdī qahwa, “want” is expressed with a different verb (i.e. arād / yurīd), especially because bāya does not inflect and therefore does not have a 2FSG form. It is acceptable using the same verb in the answer as well (e.g. lā, mā arād), but the use of the AP bāya is much more common and, according to my informants, peculiar to this district vernacular.

The AP bāği behaves in the same way, and it is only used by men:

(43) turīdi ḫish? lā, mā bāği
want.2MSG rice NEG. NEG. want.AP.MSG
“No, I don’t want it” [S5, 4.2017]

(44) bāği arūḥ ilā d-dikkān
want.AP.MSG go.1SG to DEF-shop
“I want to go to the shop”

In contrast with bayā, the verb baġā shows a verbal conjugation and it can be used both as a s-stem and p-stem:

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42 Both examples (43) and (44) have been elicited with a male speaker aged 32 from Stāl in Wādī Bani Kharūṣ, who was university-educated and another one, illiterate, aged about 55 from al-ʿAwābī, both belonging to the al-Khariṣ tribe. As mentioned in 1.4, the author had only restricted access to men. These are not part of the list of speakers provided in 1.4.1, because they have only been employed for the specific purpose of eliciting the AP form of baġī.
(45) qāl haḏī şeḡīra, mā
said.3MSG DEM.PROX.FSG small.FSG NEG.
abḡ-ha
want.1SG-PRON.3FSG
“He said, ‘She is young, I don’t want her’” [S1, 3.2017]

(46) anā mā abḡ-ak
PRON.1SG NEG. want.1SG-PRON.2MSG
w-ṭallaq-nī
CONJ-divorce.IMP-PRON.1SG
“I don’t want you, divorce me!” [S2, 2.2017]

The conjugated verb baḡā can be used, as shown in (45) and (46), both by men and women, alongside the use of the verb arād (e.g. anā mā arīd-iš “I don’t want you(FSG”)”). Thus, it seems from the data that the gender distinction in speakers is only valid for the participial forms of these verbs.

4.11.5 Further remarks on the AP
The last category of AP analysed in this section is some “frozen” forms attested throughout the Arabic-speaking world and in CA, used as either adjectives or adverbs. Forms like dāḥil (“inside”), ḥārig (“outside”), wāgid (“many, much”) and qādim (“next, following”) are of very common occurrence in the data, and work mainly as adverbs:

(47) ḥārig er-rīḥ qawīyya giddān
outside DEF-wind.FSG strong.FSG very
“Outside the wind is very strong” [S7, 4.2017]

(48) ūn māmā? dāḥil
where mother inside
“Where is mum? Inside” [S3, 3.2017]

The AP form gāy is also used instead of qādim to mean “following, coming”, as in il-ʿām il-gāy or es-sana l-gāya “next year”. However, gāy cannot be counted as a grammaticalised form, since it inflects in gender and number and it is commonly used as AP of the verb gā “to go”:\n
43 See also example (35) above.
A fully grammaticalised AP form is *lāzim* (“to be necessary, must”), used as a modal verb (i.e. “ought to, should, must, have to”). For the analysis of the functions of this form the reader is referred to section 5.2.5.2.

Finally, it is presented here the AP forms *bāqī / bāqīn* (“remaining”). Again, these are not entirely grammaticalised forms, but are commonly used in the everyday speech of my informants:

(50) anā gubt tisaʿa awlād, tīnīne
PRON.1SG was given.1SG nine.F child.MPL two.F
māt-ō w-bāqīn sbaʿa
died.3MPL CONJ-remain.AP.MPL seven.F
“I had nine children, two died and remained seven” [S2, 3.2017]

### 4.11.6 Passive Participle (PP)

The PP in the data behaves grammatically as an adjective, agreeing in gender and number with the noun it refers to. Moreover, as the AP, the PP does not have inherent time reference, and it “describes the state of an entity consequent to an action performed upon it” (Holes 2016: 261, italics in the text). The PP of strong verbs follows the pattern maCCūC (e.g. *masmūḥ* “allowed”, *maʿrūf* “known”). Geminate and weak verbs show the pattern mCaCCi (e.g. *msawwi* “made”, *mabġī* “desired”):

(51) mammūʿ ḥad yīlaʿ min el-bēt
allow.PP.MSG person leave.3MSG from DEF-house
“No one was allowed to leave the house” [S1, 3.2017]

(52) qāl-ha anā mā
said.3MSG-PRON.3FSG PRON.1SG NEG.
arīd-iš, nī magnūna
want.1SG-PRON.2FSG PRON.2SG crazy.PP.FSG
“He said to her, ‘I don’t want you, you are crazy’” [S1, 3.2017]

The PP is often used instead of a passive form of the verb to express the passive voice.  

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44 For a detailed description of the passive voice in this vernacular the reader is referred to next section, 4.12.
It is worth mentioning here that verbs of Form VII, that usually express a passivation of the basic form (see 4.7), do not present a PP, but only an AP, that has a passive value:

(53) \( \text{ḏelēn el-fānāgin munkisirīn} \)

DEM.PROX.MPL DEF-coffee cup.PL broken.AP.MPL

“These coffee cups are broken” [S5, 6.2018]

Another function expressed by the PP in this vernacular is the existentiality: mawgū́d (MSG) / mawgū́da (FSG) can occur to express presence or existence:

(54) \( hīya mawgū́da \)

PRON.3FSG exist.PP.FSG

“She is alive” [S11, 4.2017]

(55) \( mā mawgū́d iš-šuwāra’ \)

NEG. exist.PP.MSG DEF-road.PL

“There were no roads” [S2, 2.2017]

In (54), the PP expresses the physical existence of a person (as opposed to the death), whereas in (55) the meaning of the clause indicates that roads did not exist at that time.

### 4.12 Passive

One of the “conservative” features retained by B-dialects – as discussed in 1.2 – is the so-called apophonic, or “internal”, passive, which consists in a differentiation in the vowel pattern of the basic verb both in its s-stem and p-stem forms. In Oman, Holes (1998) analyses the occurrence of the apophonic passive in three sedentary dialects of Šarqiyyya and Jabal Aḥḍar region. The results show that the apophonic passive in these S-dialects of northern Oman “seems functional only in the imperfect tense, and is common only in certain morphological categories of the verb – and only then in the 3rd person, with perfect examples seemingly limited to certain lexical items and fixed expressions” (Holes 1998: 359). Furthermore, he states that “the Omani B-dialect speakers from the interior, […], have a similar system to the S-dialect speakers: the AP is in recession, but has still not given way completely to an affix stem” (ibidem).

Different views are shared by Eades (2009b), who analysed the occurrence of the apophonic passive in the B-dialect of the Hidyīwī tribe in northern Oman: here, “the AP” – apophonic passive – “is significantly more productive than in the S dialects described by Holes” (Eades 2009b: 5). He supports the claim bringing examples of apophonic passive both in the s-stem and in the p-stem of verbs used by his informants, stating however that passive imperfect verbs are less frequently used (Eades 2009b: 13).
Interestingly, Eades (2009b: 15-18) also reports an account of how the coastal dialects of Oman are coping with the recession of the apophonic passive as “a functioning morphological category”: their strategy is the employment of the affixed forms of the verb (i.e. Form VII). As a matter of fact, the difference in the use of one or the other form, according to Holes (1998: 354, italics in the text), is related to the subject of the passive verb: “the Omani majhūl form is used to refer to an action whose agent is unknown or unspecified, while the affixational forms denote the state of the patient as a result of a preceding action, implied or stated”. Still considering other works on Omani varieties, Reinhardt (1894: 154) reports the internal passive as the norm in the dialect spoken by the Banū Kharūṣ tribe; and Davey (2016: 152) states that the retention of the internal passive is one of the features most characterising the Arabic dialect of Dhofar.

In the data under investigation – and merely on the base of the occurrences in my informants’ speech –, the apophonic passive seems to be recessing, in accordance with Holes’ theory that S-dialects in Oman do not retain it except for some morphological categories of the verb. In its place, the data show the employment by the speakers of either affixed forms or constructions with the PP, which is not encountered in the literature as a “regular” form.

In the data, the s-stem displays a vowel sequence i-i instead of the a-a (or e-e if the imāla occurs) or the a-i of the active form (e.g. kitib “it was written”– keteb “he wrote”), whereas the p-stem displays the vowels u-a instead of the i-u of the active voice (e.g. yuktub “it is written” – yiktub “he writes”), or i-a when the second vowel of the active conjugation is /a/ (e.g. yiṭbaḥ “to be cooked”), thus being homophonous with the active p-stem verb form.

According to the material collected, the internal passive is limited to the verb “to be born”:

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45 On this, Eades (2009b: 15) states that “the affixed forms emphasise state of the patient, and the involvement of an agent is not necessarily implied.”

46 Retsö (1983: 9, transcript adapted): “In Arabic the situation is more complex; from an intuitive survey of the possible ‘passive’ constructions in any Arabic dialect, it becomes clear that a ‘passive’ verb in Arabic may have several different morphological shapes. Although one or two of these is usually considered the ‘regular’ or ‘normal’ one and indeed is the most frequent, all known forms of this language have so many means of forming a ‘passive’ verb that the morphology of the passive must be taken into consideration and analysed closely.”
or it is linked to specific contexts, such as description of processes. In the example below, a speaker from Wādī Banī Kharūṣ describes the preparation of the harmal (scientific name Rhazya Stricta), a plant used in the traditional medicine to cure epilepsy and chronic headaches.

(56)  

For epilepsy: an amount of four kilos is cooked in a litre and half of water and it is cooked well until it remains (only) one litre; then it is given to the infirm as breakfast (in the morning) as soon as possible for the period of thirty days; the amount is of two spoons in the honey and then he will recover fast even when it is chronic.

For a headache: an amount of two pieces of harmal is cooked in a litre of water, then it is given to the infirm in the quantity of one spoon in the morning, a second in the afternoon and a third at dinner for a period of one week; in this way, the chronic headache heals.

In (56), it is shown the passive form yiḥbāḥ, homophonous to its active counterpart. Such verbs can also be interpreted as 3MSG (i.e. “he cooks”), and the passivity is expressed only through the context.

It is not possible, however, at this point, to give a full conjugation of the passive form in the dialect spoken by my informants: there is a lack of data due to the tendency of my informants to use other forms to express passivity, both in free speech and under elicitation. Evidently, in the data there are very few occurrences of passive verbs in non-descriptive contexts:
(57) **il-ḥarmal**  *yistahdām*  *ʿala niṭāq*  
DEF-plant name is used.3MSG for range.SG  
**wāṣiʿ**  *il-amrād*  
wide.MSG DEF-disease.PL  
“The Rhazya Stricta is used for a wide range of diseases”  [S11, 2.2017]

Other verbs, like “to be said”, “to be believed” or “to be known” are frequently expressed through a 3MPL or 3MSG p-stem verb with an impersonal subject:

(58) **qal-ū**  *inn-o*  *al-walad ḥayy*  
said.3MPL that-PRON.3MSG DEF-boy.MSG alive.MSG  
*wa-yaʿīš*  *fi-l-gebel*  
CONJ-live.3MSG in-DEF-mountain.MSG  
“It is said (lit. “they said”) that the boy is alive and lives in the mountains”  [S14, 2.2017]

(59) **ʿarafnā**  *l-gaww biykūn akṭar ḥarr*  
knew.1PL DEF-weather FUT.be.3MSG more hot.M  
“It is known (lit. “we came to know”) that the weather will get hotter”  [S4, 3.2017]

(60) **yaʿtaqidō**  *inn-ha sanānīr tišūf*  
believe.3MPL that-PRON.3FSG cat.PL see.3FSG  
**il-ginn**  
DEF-ginn  
“It is believed (lit. “they believe”) that cats see ginns”  [S15, 6.2018]

The active impersonal form of the verb is usually employed when it is not mentioned a specific subject, according to the thesis presented by Eades (2009b: 9) as well.

A further way of expressing the passive voice in the speech of my informants is through the passive participial form.

(61) **al-ašgār**  *masqāya*  
DEF-tree.PL watered.PP.FSG  
“The plants have been watered”  [S6, 3.2017]

(62) **il-bēt**  *mabnī min ḥams sanūwāt*  
DEF-house.MSG build.PP.MSG from five.M year.FPL  
“It’s five years since the house has been built”  [S12, 4.2017]
Admittedly, examples expressing passivity in the data are not many. Wanting to assess a criterion of the use of one or the other form basing on the data available, we can say that the PP as a means to express passivity is more commonly employed by young and middle-aged speakers, whereas the use of the impersonal active verb seems more relating to the presence or not of an agent – albeit all the examples shown have been uttered by older speakers.

In order to explain the phenomenon of recession of the apophonic passive, Holes (1998: 360) gives linguistic and sociolinguistic factors. He suggests that the linguistic triggers of recession are the “phonological changes which had the effect of blurring the active-passive distinctions in some verbs […] , together with the availability of affixed alternatives whose semantic coverage could be extended”. He reckons the apophonic passive as a sign of “interior speech”, and the recent economic and politic development of coastal populations (and their dialects) – which in Oman can be seen with the overwhelmingly growing of the capital Muscat and its port Maṭra, but also of Šalāla, Šūr, and other coastal towns, especially after the Seventies – favored the loss of more archaic features, whose the apophonic passive is an example⁴⁷. As far as the al-‘Awābī district is concerned, we have already analysed in 1.2.1 how some of the features of the vernacular spoken by my informants at times relate it to the S-type and at times to the B-type. However, the al-Kharūṣi and the al-‘Abrī are considered sedentary tribes with regards to their speech. Therefore, the recession of the apophonic passive is not surprising.

⁴⁷ “The recession of the AP verb, a typical marker of ‘interior’ speech, is thus just one small aspect of a much larger sociolinguistic change. Much the same thing can be said of the situation in Bahrain. The S-dialects here are under pressure from the dominant B-dialect, which, within Bahrain, is associated with the business elite and the ruling family, and, within the immediately surrounding area, shows a strong typological affinity with the B-dialects of the elites in Kuwait, Qatar and the UAE” (Holes 1998: 361).
CHAPTER 5

Syntax

This chapter deals with the analysis and description of syntactic structures in the variety of Arabic spoken by my informants in the al-ʿAwābī district.

The data presented in this chapter come from the spontaneous speech recorded with my informants, the WhatsApp vocal and text messages, which I used for the elicitation of specific syntactic structures. The examples extracted from WhatsApp are reported in their original Arabic script, in order not to impose my personal interpretation on their realisation.

As already explained in 1.1.1, Reinhardt’s work (1894) deals with the syntax of the Banū Kharūṣ vernacular only in part, sketching notes on word order and different types of clauses. Therefore, this chapter needs to be considered as completely constructed on my own material; any comparison with Reinhardt's material will be signposted when needed – especially in the sections on genitive exponents and negation.

In order to give a clear and concise explanation of how the syntax of this variety of Arabic works, the present chapter has been divided into two broad categories, namely phrases and clauses. This choice has been made following other theoretical works on syntax (e.g. Payne 1997) and works that analyse syntactic structures in other Arabic varieties (e.g. Watson 1993). Payne (1997) deemed to be especially appropriate for the theoretical background in approaching the study of syntax.

The category of phrases presents noun, verb and prepositional phrases.

Noun phrase analysis includes the description of rules that regulate the agreement with nouns, the “construct state”, the use of genitive exponents, and the attributive clause (henceforth called the relative clause), considered here as a modifier of the noun phrase.

Verb phrases consider the verbal prefixes used in this variety of Arabic. Finally, prepositional phrases include existentials (i.e. prepositions used to indicate the existence or presence of something) and prepositions used to indicate possession.

The second broad category includes: simple nominal clauses, simple verbal clauses, and complex clauses. The first subsection will analyse the structure of nominal and locational clauses in the vernacular under investigation; the subsection on verbal clauses will deal mainly with agreement in verbal contexts and word order, whereas the
subsection on complex clauses includes adverbial clauses (subdivided in time, location, manner, purpose, reason\(^1\), and the conditional clause), and complement clauses. These two broad categories are then followed by a minor section on negation, which analyses it both in nominal and verbal contexts, also reporting some remarks on Reinhardt’s (1894) negation system.

5.1 Phrases

“A phrase is any term which functions as a major predicator – predicand or predicate\(^2\) – or as a complement, attribute or adverb, but which lacks the predicand-predicate structure typical of clauses” (Watson 1993: 15). Thus, a phrase is any part of a sentence that modifies the so-called head word (i.e. the nucleus that determines the syntactic category of that phrase), and henceforth called modifier.

There are three major types of phrases: noun phrase, verb phrase and prepositional phrase.

5.1.1 Noun phrases

Noun phrases are characterised by elements such as determination, gender and number, modifiers (see 3.7), different types of annexation structures\(^3\) (i.e. “construct state”, numerals, and demonstratives), and the analytic genitive, also known as genitive exponents. In this section, I will analyse noun phrases and adjectival noun phrases (i.e. a head noun and a modifier), followed by some remarks on nominal agreement (5.1.1.1). After those, two major sections will analyse the use of construct state and genitive exponents in the data (5.1.1.2) and the behaviour of the relative clause, considered here as modifier of the noun phrase (5.1.1.3).

Determination of nouns, as already mentioned in 3.6, is given using the definite article (\(i\)\(l\)-\(l\)el- prefixed to the determined word (e.g. \(i\)\(l\)-\(b\)ēt “the house”, \(e\)l-\(m\)adrasa “the school”). A noun is also definite when it is the first element of an annexation state (e.g. \(k\)itāb \(e\)l-\(b\)int “the book of the girl”) or when it is followed by a possessive suffix pronoun (e.g. zōg-\(h\)e “her husband”, yad-\(f\) “my hand”). A determined head noun constitutes a noun phrase on its own, but it can also optionally be followed by a modifier.

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\(^1\) According to the division made by Payne (1997: 317).

\(^2\) “The predicate is the portion of a clause, excluding the subject, that expresses something about the subject” (https://glossary.sil.org/term/predicate). Consequently, the predicand is the subject of a clause, what the predicate relates to.

\(^3\) Holes (2016: 218).
Adjectival noun phrases. If the modifier is an adjective, it usually follows the noun and agrees with it in definiteness (e.g. *el-bint is-ṣaġīra* “the little girl”, *bēt qadīm* “an old house”). Theoretically, there is no limit to the number of adjectives that can modify a head noun in a noun phrase (although it is very uncommon to have more than three):

(1)  

```
 as-sannūr  aṣ-ṣaġīr  al-byāḍ  
def-cat.SG  def-small.MSG  def-whiteMSG
```

“The small white cat”  

[S5, 3.2017]

On the other hand, if the modifier is a cardinal number, it usually precedes the noun when it is indefinite (e.g. *tisaʾ awlād* “nine children”, *ṭaḷāṭa ašhur* “three months”)⁴. If the modifier is a demonstrative pronoun, the following lexical item is always definite (e.g. *ḥaḍā l-kitāb* “this book”) and, lastly, if the modifier is a quantifier, the head noun always follows the modifier (e.g. *baʿaḍ kutub* “some books”)⁵.

Adjectival noun phrases include also head nouns modified by the particles *wāgid* (“many, much”), and *šweyya* (MSG) / *šweyya* (FSG) (“a little, a bit”), with no restrictions in the order of items:

(2)  

```
wāgid ḥarr  ḥarr  wāgid  
very-hot.MSG  hot.MSG  very
```

“Very hot”  

[S14, 4.2017]

(3)  

```
šweyya rabša  rabša  šweyya  
a-bit.FSG  naughty.FSG  naughty.FSG  a-bit.FSG
```

“A bit naughty”  

[S2, 2.2017]

5.1.1.1 Some remarks on agreement in noun phrases

Singular head nouns agree in gender and number with their modifiers with no exceptions: feminine singular (e.g. *el-bint es-ṣaġīra* “the young girl”, *siyyāra ḥarbāna* “a broken car”), and masculine singular (e.g. *eš-šabb es-ṣaġīr* “the young boy”, *bēt gedīd* “a new house”).

A major distinction to be made when talking about plural agreement is between human and non-human lexical items, although other factors come into play as well⁶. The non-

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⁴ Numerals from 3 to 10 are followed by a plural noun, whereas numerals from 11 to 19 are followed by a singular noun. For more details, the reader is referred to 3.7.2.

⁵ Quantifiers can be followed by a singular or a plural noun, depending on the quantifier itself. For more details, the reader is referred to 3.8.

⁶ Brustad (2000: 24) includes six main features that can affect the “individuation” of a noun and that play a role when it comes to the agreement rules. These are: agency, definiteness, specificity vs. genericness, textual or physical prominence, qualification and quantification vs. collectivity.
human group can be further distinguished in inanimate (e.g. objects) and animate non-
human (e.g. animals).

In common with other Arabic dialects of the area, Omani Arabic as a broad category
retains the feminine plural agreement in nouns, verbs, and pronouns (as mentioned in
1.2.1). Therefore, in this section I will follow the distinction, used in the Arabic
dialectological literature and reported by Holes (2016: 326), in “strict” (i.e. PL – PL)
and “deflected” (i.e. PL – FSG) agreement. Brustad (2000: 53, transcript adapted)
reports three main agreement systems for Kuwaiti Arabic: “in the first, all plural nouns
take masculine plural agreement; the second system distinguishes between human and
non-human, and all non-human nouns take feminine singular agreement; and a third
system combines rules from the first two and allows either masculine plural or feminine
singular agreement with non-human nouns”.

In the data, plural agreement seems to belong to the second system, with a certain extent
of variation: noun phrases with inanimate plural heads take deflected agreement,
whereas noun phrases with human and animate non-human plural heads take strict
agreement according to the gender of the head noun itself.

Human head nouns with strict agreement:

(4)  
\[ \text{el-banāt} \quad \text{el-mašgūlāt} \]
\[ \text{DEF-girl.FPL} \quad \text{DEF-busy.PP.FPL} \]
“The busy girls”  [S1, 2.2017]

(5)  
\[ \text{er-rgāl} \quad \text{it-ta’bānīn} \]
\[ \text{DEF-man.MPL} \quad \text{DEF-tired.MPL} \]
“The tired men”  [S4, 3.2017]

Inanimate head nouns with deflected agreement:

(6)  
\[ \text{mustašfayāt} \quad \text{sagīra} \quad \text{ḥaṣṣa} \]
\[ \text{hospital.FPL} \quad \text{small.FSG} \quad \text{private.FSG} \]
“Small private hospitals”  [S1. 2.2017]

(7)  
ملاس جديدة
“New clothes”  [S7, 3.2017]

(8)  
طبقا لذيذة
“Tasty dishes”  [S5, 3.2017]
Collective nouns can also be distinguished in terms of animate and inanimate, in referring to the agreement rules. Collective animate non-human nouns, such as livestock (i.e. bōš “camels”, hōš “goats” and baqar “cows”) are grammatically treated as feminine plurals, as seems to happen, in the data, for animals in general:

(10) البوش قليلات
“The camels are few” [S4, 3.2017]

(11) el-hōš yūklen
DEF-goat.COLL eat.3FPL
“The goats are eating” [S8, 2.2017]

(12) baqar sūdāt
cow.COLL black.FPL
“Black cows” [S14, 3.2017]

Inanimate collective nouns (e.g. “hair”, “chickpeas”, “dates”) show, on the other hand, masculine singular agreement:

(13) haḍā d-dengu laḍūḍ wāgid
DEM.PROX.MSG DEF-chickpea.COLL tasty.MSG very
“These chickpeas are very delicious” [S10, 3.2017]

(14) ḥt-ī ša‘ar-he ṭawīl wa swed
sister-PRON.ISG hair-PRON.3FSG long.MSG CONJ black.MSG
“My sister has long black hair” [S9, 4.2017]

The words used to indicate dates vary according to the ripeness of the date itself, but the most general ones are tumur, suḥḥ, and raṭab. It is worth mentioning them here because, in the data, they show different behaviours when it comes to the agreement. Consider these:

7 Consider these examples: al-fa‘yān ya‘īšen fī-l-gibāl “The snakes are common (lit. “live”) in the mountains” (S5, 3.2017), or haḍēlā l-kullāb kabīrāt “these dogs are big” (S9, 6.2018). Also broken feminine plurals show a strict agreement. The only exception seems to be “cats”, which shows a strict agreement in younger speakers (e.g. ʿind-nā sanānīr ʂgār w-sūdāt “we have small black cats”, S3, 4.2017), and a deflected agreement in middle-aged and older speakers (e.g. sanānīr tišūf al-ginn “cats see jinn”, S7, 4.2017).
In (15), *tumūr* and *suḥḥ* attract masculine singular agreement, whereas *raṭab* in (16) masculine plural (expressed through the suffix pronoun *-hum*, “them”), probably because it is not considered collective. It might be interesting further investigating how inanimate collective nouns are treated elsewhere in Oman or neighbouring countries, although not many of them are systematically used.

Dual nouns take, in the data, plural agreement and agree in gender with the head noun:

(17) *haḏēlā* *l-*mustašfīn *al-gadīdāt*

“These two new hospitals”

(18) *riggālīn* *zenīn*

“Two good men”

In (17), both the demonstrative pronoun *haḏēlā* and the adjective *gedīdāt* agree with the head noun (i.e. the dual form *mustašfīn*) as feminine plurals. This happens because a dual noun “indicates some degree of individuation, and hence usually does not provide collective reference” (Brustad 2000: 57).

### 5.1.1.2 Construct state and genitive exponents

Arabic dialects show different ways of expressing possession and ownership. Eksell-Harning’s work (1980) is an extensive comparative study of possessive linkers in many

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8 Although examples (10), (11), (13), (14) and (16) are not noun phrases, they are reported here to support the demonstration of how agreement rules behave with collective nouns.

9 Payne (1997: 104) calls these “possessive constructions”. In Arabic, as in other world languages, these constructions do not always express a relationship of possession, as we will see in this section. He also distinguishes “possessive noun phrases” and “possessive clauses”: the first “contains two elements, a possessor and a possessed item” (e.g. *my book*), whereas the second can occasionally present the verb “to have”, or, more commonly, “a copular verb or particle” (Payne 1997: 126). The data also show the use of
different Arabic dialects, and this work has been taken into consideration for the analysis of genitive relations in the speech of my informants in the al-ʿAwābī district. In the data, two main constructions are used: the construct phrase (or synthetic genitive, known in Arabic as *idāfā*), that links together two nouns in a relationship of possessor and possessed, and the analytic genitive (henceforth AG), which uses genitive exponents to express possession or relationship between two nouns. The synthetic genitive “consists of a noun in the construct state, immediately followed by a modifier” (Eksell-Harning 1980: 21). The link between the two is made through the definite article (*i*l-*el*- depending on the context:

(19)  
\begin{align*}
\text{bistān} & \quad \text{el-gīrān} \\
garden.SG & \quad \text{DEF-neighbour.PL}
\end{align*}

“The garden of the neighbours”  
[S15, 3.2017]

(20)  
\begin{align*}
\text{maṣnaʾ} & \quad \text{it-tumūr} \\
factory.SG & \quad \text{DEF-date.PL}
\end{align*}

“Date factory”  
[S2, 2.2017]

(21)  
\begin{align*}
\text{markaz} & \quad \text{iṣ-ṣaḥḥa} & \quad n-nisā \\
centre.SG & \quad \text{DEF-health.SG} & \quad \text{DEF-woman.PL}
\end{align*}

“Centre of women’s health”  
[S7, 4.2017]

(22)  
\begin{align*}
\text{malkat} & \quad \text{nūr} \\
engagement.FSG & \quad \text{Nur}
\end{align*}

“Nur’s engagement”  
[S3, 2.2017]

Examples (20) and (21) do not indicate a specific relationship of possession, however they follow the same link as other nouns in a possessive construction. Moreover, example (21) shows a double construct state: there is no limit to the possible coordinated components if the juxtaposition is maintained. According to Eksell-Harning (1980: 21), “the noun is usually a substantive or – often – another noun, either treated as a substantive or in possession of some substantival force (an adjective, an infinite, a numeral, a participle)”.

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possessive noun phrases and possessive clauses, which will be described respectively in 5.1.1.2 and 5.1.3.2.

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10 In theory there is no limit to the number of coordinated items that can be in a synthetic genitive construction, however in the data long strings of synthetic genitive are not common at all and they are expressed through the AG construction (see further in the section).
In the synthetic genitive phrase, nothing can come between the noun and the modifier in the construct phrase, except for the definite article or a demonstrative pronoun (e.g. šaʿar haḏī l-bint “the hair of this girl”).

According to the distinction made by Qafisheh (1977: 118-119) in his study on Gulf Arabic for ordinary noun constructs, in the data is possible to find the followings: alienable possession (such as example 19 above), and inalienable possession (e.g. yad el-bint “the girl’s hand”); naming (e.g. madīnat ir-rustāq “the town of Rustāq”), where the first noun is a geographical noun and the second is a proper noun; container-contents (e.g. fingān qahwa “a cup of coffee” and not “a coffee cup”), where the first is a noun denoting an object and the second is a noun of material; and material (e.g. ḥātim ḍahab “a gold ring”), where the first is a concrete noun and the second is a noun of material.

The synthetic genitive construction is always considered definite, if the second term of the annexation is determined, as in examples (19) – (21), and in the genitive relations of alienable/inalienable possession and naming. However, there are cases when the synthetic genitive is indefinite, such as in the genitive relations of container-content and material. In both cases, the second term of the annexation is not determined.

Another common example of synthetic genitive is the relationship of possession expressed through the possessive pronouns (see 3.2.3). In the data, this construction is used with nouns that have an “inherent possession”, as it is called by Payne (1997: 105). These are usually body parts, kinship, and terms referring to personal adornments (e.g. bint-ī “my daughter”; yad-iš “your (FSG) hand; kumm-o “his Omani hat”). To summarise, the synthetic genitive is a construction where “the genitive relation is economically expressed, and the noun and the modifier are intimately connected” (Eksell-Harning 1980: 23).

The second type of possessive construction sees the use of genitive exponents (i.e. grammaticalised nouns expressing “property” or “ownership”), and it is known as the analytic genitive (henceforth, AG). Eksell-Harning (1980: 10-11) states that “modern

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11 This is because the demonstrative pronoun in the example is in apposition to the lexical item it precedes, therefore is not counted as cutting the construct phrase.
12 Qafisheh (1977: 119) states that fingān qahwa is derived from fingān min al-qahwa.
13 Watson (1993: 183) defines this genitive relation as “genitive of description”, which are usually indefinite: “the sense of genitive of description can be rendered attributively by making the modifier a relational (nisbah) or other adjective”.
14 Qafisheh (1977: 119) makes it derive from al-ḥātim min ḍahab (“the ring made of gold”). In a few instances, however, in the district it is possible to use the analytic genitive to express a semantic relationship of qualification, and in particular of material quality (e.g. ḥātim māl ḍahab, lit. “the ring of gold”).
Arabic dialects show a tendency towards an analytic language structure”, probably caused by the loss of the case endings and, in some cases, by the reduction of the categories of number and gender. The truth is that the AG is found throughout the Arabic-speaking world, although different dialects use different genitive exponents with different functions, scopes and limitations. In most of the dialects both synthetic and analytic genitive constructions are used, “and the choice between them creates a dynamic process of language development” (Eksell-Harning 1980: 11).

In her comparative study, Eksell-Harning (1980: 158) divides Arabic dialects into six groups according to their use of the analytic genitive construction:

- **Group I**: the AG is not used; exponents may occur predicatively or as a lexical borrowing.
- **Group II**: the AG occurs sporadically; the semantic categories of the AG cannot be structured, and formal factors are often decisive for the choice of the AG.
- **Group III**: the AG is well established; the AG is chosen for formal or stylistic reasons.
- **Group IV**: the AG is well established; semantically, the majority of AG’s are found within categories of concrete possession or qualification, in which the AG is preferred to the synthetic genitive construction.
- **Group V**: the AG is very well established; formal and stylistic factors are important for the choice of the AG, even though there is a tendency to prefer the AG whenever is semantically possible.
- **Group VI**: the AG is the ordinary way of expressing the genitive.

According to this classification, Omani dialects belong to the second group. However, Eksell-Harning’s sources were mainly Reinhardt (1894) for northern Oman, and Rhodokanakis (1908, 1911)15 for Dhofar, whereas more recent studies show a different behaviour of genitive exponents in both areas.

The Omani dialects for which we have documentation present three main genitive exponents, all derived from nouns expressing possession and ownership in some way: in Dhofar, according to Davey (2016), ḥaqq (“right, entitlement”) and māl (“property”) are

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of common occurrence, with no difference in the use or function; a third type is ḥāl ("state"), reported also by Reinhardt (1894) and of common occurrence in my data. The main problem with Reinhardt’s description of genitive exponents is that, although he states the common use of ḥāl and māl, these do not appear in any of the texts reported in his work.

Based on the data I collected in the al-ʿAwābī district, the most common exponents in use are indeed ḥāl and māl. However, only māl can be defined as genitive exponent, because, as will be shown further in this section, ḥāl is instead used to convey a completely different type of relation.

In contrast with the genitive exponents in Dhofari Arabic, ḥāl and māl are indeclinable forms, which means that they do not agree in gender and number with the noun they refer to, acting merely as linkers between the possessed and the possessor.

The possessive phrase with a genitive exponent usually follows this construction: N (noun) + māl / ḥāl + M (modifier), e.g. dišdaša māl ir-riggāl “the man’s dishdasha”; hadīya ḥāl nūr “a gift for Nur”. The modifier, as in the case of the synthetic genitive, can be another noun, a participle, an adjective, a numeral or an infinitive, and it is definite.

Brustad (2000: 71) states that “constructions involving the exponents often convey a specific pragmatic information that the construct phrase does not”, and she individuates formal and pragmatic motivations in the choice of using or not the genitive exponent. Among the formal motivations, Brustad (2000: 74) considers “multi-term annexation (three or more nouns), the presence of modifying adjectives and parallel phrases with more than one head noun”. In the data, māl can indeed be used to cut the line of coordinated items in a construct phrase, as in

(23) maktab il-qabūl māl el-madrasa

office.SG DEF-admission.SG GEN. DEF-school.FSG

“The admission office of the school” [S7, 4.2017]

Furthermore, the genitive exponent is preferred with foreign loanwords:

16 Davey (2016: 228), taking into consideration that Eksell-Harning’s work uses Rhodokanakis (1908, 1911) as source for Dhofari Arabic, states: “the current data in this study does indeed reveal that the AGC (analytic genitive construction) “is far more common in CDA (coastal Dhofari Arabic)” “than was previously thought, and can express a variety of different possessive relationships”.

17 Reinhardt (1894: 79) states ḥāl and māl as “häufig”, but also adds other grammaticalised terms as genitive exponents, such as the APs rāy / rāyāt (“seeing”), ṣāhib (“owner”) and bū ( < ʿab “father”). The latter is also used as a relative pronoun (and as such will be discussed in 5.1.1.3). With the only exceptions of ḥāl and māl, and in some cases of bū, none of the other genitive exponents reported by Reinhardt have been found in use in the speech of my informants.
Words of foreign origin may or may not take the genitive exponent: some of them (perhaps of older acquisition) can be in a construct phrase and take the possessive suffixed pronoun (e.g. *tilifūn-iš “your (FSG) phone”, *tītūn-he “her toddler”\(^{18}\)).

Among the pragmatic functions of the genitive exponent, Brustad (2000: 76, italics in the text) argues that “the genitive exponents fulfil specific functions that the construct phrase does not”, and particularly, “the exponent places a focus on the possessing noun not conveyed by the construct phrase”. This statement can explain the simultaneous use of the construct state and the genitive exponent, found in the data. Thus, for example, a phrase like *kitāb el-bint (“the book of the girl”) can be replaced by *kitāb māl el-bint, with no difference in meaning, but a difference in function: *māl emphasises the possessor, in this case the girl (*bint*).

This exchange in the constructions for expressing possession is valid for almost every kind of relation, except for terms having inherent possessive value, such as parts of the body and kinship (thus, it is not possible to find in the data under investigation phrases like *umm māl-o “his mother”, but always umm-o; or like *yad māl-iš “your (FSG) hand”, but always yad-iš).

The exponent *māl* is also often used in the data to indicate professions and specialisation (e.g. duktur māl wasm “doctor of traditional medicine”, brofesūr māl l-
adab il-ingrīzīyya “professor of English literature”), and to express qualification, especially with materials (e.g. ḥigāb māl ḥarīr “a silk hijab”). The exponent ḥāl, on the contrary, convey a completely different function compared to māl. In accordance with the data collected, ḥāl cannot be considered a genitive exponent, but rather it is a preposition19. If māl is used mainly to express a genitive relation of belonging, ḥāl is used in contexts that indicate a benefactual relation: in all the examples found in the data, ḥāl expresses a benefit for the modifier (the second item of the annexation, as stated above) and what in English translates as “for, to”.

(28)  ḥaḏō    awlād    ʿamm-ḥa    šey
  took.3MPL  child.MPL  uncle-PRON.3FSG  something
w-bāqit    ḥāl-he
CONJ-remain.AP.MSG  GEN-PRON.3FSG
“Her cousins took something, and the remaining was for her”  [S1, 3.2017]

(29)  ḥaḏā    l-hadiya    ḥāl-iš
DEM.PROX.MSG  DEF-present.FSG  GEN-PRON.2FSG
“This gift is for you”  [S7, 6.2018]

(30)  ḥaḏēlā    l-mšākīk    ḥāl    el-gīrān
DEM.PROX.FPL  DEF-skewer.PL  GEN.  DEF-neighbour.MPL
“These skewers are for the neighbours”  [S10, 6.2018]

In example (28), the speaker is talking about the division of an inheritance and ḥāl expresses a beneficial value for the modifier (in this case represented by the possessive pronoun -he, “her”). In (30), the speaker is referring to the skewers that traditionally are brought to neighbours and relatives on the second day of Eid celebrations, thus we can presume that again ḥāl is intended as a beneficial relationship.

Consider the following examples which show how māl and ḥāl are not interchangeable in my informants’ speech:

(a)  هذَا الكُتَاب مَال البَنِيَّة
“This book belongs to the girl”

(b)  هذَا الكُتَاب حَال البَنِيَّة
“This book is for the girl”

19 Davey (2016: 230) reports some examples where the genitive exponents māl and ḥaqq appear to be interchangeable, “with no resulting change in meaning”. This does not seem to be possible in the speech of my informants in any case, since māl and ḥāl convey two distinct functions in the data.
These sentences were elicited from all the informants involved in this research. In all cases, regardless of age, provenance or level of education, the speakers clearly used the two different constructions to convey the two different functions\(^{20}\). Therefore, as far as concerns the data presented here, \(\text{ḥāl}\) can be considered as a preposition and not a genitive exponent, also confuting Reinhardt’s position\(^{21}\).

A third, more rarely used, genitive linker is \(bū (< \text{abū “father”})\) also used as relative pronoun in my data (for further details, see 5.1.1.3). In the data collected, there are only two examples showing \(bū\) in its genitive functions, and these are more often used by young speakers:

(31) \(\text{asma’i eṣ-ṣawt bū mmi-nā}^{22}\)
    \[\begin{array}{llll}
    \text{hear.1SG} & \text{DEF-voice.SG} & \text{GEN. mother.FSG-PRON.1PL} \\
    \end{array}\]
    “I hear our mum’s voice” \[\text{[S5, 3.2017]}\]

(32) \(\text{es-siyyāra bū aḥmad}\)
    \[\begin{array}{lll}
    \text{DEF-car.FSG} & \text{GEN. aḥmad} \\
    \end{array}\]
    “Aḥmad’s car” \[\text{[S6, 6.2018]}\]

Unfortunately, the examples are not enough to postulate any theory on the use of \(bū\) as a genitive exponent, and further research is needed.

Eksell-Harning (1980: 160) offers two main criteria to detect how and when the AG is preferred to the synthetic genitive: one is geographical, “in the western region the AG tends to be the ordinary way of expressing genitive”, whereas “in the east the AG is a more or less extensively used complement to the SG” (synthetic genitive); the second criterion is socio-cultural, since “the AG is most extensively used in the madani dialects”, less in the rural dialects and almost completely absent in Bedouin dialects. The reason lies in the major heterogeneity of urban environments compared to rural realities\(^{23}\). These statements are not entirely applicable to the vernacular as presented here, since, as shown in this section, the AG is very productive as it is also in other neighbouring dialects\(^{24}\), and it is not always used as a complement to the synthetic

\(^{20}\) The same difference in functions conveyed by \(\text{māl}\) and \(\text{ḥāl}\) has been found in the data presented by Bettega (2016).

\(^{21}\) “Dass das Genitiv-Verhältniss häufig durch die Wörter \(\text{māl Besitz}\) und \(\text{ḥāl Zustand}\), mit Beibehaltung des Artikels umschrieben wird” (Reinhardt 1894: 79).

\(^{22}\) \(\text{mmi-nā}\) (lit. “our mother”) is the informal way children use to call their mother.


\(^{24}\) Qafisheh (1977: 117) states that the genitive exponents in Gulf Arabic \(\text{ḥagg}\) and \(\text{māl}\) are often used to avoid structural ambiguity (i.e. when “both elements of a noun construct have the same gender”); \(\text{ḥagg}\) precedes “animate or inanimate nouns, while \(\text{māl}\) is used with inanimate nouns”. In Bahraini Arabic, Holes (2016: 223) finds no particular differences in the use of \(\text{ḥagg}\) and \(\text{māl}\), with the only exception that
genitive, but rather it expresses different genitive relations based on pragmatic and functional factors. With respect to the sedentary or Bedouin origin of the dialects, Harning’s statement is supported by the idea that in more urban environments there is a need to express concepts to foreign people, for example. In such a case, the AG would meet this necessity much better than a synthetic genitive construction (Eksell-Harning 1980: 164).

As regards the data presented here, I have found no difference in the use of the analytic or the synthetic construction in respect of age, gender or level of education of the speakers involved. Moreover, no difference has been found in respect of the different geographical areas which form the al-'Awābī district (i.e. Wādī Banī Kharūṣ and neighbouring villages). It seems that the analytic construction is preferred for genitive relations over the synthetic one, especially for emphasising a possessor, or for expressing a beneficial relation.

5.1.1.3 Relative Clause

A relative clause functions as a modifier of a noun phrase (therefore, it is also called attributive clause\(^{25}\)). In a sentence like “the boy who lived in the countryside”, the boy represents the head (or noun phrase) and the relative clause who lived in the countryside is the modifier (Payne 1997: 325). The head and the modifier are linked together by the relative pronoun. In the data, two relative pronouns, illi and bū\(^{26}\), are used and they are both indeclinable.

In the construction of a relative clause it is important to distinguish between a definite and an indefinite head noun. The relative pronouns are only used when the head noun is definite\(^{27}\).

\[
\begin{align*}
\text{(33)} & \\
& \text{zōg-he} & \text{illi} & \text{hāwa} & \text{raqm} \\
& \text{husband.MSG-PRON.3FSG REL.} & \text{PRON.3MSG} & \text{number.SG} \\
& \text{arba’a} & \text{muqāssar-in-he} \\
& \text{four.F} & \text{negligent.AP.MSG-IN-PRON.3FSG} \\
\end{align*}
\]

“Her husband who was number four was negligent towards her”  [S1, 3.2017]

\(bagg\) is “used only where the relationship was one of part-whole or purpose, and not always in these cases”.\(^{25}\) Watson (1993).

\(bū\) can also occur in the data as genitive exponent, although more rarely.\(^{26}\) As mentioned in 5.1.1.2, illi is only used in Dhofari Arabic when the head noun is definite, and if it is indefinite “the relativizer is omitted and the relative clause is unmarked”. The same is found by Holes (2016: 387-388) for Bahraini dialects, although “in the speech of some elderly and uneducated B dialect-speakers” other variants can be found (i.e. iladi, iladi and illi), even if they occur rarely.\(^{27}\) Davey (2016: 197-199) states that illi is only used in Dhofari Arabic when the head noun is definite, and if it is indefinite “the relativizer is omitted and the relative clause is unmarked”. The same is found by Holes (2016: 387-388) for Bahraini dialects, although “in the speech of some elderly and uneducated B dialect-speakers” other variants can be found (i.e. iladi, iladi and illi), even if they occur rarely.
As examples (33) and (34) show, there are no restrictions on the semantic typology of the head noun the relative pronoun refers to: in (33) the head noun indicates a human entity (i.e. zōg “husband”), whereas in (34) the head is a non-human noun (i.e. māy “water”). When the head noun is indefinite, the relative pronoun is omitted, and the relative clause is unmarked, but an anaphoric pronoun, agreeing grammatically with the head noun referent, is suffixed to the modifier if the following verb is transitive (as in 35), otherwise it just follows the head noun without any relative or anaphoric pronoun (as in 36). This is valid for both definite and indefinite relative clauses:

(35) yišill raṭab yibī’hum
    take.3MSG dates.COLL sell.3MSG-PRON.3MPL
    fī masqaṭ, fī barka, wa-s-sīb
    in muscat, in barka CONJ-DEF-sib
    “He takes dates that he was selling in Muscat, Barka and Sib”  [S2, 2.2017]

(36) yiştgil fī naḥal yistaṭnī
    work.3MSG in palm garden.FSG rent.3MSG
    “He works in a palm garden (that) he rents”  [S2, 2.2017]

The relative pronoun bū is found in sedentary dialects of Oman28, and it is rarely found in any other neighbouring Arabic dialects29. According to the data I collected, bū is used in more informal contexts and especially among younger speakers. Reinhardt (1894: 34-35) reports only bū (and its negative form bušši, which never appears in my data) as a relative pronoun, and this might be a clue in interpreting bū as the original older form

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29 In Gulf Arabic (Qafisheh 1977), in Ṣan’ānī Arabic (Watson 1993) and in Najdi Arabic (Ingham 1994) the main relative pronoun is ʿillī (or allaḏī).
used in this area, partially replaced in recent years by the more official and mainstream form ʻilli.\(^{30}\)

الرجل يبيع الخضرا عم [S5, 6.2018]

“The man who buys the vegetables is my uncle”

Another clue supporting ʻūb as the original relative form of this dialect is the fact that it is also found in local proverbs.\(^{31}\):

\[ (38) \] ʻūb yatkall ʻalā ǧēr-o

REL. depend.3MSG on other-PRON.3MSG

wa-qallal ḥēr-o

CONJ-became less.3MSG good-PRON.3MSG

“Who depends on someone else, his good became less”

Both illi and ʻūb can also function as general relativizers (i.e. “who”, “which”, etc.). In this case, they introduce a non-attributive clause, i.e. they do not have a head noun to modify:

\[ (39) \] illi yrīd yatla‘ ilā l-wādī bani

REL. want.3MSG go.3MSG to DEF-wadi bani

Ḥarūṣ mámmū‘ ba‘ad il-maġrib yatla‘

kharūṣ forbidden_PP.MSG after DEF-sunset go.3MSG

“He who wants to go to Wādī Banī Khārūṣ is not allowed to go after the sunset” [S1, 3.2017]

\[ (40) \] ʻūb mā bāya ʿīš tšill samak faqat

REL. NEG. want.AP.FSG rice take.3FSG fish only

“She who doesn’t want rice takes only fish” [S6, 6.2018]

\[ (41) \] ʻūb fī masqaṭ trāḥ ilā l-maktab

REL. in muscat go.3FSG to DEF.office.SG

“Who is in Muscat goes to the office” [S9, 6.2018]

Neither illi nor ʻūb have a gender distinction; in (40) ʻūb is followed by a feminine singular AP, since the question is addressed to a group made of only women.

\(^{30}\) This occurrence might be due to the great exposure in recent years to other forms of Arabic (e.g. Gulf dialects and MSA). Holes (1995: 39) argues: “In the spoken domain, the result of the spread of education and the exposure of the population to the broadcasting media are varieties of Arabic intermediate between ‘pure’ MSA and ‘pure’ dialect, in which there can be a greater or lesser mixture of MSA and dialectal elements, depending on the speaker’s (or writer’s) perception of the formality of the context.”

\(^{31}\) The reader can find the complete list of proverbs collected in the al-ʿĀwībī district in Annex 3.
5.1.2 Verb phrase

A verb phrase consists of a verb, expressing tense, aspect and mood, and its dependants (i.e. objects, complements and other modifiers). In its simple conjugated form, the verb may contain all the information needed to complete the clause meaning – albeit a transitive verb needs a complement to complete the clause meaning:

(42)  ekāl  “I eat”
(43)  šribti  “You (FSG) drunk”

For a more detailed explanation on how tense, aspect and mood work in the al-ʿAwābī district vernacular, the reader is referred to 4.1. Here, I will briefly deal with the verbal prefixes found in the data collected in the al-ʿAwābī district.

5.1.2.1 Verbal prefixes

In the Omani dialects for which we have documentation, and partially in the data presented here, the most common verbal prefixes are bi-, raḥ and ḫa-, all of which are used as a marker of future or realis/irrealis and prefixed to the p-stem verb. Verbal markers raḥ and ḫa- are attested in other Arabic varieties (i.e. the Levantine, Egyptian and some Gulf ones)32, and the latter, especially, is reported by Reinhardt (1894: 149) as the only prefix for the future in the Banū Kharūṣ vernacular. In the data collected and presented in this section, no occurrence of raḥ or ḫa- has been found, with only a single exception (that will be shown further on)33.

The verbal b-prefix has been extensively investigated in the literature: numerous studies recognise it as a marker of future in many Arabic dialects (cf. Brockett 1985; Brustad 2000; Holes 2016; Davey 2016; Eades and Persson 2013; Persson 2015; Ingham 1994), although for some of them it can be also used in a conditional clause. In Syrian Arabic, for example, Brustad (2000: 248-253) identifies six different syntactic roles for the b-prefix, calling it “a puzzle”: in main clauses indicating indicative mood; following temporal verbs in compound phrases; as a future marker; in embedded clause; in polite questions; and in conditional clauses.

According to these categories, the data collected in the al-ʿAwābī district show the b-prefix used both as a future marker and in conditional clauses.

33 The only occurrence of raḥ as future marker in the data has been reported in example (5) in 4.1.1, which was elicited via WhatsApp message with speaker 5. Therefore, we are not able to postulate any theory on the use of raḥ as future marker and in comparison with b-. However, it is fair to say that in all the samples that include a future time reference we either find a bi-prefix construction, an unmarked p-stem verb, or an AP accompanied by temporal adverbs.
b- as a future marker:

(44) bitgiyī ʿars manāl?
    FUT.come.2FSG wedding.SG manal
    “Are you coming to Manal’s wedding?”  [S11, 6.2018]

(45) بجي البيت لساعة ٢١ تقريبا
    “I will be home about twelve”  [S5, 6.2018]

In my informants’ vernacular, the future, as mentioned in 4.8, is expressed by the only p-stem verb or the p-stem verb b-prefix. The difference in use appears to be the planning or the likelihood of the future event happening, rather than intention or volition: the b-prefix is used when the future event is planned, whereas a general future is indicated by a p-stem verb. Consider this example:

(46) ilawlāḍ ygyō bukra maʿa l-banāt
    DEF-child.MPL arrive.3MPL tomorrow with DEF-girl.FPL
    “The girls will arrive tomorrow with the girls”  [S12, 4.2017]

Here, the speaker does not have the certainty that the kids will arrive with the kids, thus it is intended as a general future with no intentions or volition inferred. If we compare clause (46) with example (35) in 4.11.3 (i.e. el-banāt gāyāt bukra) which utilises the AP to express the state of “arriving the day after”, we can see that the difference between them is slight. In (46) the p-stem accompanied by the temporal adverb bukra gives a general idea of a future event which can or cannot happen; in (35) the AP expresses a state, and alongside the use of the temporal adverbs, infers a planning of the event, which will happen at some point the following day.

Persson (2008) analyses the occurrence of the b-prefix and rāḥ in Gulf Arabic and found that rāḥ is hardly ever used in a non-future context, whereas bi- is very extensively used in conditional clauses. The fact that the b-prefix functions both as a future and a conditional marker is explained by Persson (2008: 44) considering that “futures also often have a conditional trait in the sense that their fulfilment often depends on certain conditions”.

Conditional clauses in the vernacular under investigation are explained in 5.2.5.1, but here it is worth reporting the single occurrence in the data of ḥa- in the apodosis:
The sentence above is a rare example of ḥa- prefixed to a p-stem verb in the apodosis of a conditional clause, and according to Persson (2008: 35), “future markers are common in apodoses where predictions are made”. In (47), the speaker was telling a story about one of the imams of Wādī Banī Kharūṣ, famous for moving objects and particularly stones. The example in (47) may also be an evidence for the ḥa-prefix to be the norm for expressing future references, replaced by the more widespread form with bi-.

In this vernacular, verbal b-prefix is not as common as in other Arabic dialects both in expressing conditions and future time reference, as shown in this subsection. Even when it is used in conditional clauses, it indicates a realis condition, likely to be fulfilled (as in examples 106/107, in 5.2.5.1).

5.1.3 Prepositional phrase

Prepositional phrases are those phrases introduced by a preposition (e.g. min, bi-, fī and ḵind-3⁴, li-). As mentioned in 3.9, prepositions are indeclinable, therefore lacking morphological inflection.

(48)  (grūb)  min  ṭnaʿaš  ḥurma
      group.MSG  of  twelve  woman.FSG
      “(A group) of twelve women” [S14, 2.2017]

(50)  bi-alfīn  ryāl
      PREP-two thousand  ryal.PL
      “At a price of two thousand ryals” [S9, 3.2017]

(51)  fi-s-siyyāra
      in-DEF-car.FSG
      “In the car” [S8, 6.2018]

(52)  maʿa-kin
      with-PRON.2FPL

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3⁴ I am including ṣind- in the list of prepositions to express possession following the classification made by Prochazka (2008: 699-709).
"With you" [S3, 4.2017]

The case of prepositions ʿfī ("in"), ʿīnd- ("at") and ʿli- ("to") needs to be explored in more details. In the literature they are sometimes referred to as “pseudo-verbs”, which is linked to the way those prepositions are translated in other languages. The preposition ʿfī introduces the existential clause, whereas the prepositions ʿīnd- and ʿli- introduce the possessive clause. In this work, following the classification made by Watson (1993: 224), I chose to label phrases introduced by a preposition, prepositional phrases.

5.1.3.1 Existential clause

It is possible to refer to existentials as those prepositions which form phrases which express the presence or the existence of something. In the data presented here, the most common form of the existential is the preposition ʿfī ("in") plus the 3MSG pronoun, in some cases followed by a locational or temporal adjunct:

(53) ʿfīh māy dāḥil it-tallāga

EXIST. water inside DEF.fridge.FSG

“There is water in the fridge” [S10, 3.2017]

(54) ʿfīh tawla barrā

EXIST. table.FSG outside

“There is a table outside” [S14, 4.2017]

Consistently with Payne (1997: 123) and with Davey’s (2016: 180) analysis of existentials in Dhofari Arabic, the noun phrase following ʿfīh is always indefinite. Moreover, the time reference expressed by the existential construction is always present (in relation to the time of the utterance). In fact, the vernacular under investigation uses the verb kān / ykūn to express the existence or presence of something in the past (see 4.9). In addition to ʿfīh, the word šey ("thing") is also used:

(55) šē fanāgīn

EXIST. coffee cup.PL

“There are coffee cups” [S11, 4.2017]

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35 Brustad (2000: 153): “In general, most pseudo-verbs consist of either prepositions that give locative or possessive meaning, or of nominally derived forms that give modal meaning. Pseudo-verbs are characterized by one or more semantic or syntactic features”. One of the supporting characteristics for the label “pseudo-verbs” is that both existentials and possessive clauses take the same negation as verbs. However, it needs to be mentioned here that in the data both nouns and verbs are negated by mā (see 5.3 for more details), and therefore the denomination used by Brustad cannot be valid here.
According to the data collected, no criteria seem to be used in the choice of one form or another among the speakers: both fiḥ and šey are used by men and women, young and old, with no relevance to their level of education either.

### 5.1.3.2 Possessive clause

The prepositions ‘ind- (“at”) and li- (“to), followed by a suffixed pronoun, are used to express possession:

(57) عندها ثلاثة اولاد  
“She has three children”  [S5, 3.2017]

(58) li-š ṣūb gedīd  
“You have a new dress”  [S10, 2.2017]

As shown in examples (57) and (58) above, even in the possessive prepositional phrase the predicand is always indefinite. In case a subject is expressed, the preposition follows it and an anaphoric pronoun, agreeing grammatically with the subject, is suffixed to it, as in:

(59) ‘amm-ī ‘ind-o siyyāra  
“My uncle has a car”  [S3, 6.2018]

(60) el-bint ‘ind-he sannūr  
“The girl has a cat”  [S12, 6.2018]

### 5.2 Clauses

A clause is a group of words consisting of a subject and a predicate (i.e. a referent expressing something about the subject). I decided to divide this sub-section into simple nominal clause, simple verbal clause and complex clauses (i.e. adverbial clause and complement clause). In this work, I am considering as a nominal clause any clause consisting of a predicand and a predicate (that can be a noun phrase, an adjectival noun phrase or a prepositional phrase); whereas I consider as a verbal clause any clause
including a finite verb (either in first or second position), followed by optional subject and complements.

5.2.1 Simple nominal clause

A simple nominal clause is a sentence where the predicand is a noun phrase and the predicate can be another noun phrase (examples 61 and 62), an adjectival phrase (examples 63 and 64), or a prepositional phrase (examples 65 and 66).

(61) ḏāk  

ir-riggāl  

ʿamm-ī

DEM.DIST.MSG  

DEF-man.MSG  

uncle.MSG-PRON.1SG

“That man is my uncle”  

[S14, 6.2018]

(62) haḍī  

s-siyyāra  

māl-ī

DEM.PROX.FSG  

DEF-car.FSG  

GEN-PRON.1SG

“This car is mine”  

[S5, 4.2017]

(63) sannūr  

uḥt-ī  

bunnī

cat.MSG  

sister.FSG-PRON.1SG  

brown

“My sister’s cat is brown”  

[S6, 6.2018]

(64) siyyārat-ī  

ḥarbāna

car.FSG-PRON.1SG  

damaged.FSG

“My car is damaged”  

[S7, 3.2017]

(65) haḍēlā  

l-ḥarīm  

min  

ahl-ī

DEM.PROX.FPL  

DEF-woman.FPL  

from  

family-PRON.1SG

“These women are from my family”  

[S9, 6.2018]

(66) es-siyyāra  

qiddām  

iḥ-bwāb

DEF-car.FSG  

in front of  

DEF-gate.MSG

“The car is in front of the gate”36  

[S9, 4.2017]

When the predicate of a simple nominal clause is a noun phrase, it does not carry the definite article and it agrees only in number and not in gender; in fact, “the predicate agrees with the predicand only insofar as the two nouns can logically refer to one and the same referent” (Watson 1993: 98). In (61), the predicate is the noun phrase ʿamm-ī (“my uncle”), consisting of a noun and a possessive suffixed pronoun. It is logically linked to the predicand, since they are both nouns denoting male entities.

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36 A nominal clause consisting of a noun phrase and a prepositional phrase is also called “locational clause”, since it indicates a specific location of space: al-wusūda fī-l-kurfiya “the pillow is on the bed”.
When the predicate is an adjectival phrase, it is essentially indefinite (e.g. *ir-riggāl māyt* “the man is dying”, *el-bint gamīla* “the girl is beautiful”). In these cases, the predicate follows, as far as it concerns the agreement, the same rules applied in noun phrases (see 5.1.1.1): human plural predicands will have strict agreement, whereas inanimate non-human plural predicands will have deflected agreement, as in the examples below:

(67)  
\[el-banāt \quad mašğūlāt\]  
DEF-girls.FPL busy.PP.FPL  
“The girls are busy”  
[S11, 6.2018]

(68)  
\[il-mustašfayāt \quad ḥāṣṣa\]  
DEF-hospital.FPL private.FSG  
“The hospitals are private”  
[S1, 3.2017]

Moreover, if the predicate is an adjective referring to an inanimate non-human plural predicand or a dual noun, it can be in its broken plural form (if it possesses one), as in:

(69)  
\[in-naḥīl \quad kibār\]  
DEF-palm.FPL old.PL  
“The palms are old”  
[S8, 2.2017]

(70)  
\[ir-riggālīn \quad ūtwāl\]  
DEF-man.DL tall.PL  
“The two men are tall”  
[S14, 2.2017]

### 5.2.2 Simple verbal clause

A simple verbal clause is a clause which includes a finite verb (e.g. *sawwē-nā bēt* “we built a house”), and an optional explicit subject and other complements. It can also be modified by adverbs, prepositional phrases or noun phrases used adverbially. These adverbials can express time, as in:

(71)  
\[qabil \quad ġurūb \quad iš-šams \quad yrūḥ \quad il-wādī,\]  
before sunset.SG DEF-sun.SG go.3MSG DEF-wadi  
\[masmūḥ \quad w-ba’ad \quad al-ġurūb \quad mustahīl\]  
allowed.PP.MSG CONJ-after DEF-sunset impossible.PP.MSG  
\[yrūḥ\]  
go.3MSG  
“Before the sunset, one goes to the wadi, it was allowed, but after the sunset it was impossible to go”  
[S1, 3.2017]
In order to examine clearly the structure of the simple verbal clause how it is presented in the data, it is worth mentioning here the word order structure and some remarks on the agreement in verbal contexts.

5.2.3 Word order

In the Arabic dialectological literature, the analysis of word order starts with the individuation of the three main sentence constituents: verb (V), subject (S) and object (O). Thus, the sentence typologies SVO or VSO, according to the order of the components in a given sentence. CA has been classified by Arabists as a VSO language, which means that the verb always precedes the subject in the sentence, followed by the subject and then by the complements. In modern Arabic dialects, the structure is not so strict anymore and both VSO and SVO systems may be found, varying mainly according to the type of discourse: narration or dialogue.

In the data collected in the al-ʿAwābī district, both VSO and SVO sentence types are found. As a general rule, in terms of word order in the data, if the subject of a clause is definite it goes at the left of the verb (i.e. SVO), whereas if it is indefinite it goes to the right (i.e. VSO).

5.2.4 Some remarks on the agreement in verbal contexts

Consider the following examples for the VSO sentence-type:

(76) خلص حلقة ❄️

“The movie is finished” [S7, 3.2017]
Some of these examples (i.e. 80, 81 and 82) are from narrative discourses, whereas all the others are from spontaneous speech recordings. When the head noun is singular, the verb in first position shows strict agreement: the verbs in (76), (79) and (81) are in the singular feminine form according to their subjects.

When the head noun is a sound or broken plural, variation seems to be more common: (78), for example, shows a plural feminine verb in first position referring to two inanimate head nouns coordinated (which are feminine). On the other hand, a broken inanimate plural such as šyūḥ depends on the verb kān in its feminine singular form (accordingly to the agreement rules for non-human plurals explained in 5.1.1.1)\(^{37}\). Perhaps, we can postulate that in verbal contexts inanimate plural head nouns tend to attract feminine plural agreement, instead of deflected agreement. Consider these examples:

\(^{37}\) The verb kān (“to be”), when expressing the existential in the past (i.e. “there was, there were”), is always in first position in the data, but its form may vary according to the head noun. Consider the following example: kān ẓalūṯ madāris fi-ṣ-ṣultāna “there were three schools in the Sultanate” (S1, 3.2017), here the verb preceding a numeral is in its masculine singular form.
الصفاري يحتاجن تغسيل
“The pots need a wash” [S11, 6.2018]

إذا تحصل المفاتيح ترجعهن لي
“If she finds the keys, she’ll give them back to me” [S14, 3.2017]

الصغيرين يلعبو خارج
“The kids are playing outside” [S5, 6.2018]

el-banāt yitmarriden
DEF-girl.FPL are sick.3FPL
“The girls are sick” [S12, 4.2017]

il-ḥarīm yišta𝑔ilen fī mašna′ it-tumūr
DEF-woman.FPL work.3FPL in factory.MSG DEF.date.PL
fī rustāq
in rustāq
“The women work in a date factory in Rustāq” [S2, 3.2017]

In (83), the subject is the inanimate plural noun الصفاري (“pots”) and the following p-stem verb agrees with it as a feminine plural; in (84), the object of the protasis is an inanimate broken plural, to which the suffixed object pronoun -hin of the apodosis agrees to in its feminine plural form. In all other cases (i.e. 85, 86, 87), the subjects are human head nouns attracting strict agreement. Hence, the data show that inanimate plural heads, when they have dependent verbs and suffixed pronouns, attract strict agreement, whereas in noun phrases they show deflected agreement.

The case of nās (“people”) is interesting when it comes to the agreement rules. Holes (2016: 334) states that in the Baḥarna dialects of Bahrain, a common use of nās is as “indeterminate distributive (‘some…others’), used to differentiate sub-groups within a larger group”. Holes adds that this use of nās usually attracts deflected agreement. Brustad (2000: 54), on the other hand, considers nās a collective noun with a lack of “individuation”. In the examples reported by Holes (2016: 333-334), nās shows both strict (masculine plural) and deflected agreement and this is due to a “difference in individuation”, since “the likelihood of strict agreement is higher where the verb is s-stem and describes an actual event, lower when it is p-stem and describes habits or in unspecific terms what generally happens/used to happen” (Holes 2016: 334). In the data collected in the al-ʿAwābī district, nās always appears to attract strict agreement as masculine plural:
In (88), nās is an indefinite noun, it indicates a non-individuated group of people, whereas in (89) the speaker is talking about some specific people, the ones who live in her street. In both cases, nās attracts masculine plural agreement (i.e. in 88, the suffix pronoun -hum, and in 89, the active participle عاشين).

Even in verbal contexts, nās still attracts strict agreement, with one exception: when the verb is in first position, and therefore nās indicates a generic group of people, the verb has a masculine singular form. Consider the following examples from the data:

(90)  
gē nās  
arrived.3MSG people.COLL  
“People arrived”  
[S14, 4.2017]

(91)  
dār nās yištaglō  
started.3MSG people.COLL work.3MPL  
“People started to work”  
[S2, 2.2017]

In (91), the first verb (an auxiliary) is masculine singular, but the dependant verb, coming after the head noun, is conjugated as masculine plural.

According to Brustad (2000: 57), “viewing the grammatical feature of plural agreement as a continuum allows a principled account of the variation that occurs and reflects the speaker’s control over this feature”. Thus, “the choice of agreement depends on the feature that influence individuation, especially specificity and agency”. Based on this statement, nās can be more or less individuated and therefore have a feminine singular or a masculine plural agreement. In my data, all the examples with nās take masculine plural agreement, and this can be explained by the fact that nās, meaning exclusively a group of ‘humans’, is grammatically treated as other human plurals that usually take strict agreement (in this case, masculine).
5.2.5 Complex clause

A complex clause is a clause that combines an independent clause (i.e. a nominal or verbal clause) with at least one dependant clause (i.e. adverbial, attributive, complement clause). In this subsection, I will analyse the structure of complex clauses as they appear in the data collected in the al-ʿAwābī district, dividing them into adverbial, conditional and complement clauses.

5.2.5.1 Adverbial clause

Adverbial clauses “modify a verb phrase or a whole clause” (Payne 1997: 316-317). In the linguistic literature, these clauses belong to the category of supplementation, in order to distinguish them from complementation which ‘complete’ a clause rather than adding supplements to it (and that will be further investigated in 5.2.5.2).

Adverbial clauses can modify a main clause in different ways. In this section I will analyse them following the differentiation made by Payne (1997: 317-320) in adverbial clause of time, location, manner, purpose and reason.

Adverbial clause of time

Adverbial clauses of time address the question “when?” and can be introduced by the conjunctions lemme / yōm ("when") or by noun phrases used adverbially (e.g. il-yōm “today”, ʿis-ṣaḥāh “this morning”, bukra ṣaḥāḥ “tomorrow morning”, il-ʿām il-mādī “last year”), prepositional phrases (e.g., fī-ṣ-ṣaḥāh “in the morning”, fī ʿl-lēl “in the night”, etc.), and temporal adverbs (e.g. bukra “tomorrow”, ʿems “yesterday”, taww “now”, taqrīban “about”, qabil “before”, lēn “until”)40.

(92) ʿumr el-bint ṭalālāt-ʿaš sana lemme

age.SG DEF.girl.FSG thirteen year.FSG when

tzawwag-he

married.3MSG-PRON.3FSG

“She was thirteen years old when he got her married off” [S1, 3.2017]

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38 The attributive (or relative) clause generally modifies a noun phrase, and for this reason has been developed in 5.1.1.3.

39 In the Wādī Banī Kharūṣ, it is used also the noun waqṭ (“time”) to introduce a subordinate temporal clause. In the data, it occurs in a few examples in the speech of middle-aged women: waqṭ il-barad inām faq? (“Do you sleep upstairs when it is cold/during cold season?”, S14, 3.2017).

40 For a detailed list of adverbs and prepositions of time the reader is referred to 3.8 and 3.9 respectively.
(93) mā ḥad kān yiṣṭgil yōm
NEG. person was.3MSG work.3MSG when
māt abū-ḥum
died.3MSG father.MSG-PRON.3MPL
“None of them used to work when their father died” [S1, 3.2017]

(94) uḥt-ī mā ‘ind-ha siyyāra lēn
sister.FSG-PRON.1SG NEG. to-PRON.3FSG car.FSG until
rāḥit masqat
went.3FSG muscat
“My sister did not have a car until she went to Muscat” [S6, 6.2018]

(95) قبل عن اسافر باية اروح صلالة
“Before I leave I want to visit Ṣalāla” [S5, 6.2018]

The temporal adverb qabil is followed by the particle ‘an when introduces a verb as in example (95), otherwise it simply precedes the noun.

**Adverbial clause of location**

Adverbial clauses of location address the question “where?” and are introduced by ēn / wēn (“where”), locative adverbs (e.g. warā “behind”, fōq “up, above”, tahton “under”, yasār “on the left”, yamīn “on the right”, etc.), locative demonstratives (i.e. hinā “here”, hināk “there”), or prepositional phrases (e.g. min aš-šamāl “from the North”, min al-ba’id “from far away”, fī-l-makān “in the place”, qiddām al-bāb “in front of the door”, etc.).

(96) sūft el-makān ēn taskun
saw.1SG DEF-place.SG where live.2MSG
“I saw the place where you live” [S12, 3.2017]

**Adverbial clause of manner**

Adverbial clauses of manner modify the main clause describing the way the action expressed by the main verb is carried out, and are introduced by kēf (“how”), or kamā (“as, like”).

(97) yitṣarraf kamā š-ṣağrīn yitṣarrafō
behave.3MSG like DEF-small.MPL behave.3MPL
fi-l-madāris
in-DEF-school.FPL
“He behaves like kids behave in schools” [S11, 6.2018]
(98) ṭāʾr[a]f kēf zōg
NEG. know.1SG how husband.MSG
“I don’t know how a husband is” [S2, 3.2017]

Adverbial clause of purpose

Adverbial clauses of purpose express the resulting aim of the main clause. In the vernacular under investigation, these clauses are introduced by the preposition ʿašān (“in order to”).

(99) il-imām yaqrāʾʿalī-ha min
DEF-imam.MSG read.3MSG to-PRON.3FSG from
il-qurān il-karīm ʿašān yisgin-he
DEF-quran holy.MSG in order to imprison.3MSG-PRON.3FSG
“The imam starts to read the Holy Quran to imprison her” [S2, 2.2017]

(100) qubbit šaʿar fī wsāṭ iṯ-ṭarīq
made a dome.3FSG hair in middle DEF-street.SG
ʿašān thāf-o
in order to scare.3FSG-PRON.3MSG
“She made a dome with her hair in the middle of the street to scare him”

Adverbial clause of reason

Adverbial clauses of reason address the question “why?”, and are usually introduced by l-inn (“because”) and, in a few instances, by ʿašān kḏāk (“so that”). The subordinating conjunction l-inn takes a suffix pronoun which agrees grammatically with the subject of the verb in the adverbial clause (if different from the one in the main clause).

(101) tallaq-ha nafṣ eš-šēy
divorced.3MSG-PRON.3FSG same DEF-thing.SG
l-inn-he magnūna
because-PRON.3FSG crazy.PP.FSG
“He divorced her for the same reason, because she was crazy” [S1, 3.2017]

41 Both examples (99) and (100) are from a story about ginns in Wādī Banī Kharūṣ.
There were clouds, so that its name is ‘mosque of the cloud’” [S2, 3.2017]

Circumstantial clause

Circumstantial clauses are also known in the literature as ḥāl-clauses, and they “describe the manner which one did something, the manner how something happened, one’s conditions when something happened, etc.” (Qafisheh 1977: 216). In terms of time reference, the circumstantial clause indicates an action or event simultaneous to the action or event expressed by the main verb. Consider the following example:

"I went walking looking at the stars” [S5, 6.2018]

In the example above, the main verb is expressed through a s-stem form and the verb of the circumstantial clause is a p-stem verb, because the whole event expressed by the sentence is in the past, in relation to the time of the utterance. If, on the other hand, the event is happening in the present, both the main clause and the circumstantial clause can have a p-stem verb or an AP and a p-stem verb. Both structures give the idea of simultaneous action:

"Mum is reading a book (while) looking after the kids” [S9, 4.2017]

Conditional clause

Conditional clauses are structured in terms of a protasis (i.e. the dependant clause expressing the condition) and an apodosis (i.e. the main clause expressing the consequence if the condition is not fulfilled). In the data collected in the al-ʿAwābī
district, similarly to Dhofari Arabic\(^{42}\), the protasis can be introduced by the particles \textit{law} and \textit{idā} (“if”). The difference in the use is that the former indicates a condition that is unlikely to be fulfilled, whereas the latter a condition more likely to happen.

The overall likelihood of the condition being fulfilled and the realis/irrealis contraposition in the conditional clause is mainly expressed through the particles \textit{law} and \textit{idā}. The verb forms vary according to the time reference of the conditional clause, and to the rules mentioned above. Nevertheless, conditional clauses can be divided into three main types, according to the likelihood of the condition expressed happening.

The first type expresses a realis condition, that is likely to be fulfilled and, in the data, both the protasis and the apodosis take a p-stem verb, but the verb of the apodosis may also take the future/conditional verbal marker \textit{bi}- (see 5.1.2.1)\(^{43}\):

\begin{flushleft}
(106) \textit{idā} \quad \textit{trīdī} \quad \textit{malābis} \quad \textit{gedīda} \quad \textit{binrūḥ} \\
if \quad \text{s.want.2FSG} \quad \text{cloth.MPL} \quad \text{new.FSG} \quad \text{FUT.go.1PL} \\
\text{w-ništī} & \\
\text{CONJ-buy.1PL} \\
\text{“If you want new clothes, we will go and buy (them)”} & \text{[S12, 6.2018]}\\
\end{flushleft}

(107) \textit{idā} \quad \textit{arūḥ} \quad \textit{taww} \quad \textit{biatʿaṣṣā} \\
if \quad \text{go.1SG} \quad \text{now} \quad \text{FUT.have dinner.1SG} \\
\text{maʿ-kum} & \\
\text{with-PRON.2FPL} \\
\text{“If I leave now, I will have dinner with you”} & \text{[S3, 6.2018]}\\
\end{flushleft}

The second type expresses a realis condition but very unlikely to be fulfilled and, in this case, the protasis will show a s-stem verb (or a prepositional phrase), whereas the apodosis a p-stem verb with no prefixes. These types of conditional clauses can be introduced by either \textit{law} or \textit{idā}:

\begin{flushleft}
(108) \textit{law} \quad \textit{‘ind-i} \quad \textit{stiyyāra,} \quad \textit{arūḥ} \quad \textit{rustāq} \\
if \quad \text{to-PRON.1SG} \quad \text{car.FSG} \quad \text{go.1SG} \quad \text{rustāq} \\
\text{“If I had a car, I would go to Rustāq”} & \text{[S6, 6.2018]}\\
\end{flushleft}

\(^{42}\) Davey (2016: 207)

\(^{43}\) In Dhofari Arabic, Davey (2016: 253) notes that the verbal prefix \textit{bā}- is not obligatory with the verb of the apodosis when an outcome is achievable or likely to be fulfilled, but it occurs more often if the conditional clause is introduced by \textit{idā}.
Finally, the third type expresses an irrealis condition, that is impossible to be fulfilled because it refers to a past event or a condition that cannot be changed anymore. In this case, the conditional clause is introduced by *law* and the protasis takes a s-stem verb (or a nominal, adjectival or prepositional phrase), whereas the apodosis takes a p-stem verb.

(110) *law*  *iṣ-ṣaġirīn*  *mā*  *marīḏīn,*
    *if*  *DEF-small.MPL*  *NEG.*  *sick.MPL*
*ašīl-hum*  *lēn*  *falag*
    *take.1SG-PRON.3MPL*  *to*  *falag*

“If the kids weren’t sick, I would have brought them to the falag”  [S10, 4.2017]

(111) *law*  *ʿind-ī*  *fulūs*  *atzawwug*
    *if*  *to-PRON.1SG*  *money*  *marry.1SG*
*ḡēr-īš*
    *other-PRON.2FSG*

“If I had money, I would have married someone other than you”  [S11, 3.2017]

(112) لو ما كنت فقيرة واجد اعيش في بيت قصر
    “If I weren’t so poor, I would have lived in a bigger house”  [S6, 6.2018]

Protasis of examples (110) and (111) are noun phrases, showing in the former a possessive clause and in the latter an adjectival construction, whereas (112) express a state (poverty) that is impossible to change.

5.2.5.2 Complement clause

In the data, a complement clause can be introduced by the particle *inn*- (“that”), or any other prepositional complement required by the verb.

(113) *yaʿtaqīdō*  *inn*  *sanānir*  *tišūf*  *l-ginn*
    *believe.3MPL*  *that*  *cat.MPL*  *see.3FSG*  *DEF-ginn.SG*

“It is believed that cats can see jinn”  [S7, 6.2018]

(114) *qalū*  *inn*  *il-walad*  ḥayy
    *said.3MPL*  *that*  *DEF-boy.MSG*  *alive.MSG*

“They said that the boy is alive”  [S10, 6.2018]
The particle *inn-* can also take a suffixed pronoun in case the subject of the complement clause differs from the head noun or from the subject of the main clause:

(115)  
$mā$ yismaḥ inn-ī  
position-PRON.1SG allow.3MSG that-PRON.1SG  
$mašākil$  
make.1SG problem.PL  

“My position does not allow me to make troubles”  
[S1, 3.2017]

In this case, the particle *inn-* carries the suffixed pronoun -ī for the first person singular since it is the subject of the subordinate clause. As in other Arabic dialects, in the data collected in the al-'Awābī district, there is no specific category of verbs that takes the particle *inn-* before a complement clause.

Generally, verbs of saying and thinking carry the particle *inn-* to introduce a subordinate sentence:

(116)  
aqūl l-iš inn-iš rabša  
say.1SG to-PRON.2FSG that-PRON.2FSG naughty.FSG  

“I say that you are naughty”  
[S1, 3.2017]

(117)  
edann inn hadī l-gāmiʿa  
think.1SG that DEM.PROX.FSG DEF-university.FSG  
$mumtaza$  
excellent.FSG  

“I think that this university is excellent”  
[S6, 4.2017]

However, in a few instances, they can also be used without the introducing particle:

(118)  
qāl l-ha mā trūhī  
said.3MSG to-PRON.3FSG NEG. go.2FSG  

“He said to her not to go”  
[S11, 3.2017]

According to Holes (2016: 374), the sporadic use of the particle *inn-* with any category of verbs “may reflect the greater exposure of the user to varieties of Arabic which use a complementiser routinely (especially MSA)”. This statement is consistent with the data presented here: most of the complement clauses introduced by the particle *inn-* have been recorded in al-'Awābī from younger and middle-aged female speakers with an

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44 Holes (2016: 374) notes that in Bahraini Arabic noun clauses can lack the complementising particle *inn* “regardless of the type of verb which governs them if they are objects, or which is predicated of them if they are subjects”, and generally follow the main verb directly.
average to high level of education; whereas in Wādī Banī Kharūṣ, speakers tended not to use any particle between the main verb and the subordinate clause (as in example 118), regardless of their level of education.

Verbs of wanting and ordering do not take, in this district, any complementiser.

(119) *amar-ik*  
<table>
<thead>
<tr>
<th>trūḥ</th>
<th>tinām</th>
</tr>
</thead>
<tbody>
<tr>
<td>order.1SG-PRON.2MSG</td>
<td>go.2MSG</td>
</tr>
</tbody>
</table>

“I order you to go to sleep” [S12, 6.2018]

(120) *bāya*  
<table>
<thead>
<tr>
<th>ašrub</th>
<th>qahwa</th>
</tr>
</thead>
<tbody>
<tr>
<td>want.AP.FSG</td>
<td>drink.PRES.1SG</td>
</tr>
</tbody>
</table>

“I want to drink coffee” [S5, 6.2018]

(121) *arīd-iš*  
<table>
<thead>
<tr>
<th>trūḥī</th>
<th>maʿī</th>
</tr>
</thead>
<tbody>
<tr>
<td>want.1SG-PRON.2FSG</td>
<td>go.2FSG</td>
</tr>
</tbody>
</table>

*ilā*  
<table>
<thead>
<tr>
<th>l-mustašfā</th>
</tr>
</thead>
<tbody>
<tr>
<td>to</td>
</tr>
</tbody>
</table>

“I want you to come with me to the hospital” [S12, 6.2018]

(122) ابغاش تجبي الصغيرين البيت

“I want you to bring the children home” [S3, 6.2018]

In (120), we can see the AP form *bāya* carrying a complement clause. This is the most common way, as it appears in the data, to express willing (see 4.11.4, for more details), although when the subject of the complement clause differs from the one of the main clause and, as already mentioned, a suffix pronoun is needed, the AP form *bāya* (or *bağā*) cannot be used anymore and it is replaced by the verbs *arīd* or *bağā* (as in example 121 and 122).

Verbs of liking and loving do not take any complementiser:

(123) *aḥibb*  
| al-iqrā |
|-------|-------|
| love.1SG | DEF-reading.VN |

“I like reading” [S3, 6.2018]

(124) *thībī*  
| t-fbaḥ? |
|-------|-------|
| love.2FSG | DEF-cooking.VN |

“Do you like cooking?” [S7, 6.2018]

(125) يعجبك تشوف المباراة؟

“Do you like watching football?” [S5, 6.2018]
In examples (123) and (124), the main verb is followed by a verbal noun, which constitutes the usual construction for the verb ḥabb (“to love”). In example (125), the main verb is followed by a p-stem verb, which agrees grammatically with the suffixed pronoun.

Two categories of verbs, in the data, which never take the complementiser to introduce the subordinate clause are modal verbs and auxiliaries. Modal verbs and expressions usually indicating likelihood, permission and obligation include lāzim (“it is necessary”), yiḥtāg (“it needs”), rām / yrūm (“to be able to”), qadar / yiqdar (“can”). They are followed by a p-stem verb directly.

\[(126)\] lāzim yarga‘ marra ḥanyā
necessary.AP go back.3MSG time second.F
l-balād w-yinām fi-l-‘awābī
DEF-village.FSG CONJ-sleep.3MSG in-DEF-‘awābī
“One should go back again and sleep in al-‘Awābī” [S1, 3.2017]

\[(127)\] lāzim aḥalliṣ haḡā l-kitāb
necessary.AP finish.1SG DEM.PROX.MSG DEF-book.MSG
“I must finish this book” [S7, 4.2017]

lāzim is an impersonal modal expression, an old AP form grammaticalised in CA (see 4.11.5). It does not conjugate, but the p-stem verb which follows it carries the grammatical functions (i.e. person, number and gender) specified in the sentence. In (126), the sentence has an impersonal subject, expressed with the third person masculine singular. In (127), on the contrary, the subject of the sentence is the first person singular and it is carried by the p-stem verb aḥalliṣ.

الصفاري يحتاجن تغسيل قبل استخدامهن (128)
“Pots need a wash before using them” [S5, 6.2018]

\[(129)\] aḥtāg arūḥ ilā d-dikkān
need.1SG go.1SG to DEF-shop.MSG
“I need to go to the shop” [S10, 6.2018]

---

45 In the data, a verb with an impersonal subject is often realised as 3MSG, as in this example.
46 lāzim can also be in nominal construction, i.e. with no verb involved, as in: lāzim qabil il-ṣaḥr “it was necessary before the sunset” [S1, 3.2017]. However, there are only two examples of this construction in my data.
The verb *rām / yrūm* appears to have an interesting function in the data collected in the al-ʿAwābī district. The root *RWM* originally indicates “to be over, overlook”\(^\text{47}\), but in the data it means “to be able to”. *rām / yrūm* can be followed either by a verbal noun or a p-stem form. The latter is conjugated in the same person, gender and number of the main verb.

ما تروم تساوق لأن سياراته خربانة (130)

“She cannot drive because her car is damaged” \[S7, 2.2017\]

\[(131) \quad mā \quad yrūm \quad miṭlaʾ \quad l-inna \quad mā \quad fīh\]

NEG. can.3MSG come.VN because NEG. EXIST.

darag

stair.MPL

“He cannot go up because there aren’t any stairs” \[S14, 2.2017\]

\[(132) \quad aqdar \quad musāʾiḍ-īš?\]

can.1SG help.AP.MSG-PRON.2FSG

“Can I help you?” \[S12, 6.2018\]

The main difference in the use of *rām / yrūm* and *qadar / yiqdar* is that the former indicates an actual ability (or inability) of the subject in fulfilling the action expressed by the verb, whereas the latter is more similar in functions to the English modal “can”. In (130) and (131), the subjects are both physically unable to perform the action expressed by the subordinate verb because of external factors (i.e. the car damaged and the absence of the stairs). In (132), *aqdar* only expresses a modal verb and does not involve any physical ability\(^\text{48}\).

Auxiliary verbs like *doll* (“to keep on, carry on”) and *dār* (“to start”) also govern a p-stem verb directly:

\[(133) \quad w-ḍalit \quad trabbi-hum\]

CONJ-kept.3FSG take care.3FSG-PRON.3MPL

“She kept on taking care of them” \[S1, 3.2017\]

\[(134) \quad dall \quad yiḥāf-he\]

kept.3MSG scare.3MSG-PRON.3FSG

“He kept on scaring her” \[S2, 2.2017\]

\(^{47}\) The Sabaic noun *rym-m* means “height”. Cf. RYM in Beeston (1982: 120).

\(^{48}\) The forms *yumkin* and *mumkin* – already mentioned in 4.1.2 – are another way to indicate possibility, in the data. These are unconjugated forms that functions as the English “maybe, perhaps”. *yumkin* ٥٧٩١، ٦٧٩١/١٩٧٥، ١٩٧٦ “maybe 1975, 1976”.
The verb *dār* / *yidīr* is an interesting case. It is not documented in any other Omani dialect, but it is a common feature of Moroccan Arabic. In the data, it often appears when “to start” is used as auxiliary, particularly in the speech of a middle-aged woman in Wādī Banī Kharūṣ with a low level of education. In the examples, *dār* is always followed by a p-stem verb.

(135) *w-dār en-nās yiṣtaġlō*

CONJ-started.3MSG DEF-people work.3MPL

“People started to work” [S2, 2.2017]

(136) *dār haḏā l-ʾālim*

started.3MSG DEM.PROX.MSG DEF-scientist.MSG

*yayraqā l-qurān*

read.3MSG DEF-quran

“This scientist started to read the Quran” [S2, 2.2017]

As shown in examples (135) and (136), *dār* is always in first position in the sentence, followed by the subject and then by the verb of the subordinate sentence. In (135), the auxiliary verb does not need to be conjugated, because when the main verb is in first position it only needs to agree in gender with the subject but not necessarily in number; the secondary verb, however, agrees grammatically with the subject *nās* (“people”), which takes the agreement as masculine plural (i.e. *yiṣtaġlō*).

When the subject is not mentioned, or it is implied, the p-stem verb follows directly the main auxiliary verb:

(137) *dār yiṣtaġil fī maṣnaʾ it-tumūr*

started.3MSG work.3MSG in factory.MSG DEF-date.PL

“He started to work in a date factory” [S2, 2.2017]

A final category to be analysed in this section is the one of complement clauses that function as indirect questions, also known as embedded questions. In the data, these clauses are introduced by *mū* or *šē* (“what”), *lēš* / *amū* (“why”), *kēf* (“how”), *kam* (“how

49 According to all works on Omani Arabic already published and used as sources for this thesis.

50 The verb *badā* is also attested in this vernacular in non-auxiliary contexts, e.g. *badāt kitāb gedīd* “I started a new book” [S7, 6.2018]. *sulṭān qabūs badā dāḥīl el-maṣārīʾ aš-šuwāra* “Sultan Qābūs started inside (the country) projects of roads (highway project)” [S1, 3.2017].

51 On this, see 5.2.4.
many”) min (“who”), matā (“when”) and ēn / wēn / hēn (“where”)\textsuperscript{52}, that directly govern the main verb.

(138) mā a’raf mū asawwi
NEG. know.1SG what do.1SG
“I do not know what to do” [S15, 6.2018]

(139) mā afham lēš trūḥī ilā
NEG. understand.1SG why go.2FSG to
ma’hum dubei
with-PRON.3MPL dubai
“I do not understand why you go to Dubai with them” [S7, 4.2017]

(140) باية اعرف كم عدد المعازيم العرس
“I want to know how many are confirmed for the wedding” [S5, 6.2018]

(141) bāya a’raf kēf umm-iš
want.AP.FSG know.1SG how mother.FSG-PRON.2FSG
“I want to know how you mother is” [S11, 4.2017]

(142) bāya a’raf min tsawwi kēlāk
want.AP.FSG know.PRES.1SG who do.PRES.3FSG like this
“I want to know who does (something) like this” [S14, 6.2018]

(143) ḫabbarī-nī matā ykūn il-’ars
IMP.inform.FSG-PRON.1SG when is.3MSG DEF-wedding
“Let me know when the wedding is” [S9, 6.2018]

(144) sāyla wēn ah-iš
ask.AP.FSG where brother.MSG-PRON.2FSG
“I am asking where your brother is” [S12, 4.2017]

5.3 Negation

The literature on negation in Arabic individuates two main isoglosses that divide the Arabic-speaking world: the western dialects (e.g. Moroccan, Egyptian, Tunisian), which combine some variants of /mā/ and /-š/, and eastern dialects (e.g. Syrian, Kuwaiti, Gulf), which use /mā/ and other particles (Brustad 2000: 277). In the Arabian Peninsula, there is a wide range of forms of negation: in Ṣanʿānī Arabic, for example, we found miš /

\textsuperscript{52} For more details on interrogative pronouns in this vernacular, the reader is referred to 3.2.5.
maš, mā, mā...š and lā (Watson 1993)53; in Gulf Arabic, Holes (1990: 71-76) reports mā (usually adopted to negate perfective and imperfective verbs), lā (for imperatives), lā...wila (for coordinated clauses) and mū and its variants (adopted to negate a constituent of a sentence); in Najdi Arabic, Ingham (1994: 44) reports only the forms mā and lā to negate verbal sentences.

There are not many works on negation in Omani Arabic. In Dhofar, the main negation markers are mā (used to negate the lexical verb and existentials) and lā (used alongside mā to negate the imperative)54. Holes (2008: 485) reports a few negation markers for Omani Arabic, such as mā, māb (in the Šarqiyya region), mu / muhu (in Bedouin dialects of the Bāṭina), and lā (especially for imperative).

In the vernacular under investigation three main negation markers are used: mā, lā and ġēr. In addition to these, the data show the use of the older forms šīšī and -š, that will be briefly presented further in this section. In the description of the negation system as it is found in my data collected in the al-ʿAwābī district, it is worth considering a major distinction in noun, verb and prepositional phrases.

Negation of noun phrases is realised with negative particle mā before the noun, the adjective, the demonstrative, or the participle it intends to negate:

(145) lākin hīya mā kabīra
but PRON.3FSG NEG. big.FSG
“But she isn’t old” [S1, 3.2017]

(146) mā kdāk
NEG. like this [S7, 6.2018]

(147) mā ḥad šūf-kum
NEG. person saw.3MSG-PRON.2MPL
“No one saw you” [S11, 3.2017]

(148) umm-he mā rāḍya
mother.FSG-PRON.3FSG NEG. accept.AP.FSG
“Her mother did not accept her” [S1, 3.2017]55

53 In the Tihāma region of Yemen, alongside the māš / miš, also the discontinuous markers mā...-śi are attested (Simeone-Senelle 1996: 209).
54 Davey (2016: 217).
55 Brustad (2000: 290), in the analysis of negation of participles, reports a few remarks for dialects that show different negation markers for noun and verb phrases. In dialects where participles are treated as predicates (e.g. Egyptian, Syrian, Moroccan) they are negated by miš, māši and mū; whereas when
lā, mā qahwa, bāya šāy
NEG. NEG. coffee want.AP.FSG tea
“No, not coffee, I want tea” [S13, 2.2017]

hīya mā hunā
PRON.3FSG NEG. here
“She is not here” [S12, 3.2017]

In example (145), it is only the adjective kabīra (“big, old”) to be negated by the negation marker and it is positioned just before the word, although a contrastive sense to the whole sentence is given by the initial lākin (“but”). In (147), mā followed by the indefinite pronoun results in the negative indefinite pronoun mā ḥad (“no one”). In some cases, the adjective or a PP (as in the example below) can be negated by the noun ġēr (“other”):

hāḏā z-zāḡ riggāl ġēr
DEM.PROX.MSG DEF-husband.MSG man.MSG other than maḏbūt acceptable.MSG
“This husband is not an acceptable man” [S1, 3.2017]

As the examples above clearly show, the negative marker in a noun phrase always precedes the lexical item it negates.

Verb phrases are negated using mā or lā, and both of them always precede the verb. The negation marker mā is especially used to negate perfective and imperfective verbs, although in some older speakers lā can be occasionally used to negate the imperfective in narrations, as shown in (155):

il-imām mā ḥāf-he
DEF-imam.MSG NEG. feared.3MSG-PRON.3FSG
“The imam was not afraid of her” [S2, 2.2017]

mi ma tārum tattābī la’n yāda mutawwara
“My mother cannot cook because her hand is injured” [S11, 3.2017]

haḏī ᵗṣāgīra, mā abḡā-ha
DEM.PROX.FSG small.FSG NEG. want.1SG-PRON.3FSG

participle carry more verbal force, they tend to be treated as verbs and are negated by particle mā (e.g. Syrian, Kuwaiti). In the data presented here, the participle is always negated by mā, which is the commonest negative markers employed by my informants.

56 According to Islamic rules (i.e. he was drinking alcohol).
“This (girl) is young, I don’t want her” [S1, 3.2017]

(155) hūwa lā ya’ti-he malābis w-fulūs
PRON.3MSG NEG. give.3MSG-PRON.3FSG cloth.MPL CONJ-money
“He doesn’t give her clothes or cash” [S10, 3.2017]

Negation marker lā followed by the p-stem verb is otherwise used to negate prohibitive sentences:

(156) lā ta’āl hinā
NEG. IMP.come.MSG here
“Do not come here!” [S12, 6.2018]

(157) lā tūkli kglāk
NEG. eat.2MSG like this
“Do not eat like this!” [S9, 6.2018]

(158) lā trūḥī!
NEG. go.2FSG
“Don’t go!” [S6, 6.2018]

Finally, prepositional phrases are also negated by the particle mā, always positioned before the preposition:

(159) mā fīh byūt, mā šey siyyāra
NEG. EXIST. house.MPL NEG. EXIST. car.FSG
“There are no houses, there are no cars” [S1, 3.2017]

(160) mā ‘ind-ī fulūs
NEG. to-PRON.1SG money
“I do not have cash” [S8, 2.2017]

(161) mā ‘ind-iš miftāḥ māl bēt
NEG. to-PRON.2FSG key.SG GEN. house.MSG
“You do not have the house key” [S9, 6.2018]

When two (or more) negated sentences are coordinated, the main verb (or noun) is negated by mā and the linkers are usually wa and lā, which negates the following verb (or noun):
“There is no electricity nor telephone nor water”

“She had cousins but they don’t ask about her, nor did they know her”

5.3.1 Remarks on Reinhardt’s form of negation

As mentioned at the beginning of this section, there is a fourth negation linker used in the al-ʿAwābī district, i.e. the enclitic -šī, and its emphatic form šīšī. Reinhardt (1894: 282) states that the enclitic /-šī/ can be suffixed directly to the word it negates (e.g. huwwa-šī sekrān “he is not a drunkard”). Consider these examples from his texts:\footnote{These are reported following Reinhardt’s transcription and translation.}

(a)  u froḥ hest terāh baʿado mākil-ši šei
   “Denn er hatte noch nichts gegessen“ – “Because he had not eaten yet”
   (Reinhardt 1894: 297)

(b)  lākin rām-ši
   “Konnte aber nicht” – “But he couldn’t”
   (Reinhardt 1894: 299)

(c)  u šiši emraḍ min mšaufit lʿado
   “Es giebt nichts Krankmachenderes als der Anblick des Feindes” – “There is nothing more disastrous than the sight of the enemy”
   (Reinhardt 1894: 301)

Many modern Arabic dialects (e.g. Moroccan, Egyptian) use the negation complex mā ...
... to negate both verbal and nonverbal predicates. Ouhalla (2008: 357) reports a few examples from Moroccan Arabic to show how the complex works: mā always appears before the s-stem or the p-stem verb, and -ši is suffixed to the verb negated (e.g. mā ka-n-tkllam-ši maʿhum “I don’t talk to them”). In case of nominal predicates, the complex
shows two main patterns: it can appear on the left edge of the predicate (e.g. *samīr mašī hna* “Samir is not here”), or -šī appears as an enclitic whenever the predicate is a noun, an adjective or an adverbial element (e.g. *samīr mā hnašī* “Samir is not here”). It seems that in most of the dialects that show this negative complex, the use of the only clitic -šī is not possible, even though there is a small number of dialects in between that allows it. Simeone-Senelle (1996: 213-214) reports the use of the suffixed marker -š alone, but always to negate verbs and not nouns; it is also attested the use of a reinforced form -šī, clitic or not.

In the Omani dialects documented so far there is no evidence of occurrence of this negation complex nor of the only enclitic form /-ši/. However, it is worth mentioning here that in the data collected throughout the al-ʿAwābī district, the clitic /-ši/ (without the antecedent negative particle mā) only appears twice in a traditional song:

(164)  *w-iḍa gī ḫā g-int aḡābūr w-anā afrāh*

   If you go and you are poor and I am happy
   *w-ḥad-šī bēni-nā islāh*
   and no one is between us to mediate
   *min šyuḥīn wa ʿorbān*
   among shaykhs and people
   *mā min šyuḥ ahel-šī d-dār*
   which of these shaykhs is not from the people (family) of the house
   *w-aḍann mā egī aḥsār*
   and I think I won’t lose anything
   *w-agīb mṣarr min el-kbar*
   I bring the biggest mṣarr (lit. “a mṣarr among the biggest”) [S13, 3.2017]

In the song, the clitic -šī is used to negate two nominal predicates (i.e. ḥad, “someone” and then ahel, “family, tribe”), which is apparently a phenomenon not occurring in any

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58 Lucas (2018: 2) reports a “purely postverbal negation of this kind” for: a) all of the sedentary dialects of historic Palestine, as well as those of northwestern Jordan, southwestern Syria and southern Lebanon; b) marginally, Cairene Egyptian; c) the Upper Egyptian dialect described by Khalafallah (1969); d) Maltese, but only in prohibitives; e) the Omani dialect described by Reinhardt; and f) a small cluster of dialects spoken in the southern part of Yemeni Tihama.

59 The text of the whole song is reported in Annex 3.

60 The use of mā as relative pronoun “that which, what” is reported also by Johnstone (1967: 67) for Peninsular dialects, although in the new data collected the form mū is more common.
of the dialects cited above. The indefinite pronoun ḥad-ši (“no one”) is reported by Reinhardt (1894: 29) as the most common form in his data, but in the speech of my informants it has become obsolescent and completely substituted by the indefinite mā ḥad (see 3.2.4).

In general, -ši is not used as a negator in most of Oman today (Lucas 2018: 2), and the investigations conducted for this work confirmed this statement, at least for the al-ʿAwābī district. This negative enclitic has not been found in any of the data collected and it is definitely not in use in the everyday speech.

The emphatic šīšī is used by my older informants in Wādī Banī Kharūṣ as a negative existential “there is/are not”, instead of mā šay / mā fīh:\n
(165) šīšī šay hunā

There is nothing here [S15, 6.2018]

(166) šīšī siyyārāt

There are no cars [S8, 2.2017]

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61 cf. Reinhardt (1894: 30), who reports šīšī as “nothing”. 
CHAPTER 6

Analysis of the al-ʿAwābī district lexicon

The idea of collecting and analysing the lexicon of the Omani vernacular spoken by my informants in the al-ʿAwābī district was born from the urgent necessity of a record of the terms used for, in particular, the material culture by the population of this part of the world. Therefore, I’d like this to serve as a first attempt – albeit specific for the district under investigation – to expand the dialectological research to the lexicon as well. Lexis is often left aside from dialectological research in Arabic, which focuses mainly on the description of the dialects’ grammar. Except for the impressive work by Behnstedt and Woidich (i.e. the Wortatlas der Arabischen Dialekte, Vol. I, II, III, 2011-2014), which mapped Arabic lexical items used in the Arab world, only a few other works focussed on this topic. With regards to Omani Arabic, we found Reinhardt (1894), Jayakar (1889), Brockett (1985), and Davey (2016). However, none of these works offer a thorough analysis of the lexical items they list: Davey (2016) reports a few lists of lexicon divided by semantic categories, without commenting on them; Brockett (1985), instead, lists the agricultural lexicon found in the city of Khabūra in the Bāṭina region, offering a basic analysis; Jayakar (1889) offers a list of lexical items with little discussion; and, finally, Reinhardt (1894) provides a good amount of lexicon, unfortunately without clear systematisation or analysis.

This chapter is devoted to the investigation of the lexicon used by my informants in the al-ʿAwābī district. Specifically, I provide an analysis of regional semantic specifications, quadriconsonantal roots, and loanwords. Regional semantic specification can be found elsewhere in the Arab-speaking world, since lexical items often depend on geographical and social factors: indeed, many lexical items related to food or customs differ from place to place – albeit deriving from the same Arabic root (e.g. the term ʿayš from the root ʿYŠ). To recover regional specifications, I have compared food names with the same form used in CA – if available – or in other neighboring Arabic dialects for which we have documentation (e.g. Najdi, Yemeni, Gulf). Moreover, I have compared roots which my informants reckoned as peculiar of the al-ʿAwābī district with the same found in CA or in more ancient languages (e.g. Sabaic, Akkadian, and Aramaic).

1 I am not counting in this analysis the work by Rhodokanakis (1908, 1911) on poetic lexicon – mentioned in footnote 15, chapter 5 –, since Davey (2016) offers a more reliable account of the lexicon used in Dhofari Arabic.
Quadriconsonantal roots are extremely interesting from a linguistic perspective, since their formation often relies on factors such as onomatopoeic reproduction of sounds, reduplication of roots, and incorporation of foreign loanwords. Moreover, this type of roots seems to have developed differently from their – not common – use in CA. As Holes (2004b: 97, transcription adapted) suggests, referring to their use in the eastern Arabian Arabic dialects, “the quadriliteral verbs are among the most expressive, colourful and idiomatic elements in these dialects.” The quadriconsonantal roots presented and analysed in 6.2 were collected in the al-'Awābī district from all 15 my informants: in the initial stage of the research I compiled a list of all quadriliteral items provided by Reinhardt (1894), which I submitted to my informants. Most of them were recognised by all of the speakers, whereas some others were either unknown or shifted in the semantics. In addition, I elicited further material from the audio recordings, where quadriliteral items were fairly common – especially in the speech of middle-aged and older speakers.

Finally, loanwords are the inevitable result of population contact which Oman has witnessed – and still witnesses – throughout its history. Tracing back the route of a loanword is not an easy process and leaves some questions unanswered. It often requires a deep knowledge of historical and linguistic processes, which is even more difficult in the Omani context, where it is reasonable to hypothesise a very ancient linguistic substratum. With these limitations in mind, for the analysis of loanwords provided in 6.3 I mainly worked on the history of the country – provided in Annex 1 – deemed appropriate for a reconstruction of the language contacts that took place in the Sultanate. In addition, I used etymological dictionaries and works on loanwords in other Arabic dialects and languages (e.g. Smeaton 1973, Smart 1986, Tafaţţoli 1986, al-Saqqaf 2006, Ojo 2011, Yule & Burnell 2008, Platts 1974, Palmer 1914, Merlo-Pick 1978).

As a first step in the direction of lexicon analysis, this chapter does not aim to show the full range of qualities and peculiarities of Omani Arabic – which still deserve proper attention by scholars –, but rather it traces the way, starting from the lexical core collected during the recent fieldwork in the al-'Awābī district.


3 See Holes (2006: 31) on this: “There is some evidence to support the theory that in the peripheral “sedentary” dialects of Arabia either some of the population spoke a Semitic language or languages before they spoke Arabic, or that the Arabic they spoke absorbed influences from other Semitic languages over a long period – we will probably never know which. The clearest evidence for this, but also the most problematic to interpret with certainty, is lexical […]”
In my first reading of Reinhardt’s work, I was intrigued by his lexical core, which shows some interesting traits – as the use of *hest* (“very, much”) from Persian instead of *wāgid*, and a long list of quadric consonantal roots. However, the limitations of his work remain, and we cannot know, at this point, what kind of vocabulary we might have had if he had had access to more informants. Moreover, without a more expanded research, it is not possible to know what he left apart or never encountered. This is the reason that encouraged me in the collection of lexical items in the district, and to enlarge it to semantic fields as traditional medicine and plants – which are not found in Reinhardt’s core.

The full list of lexical items collected is provided in Annex 2, with also comments on plant names and traditional customs. In the following sections, I have chosen to investigate further the items used by the majority of my informants – with the exceptions explained further on – and which occur very frequently in the audio recordings, commenting on their nature and tracing back their origin.

### 6.1 Regional traits in the lexical data

Omani dialects have always been considered as a separate group within the Arabian Peninsula and are generally known amongst dialectologists for the preservation of many lexical features and vocabulary that got lost in other Arabic vernaculars. The Omani vernacular spoken by my informants is no exceptions in this sense.

Table 6.1 shows the archaisms and classicisms found in the speech of my informants: the majority of them are in verbs, whereas only one is found in the domain of nouns.

<table>
<thead>
<tr>
<th>rām/yirūm</th>
<th>to be able to</th>
<th>rā/yrā</th>
<th>to see, to dream</th>
</tr>
</thead>
<tbody>
<tr>
<td>rabš (f. rabša)</td>
<td>naughty</td>
<td>sār/yišîr</td>
<td>to go</td>
</tr>
<tr>
<td>qaḥam</td>
<td>to descend</td>
<td>yišûm</td>
<td>to inland</td>
</tr>
</tbody>
</table>

Table 6.1 – Archaisms in the al-ʿAwābī district

The use of CA verbs like *rā* (“to see”) instead of the dialectal *šāf*, or *sār* (“to go”) instead of *rāḥ* is found in my data only in the speech of the two male informants (i.e. speaker 8 and 13). This appears in contrast with Kaplan’s (2008: 266) statement regarding her informants, according to whom “females of older generations in Bahla tend to use more conservative forms of expression than their male counterparts.” Verbs like *atā* (“to come”) instead of *gā* are of common occurrence in the speech of all my informants in the villages of Wādī Banī Kharūṣ, whereas people from al-ʿAwābī tend to use *gā* – with no regards to level of education in both cases.

* cf. Holes (2017: 290) and section 1.2 of this work.
The verb yišūm (“to go inland”) is only used in the p-stem form and is considered obsolescent by all the speakers: the origin of the verb is not certain, one possible hypothesis is from the CA root Š’M, which Biberstein-Kazimirski (1860: 1179) reports with the meaning “to go to Syria” (i.e. Bilād aš-Šām) in Form IV ašām. There is no account in the data of the s-stem form of this verb, however “going inland” from Oman would necessarily entail “going north” (towards Syria). The root RYM, used in the district with the meaning of “to be able to”, derives from the same root which in Sabaic indicates “to overlook” (cf. Beeston 1982: 120). The verb rām is widespread both in al-ʿAwābī and in Wādī Banī Kharūṣ, and it is used to indicate the ability to fulfil an action, as opposed to qadar (“can”). Finally, the word rabša (“naughty”), specifically used in al-ʿAwābī to address kids, is of Akkadian derivation (i.e. rabāšu “to protest”).

Some regional semantic specialisation of lexicon can be found in food and animal names, and only partially in verbs, as presented in table 6.2.

<table>
<thead>
<tr>
<th>zaytūn</th>
<th>guava</th>
<th>āyš</th>
<th>rice</th>
</tr>
</thead>
<tbody>
<tr>
<td>furšād</td>
<td>berries</td>
<td>nīmr</td>
<td>tiger</td>
</tr>
<tr>
<td>waʿl</td>
<td>ibex</td>
<td>bīsbās</td>
<td>green pepper</td>
</tr>
<tr>
<td>ġurġur</td>
<td>peas</td>
<td>filfil rumī</td>
<td>green pepper</td>
</tr>
</tbody>
</table>

Table 6.2 – Regional semantic specialisations (animal and food names)

The noun zaytūn in Arabic indicates the “olive”, but in the area under investigation denotes the “guava”, a tropical fruit very common in the region.

The term āyš indicates in Arabic, among other things, “nourishment”, from the root ʿYŠ (“to live, be alive”). In the district, āyš is always used to mean “rice”. This lexical item underwent semantic specialisation throughout the Arab world: in Egypt and in Yemen, it indicates the “barley bread”, in Sudan the “millet” and a kind of “puree” in the Sahara Desert. This is a good example of semantic specialisation based on sociocultural factors, since the basic food changes from country to country depending on geographical and meteorological issues.

In the food semantic field, we also notice the term bīsbās, which is used to indicate the “green pepper” in Wādī Banī Kharūṣ – cf. CA basbās for “fennel” –, whereas in al-

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5 Morano (2019).
6 For more details of the functions of rām in this variety of Arabic, see 5.2.5.2.
8 My informants call the “olive” zaytūn aḫḍar, literally “green guava”.
9 However, children and adults, especially when addressing kids, may also use the word rizz (presumably from English) to indicate the “rice”, even though at a very low extent.
10 Morano (2017: 189).
ʿAwābī speakers tend to use ʿfilīl rumī for the same vegetable. The term furṣād is “berries” for all my speakers, although in some other parts of Oman is also used to indicate the “grapefruit”\(^{11}\). Finally, interesting is the noun ʿguṟā for “peas”, used by all my consultants and throughout the district: elsewhere people use basilla.

A few other semantic specialisations are visible in the names of animals like nimr, in the district used as “tiger”, but in CA it indicates either the “leopard” or the “panther” (cf. Biberstein-Kazimirski 1860: 1347); and the term waʿl is used by my informants to indicate the “ibex”, whereas in CA the same term indicates the “chamois” (cf. Biberstein-Kazimirski 1860: 1569). Amongst the speakers of the town, the “Arabian oryx” is called mahā, and the “gazelle” is ʿgazāl.

Some regional traits can also be found in verbs – albeit at a lower extent –, such as qaḥam (“to come down, descend”), which is reckoned as obsolescent by my young and middle-aged informants, and only used by older people in al-ʿAwābī, and it derives from the CA root QḤM “to hurry, to venture”, although it shifted its usage in the semantics. The two compound verbs tīb / yītīb (“to bring”) and gīb / ygīb (“to give”) are of common occurrence in the speech of my informants: these verbs are formed adding the particle bi- to the verb directly (i.e. atā + bi and gā + bi), and are very common in the data (e.g. atīb qahwa hinā “I bring coffee here” [S14, 2.2017]; tgīb l-ek “she gives you (MSG)” [S10, 6.2018])\(^{12}\).

A further semantic field where it is possible to detect regional traits is the geographical one, including names of the winds and cardinal points, as shown in Table 6.3.

<table>
<thead>
<tr>
<th>kōš</th>
<th>southern wind</th>
<th>sāfil</th>
<th>North</th>
</tr>
</thead>
<tbody>
<tr>
<td>ezyeb</td>
<td>northern wind</td>
<td>ʾālī</td>
<td>North</td>
</tr>
<tr>
<td>ʿilwā</td>
<td>South</td>
<td>ḥadrā</td>
<td>South</td>
</tr>
<tr>
<td>bill</td>
<td>spring</td>
<td>saḥāb</td>
<td>cloud</td>
</tr>
</tbody>
</table>

Table 6.3 – Regional semantic specialisations (geographical names)

The word ezyeb is “northern wind”; however, it indicates the warm “south-western wind” in the neo-Arabic dialect of the Red Sea and, in a similar way, the Ethiopic azēb is “eastern wind”, as in ʿAdanī Arabic (Yemen)\(^{13}\).

The names of cardinal points differ between al-ʿAwābī and Wādī Banī Kharūṣ: sāfil (“North”) is used by my older informants in the wadi, whereas the town counterpart is

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\(^{11}\) There are no written evidences of this, however a few of my younger informants told me that furṣād is used in other parts of the country for “grapefruit” as well.

\(^{12}\) The verb gīb/ygīb also presents a passive standardised form to mean “to give birth”, e.g. anā gubt ʿalā ʿawlād (lit. “I was given three children” [S2, 3.2017]).

\(^{13}\) Morano (2017: 189).
ʿālī; young and middle-aged speakers, instead, tend to use the general šamāl. The same can be said for ʿilwā (“South”) used by older speakers in the wadi, and ḥadrā is widespread, instead, in the town amongst my older informants; young and middle-aged speaker tend to use ganūb. The “clouds” are indicated with the term saḥāb by my informants in the elders’ group – regardless of provenance or level of education –, whereas middle-aged and younger people use the word ḡamma. Finally, the word bill indicates the “blossom of the lemon tree”, but its semantics has been widened to indicate the “spring season”, both in al-ʿAwābī and Wādī Banī Kharūṣ.

With regards to the provenance of the speakers, it is possible to find some differences in semantic fields like households and animal/insects:

<table>
<thead>
<tr>
<th>Household</th>
<th>Insects and Animals</th>
</tr>
</thead>
<tbody>
<tr>
<td>WBK</td>
<td>English</td>
</tr>
<tr>
<td>higra ~ hugra</td>
<td>room</td>
</tr>
<tr>
<td>dahrīz</td>
<td>sitting room</td>
</tr>
<tr>
<td>kašra</td>
<td>rubbish</td>
</tr>
<tr>
<td>briq</td>
<td>coffee-pot</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 6.4 – Areal semantic specialisations (household and insects)

As Table 6.4 shows, areal semantic specialisation is as developed as regional semantic specialisation, although involves primarily the fields here presented. Admittedly, some of these items distinguish also depending on the age of the speaker: for example, kašra is mainly used by my older informants in Wādī Banī Kharūṣ, whereas zibāla is widespread amongst young and middle-aged speakers. The term briq indicates specifically the Arabina coffee-pot used in villages of Wādī Banī Kharūṣ, as opposed to the delle, which is the plastic thermos flask women bring around when visiting neighbours. Finally, to note is the specific names used for “crab”, which is interesting since the al-ʿAwābī district is a mountainous region, quite far from the sea.

Traditional medicine offers a wide range of terms specifically used for diseases cured by the wasm (“cauterisation”), a widespread practice in Wādī Banī Kharūṣ which entail

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14 These items were elicited with all the consultants involved in this research.
the burning of specific parts of the body to heal the patient\textsuperscript{15}. Table 6.5 lists the names of diseases cured by cauterisation in Wādī Banī Kharūṣ and the parts of the body.

<table>
<thead>
<tr>
<th>Parts of the body</th>
<th>Diseases</th>
</tr>
</thead>
<tbody>
<tr>
<td>qafed</td>
<td>nape</td>
</tr>
<tr>
<td>mōhra</td>
<td>nose</td>
</tr>
<tr>
<td>jum</td>
<td>mouth</td>
</tr>
<tr>
<td>rīh</td>
<td>hernia</td>
</tr>
<tr>
<td>garrīn</td>
<td>throat</td>
</tr>
<tr>
<td>'arq an-nisā</td>
<td>sciatic nerve</td>
</tr>
<tr>
<td>šiffa or mezbel</td>
<td>lip</td>
</tr>
<tr>
<td>šīṣa</td>
<td>thrombosis</td>
</tr>
<tr>
<td>ḳhumma al-halāliyya</td>
<td>high and persistent fever</td>
</tr>
<tr>
<td>šaqīqa</td>
<td>migraine</td>
</tr>
<tr>
<td>gašya</td>
<td>gastritis</td>
</tr>
<tr>
<td>lu’an</td>
<td>nausea</td>
</tr>
<tr>
<td>muʿālda</td>
<td>bones pressing on the lungs preventing breathing</td>
</tr>
<tr>
<td>ūmūḍa</td>
<td>heartburn</td>
</tr>
</tbody>
</table>

Table 6.5 – Names of diseases and body parts

These lexical items have been collected in Stāl, in Wādī Banī Kharūṣ, with speakers 11 and 14, who practiced the wasm to the wadi inhabitants, and to some extent, to town people as well. The term mezbēl for “lip” is only used by older speaker (i.e. speakers 4, 8, 13 and 15), whereas all the others use the term šiffa.

Vollers (1895: 509) identifies a few traits of Southern Arabic in the dialect described by Reinhardt (1894), such as the root RT’, “to remain, stay”\textsuperscript{16}, or nouns like sabara “morning chill”, and ǧabša “early morning, dusk”, which are still found in the speech of my older informants (i.e. speaker 4, 8, 13, 15).

In the data also appear many words which indicate “dates”, usually depending on their degree of ripeness or on their growing stage. Amongst these, though, a term which indicates dates in general (i.e. no specific type) is suḥḥ (realised in the district as [suḥḥ]), which appears to be a word of Yemeni origin\textsuperscript{17}. Furthermore, there are nouns found in other Arabic dialects but used in my data with a different meaning, such as: the root ĠMʿ used here as “to sweep”\textsuperscript{18}, from which the words mgummaʿa (“broom”) and gummaʾ (“rubbish”) derive (Morano 2017: 189).


\textsuperscript{17} cf. Piamenta (1990: 216): “dates scattered on the ground, not collected in a receptacle and not packed”.

\textsuperscript{18} The root ĠMʿ in CA means “to gather, to comprehend” (cf. Biberstein-Kazimirski 1860: 326).
Finally, there are words with a different meaning from CA but found also in other Arabic dialects: the adjectives like šēn “ugly” and zēn “beautiful, good”, respectively monophthongised forms of šayn and zayn19.

With regards to the criteria used to recruit informants for this study, age – more than provenance or level of education – seems to be a determining factor in the choice of one specific term over another, especially in semantic fields like geographical and agricultural names. However, a few more lexical items found only in the speech of my older informants (i.e. speakers 4, 8, 13 and 15) are shown in the following table:

<table>
<thead>
<tr>
<th>'arab/orbān</th>
<th>Bedouin people</th>
<th>ğāwi</th>
<th>beautiful, excellent</th>
</tr>
</thead>
<tbody>
<tr>
<td>rōzne</td>
<td>shelf in the wall</td>
<td>dawīn</td>
<td>very much</td>
</tr>
<tr>
<td>bahyūt</td>
<td>much, more</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 6.6 – Obsolescent lexical items

These items are reckoned as completely absolescent by the other two groups of consultants, who tend to use wāgid for “much, more”, and gamīl for “beautiful”.

6.2 Quadriconsonantal roots

In the data, as exemplified by the glossary in Annex 2, a significant part of the lexicon is occupied by quadriliteral-rooted items20. In this subsection, I will examine the quadriliteral roots found in the speech of my informants in the al-'Awābī district with the aim of contributing – with more recent examples – to the discussion already existing on quadriconsonantal roots in the Arabic dialects of this area21.

The data presented in this subsection are the ones collected by the author during fieldwork. Reinhardt (1894) reports many examples of quadriconsonantal items both in nouns and verbs: thus, I also compiled a list of these items to submit to the speakers. The result was interesting: not all the items were recognised by my informants, however the ones reported in this section, and the ones listed in the glossary in Annex 2 do occur in their speech. Three items listed by Reinhardt (1894: 253-254) changed in meaning, according to the data: i.e. rengwen – “bell” in Reinhardt – indicates the “cuckoo clock” in the speech of my informants; gilgil means “anklet” today rather than “bell”, as reported by Reinhardt; and finally, dorwāz, which in Reinhardt stands for “entrance”, indicates “mall, big market place” in my data.

19 In CA, the noun šayn means “disgrace”, thus the development as an adjective meaning “bad, ugly” is clearly explicable; the same happens with the noun zayn, which in CA indicates “beauty, ornament” and it passed to mean in everyday speech “beautiful”.

20 The whole glossary counts at least 200 quadriliteral stems, and a few that count five or six consonants (e.g. barqandūš “marjoram”, sfargal “quince”, ḥiṭlik “small black lizard”).

21 See, for example, the works by Holes (2004b, 2016).
The roots examined in this section have been selected on the basis of the discussion already existing on quadriconsonantal stems by Holes (2004b, 2016) and Prochazka (1993, 1995). The examples reported are, therefore, deemed appropriate for contributing to their analysis of quadrilateral formation and origin.

In the data, quadriconsonantal roots involve primarily verbs and nouns, and, in a few instances, adjectives (e.g. ḍūl “lazy”). However, verbs and nouns differ profoundly when it comes to the analysis and the value of their quadrilateral stems: in nouns, these roots are semantically characterised and defined, whereas in verbs they show specific values depending on their formation. Before analysing the origin and the processes that lead in some cases to the formation of this type of roots, it is worth mentioning a few characteristics of this lexicon.

Regarding nouns, the vernacular spoken by my informants shows quadriconsonantal-rooted items in the following semantic categories:

- name of birds, insects, and animals (e.g., ᵀᵃˢᵘᶠ “sparrow”; ᵁⁿᵍⁿᵇ “grasshopper”; ˢᵃʳˢᵘʳ “cockroach”; ᵃʳˡ (“shark”; ᵇᵃᵐⁿˢ “caterpillar”; ˡᵃⁿⁿ (“weevil”));
- fruits and vegetables (e.g. ᴬⁿⁱᵐⁿ “apricot”, ᵇⁱᵇᵇᵃˢ “green pepper”, ᵇᵘᵐᵇᵘ “sesame”; ᵃʳˡ (“berries”; ᵇᵘᵐᵐⁱᵗʳᵃ “pear”; ᵇᵃⁿᵗʳᵃ “tangerine”, ᵇⁱⁿᵈⁿ (“sweet potato”));
- plants (e.g. ᵈᵃⁿⁿ “mint”, ᵇᵃⁿⁿ (“Mentha Longifolia”; ᵀᴿⁿʳⁿ “Thorn apple”);
- clothing and accessories (e.g. ᵉⁿⁿ (“woman’s over-garment”; ᵃʳˡ (“golden pendant”, ᵇⁱˡ (“anklet made of little bells”, ᵇⁱⁿⁿ (“long garment for men”; ᵇᵃʳⁿ (“rattle for children”; ᵇᵃⁿGBK (“dagger”; ᵇᵃⁿ (“ribbon”, ᵇⁱⁿ (“dress rim adorned with stones or pearls”));
- nature (e.g. ᵉⁿ (“sand”);
- material (e.g. ᵇⁱⁿ (“nylon”, ᵇⁱⁿ (“corrugated iron”);
- loanwords (e.g. ᵇⁱⁿ (“bed”, ᵇⁱⁿ (“rich”, ᵇⁱⁿ (“driver”).

As briefly exemplified by this list, the quadrilateral items in use in the district are of two pattern types, i.e. ᵃⁿⁿⁿ (“sand”); ᵇⁱⁿ (“nylon”, ᵇⁱⁿ (“corrugated iron”); loanwords (e.g. ᵇⁱⁿ (“bed”, ᵇⁱⁿ (“rich”, ᵇⁱⁿ (“driver”).

As briefly exemplified by this list, the quadrilateral items in use in the district are of two pattern types, i.e. C₁C₂C₃C₄ (e.g. ʰᵃⁿᵍᵉʳ) and C₁C₂C₁C₂ (e.g. ᶘⁱᵐⁿ). The former can be the result of loanword incorporation in some instances; the latter, on the other hand, shows reduplication of a basic biradical cluster.

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22 For more details on loanwords behaviour in this variety of Omani Arabic, see 6.3.

23 There are no current studies that investigate the origin of C₁C₂C₃C₄-patterned quadrilateral nouns in CA and in the modern vernaculars, and in many instances, it is difficult to go back up to the original item, if it has ever existed.
Two authors are the main contributors on the topic of quadriconsonantal patterns in Arabic and in the vernaculars of Arabian Peninsula, namely Stephan Prochazka (1993, 1995) and Clive Holes (2004b, 2016). Prochazka (1995) mainly deals with the phenomenon of reduplication that is, as will be soon explained, one of the process of formation for quadriliteral roots; whereas Holes (2004b, and partially 2016) analyses the function of quadriliteral verbs in Bahraini dialects.

Linguists have different views on reduplication, and the debate deals mainly with the differentiation between reduplication itself and other phenomena of repetition. Reduplication can be full or partial: the repetition of a whole word (e.g. in the vernacular under investigation the expression *sēm sēm* “the same as”) constitutes full reduplication, whilst a partial reduplication sees the repetition of only a segment, or syllable, of a certain structure. Prochazka (1995: 39), on the other hand, talks in terms of root and distinguishes between the reduplication of a whole root stem and the reduplication of only parts of it, including vowels or consonants. This also happens in the data under investigation, where in the case of reduplicate quadriliteral roots two main vocalic patterns can be found: in one instance, the whole syllable is repeated entirely (e.g. *miš* in *mišmiš*) without any change in the vowel structure; in another, the vowel in the syllable cluster changes and the pattern becomes CaCCuC (e.g. *naʃnuʃ*) or CiCCāC (e.g. *diʃdāʃa*).

The plant name *malḥlaḥ* (ملحلح, “Dyerophytum Indicum”), in the data, is an interesting case in terms of reduplication: it derives its name from the whitish powder very similar to salt which covers its leaves, much used in some villages of the wadi as a substitute for salt in cooking. The peculiarity of this name is that the reduplication only involves the second and the third radicals of the word *malḥ* (“salt”), following a C₁C₂C₃C₂C₃ and thus creating a five-rooted lexical item. The same phenomenon is visible in the name of a “small black lizard”, i.e. *ḥliklik*: again, the repetition involves only the second and third consonants. However, in the first example, the basic word *malḥ* indicates the actual “whitish powder” (i.e. salt), hence the origin is easily identifiable. In the second

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24 el-Zarka (2009: 52) on this: “The distinction between repetition and reduplication is not always clear-cut. Repetition is a very common feature of Arabic stylistics. Arabic written texts, in poetry and prose, are usually full of constructions that are characterized by the repetition of forms, i.e. the prosodic pattern and the inflectional endings of the words involved”.

25 This expression derives from Indian English: it is not English as such, but it is widespread in many Asian countries (e.g. India, Indonesia, South-East Asia, etc.), where English has been spoken.

26 The same phenomenon is also visible in Indo-European languages, for example in the English word *flip-flop*, where it is only the vowel pattern that changes, and the consonantal pattern is repeated.

27 Many plant names in the district derive directly from a specific feature of the plant involved, which may be the shape of the leaves, their colour, the smell they produce or also the uses people make of them.
example, though, the word ḥlik by itself does not mean anything, therefore we can presume it can be originated by an onomatopoeic reproduction of the lizard sounds. At this regard, Prochazka (1995: 46) states that reduplication is one of the main means that a language has to describe non-linguistic states or processes, and reporting a quote from Bzdęga (1965), he states that reduplication is the “free transposition of world phenomena in phonetics.”

However, it is probably in verbs that all the richness in values of quadriconsonantal-rooted items is best shown. In the data, it is possible to find two basic forms and two derivate forms for quadriliteral verbs, i.e. C₁C₂C₃C₄ (e.g. gerdef “to force, compel”; zehlaq “to slip, slide”) and C₁C₂C₁C₂ (e.g. defdef “to push”; salsal “to trickle”); tC₁C₂C₃C₄ (e.g. trengah “to swing”; trambal “to hang out”) and tC₁C₂C₁C₂ (e.g. tzelzel “to tremble, shake”; tšemšem “to smell”).

Quadriliteral verbs in the data can be found in the following semantic categories. The verbs reported by Reinhardt as well are indicated with their page number:

- **Motion:** tzaḥzaḥ “to move, make some space”; tzelzel “to shake, tremble” [R.255]; dağdağ “to tickle” [R.255]; derbeg “to run”; trengah “to swing” [R.253]; zehlaq “to slip, slide”; tsensah “to slither” [R.253]; tsemhal “to proceed with care”; tbešbeš “to get dressed”; defdef “to push”; šabšub “to pour, spread”; ṭṭaḥṭaḥ “to drop” (< *ṭṭaḥṭaḥ); ṭaḥṭoḥ “to blow on something (to make it cooler)”; tγandaṛ “to faint”; farfur “to flutter”; tfaqfaq “to cackle (with laughter)” [R.255]; twarwar “to throw”; beršem “to sneer, pull a face” [R.254]

- **Physical qualities and states:** thamham “to cough intermittently” [R.255]; ddebdeb “to have bumps on the body” (< *tdebdeb) [R.254]; saqsaq “to have diarrhoea” [R.254]; tsemsem “to swell up and itch (of a bite)”; šaḥšaḥ “to urine frequently” [R.254]; ṭḥarqaṣ “to be badly afflicted” [R. 255]; zengar “to be quiet”; tšahreg “to have oppressive cough”; ddeḥdar “to confuse” (< *tdeḥdar); ḡarḡar “to rattle”; kezkez “to shiver”;

- **Acoustic phenomena:** zaqzaq “to chirp”; salsal “to trickle”; šaṭṣaṭ “to crackle, sizzle (of meat)” [R.254];

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28 Onomatopoeia is one of the main sources for the formation of quadriliteral roots and it will be investigated in more detail further in this section.


30 The conjugation of these forms is given in 4.6.1 and 4.6.2, here only their values will be described.

31 These categories are based on those presented by Prochazka (1995) for reduplicative verbs.
• Miscellanea[^32]: **thalhel** “to shrink”; **trahrah** “to take rest”; **tšemšem** “to smell” [R.255]; **tbehlel** “to shine”; **gerdef** “to force, compel” [R.254]; **ḥarwaṣ** “to get something dirty”; **idelhem** “to get cloudy”; **trambal** “to hang out”; **tzahraf** “to decorate”, **selheb** “to embitter, exacerbate”

As this list shows, also quadriliteral verbs, as nouns, can be formed by reduplication.

The processes at the origin of the reduplication phenomenon are still debated: according to Prochazka (1995: 61) the reduplicated quadriliteral roots can derive from a weak or hamzated triliteral root or from a biradical base with intensive value[^33]; whilst, according to Holes (2016: 170), many quadriliterals of this type are derived from doubled verbs, “and represent extensive, intensive or repetitive extensions of the meanings of the corresponding doubled verbs”[^34].

In the data under investigation, the origin cited by Holes is valid for a few quadriliteral reduplicated verbs, both in their basic or derived forms: **zaqzaq** “to chirp”, which can be related to the CA **zaqq** “to feed (of birds)” (cf. Biberstein-Kazimirski 1860: 998); and **tšemšem** “to smell”, from the CA **šamm** “to smell, sniff” (cf. Biberstein-Kazimirski 1860: 1264).

Quadriliteral verbs with a more intensive value compared to their corresponding geminate verb are: **šaḥšaḥ** “to urinate frequently” from the CA **šaḥḥ** “to urinate” (cf. Biberstein-Kazimirski 1860: 1200) and **tregreg** “to wiggle back and forth” from the CA **rağğ** “to shake” (cf. Biberstein-Kazimirski 1860: 822). The latter example clearly emphasises the iterative character of the action expressed by the original doubled verb in CA[^35]. The verb **salsal** “to trickle”, reported by Brockett (1985: 125) and found in use also in the speech of my informants, can be considered one of the very few examples of reduplication from a weak verb, i.e. **sāl** “to pour”[^36].

Reinhardt (1894: 253-255) reports a list of quadriliteral verbs found in the speech of his informants, which partially overlaps with the ones found in the speech of my informants. With regards to their value, he states that it is like the second derivate form of the verb, albeit with a more intensive and reiterative value. However, this is not the

[^32]: These are verbs that do not fit in any of the categories above.
[^33]: Prochazka (1995: 63) states that it is plausible that the original form was the quadriliteral one, and only later that the biradical base has been extracted. His argument at this regard is that a biradical base is always present in the reduplicated quadriliteral item, but this does not necessarily mean that the biradical base is the original one.
[^34]: The derivation from doubled verbs is also reported by Prochazka (1995: 62-65).
[^35]: The basic forms reported here from CA are not in use in the dialect under investigation, but they are shown only as evidence for the origin of these specific quadriliteral verbs.
case of all quadriliteral verbs in my data, but it is only valid for quadriliterals deriving from geminate verbs – which are not common, as exemplified earlier in this section.

Other quadriliteral verbs originated through the insertion of the liquid consonants /l/, /r/ in the basic theme: *selheb* “to embitter, exacerbate” (cf. *seheb* “steppe”); *beršem* “to sneer, pull a face” (cf. *bešem* “to be disgusted by something”). There are also a few verbs with a nasal consonant inserted in the second position, such as *tsansah* “to slither, slide down”\(^{37}\), which Holes (2004b: 105) relates to the CA forms *saḥḥa*, *tasahḥa* and *tasahṣaḥa*, used to describe water flowing.

In the reduplicative group, a major part is occupied by onomatopoeic verbs. This category of verbs can also be found in other eastern Arabic dialects (cf. Holes 2004b, 2016), although it is very difficult assessing this type of origin due to the lack, in Arabic, “of one of the main characteristics of onomatopoeia in European languages, namely the vocalism” (Prochazka 1993: 101). Verbs in this category, in the data, show a pattern \(C_1aC_2C_3aC_4 \sim C_1aC_2C_3uC_4\) or \(tC_1aC_2C_3aC_4\). In their semantic values these verbs indicate a specific heaving movement (e.g. *tregreg* “to wiggle forth and back”), the repetition of an action (e.g. *šahšah* “to urinate frequently”, *farfur* “to flutter”), and a crackling and repetitive sound (e.g. *thamḥam* “to cough intermittently”, *kezkez* “to shiver”, *šaṭšaṭ* “to crackle, sizzle”). This phenomenon, although to a much lesser extent, is also visible in nouns (e.g. *sašṣuf* “sparrow”, which derives from the sound produced by the bird’s wings; *ḥarḥuš* “rattle for children”, deriving from the sound produced by shaking the toy).

Prochazka (1995: 66-67) clearly states that specific semantic values expressed by a quadriliteral verb are replicated in their consonantal patterns, and this hypothesis is also verified by the new data collected in the al-ʿAwābī district. Thus, for example, verbs indicating the action of “laughing” usually presents the /q/ or /k/ (e.g. *tfagfaq* “to cackle with laughter”); and verbs indicating iterative and rhythmic movements usually show the liquids /l/ and /r/ in their stem (e.g. *farfur* “to flatter”, *tzelzel* “to tremble”).

Finally, there is a group of quadriliteral-rooted verbs whose origin is easily trackable, namely the denominative verbs. This category derives its origin from a noun, and it is also common in other Arabic dialects (cf. Holes 2016). A few examples are: *tzerzer* “to wear the izār", i.e. the ritual dress of Muslim pilgrims; *tsemsem* “to swell up and itch”, especially of a *samsūm* (a small black biting ant) bite; *tgelbeb* “to wear the ḣilbab", i.e.

\(^{37}\) Reinhardt (1894: 253).
a woman’s dress [R.254]; and tresmel “to finance”, from the CA rās māl “capital, assets” [R.254].

6.3 Loanwords
A loanword is one possible result of language contact, and the process of “borrowing” is reckoned as “the attempted reproduction in one language of patterns previously found in another” (Haugen 1950 in Ojo 2011: 168). With regards to the terminology employed, Ojo (2011: 169), for example, uses the label “word incorporation”, which better describes the process of “restructuring words from other languages”; however Myers-Scotton (2002: 234), reporting Haugen’s opinion (1950), states that “the real advantage of the term ‘borrowing’ is the fact that it is not applied to language by laymen. It has therefore remained comparatively unambiguous in linguistic discussion, and no alter term has yet been invented.” In this section, I choose to use the term “loanword” mainly because in the data under investigation, borrowings appear only in the lexicon domain, leaving only two encounters amongst verbs, as will be clear further on. This section will start with a brief analysis of the borrowing process in different languages, deemed appropriate for the understanding and the recognition of the different types of loanwords; after that, a section will deal with the analysis of loanwords in CA in order to show that borrowing is not a new process to Arabic language in general, but rather a long-lasting phenomenon. Finally, loanwords in the Omani vernacular under investigation will be investigated both from a morphological and a phonological perspective.

The contact between languages, as well as the interference, is always shown in the first instance by the individual speaker, who uses his own linguistic knowledge of two or more languages to fill in a linguistic gap. The borrowing process entails the reproduction of an element from a foreign language (i.e. source language) into someone’s native language, which is in contact with it (i.e. recipient language). There are different types of borrowings: phonetic, phonological, grammatical, syntactic and lexical. According to Thomason and Kaufman (1988: 37), “invariably, in a borrowing situation the first foreign elements to enter the borrowing language are words”. Moreover, “extensive structural borrowing […] requires extensive bilingualism among borrowing-language speakers over a considerable period of time” (Thomason and

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38 “The language-using individuals are the locus of the contact” (Weinreich 1966: 1).
Kaufman 1988: 37). Therefore, structure borrowing may or may not happen alongside the incorporation of loanwords in the recipient language. Motivations for a lexical borrowing vary, mostly according to the length of time two or more languages have been in contact. As already shown, bilingualism is one of the crucial factors that lead to interference, but sociolinguistic and historical factors also play a prominent role. As a matter of fact, the perceived prestige of a given language can ignite the borrowing process: within the Peninsular context (as overviewed in 1.2), Gulf dialects of the UAE are sometimes perceived as more prestigious than other varieties, especially because of their use in public broadcasting and theatre shows or in the educational field, thus igniting a process of borrowing in the neighbouring dialects. Historical factors may be long-term dominations of countries: examples of this are the Arabic and Spanish lexical adaptations in Italian or Persian borrowings in Omani Arabic. Another reason for lexical incorporation is the lack of terminology in the recipient language for the novelty, since “the need to designate new things, persons, places and concepts is, obviously, a universal cause of lexical innovation” (Weinreich 1966: 56).

Before considering loanwords in the Omani dialect under investigation, a last prominent distinction needs to be made, that is between adapted and non-adapted loanwords. The process of adaptation can also entail structural factors, such as phonetic patterns and syntactic rules of the recipient language. Lexical borrowings are usually inserted in the phonotactic and phonologic system of the recipient language, sometimes undergoing even more complex processes, like blending (e.g. the English *smog* is the result of *smoke* + *fog*)\(^{40}\). Moreover, loanwords can be adapted both to the morphological system of the recipient language, especially for categories like gender and number, and to the syntax, e.g. agreement rules\(^ {41}\).

In order to recognise and study a loanword in any given language, additional factors need to be considered:

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\(^{39}\) In this regard, Winford (2010: 175) states: “It seems uncontroversial that overt structural elements, both phonological and morphological, can be transferred from one language into another. But there appear to be strict limits on what can be transferred, and under what conditions. In most cases, such transfer is mediated by lexical borrowings, and may end up becoming part of the RL” (i.e. recipient language) “system.”

\(^{40}\) This specific linguistic process is not very common in European languages nor in Semitic. Holes (2004b: 112-113) reports the Arabic verb *haǧnal* “to get rid of something” as the probable result of a blending process between the imperative form *haǧ* “leave” and *wall* “go away”.

\(^{41}\) An example is the morphological system of Swahili, which presents 15 subclasses with different suffixes for singular and plural. Loanwords need, therefore, to be assigned to one of these classes on some criteria (Winford 2010: 174).
• the demonstration of a relationship of dependency between the lexical item in the source language and the borrowed one in the recipient language, even considering foreign languages that might have acted as mediators;
• the linguistic system in which the borrowed item is inserted, which may affect the use and the syntactic development of the loanword;
• the reconstruction of the historical events which led to the contact and interaction between two or more populations.

The historical framework for Oman has been given in Annex 1, and that will help in understanding the contact among different languages and populations in this geographical area. Moreover, the maritime trading in the Indian Ocean, where Oman played a prominent role, put the country in contact with the African coast and islands, on the one hand, and projected it towards the Indian and Persian shores, on the other hand. Thus, in the description of loanwords found in the speech of my informants in the al-'Awābī district, I have chosen to trace a linguistic line – as far as I could get – between the original source and the borrowing, also through the analysis of the different language systems.

6.3.1 Loanwords in CA and in the dialects

Arabic has a long history of contact with different languages, due to its prestige for being the language of the Quran, but also due to Arab expansion, especially in the early centuries of the Islamic era.\(^{42}\)

Loanwords have been attested by Arab grammarians in pre-Classical and early Classical Arabic: in Sībawayhi’s *Kitāb* (one of the first and leading works on Arabic linguistics, dated around the VII century) two paragraphs (524 and 525) deal with the Arabisation of foreign lexical items.\(^{43}\) One of the main source languages at this point in time was Aramaic, which has been “by far the most prolific contributor, including domestic terminology as well as terminology connected to economic, political, and religious concepts” (Kossmann 2013: 350). However, Aramaic also acted as mediator for the insertion of different foreign words into Arabic, such as from Greek and Latin (e.g. ṣirāṭ “way” < Aramaic ʾṣṭr < Greek στρατα < Latin strata\(^{44}\)).

Persian has also been a source language for Arabic, in a few cases having Aramaic as mediator (Noeldeke 1921, in Kossmann 2013: 350). Persian gave a huge number of

\(^{42}\) Although, Versteegh (2010: 634) points out that “this status belongs to Classical Arabic exclusively: the spoken Arabic vernacular has as little prestige as any other language”.

\(^{43}\) Kossmann (2013: 349).

\(^{44}\) Kossmann (2013: 350).
loanwords to Arabic, especially in the semantic fields of administration, plants and herbs, and architecture (Versteegh 2010: 638), whereas Greek loanwords are most notably found in the fields of philosophy and medicine. These borrowings have been integrated into the morphological system of Arabic, e.g. ُعْسَباَّذ, pl. ُعُسَّاَذِا “teacher” from Persian ُعْسَاَذ or the Arabic word ُفْيَلاَسَاَذ “philosopher” from the Greek ُفِيُلُوسَاَذ (Versteegh 2010: 638).

The first layer in which a lexical borrowing is presented is the spoken language: as a matter of fact, a loanword will reach the written language only after being introduced at the speakers’ level.

In the literature, not many works have been devoted to the collection and analysis of loanwords in the Arabian Peninsula: after the works by Jayakar (1889) and Reinhardt (1894) at the end of the nineteenth century, a big gap exists for vernaculars of this area in all their aspects. Reinhardt (1894: 126) dedicates a whole paragraph to the listing of foreign loanwords in the Banū Khārūṣ dialect (i.e. 11 from English, 6 from Hindi, 12 from Persian, 2 from Portuguese and only 1 from Swahili), and Jayakar (1889: 873), among the few loanwords from Hindi, Portuguese and Persian, reports only one English borrowing, although arrived through Hindi (e.g. ُتَانَك “tin”).

Smart (1986) lists all the works that deal with the topic of borrowings in the Arabian Peninsula, but mainly those regarding the analysis of English loanwords, due to the discovery of oil in the 1930s. Without any doubt, though, the first leading work on linguistic borrowings after the 50-year gap, is Smeaton’s (1973), which analyses lexical expansion and its functioning in the ُحَاسَّاَذِي tribe of Saudi Arabia, mainly due to technological development.45

The field of contact linguistics in the Peninsula and in the Gulf area is still very much left untouched and in the following subsections a modest contribution to fill in this gap for the Omani vernacular under investigation has been attempted. Following a few remarks on the phonological and morphological mechanisms loanwords undergo to be adapted in the recipient language, I present a list of foreign borrowings found in the Omani vernacular under investigation. As will be shown, there are six main source languages: Persian, Hindi, Urdu, Swahili, English, and to a lesser extent, Portuguese. These languages will be analysed in its historical phases in order to contextualise and support the specific loanword.

45 Although Smeaton’s work was published in 1973, the data he reports have been collected during the years 1945-1949 (Smart 1986: 203).
6.3.2 Remarks on the phonology and morphology of loanwords in the Arabic vernaculars

Given the importance of Smeaton’s (1973) work on loanwords in Ḥasā, I will use it as a starting point to give a picture of the adjustments loanwords usually undergo to be incorporated in the recipient language, in this case Arabic. This is even more important if we think that many loanwords are so integrated in the system that they are very difficult to identify.

Smeaton (1973: 61) finds three levels of “loanword naturalisation” in the morphology:

- the original word is intact, and no syllables or consonants have been elided; they may or may not present a plural form in -āt;
- the word is shortened or expanded in accordance with the Arabic pattern; their plural form, if any, ends in -āt;
- the word is fully naturalised in the Arabic morphological system: as a noun, it can present internal pluralisation; if a verb, it conjugates according to the norms.

Once a loanword has been uttered by a speaker it is assumed to be phonologically valid, but it still needs to be integrated in the consonantal and vocalic pattern of Arabic roots. As mentioned in 6.2, a conspicuous number of loanwords in the data present a quadriconsonantal pattern. This happens because the main tendency in the incorporation of a foreign lexical item is to accommodate it as far as possible to the triliteral or quadrilateral pattern of Arabic, whilst still considering the consonantal and syllabic characteristics of the original word⁴⁶.

A loanword can undergo a few phonological adjustments in order to meet the pattern rules of the recipient language. Smeaton (1973: 85) reports the statement of the encyclopaedist as-Suyūṭī (1445-1505), that gives a rough idea of how loanword incorporation works in Arabic: “The (ancient) Arabs took over foreign words, altering some of them by dropping letters or lightening what was heavy in the foreign form”.

Although stated in a very superficial way, what as-Suyūṭī says can be used as a starting point for the analysis of the phonological adjustments a foreign word undergoes. In this subsection a list of the main phonological phenomena found in the data are reported.

⁴⁶ In this regard, Smeaton (1973: 84) states: “Thus, in typical Arabic words there is a qualitative structural difference between tri- and quadriconsonantal forms in that the latter are usually derivative from the former, both the derivative and the source form belonging to the same triliteral root. In the case of borrowed words, however, this contrast is suspended, the given word being accommodated insofar as possible to whichever of the two general types – triconsonantal or quadriconsonantal – it may chance to be closer to.”
1. **CC(C)-initial cluster.** Many loanwords present a consonant cluster in first position, sometimes retaining the syllabic structure of the original word. In a few loanwords, unusual consonant clusters can be displayed, such as the ones resulting from \( l, m \) and \( b \). This is because in Arabic, and as explained in 2.3 in the data under investigation, the CC(C)-initial cluster is accepted.

2. **Diphthongs.** Going against the apparent tendency for my data to monophthongise the diphthongs /aw/ and /ay/\(^{47}\), words of foreign origin (especially loans from English) usually display the original diphthongs (e.g. CayCaC), with the exception of monosyllabic words.

3. **Change of vowel quantity.** In a few instances, vowel quantity may change: if short /i, u/ and /e/ occur in the source language word, they can be lengthened to /ī, ū/ or /ē/, according to syllable structure rules of the recipient language.

4. **Emphasis.** Since emphasis in Arabic is a phenomenon that impacts not only on the consonants but also on the vowels involved, when a source language word presents a vowel of back quality, neighbouring consonants can be realised as emphatics.

On the other hand, morphological adjustments affect mainly fields like gender and number. According to the scale of “loanwords naturalisation” reported by Smeaton (1973), a well-integrated loanword will present a broken plural pattern, otherwise it will display a plural in -\( āt \), or even nothing at all. As will be shown in the next subsection, the loanwords found in the data present different degree of integration. If the foreign word resembles any usual consonantal pattern of Arabic, it is easier for it to be integrated and also follow its structure in the plural formation. Loanwords in the data presented here show two main degrees of adaptation, namely the second and the third of Smeaton’s scale. Thus, in terms of plural formation, they display either nothing at all or broken plural patterns for quadrilateral and triliteral roots (as shown in 3.4).

6.3.3 **Persian loanwords**

In the data, Persian loanwords constitute the most conspicuous group after English, although of more ancient acquisition. Most of these loanwords must have come during the pre-Islamic or early Islamic era, when Arabic was not yet an established language of prestige, unlike Persian. Before analysing the Persian borrowings found in the dialect, a brief introduction to the history of the language is needed. The reason for this lies in the different phases which Persian went through: as a matter of fact, some of the loanwords

\(^{47}\) On this, see 2.2.2.
found in the data comes either from Middle Persian or New Persian, as shown by the phonological structure.

Persian and Arabic have a long history of interconnections and interference. According to its structure, Persian can be distinguished in three separate languages:

- **Old Persian (546-330 BC).** This is the language used during the Achaemenids, and it is only known through their inscriptions, because most of the administrative communication was done in Aramaic (Khanlari's 1979: 152). The grammar of old Persian is very rich: it presents three genders, three numbers, and eight cases.48

- **Middle Persian (226-652 AD).** This is the language used by the Sasanian empire, between the end of the Achaemenids and the advent of Islam. Although the phonological system of Middle Persian is based on that of Old Persian, the grammar differs profoundly: the simplification of the language structure involved primarily the number (i.e. from three to two) and the cases (i.e. only two)49, and also the noun patterns (i.e. words were shortened, dropping their morphological endings).

- **New Persian (VIII century onwards).** What mainly distinguishes New Persian from Middle Persian is the Arabic element: Persian was still very prominent in fields like literature and administration, but its writing system employed the Arabic script and Arabic vocabulary (Lockwood 1972: 238).

As mentioned before, not all Persian loanwords entered Arabic directly: Old Persian loanwords usually had Aramaic as mediator, whereas Middle Persian loanwords entered directly into Arabic. The vast majority of Persian loanwords presented here are from New Persian, although a few can be traced back to Middle Persian. In this regard, Brockett (1985: 33) has a different opinion, stating that most Persian loanwords came into use in Oman in more recent times through Baluchi, an Iranian-origin dialect spoken by the Baluchi tribe in different parts of the Persian Gulf and Oman. However, this hypothesis is unlikely considering the new data presented here: first, the first wave of migration of Baluchi people into Oman dates back to the early Islamic era; secondly, there is insufficient data about the Baluchi dialect spoken in Oman to see the extent of the contact between the two languages; and thirdly, being the Baluchi tribe is very

48 Khansir and Mozafari (2014: 2361)
49 Khansir and Mozafari (2014: 2361).
isolated in terms of lifestyle, it is very unlikely a contact with the people living in the area under investigation in this thesis.

In the following table, the Persian loanwords found in the data collected in the al-
ʿAwābī district are given (both in the singular and, whenever possible, in the plural form), with their translation and the equivalent in the source language.

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
<th>Origin</th>
</tr>
</thead>
<tbody>
<tr>
<td>bidār / biyādīr</td>
<td>worker, farmer</td>
<td>bidār (“awake”)</td>
</tr>
<tr>
<td>bandar / binādur</td>
<td>bay</td>
<td>bandar (“port”)</td>
</tr>
<tr>
<td>tefāq / tfāq</td>
<td>gun</td>
<td>tofang (“matchlock”)</td>
</tr>
<tr>
<td>nemūne</td>
<td>a sort, a kind</td>
<td>na-mūne (“example, specimen”)</td>
</tr>
<tr>
<td>hest</td>
<td>very, many, a lot</td>
<td>hast (“to exist”)</td>
</tr>
<tr>
<td>dahrīz / dahārīz</td>
<td>sitting room</td>
<td>dahlīz (“aisle, hallway”)</td>
</tr>
<tr>
<td>rubyān</td>
<td>shrimps (coll.)</td>
<td>id.</td>
</tr>
<tr>
<td>zangabīl</td>
<td>ginger</td>
<td>singavēr (“id.”)</td>
</tr>
<tr>
<td>dīrše / derāyš</td>
<td>window</td>
<td>id.</td>
</tr>
</tbody>
</table>

Table 6.7 - Persian loanwords

The noun *bidār* is used to indicate the Indian or Pakistani workers of the palm-gardens so typical of this region. It is unclear how the Persian word developed semantically from “awake” to indicate this type of farmer: one attempt of explanation may lie in the social habit for these farmers to also work as night watchmen for the palm-garden owner. The noun appears to be well-integrated in the al-ʿAwābī vernacular structure, since it shows a broken plural of pattern CiyāCVC, which, although uncommon, reveals a certain degree of adaptation.

*Bandar* is a very common loanword found in some proper names of bays and coastal places near Muscat (e.g. Bandar Jissah, Bandar Khayran), and it comes from the New Persian word *bandar* for “port”. It shows a certain degree of integration, displaying a broken plural of CCVVCVC pattern for quadriliteral roots.

The word *tafaq* is one of the few Middle Persian loanwords (i.e. *tofang*, the sound [g] in final position is one of the main characteristics of this language) and displays a common phonetic adaptation from Persian to Arabic: given the lack of the phoneme [g], it transmitted to Arabic adapting to either /ğ/ or /q/. Since the dialect under investigation lacks the phoneme [ğ], it is likely that the dialect itself helped this type of adaptation, which is also shown by the broken plural of CCVVC pattern.

In *nemūne* (“a sort”), the original *na*, which in Persian is a marker of negation (cf. the *un*-marker in English: *unusual* = “not usual”) and it is always separated from the word it
refers to, has merged with the word mūne (“type, kind”). It is worth mentioning, though, that this borrowing is only used by my older informants with a low level of education (i.e. speaker 4, 8, 13), and it is being replaced by the Arabic nūʿ with the same meaning. In the data, there is no occurrence of a plural form for nemūne, although it appears a few times as dual (e.g. namūntīn, “two types”).

The case of hest (“very, much”) is also very interesting. It is used by old people in the district – both al-ʿAwābī and Wādī Banī Kharūṣ – and is reckoned as old-fashioned by my younger informants. However, according to all the participants to this study, it is also very specific to the area under investigation. The semantic relationship between hest as “much” and the Persian hast “to exist” can be explained through the same relation that exists between the Omani wāgid “much, many” and the Arabic root WǦD (“to exist”). Hest is used adverbially, as the Omani wāgid, and therefore lacks a plural form.

An old way of indicating the “sitting room” is dahrīz, mainly used by elders in Wādī Banī Kharūṣ. It generally indicates those parts of the Omani house where people are hosted for tea or coffee. This noun is also a clear example of the tendency, for speakers of this dialect, to switch the liquid consonants /l/ and /r/ (as mentioned in 2.1): the original Middle Persian form is dahlīz. Moreover, the fact that this is a Middle Persian loanword of ancient acquisition, indicates that the switching of liquid consonants is a longstanding phenomenon in this dialect.

Finally, zangabīl (“ginger”), a common spice in Omani cuisine and also found in many other Arabic dialects, is a very old borrowing from Middle Persian through Aramaic, i.e. singavēr. It is possible to note here a deep phonetic adaptation to the Arabic system: the phoneme [v], which Arabic lacks, was transmitted with the segment /b/ and the initial /s/ with the segment /z/. Moreover, commonly to what happens with other Persian loanwords in Arabic, long /ē/ is transmitted as long /ī/.

Amongst the loanwords presented in this subsection, Reinhardt (1894: 126) only reports tefāq, kūs, bīdar, and drīše. The others are not confirmed by my data.

Persian played such a prominent role in the administrative, economic and literary fields in a wide area from the Arabian Peninsula, to Near East, to India. Although the contact with Arabic language completely changed the structure, the vocabulary and the writing

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50 The vowel changing from namūna to nemūne can be explained according to the imāla rules (see 2.2.1).
51 cf. Tafazzoli (1986).
52 Persian influenced many Indian languages (e.g. Bengali, Punjabi, Marathi, etc.), and it was replaced by English, as second official language in India, only in 1832 (Khansir and Mozafari 2014).
system of Middle Persian into New Persian, it is still possible to find traces of the Persian language in Arabic, and in Omani Arabic specifically. Some of them are, for example, retained in the toponymy of Oman.

In addition to the coastal places that are named after the Persian word *bandar*, as already mentioned, there are proper names of cities that derives from this Iranian language: the city of *Sīb*, in the Bāṭina region, derives from the Persian word *sīb*, which means “apple”; and the name of the town of Rustāq, close to the area under investigation, is a very old loanword from the early Persian word *rustāg* “village” (cf. New Persian *rustā*, “id.”53). Evidence for this is the final /q/ in the Omani name, that indicates the presence of a /g/ in the original name.

6.3.4 Hindi and Urdu loanwords

Hindi and Urdu belong to the family of Indo-Aryan languages. Indians and Arabs have been in contact mainly through trading: Indian merchants visited Mesopotamia and the Arabian Peninsula, acquiring from them some aspects of their writing system.

Regarding the Omani data under investigation, Hindi and Urdu loanwords can be explained through the strong migration of Indian and Pakistani workers into the country, especially in the last few decades. Only a few of the loanwords presented here are of older acquisition, probably due to trading between Oman and India through the Indian Ocean over the centuries. Most of these types of loanwords are terms related to the figure of the merchant or the goods. At the present day, many Omanis hire Indian and Pakistani people especially to work in the *mazraʿa* (“palm garden”), or they are relegated to jobs like window cleaners, construction workers, or tailors. Thus, in the last few decades, the need of communication between these communities grew and a few more adapted loanwords from Hindi/Urdu came into use, especially in the semantic fields of household and clothing.

Table 6.8 presents loanwords from Hindi and Urdu both in their singular and, whenever possible, plural forms, followed by the translation and the original word in the source language.

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53 The elision of final endings is a key characteristic of the passage from Middle Persian to New Persian.
As shown in Table 6.8, only a few loanwords from Hindi and Urdu are well enough integrated in the Arabic system to have broken plural forms\(^55\). According to Smeaton’s (1973) scale of naturalisation, only two of them (i.e. banka and gōḍrī) are at the first stage, not presenting any plural form, although with a certain degree of adaptation to the vernacular phonological system; hanqri and bangri, on the other hand, had been transmitted with no difference in respect of the original form, however they present a broken plural of pattern CVCVVCCV. In the data, these borrowings are of common use, with the only exception of gōḍrī (“woollen blanket”), which is being replaced by the Arabic baṭṭāniyya with the same meaning and still used only in some villages of Wādī Banī Kharūṣ (i.e. Stāl and al-ʿAlya). The word gūṭī specifically indicates a shoe with strings, in contrast to waṭṭīya “sandal” and ẓannūba “flip flop”. The absence of a plural form also indicates that the loanword is of recent acquisition.

From a phonological point of view, Hindi and Urdu loanwords show the substitution of segment /p/ with either /b/ (e.g. banka < pankhā) or /f/ (e.g. kurfāya < chārpāʾī), which is a phenomenon that also appears in other Arabic dialects when borrowing from eastern Asian languages\(^56\). The substitution of /ch/ with /k/, as in kurfāya < chārpāʾī, can be explained by the fact that in some remote villages of the mountains (e.g. al-ʿAlya) the /k/ is realised as [č].

Amongst the loanwords presented in this subsection, Reinhardt (1894: 126) only reports gōḍrī and bangri, whilst the others were not confirmed by my data.

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\(^{54}\) In Hindi it also exists the word hankārī (“arrogant”), which might be a further derivation for this lexical item.

\(^{55}\) The examples of banka, gūṭī and kurfāya are also reported by Smeaton (1973: 79-81) for the al-Ḥasā dialect, although he states that also their Arabic counterparts are often used. In my informants’ speech, however, the Arabic counterparts are not in use.

6.3.5 Swahili loanwords

The number of Swahili loanwords in the data is very low, notwithstanding the long relationship between Oman and Zanzibar and the length of time an Omani Sultanate existed on the island\textsuperscript{57}.

Swahili is a language belonging to the Bantu group of the Niger-Congo family. It is spoken in different countries of central and eastern Africa and used as lingua franca in the whole area. The Swahili lexicon has been strongly influenced by Arabic, especially due to the Muslim conquest of this part of the African continent. However, the syntactic system is similar to that in Bantu languages\textsuperscript{58}. The relationship between Oman and the eastern African coast has been explained in Annex 1, thus it is legitimate to presume that Swahili had an influence, at a certain extent, on the vernacular under investigation as well.

According to the Ethnologue website, Swahili is spoken in Oman in the coastal surroundings of Muscat and sporadically in the Bāṭina region\textsuperscript{59}. Reinhardt (1894: 126) and Jayakar (1889: 847) each report only one borrowing from Swahili (i.e. respectively, \textit{bībī} “grandmother, old lady” and \textit{tītūn} “infant”) which are still in use in colloquial speech; Brockett (1985) does not report any other. In the data collected in the al-ʿAwābī district, a few more Swahili loanwords have been detected:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
<th>Origin</th>
</tr>
</thead>
<tbody>
<tr>
<td>\textit{tītūn} / -\textit{īn}</td>
<td>newborn</td>
<td>\textit{toto} (“baby, small kid”)</td>
</tr>
<tr>
<td>mkebbe</td>
<td>tin, box</td>
<td>mkebe (“tin, vase”)</td>
</tr>
<tr>
<td>mbāw</td>
<td>type of tree</td>
<td>\textit{mbao} (“wood”)</td>
</tr>
</tbody>
</table>

Table 6.9 – Swahili loanwords

Among the examples in Table 6.9, \textit{mkebbe} for “tin” is very interesting: it shows a gemination of the consonant /b/ and the retaining of the initial cluster \textit{mk}- in comparison to the original \textit{mkebe}. The gemination can be explained based on the Arabic root KBB, which also means “faire des boulettes, des boules” (cf. Biberstein-Kazimirski 1860: 850). As a matter of fact, the word \textit{mkebbe} is specifically used in the district to indicate the round plastic box for food storage. The initial \textit{m}- might have been retained as a prefix for names of instrument, common in Arabic (see 3.1.2). There is no example of

\textsuperscript{57} For more details on the relationship between Oman and Zanzibar, see Annex 1.

\textsuperscript{58} Swahili syntax displays different classes (i.e. 15) according to the type of noun or syntactic feature they encounter; each class combines a classifier which differs in terms of number. Following the example of \textit{kitabu}: \textit{ki}- is the classifier for singular in class 7, whereas \textit{vi}- is the classifier for plural in class 8 for inanimate objects (Bertoncini 2004: 2).

\textsuperscript{59} https://www.ethnologue.com/country/OM/languages
such a term in CA or in other Omani dialects for which we have documentation at the moment, thus a loanword from Swahili is the most reasonable explanation. Swahili communities settled in the Sultanate especially in the area surrounding Muscat, however these communities are very close, and they usually live in separate parts of the town. Nevertheless, we need to acknowledge the common custom for Omani people to hire women of east African origin as housemaids. This practice might have influenced the use of specific words of Swahili origin in semantic fields like household or care. Admittedly, only three of my informants (i.e. speakers 7, 10, and 12) had Kenyan or Tanzanian housemaids at their service. The loanwords reported in Table 6.9 are commonly used by all my consultants, regardless of age, provenance or level of education.

6.3.6 English loanwords

With the opening of the country to foreigners and foreign enterprises in the Seventies, many more English loanwords came into use in Omani Arabic, especially in fields like technology and the oil business, because of the lack of such a terminology in the local varieties. This is true not only for Oman, but for many other countries of the Gulf region\textsuperscript{60}. Oil explorations and excavations, started in the 1930s, brought in the Peninsula three main varieties of English: American, British, and Indian\textsuperscript{61}. Al-Saqqaf (2006: 80) hypothesises that some of the English loanwords in Ḥaḍramī Arabic might have come through Indian people living in the area: in Indian English, in fact, “w and v have both merged in a voiced labiodental approximant [υ], which is perceived by Arabic native speakers as w”. In the case of the data under investigation, this hypothesis can also be likely, since the Pakistani and Indian communities tend to mangle English words in order to communicate with the Arab-speaking people they work with. Reinhardt (1894: 126) reports a list of English loanwords all relating to the semantic fields of war, weapons and constructions, which have not been found in the data I collected nor in the data elicited from my informants. The only one still in use is bembe (“pump”).

The phonological and morphological integration of English loanwords appears to be different compared to the degree shown by the other borrowings. They display either a first degree (i.e. integrated with no changes from the original) or a second degree (i.e.

\textsuperscript{60} cf. Smeaton (1973), Holes (2011), al-Saqqaf (2006), and Smart (1986).

\textsuperscript{61} cf. Smart (1986: 202).
rare display of plural forms), according to Smeaton’s (1973) scale; only a few of them present a third degree of integration, with broken plural formations.

<table>
<thead>
<tr>
<th>Arabic</th>
<th>Origin</th>
<th>Arabic</th>
<th>Origin</th>
</tr>
</thead>
<tbody>
<tr>
<td>sīkil</td>
<td>bicycle</td>
<td>layt ~lēt / -āt</td>
<td>light, lightbulb</td>
</tr>
<tr>
<td>bembe</td>
<td>pump</td>
<td>lamba</td>
<td>lamp</td>
</tr>
<tr>
<td>blīwit</td>
<td>plywood</td>
<td>glās</td>
<td>glass</td>
</tr>
<tr>
<td>tšinkā</td>
<td>zinc</td>
<td>alumīnium</td>
<td>foil</td>
</tr>
<tr>
<td>bāṣh</td>
<td>bus</td>
<td>kūb</td>
<td>cup</td>
</tr>
<tr>
<td>tānkī</td>
<td>tank</td>
<td>rimūt</td>
<td>remote control</td>
</tr>
<tr>
<td>rādyū / rwādu</td>
<td>radio</td>
<td>gitār</td>
<td>guitar</td>
</tr>
<tr>
<td>zigrīt</td>
<td>cigarette</td>
<td>moṭār /mawāṭīr</td>
<td>vintage car</td>
</tr>
<tr>
<td>šaklīt</td>
<td>chocolate</td>
<td>šārš</td>
<td>charger</td>
</tr>
<tr>
<td>kōt lakwāt</td>
<td>coat</td>
<td>buṭīn</td>
<td>crème caramel</td>
</tr>
<tr>
<td>ingenīr</td>
<td>engineer</td>
<td>drāywal /-āt</td>
<td>driver</td>
</tr>
<tr>
<td>wīkind</td>
<td>weekend</td>
<td>grūb</td>
<td>group (WhatsApp)</td>
</tr>
<tr>
<td>finniš</td>
<td>to fire, get fired</td>
<td>swīk ~swīč⁶²</td>
<td>switch</td>
</tr>
<tr>
<td>šarraš</td>
<td>to charge</td>
<td>saym saym⁶³</td>
<td>the same as</td>
</tr>
<tr>
<td></td>
<td></td>
<td>tīlfūn</td>
<td>telephone</td>
</tr>
</tbody>
</table>

Table 6.10 – English loanwords

Table 6.10 reports the English borrowings found in the data collected in the al-ʿAwābī district.

In bembe (< pump) and lamba (< lamp) is recognisable a segment substitution of group /mp/ with /mb/, mainly because Arabic lacks the sound [p]. The feminine ending -a is probably due to the impossibility for the vernacular under investigation phonotactics to end a word with a cluster like -mb.

In 2.2.2 it has been explained that diphthongs in the data undergo a process of monophthongisation in certain circumstances. When it comes to loanwords, a few exceptions are visible: the word layt “light” retains the diphthong in the speech of older speakers, whereas it is monophthongised to lēt in others (see also table 2.3); it also shows a plural in -āt, with a second degree of integration. It is worth mentioning here that this borrowing is only used to indicate artificial light, because “light” as contraposed to “dark” is indicated with the Arabic nūr. A further exception in this sense is the word drāywal, used to indicate not a general driver, but rather a professional one, which also displays a plural in -āt (with a second degree of integration). This term is also brought by Al-Saqqaq (2006: 80) as evidence of English loanwords arrived through

⁶² Affricated pronunciation found in some remote villages of the Wādī Banī Kharūṣ (e.g. al-ʿAlya).
⁶³ Also realised by some speakers as sēm sēm.
a median language (in this case, Indian English). Two things are to note: firstly, the /w/ is the result of the pronunciation of Indian English sound [u], perceived by Arabic speakers as /wl/; and secondly, the final /l/ is, again, the result of the liquid consonants swapping (i.e. /l/ and /r/) typical of my informants’ speech (see 2.1 for more details).

In English loanwords, CC(C)-initial clusters are easily recognisable: words like grūb, glās, tšīnkū, blīwit, swīk, and inǧenīr display some unusual initial consonantal clusters. They have all been phonologically adapted to the pattern shown by the dialect under investigation, displaying a vowel lengthening in close syllable. The same phenomenon is observed in words like kūb, kōt, and bāṣ.

A few remarks on these loanwords are needed. The word grūb is only used among younger speakers in al-ʿAwābī town to indicate the WhatsApp group, whereas the Arabic ǧamāʿa is used to indicate a generic “group (of people, things, or animals)”. The borrowing glās is used amongst my informants to indicate every kind of drinking glass, except the coffee and the tea cup, respectively fīgān and kūb. The loanword motār, which in Wādī Banī Kharūṣ and Rustāq is used to indicate a “vintage car”, is an interesting process of semantic specialisation. The origin can be traced back to the first appearance of cars in the Sultanate, when American and British brought them over for oil explorations. However, no English native speaker would refer to a “car” with the term “motor”, nevertheless the term is widely used also in other parts of the Arabian Peninsula.

A further evidence for this specialisation is the preferred way of indicating a “car” with the Arabic siyyāra, and the presence of a broken plural informs us that the borrowing is well integrated in the vernacular system.

The last interesting example to mention is the only occurrence of two borrowed verbs: finniš, which has both a transitive – “to fire” – and an intransitive meaning – “to get fired”. The verb has been integrated in the vernacular under investigation as II derived form, it shows a s-stem and a p-stem conjugation and can display suffixed pronouns (e.g. yifinniš-he “he fired her”; finništ “I got fired”). The derivation is from the English “finish”, although it presents here different semantics (i.e. to fire), especially if we consider that in the data the Arabic root ḪLṢ with the sense of “to finish, to end” is of common occurrence. In addition to this, šarraš (“to charge”) – again II derived form – is of common occurrence in the speech of my informants.

No other verbs of foreign origin are present in the data collected in the district, although it is reasonable to think that many more are in use, especially amongst more literate

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64 Smeaton (1973: 73).
speakers due to the broader use of English language in fields like business, marketing, engineering, and computing.

6.3.7 Loanwords from Portuguese and Spanish

This small subsection will cover the very few loanwords from Portuguese and Spanish found in the data. The Portuguese were in the country for about a century, as explained in Annex 1, and most of the loanwords are found in the nautical lexicon, which has not been taken into consideration for this work.65

From Portuguese, fifāy (“papaya”) and mēz (“table” < mesa “id.”) are in use. The “papaya” is a fruit originally from South America, found also in the Philippines and south-eastern Asia; the original name is papaw, called papaya in Cuba, and ababai in the Caribbean, and known in the near East with the Perso-Arabic name of ʾanbah-i-hindī (lit. “the Indian mango”).66 Phonologically speaking, the shift from /p/ to /f/ is easy to individuate, since Arabic lacks the phoneme [p].

The only occurrence of a supposedly Spanish loanwords in the data is the word tšīkū, used by two of my middle-aged speakers to indicate a “child” (i.e. speaker 2 and 7). This borrowing is also reported by Brockett (1985: 135), who derives it from the Spanish chico (“small, little child”); however, it is unclear how this item arrived in Oman, since no traces of Spanish explorers are recorded in the Sultanate. Nor could it have arrived through the Portuguese, since their language lacks this word.67

6.3.8 Some remarks on food names of foreign origin

In the lexicon collected in the al-ʿAwābī district, many items indicating traditional food and fruit are of foreign origin, either because they are not geographically original from Oman or the Arabian Peninsula or because they were imported by foreign populations.

The etymology of some of these lexical items has been checked consulting Yule and Burnell (2008), here are reported the most commonly used by my consultants:

- nargīl (نرجيل), “coconut”; it is originally a Sanskrit word (i.e. narikila) that comes into Omani Arabic through Persian (i.e. nargīl); medieval writers used to call the fruit “the Indian nut”, which became in Arabic al-ġawz al-hindī (“id.”).

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65 The two works by Agius (2002; 2005) report much of the nautical lexicon in use in Omani Arabic, and most of it derives from Portuguese words, when Portuguese arrived in the Indian Ocean as explorers and conquerors. In the data of the al-ʿAwābī district no nautical items have been found.
67 In this regard, one of the speakers (i.e. speaker 7) I worked with explained to me that the word tšīkū is used especially by Indians and Pakistanis with the same meaning, and therefore they started to use it to make themselves clearer.
anānās (ائناس), “pineapple”; a fruit original from Mexico and Panama, that reached Oman through Portuguese (i.e. ananas < Brazilian Portuguese nanas). It is found in Swahili as nanasi.

sanṭara (سنطرة), “tangerine”; from Hindi sengterrāh (“id.”) through Persian sangtara, which indicates a type of orange.

embē (امبا), “mango”; its origin derives from Sanskrit amra (“id.”) through Hindi ām/āmba.

sta’fūl (ستعفل), “large citrus fruit, custard apple”; it comes from Urdu sitā-phāl “Sita’s fruit”68.

salūna (صلونة), traditional spiced meat dish with rice; it derives from Urdu salonā, an adjective that indicates something “seasoned, tasteful”.

qabūle (قبولة), traditional chicken/lamb soup served with rice; the Urdu equivalent is qabūlī, a dish made of rice and gram-pulse (chickpeas) boiled together. Yule and Burnell (2008) reports the Arabic qabūlī and the Persian kabūlī to indicate the provenance from the city of Kabul, in Afghanistan, and used in Persia through that route.

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68 Brockett (1895: 160).
Conclusion

This thesis had two main aims: providing a linguistic analysis of the Omani vernacular spoken in the al-ʿAwābī district (northern Oman), and comparing the new data collected with the set provided by Carl Reinhardt in 1894. These aims were answering a few urgent questions such as: is Reinhardt’s *Ein arabischer Dialekt gesprochen in ‘Oman und Zanzibar* (1894) still a reliable account of the vernacular spoken in the same area in the present day by speakers from the same tribes? How much of his material is still valid? To what extent does language variation range on the basis of the criteria of age, provenance and level of education chosen for this study? And finally, did the influence of more prestigious forms of Arabic or MSA used in broadcasting and education have any impact on the vernacular spoken nowadays?

In answering these questions, this work has been built on six chapters and three annexes, providing a reliable account of the dialect spoken by my informants in the al-ʿAwābī district.

The issue of the reliability of Reinhardt’s (1894) work was addressed in different parts of this thesis: firstly, the examination of its strength and weaknesses in 1.1.1, which provided the impetus for this research.

Secondly, in chapter two on Phonology, we saw how syncope is a much more widespread phenomenon in Reinhardt’s account of this dialect, whereas in my data it merely depends on vowel quality (see 2.2). Moreover, in my data, monophthongisation occurs more frequently than in Reinhardt’s data, who examines it only with regards to some specific monosyllabic nouns (see 2.2.2).

Thirdly, in the chapter on nominal morphology, we saw how Reinhardt’s set of data differs from mine only in the field of numerals and pronouns; however, in the verbal morphology we see more differences, both in the realisation of the conjugation of the strong verb (see, for example, table 4.1) and in the formation of the future tense (i.e. the use of the *bi*-prefix in my data, whereas Reinhardt reports the use of the *ha*-prefix). In addition to this, in the verbal morphology chapter, I gave an account of the use and occurrence of the AP, which Reinhardt’s work lacks completely, and which constitutes an interesting characteristic of the dialect spoken by my consultants.

The chapters on syntax and on lexical analysis constitute the real novelty of this work: the description of the syntax in Reinhardt (1894) is restricted to the analysis of a very few sentence types; the lexicon – albeit very rich – lacks full systematisation and analysis.
In the syntax chapter, in particular, the major differences with Reinhardt’s account can be seen in the use of the genitive exponent – demonstrating that ḥāl cannot be considered as a genitive exponent, but rather it is a preposition –, and in the negation system – the use of the clitic -ṣi, reported by Reinhardt, is only found in the speech of one old speaker in my data (i.e. speaker 13), completely substituted by the mainstream mā in all the others’.
The chapter on lexicon aimed to be a combination of the two main scopes of this thesis: thus, it analyses the lexical elements found in the speech of my informants comparing them, when possible, with Reinhardt’s lexical core. The result was that some of Reinhardt’s lexical items are now obsolescent and outdated, being replaced by forms found in other – more prestigious – dialects or in MSA (e.g. baṭṭāniyya instead of ġōḍrī “woollen blanket”). Moreover, the list of foreign loanwords has been expanded when compared to Reinhardt’s (1894: 126), including many more from English, Swahili and Hindi. The account reported on quadrilateral roots, however, showed how still a consistent part of Reinhardt’s material on this matter is valid and in use in the everyday speech of my informants, although providing more details on their formation and occurrence.
Considering these elements, the thesis demonstrates how much of Reinhardt’s material is still in use nowadays in the district (i.e. much of the lexical material, but not of the syntactic features) – although limited to the number of my informants –, and how much in need of a reinterpretation of it was for the sake of Omani dialectological field.
With regards to the criteria chosen for the recruitment of informants – i.e. age, provenance, and level of education – we witnessed a discrete homogeneity between al-ʿAwābī and Wādī Banī Kharūṣ, with the major differences found in the occurrence of imāla (e.g. mustašfīyāt “hospitals” in Wādī Banī Kharūṣ versus mustašfayāt in al-ʿAwābī) and use of archaisms in the lexicon – especially for cardinal points.
Level of education, as well, seems to go hand in hand with age, since access to education – as explained in Annex 1 – was guaranteed to the Omani population only from the 1980s. One big difference in terms of literacy of speakers is the use of the particle inn- to introduce complement clauses: according to the data shown, it is found in the speech of literate young speakers in the district, and never in the speech of illiterate ones.
Oman’s exit from its isolationism certainly brought some extent of language change – as also noticed by Leila Kaplan (2008) in regard to her informants in Bahlā. This
variation is especially visible if we consider the criterion of age. As a matter of fact, speakers in the older group show a greater uniformity to Reinhardt’s material, compared to the other two groups: in terms of phonology, for example, the elders’ speech shows no occurrence of imāla and a lower occurrence of monophthongisation. In terms of morphology, we found the use of comparative forms of adverbs (e.g. efwaq < fōq “up, above”) in the older group, which are very unlikely to be found in the speech of younger and middle-aged informants. Moreover, we saw how older speakers are more inclined to use an impersonal form of the active verb to express passivity – although the data are not enough to postulate it for certain. By contrast, we acknowledged that in the syntax domain, bū – the relative pronoun reported also by Reinhardt (1894) – occurs more often in the speech of younger informants, rather than in that of the elders’, who tend to use the more mainstream illi. We found traces of the use of the clitic -ṣī and its emphatic counterpart šīšī in the speech of one old man in the district (i.e. speaker 13) and in two old women (i.e. speakers 8 and 15). However, the major differences in terms of age of informants are undoubtedly found in the lexicon. The older speakers showed a strong inclination towards the use of lexical items perceived as obsolescent by the rest of informants, often using archaisms and classicisms (e.g. hest “very, much” instead of wāgid, or ḡawi “beautiful” instead of gamīl). Differences are spotted also in the names of geographical items, such as the cardinal points, which also constitutes one of the few differences in speakers based on provenance. As far as regarding quadriliteral roots and loanwords, those seem to be of common occurrence in the speech of all my informants, regardless of the criteria mentioned above.

Although gender was not one of the criteria used for recruiting the informants – for the reasons explained in 1.4.1 –, the data showed an interesting differentiation in this sense, that is the use of the active participial forms bāğı (only used by male speakers) and bāya (only used by female speakers).

One more conclusion we can draw from the argument explained in this thesis is the degree of influence of forms from neighboring dialects perceived as more prestigious and MSA. Evidence of a certain extent of influence can be found in the use of relative pronoun illi – also found in Gulf, Ṣanʿānī, and Najdi Arabic – over bū; in the use of bi-as a prefix for future tense, whereas Reinhardt (1894) reported ha-; in the use of mā as negative marker for everything, except coordinated negative clauses and imperative mood, where is used lā instead. The latter is a clear evidence of MSA influence – brought by the education and the broadcasting – since in the district we have found
indications of other, older, forms of negation, which are also attested in neighboring dialects. Finally, the use of the particle *inn- in complement clauses – found predominantly in the speech of literate speakers – is another evidence of MSA influence over this dialect.

With regards to the S- and B-dialects distinction, we demonstrated how difficult is to label varieties as exclusively belonging to one typology or the other. If, generally speaking, the dialect described in this work can be considered “sedentary” – we found the productive use of genitive exponents, and the realization of CA consonants *q, *ğ, and *k as /q/, /g/, and /k/ respectively – , it showed also some B-traits. Amongst these, we found the retention of interdentals *ṯ and *ḏ; the use of šey / mā šey (“there is, there is not”) as existentials; and the retention of gender distinction in plural pronouns.

Through the description of the dialect as it is spoken today by 15 people of different age and level of education, we were able to show the extent of the diachronic change this Omani variety has witnessed since its first description in 1894. The speed with which this dialect is changing makes even more urgent the necessity of documenting the dialects of this part of the Arabian Peninsula, which may contain unexpected elements.
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ANNEX 1

An historic overview of the Sultanate of Oman

This annex is devoted to the report of the history of Oman from the earliest sources to nowadays. This narration is deemed appropriate in this study for the understanding, on the one hand, of the role the al-Kharūṣī tribe held in the Sultanate’s history, and for tracing the political and commercial relationships which Oman enjoyed for the most part of its past, on the other hand. The language contact – analysed mainly in terms of loanwords in chapter 6 – is also the result of these economic and political affairs, and the historical reconstruction of them is one of the factors endorsing the argument developed in 6.3. Moreover, this account will show how the Sultanate of Oman developed as an independent country, also isolating itself from the other countries in the Arabian Peninsula and preserving its languages from external influence, at least until the Seventies.

In the next sections, it will be traced the history of Oman from the earliest sources to nowadays, examining its relations with the Portuguese, and the Swahili people in Zanzibar up until the Seventies, when a new era began. In the course of this account, I will refer to the Ibadism, the creed widespread in Oman, which great importance had throughout its history and in the al-’Awābī district as well. For a detailed analysis of its religious fundamentals, the reader is referred to the work by Hoffman (2015).

1. History – From the earliest sources to nowadays

The earliest traces of civilisation in Oman date back to 30000 BCE, when evidences of human activities from the Stone Age are attested. However, the first proof of Omani activities goes back to the third millennium BCE, when on some Sumerian cuneiform tablets69, Magan ships are reported to constantly anchor at the ports of Ur and Mesopotamia for trading onions, wood, copper, alabaster, and diorite. There is no doubt that the Kingdom of Magan consisted, at least in part, of present-day Oman territory70.

Omani vocation towards the sea trade has been established farther into history, and by the end of the first millennium BC, present-day Dhofar was one of the most important centres for the commerce of frankincense in the Indian Ocean. It is known that Omanis were masters of navigation, especially being able to control the monsoon winds to steer the sails. Before the advent of Islam, Oman is reported by some Arab historians as the

69 Tablets of Sargon, king of the Akkadians (2371-2316 BC), as reported by Ghubash (2006:16).
70 al-Maamiry (1982: 1).
al-Aḥqāf region, stretching between current Oman and Ḥaḍramawt. Sumerians had probably settlements here, it was subjected to the Himyarite kingdom which followed the kingdom of Saba, and the Abyssinians, too, were in the country for a while (Ghubash 2006: 17).

The area where present Oman extends has also been mentioned in Greek and Roman sources, the most important of which is probably the *Periplus maris Erythraei* (“Periplus of the Erythrean Sea”), by an unknown author and dated around the first century BCE. The *Periplus* describes the maritime routes from the Mediterranean Sea to the Red Sea, and to the Indian Ocean, but it is intended mainly as a guide for merchants, not for seamen.

The history of the Sultanate, however, starts to be detailed with the beginning of the big waves of migrations in the Arabian Peninsula. Historians hypothesised that people of Yemeni origin moved northwards in what is today Oman during the centuries: the first big migration was the one of the Yaʿrubites from Qaḥṭān, in the region of Yaʿrub; the second big wave was the one of the ṾAzd, in the I century CE, that settled in the south-east of the country under the leadership of Mālek b. Fahm. The ṾAzd fought the Persians found in the northern part of the country in the battle of Salūt, declaring the complete defeat of the foreign population and establishing the current name of Oman.

The VII century, coinciding with the advent of Islam, saw the flourishing of the maritime trade for Oman and the resulting increase of naval construction. Thanks to its strategic position at the centre of the Arabian Sea and between the major trade routes in the Indian Ocean, it was inevitable for Oman to become one of the major junctions in the area. Omani sailors were known for their abilities and navigational skills, for their expeditions towards the East African coast and the Indian shores, as well as for their harbours. It was an Omani, Abū ʿUbayda ʿAbd Allāh b. al-Qāsim, to sail from the Persian Gulf to Canton and to return, 7000 km in about two years, and 800 years before Columbus reached America. In the same period, the country became an asylum for many opponents of the Umayyad Caliphate (644-750 CE), especially for Kharijites and Ibadis. After restoring his control of the area, the caliph ʿAbd al-Malik sent the remaining dissidents here, mainly Ibadis, who formed a coalition that soon transformed into an Imamate.

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71 For more details on this, the reader is referred to the works of Casson (1989) and Schoff (1912).
73 Ghubash (2006: 17): “Moreover, the al-ʿAzd gave Oman its name; according to Omani historians it comes from the name of a plateau the tribes of al-ʿAzd lived on near Maʿrib”.
The first experience of an Imamate in the region was electing the Iman Ġulandā b. Masʿūd, of the Ġulandā family, who was killed in 752 CE by the Abbasid caliph who could not tolerate an independent state so close to his borders. After this first experiment of an Ibadi Imamate, a more successful one was made by Muḥammad b. 'Abd Allāh b. 'Affān al-Yaḥmadi, who in 793 CE became Imam of Nizwa. Amongst the first Imams of the Ibadism in Oman, we find three members of the al-Kharūṣī family (i.e. al-Wāriṯ b. Kaʾb, 795-808; aṣ-Ṣalt b. Malik, 851-856; and ʿAzzān b. Tamīm, 890-893), following the dogma of the theological school of Rustāq.

In the X century, one of the major ports in Oman was Sohar, on the Bāṭina coast. The greatness of this port gave birth to legends as well, like the one which inspired the adventure of Sinbad the Sailor from “Arabian Nights”. The main goods traded by Omanis were aloes, wood, bamboo, camphor, sandalwood, ivory, tin, and spices of all kinds (al-Maamiry 1982: 3). By this point in time, Omanis were great navigators, the first to know and use the monsoon winds to sail the Indian Ocean. Moreover, they were among the first to reach the eastern African shores and China, importing linen, cotton, wool, metal works, or tortoise-shell, ivory and leopard skins.

Around the XI/XII century, however, the political situation in Oman was as follows: an Imamate with Nizwa as capital to the north-east; Persian control of the coastline; and a Nabhānī government in the north.

1.1 Oman and the Portuguese

At the beginning of the XV century, countries in Europe knew nothing about Africa beyond the Sahara Desert. Explorers and travellers brought the news of foreign lands with spices and gold, but none of them had tried the journey by sea to the far lands of India, Arabia and China. Portugal was – and still is – a country at the westernmost point of the European continent, and as well as others on that side (e.g. France, England), they have always been excellent navigators. In 1488, Bartholomew Diaz sailed around the tip

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75 The Yaḥmadi is a branch of the ’Azd tribe, and recent descendants are the al-Kharūṣī and al-Khalīlī (Wilkinson 1987: 9).
76 For a detailed history of the Ibadi Imamas in Oman, the reader is referred to the works by Wilkinson (1987) and Ghubash (2006).
77 al-Wāriṯ b. Kaʾb is still well known in the area of Wādī Banī Kharūṣ. He fought against the Caliph Harūn ar-Rašid at Sohar, and later died during the flood of a wadi near Nizwa.
78 al-Maamiry (1982: 2) reports the description of Sohar made by the Arab geographer al-Istakhri: “the most populous and wealthy town in Oman and it is not possible to find on the shore of the Persian Sea nor in all the land of Islam a city more rich in fine buildings or in foreign wares than Sohar”.
80 According to Wilkinson (1987: 11-12), the Nabhānī period was the darkest moment in the history of Oman, establishing a tyrannical supremacy.
of Africa, renamed it “Cape of Good Hope”, “since they hoped that the way into the Indian Ocean was now open” (al-Maamiry 1982: 10). Although Diaz had to go back to Portugal without being able to proceed farther (his crew was too scared of the rough weather), the Portuguese tried to cross the Cape of Good Hope again and sail towards the Indian Ocean in 1497, with Vasco Da Gama.

This time the Portuguese reached different places sailing up the East African coast, once they had overcome the Cape of Good Hope on 19th November 1497: in March, they were in Mozambique; in April, they anchored in Zanzibar and Pemba81. In this area, they found some Omani sailors who indicated to them the route to India, and employed Ahmed b. Mājid, “the most famous navigator of his time” (al-Maamiry 1982: 16). He had invented his own compass, more advanced than the one used by Vasco Da Gama, and with his help, the Portuguese managed to reach Calicut in May of the same year. Unaware of his role, Aḥmed b. Mājid was one of the people who helped the Portuguese to gain control of the commercial routes in the Indian Ocean previously controlled by the Arabs – and Omanis.

When Vasco Da Gama arrived back home again in 1499, “it was the beginning of the Golden Age for Portugal” (al-Maamiry 1982: 20). The interests of the Portuguese in the area were mainly economic, they had no colonial aims and did not interfere in the local affairs of the countries they were in contact with – and that is probably the reason why in the data presented in this thesis no many Portuguese loanwords are found, albeit many more are in the nautical lexicon presented by Agius (2002, 2005). On the other hand, the Portuguese presence on the Indian Ocean shores was very intense. They established a base in Kilwa with the intention of dominating the routes that lead to East Africa and controlling exports in the region82.

At the beginning of the XVI century, the most influential man in the area was Alfonso de Albuquerque83, who was appointed Governor, and soon after that, Viceroy, of India in 1506. Albuquerque was considered a military genius, and he got the idea that by blocking the access to the Red Sea and the Persian Gulf, the trade routes would have been controlled only by the Portuguese – and of course himself. In order to fulfil this aim, he occupied the island of Socotra in 1506 and later that year he also realised that Oman was in a very strategic position to control the maritime region and the Persian

82 al-Maamiry (1982: 28). Kilwa was later abandoned in 1512, when the Portuguese moved the base to Mozambique.
83 Portuguese soldier and conqueror, who died in India in 1515.
Gulf. Therefore, he conquered the towns of Muscat and Qalhāt in 1507, destroying every single Arab vessel he encountered. This area was still under Hurmūzī (i.e. Persian) control, which Albuquerque wanted to destroy at any price. He took advantage of the tensions between the Imamate, the Nabhānī tribe and the Persians, building an important stronghold in Muscat.

Although often challenged, the Portuguese managed to keep control over the Indian Ocean and the Persian Gulf for about a century, until 1650, when the last Portuguese stronghold was defeated in Muscat and the Yāʾrūbī dynasty came into power.

1.2 The Sultanate and Zanzibar

Notwithstanding the gap of about 700 years from the time of the *Periplus* about the historical events on the East African coast, it is known that the Arabs, including Omani, settled down in the area. However, the first proper information about the Omani presence in the region dates back to the XVII century, after the expulsion of the Portuguese and the election of the Imam Nasīr b. Muršid al-Yaʾrūbī. This is the start of a very important historical phase for Oman: under the al-Yaʾrūbī dynasty, the country rebuilt its prominence in the Indian Ocean and started to expand towards the Eastern African coast to the West, and towards the Persian shores to the East. The culmination of this process was the work of the Imam Sulṭān b. Sayf, who succeeded Nasīr in leading the Imamate in 1649. He liberated Zanzibar, Pemba and Kilwa regions from the Portuguese presence, and successively confirmed Omani presence in this area, taking part in their commerce and deals.

During this time, Muscat became the most important port in the Indian Ocean, replacing Hurmūz. The Omanis could count on the biggest merchant fleet in the region, and managed to establish an Omani authority on Zanzibar, Kilwa, and Pemba that lasted for

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84 Albuquerque described Muscat as “a large and very populous city […]. The harbour is small, shaped like a horseshoe and sheltered from every wind […]. It is a very elegant town with very fine houses and supplied from the interior with much wheat, millet, barley and dates for loading as many vessels as come for them” (al-Maamiriy 1982: 34).


86 al-Maamiriy (1982: 4): “The word ‘Swahili’ is derived from Arabic ‘Sahil’ meaning coast, and the language ‘kiswahili’ – the language of the coast – is a mixture, having a Bantu grammar but many Arabic words”.

87 In 1624, in order to unite the nation and free it from the foreign occupation, the two schools of Nizwa and Rustāq reached an agreement and elected the Imam Nāṣir (Ghubash 2006: 55).

88 Ghubash (2006: 58) reports a fragment of a letter written to the Imam, who was known for his wisdom and strength: “A skilled strategist, he engaged in intense activity in the country while it was temporarily pacified […] he equipped the country with a powerful navy which secured his victories over the Portuguese”.

89 “Omani culture was dominant, even though Swahili remained the most widely spoken language and the use of Arabic was limited to an elite of religious dignitaries and a few men in government and commerce” (Ghubash 2006: 59).
250 years. Zanzibar\textsuperscript{90} consists of two main islands: Unguja, the actual Zanzibar where the capital – Zanzibar City – is, and Pemba, to the north, whose capital city is Chake Chake. Kilwa, on the other hand, is the coastal strip now belonging to Tanzania.

Relations between Zanzibar and Oman were enduring and productive for both countries\textsuperscript{91}. In 1775, the Yaʿrubī dynasty was replaced by a new one, the Āl Bū Saʿīd. After the death of the last Yaʿrubī Imam, Oman entered a moment of great struggle for leadership and this benefitted a new foreign invader: in 1739, Nādir Shah of Persia invaded the country, having Ḥawr Fakkān as his stronghold\textsuperscript{92}. However, the Persian presence did not last long: after expanding towards Muscat and Sohar, the Persians found some resistance in the town by its administrator Ahmad b. Saʿīd Āl Bū Saʿīdī. Nādir Shah and Ahmad b. Saʿīd made an agreement, which involved the payment of a tribute to the Persian ruler by the Omani administrators in order to have only Muscat under Persian domination\textsuperscript{93}. This, however, did not play well for the Persians, since

\begin{itemize}
\item \textsuperscript{90} The name “Zanzibar” – in Arabic zanǧībār - derives from the Persian compound zanǧ (“black”) and bār (“coast”); therefore, the term would indicate bilād az-zanǧ, “the land of black people”.
\item \textsuperscript{92} Ghubash (2006: 65).
\item \textsuperscript{93} Ghubash (2006: 66).
\end{itemize}
Aḥmad b. Saʿīd restarted Omani maritime power precisely from Sohar, which weakened the Persian presence in the area. When in 1741 the Persians left the country permanently, Aḥmad b. Saʿīd Āl Bū Saʿīdī was seen as the new liberator and elected new Imam.

At this moment of the Omani history, the first separation between the *imāma* system and the Sultanate started to see the light\(^{94}\). The reign of the first Imam of the Āl Bū Saʿīdī dynasty lasted 39 years, during which Oman reached an incomparable increase in naval commerce and expeditions, and established a governorate on Zanzibar, Kilwa and Pemba. In 1783, after the death of Aḥmad b. Saʿīd, “a new political map was to be established, and later a new national political culture taking in two systems, that of the *imāma* and that of the *sayyids*” (Ghubash 2006: 73, italics in the text).

In the Āl Bū Saʿīdī dynasty Sayyid Saʿīd b. Sultān had a prominent role, also known as Sayyid Saʿīd the Great, nephew of the founder Aḥmad b. Saʿīd. During his reign, Oman knew incredible growth and expansion: in 1793, Gwadur on the current Pakistani coast was annexed to the territory of the country (and so it remained until 1958); in 1798, he signed the first of a long series of agreements with Great Britain and the East India Company, especially because the English were strong opponents of French presence in the Indian Ocean\(^{95}\), but also to establish the headquarters of the company at Bandar Abbas – one of the main ports of Iran now, but at that time part of the Omani territories. Sayyid Saʿīd b. Sultān was a merchant and a great strategist, he knew that he could have never competed with such an important company, therefore deciding to ally with it. He also worked very hard in order to expand Oman’s trades and influence in the Indian Ocean and on the East African coast: in 1832, he decided to move to Zanzibar and make it its capital, so “instead of ruling East Africa from Oman, he began to rule Oman from East Africa” (al-Maamiry 1988: 3). In this regard, Zanzibar was an excellent strategic point, because its ports have very deep water that allowed any type of vessel to anchor\(^{96}\). He encouraged Omani people to move to Zanzibar: “merchants, investors, traders and ulama came to settle on the island” (Ghazal 2005: 51). And the most important councillor of Sayyid Saʿīd b. Sultān, who accompanied him to Zanzibar, was

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\(^{94}\) Ghubash (2006: 68, italics in the text): “The modern history of Oman can be divided into two closely linked stages: the first, the *imāma* system, which ended with the Yaʿrubite state during the civil war of 1728-1737; the second, the sultanate system, which began with the reign of *imam* Aḥmed ibn Saʿīd (1741-1783).”


\(^{96}\) Ghazal (2005: 48) on this: “Oman and Zanzibar became sides of the same coin”.

Nāṣir b. Jāʿid al-Kharūṣī (1778-1847)\textsuperscript{97}, a prominent scholar at that time. Zanzibar, thus, became the most significant metropolis on the East African coast, especially as centre of religious studies.

It started a great era for Oman: trade increased and prosperity in the whole country grew, especially thanks to goods coming from the East African possessions. Sayyid Saʿīd b. Sulṭān was also the bastion for the relationship between Oman and Great Britain, which remains influential even today. In 1822, the British forced Oman to eliminate slavery, and a new agreement was signed, although, this time, to the detriment of Oman, whose economy largely counted on slaves. Moreover, the opening of the Suez Canal in 1869 had a big impact on Omani economy, and Sayyid Saʿīd b. Sulṭān spent the last years of his life in Zanzibar, paying only occasional visits to Oman.

With Sayyid Saʿīd b. Sulṭān started the era of the sayyids, or Sultans\textsuperscript{98}: although they were given the title of Imams, it was not recognised by other ulama, and the one who started this controversy was another al-Kharūṣī, Jāʿid b. Abī Nabhān.

When the Āl Bū Saʿīdī ruler died in 1856, a big controversy arose between his sons, that was resolved by Great Britain in 1861: Zanzibar and Muscat needed to be separated, mainly because the British could not afford to have such a big Islamic Empire in the Indian Ocean\textsuperscript{99}. Therefore, the British decided to make Majid b. Saʿīd the Sultan of Zanzibar, and Thuwayni b. Saʿīd the Sultan of Muscat and Oman. However, the new Sultan of Zanzibar was obliged to pay an annual tribute to the Omani ruler in Muscat.

Over the years, Great Britain enhanced its influence over the region, until the whole area became a British Protectorate in 1895, named East African Protectorate. This action ended the political and economic relationship between Zanzibar and Oman\textsuperscript{100}.

In the following decades, Oman was the scene of numerous internal battles, most of them suppressed by Great Britain. The economy of the country did not increase, and the situation was still bad even after the discovery of oil in 1964.

\textsuperscript{97} cf. Ghazal (2005: 53): “The Sultan relied on his friendship and religious authority when he sent him to Oman on several occasions to offer help and advice to his son Thuwaynī, his appointee in Muscat”.

\textsuperscript{98} The main difference between the two titles is clearly explained by Ghazal (2005: 59): “The Imām designates a legitimate ruler who represents the Ibadi community and who is elected or selected for his suitability to the job. ‘Sultan’ is a title used to refer to those who usually came to power without being conferred legitimacy from the representatives of the Ibadi community”. The title of Imam for the rules of Oman was definitively abolished in 1811.


\textsuperscript{100} In 1963, the British Protectorate over Zanzibar ended, making it an independent country within the Commonwealth.
1.3 The Seventies: the birth of a new nation

The first oil well was found in Fahud in 1964 – al-Dāḥiliyya region –, and at that time the Sultan of Oman was Saʿīd b. Taymūr (1934-1970). This Sultan is known in the history of Oman to have been a despotic and autocratic ruler, who left the country closed in its borders with no possibility of growing. Conventions report that Sultan Saʿīd b. Taymūr’s regime was harsh, however Pridham (1986) revises this “conventional wisdom” analysing a few points of his politics. First, education. At the end of the 1960s there were only three boys’ schools in the whole Sultanate: the first two were open in 1940 and 1949, as part of an agreement made with the British government on the development of the country. On the other hand, Quranic schools were abundant, “one in almost every village” (Pridham 1986: 135). Roads and health structures are a different matter. Before 1970 there were no roads, but only paths in the mountains or the desert and, as also confirmed by my consultants, there were only two hospitals, one in Muscat and one in Ṣalāla. Sultan Saʿīd b. Taymūr fought the last stronghold of the Imamate in what is remembered as the Ḥaḡar Mountains war: in 1959, the Sultan’s army occupied the mountains in a surprise operation, found a way through Wādī Banī Kharūṣ. Not able to compete, the Imam fled to Saudi Arabia, leaving the country to the Sultan.

Whether or not Pridham’s perspective is to be considered valid, the year 1970 was a big turning point for the history of modern Oman. On July 23rd, 1970 Qābūs b. Saʿīd b. Taymūr overthrew his father with a coup d’etat and became Sultan of Oman. With him, the country saw a new growth and development increase. The main aim of Sultan Qābūs was to use oil incomes to build an internationally competitive state, and in order to do so he turned to all the Omanis that in the 1950s and 1960s left the country to found fortune elsewhere. In this way, he also used the experience and the skills gained by his compatriots abroad.

The new ruler primarily gave importance to the building of education and healthcare structures: “the Ministry of Education was not only concerned with educational...”

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101 According to Jan Morris (2008: 6), Sultan Saʿīd b. Taymūr was “a paternal autocrat educated in India”. He fought the Imamate, which was still standing in the interior regions but did nothing to improve the country either socially or economically. When Qābūs pushed his father off the throne, a period of prosperity started: “the name of the country was changed – it became simply Oman [...] – and the schools, hospitals, roads and hotels so neglected by Saʿīd b. Taymūr were now erected at last” (Morris 2008: 157)


103 At the time of his father, the country’s name was Sultanate of Muscat and Oman, but Qābūs changed it in Sultanate of Oman (cf. Joyce 1995: 106).
opportunities for school age children of both sexes, but also with providing an opportunity for older Omanis who never before had the chance to learn to read and write” (Joyce 1995: 111). This process of constant literacy of the country led to the opening in 1986 of the Sultan Qaboos University, still the most prominent in the Sultanate. Omanis – and also students coming from neighbouring countries in the Gulf Cooperation Council – did not have to pay tuition fees to be taught. The development of the education system also improved the status of women in Oman104, who started to work in the social sectors and express their own opinion on several topics, including the possibility for Omani men to take more than one wife (according to the Islamic custom). Moreover, hospitals increased in number and many more people could access healthcare services everywhere in the country, even in wadis and remote villages.

The construction of paved roads was also prominent: by the 1970s, the country was highly divided because of the absence of roads and links between villages spread in the desert, mountains and wadis. My consultants still remember when a paved road was built in Wādī Banī Kharūṣ, that finally allowed people to move freely across the wadi, al-ʿAwābī and Rustāq.

People in Oman are very grateful to Sultan Qābūs, and indeed the country now plays a prominent role internationally and in the Gulf area, especially as a mediator in conflicts. The bonds with the United Kingdom remain, but nowadays the Sultanate has become highly competitive in many sectors.

Sultan Qābūs b. Saʿīd b. Taymūr has also adopted a policy of tolerance towards ethnic and religious minorities in the country, which is very diverse linguistically and culturally. This diversity is the result of the history we have traced so far, but also of the geographical position Oman holds, which keeps this country as the cornerstone of Arabia.

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ANNEX 2

Glossary

The lexical – and cultural – investigation took a major part of my fieldwork, in part on purpose and in part by chance. As mentioned in chapter 6, I was intrigued by the number of lexical items presented by Reinhardt (1894), but the lack of a systematization of his core prevented me from easily check the lexical items used by my informants, especially since they were always keen to provide me with interesting information on names and customs of the area. In addition to these factors, I often found myself struggling when I needed to check a term in the dialects of Oman for which we have documentation, both for general knowledge or for comparison purposes. This necessity also strokes me when discussing with other scholars in the field: contrary to other Arabic dialects for which we have either glossaries or vocabularies, the Arabic dialects of Oman lack any form of lexical codification, with the only notable examples of Jayakar (1889) and Brockett (1985). Reinhardt’s lexical core, alongside Jayakar’s, is of inestimable value; however, more recent research findings can improve it.

Thus, I have decided in this annex to compile a list of items collected in the al-ʿAwābī district with my consultants to take a first step in the direction of a full systematization of lexicon for Oman – which, nonetheless, needs further investigation of its dialects and languages.

The glossary is organised in roots, according to the traditional Arabic system: every term is presented in its singular and plural forms for a noun, where relevant, and in its s-stem and p-stem forms for a verb, according to their phonetic realisation in the area under investigation. I provide the specific characteristics of the item (e.g. collective nouns, feminine form, adverbs, and diminutive for nouns; and transitiveness and intransitiveness, or the roman number for the derivative forms for verbs) in brackets.

When the same root presents contrastive meanings, the entries are divided into two with a number subscribed. Finally, the English translation is provided. Every item is compared to similar entries in neighboring dialects (e.g. Gulf Arabic, Najdi Arabic, and Yemeni Arabic) or in CA, whenever possible.

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1 In a few instances the entry has only the singular form (for nouns) or the s-stem form (for verbs): this is because either plurals and p-stem forms are not in use, or my informants were not aware of them.

2 The dictionaries used to establish this comparison are: Qafisheh, H. (1997) for Gulf Arabic; Piamenta, M. (1990-91) and Behnstedt, P. (1992, 1996, 2006) for Yemeni Arabic; Biberstein-Kazimirski (1860) for Classical Arabic.
Most of the words are of Arabic origin, but there are also lexical items that are loanwords from other languages (mainly Persian, Urdu, Hindi, English, Portuguese and Swahili). In these cases, the original word is given in brackets next to the loanword. Most of my fieldwork research involved lexicon, especially lexicon linked to the customs and traditions of the people in the al-ʿAwābī district. For this reason, brief explanations of individual items are included in footnotes in the glossary, when applicable.

The material presented in this Annex comes from a variety of sources: primarily, my own fieldwork notes. The lexical items listed here are the result of elicitation notes taken during the months of fieldwork, submitting lexical lists – based on Reinhardt’s material – and/or pictures to informants, but also extrapolating material from the audio recordings. Secondarily, I took into consideration the works of Reinhardt (1894), Nakano (1994), who mainly work on the Arabic of Zanzibar and, in a few instances, Brockett (1985), who focused its vocabulary on the agricultural semantic field. All the lexical items reported by these authors that are still in use in the speech of my informants or that they recognised as obsolescent have been included – in these cases, the name of the author and the page are indicated at the end of the given entry. Jayakar’s (1889) list was only used as a reference, since it is devoted to the Arabic dialect spoken in Muscat, and it was not incorporated in the present glossary. In addition to these works, a fundamental reference support has been the Behnstedt and Woidich’s *Wortatlas* (2011).

Admittedly, there are lexical items commonly used in the everyday speech (e.g. verbs like kel “to eat”, keteb “to write”; nouns such as bēt “house”, bint “girl”; or adjectives like kabīr “big” and ṣaġīr “small”) which are reported by the above-mentioned authors as well: in all these cases, the lexical item is to be interpreted as the one performed by my consultants.

The lexicon presented here covers different semantic fields. The novelty – in comparison with Reinhardt (1894) – is in the names of native plants and insects found in the al-ʿAwābī district and the names of specific diseases treated with wasm.

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3 The dictionaries used for the foreign languages are: Merlo-Pick, V. (1978) for Swahili; Palmer, E.H. (1914); and Platts, T. J. (1974) for Hindi and Urdu.

4 Specifically, obsolescent nouns are the ones used only by my older group of informants or found in Reinhardt’s lexical core and recognised as now obsolescent by my other two groups of informants.
Glossary abbreviations

The list of abbreviations used specifically in this annex (alongside the one given at the beginning of this work) is given below:

adv. adverb
B. Brockett (1985)
coll. collective
dim. diminutive
f. feminine
gen. generic
geol. geological
i.v. intransitive verb
N. Nakano (1994)
naut. nautical
obs. obsolescent
prep. preposition
pt. participle
so. someone
sth. something
tQ t-prefix quadriliteral
t.v. transitive verb
BD  
*ebeden* never

BR  
*bra / yibri* (i.v.) to pierce  
*bra / briyāt* (f.) needle, pin [cf. R.69, *boryāt*]

BD  
*ibāḍī / ebāḍyē* Ibadi

BṬ  
*bāţ / ābāt* armpit

BL  
*ibil* (coll.) camels (cf. CA *i bil* “id.”)

BN  
*bin / bnīn* son, belonging to a tribal group  
*bney / bneyīn* (dim.) little boy [R.68]  
*bint / benāt* daughter, girl

bnayya / -āt  small girl [N.41]  
*benāwe* “stepdaughter”

BW  
*āb ~ bwe / bwāt* father  
*bā* daddy! [N.42]  
*abu* father; a male date-palm [B.49]

TR  
*aṭtar / yāṭtar* (II) (i.v.) to be harmed, (t.v.) to induce pain [B.49]  
*ēṭar / ēṭār* trace [R. 43]

GR  
*ugra* wage (cf. CA *ʾağr* “id.”) [R.42]  
*egir / ugra* daily worker [R.74]

ḤD  
*ḥad-ši* no one (< *ḥad šay*) [R.29]  
*ḥad* one, someone

hid ʾašar  eleven

ḤD  
*ḥad / yūḥid* to take, to catch [cf. R.187, *ḥad / yuḥod*]

ḤR  
*stāḥar / yistāḥor* (X; i.v.) to be late [R.193]  
*āḥor* different, other  
*āḥir* (f. uḥra ~ āḥira) last  
*aḥḥar ~ ʾaḥar* at last, lastly

ḤW  
*āḥ / ḥwe ~ eḥwān* brothers, members of a brotherhood  
*ḥūyi!* brother (addressing form) [N.43]  
*ḥiṭ / ḥawāt* sister  
*ḥweyyē / -āt* (dim.) little sister

---

1 In the agricultural lexicon, *bint* is also used to indicate a “young palm-tree”.

2 Clitic negative form found only in poetry and in the speech of elderly people. For more details, see 6.3.
ʾDB  daba / yādibu  to punish (cf. YA adab “to fine, impose penalty”)
ʾDM  ādam  man
bin ādam  human being
ʾDN  idn  permit, authorisation, consent
ʾDY  stāde / yistāde (X) to be in need of money [R.177]
ʾĐN  qin / uḏūn  (f.) ear
ʾRD  urid  gorge, ravine
ʾRD  arḍ / -āt ~ urūḍ  (f.) ground, land [R.72]
ʾZR  uzār  loincloth (cf. YA izre “waistwrapper”)
ʾSTĐ  stād / asātīd  professor, doctor (used mainly as title)
estegd  masterly
ʾSD  esed / usūd  lion [R.72]
asde  slowly (< Urdu āste “gently, slowly”) [B.51]
ʾSF  āsif  sorry
ʾŠR  aššar / yāššir  (II) to nod [N.69]
ʾKD  ekkid / yākkid  (II; v.t.) to be sure of sth
ʾKL  kel / yūkil  to eat
mākūl / -āt  food, nourishment
ekkil / ekkilīn  big eater, glutton [R.75]
ekkāl / ekākil  eater [R.76]
mōkle / mwākil  (PP) edible
ʾL  ilā  if (often shortened lē o lā)
ʾLF  alf  thousand
alfīn  two thousand
ʾLL  illi  indeclinable relative pronoun
illā  except, until
ʾLYN  ilēn / lēn  up to (spatial), addressed to (letter), until (temporal)
ʾMB  embē / embāyāt  mango [B.52]
ʾMR  emar / yūmur  to order, to command
emr / ewāmur  command, order [cf. R.73 emāre/emāyor]
māmar  corridor, landing (part of the Omani traditional house)
ʾMS  ems  yesterday
awwel ems  the day before yesterday
wāl wel ems  the day before the day before yesterday
imāme Islamic community
imām / iyūmme Imam, leader
umm / mmāt mother; a female date-palm
mā mum!
emme regarding, as of
emme . . . emme or . . . or

emen / yūmin to believe, to trust, to have faith
amīn honest [N.98]

unț feminine [R.63]

angar anchor (< Eng.) [cf. R.126, anger]

ins human, man
insān human being, mankind
nās (coll.) people

inn that, as
l-inn because
ke inn as if
tēnne / yitēnne (V) to be late, to delay [R.229]
stāhel / yistāhel (X) to be worthy [R.177]
wef / ūwāf disease, illness
awwel in/at the beginning
min awwel before, otherwise
awwel (f. āla) first

ēn where?
ayy ~ ēyy each, every

bi to, in (space and time), next to, with, together (means), at (price), for, from, by (with passive verbs)
bi-ḏ-didd / bi-l-hilāf on the contrary, unlike
bi-l-marra immediately, now, at once
bi-lā / bidān without
bi-qader as much as
bi-mā whose
bēn ~ mā bēn  between

bi (prep.; prefixed to the noun it refers to) with

B’R  bīr / abyār  well

BBǦ’  babāḡā  parrot

BBW  bābū  Withania Somnifera (Indian ginseng)³

BTǦ  bōtge  lard [R.44]

BHR  bāḥḥār / bāḥḥārīye  sailor

bāḥr / bḥār  sea

BHŠ  bāḥṣaš / yibḥaš  to dig [N.76] [B.54]

BHN  bāḥḥan / yibḥaḥhan (II)  to doubt, to suspect [N.82]

BHT  bāḥḥat / yibḥḥat (III)  to bet [N.61]

BHR  bōḥḥār / bāḥḥār  warehouse (< Urdu būḥārī “granary”) [R.76]

būḥār  frankincense

BHŠ  bāḥṣaš / bḥaš  (f.) envelope, bag [R.57]

BḤL  bēḥal / yibēḥil (III) to be stingy [R.165]

bḥil  stingy

bḥyiil (dim.) a bit stingy [cf. R.47, bḥeiil]

BDR  bāḍra (f.) tip, extremity [R.44]

BDL  baddal / yibaddil (t.v.; II)  to change

bedel – mbedel  instead, instead of

BDN  beden / bdāne  ship, boat [R.71]

BDNǦ  badingān  aubergine

BDW  bedwi / bedwān  Bedouin

BDY  bede / yubdi  to begin

bedew  beginning

BDR  bēder / abḍār  seed [B.56]

BRBR₁  barbūr  penis [R.55]

BRBR₂  barābur  right, correct, just right⁴

BRT  bārūt  gunpowder [R.49]

BRTQL  burtuqāl  orange (fruit)

burtuqālī  orange (colour)

BRǦ  bergān  forgiveness (cf. YA barāg “to pay one’s debt”) [R.55]

³ Weedy plant, it usually occurs on the edge of cultivations. It is traditionally used to treat stomach cancer and as a source of ink.

⁴ Used mainly to address Indians and Pakistanis.
**BRH**  
*barah*/yibrah* (t.v.) to become tidy, clean  
*tbarah*/yitbrah* (V; i.v.) to be cleaned, to get tidied  
*il-bāra* last night, yesterday evening [B.56]

**BRD**  
*brid*/yubrid* to be cold  
*bāroed* calm, peace, rest  
*bārid* (f. *bāride*) cold, cool (cf. YA *mibrid* “calm, quiet”)  
*bwērid* something cold  
*burrāde*/berārid* (f.) villa, building

**BRDLC**  
*berdīl*/berādīl* lazy, loafer [R.45]

**BRR**  
*burr* wheat, corn  
*bārr* (f. *bārra*) cloudless  
*el-barr* never, not at all  
*barrā* outside

**BRZ**  
*barza*/-āt sitting room, covered reception area (cf. YA *burza* “nuptial pavilion” and *mabraz* “meeting place”)*[B.57]

**BRSM**  
*brism* nylon

**BRŠM**  
*beršem* to sneer, to pull a face (cf. YA *baršum* “lip”) [R.254]

**BRŠ**  
*abū barīš* small lizard (not poisonous)*6

**BRD**  
*tbēra*/yitbēra* (VI) to be ugly

**BRGM**  
*bargam*/braģīm* horn

**BRF**  
*barf* ice

**BRQ**  
*braq* kettle [cf. R.46, “plate”]; traditional Arabic tea-pot*7  
*baraq* lightening

**BRQNDŠ**  
*barqandūš* marjoram

**BRK**  
*berke* (f.)*/abrāk* pond, tank  
*bareke* (f.) blessing [R.42]  
*barīk*/brīk* abundant  
*abrāk* divine favours

**BRK**  
*barak* to kneel (camel)  
*barrak* (II) to make a camel kneel

**BRM**  
*mubrām* corkscrew (cf. YA *BRM* “to twist”)

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6. Used in al-ʿAwābī. In Wādī Banī Kharūṣ *is šahlāb*.
7. Used in Wādī Banī Kharūṣ.
<table>
<thead>
<tr>
<th>Word</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Burma</td>
<td>Pan made of clay (cf. YA burm “sesame-oil pot made of stone”)</td>
</tr>
<tr>
<td>BRML</td>
<td>Barmīl</td>
</tr>
<tr>
<td>BRNṬ</td>
<td>Brante</td>
</tr>
<tr>
<td>BRNṢ</td>
<td>Barnūṣ</td>
</tr>
<tr>
<td>BRW</td>
<td>Berwānī</td>
</tr>
<tr>
<td>BRY</td>
<td>Barriya</td>
</tr>
<tr>
<td>BZＧ</td>
<td>Bezeg / Yubzug</td>
</tr>
<tr>
<td>BZR</td>
<td>Bzār / -āt</td>
</tr>
<tr>
<td>BZZ</td>
<td>Bizz</td>
</tr>
<tr>
<td>BZM</td>
<td>Bzīm</td>
</tr>
<tr>
<td>BSBS</td>
<td>Bisbās</td>
</tr>
<tr>
<td>BSTN</td>
<td>Bistān / Bsātīn</td>
</tr>
<tr>
<td>BSS</td>
<td>Bass</td>
</tr>
<tr>
<td>BSM</td>
<td>Tbassam (V)</td>
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<tr>
<td>BSM</td>
<td>Bisme</td>
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<tr>
<td>BSML</td>
<td>Besmel</td>
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<tr>
<td>BŠT</td>
<td>Bišt / Bsūt</td>
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<tr>
<td>BŠŞ</td>
<td>Bašš</td>
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<tr>
<td>BŠŞ</td>
<td>Bāšš</td>
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<tr>
<td>BŠŞ</td>
<td>Ebešš</td>
</tr>
<tr>
<td>BȘR</td>
<td>Bašar / Yubsar</td>
</tr>
<tr>
<td>BȘŞ</td>
<td>Başš / Ybusṣ + ‘ale (v.i.)</td>
</tr>
<tr>
<td>BȘȚ</td>
<td>Bsāṭ</td>
</tr>
<tr>
<td>BȘȚ</td>
<td>Bsayyat (dim.)</td>
</tr>
<tr>
<td>BȘL</td>
<td>Bsāl (coll.)</td>
</tr>
<tr>
<td>BȚH</td>
<td>Batṭīḥ (coll.)</td>
</tr>
<tr>
<td>BȚR</td>
<td>Boṭrān</td>
</tr>
</tbody>
</table>
 بتت | $baṭṭ$ / yiboṭṭ $\rightarrow$ to hit, to fight
| $baṭṭ$ duck

بُتِل | $baṭl$ / $bṭl$ courageous, brave

بُتِن | $bṭṭ$ belly, womb (cf. YA $bṭṭ$ “intestine”)
| $bṭṭanīya$ (f.) woollen blanket

بُتِنَي | $butīn$ crème caramel

بُذَر | $baḍar$ / yubḍur $\rightarrow$ to sow
| $bẓur$ seeds

ثُد | $tbād$ / yitbāid (VI) to remove, to deprive [R.171]
| $beʿīd$ (f. $beʿīda$) far, distant
| $beʿiyīd$ a bit far
| $baʿad$ after, then, still
| $baʿdīn$ afterwards

بُر | $beʿir$ / boʿrān young male camel [R.73]
| $baʿar$ feces, dropping (goat/sheep)

بُذَذ | $baʿūḍa$ / baʿūḍ蚊 mosquito
| $baʿad . . . baʿad$ one another
| $baʿad$ some

بَجَت | $baġte$ ~ ʿa baġte suddenly, all of a sudden [R.114]

بَجَز | $baġaz$ / yubġiz to feel, to touch, to squeeze [R.129]

بَجَد | $baġad$ / yibġod to hate

بَجَغ | $baġg$ / yibagg to roar (cow) [N.94]

بَجَل | $baġle$ / bġāl mule [R.71] [N.90]

بَجَم | $bġūmiye$ stupidity [R.54]
| $bġām$ (f. $bġāme$) / boġmān stupid, foolish, silly

بَجَي | $baġā$ / yibġi to want, to desire

بَجَر | $baqar$ (coll.) livestock
| $baqra$ / baqar cow

بَجو | $boqʿa$ / bqāʿ (f.) stain, spot [R.43]

بَجَق | $baqq$ bedbug

بَجَل | $bāqil$ broad bean, fava bean [R.43]

بَجَر١ | $bekr$ virgin
| $bekra$ (f.) young female camel
| $bukra$ (f.) kidskin
bākur morning [R.43]
bukra ~ bākor (f.) tomorrow
wara bukra the day after tomorrow

BKR₂ bākūra / bwākir (f.) walking stick [R.76]
bakkār pliers, pincers [B.62]

BKS buks box (< Eng.)

BKM bkem (f. bekme) dumb (cf. GA bakam “id.”) [R.63]
abkam (man) of few words

BKY bekē / ybkī (VN bekī) to cry

BLBL bulbul nightingale [R.54]

BLD beled / belādin ~ balādin ~ bild ~ bildān (f.) village, settlement
blid (f. blida) stupid, ignorant, silly
bēldi / bwēldi bucket (cf. YA bawālid “id.”) [B.62]

BLR bellūr glass
blēlir / -āt small glass [R.46]

BLS blīs demon (ابلس)
ebles demonic, diabolic

BLĠM belgām / yibelġem to clear the throat
belgām whooping cough, spitting mucus out [R.54]

 BLL billa / bill lemon’s flower
bill spring (season)

BLWȘ blaws blouse (< Eng.)

BLY belīye / belāye ruin [R.74]

BLYWT blīwit plywood (< Eng.)

BMB bembe pump for bicycle (< Eng.)

BNĞR bengri / benāgrī bracelet (< H.)
bengri mšawaq bracelet with pendants

BNDR bandar / binādur place on the coast, bay (< Pers. bandar “harbour”)

BNDQ bendaq / bnēdiq rifle, gun [B.63]

BNSR bınșor ring finger (cf. YA bınṣur “id.”)

BNFSĞ banafsagī purple

BNK bank bank (< Eng.)
banka (f.) electric fan

BNN bunn coffee beans [R.42]
bunnī  brown

BNY  benē / yubnī  to build
bnīye  construction, building
bānī / bennāye  bricklayer, construction worker [R.76]

BHŠ  bhiš (f. bhiše)  big typing, character (of writing), thick

BHLL  thehel  to shine

BHM  bhūm  thumb (cf. YA bhām “id.”)

BHYT  bāhyūt  (adv.) much, more

BW  bū ~ bō  (indeclinable relative pronoun) which, who(ever), pertaining to

BWB  bāb / bwāb ~ bibān  door
ebwāb  chapters (of a book)
bābe  piece, part, portion
bwāb / -āt  gate
bawwāb / bawāwib  watchperson, doorman [R.76]

BWBR  būbra / būbar  pumpkin

BWS  bāwas / yibāwus (III) to kiss
thāwas / yitbāwus (VI) to kiss one another
būsa / -āt  (f.) kiss

BWŠ  bāš  (coll.) camels (cf. bīšān “camels of any type”– Šarqiyya®) [R.41]

BW$  bāš  bus (< Eng.)

BWQ  tbawwaq  (V) to steal
bawwāq / bawāwīq  defamer, backbiter

BWM₁  būm  owl

BWM₂  būma / bwem  a pre-islamic hill-top cairn, trench, beehive-tomb
(cf. Sw. boma “fort, earthwork” or Heb. bāmāh “high place”) [cf. R.70, “entranchment”]

BWN  bōn / -āt  British pound (< Eng. pound)
būn  origin (cf. Pers. bunyād)

BYB  bībi  grandmother (colloquial)

BYT  bāt / ybāt  to spend the night, to stay overnight
bēt / buyūt ~ byūt  house
bwēt  (dim.) little house

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8 Watson & Eades (2013: 177).
9 Some of these are found in the Zāhira region, at Qubūr Juhhāl, near al-Ayn. In 1988, these constructions were declared World Heritage Sites by UNESCO.
**bwēte / -at** chest, trunk [R.46]

*bēt al-māl* the Exchequer

**BYDR** *bidār / biyādir* a hired date-palm worker, farmer (cf. Pers. *bidār* “awake”)

**BYR** *bīr* beer (< Eng.)

**BYSR** *bēsar / beyāsor* freedman

**BYḌ** *būḍ* eggs

*byaḍ (f. bēḍa) / būḍ* white

**BY’** *bā’ / ybī’* to sell

*bayya’ / biyā’a* seller

**BYL** *bēle ~ el bēle* never

**BYN** *bēn* between

**BYW** *bāw / bīwān* board (< Sw. *bao* “playing board”, made out of wood)

---

**T**

**TBT** *tābūt* coffin [R.49]

**TB’** *taba’ / yitba’* to follow

*tāba’ / yittā’ub* (VI) to chase

**TBĞ** *tabaḡ* tobacco

**TTN** *tītūn* newborn, infant (< Sw. *toto* “baby, small kid”)

*twētin / -īn* (dim.) dwarf

**TĞR** *tāgur / tiggār* rich merchant

**TĦT** *taht* below, under

*ethat* minor, lower

**TĦN** *thin* millet, chaff [R.41]

**TRB** *trāb* soil, ground, dust

**TRTR** *tartar* sand [cf. R.54, *terter*]

**TRS** *teras / yitris* to fill (up) [R.144]

*tors / -āt ~ trās* sign

**TR’** *tera’ / yitra’* (v.i.) to burp

**TRF** *taraf / yitrif* to blow, to inflate

*truf* (f. *torfe*) lasting, constant

**TRK** *terek / yitruk* to leave, to abandon
terk / trūk (VN) leftovers, leaving
trīke / terāyuk widow [R.73]

TS' tīsa' (f. tīsa'a) nine
tāso' (f. tāse'a) nineth
tīsa'at'sar nineteen
tīsa'īn ninety

TŠ' tšā a few, a little

TŠNK tšīnkū corrugated iron/zinc roofing (< Eng. zinc)
TZQ ntāzaq / yintāzaq (VII) to be surprised, astonished
T'B t'ub / yit'ub to be/get tired
ta'ībān tired, weary, ill
bi-t-ta'āb unlikely [R.120]

T'ī ta'ī / ytu'ī (v.t.) to pull

TFH tufāh apple
TFR tafr at-tēs Haplophyllum Tuberculatum (lit. “the smell of a male goat”)

TFQ tefāq / tfāq gun (< Pers. tufāng “gun, fusil”) [R.42] [B.67] [N.40]

TFL taffal / ytaffil to spit
tfīl (f. tufle) insipid, flavourless
tufīl saliva (cf. YA duffal “id.”)

TLF telef / yitluf to waste, to die, to fester
TLFN tīlīfūn telephone, mobile (< Eng.)
TMB timbi rigid bracelet embellished with big pearls
TMR tamr / tumūr dates

TMM temm / ytemm (i.v.) to remain, to last, to stay
temm / ytemm (t.v.) to keep on doing sth.
temīme (obs.) leader, sheikh [R.58]

TNR tennūr oven, cooking stove
TNK tānkī tin, jar

TNN tnīn dragon

fākiha t-tnīn dragon fruit

TNY tenne / ytenne (II) to be late

TWĪ tōh a pleasant smell

TWR tāra . . . tāra from time to time; step by step [R.114]

10 Mainly used in Rustāq area.
TWM  tawmi / yitawmi  to bear twins
twām  twins

TWW  taww  now, recently
lēn taww  up until now

TYB  tīb / yitīb  to give (< *tā + bi-)

TYǦ  tāg / tīgān  crown [R.73]

TYS  tēs  billygoat (cf. YA and GA tays ~ tēs “id.”)

TYN  tīn  (coll.)  figs (cf. YA tīn “cactus pear”)

T

TBT  tābit  (AP) compacted, solid [R.137]

TBR  tebor  debris (geol.)

TǦL  tegel / yitgil  to calm down, to settle down [R.130]
tāgil  (AP) calm, quiet [R.137]

TRM  tram  (f. terme)  toothless (cf. YA taramah “one having a fallen tooth or more”) [R.63]

TRW  terwe  (f.)  heritage

T’LB  ta’lib  fox [cf. R.46, ta’eleb]
t’elub  foxlike, Pomerian

TQB  taqab / yitqub  to penetrate, to enter
tuqb  hole [R.42]

TQL  tqīl / tqāl  heavy

TLT  talāṯ (f. talāṭa)  three
tālīṯ (f. tālīṭa)  third
talāṯ’sar  thirteen
talāṯīn  thirty

yom i-tālīṯ  Tuesday

TLĠ  tallāga  (f.)  fridge

TM  tum / tāme  mouth

TMR  tamar / yitmar  to bear fruits
temra  blossom

ŤMM  tumme ~ tumme min ba’ad  after, then

TMN  tamān  (f. tamāntye)  eight
ṯāmin (f. ṣāmine) eighth
ṯāmāntʿāsar eighteen
ṯāmānīn eighty

TNY
tenney (II) to go back
ngen / yinṭini (VII) to go/move away
tnīn (f. ṣāmine) two
ṯāni (f. ṣāmine) second
ṯīnāṣar twelve

TWB
ṯāwab / yittāwab (VI) to yawn

TWR
tār / yṭār (i.v.) to stand up, to rise up
tawwar (i.v.) to boil
tār / yṭar bull
tār el-ḡinn slug
tora (f.) pit

TWM
ṯūm garlic

TYB
tōb / ṣīyāb clothes, dress

TYR
tēra (f.) humidity

Ǧ

ǦBL
gibel / ḡbāl mountain

ǦBN₁
gbin cheese [R.41]

ǦBN₂
gābin (f. ḡābne) mashed [R.62]

ǦTR
gīṭār guitar (< Eng.)

ǦṬT
gīṭta corpse

ǦṬL
gūl / ḡūl thick, large [R.62]

ǦṬM
gēṭem frost, snow
gāṭum frozen, condensed

ǦḤ
goh watermelon

ǦḤH
gahh / yiguhh to wander (obs.)

ǦḤL
gahle (f.) clay jug
gḥēle little jug

Ǧ,DB
gedeb / yugdub to take a breath, to breathe [R.145]
gedd / yigeddīd (II) to wash before prayer (Muslim ritual ablutions), to renew, to replace
tegdād religious ablution
gedīd (f. gadīda) / ged new
gidd grandfather, old man
gidda grandmother, old woman
gdēd grandpa (colloquial)
gēddīya ancestors
gidār / gidrān wall [R.73]
gadf (VN) discharge
mugdāf / mgādīf oar, rudder (cf. YA gidf “thick and solid piece of wood”)
gādel / yigādil (III; VN mgādle) to haggle
gadal big bat
geḍal rope maker [R.48]
gdil / gidlān rope
gadwīya / gdāwi jar, small gahle
gdē kidskin [R.47]
gdor / gdār trunk
gdū’ / gdū palm-tree
gdo timber, beam
tegrīb (VN II) trying, attempt
tegurbe / tgārub practice, attempt, experience
Gurgur (f. gurgra) naked [R.63]
tgarrah / yitgarrah (V) to get wounded
gruh fresh wound
gerīh wounded
garāda (f.) grasshopper
gerdef / yigerdef to force, to compel
grīr (f. grīra) unsheathed (sword) [R.62]
garra / grīr vase, jar, jug (< Eng.)
garrīn throat
Gurūz (f. gurūza) greedy [R.62]

11 It eats fruit.
egraz greedier

ČRF grāf giraffe
ČRM gurm strength, capacity
ČRWB grūb (WhatsApp) group
ČRY garā l yigrī to flow
ČZR gezīre gezāyor island, cultivated land
gezar carrot
ČZZ ngezz yingezz (VII) to be cut
mgezz hoe
ČZL gizle gezāzil date basket (obs.) [R.76]
ČZM gezem yuzum to assess
ČZW gezo part, portion (obs.) [R.42]
ČSR tgēsar yitgēsar (VI) to give courage (cf. YA tigāsar “to be brave”)
gesūr (f. gesūra) brave
ČSS gāsus gewāsis spy
ČSM gism gsūm body
Č’D ge’ede ga’d (f.) sheep, ewe
ga’ada Teucrium Stocksonianum
Č’L ga’al yog’al to do sth.
ČFR guhra gfar gefāfir hole, den [R.70]
ČFL gfil yugfil to look after sth.
geffāl tame (of animals)
ČFN gfin gfūn eyelid
ČLBB tgelbeb (II) to wear the ǧilbab (woman’s dress)
ČLGL gilgil anklet made of little bells (cf. YA gulgal “a piece of iron”)
[cf. R.54, “bell”]
ČLD gelād skin
gild leather, fur
gild cabbage
mgelled āt band, taper
ČLS geles yiglis (VN glūs) to sit, to stay
gellis gelālis shareholder, associate [R.76]

12 The name indicates the wool-like texture of the leaves, very similar to the goat’s fleece. It is a woody perennial herb, that can grow up to 30cm. The whole plant is boiled, and the juice produced is used as a remedy drink to treat diabetes, high blood pressure and kidney-related diseases.
gelağ / yugläğ to wax, to shave

galił (VN) composing, composition [R.46]

gläs a drinking glass (< Eng.)

gamad to freeze (cf. YA gamād “ice, snow”)

gemez / yugmiz (VN gemiz) to leap, to jump

gamma’ / yugammi’ (II) to sweep
tgāma’ / yitgāma’ (VI; VN gemā’) to gather, to collect
gummā’ a trash
mgumma’ broom

gum’ fist [R.42]
gāmi’a university
yōm l-gumm’a Friday

tgāmel / yitgāmel (VI) to meet
tgēmel / yitgēmel (VI) to load the camel
gamal / gmūl camel
gumle many, a lot
gamīl (f. gamīla) beautiful

jamin / gumnāt oath

gemhūr team, group [R.55]

ghumib face, aspect, look, appearance
gānub South
gamb ~ ‘a gamb side, beside, next to [R.109]

gināh / ginhān wing (cf. YA ginuḥ “wing, shoulder”)
gindūb / genādub grasshopper
gennūr barn [R.48]
gins sex

gēnis nature [B.75]
ginsīya temperament
tgēnen / yitgēnen (VI) to be crazy, mad
gnūn crazyness, madness

magnūn (f. magnūna) mad, crazy
ginni jinn

13 Traditional Omani broom, made out of palm leaves.
14 gins is often used in Wādī Banī Kharūṣ instead of ḥāl in the question kēf ḥāl?, resulting in kēf gins-iš “how are you (f.)?” or kēf gins-ik? “how are you (m.)?”.
<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
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<tbody>
<tr>
<td>ǦNY</td>
<td>gūnīye / gewānī sack (≪ H. gon / gonī) [R.73] [N.33]</td>
</tr>
<tr>
<td>ĞHD</td>
<td>geθehed / yugθhid (VIII; VN geθhād) to struggle</td>
</tr>
<tr>
<td>ĞHR</td>
<td>gāhar / yigāhor (III) to contradict, to gainsay</td>
</tr>
<tr>
<td>ĞHZ</td>
<td>gahaz / yigahaz to prepare</td>
</tr>
<tr>
<td>ĞHL</td>
<td>gāhil / guhhāl ignorant, stupid [R.62]</td>
</tr>
<tr>
<td>ĞW</td>
<td>gaww air, atmosphere, weather (cf. YA gaw “wind”)</td>
</tr>
<tr>
<td>ĞWB</td>
<td>gāwab / yigāwib (III) to answer</td>
</tr>
<tr>
<td>ĞWD</td>
<td>gewwad (II) to grasp tightly</td>
</tr>
<tr>
<td>ĞWY</td>
<td>gōde (f.) goodness, generosity</td>
</tr>
<tr>
<td>ĞWDR</td>
<td>gōdri woolen blanket (≪ H., obs.) [R.126]</td>
</tr>
<tr>
<td>ĞWR</td>
<td>gār / gīrān neighbour</td>
</tr>
<tr>
<td>ĞWZ</td>
<td>gūz nuts (cf. YA gawz “nutmeg”) [N.16]</td>
</tr>
<tr>
<td>ĞW'</td>
<td>gū’ān hungry</td>
</tr>
<tr>
<td>ĞW'TY</td>
<td>gūtī / gawāfi shoes (≪ Urdu jūṭī “shoe, slipper”)</td>
</tr>
<tr>
<td>ĞWF</td>
<td>gwēfe guava-tree/fruit (cf. YA gawfī “kind of whitish grapes”) [Bro.]</td>
</tr>
<tr>
<td>ĞY</td>
<td>gā / ygī to come (≪ *Ǧ’Y)</td>
</tr>
<tr>
<td>ĞYB</td>
<td>gāb / ygīb to bring (≪ gā + bi-)</td>
</tr>
<tr>
<td>ĞYD</td>
<td>gēyīd efficient</td>
</tr>
<tr>
<td>ĞYZ</td>
<td>mgāze / mgāyīz part of the mosque for women</td>
</tr>
<tr>
<td>ĞYŞ</td>
<td>gāš mule</td>
</tr>
<tr>
<td>ĞYF</td>
<td>gīfe (f.) corpse (cfr. YA gīfe “carrion; stinker”)</td>
</tr>
</tbody>
</table>

<table>
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<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ĞBB₁</td>
<td>ḥabb / ḥbūb berry, grain, stone of a bracelet [cf. R.41, “berry”]</td>
</tr>
<tr>
<td>ĞBB₂</td>
<td>ḥabb / yiḥubb to like, love</td>
</tr>
</tbody>
</table>
ḥobbō / ḥobbāyāt grandmother [R.56]
mḥabbe love
mhobb / -ān lover, friend
ḥobāb mister, sir, man

HBR ḥobbār / -āt squid

HBS ḥabis / ḥobse leper, leprous (obs.) [R.62]

HTT ḥitt / yiḥitt (i.v.) to drop, to droop (of leaves)
ḥatte even, neither
ḥatta to, until, up to

HTF ḥatef / yohťuf to bump into, to nudge

HTT ḥatt / yiḥitt to drive, to push, to hurry
bi-l-ḥatt immediately, instantly [R.114]

HTT maḥṭat wallet

HḠB ḥageb / yoḥgub to prevent, to prohibit

HḠĠ₁ ḥagg / yiḥigg to go on the pilgrimage
ḥegg pilgrimage

HḠĠ₂ ḥigga / higgān eyebrow

HḠR ḥaggar / yiḥaggir (II) to delay
thaggar / yithaggir (V) to be delayed, detained
ḥagrān delay
ḥagra / ḥagar rock, big stone
higra / ḥugra (f.) room15

HḠZ ḥaggaz / yiḥaggiz (II) to make a furrow [R.160]

HḠT ḥāgoṭ priority [R.43]

HḠL ḥgil anklet (cf. YA mihğgal “anklet”)

HḠM mahgem suction cup [R.50]

HDB ḥdebt (f. ḥadbe) hunchbacked (cf. NA ẖdāb “curved”) [R.63]

HĐT ḥadat story
ḥādīṭ accident
ḥadīṭ (f. ẖadīṭa) / ḥdāṭiyeh new

HDD ḥadd / yḥidd + ʿalā to turn aside
ḥadid (VN) composition, formation
ḥaddā (coll.) sharp stuff

15 Used mainly by old and middle-aged people in al-ʿAwābī.
ḥaddād  blacksmith
ḥadīd  iron

HDR  ḥādir  seawards (cf. YA ḥadar “bottom of valley”)
ḥadrār  downwards, south

HDQ  ḥadīqa (f.)  garden

HDK  ḥdūkiye  dirtiness [R.54]

HDY  ḥadē / yiḥodē  to plague, harass

HDR  ṭhaḍḍār / yiṭhaḍḍār (V)  to guard against [R.168]
ḥadār (f. ḥadūra)  cautious, careful [R.62]

HDF  ḥadef / yoḥdūf  to beat, strike, hit

HQD  ḥādōq / ḥoḏāq  proficient, capable, able

HDW  ḥqār ~ bi-ḥqār (+ suffix pronoun)  aside, next to, nearby (obs.) [R.109]

HRB  ṭhrāb / yiṯthrāb  to make war
ḥarb / hrābāt  war

moḥrāb  miḥrāb (a niche in the wall of a mosque, at the point nearest to Mekkah, toward which the congregation faces to pray), sanctuary

HRR₁  ḥurr  free

HRR₂  ḥārr (f. ḥārra)  hot, strong
ḥarār ~ ḥurār  heat
il-ḥārr  summer, the hot season
ḥarrīye  summer seed
ḥārrīyya  sorghum¹⁶

ḥarīr  silk

HRZ  ḥarza / ḥarāz  stone of a bracelet

HRŠ  ḥaras / yiḥris (t.v.)  to wait for
ḥarās / hoṣār  stingy [R.73]

HRF  ḥārif  farmer (socially higher than a fallāḥ)
ḥarf / hurāf  letter, character

HRQ  ḥroq / yoḥraq  to be burnt, to burn
ḥaraq  soot

HRQṢ  thargāṣ / yiṯṭargāṣ (tQ) to be badly afflicted [R.255]

HRK  tharrak / yiṯṭarrak (V) to move

HRM  ḥurma / ḥarīm (f.)  woman, wife

¹⁶ So-called because it is planted in high summer.
ḥurmit waldo daughter-in-law
ḥurmit abūyī stepmother
hrême / -āt mistress, wife
harām prohibited
haram a house/garden boundary [B.80]
harām / harāmiye thief, robber, burglar
HZQ ḥazzaq / yiḥazzaq (II; t.v.) to reach
thazzaq / yithazzaq (V; i.v.) to surround
hızāq / hizqān belt
hızāq elastic band on the waist of Omani traditional trousers
mihazzaq (pt. V) surrounded
HZM maḥzem / mhazūm waist
HZN ḥuzn sadness
ḥazīn sad, sorrowful
HSB hasab / yuḥṣib to count
ḥassab / yiḥassib (II) to calculate, to think
ḥisbe (VN) calculating, counting, insight
ḥesāb / -āt calculation
ḥassib / ḥasāsib astrologer17 [R.76]
HSD ḥased / yoḥṣid to envy
ḥasūd (f. ḥasūda) envious, jealous [R.62]
HSS ḥass / yiḥass to realise, to notice, to sense
HSN ḥassan / yiḥassin (II) to cut (hair)
mḥassin (pt. II) barber (cf. GA mḥassin “id.”)
ahsant (f. aḥsanti) (IV) thank you, well done??18
thassan / yithassan (V) to shave [R.168]
ḥasin (f. ḥasne) good, beautiful
aḥsin better
HŠŠ ḥaṣṣ / yḥiṣṣ to weed [R.178]
ḥaṣṣ grass [R.46]
mḥaṣṣe grass sickle [R.50]

17 Here it represents a person who knows the stars, their names and their functions in relation to the falağ system.
18 This is one of the very few fourth derived forms found in the data. It is mainly used in the singular form to emphasise the gratitude, as in “Thank you, well done”. Moreover, among women the verb is used to refuse politely an offer, sometimes accompanied by the Swahili sana “much”.


HSD  
haṣed / yohṣid  to dig
HSR  
haṣar / yohṣor  to ruin, to destroy
HŠM  
haṣīm / haṣem  estimable, appreciable
HŠW  
hašū  sweet potatoes
HŠY  
hašā / yihṣi (i.v.) to spread along the ground
HṢD  
haṣad / yaḥṣid  to harvest, to pick (wheat)
HṢR  
haṣīr / ḫṣor  mat, door mat [R.71]
HṢṢ  
haṣṣ  to disgust, to nauseate
HṢ ḫaṣṣa ḫaṣṣ (II) to arouse disgust
HṢ ḫoṣṣ (f. ḫoṣṣa) / -īn  impure, dirty
HṢL  
ḥṣil / yoḥṣil  to be locked up, to go to jail [R.135]
HṢ ḫaṣṣal / yihṣṣal (II) to receive, to get
HṢ ḫoslān  affected by misfortune or illness
HŚN  
ḥašān  stallion
H(SYS)  
ḥaṣa sēl  hailstorm
H SYS  
ḥašā / ḫaṣa  stone
HDR  
ḥadri  urban resident
H ḫad il-ḥadīr  right now, at once [R.113]
HDF  
mahadāf / mḥadīf  inaccessible
HDN  
ḥḍān  womb
HDY  
ḥḍīya (f.) fringe of the wuqayya (type of woman’s veil)
HṬB  
ḥaṭba  stick of wood
H ḫaṭab  wood
H ḫaṭīb / ḫaṭīb  woodworker, carpenter
bāb ḫaṭab  wooden gate
HṬṬ  
mḥṭṭa  station
HFR  
ḥāfūr / ḫawāfīr  hoof
HFD  
ḥafaḍ / yoḥfod  to protect [R.145]
HFL  
ḥetfāl (VN VIII)  evile eye
H ḫafla (f.) party, celebration
HQB  
ḥiqbā’  white striped
HQD  
ḥaqad / yoḥqīd  to flare up [R.144]
H ḫaqūd (f. ḫaqūda)  impactive [R.62]

19 Used by speakers over 60 years old. Young and middle-age speakers use findāl.
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<tr>
<th>Code</th>
<th>Definition</th>
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<tbody>
<tr>
<td>HQR</td>
<td>haqar / yohqor not to pay in full (cf. YA haqar “to insult” and GA higar “to despise”)</td>
</tr>
<tr>
<td></td>
<td>haqir / huqärā wretched, miserable [R.74]</td>
</tr>
<tr>
<td>HQS</td>
<td>haqqas (II) to castrate</td>
</tr>
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<td></td>
<td>hqos (f. hoqsa) tight, uncomfortable</td>
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<td>HQQ₁</td>
<td>haqqaq / yihaqqiq (II) to verify</td>
</tr>
<tr>
<td>HQQ₂</td>
<td>hoqqa (f.) chick</td>
</tr>
<tr>
<td>HKK</td>
<td>ḥakk / yḥikk to scratch (cf. YA ḥakk “to itch”)</td>
</tr>
<tr>
<td></td>
<td>ḥakke (f.) itch</td>
</tr>
<tr>
<td></td>
<td>ḥakāk scratching</td>
</tr>
<tr>
<td>HKM</td>
<td>ḥakam / yihkum to prevail, to govern, to rule</td>
</tr>
<tr>
<td></td>
<td>ḥākum / ḥukkām governor, ruler</td>
</tr>
<tr>
<td>HKY</td>
<td>ḥukāye story, chronology</td>
</tr>
<tr>
<td>HLB</td>
<td>ḥalāb (VN) milking</td>
</tr>
<tr>
<td></td>
<td>ḥalīb milk</td>
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<tr>
<td></td>
<td>ḥallāb / ḥalālib milker</td>
</tr>
<tr>
<td>HLZ</td>
<td>ḥalzūn el-māy snail</td>
</tr>
<tr>
<td>HLF</td>
<td>ḥalaf / yahluf (VN hilf) to swear</td>
</tr>
<tr>
<td></td>
<td>hilf (VN) oath</td>
</tr>
<tr>
<td></td>
<td>ḥalif / holf ally, confederate</td>
</tr>
<tr>
<td>HLQ</td>
<td>ḥolqa / hilq finger-ring (without a jewel)</td>
</tr>
<tr>
<td></td>
<td>ḥalq throat</td>
</tr>
<tr>
<td></td>
<td>ḥalāqa barber’s shop</td>
</tr>
<tr>
<td>HLKLK</td>
<td>ḥiliklik small black lizard</td>
</tr>
<tr>
<td>HLL</td>
<td>ḥall / yhill to weed</td>
</tr>
<tr>
<td></td>
<td>ḥalāl allowed</td>
</tr>
<tr>
<td>HLM</td>
<td>ḥlum / yohlim (VN hilmān) to dream [R.135]</td>
</tr>
<tr>
<td>HLW</td>
<td>ḥelū (f. ḥolwe) / ḥelwīn sweet²⁰ [cf. R.64, holu]</td>
</tr>
<tr>
<td></td>
<td>ḥalwa cake, sweets²¹</td>
</tr>
<tr>
<td></td>
<td>mā ḥelū tasteless</td>
</tr>
<tr>
<td></td>
<td>ehle sweeter</td>
</tr>
</tbody>
</table>

²⁰ Also used as an exclamation, “nice!”.
²¹ The ḥalwa is also a typical Omani pudding, sticky and gelatinous. The foundation is made of water, sugar, and cornflour; while cardamom, rosewater, saffron, eggs, nuts and dates can be added depending on the type of ḥalwa and the area of the country.
HLY  
*ḥle* type of (fish) soup

*ḥelyān* rusty [R.52]

HMHM  
*ṭhamḥam / yithamḥam* (tQ) to cough intermittently, to clear one’s throat [R.255]

HMR  
*ṭēmar / yithēmar* (VI) to load a donkey

*ḥmarr / yohmarr* (IX) to be red

*ḥomār* (f. ḫmāra) / ḫmīr donkey

*ḥamar* wine

*ḥmar* (f. ḫamra) / ḫamrīn ~ humur red

*ahmar* more red

*sukkar ahmar* brown sugar

HMS  
*ḥmisa* turtle

HMD  
*ḥmūda* hurtburn, bitterness (cf. GA ḫmūda “acidity” and YA ḫumūḍah “id.”)

*ḥāmod* acid, sour

HMQ  
*ḥmuq / yahmaq* to get angry

*stahmaq* (X; i.v.) to rage with anger

*ḥomqān* upset [R.52]

*ḥmoq* (f. ḫomqa) furious, outraged

HML  
*ḥtemel / yuḥṭmil* (VIII; VN ḫetmāl) to bear, to tolerate

*ḥamel* goat (obs.) [R.42]

*ḥamūle* load

*ḥāmil* (f.) pregnant

*ḥamel* male lamb

*ḥammāl / ḫammālīye* porter, carrier

HMN  
*ḥomm / yiḥamm* to be feverish

*ḥumma* fever

*ḥumma l-halālīya* high and persistent fever

*ḥammām* bathroom

*ḥamāma* (f.) pigeon, big bird

HMY  
*ḥmāye* protection, defense

HMW  
*ḥamāwe* (f.) heat, sultriness

*ḥamū / ḫemīyān* sweaty, overheated

HNT  
*ḥanet / yohnīt* to perjure, to forswear
HNĞR  ḥungra (f.) gorge
HNĞL  ḥangūle (f.) circumference, circle [R.55]
HNŞ  ḥanša (f.) snake (obs.)
HNY  ḥanā / yuḥni to bend
HWṬ  ḥūṭ whale
HWĞ  ahweg very needy
muḥtāg needy, poor
HWZ  ḥāwaz (III; t.v.) to contain
hoz / hawiz boundary [B.86]
HWŠ  ḥāši / hawāši young camel [R.73]
ḥōš backyard, courtyard
HWṬ  ḥāṭ / yḥūṭ (i.v.) to roam around
ḥāyot protection (cf. YA ḥūṭan “amulet”) [R.43]
HWL  ḥāwal / yihāwil (III) to try
ḥāl status, condition
ḥāl for, to
ḥōl cycle
bi-l-ḥāl immediately, instantly
ḥawal around
ḥwel (f. hawle) cross-eyed [R.63]
HYT  ḥūṭ beside, up to
HYΣ  ḥās / yḥās to spin (cf. YA ḥēs “mosquito”)
HYK  ḥāka / yihāki to imitate
HYN  el-ḥīn now
delḥīn now, at the moment (< *dā-l-ḥīn) [R.113]
HYY  hayy (t./i.v.) to give life (of God)
hayy (f. ḥayye) alive
hiyān living being
ḥayawān (coll.) animal

ḪBB  ḥobb / yēḥobb (VN ḥabib) to trot, to gallop
ḪṬ  thēbet / yithēbet (VI) to be very bad, despicable
ḫubṭ badness
ḫaboṭ (VN) hitting, beating
ḫabīṭ / ḫubāṭ morally bad, poor
ḫabāṭ filth

ḪBR ḫabbar / yiḫabar (II) to inform
ḫābar / yiḥābir (III; t.v.) to greet so.
mḥābra (VN III) welcome
stẖabār / yistẖabār (X) to inform, to inquire
ḫbēr / -āt news, rumour

ḪBZ ḫabez / yoḥbiẓ (VN ḫabāz) to cook bread, to bake
ḫabbāz / ḫabābiz baker [R.76]
ḫubz bread [R.42]

ḪTM ḫātim / ḫtūm ring (cf. YA ḫatim “ring without decorations”)
[cf. R.43, ḫātum]

ḪTN ḫattan (II; t.v.) to circumcise
ẖtāne circumcision

Ḫ,GL ḫagel (VN) being ashamed, blushing
ẖagūl (f. ḫagūle) shameful [R.62]

Ḫ_DD ḫadd / ḫiddān cheek

Ḫ_D’ ḫadaʼ / yoḥdaʼ to deceive, to cheat

Ḫ_DM ḫadam / yuḥdūm (VN ḫidme) to work, to serve
stẖadām / yistẖidām (X) to use
ẖādām / ḫiddām servant, slave (obs.) [R.76]
mistẖādām (VN X) employee, partner, offering a service
ẖādām (f. ḫādūma) well served [R.62]

ḪDL ḫḏil / yoḥḏil not to be able to walk (cf. YA ḫḏal “to tremble, to shake”)
ẖḏīlān invalid

ḪRB ḫarbān (f. ḫarbāne) damaged, broken

ḪRB’T ḫarbaṭ / yiḥarbot to mix

ḪRG ḫarag / yuḥrug to go out, to flee
ḣarrag / yiḥarrag (II) to draw out, to extract, to take out
maḥrag exit [cf. R.49, maḥreg]
maḥrūg (VN) expense, outgo

Ḫarīg / ḫirgān gulf, inlet
ḫārig outside, out

ḪRHS ḫarḫuš rattle (for kids)

ḪRDL ḫardel mustard

ḪRR ḫarr / yihorr to leak out, to drain

ḫorr hadūd iron slags [R.78]

ḪRS ḫarras / yiharras (II; t.v.) to soak

ḪRT ḫarat / yohrot to strip leaves or berries

ḫariṭa (f.) bag, rucksack (cf. YA ḫariṭah “purse”)

ḪRTM ḫartūm face, muzzle (for animals) - (cf. YA ḫurtūm “nose” and GA ḫartūm “proboscis, garden hose”) [R.55]

ḪRF ḫārraf / yihārraf (V; v.i.) to chat

ḫarrūfe funny story, joke [R.48]

ḥurfe female lamb

ḫarīf autumn, autumn rain22

ḪRQ ḫarrāq / yiharrāq (II) to perforate [cf. B.91, ḫarrag]

ḥurq hole, pit

ḪRY ḫarā / yohra to defecate [R.224]

ḫrū feces, droppings (cattle, man)

ḪRWṢ ḫarwaṣ / yiharwaṣ to get sth. dirty, soil

ḪZR ḫazār / yoḥzor to go on his own way [R.129]

ḥezrān bamboo

ḪZF ḫazf / ḫizfāt a group of people [cf. B.91, ḫazf “swarm”]

ḪZY ḫazē / yuhze to be discouraged, to give up (cf. YA ḫaze “to be shy”)

ḪSR ḫosor / yoḥsor to lose sth.

ḥisrān loser [R.53]

ḪSS ḫass / yḥiss to ruin, to wreck [R.178]

ḪSF ḫasaf / yuḥsif (t./i.v.) to mess, to mix up

ḪSŠ ḫašš / yiḥišš (t.v.) to go into, to put into

ṯaššaš / yiḥaššaš (V; i.v.) to be inside

ḪŠF ḫašef / yoḥṣuf to knock [R.145]

ḪŠM ḫšēm / -āt prostitute

ḥšim (f.) beautiful, cheerful girl

ḥšum / ḫšūm mouth, face (obs.) [R.72]

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22 The rainy season in Dhofar, that runs between May and late August
ḪṢ B ḫāṣab / yiḥāṣab (III) to rinse
ḪṢṣ ḫāṣṣa / ḫūṣ parteur, detail, private, (adv.) especially, particularly
ḪṢM ḫāṣim / ḫōṣme enemy, opponent, adversary [R.74]
 ḫūṣm dispute
ḪṢN ḫāṣīn axe [B.92]
ḪṢY ḫoṣwe scrotum
mahṣāy (VN) elongation, stretched (cf. GA ḫīṣa “to castrate”, mahṣi “castrated”)
ḪDR ḫḍarr / yohḍor (IX; i.v.) to be green
 ḫudarā ~ ḫudrawāt vegetables (lit. “green things”)
 ḫadar (f. ḫadra) / ḫdūr green
 ḫūriye ecology [R.54]
mḥūdrānī greenish
ḪDD ḫadd to split, to knock (cf. GA ḫadd “to shake”, ḫadḥad “to stir”) [Rein.]
ḪṬ B ḫṭṭīb (f. ḫṭṭība) fiancee
ḪṬR maṭṭar travel (obs.) [R.50]
 ḫāṭor / ḫōṭṭār guest, foreigner
 ḫāṭīr dangerous
ḪṬṬ ḫṭṭ / ḫṭīr letter, line
mḥṭṭa / mḥṭṭ station
ḪṬF ḫṭṭaf / yuḥṭuf (t.v.) to go along, to cross, (i.v.) to rush off, to pass
ḪṬY ḫṭāṭa / yohṭa to make a mistake [R.224]
 ḫṭiye sin, offense [R.54]
ḪFG ṭḥaffeg / yithaffeg (V; VN ṭḥūfāge) to be soaking wet [R.168]
ḪFR ḫaṭṭīr / ḫaṭṭīr watchmen, sentinel
ḪFS ḫaffāš small bat
ḪFF ḫaff / ḫūf camel’s hoof
 ḫaṭīf (f. ḫaṭīfā) light, easy
 ḥaṭṭi/ ḥaṭṭ easier
ḪFQ ḫaṭaqq / yohfaqq to be mean, coward
 ḫāffaq (f. ḫāffaqā) low, humble
 ḥaṭṭaqq lower, shorter

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23 It eats insects. In al-ʿAwābī it is called ʿanfūf.
ḪQQ ḫaqqaq / yiḥaqqaq to fear, to dread ḫaqqaq (f. ḫaqqaqa) / ḫaqqaqyn ḫaqqaqa afraid, timorous
HLHL ṯalḥel (tQ) to shrink, to make sth. smaller
HLš ḫallas / yiḥallas (II) to finish, to end ḫalāš (indeclinable adj.) finished, that’s it ḫališ blood brother
HL ḫila’ (f. ḫal’a) paraplegic [R.63] ḫila’ (f. ḫal’a) limp
HLF ḫalif / yihalif to stop over, to stay ḫalif / yuḥalif (III; t.v.) to conflict with so. ihtalaf / yihtalif (VIII) to make a difference, to stand out ḫitlāfe (VN VIII) difference [R.51] ḫlāf then, after that muḥtalif different
HLQ ḫalqa (f.) rag ḫalq humanity ḫalūq affable, kind, gentle, human
HLL ḫalla / yihalli to stop, to cease, to let, to leave ḫall vinegar ḫall ṣāwi perfume (lit. “excellent oil”)
HMR ḫamir syrup ḫumra date (< Pers. ḫurma) ḫmīra yeast
HMS ḫams (f. ḫamse) five ḫāmis (f. ḫāmse) fifth ḫams’āšar fifteen ḫamsīn fifty
HMŠ ḫumš / ḫmūš double handful (measurement) [R.72]
HM’ ḫma’ (f. ḫam’a) lame, cripple [R.63]
HML mahmul velvet
HNĞR ḫanger / -āt ḫanāgor (f.) dagger24 [R.54]
HNDQ ḫandaq / ḫanādoq moat, ditch
HNZR ḫanzra (f.) hammer (cf. NA ḫinzīr “inner tube”) [R.54]

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24 The typical Omani dagger.
\textit{ḥanzīr / ḥanāzīr} pig (cf. Egyptian Ar. \textit{ḥanzīra} “big car” and, by antithesis, \textit{ḥanāsīr} “bad people”)

\textbf{HNSR} h\textit{ṁsor} pinkie finger

\textbf{HW\textit{ḥ}} \textit{ḥwōh} (f. \textit{ḥūḥa}) very soft
\textit{ḥōḥ} peach

\textbf{HWR} h\textit{ōr / ḥūrān} harbor, creek (cf. CA \textit{ḥawr} “bay”)

\textbf{HWZ} ḥ\textit{āz / yīḥūz} (i.v.) to move out of the way, (t.v.) to take sth. away [R.202]
\textit{ḥawāz} \sim \textit{ḥayāz} (VN) takeaway, removal

\textbf{HWF} h\textit{āf / yīḥūf} (VN \textit{ḥōf}) to fear, to be afraid
\textit{ḥīfān} afraid, timorous [R.62]
\textit{ḥ\textit{wef}} more afraid

\textbf{HWL} ḥ\textit{āli / ḥwāli} uncle (maternal)
\textit{ḥālti / ḥālāti} aunt (maternal)
\textit{ḥwāliye} kinship by uncle [R.54]

\textbf{HWN} \textit{stahwēn} \sim \textit{ṣtān / yīṣṭān} (X) to betray, to cheat on [R.214]202

\textbf{HYT} \textit{ḥēt} wire, yarn
\textit{ḥwēt} little yarn

\textbf{HYR} \textit{stahyar / estahyor} \sim \textit{eṣṭūr} (X) to carry on
\textit{ḥēr / ḥerāt} good
\textit{ḥayyūr} polite
\textit{aḥyār} more polite
\textit{ḥyār} cucumber

\textbf{HYS} ḥ\textit{ās / yīḥūs} (i.v.) to stink
\textit{ḥāys} (f. \textit{ḥāyse}) smelly, stinking, rotten, stale (of fruit) [R.62]

\textbf{HYT} ḥ\textit{ēt / yīḥūse} to sew
\textit{ḥyāta} tailor’s shop, dressmaker
\textit{ḥayyāt} tailor [N.50]
\textit{ḥēt / ḥyūt} thread

\textbf{HYL} ḥ\textit{ēl / ḥiyūl} horse

\textbf{HYM} ḥ\textit{īmā / ḥyam} tent
D

D’W  dāw25 one-masted ship (200 tn capacity), dhow

DBB₁  debb / dwebb insect (cf. YA dabba “larva”) [cf. R.44, dābbe, “animal”]

DBB₂  dabb / dbāb pot
debbe (f.) plastic water container (cf. YA dabba “metal box”) [B.95]

DBǦ  debbāg speaker, chatterer [R.48]

DBDB  ddebdeb / yiddebdeb (tQ) to have bumps on the body (cf. GA dabab “to walk heavily and noisily”) [R.254]

DBS  debbūs banana leaves [R.48]

DBŠ  debēš / yidbiš (v.i.) to scurry (of ant or fly)

dibī a large hornet (cf. YA dabā “plant pests”)

DǦǦ  debbe (coll.) plastic water container (cf. YA dabba “metal box”)

DǦǦ  digāg speaker, chatterer [R.48]

DBS  debbūs banana leaves [R.48]

The origin of the word is uncertain. Dāw was the name used by colonialists for local ships.
derāhum (coll.) finance, money
DRWZ dorwāz / derāwiz (f.) big indoor market (cf. GA dirwāza “city gate”)
DRWŠ dderweš / ydderweš to live as a dervish
derwāš dervish
DRY derriyye braided ring (used to tow or knock) (cf. YA darīyeh “braid”)
DRYWΛ draywal ~ drīwal / -āt driver (< Eng.)
DSTR destūr usage (< Pers. dastūr) (obs.) [R.55]
DŠDŠ dišdāša long vest (men), dishdasha
DS′ desa′ / yidsa′ to cough
desi′ (VN) cough
DŠQ dušaq / dawāšiq mattress
DSML dismāl woman’s scarf
D’ TR da’atar / yida’qor to confuse, to get into a mess (cf. GA da’atar “to drop”; ida’atar “to fall”) [R.255]
dda’atar (VIII) to collapse
D’ K da’ak / yid’ak to clean, to dust
D’ W du’a (f.) prayer
d’un palm-tree leaves/branches
DĠDĠ dağdağ / yidağdoğ to tickle [R.255]
DFTR defter / defātir notebook (< Pers.)
DFDF defdef / yidefdef to push
DFR dafar / yidfur to push
dāfar / yidāfor (III) to insist, to push so.
DF′ mdēfe′i gunner (cf. YA daffa′ “to shoot with a cannon”)
medfa′ / medāfo′ cannon
DFF daff / yidiff to hide
ndaff (VII) to be hidden
DFN dafan / yidfin to bury (cf. YA madfan “storage placed under ground”)
DQQ daqq / yiduqq to knock, to split
ddāqq / yiddāqqoq (VI) to fight with weapons
daqāq (VN) to squashing
daqīq delicate, soft
doqqāqe trash, garbage (obs.) [R.48]
DQL daqil mast, pylon (naut.)
DQM  daqame / dqūm (f.) face (obs.)
DKTR  duktūr  doctor (< Eng.)
DKN  dikkāne (f.) bank (obs.)
  dukkan / dukkanē ~ dekākīn  shop26
DKY  dekiye / -āt ~ dkāy  pillow, cushion
DLK  delek / yidlik (v.t.) to squeeze rice into a bowl in the palm of the hand; to
  make the madlūk [B.100]
  madlūk  sweet made of spiced, kneaded dates
DLL  delle / dlēl (f.) coffee-pot
DLHM  tdelhem / yidelhem (tQ) to get cloudy, to be dark (cf. NA yidlahamm “to
  get dark”)
  mudlhim (f. mudlhima) dark, cloudy
DMS  dāmūs  caterpillar
DM’  dam’ / dmū’  tear
DMK  dāmūk  rotten date, dropped from the palm
DMLK  damluk  bracelet, bangle
DMM  dimm / yidimm (v.t.) to fill in [B.101]
  damm  blood
DNTL  dantal  rim of the cuff embroidered with stones27
DNǦ  dengo  chickpeas
DNW  dunya  world, Earth
  dinyāwi  secular
DHD  dehdē  currently, instantly (obs.) [R.114]
DHDR  ddehdar / yiddehdar  to confuse, to garble
DHR  ndahar / yindahar (VII) to hurry
DHRZ  dahārī / dahārīz  aisle, courtyard, hallway (< Pers.)28 [R.126]
DHN  dahhan / yidahhan (II) to paint
DW’  dē  disease, illness
  dē l-fil  elephantiasis
DWD  dūd  insect
  dūda l-ard  warm
DWR  dār / ydūr (v.t.) to look/search for

26 Also realised as dikkān / dkākīn in Rustāq, but now spreading in al-‘Awābi as well.
27 Traditional Omani dress for women.
28 Mainly used by old people in Wādī Banī Kharūṣ.
dawur / yidawur (II) to wander
dōr / adwār the next of a series
dār (f.) house (obs.)
duwār / dwāwir wheel [R.76]
mdawwar (f. mdawra) circle, round
dōr dayūr all around
DWS dās / ydās to tremble, to shake, to beat [R.202]
DWQ dōg calm sea, lack of wind [R.41]
DWL dōle / duwel government
DWM dōm ~ dāyment always, (negative) never
DWN dawīn low quality
edwen poor quality
dīn (prep.) next to, close to, near, (adv.) without
DWY dāwa / ydāwi to cure, to heal
ndawe / yindawi (VII) to fall
duwā / duwāyāt ~ edwiye medicine
DYB dīb wolf
DYD dīd breast
DYR dār / ydīr to start
DYK dīk / diyāke rooster [R.46]
dwēk cockerel
DYN dīn religion

D

,DBB ḍbāba / ḍbāb (f.) fly
DBḤ ďebah / yidbah to slaughter [R.129]
Ďebīha slaughtering
DRB ďdērab / yiddērab (VI) to give courage
megrub very brave (of man)
DRY ďrā protection; windbreak
DRYĎ ďrıḍu (coll.) small things
ĎKR ďdakkar / tidḏakkar (V) to remember, to remind
teqkira memory
| ḏeker | manly |
| ḏalām | darkness |
| ḏemmar | yiddemmar (V) to be ready |
| ḏin / uḍīn | ear |
| ḏihab | gold |
| ḏehbī | golden |
| ḏhil / yīḍhil | to forget, to neglect, to omit [R.135] |
| ḏīb / ḏyūb | jackal |
| ḏīl | tail |

### R

| RʾS | rās / rūs | head, leader |
| RʾF | rāf / yirūf | to pay attention to so./sth. [R.188] |
| RʾY | rā / yrā | to see, to dream |
| RBB | rabba / yrabbi | to take care, to look after, to raise |
| RBḤ | rboḥ / yorbaḥ | to win [R.135] |
| | marbaḥ | profit |
| RBḤ | rabah / yirbah (v.i.) | to be soft |
| | rabḥ | soft, flabby (cf. YA rabiḥ “weak”) |
| RBŠ | rabṣa / -ēt | trouble, skirmish, indiscipline[^29] |
| RBŠ | rabbāṣ | dirt, filth [R.48] |
| RBḌ | rabaḍ / yorboḍ | to lie down [R.130] |
| RBṬ | rabaṭ / yurbuṭ | to tie, to bind |
| | rābṭa | (iron) joint |
| | rabāṭ | bandage |
| RBʾ | rabaʾ / yurbaʾ | to gallop (cf. NA ribāʾ “to run”) [R.144] |
| | rābaʾ / yirbaʾ | (III) to accompany so. [R.165] |
| | rabīʾ / rabāʾ | companion |
| | rbāʾa | together |

[^29]: Used especially when addressing naughty kids.
ir-rabaʿ spring season
rubʿa / arbāʿ piece, portion, part
arbaʿ (f. arbaʿa) four
rāboʿ (f. rābaʿa) fourth
arbaʿatšar fourteen
arbaʿīn fourty
yōm ir-rubūʿ Wednesday
RBY rubyān shrimps (< Pers.)
RḠRḠ tregreg / yitregreg to wiggle back and forth
RḠ regaʿ / yargaʿ to return, to go/come back
raggaʿ / yiruggaʿ (II) to return, to give back
RḠF regef / yurguf to tremble, to shiver [R.145]
RḠL₁ rgil / rgūla (f.) foot, leg
RḠL₂ riggāl / rgāl man, husband
ergel manhood, masculinity
rāgle (f.) scaffolding [R.44]
RḠM mirgām bolt, deadlock
RḠY ragā / yargi (v.t.) to expect
RHB marḥaba welcome
RHT rāḥit el-keff (f.) handbreadth
RHRḤ trahrah / yitrarah (tQ) to take a rest
RHḌ rahad / yurhad to beat, to hit [R.145]
RHＹ rḥā handmill [N31.]
RHＳ ruḥsa (f.) permission, license
RHＳ rḥīṣ cheap
RHＭ rahma volture
RDD radd / yridd to return, to go/come back, to respond
merdūd (VN) income [R.51]
RDʿ radaʿ / yurdaʿ to prevent
RDN rudn / rdūn sleeve [B.108]
RDＷ rādyū / rwādu radio (< Eng.)
RDＬ rigdāle (f.) committee [R.48]
RZH razāḥ / yurzāḥ to gather, keep [R.143]
RZZ razz to be stubborn, recalcitrant
RZZ₂  rizz / rüz  limit, boundary [R.42]
      rizz  rice (< Eng)
RZQ  marzūq / -in  blessed by God
RSS  ress  swamp, marsh [R.41]
RṢḠ  risaḡ  wrist
RSL  rasel / yursil  to send
      rāsel / yirāsil (III) to send
      rsāle (f.)  letter, mail
RSM  rasam / yursum  to draw (a picture)
RSML  tresmel (tQ) to finance, to gain a fortune (cf. YA rāsmāl “funds” < rās māl) [R.254]
RSY  rāsye  rock, cliff
RŚB  rišbe (f.)  the smoking apparatus (bottle) in which the smoke passes
      through water, hookah [R.42]
RṢŠ  raššāša  shower [N.24]
RṢN  rōšen / rwāšin  shelf in the wall (< Pers. rōšn “window”)
      [cf. Rein., “terrace, verandah”]
RŚW  rašwe / ršāwi  bribery, tip
RŚY  rišyān  unconscious [R.53]
RṢḤ  raṣah / yurṣah  to lie in wait
RṢṢ  rsāš / rṣāsa  bullet
      ruṣāš  graphite, plumb, lead
      ruṣāšī  grey
RDM  roḍṭāme  mush [R.48]
RTB  rṭub / yurtub  to be wet, to wet
      rṣāf  type of date, very ripe
      traṭṭab / yitraṭṭab (V) to be soaking wet [R.168] [N.78]
      rṭub  dump
RZ′  raṣaʿ / yurṣaʿ  to suck (at mother’s breast)
R′F  ruʿef / yurʿef  to have nosebleed [cf. R.134, rʿof]
      ro fān  nosebleeds [R.52]
RʿY  rʿīye / rʿāye  flock, herd
RGB  rḡub / yorgub  to desire

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30 Used during the holy month of Ramadān to break the fast.
RĠǦ  *raġğāge*  bellowing (camel) – (cf. CA *raḡā*  e NA *rغا*  “gurgling of protest of the camel”) [R.48]

RĠŠ  *rġīš*  (f. *rġīša*) dried, wilted [R.62]

RĠF  *raġīf / ruġfān*  roll

RĠW  *ruġwa*  foam, bubbles

RFF  *raff / yruff*  to fix, to arrange

RFSIZE  *ruṣfa / rfaṣ*  step

RQB  *raqab / yorqub*  to wait

RQBD  *raqbe / rqāb*  (f.) neck

RQDH  *raqqād*  sleepyhead

RQDR  *marqad*  hotel, hostel, place to sleep

RQS  *raqaṣ / yurqus*  to dance

RQSD  *raqqāṣa / -āt*  dancer

RQT  *raqaṭ / yirqaṭ*  to gather, to pick up

RQQ  *roqṣ / rqṭ*  precipice, cliff, (anatomy) tendon [R.42]

RQQD  *raqīq*  the (edible) last stage of creamed milk

RQM  *rqām / -āt*  cork

RQMD  *raqm / rqūm*  number

RKB  *rakab / yurkub*  to climb, to board, to ride, to mount

RKBG  *rkūb*  (VN)  boarding (on a ship or on a horse)

RKBG  *rākub*  (AP)  jockey

RKBG  *merkeb / mrākub*  ship

RKBG  *rukbe / rkeb*  knee

RKBG  *rakba*  dune, hill

RKZ  *rukze / rkez*  pole, support (cf. YA *rakaz*  “to erect a tend”)

RKS  *rikas / yirkis*  (v.i.)  to sink

RKD  *rākaḍ / yrākoḍ*  (III)  to bet

RKD  *rakūḍ*  (f. *rakūḍa*) speed

RKN  *rukne / rken*  large branch

RKN  *rakīn*  coarse

RMBL  *trambal / yitrambal*  to hang out

RMṬ  *rumṭān*  worm-eaten

RMIḤ  *ramah / yurmah*  to throw spear

RMIḤ  *rumḥ / -āt*  (f.) spear
RMD  \textit{rmid / yormid} to have an eye disease, eye infection [R.134]
\textit{ramād} ash  
\textit{rumdān} ophthalmia [R.52]
RMZ \textit{rāmūz} ground, soil  
RMW \textit{ramāsad} ash  
RMS \textit{ramas / yermas} (v.i.) to spend the night chatting  
\textit{ramis} evening conversation (cf. GA \textit{ramis} “to talk, chat”)
RMD \textit{rumdān} month of Ramaḍān  
RML \textit{raml / rmūl} sand, desert  
RMM \textit{ramm} countryside, private land  
RMN \textit{rammān} pomegranate [R.48]
RMWT \textit{remōt} remote control (< Eng.)
RNB \textit{arnab} hare  
RNǦ \textit{ren / ernāg} shade of colours (< Pers. “colour”)
RNǦH \textit{trengah / yitrengah} to swing  
\textit{mrangaḥ} child’s swing  
RNǦWN \textit{rengwēn} cuckoo clock [cf. R.253, “bell”]
RNH \textit{mranha} Datura Fastuosa (Devil’s trumpet; Thorn apple)\textsuperscript{31}  
RND \textit{randa} plane  
RHB \textit{rhub / yurhub} to be scared, afraid of  
\textit{rahhāb} scary  
RHZ \textit{rahaz / yorhaz} to lie down  
RHṬ \textit{trēhaṭ / yitrēhaṭ} (VI) to ruin, to spoil  
\textit{rhaṭ} soft  
RHF \textit{trēhef / yitrēhef} (VI) to be poor  
\textit{rāhīf} thin, slim, skinny  
RWṬ \textit{rāṭ / yirūṭ} to stroll, to amble  
RWǦ \textit{rāg / yirūg} to be restless, unsteady  
RWH\textsubscript{1} \textit{rāḥ / yirūḥ} to go  
\textit{rawwaḥ} (II) to leave  
\textit{rūḥ / -āṭ - erwāḥ} (f.) spirit, ghost  
\textit{marwāḥ} dry place, pasture [R.50]  
RWH\textsubscript{2} \textit{trawwaḥ / yitrāwwaḥ} (v.t.; V) to smell

\textsuperscript{31} Annual leafy herb with branched stems, that can grow up to 1.5m; very toxic in overdose, but with moderation is used as a sedative. The seeds are particularly narcotic. Farmers sometimes mix this plant with old dates (\textit{marīs}) and give it to cattles which refuse to eat to stimulate their appetite.
RWD  
* arād / yurīd* (IV) to desire, to want
  *marād* request

RWD  
* rāḍ / yrīd ~ yrāḍ* to wait [R.203]

RW˚  
* traww˚ / yitraww˚* to rest

RWM  
* rām / yrūm* to be able to

RWH  
* mrāh* empty, free space [R.50]

RWY  
* rawē / yorwi* to hand down
  *rāwe / yrāwi* (III) to show, to display

RY˚  
* ryā* lung

RY˚˚  
* rēt* dirt, trash (obs.)

RY˚˚˚  
* rīh / -āt ~ riyāh* (f.) wind, storm, smell
  *mrūha / mrāwoh* fan
  *rīh* hernia

RY˚˚˚˚  
* rēze rēze* gradullay, particularly

RY˚˚˚˚˚  
* rīša / rīš* feather

RY˚˚˚˚˚˚  
* rā˚ / r˚ā* owner

RY˚˚˚˚˚˚˚  
* rāq / yrīq* to urinate [R.202]
  *rēq* only (obs.) [R.116]

RY˚˚˚˚˚˚˚˚  
* ryāl / -āt* ryal (Omani currency)

Z  

Z˚˚˚  
* zā˚ / yzā˚* to vomit [N.20]

ZBB  
* zibīb* raisins [cf. R.45, zbīb]

ZBD  
* zubbād* foam [R.48]
  *zabda* (f.) butter

ZBR  
* zebar / yizbor* to get angry, to be enraged

ZBQ  
* zēbaq* mercury, quicksilver [R.44]

ZBL  
* mezbel / mezābil* lip (obs.) [R.75]
  *zibīl* basket
  *zibāla* (f.) trash, rubbish32

Z˚˚˚˚˚˚˚˚˚  
* zigar / yizgar* (v.t.) to draw water by ox [B.115]

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32 More frequently used by the middle-aged group of speakers in al-’Awābī.
zēgra well, water sampling point

ZǦRT zigrīt cigarette (< Eng.)

ZǦL zēgel twine

ZĦZĦ tzahzah / yitzaḥzah (tQ) to move, to make some space (cf. YA zahzah “to take away”)

ZĦF zḥuf / yizḥuf to go, to move away

ZHLQ zehlaq / yizeḥlaq to slip, to slide

ZĦM zḥām (VN) inciting, stimulating

ZĦRF tzahraf / yitzaḥraf (tQ) to decorate

ZĦY zāhi dust

ZRBL zerbūl / zerābīl stocking (obs.) (cf. GA zarbūl “woollen stocking”) [R.76]

ZRR zarrar / yzurrur (II) to split

zurrār saliva [R.48]

ZRZR izerzer / yitzærzor (tQ) to dress up with an ʿizār (bedu loincloth, ritual dress of muslim pilgrims)

ZR ʿaraʾ / yizraʾ to cultivate, to plant

zrāʾa (f.) seed

mazraʾ palm-garden

ZRQ zraq (f. zarqa) blue, light blue

ZʿBR zaḥbūr squad [R.55]

ZʿṬṬ zaʿatūṭ idler, wastrel (cf. YA zaʿṭaf “to refrain for fear”) [R.55]

ZʿL zʿil / yizʿil to be upset, angry

ZḠM zaḡam / yizḡum to bellow (cow) [R.129]

ZFF zeffe (f.) bride (cf. GA zaffa “wedding procession”) (obs.) [R.41]

ZQZQ zaqzaq / yizaqqaq to chirp (cf. YA and GA zagzag “id.”)

ZQQ zaqq / yzuqq (v.i.) to defecate (man)

zqūqiye badness [R.54]

ZKM zukmān nervous, feverish [R.52]

ZKY zekā (f.) ritual alm

ZLŻL tzelzel / yitzelzel to shake, to tremble (cf. YA zilzilat ʾardo “earthquake”)

ZLĠN zilġān stocking

ZLF zelef / yizlef to drink greedily [R.130]

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33 In young and middle-aged speaker it is replaced by zilġān.
<table>
<thead>
<tr>
<th>Code</th>
<th>Word/Phrase</th>
<th>Meaning/Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>ZLQ</td>
<td>zīlaq</td>
<td>noise [cf. R.44, zēlaq]</td>
</tr>
<tr>
<td>ZLM</td>
<td>zellime</td>
<td>trunk</td>
</tr>
<tr>
<td>ZLY</td>
<td>zōliye</td>
<td>(f.) carpet, rug</td>
</tr>
<tr>
<td>ZMB`</td>
<td>zumbe`a</td>
<td>(f.) beard</td>
</tr>
<tr>
<td>ZMR</td>
<td>zamor / yizmor</td>
<td>to produce music</td>
</tr>
<tr>
<td></td>
<td></td>
<td>zamor / zmūr</td>
</tr>
<tr>
<td>ZMȚ</td>
<td>zāmoţ</td>
<td>(AP) cheerful [R.137]</td>
</tr>
<tr>
<td>ZMN</td>
<td>zemān</td>
<td>sometime</td>
</tr>
<tr>
<td></td>
<td>min zemān</td>
<td>before, in the past; otherwise; for a long time</td>
</tr>
<tr>
<td>ZMY</td>
<td>zamāy</td>
<td>cornrows (African-style braid)</td>
</tr>
<tr>
<td>ZNǦBR</td>
<td>zingibār / zingibāryāt</td>
<td>inhabitant of Zanzibar</td>
</tr>
<tr>
<td>ZNǦBL</td>
<td>zangabil</td>
<td>ginger</td>
</tr>
<tr>
<td>ZNǦR</td>
<td>zengar / yizengir</td>
<td>to be quiet, to stand still (cf. GA zanţar “to rust”)</td>
</tr>
<tr>
<td></td>
<td>zungār</td>
<td>boiled date water</td>
</tr>
<tr>
<td></td>
<td>zengir</td>
<td>(coll.) rich people</td>
</tr>
<tr>
<td>ZND</td>
<td>zend / znūd</td>
<td>forearm</td>
</tr>
<tr>
<td>ZNDQ</td>
<td>zendiq</td>
<td>brat</td>
</tr>
<tr>
<td>ZNY</td>
<td>zennē / yizenni</td>
<td>(II) to be offended</td>
</tr>
<tr>
<td></td>
<td>znē</td>
<td>illicit relationship, adultery [R.41]</td>
</tr>
<tr>
<td>ZHB</td>
<td>zeheb / yizhab</td>
<td>(v.i.) to be ready</td>
</tr>
<tr>
<td></td>
<td>zāhub</td>
<td>(f. zāhbe) ready</td>
</tr>
<tr>
<td>ZHR</td>
<td>zhār</td>
<td>(coll.) flowers</td>
</tr>
<tr>
<td></td>
<td>zaheɾ</td>
<td>florescence, blooming</td>
</tr>
<tr>
<td>ZHW</td>
<td>zehwe</td>
<td>(f.) holiday (obs.) [R.42]</td>
</tr>
<tr>
<td>ZHY</td>
<td>zehē / yizhī</td>
<td>to establish</td>
</tr>
<tr>
<td>ZWǦ</td>
<td>tzawwag / yitzawwag</td>
<td>(V) to get married</td>
</tr>
<tr>
<td></td>
<td>zōg / zawāg</td>
<td>husband</td>
</tr>
<tr>
<td></td>
<td>zōg mmē</td>
<td>stepfather (lit. “the husband of my mother”)</td>
</tr>
<tr>
<td></td>
<td>zōga / -āt</td>
<td>(f.) wife</td>
</tr>
<tr>
<td>ZWR</td>
<td>zōr</td>
<td>palm leaves [N.89]</td>
</tr>
<tr>
<td>ZWY</td>
<td>zāwye</td>
<td>(f.) noise</td>
</tr>
<tr>
<td>ZYB</td>
<td>ezyeb</td>
<td>North (cf. YA ʿazyab “South wind”)</td>
</tr>
<tr>
<td></td>
<td>ezyeb</td>
<td>Tramontane (North wind)</td>
</tr>
<tr>
<td>ZYT</td>
<td>zaytūn</td>
<td>guava (cf. YA zaytūn “red grape”)</td>
</tr>
</tbody>
</table>
zaytūn aḥḍar olive
zayt oil
ZYD zād / yzīd to increase
zāyd more
ezyped major, greater, more
ZYR zār / yzūr to visit so.
ZYN zēn / zenīn beautiful, good
ezyen more beautiful, better
mizān ornament
nzēn! well done!, good!

S

S’ sāʿa (f.) watch, hour, time
swēʿit hīn a moment
S’L sēl / yisīl to ask
swāl question
S’M sām / yisam to hate
SB’ sebē wild (animal)
SBB sebbābe (f.) index finger [cf. R.56, “middle finger”]
sabab / asbāb reason
bi-sebab because, as
SBH₁ msabḥa prayer beads [R.50]
SBH₂ sabah / yisbah to take a bath, to swim
tsebbah / yitsebbih (V) to bathe, to wash oneself
tesbāḥ (VN II) swimming, bathing [R.51]
SBR sbor (VN) watching
sebbāra (f.) ladle [R.48]
SB’ asbāʿ / asābīʿ week
saba’ (f. sbaʿa) seven
sāboʿ (f. sābaʿa) seventh
sabaʿat šar seventeen
saba’īn seventy
SBQ sboq / yisboq to arrive earlier [R.135]
sābaq / yisāboq (III) to anticipate, to prevent

SBL
sebāl (f. sebāle) / -āt monkey
seble (f.) part of the house used to receive or host visitors (< Sw. sebule)

STT
sitt (f. sitte) six
sittaʾšar sixteen
sittīn sixty

STR
stār / -āt banister
stāra / -āt (f.) curtain, tent
sitra shelter

STʿFL
staʿfal large citrus fruit (< Urdu sītā-phāl “Sita’s fruit, custard apple”)34

SǦH
segah / yisgah to hang [R.129]

SǦD
masgid ~ misg / masgdān mosque [R.50]
segde / sgūd prostration (to God)35
siggāda prayer mat

SǦF
sigāf hem on the surwāl and on the upper part of the traditional Omani dress for women

SǦN
sigin prison

SHB
sahab / yishab to pull
shāb / shūb cloud

SHH
suḥḥ (coll.) dates

SHR
sahhar / yisasḥhar (II) to have the sahūr, the last meal before the sunrise during the holy month of Ramaḍān (cf. YA sahūr “dawn”)
sḥūr last supper before sunrise during Ramadan
seḥhāra (f.) box (for jewels) [N.33]
sēḥor / shor magician, illusionist [R.71]

SHQ
sahaq / yishaq (v.i.) to crawl

SHL
sahal / yishil to polish, to finish, to smooth [R.143]
saḥhal (II) to plane
sāḥil / sawāḥil coast, shore
soḥhāle scrap wood [R.48]
misḥal plane, file

SḤM
suḥḥām charcoal

---

34 In some villages it is called mistafāl.
35 Usually done during the daily prayers in the direction of the Kaʿba at Mekkah (Saudi Arabia).
soḥme (f.) river rock

SHṬ saḥat / yisḥot to be angry [cf. R.144, yisḥat]

SHF shīf thin, light (of clothes)

SHL saḥal (f. saḥle) / shal goat-kid

SHM suḥḥām hob, cooking stove

SHN šin (f. suḥne) hot, scorching

SDD sadd / ysidd to fill, to be enough

SDR sidir Zizyphus spina-christi

SDRY sārīyya vest [N.10]

SDS sādis (f. sādse) sixth

SDK sedek / yisduk to complain, to push [R.130]

saddak / yisaddak (II) to put pressure on so.

sāduk mournful, whinge [R.137]

SRD sardān sardines

SRR surr secret, mistery [R.42]

srār navel [R.44]

srūr delight, happiness [R.45]

misterr / -īn happy, pleased

SRQ saraq / yisroq (VN sarōq) to steal

sārqīn (AP) thief, robber (cf. YA sarrāgin “thief”)

SRK sērek (f. serke) lame, cripple [R.63]

SSL sōsel pineapple plant [R.44]

SṮḤ saṭḥ roof

mistāḥ flattened area

S’D seʾid / yisʾid to thrive

sāʾad / yisāʾid (III) to help/aid so.

sāʾid forearm

S’R sāʾar / yisāʾor (III) to go to the market

sāʾūr painful cough, blaze

musā ira (PP) commerce, trading

S’F saʾaf palm leaves/branches

S’L saʾal / yisʾal to cough

---

36 This plant can grow up to 10m and it is found along wadis and gravel plains. The fruits (naboq) are edible and the leaves, crushed, are used by women as a shampoo.
S’M  se‘em / yis‘um  to abhor, to hate [R.143]
SFR  sāfar / yisāfir (III) to travel, to leave
      sefrī  globetrotter, wanderer
      safar  travel, excursion, trip, hike
      safāra  embassy
SFRǦL  sfargal  an orange-sized citrus fruit, quince (cf. YA sifargal “apple”)
SF’  tsāfe‘ / yitsāfa‘ (VI) to slap [R.171]
SFF  tsāfe‘ / yitsāfa‘ (VI) to slap
SFN  safran  pestle
      safrina  ship
SQSQ  saqṣaq / yisaqṣaq  to have diarrhea [R.254]
SQL  sqīl  aloe vera
SQM  sqīm (f. sqīme)  ill, sick [R.62]
SQW  sqīw (سَقْوَة) / sqōn  little chicken
SQY  saqā / yisqa (v.t.)  to water, to irrigate
      masqay (f. masqaya) watered, irrigated
SKB  sakab / yiskub  to pour
SKT  sakat / yiskit  to be silent, to stop talking
SKR₁  skor / yiskor (VN sekor)  to be/get drunk
      sekkār / sekkāra  drunkard
      sekker  sugar
SKK  sukke / skīk  side road, shortcut [R.74]
SKL  sīkil  bicycle (< Eng.)
SKN₁  sukkān  tax, duty
SKN₂  sekkān / sakākin (f.) knife [R.49]
SKN₃  sakān  rudder
SLB  selāb (coll.)  weapons (cf. YA salāb “dagger, sharp sword”) (obs.) [R.45]
SLSL  salsal / yisalsal (v.i.) to trickle [B.125]
SLŢ  sulṭān  sultan
      sulṭe (palm or sesame) oil
      sultāta  salad (< Eng.)
SL’  sil’a / sla’  goods, product [R.70]

37 This lexical item is now obsolescent, mainly used by old people in Wādī Banī Kharūṣ.
sillā‘ thorn [N.89]

SLF sālef / ysāluf (III; VN selef) to borrow sth.

SLL sill emaciation [R.42]

SLM slum / yislem to stay healthy
sallem / yisellum (II; VN teslim) to greet so.

staslām (X) to become a Muslim, to convert to Islam
salām Muslim greeting

muslim / -īn Muslim
islām Islamic religion, Islam

silm portion of the cuff closer to the hand, usually embroidered

salma Acacia Ehrenbergiana

SLHB selheb / yiselheb to embitter, to exacerbate

SM sum / sāme name (< *ʾSM)

SMT semet / yismit to be silent, quiet

SMḠ tsēmeg / yitsēmeg (VI) to bother, to be annoying

smug (f. sumge) annoying, awkward [R.41]

SMḤ sāmahī / yisāmīh (III) to allow, to forgive

semāḥa ~ semḥān (f.) forgiveness

smoḥ (f. sumḥa) kind, generous [R.63]

SMĦL tsemhal / yitsemhal (tQ) to proceed with care [R.255]

SMD samad / yismid to fertilise [B.126]

SMR mismār / msāmīr nail

SMSM tsemsem / yitsemsem (tQ) to swell up and itch (of a samsūm bite)
samsūm small black (biting) ant

sumsum sesame

SM‘ smo’ / yisma’ to hear, to listen to

SMK samak fish

SMM sāmām kitchen utensils [R.49]

smām / -āt bridge, catwalk [R.69]

SMNT smint cement (< Eng.)

SMW seme / semāwāt sky, heaven

SNBR snōber fir [R.55]

38 Traditional Omani dress for women.
39 Large spiny shrub that can grow up to 4m. The hard wood of this plant is used to create small items, such as camels’ saddles and tent posts.
SNBQ  sanbūq / sanābūq  sailing or motorised vessel⁴⁰ (< Sans.)
SNBL  senbūl / senābil  penis (cf. sunbula / sanābil “spike”) [R.76]
SNGB  sangūb  squirrel
SNH  senah / yisnah  to hang (branch) [R.129]
SNDS  sindās  clothing [R.55]
SNR  sennūr (f. sennūra) / senānīr  cat [R.48]
sennūr el-ginn  hairy caterpillar (Lackey Moth)
SNSH  tsensaḥ / yitsensaḥ (tQ) to slither, crawl [R.253]
SNSL  sinsla / sanāsil (f.)  necklace
SNTR  sanṭara (f.)  tangerine
SNN₁  sunnī / sunnīye  Sunni
SNN₂  sann / yisinn  to sharpen, whet
sinn  age
msann  knife sharpener
SNY  sene / snīn  year
sneyyāt (dim.) a few years
SHB  sahūb  vapor
SHǦ  seheg / yishug  to wander, to go without knowing the way [R.130]
SHR  shor / yishor  to be restless, to wake up
msāhir  insomnia
sohrān  sleepless [R.52]
SHF  shuf / yishef  to be thirsty
sāhef / ysāhuf (III) to have a persistent, constant thirst [R.165]
SHL  shīl (f. sahla) light, easy
eshal  lighter, easier
SHM  sehem / shūme  part, portion, piece
SWH/L  sawwāhi  Swahili
SWD  swedd / yiswidd (IX) to be/get black
swūdiye  blackness
swed (f. sōde) / sūd  black
msūdāwi  appearing black
eswad  more black
SWQ  sāq / yisāq  to drive

⁴⁰ A type of dhow, that presents a characteristic design with a sharp curve right below the top of the prow.
**sūq / swāq**  market

**SWK**  
*miswāk*  toothbrush [R.50]

*swīk ~ swīč*  switch (< Eng.)

**SWM**  
*samma / yisammi*  (II) to name, to call

*suml / asāmi*  name

**SWY**  
*sawwe / yisawwi*  (II) to do, to make

*stawe / yistwi*  (VIII) to happen, to become, to be suitable

**SYB**  
*sībe / syeb*  (f.) entrenchment, fortification [R.70]

**SYH**  
*sīh / syūh*  free area, empty lot (of land) [R.72]

**SYD**  
*seyīd / sāde ~ sādāt*  mister, owner, lord

**SYR**  
*sār / ysīr*  (VN sēra) to go, to lead

*sāyir*  (III) to be alongside so./sth.

*mesīr*  course, way, path

*sīyyāra / -āt*  car

**SYS**  
*sāys / sīyās*  ostler, jockey

**SYF**  
*sēf / syūf*  sword

**SYL**  
*sāl / ysīl*  to flow

*sēl / syūl*  flood [R.72]

**SYM**  
*sāmān*  (coll.)  furniture

*sēm sēm ~ saym saym*  same as, like (< Eng.) 41

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**Š**

Š’  
*šē (شة) / šawāt*  she-goat [R.69] [B.129]

Š’T  
*šāt*  t-shirt (< Eng.) 42

ŠBB  
*šebb / yišubb*  to stoke (fire) [R.178]

*tšebb / yitšebb*  (V) to look/get younger

*šābb / šubāb*  lad, young man

*šābba / -āt*  unmarried girl

*šyebb*  (coll.)  youngsters

*mšebbe*  (f.)  hand-fan (originally made of palm leaves)

ŠB’  
*šbo’ / yišbu’*  to be satisfied, full, stuffed

*šub’ā / -īn*  stuffed, sated

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41 Used especially when talking to Indian or Pakistani people.

42 Used mainly by the youngest generation (up to 25 years old).
ŠBK  
*šubbāk* net, wrap

*šebīke* mouse-trap [B.130]

ŠBH  
*šboh / yišbah* to resemble, to look like [R.145]

ŠTT  
*šetti* sheet, ticket (< Eng. / cf. Urdu *cīṭṭhi* “letter, note, bill”)

ŠTW  
*šetwīye* winter sowing [R.54]

*šite* winter

ŠǦR  
*šeg* re / *šgār* (f.) tree

ŠǦʿ  
*tšēgaʿ / yitšēgaʿ* (VI) to be really brave

*šigāʿ / šugeʿān* corageous

ŠḤ  
*šaḥ* Dodonaea Viscosa\(^{43}\)

ŠḤṢ  
*šaḥṣ* Calotropis Procera (Sodom’s apple)\(^{45}\)

ŠḤṬ  
*tšaḥṭ / yišṭaḥṭ* (v.t.) to tighten [B.131]

*šaḥṭ / yišḥaṭ* to urinate frequently

*šaḥṭ / yišḥot* to draw lines, to rule (lines) [R.144]

*mišḥiṭ* writing, drawing

*šaḥel / yišhel* (v.t.) to sieve

*mišhel* sieve [B.131]

ŠDD  
*šadd / yšidd* to close, to shut

*šeddīd* strong, violent, intense

*ešedd* stronger

*šidfe / šdūf* (f.) tree stump, stub [R.71]

ŠRB  
*šrub / yišrah* (VN *šurb*) to drink

*šerbet* syrup, squash, a drink of lemonade

ŠRḤ  
*šroḥ* (f. *šorḥa*) airy [R.63]

ŠRḤ  
*šarah / yišraḥ* (v.t.) to tear apart, to lacerate

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\(^{43}\) Evergreen shrub or small tree that can grow up to 2m. The leaves are usually wrapped around the spicy meat to make the traditional Omani *shuwā* during Eid celebrations, to give to it a delicious taste.

\(^{44}\) Also called *abū barīṣ* in al-ʿAwābī.

\(^{45}\) A shrub with milky latex, very toxic, indicator of overgrazing. The wood is traditionally burned to make gunpowder, and the leaves are used to cover kids’ hand with henna paste to make it lasts longer.
tšarrah / yitšarrih (V) to break, to smash, to crack
šerrih  band
ŠRR  šerāra (f.) spark
ŠRŠ  šarraš (II) to charge (batteries) [B.132]
šarš  battery charger
šriš  Azadirachta Indica46
ŠRŢ  šart / šrūt  condition, state [R.71]
šurta  police
ŠRF  šaraf / yišruf  to look down [R.145]
šarraf / yišarruf (II) to visit so.
šarraf / yišāruf (III) to visit so. frequently
šurfe (f.) abyss, precipice [R.42]
ŠRQ  šruq  dawn, sunrise
šarq  east
šriq  companion, friend, mate
ŠRK  šarak / yišārik (III) to share
mušrik  polytheist, of different faith
ŠRNǦB  šringibān  Solanum Incanum (Palestine nightshade)47
ŠRNF  šarnaḥa (f.) chrysalis
ŠRY  šarāa / yištrī (VIII) to buy
ŠZZ  šazz / yšazz  to flee [R.178]
ŠŢB  mušatṭab  engraved, inoculated, vaccinated
ŠŢR  šāṭor  doctor (obs.) [R.43]
šāṭor (f. šāṭra) excellent, brilliant, very good
ŠŢŞT  šatṣat / yišṭṣot  to crackle, to sizzle (meat)
ŠŢŢ  šatt  coast, shore
mšoṭṭ  comb, little brush [R.50]
ŠŢF  šutfe / šaṭṭif (f.) piece, fragment, shard
ŠŢN  šiṭān  Satan, Devil
Š’R  śa’ar / yīš’ar  to sing, to poetise
šā’or / š ār  poet, singer

46 Evergreen tree that can grow up to 15m. It is usually grown as a shady tree inside courtyard of houses. The leaves are used for the treatment of abdominal pain, colic, chicken pox, and for reducing fever.
47 A small shrub, very toxic (can cause death), indicator of overgrazing. The tomato-like fruit are crushed to a paste and used to remove the hair from the hides of animals before being tanned.
š ʿir  barley
Š Šš  ša ʿšaʿ lyiša ʿšoʿ to croak (frogs)
Š Y  šēʿit as soon as
ŠGB  šaġab / yišğab to look up [R.145]
ŠGL  štaġal / yištğil (VIII; VN štiġāl) to work, to be busy
šuġl (VN) job, work
šāġāl handworking, labourer [B.134]
šaġğāl / -īn servant
šaġğāla / -āt housemaid
ŠFR  mešfār / mšāfor lip
ŠFF  šeff / yšeff to side, to give so. preference
ŠFY  šfīye / šefāye (f.) present, gift
šfē healing, recovery
šffā / šafāyif (f.) lips
mustašfā / mustašfāyāt ~ mustašfīyāt hospital
ŠQŞ  šaqāṣ / yišqos to result
ŠQF  šuqfa (f.) mountainn-gorge [B.134]
šquf (f. šuqfe) difficult, hard
ešqaf harder
ŠQQ  šaqqāqa headache
šaqq dress décor
ŠKR  škor ~ šukrān thank you
ŠKK  šekk / yšukk to doubt, to suspect
šekk doubt
miškāk / mšakīk meat skewer
lā šekk doubtless, absolutely
ŠKL  šakil form, figure, shape
ŠKLT  šaklīt chocoholate (< Eng.)
ŠKW  šiku / šiko kid, baby (human or animal)48
ŠKY  šekwe (f.) legal action [R.42]
ŠLB  šilb husked rice
ŠLL  šill / yišill to take

48 This noun might be a Spanish loanword (from chico, “kid”), but since there is no evidence of Spanish people coming into the country, another possible origin is the Hindi word. In any case, the item is used when talking to Indian and Pakistani people or to emphasise the nastiness of a kid.
šelle / šlel war song [R.70]

ŠMG šmugīye related to marriage, matrimonial [R.53]

ŠMH šamaḥ / yišmaḥ (VN šemḥ) to scratch

ŠMR šemmār / šemāmir a leather-worker, cobbler, shoemaker [R.75] [B.136]

ŠMZZ šmezz / yišmezz to be disgusted of sth.

ŠMS šems / -āt (f.) sun

ŠMŠM tšemšem / yitšemšem to smell, to scent [R.255]

ŠMŠ šamaš big lizard (not poisonous and edible), green lizard²⁹

ŠMŠ mišmāʾ / mšāmīʾ candle

ŠML šemāl East wind, trade wind

šmāl north

ŠMM šammām honeymelon

ŠNBR šanbar head ornament, circlet³⁰

ŠNGB šangūb grasshopper

šangūb el-bahr crab

ŠNṬṬ šanṭūt ribbon

ŠNQ' tšanqoʿ / yitšanqoʿ (tQ) to lie on the back (cf. YA šangaʿ “to turn upside down”, tšangaʿ “to fall”)

ŠHB šhāb flame [N.24]

ŠHT šhīt bed sheet (< Eng. sheet)

ŠHD šhed / yišhid to testify, depose

šāhid / šuhūd witness

šhid / šawāhid index finger ring⁵¹

ŠHR šahar / šhūr month

ŠHM šhum / yišhem to avoid

ŠHN šāhīn peregrine

ŠW' šāwū smoked meat⁵²

ŠWB šobe / šwēb Omani pancake, about 1 inch across

ŠWR šāwar / yišāwar (III) to consult [N.60]

mešwara (VN) resolution, debate

šwīr (f. šwīra) high, elevated

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²⁹ Also called debb in al-ʿAwābī.

³⁰ Type of jewel that embellish the head, made of golden chains on the forehead.

⁵¹ It takes this name because it is the finger a person uses to point at someone.

⁵² On the first day of Eid al-Fitr, the meat is buried underground and left to smoke for three days. This meat is, then, eaten on the third day of Eid.
ešwar  higher
šūr  height

ŠWRB  šwārib  moustache [N.3]

ŠW  šā` / yšā`  to stretch
mišwā` (VN) dawn, sunrise
šū`a  Moringa Peregrina

ŠWF  šāf / yišāf  to see, to look, to understand
šawwaf / yišawwaf  (II) to show
tšawwaf / yištawwaf  (V) to look closely at
inšāf / yi ninšīf  (VII) to be visible
štēf / yištāf  (VIII) to view, to have a look at
šīfe  appearance

ŠWK  šūka  (f.) fork

ŠWM  šūm / yšūm  to go inland (obs.)
tšāmo / yištāmo  (VI) to insult [R.171]

ŠWY  šawa / yišwi  to grill, to roast
šāwi / šawāwi  shepherd
šweyy (f. šweyya) a bit, a little, a few
šweyya šweyya  slowly, step by step
mišwi  barbecue

ŠY  šay ~ šey ~ šīl  ešye  thing
šīšī ~ šīšši  nothing

ŠYB  šayyab / yišayyab  (II) to become white-haired [B.139]
šēb / šyūbe ~ šāyb  old man
šāyub  hoary, white-haired
ešyeb  more hoary

ŠYḤ  šāḥ  (coll.) ovine

ŠYḤ  šayḥ / šyūḥ  Shaykh, an influential person

ŠYD  inšād / yinšīd  to question about sth.

ŠYS  šīše  petrol-pump [B.140]

ŠYS  šīṣa  (f.) thrombosis

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53 Deciduous tree. The oil extracted from the seeds is used for aliments to help the digestion, or to ease childbirth, or as a skin lotion.

54 As mentioned in 6.3, this negative form is now obsolescent, and used sporadically by very old people in Wādī Banī Kharūṣ and Rustāq.
ŠYK  ištāk / yištīk  to complain
ŠYL  šāl / yšīl  to carry
šēle / šyel  woman’s over-garment\textsuperscript{55}
ŠYM  şyem  property
ŠYN  tšēyen / yišēyen (VI)  to be ugly, bad
šēn  ugly, bad, nasty
ešyen  worse, uglier

\textbf{S}

ŠBB  şabb / -āt  massif (of metal) [R.63]
ŠBH  sabah / yišbah to become
šabah  morning
ŠBR  šabar / yišbor  to be patient, to put up, to stand [R.130]
ŠBSB  şabsüb / yišabsüb  to pour, to scatter, to spread
ŠB’  šbo’ (f.) finger
ŠBG  şabağ / yišbağ  to dye
msabāğ  painted (of a wall)
ŠBN  şābūn  soap
ŠBY  şābi  conceited, vain
ŠTT  satt / yṣitt  to watch, to stare, to contemplate in silence [R.178]
ŠĠG  şagg / sgūg  bank, shore [R.72]
ŠĠRĠ  sgurga / sgārig  china bowl [B.141]
ŠHB  şāhab / yišāhbu (III) to accompany so. [R.165]
şāhib / şḥāb  friend, partner, lover, companion
ŠHH  saḥh / yišāḥh  to be right, to get better [R.178]
saḥḥ (exclamation) right!
ŠHR  saḥḥar / yišaḥhar (II) to cover
ŠHN  şahan / şūn  plate, saucer
ŠHH  saḥḥ / yišaḥh  to be silent (cf. GA saḥha “silence, stillness”) [R.178]
ŠHL  saḥl (f. šahle) little goat
ŠHM  soḥḥām  charcoal, coal [R.48]

\textsuperscript{55} Type of veil used by women. This veil can be short or long and is adorned with precious stones.
ṢDR  ṣdur breast, chest
ṢD’  ṣadaʿ / yiṣdaʿ to harass, to bother [R.144]
ṢDQ  ṣadīq / -īn sincere, honest
ṣidq truth, correctness
ṢRB  ṣrūbe slaughter, butchery [R.45]
ṢRG  ṣrāg / -ūrg lamp, light [N.32]
ṢRḤ  ṣarīh to scream, to shout
ṢRḤ  ṣarrīh date cricket56
ṢRR  ṣarr / ṣarr to yell, to cry (for kids) [R.178]
msarr men’s traditional Omani headcloth
ṢRṢ  ṣarsur cockroach
ṢRN  msārīn belly
ṢRWL  ṣurwāl trousers of the traditional Omani dress for women
ṢDR  tṣādr / yisādor (VI) to fight, to battle [R.171]
Ṣ’B  ʃ ʿiba difficult
ṢGR  ṣgūr smallness
ṣagīr (f. ṣgīra) / ṣgūr young, small
ṣagayyur / ṣagayyirīn (dim.) youngster, boy, kid
ṢFD  saffed / yiṣaffid (II) to mend, to repair [R.159]
ṢFR₁  saffr / yiṣaffr (IX) to be/get yellow
ṣfūr (f. ṣāfra) yellow
msufrāni yellowish
ṣufr brass, copper
ṣufrīye / ṣafārī large cooking pot, pan57 [R.72]
ṢFR₂  safar / yiṣfīr to wither [N.89]
ṣēfūr marine signal (cf. YA ṣuffāra “ship hooter”)
ṢFŞF  safsūf / safsīf sparrow [R.76]
ṢF’  ṣafaʿ / yiṣfaʿ to slap [N.66]
ṢFY  ṣafā / yiṣfī to melt, to dissolve
ṢQR  saqar falcon
ṢLB  tṣēleb / yitṣēleb (VI) to show a big courage

56 When the insect produces a sound, it means that the dates are ready to be collected.
57 Originally made of copper.
ṣalb difficult, hard, tough, strong

ṢLḤ slāḥ (f., coll.) weapons

ṢLḤ sāloḥ (f. sālḥa) naked, nude [R.62]

ṢLṢL salsal / yiṣalsil to run slowly, drop by drop [R.254]

ṢLF sālfā / ʿwelif chat, story

ṢLN salūna fish-soup (< Urdu salōna “curry of fish, meat or vegetables”)

ṢLY salī / yiṣelli (II) to pray

mṣalle / mšāli prayer mat

salā / salāwāt (f.) prayer

ṣala (f.) sitting room (sometimes used for prayers) (obs.)

ṢMBʾ sambaʾ / yiṣambeʾ to slap

ṢMT samūt (f. samūte) quiet, calm

ṢMM samm (f. ʿamma) deaf

ṢNDQ sandūq / snādiq box

ṢNM ʿanam doll [N.62]

ṢWB ʿōb next to, near, close (obs.) [R.109] [B.145, “a side”]

ṢWT ʿōt ~ ʿawt voice, sound

ṢWH tṣuwwah (V) to overhear, to listen in

ṣṭāḥ / yiṣṭāḥ (VIII) to sound out

ṢWR swār weir (river, canal) [R.44]

ṣūra / ʿuwār picture, photograph

ṢWF ʿūf wool

ṢWM ṣām / yṣūm to fast

ṣyām fast

uṣēm / uṣām thin, slim, slender

ṢWN śiniyya / ʿwānī tray [N.29]

ṢYH ʿāḥ / yṣīh to roar

ṢYR ʿār / yiṣīr to become

yṣār left

ṢYḠ sāyoğ / ʿiyāğ silversmith

ṢYF sayyaf / yiṣayyaf to harvest, to pick, to reap (grain, sorghum, rice)

ṣēf wheat, summer (cf. YA ʿēf “rainy season”)

ṣēf fruit (obs.) [R.57]

ṢYM ʿīm leg
Ḍ

DBB  ḏebb  green lizard⁵⁸
DBL  ḏabla  (f.) wedding ring
ĐĞR  ḏgor  /  yidgor  to get bored (cf. YA ḏagīr “to get angry”) [R.135]
      ḏugrān  bored [R.52]
ĐHK  ḏḥuk  /  yidḥuk  to laugh, to smile
      ḏḥoke  laughter
ĐHY  ḏāhye  /  ḏwāḥi  plot of land, property
ĐRB  ḏarāb  /  yidrub  (VN ḏarb) to shoot, to hit, to beat
      ḏdārb  /  yiddārb  (VI) to clash with each other
      ḏarbe  (f.) blow, knock
DR’  ḏrā’  arm (unity of measure)
DRY  ḏarā  /  yidra  to be/get used to [R.224]
D’F  ḏ’uf  /  yid’uf  to be weak, mean
      ḏ’ıtuf  weak, mean
      ḏ’ıt (f. ḏ’ıta) bad, wrong, spoilt
DFR  ḏfūr  (coll.) nails
ĐMM  ḏamm  /  yidumm  to keep, to hide, to collect
DNB  ḏannūba  flip flop
ĐNN  ḏamm  /  yidann  to think
ĐHR  ḏhur  midday, noon [R.41]
DYF  ḏāyf  guest, client

Ṭ

ṬBB  ṭabīb  (f. ṭabība) doctor
ṬBG  ṭībeg  pan
ṬBH  ṭabah  /  yīṭbah  (VN ṭabāḥ) to cook
      ṭabbāḥ  /  ṭābābīḥ  cook
      maṭbah  kitchen

⁵⁸ Used in al-ʿAwābī. In Wādī Banī Kharūṣ is šamas.
ṬB’  taba’ / yiṭba’ (v.i.) to sink, to fill
ṬBNQ  ṭabniqa / ṭabāniq (f.) central part of Omani trousers, crotch
TBQ  ṭboq / yiṭboq to hang [R.135]
   ṭābūq concrete bricks (cf. Pers. tāboq / tābiq “id.”) [B.150]
_TBL  ṭabel / yiṭabel to play the drum [R.144]
   ṭabīl drum
   ṭabbāl / ṭabābil drum-player [R.76]
ṬǦY  ṭagīya cap
ṬṬH  ṭṭḥah / yiṭṭḥah (tQ) to drop
ṬḤN  ṭahan / yiṭḥan (VN ṭoḥne) to grind
   ṭahīn flour
   ṭḥana (f.) blender
   ṭḥāḥīn / ṭḥāḥīn miller
ṬḤN  ṭahnān noise [R.52]
ṬṬH  ṭṭḥōh / yiṭṭḥōh to blow on sth. (to make it cooler)
ṬRB  ṭrub / yiṭrub to desire
ṬRH  maṭraḥ anchorage (cf. YA maṭraḥ “stop for travellers”) [R.49]
ṬRD  ṭard (VN) offending, insulting, backbite [R.41]
TRZ  ṭarz side panel of the décor on the traditional Omani dress for women
TRŠ  ṭarāš / yiṭṭarāš (II) to send, to despatch
   ṭārīs / ṭtūrāš messenger, courier [R.72]
   ṭaršē times, once (obs.) [R.114]
ṬRF  ṭarf end, tip
   et-ṭarfī the outermost
   ṭaraf / ṭrāfe palm-leaf [B.151] [R.74]
TRQ  ṭarīq / -āi āturq (f.) road, path, street, way [R.71]
TRM  ṭarrūme sharp (knife), top, peak
ṬŠS  ṭašš / yiṭtāš to jump, to leap, to splash
ṬŠY  ṭišše little, a little time (obs.) [R.116]
T’M  ṭa’am / yiṭṭa’am (v.t.) to feed (humans and animals) [B.151]
   ṭām food
ṬFF  ṭaffa / yiṭṭaffī (II) to put off, to extinguish
ṬFL  ṭafil (f. ṭafila) / ṭṭṭūl child, kid, young boy
   ṭfēl (dim.) infant
<table>
<thead>
<tr>
<th>Code</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>ṯLB</td>
<td>ṯaleb / yiḥlub to search, to look for, to research [R.130]</td>
</tr>
<tr>
<td>ṯLB</td>
<td>ṯalab / yuḥlub to ask for</td>
</tr>
<tr>
<td>ṯLB</td>
<td>ṯilbe (VN) petition, request [R.42]</td>
</tr>
<tr>
<td>ṯL`</td>
<td>ṯla<code> / yiḥla</code> (VN ḥlā`) to go up, to rise</td>
</tr>
<tr>
<td>ṯL`</td>
<td>ṯāla<code> / yiḥāla</code> (III) to browse, to have a look (books)</td>
</tr>
<tr>
<td>ṯL`</td>
<td>muḥlā` uphill, slope (up)</td>
</tr>
<tr>
<td>ṯL`</td>
<td>ṯala` palm-flower</td>
</tr>
<tr>
<td>ṯLQ</td>
<td>ṯalaq / yiḥluq to unfasten, to set free</td>
</tr>
<tr>
<td>ṯLQ</td>
<td>ṯallaq / yiḥallaq (II) to divorce</td>
</tr>
<tr>
<td>ṯLQ</td>
<td>ṯilq open</td>
</tr>
<tr>
<td>ṯMR</td>
<td>ṯammar / yiḥammar (II) to bury</td>
</tr>
<tr>
<td>ṯMṬM</td>
<td>ṯanāḥ / -īn tomato (&lt; Eng.)</td>
</tr>
<tr>
<td>ṯNF</td>
<td>ṯanaf / yiṭnif (v.t.) to take camels out [B.153]</td>
</tr>
<tr>
<td>ṯNF</td>
<td>ṯannāf / ṭanānif camel-herdsman [R.76] [B.153, ṭannēf]</td>
</tr>
<tr>
<td>ṯNN</td>
<td>ṯunn / aṭnān ton (unit of measure)</td>
</tr>
<tr>
<td>ṯNY</td>
<td>stāṭnā / yistaṭnā (X) to rent</td>
</tr>
<tr>
<td>ṯW`</td>
<td>ṯā` (f.) stick, nightstick</td>
</tr>
<tr>
<td>ṯWQ</td>
<td>ṯāq sole (shoes)</td>
</tr>
<tr>
<td>TWL</td>
<td>intawal / yinṭawal (VII) to reach/go far [B.154]</td>
</tr>
<tr>
<td>TWL</td>
<td>ṯwīl / ṯwāl high, long, tall</td>
</tr>
<tr>
<td>TWL</td>
<td>ṯawla` table</td>
</tr>
<tr>
<td>TWY</td>
<td>ṯawī / -āt ~ ṭuwyān ~ ṭwī (f.) well, fountain</td>
</tr>
<tr>
<td>TYB</td>
<td>ṭīb / yiṭīb (v.t.) to calm down, to appease</td>
</tr>
<tr>
<td>TYB</td>
<td>ṭīb good will, will power</td>
</tr>
<tr>
<td>TYB</td>
<td>bi-t-ṭīb willingly</td>
</tr>
<tr>
<td>TYB</td>
<td>ṭayīb (f. ṭayba) good, kind</td>
</tr>
<tr>
<td>TYH</td>
<td>ṭāḥ / yiṭḥ to fall, to fall down</td>
</tr>
<tr>
<td>TYR</td>
<td>ṭayr / yiṭīr to flee, to fly</td>
</tr>
<tr>
<td>TYR</td>
<td>ṭayr / ṭyūr bird</td>
</tr>
<tr>
<td>TYR</td>
<td>ṭayra (f.) airplane</td>
</tr>
<tr>
<td>TYF</td>
<td>maṭār airport</td>
</tr>
<tr>
<td>TYF</td>
<td>ṭāye origin, root, tribe, ancestry [R.44]</td>
</tr>
<tr>
<td>TYN</td>
<td>ṭīn mud, clay</td>
</tr>
<tr>
<td>Code</td>
<td>Meaning</td>
</tr>
<tr>
<td>------</td>
<td>---------</td>
</tr>
<tr>
<td>BŢ</td>
<td>‘abet / yo’bit, to process, to edit [R.144]</td>
</tr>
<tr>
<td>BD</td>
<td>‘abad / ya’bid, to adore, to worship</td>
</tr>
<tr>
<td>BD</td>
<td>‘abid, slave, servant [R.43]</td>
</tr>
<tr>
<td>BR</td>
<td>‘obrī / ‘obriye, passenger [B.156, ‘abrīl ‘abriyya]</td>
</tr>
<tr>
<td>TQ</td>
<td>‘otq (VN), realising [R.42.]</td>
</tr>
<tr>
<td>TM</td>
<td>‘atīm, evening</td>
</tr>
<tr>
<td>ĠB</td>
<td>‘aggūbe, strange story, joke [R.48]</td>
</tr>
<tr>
<td>ĠB</td>
<td>‘agbe / ‘agāyub, miracle, wonder</td>
</tr>
<tr>
<td>ĠB</td>
<td>‘agab, so59</td>
</tr>
<tr>
<td>ĠǦ</td>
<td>‘igg / ‘ugūg, gum</td>
</tr>
<tr>
<td>ĠǦ</td>
<td>‘agūz / ‘agāyiz, old woman60</td>
</tr>
<tr>
<td>ĠL</td>
<td>sta’gil / yista’gil (X) to hurry</td>
</tr>
<tr>
<td>ĠL</td>
<td>mista’gil, hurry, in a rush</td>
</tr>
<tr>
<td>ĠL</td>
<td>‘ogil (f. ‘ugle), veal, calf</td>
</tr>
<tr>
<td>ĠM</td>
<td>‘agem (f. ‘agme), dumb, quiet</td>
</tr>
<tr>
<td>ĠN</td>
<td>‘aggān / ‘agāgin, dough mixer</td>
</tr>
<tr>
<td>DD</td>
<td>‘aded, number, count</td>
</tr>
<tr>
<td>DS</td>
<td>‘adis, lentils</td>
</tr>
<tr>
<td>DL</td>
<td>‘oddāl, in front of, opposite [R.112]</td>
</tr>
<tr>
<td>DL</td>
<td>‘adil (f. ‘adla), fat, plump (of humans)</td>
</tr>
<tr>
<td>DW</td>
<td>‘ado / ‘odwān, enemy [R.73]</td>
</tr>
<tr>
<td>ĐQ</td>
<td>‘iqīq / ‘ugūq, beam of dates or bunch of fruit</td>
</tr>
<tr>
<td>RB</td>
<td>‘arab / yo’rub, to explain, to speak out</td>
</tr>
<tr>
<td>RB</td>
<td>‘arabī (f. ‘arabīya), Arab</td>
</tr>
<tr>
<td>RB</td>
<td>‘arabīye, Arabic</td>
</tr>
<tr>
<td>RB</td>
<td>‘arab / ‘orban, Bedouin, Arab people</td>
</tr>
<tr>
<td>RǦ</td>
<td>‘areg (f. ‘arge), lame, cripple [R.63]</td>
</tr>
<tr>
<td>RS</td>
<td>‘arras / yi’arrus (II) to marry</td>
</tr>
</tbody>
</table>

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59 According to my informants, this expression is peculiar of al-‘Awābī.

60 In the agricultural lexicon, ‘agūz is also used to indicate an “old palm-tree”.
'arūs / 'arāyis bride
'arīs groom
'ars wedding, marriage

'RŠ 'arš back/top of the hand
'arīš an open hut made of palm-tree branches
'araš Ricinus Communis (Castor oil plant)\textsuperscript{61}

'R'R 'ar'ur golden pendant\textsuperscript{62}

'RF 'aruf / yu'raf to know, to be aware of sth.
i'tarif / yi'tarif (VIII) to recognise
ma'arfe knowledge

'RQ 'arraq / yi'arraq (II) to borrow, to lend

'tārq / yit'āroq (VI) to defend (with weapons)
'arq vein

'arq an-nisā sciatic nerve (lit. “woman’s vein”)

'ZY 'aze mourning\textsuperscript{63}

'SR 'ašār pregnant (of animals)

'SS 'ass / y’iss to wipe [N.33]

'SQ 'isqa / 'isaq beam of dates [R.70]

'SKR 'askri / 'asākor soldier

'SL 'asel honey

'SM 'osem (f. 'asme) cripple [R.63]

'Š' t’aššā / yit’aššā (V) to have dinner

'ašā dinner

'ŠR 'ašar (f. 'ašara – 'ašra) ten

'ašrīn twenty

'ŠN 'ašān because of, in order to

'ŠB 'āšāb / yo’ṣub to help, to aid

'ŠR 'ašar / yu’ṣur to squash, to squeeze

'āṣīr juice

'āṣr afternoon

'ŠŠ 'uss hard, solid, tough

\textsuperscript{61} Erect perennial, can grow up to 2m. The seeds contain the Ricin poison, which is water soluble. This oil extracted (ḥall 'araš) is used for body massages.

\textsuperscript{62} Single golden pendant, usually worn on the forehead by women.

\textsuperscript{63} Mourning in Oman, as in other parts of the Islamic world, is observed by receiving visitors and consolences, and avoiding decorative or colourful clothing and jewelry.
<table>
<thead>
<tr>
<th>Code</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>てしまって</td>
<td>'asfūr / 'asāfir  sparrow, little bird</td>
</tr>
<tr>
<td>слушай</td>
<td>'aṣīl (f. 'aṣīla) / 'aṣāl  noble, thoroughbred (of horses) [&lt;*']SL</td>
</tr>
<tr>
<td>мыло</td>
<td>'aṣā / asyāt  stick</td>
</tr>
<tr>
<td>принести</td>
<td>'atṭar / 'uṭṭur  perfume, fragrance, scented extract, medicine</td>
</tr>
<tr>
<td>край</td>
<td>krāz 'atṭar  pocket-size perfume</td>
</tr>
<tr>
<td>жаждать</td>
<td>'oṭīš / yoṭīš  to be thirsty</td>
</tr>
<tr>
<td>смеяться</td>
<td>t'atṭaš / yitʿatṭaš  (II) to sneeze [N.3]</td>
</tr>
<tr>
<td>прыгать</td>
<td>'afid (VN) jumping, jump [R.43]</td>
</tr>
<tr>
<td>синий</td>
<td>'ofīn (f. 'ofīn̈e)  rotten, rank [R.63]</td>
</tr>
<tr>
<td>орел</td>
<td>'aqāb  eagle</td>
</tr>
<tr>
<td>едва</td>
<td>'oqāb  after, then (cf. CA 'aqaba “to follow”) (obs.) [R.108]</td>
</tr>
<tr>
<td>вызревать</td>
<td>'aqīd (f. 'āqda)  ripe</td>
</tr>
<tr>
<td>офицер</td>
<td>'aqīd / 'oqdā  officer [R.73]</td>
</tr>
<tr>
<td>кастер</td>
<td>āgor  infertile (cow)</td>
</tr>
<tr>
<td>жук</td>
<td>'aqrab / -āt (f.)  scorpion</td>
</tr>
<tr>
<td>тresse</td>
<td>'oqs / 'uqūs  braid, tress</td>
</tr>
<tr>
<td>бросать</td>
<td>'aqq / 'uqq  to throw sth. away</td>
</tr>
<tr>
<td>ум</td>
<td>'aqīl / 'uqūl ~ 'oqqūl  smart, intelligent, brilliant</td>
</tr>
<tr>
<td>ученый</td>
<td>āqīl (AP)  wiseman</td>
</tr>
<tr>
<td>шарф</td>
<td>'oqūl / 'oqlān  headscarf</td>
</tr>
<tr>
<td>ступня</td>
<td>'ekūb / kūb  heel [N.6]</td>
</tr>
<tr>
<td>ветвь</td>
<td>'ulbe / oleb  big, large branch</td>
</tr>
<tr>
<td>крючок</td>
<td>'allagā (f.)  hanger, coat hanger</td>
</tr>
<tr>
<td>учить</td>
<td>'allam / y'allim  (II) to teach</td>
</tr>
<tr>
<td>учиться</td>
<td>t'allem / yit'allim  (V) to learn</td>
</tr>
<tr>
<td>ученый</td>
<td>ālim / 'ulamā'  scientist</td>
</tr>
<tr>
<td>след</td>
<td>'alāma  trace, sign</td>
</tr>
<tr>
<td>учителя</td>
<td>m'allem  teacher, professor</td>
</tr>
<tr>
<td>над, на</td>
<td>'al ~ 'ala ~ 'a  on, above, up there, to, toward, next to (direction), against, to the detriment of, related to, in order to, because of</td>
</tr>
</tbody>
</table>
| юг | 'ilwā  south

64 Only used by speakers in Wādi Banī Kharūs.
'LY ʿāli (f. ʿālya) high\textsuperscript{65}

'MD ʿamd intention, purpose [R.41]

ʿamāde purposely, intentionally, wittingly

'MR ʿamar / yuʿmur (v.t.) to be the caretaker of sth.

ʿumur age

'ML ʿamal / yaʿmal to work

staʿmal / yistaʿmal (X) to use

āmil / ʿommāl worker, employee [R.72]

ʿamal / aʿmal job, work

'MM ʿamm / ʿomūme uncle (from father’s side) [R.74]

ʿam(m)ti l ʿammāti aunt (from father’s side)

ʿamāma turban

ʿāmmme in general

'MN ʿomān (f.) Oman

'N ʿan from, according to, because of, to, for, on behalf of, except that, without against, instead of

'NB ʿinab grapes

'NF ʿanfe / ʿunf lobe

'NFF ʿanfūf small bat

'NKB ʿankabūt / ʿanākib spider

'NY yaʿni that is, that is to say

maʿne meaning, sense

'WB ʿābye / ʿawābi cultivated soil, cropland [R.73]

'WǦ t ēweg / yit ēweg (VI) to skew

'WD ʿōd big, huge (obs.) [R.61]

ʿōd / ʿidān branch, node, stalk [R.73]

ʿūd lute

'WR ʿowor / yoʿwor to be blind [R.134]

ʿawwar (II; t.v.) to hurt (cf. CA “to damage”) tʿawwar (V) to be painful, to hurt oneself

ʿawar pain

ʿawār blindness, wound or recovering wound

ʿewar (f. ʿawra) blind [R.63]

\textsuperscript{65} It also means “north” in Wādī Banī Kharūṣ.
'WZ ʿawīz (f. ʿawza) bent, curved
'WS ʿūs wolf
'WD ʿawad instead, instead of
'WQ ʿawwaq (II) to get sick, ill
iʿtawaq (VIII) to be sick, ill
ʾōq sickness, disease
ʾāwiq (f. ʿāwwiqa) sick, ill, wick
'WL ʿawāl dried fish [N.90]
'WM ʿūma sardines
'WN ʿowwān / ʿawāwin palm grove
mwāʿīn (coll.) tablewares, cutlery
'YD ʿīd / ʿyād to celebrate, to feast
ʾād correct, right!
'YR ʿayār / ʿayāyir dodger, idler
'YŠ ʿāš / yʿāš to live
istaʿīš (X) to earn a livelihood
ʿīš ~ ʿayš sustenance, food (“rice” in Oman)
'YM ʿām year
'YN ʿēn / ʿayūn (f.) eye, spring
ʿowēne / -ār brook
'YY ʿayy / yʿīa to get tired
ʿayyān tired [R.52]

igail

Ḡ′Ḡ′ ġāgiene Mentha Longifolia
ḠBR ġēbor sparrow
ġabār dust
ġbar (f. ġabra) ashy
ḠBS ṣābše daily (obs.) [R.113]
ġabša (f.) dusk, early morning
ḠBY ġabbī stupid, dumb

66 Aromatic perennial herb that can grow up to 50cm. It is used to preserve delicate fruit, such as grapes or būt, when it is carried in locally-made baskets from the mountains down to local markets.
ČTR  ġatār / yoğtor  to deceive [R.129]
   ġattār / ġatātir  trickster
ČTM  ġtem (f. ġatme) stutterer
ČD’  ġadē  lunch
ČDF  ġadef / yoğduf  to jump high, + ’ale  to break into
   ġadf  above, across, on the other side
   il-ġadfī  the maximum, the highest
ČDFA  ġadfa  (f.) long woman’s veil67
ČDY  ġādī  distant, far away, ahead, over there
   fil ġādī  min hene (bākor)  w-ġādī  min ḥīn u ġādī  from now on,
      henceforth
ČRB1 ġarbī  west-wind
 ġarb  West
ČRB2 ġrāb / ġurbān  crow [R.73] [N.92]
   ġarīb / ġurb  guest, foreigner
ČRR ġarr / yoğurr  (II) to betray, to cheat, to deceive
ČRŠ ġarše / ġraš  bottle [R.57]
ČRG ġargar / yoğargor  to rattle (cf. GA ġargar “to gargle”)
 ġurğur  peas68
ČRF ġaraf / yoğruf  to pour into another vase [R.129]
 ġurfe / ġraf (f.) room [R.70]
   muğrāf  jug
ČRQ ġroq / yoğroq  to sink, to be drowned [R.134]
ČZL ġazāl / ġizlān  antelope, gazelle
ČSL ġasal / yoğsil  to wash, to clean
ČŠŞ ġišš  dirt, filth
ČŠY ġašya  (f.) gastritis
ČDB ġdub / yoğdub  to be angry
ČDḌ ġadd  unripe, raw [B.167]
ČṬṬ ġattā / yoğṭṭī  to lay
ČFR ġaćrī / yoğriye  military efficiency, tribe name
ČFL mitḡāfil  forgetful, absent-minded

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67 Usually worn with a second veil, called lesō.
68 Only used by the speaker within the al-ʿAwābī district. Elsewhere, they use basilla.
gafla suddenly

GGF guffe (f.) chaff, tatch, straw

GFY gaffāy sleepyhead

GLB galeb / yoğhub to win, to defeat [R.145]

gilbiye defeat

GLQ gluq (f. ġilqa) hard to understand [R.63]

GLL ġalle (f.) hollow, room [R.57]

GLM ġlām boy, lad

GLY ġale expensive

GLYN ġalyūn tobacco for waterpipe (< Pers. ġalyūn “waterpipe”; cf. YA ġalyūn “pipe”)

GMR ġmor / yoğmor to faint, to pass out [R.135]

gomrān / ġomrārīn unconscious

GMŚ ġmeš (f. ġamše) shortsighted [R.63]

GMM ġamma / ġamām (f.) cloud

GNDR tγandar / yitγander (tQ) to faint

GNM ġamma / ġunum goat

γanem (coll.) goats, sheep

GNY₁ ġani / ġinye rich, wealthy

GNY₂ ġanna / yğanni to sing, to recite

GWZ ġāzi / gwāzi money, cash

GWL ġūl / ġīlān snake (cf. CA ġūl “evil spirit, ogre”) [R.42]

GWY ġūwyān by mistake [Rein.]

gāwi (f. ġāwiye) beautiful, excellent (obs.) [R.62]

eğwe more beautiful

GYB ġāb / yğib to get astray, lost

GYR ġār / yğār to envy, to be jealous

gayyar / yğayyar (II) to exchange, to change

ĝēr other, different

ĝēr except, without

ĝēr inno unless

min ġēr without, but

GYM ġēm / ġyām cloud
F

FʾR fār mouse
FTḤ fataḥ / yuftah to open
miftāḥ / mafāṭih ~ mfāṭih key
FTK fatak / yuftik to pick (fruit), harvest
FTN fītn / fīten (f.) intrigue, conspiracy, plot, dispute [R.70]
fettān intriguing
FḠR faqr dawn
FGŁ ġgil radish
FḪR faḥar / yuḫar to scarpe with pews (cow) [R.129]
FḪḎ faḥad /ḥūd thigh [N.6]
FRḠ farrūg little bird, birdie
FRḤ farah / yufrah to be joyful, happy, glad
forḥān (f. forḥāna) glad, happy, joyful
farrah pop-corn
FRḤ farrah / yifarrāh (II) to blossom, to bloom [B.170]
forāḥa (f.) flower
farḥ / frū a teen, young boy
farḥa / -āt a teen, young girl
FRD frad (f. farde) one-eyed [R.63]
fard / -īn eyeglass
FRR firār (VN) fleeing
FRS faras (f.) mare, horse
fāris / furṣān knight
FRŠ faraš / yufriš to spread
farāša (f.) butterfly
frāš / furš carpet, rug
FRŠD furṣād (coll.) berries
FRḌ furḍa (f.) customs office/house
farḍa / ferāyoḍ percentage, salary, wage
FRFR farfūr / yifarfur to flutter
ferfūr / frāfir wing
This is a jewel positioned on the parting that embellish the forehead. Also called waʿār in al-ʿAwābī. It is made with bones of animals.
<table>
<thead>
<tr>
<th>Code</th>
<th>Word</th>
<th>Meaning</th>
</tr>
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<tbody>
<tr>
<td>FLQ</td>
<td>felaq</td>
<td>to cut, to split</td>
</tr>
<tr>
<td>FM</td>
<td>fam</td>
<td>mouth</td>
</tr>
<tr>
<td>FNĞN</td>
<td>fingān</td>
<td>coffee cup</td>
</tr>
<tr>
<td>FNDL</td>
<td>findāl</td>
<td>sweet potato [R.55]</td>
</tr>
<tr>
<td>FNZZ</td>
<td>fanzūz</td>
<td>weevil</td>
</tr>
<tr>
<td>FNŠ</td>
<td>finniš</td>
<td>(II) to get fired, to resign, to get retired (&lt; Eng. finish)</td>
</tr>
<tr>
<td>FHQ</td>
<td>fahaq</td>
<td>to hiccup, to sob [R.145]</td>
</tr>
<tr>
<td>FHM</td>
<td>fhum</td>
<td>to understand</td>
</tr>
<tr>
<td>FWĞ</td>
<td>fāge</td>
<td>(f.) stable</td>
</tr>
<tr>
<td>FWH</td>
<td>fwaḥ</td>
<td>flat, plane</td>
</tr>
<tr>
<td></td>
<td>efwāḥ</td>
<td>flatter, (adv.) beyond</td>
</tr>
<tr>
<td>FWH</td>
<td>tfōḥa</td>
<td>(VI) to sit straddling [R.172]</td>
</tr>
<tr>
<td>FWD</td>
<td>fwād</td>
<td>soul, feeling [R.72]</td>
</tr>
<tr>
<td>FWR</td>
<td>fōra</td>
<td>(f.) steel</td>
</tr>
<tr>
<td></td>
<td>fwāri</td>
<td>raw</td>
</tr>
<tr>
<td>FWFL</td>
<td>fōfil</td>
<td>nutmeg [cf. R.44, fōfel]</td>
</tr>
<tr>
<td>FWQ</td>
<td>fōq</td>
<td>(prep.) on, upstairs, (adv.) above, top</td>
</tr>
<tr>
<td></td>
<td>al-fōq</td>
<td>the highest, maximum</td>
</tr>
<tr>
<td></td>
<td>fōq ba’ad . . . ba’ad</td>
<td>upside down</td>
</tr>
<tr>
<td>FY</td>
<td>fī</td>
<td>in, inside, at, on, near</td>
</tr>
<tr>
<td></td>
<td>fī kill mekān</td>
<td>everywhere</td>
</tr>
<tr>
<td></td>
<td>fīh</td>
<td>there is/are</td>
</tr>
<tr>
<td>FYF</td>
<td>fīf</td>
<td>pipe (&lt; Eng.)</td>
</tr>
<tr>
<td>FYFY</td>
<td>fīfāy</td>
<td>papaya (fruit/tree) [71] – (&lt; Port.)</td>
</tr>
<tr>
<td>FYL</td>
<td>fil</td>
<td>elephant</td>
</tr>
</tbody>
</table>

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[71] *Asimina Triloba.*
Qāʾl / yiqāʾl  to say, to tell
qubb / yiqubb  make a dome
qābīb (f. qābībe) small, narrow (of space)
qābb / qhāb  stick [R.72]
qubbe / qbīb  dome
qabīh  mean, ugly
stoqābād  receipt
qabar / yoqb  to bury
qabur / qbūr  grave
maqbara  graveyard [cf. R.50, mqubra]
qabil  before
qabil  at the beginning
mqābil  in front of
min qabil  before, otherwise
qibla  the direction of Mekkah
qabīl  / qabāyil  tribe
qatt  clover, trefoil, alfalfa [R.41]
qatīl  / qitle  killed, murdered
qoḥḥ  genuine, pure, real, straight, true
qahf / qhāfe  fragments [R.75]
qhom / yoqhum (VN qhūm) to descend, to come down (obs.) [R.135]
qadar / yuqador  to be able to
qadar / -āt  (f.) earthen pot [cf. R.43]
maqdra  power
qadar  about, more or less [R.119]
qadaf / yiqduf  to row

72 Typical Omani dish.
muqdāf / mqādīf oar, paddle
QDM qdum / yuqdem to grow old [R.146]
qadīm old
qiḍdām in advance, in front of, forward
QRʾ qarā / yiqra to read
qurān Quran [R.52, quršān]
QRB1 qrub / yoqrub to approach
tqāṛb / yitqāṛb (VI) to approach, to agree
staqṛab (X) to borrow, to lease, to rent
qarīb close
qarbo! Come in!
qarb close, near, beside, next to
qarīb soon
QRB2 qarbe / qrab hose [R.70]
QRR qorra / qrīr frog [R.74] [B.177]
QṚŠ qursh shark
QṚŠ qarrūṣ jellyfish
QṚḌ qaraḍ / yoqroḍ to lend sth. to so. [R.129]
QRT qaraṭ / yuqruṭ to chew
QRṬŠ qortāṣ paper
qortāṣe (f.) document [R.55]
QRF qarfa / qarāfa playing cards
QRQḤ qarqah / yiqarquḥ to knock, to hi
QRQʾ maqraqāʾ Physalis Angulata73
QRQR qarqūr shark
QRN qarn / qrūn horn
qorne (f.) place74
QRNFL qranfel clove [R.55]
QRY qarye village, settlement
QSM qisme (f.) part, portion, section
QŚR qaṣar / yuqṣur to scratch
qaṣṣar / yqaṣṣar (II) to peel

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73 A weedy annual plant, found in cultivations. The fruit is used by children to produce sounds, as it claps between hands.
74 Used by my informants in the al-‘Awābī district to indicate a place that both speakers know.
qiššār bark, crust, rind
QŞ’ moqšā’ / mqāši’ knotty stick
qāš’a sardines
QSB qaṣṣāb / qaṣṣāb butcher
QSR qṣīr (f. qṣīra) short
QSS qaṣṣ / yqusṣ to cut, to slice
qiṣṣa / qṣus story
mqaṣṣa (f.) scissors
QST qaṣṣat / yqāṣot (III) to save up, to keep
QSF qaṣṣaf / yqαṣṣaf (II) to wrap up, to fold
QDM qoddāme mash
QDY qādi judge
QT qaṭ cat (< Eng.)
QT’ qaṭta’ / yuqṭa’ (VN qaṭa’) to cross, to ferry
qtā’a difference, division
qāṭ’a blade
QTN qṭin cotton (< Eng.) [N.11]
Q’D staq’ad / yistaq’ed (X) to rent (house), to borrow, lease [R.177]
qo’od rent [R.177]
Q’R qa’or seabed
Q’Q’ qū’qū upside down [R.55]
QFD qafed nape
QFR qfīr / qfor ~ qfrān basket
QFS qafas fēr aviary
QFL qafel / yoqfil to close, to lock [R.144]
qāfe (f.) caravan [R.44]
QFW qafe after, behind, back
QLB qalb / qlūb heart
qalbe (f.) pendant of the necklace
QLŞ qalas / yqlos to prune, to trim, to clip
QL’ muqlā’ slingshot [R.50]
QLF qalfa cinnamon [N.21]

75 Only used in proverbs.
76 Positioned more or less on the heart.
QLL  qall / yqill to set up, to establish
galîl little, (adv.) a little
QLM  qalem / qlâme pen
QLY  qalâ / yiqli to fry
maqlî (PP) fried
muqâla frying-pan
QMH  qamha (f.) wheat
QMR  qamrîye full moon night
qamar moon
qamâra (f.) central tower of the traditional Omani house

QMS  qâmîs dictionary, vocabulary
QMŞ  mqamše / maqâmîš spoon
QMŢ  qammâţ / qâmâmît fishmonger [R.75]
QNB  qannûb onion flower [B.181]
QNDL qandil manual lamp
QNS  qanaṣ / yuqnuṣ to hunt [N.46]
QNTR qanṭra bridge (cf. YA qunṭurah “shoe”) [R.46]
qnēṭra (dim.) little bridge [R.46]
QNFD qanfaḍ hedgehog
QHR  qahar / yoqhar to catch, to grab [R.145]
QHW  qahwa / yqahwa (v.t.) to give so. coffee and dates
tqahhawa / yitqahhawa (V) to drink coffee
qahwa coffee
mqahwi owner of a coffee shop
maqhā coffee shop

QWS  qūs al-maṭar rainbow
QWD  stoqwaḍ / yistoqwaḍ (X) to finish (a job)
QWŢ  qūti / qwâti tin
QWF  tqâfe / yitqâwf (VI) to chase
QWM  qōm troops
QWY  quwwa strength, power
qawî (f. qawîyya) strong, powerful

77 Here it is usually stored the water tank.
78 In al-ʿAwābî is also called qūs r-raḥma or qūs allâh.
qawaya (f.) iron
QYS qāyas / yqāyis (III) to compare

qyās analogy
QYM qayyam / yiqayyam (II) to wake up
qām (VN) lifting up
qāme / -āt ~ qyem shape, form, figure, profile
qāma (f.) central panel of the décor on the upper part of the traditional Omani dress for women

K

KBB kabb / ykubb (v.t.; VN kebub) to spill, to dribble
mkebbe / mkēbb tin (of milkpowder), plastic box (for food)
KBT kebet cupboard, closet, wardrobe (< Eng.)
KBR kbor / yukbor to grow up, to get bigger
tkēbar / yitkēbar (VI) to be wild
kbor greatness
mitkēbor proud
kbūrīye pride, boldness [R.53]
kebīr (f. kebīra) / kbar big, old, large
ekbar bigger
kebārāt notaries [R.69]

KBRT kabrīt matches
KBD kubd / -āt (f.) liver
KBŠ kebš / kobāš mutton [R.72]

KTB keteb / yuktub (VN ketub) to write, to text
kāteb / yikātub (III) to reply (to a letter)
ktābe handwriting
kitāb / ktab book
kettib / ketātib writer
maktab office

KTR kittāra saber (< H.) [R.126]
KTL ketel kettle (< Eng.)
KTN kittān linen [N.11]
<table>
<thead>
<tr>
<th>Code</th>
<th>Meaning</th>
</tr>
</thead>
</table>
| KTR  | *kāṭar / yikāṭor* (III, VN *kṭār*) to increase, to multiply [R.165]  
      *kṭir* more, much  
      *ekṭār* usually, mostly |
| KDS  | *kids* pile, heap, lot |
| KD’  | *kada’ / yikada’* to bite |
| KDF  | *kidf / kdūf* shoulder |
| KDB  | *kūḍib / yikūḍib* (III) to lie  
      *kēḍāb / kēḍāḍib* liar |
| KRB  | *karrūbe* (f.) braid, tress |
| KRR  | *karr / krūr* dew |
| KRSY | *kursī / karāsī* chair, sofa |
| KRŚ  | *korš / -āt ~ krāš* (f.) stomach, belly [R.71]  
      *kar’* leg |
| KRF  | *kraf* (f. karfe) cripple [R.63] |
| KRFY | *kurfāya / karāfī* bed, bedstead, charpoy (< Pers. chārpā ‘four legs’) |
| KRK  | *karak / yukruk* to burn, to brood [R.144] |
| KRM  | *tkēram / yitkēram* (VI) to accomodate so.  
      *mitkērum* hospitable  
      *krēm / krām* charitable |
| KRH  | *tkērah / yitkērah* (VI) to be ugly, bad  
      *krīh* (f. krīha) contemptuous [R.62] |
| KRW  | *korūwe / kerāru* dove |
| KZKZ | *kezkez / yikezkez* to shiver, to chatter from the cold  
      *kazkaz* very cute |
| KSB  | *keseb / yiksib* (v.t.; VN *kesub*) to rob, to deprive (cf. NA *kisab* “to raid a loot”)  
      *kissāb / kissābe* highwayman, bandit [R.76] |
| KSR  | *kasar / yiksor* (VN *kesor*) to break  
      *tkāsr / yitkāsr* (VI) to insult, to offend  
      *nkesar / yunksor* (VII) to get out of order, to be broken  
      *mṅksor* (f. *mṅkisra*) broken, fracture  
      *nuksāra* (VII) defeat  
      *mukassarāt* (coll.) nuts |
| KSL  | *kislān* (f. *kislāna*) hypocrite |
KŠR  kašra (f.) rubbish, trash
KḌḌ  qaḍḍ / yikoḍḍ  to drive, to push [R.178]
KF  kef  top part of the hand
KFR  kuffāra  atonement (cf. YA kuffāreh “sum of money payed in place of a vote”) [R.48]
KFL  kāfil  enough
KLB  killāb  hoe [R.48]
kelb (f. kelbe) / klāb  dog
klēb  puppy
KLT  klōtiyye (dim.) little hat for kids
KLF  kelf  (VN) forcing, coercing [R.41]
KLL  kill  all, every
KLM  kālem / ykālum (III) to talk to so.
tkallam / yitkallam (V) to speak
kalām  speech
kilma / kalimāt  word
kellim  shareholder
mitkellum / mitkellemīn  master of kalām, theologian, scholar
KMTR  kummitra (f.) pear
KML  kmil  pile, heap
KMM  kumme / kmīm  traditional Omani skull-cap
kmēme (dim.) bonnet [R.46]
KN  kana  Echinops Erinaceus (Globe thistle)79
KNS  knīs  without air and light, claustrophobic [R.62]
miknasa (f.) vacuum cleaner
KNŠ  kanīša  church
KHRB  kahraba ~ karhaba (f.) electricity
KHS  kāhes / yikāhis (III) to work hard, to toil, to struggle [R.165]
KHL  čhil  wife (cf. YA kahlah / čahleh “old woman”)80
KWB  küb  tea cup (< Eng.)
KWT  kōt / akwāt  coat (< Eng.)
KWZ  kōz / kizān  little earthen jar [R.73]

79 Erect perennial with grooved, bristly stems that can grow up to 2m. It is browsed by camels.
80 This lexical item is now obsolescent according to my informants, although it is used by old speakers in al-‘Alya (Wādī Bani Kharūṣ).
KWS  kūsa (f.) courgette
KWSL  kōsel / kwāsil  consul
  kislān  lier, so. unreliable (cf. YA kaslān “carefree”)  
KWŠ  kōš / kīšān  shoe (< Pers.)
  kwēš (dim.) little shoe [R.46]
  kōš  south-wind  
KW’  kō’ / kī‘ān  elbow [R.56]
KWL  kūli  a foreign labourer (< Eng. coolie “id.”)  
KWN  kān / ykūn  to be, to exist
  mekān / -āt  place, spot
  bū kān  whoever, somebody  
KYF  kēf  how, like, as  
KYL  kīlo / kilwēt  kilogram (< Eng.)

L

L  li-  to, for (to mean belonging), in order to, for the benefit of, because of, in the interests of
  ilēn  to, until
L’  lā  no
  lā . . . u lā  neither…nor
L’L’  lūlū  pearl
LBD  lābid  probably, maybe  
LBS  labis / yilbes  to get dressed, to wear
  labs / malābis  dress
LBQ  labbaq / ylabbaq (II; v.t.) to burn, to light/turn on  
LBN  libān  type of milk
LGĞ  legūg (f. legūge) desiring everything at once [R.62]
LHH  labha  rim on the cuffő
LHS  labhas / yilhas  to lick
LHF  liḥāf / lohf  woman’s veil with no décor and unicolour
LHQ  lḥoq / yilhoq  to hit

Ő Traditional Omani dress for women.
tlāḥaq / yitlāḥoq (VI) to chase

LḤM  laḥam  meat, flesh
LHY  loḥye  beard, chin [R.42]
LḤM  loḥme (f.) calf (leg)
LDḌ  laḍḍ (f. laḍḍa) / lḍūḍ  tasty, delicious
LZM  lāẓim  must, need
LSS  lass / yliss  to touch
LSN  lisān  tongue
LṢṢ  luss  thief
LDḌ  laḍḍ / ylaḍḍ  to go away
LṬF  laṭīf (f. laṭīfa) / lṭīf  pleasant, nice
L’B  la’ab / yil’ub  to play
lu’ub  game, match, play
L’N  lu’an  nausea
LĞĞ  loġgāy  chatty, talkative
luġge / lġūġ  gecko
LGLĞ  tlaḡlag / yitlaḡlog (tQ) to flood
LĞW  luḡa / -āt  language
LFF  laff / yliff  to roll up
LQY  laqī / yilqa  to meet
LKŞ  lekeš / yilkiš  to seize [Rein.143]
LKN  lākin  but, however, although
LM’  lama’ / yilma’  to sparkle, to shine, to flash [N.85]
LMB  lamba (f.) lamp (< Eng.)
LMN  laymūn ~ līmūn  lemon
LHB  milḥāb  bellows [R.50]
mlḥbe (f.) hand-fan
LHWZ  lahważ / yilahwiz  to lick
LWB  lūbye  beans
LWH  lawwah / yilawwah (II) to swing, to wave, to shake (hand, head)
lōḥ / līḥān  axis, plank [R.73]
lwēḥ (dim.) little axis
lōḥa / lwaḥ  longer way, detour [R.72]
LWN  lūn / elwān  colour
<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>LYT</td>
<td>lēt ~ layt / -āt light, lamp, lighbulb, headlamp (&lt; Eng.)</td>
</tr>
<tr>
<td>LYḤ</td>
<td>layḥ / alyāḥ fishing-net</td>
</tr>
<tr>
<td>LYŠ</td>
<td>lēš why?</td>
</tr>
<tr>
<td>LYL</td>
<td>lēliye all night long [R.54]</td>
</tr>
<tr>
<td>LYN</td>
<td>leyīn tender, soft</td>
</tr>
</tbody>
</table>

**M**

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>MBW</td>
<td>mbāw Cordia Myxa (&lt; Sw. mba “wood”)82</td>
</tr>
<tr>
<td>MTL</td>
<td>meṭel for instance, for example</td>
</tr>
<tr>
<td>MHT</td>
<td>meḥēt near, next to (obs.) [R.109]</td>
</tr>
<tr>
<td>MHR</td>
<td>maḥāra (f.) shell</td>
</tr>
<tr>
<td>MHŠ</td>
<td>moḥše / mḥāši tendril [R.74]</td>
</tr>
<tr>
<td>MHḤ</td>
<td>moḥḥ brain [R.42]</td>
</tr>
<tr>
<td>MḤR</td>
<td>mōḥra nose</td>
</tr>
<tr>
<td></td>
<td>muḥḥār nostrils</td>
</tr>
<tr>
<td></td>
<td>mwēḥra (dim.) little nose [R.46]</td>
</tr>
<tr>
<td>MḤD</td>
<td>maḥāḍ / yumḥiḍ to skim (milk) [R.129]</td>
</tr>
<tr>
<td>MDḤ</td>
<td>madāḥ / yumdāḥ to praise</td>
</tr>
<tr>
<td>MDD₁</td>
<td>madd / yimidd to extend, to lengthen</td>
</tr>
<tr>
<td></td>
<td>mudde (f.) duratio</td>
</tr>
<tr>
<td>MDD₂</td>
<td>madād ink</td>
</tr>
<tr>
<td>MDN</td>
<td>medīne / mdin (f.) city, town [cf. R.71, medāin]</td>
</tr>
<tr>
<td></td>
<td>medīne Medine (holy town in Saudi Arabia)</td>
</tr>
<tr>
<td></td>
<td>medenī citizen, civil</td>
</tr>
<tr>
<td>MRʾ</td>
<td>mrā woman</td>
</tr>
<tr>
<td>MRǦL</td>
<td>margal big pot</td>
</tr>
<tr>
<td>MRR₁</td>
<td>mrūr (VN) passing, overcoming [R.45]</td>
</tr>
<tr>
<td></td>
<td>marra again, at once</td>
</tr>
</tbody>
</table>

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82 Also knows as qāw, the fruit of this plant is edible, and it is used to treat abdominal conditions; the pulp is also used as a glue.
marra / marrāt  time (once, twice, etc.)
marra . . . marra  step by step, bit by bit
b-marra ~ bi-l-marra  now, instantly, completely
kill marra  everytime
emrār  often

| MRR₂ | murr  | bitter          |
| MRŞG | marṣāg  | wrist          |
| MRḌ  | mrod / yumrod  | to be sick     |
|  | tmarrad / yitmarrad (V)  | to get sick |
|  | marīḍ (f. marīḍa)  | sick, ill     |
|  | marḍ / amrāḍ  | disease       |
|  | mumarrida (f.)  | nurse         |

| MRṬ  | marṭ (VN)  | depriving, robbing (cf. YA marṭ “to swallow”) [R.41] |
| MRQ  | maraq  | chicken soup (served with rice and potatoes)83 |
| MRW  | mrūwe  | masculinity   |
| MRY  | murrīya / mrāri  | necklace (with pendant) |
| MZH  | mazah / yinzah  | to joke, to fool |
| MZZ  | mezze (f.)  | force, temperament [R.41] |
|  | mizz  | silversmith [R.42] |

| MS’  | mse  | evening, late afternoon |
|  | mse  | late                      |
| MSBḤ | msebbha (f.)  | middle finger             |
| MSKN | miskīn / misākin  | poor (used mainly as commisaration) |
|  | msēkin  | poor guy                  |
| MŠMŠ | miṣmiš  | apricot, plum             |
| MŠW  | māšīwa  | ship, boat (use for fishing) (< H.) [R.126] |
| MŠY  | meše / yumši  | to walk, to go            |
|  | tmaššā / yitmaššā (V)  | to stroll, to amble       |
|  | māšyān  | by foot                   |
| MŠR  | miṣrī  | Egyptian                  |
|  | miṣr  (f.)  | Egypt                     |
| MTR  | maṭar / emṭār  | rain                      |
| MṬWR | moṭar / mawāṭir  | vintage car (< Eng.)84    |

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83 Typical Omani dish.
According to my informants, it is especially used in Rustāq and Wādī Banī Kharūṣ. Erect shrub, can grow up to 2m. The whole plant is covered by a salty powder and it is sometimes used in cooking as a substitute of salt. The leaves are eaten as a sald with dried sardines (ṣāḥnāt qāšʿa), onions and a drop of lemon juice. This is especially used in al-ʿAwābī. The generic term used elsewhere in Oman is waʿl “gazelle, ibex”.

M’ ma‘ near, with, to (to express belonging)
MĠDN maġdan knee joint [R.56]
MKK mekki Mekkah (holy town in Saudi Arabia)
MLḤ mlḥ salt
mlḥlaḥ salty
MLK mlīk / mlūk king
mlīke / mlāt queen
malka (f.) engagement
MLL mlēl / mlāl bowl
mlēle (dim.) little bowl
MN min among, a little, a piece of (as partitive), for, because of, due to (factitive), by (with passive verbs), in relation to, compared to, than (after a comparative)
min qaddā ~ min gāmḥ ~ min ṣōb from
min wara from the rear, back
min fōq from the top, above
min taḥt from underneath
min wusta ~ min wasaṭ in the middle of
min maʿa ~ min ʿand ~ min mʿand from, by
min ēn from where?
min qabil ~ min sāboq before, beforehand, in the past
min baʿad later, afterwards
min ħāruḍ from the outside
min dāḥil from the inside
min ġēr ~ min dān without
MNWR manwār warship (< Eng. man-of-war) (obs.) [R.126]
MHʾ mahā Arab oryx ⁸⁶
MHR mhor stamp [R.41]
MW mū (interrogative pronoun) what?, (relative pronoun) what
MWZ mōz (coll.) banana

⁸⁴ According to my informants, it is especially used in Rustāq and Wādī Banī Kharūṣ.
⁸⁵ Erect shrub, can grow up to 2m. The whole plant is covered by a salty powder and it is sometimes used in cooking as a substitute of salt. The leaves are eaten as a sald with dried sardines (ṣāḥnāt qāšʿa), onions and a drop of lemon juice.
⁸⁶ This is especially used in al-ʿAwābī. The generic term used elsewhere in Oman is waʿl “gazelle, ibex”.

85 Dyerophytum Indicum
MWL  \( māl / \text{emwāl} \) resource, property
MY  \( māy / \text{māye} \) water
MY’  \( mia \) a hundred
MYT  \( māt / \text{ymūt} \) (VN \( mōt \)) to die
MYZ  \( mēz \) table (< Port.)
MYL  \( mēl \) mile (< Eng.)

N

NBŠ  \( \text{nbebēš / yinebbiš} \) (II) to search, to rummage through [R.159]
NBQ  \( \text{naboq} \) fruit of the Sidr tree
NBH  \( \text{nabīh / yinbah} \) to bark
NBY  \( \text{nabī} \) prophet Muhammad
NTY  \( \text{nte} \) female
NGR  \( \text{neggār / negāgīr} \) carpenter [R.75]
\( \text{mangar} \) chisel [B.201]
NGRZ  \( \text{ngrēzi} \) English
NGM  \( \text{ngum / ngām} \) star
NGNR  \( \text{ingenīr} \) engineer (< Eng.)
NHF  \( \text{nahaf / yīnhaf} \) (v.i.) to become dry
\( \text{nehīf} \) dry
NHL  \( \text{nahīl} \) bee
NHY  \( \text{nāhye / nwāhi} \) landscape
NIHR  \( \text{naḥar lŷinhar} \) to snore
NIHL\(_1\)  \( \text{noḥḩale} \) sieve [R.48]
NIHL\(_2\)  \( \text{nahāl / naḥīl} \) date-palm
NDS  \( \text{mandūs / mnādīs} \) wooden chest (used to store clothes)
NDY  \( \text{nede} \) dew
NRŌL  \( \text{nargīl} \) coconut
\( \text{nargīl} \) (f.) coconut palm
NZZ  \( \text{mnezz / mnāzz} \) cradle [R.75]
NZ’  \( \text{nāza’ / ynāzi’} \) (III) to scold, to fight with so. [R.164]
\( \text{tnāze’ / yitnāza’} \) (VI) to quarrel, to fight [R.171]
\( \text{mnēze’i} \) polemical, controversial
NZQ ‘a nezqa suddenly, all of a sudden (obs.) [R.114]
NZL nezel / yinzil (VN nzül) to go down
     manzil house
NZW nizwe Nizwa (town in Oman)
     nezāwi Nizwa inhabitant
NSB nisbe (f.) origin, beginning
NSǦ nasag / yinsig to weave
     nessāg / nesāsig weaver, textile worker
NSR nisr vulture
NSW niswe / niswān ~ nse woman
     nsēwi feminine
NSY nsī / yinsa to forget
NŠB niššābe / nšāšib ~ niššāb arrow
NŠH našah / yinšah (v.t.) to sprinkle
NŠW nšē starch
NŠR naṣr triumph
NSŞ noṣṣ a half
NŠŢ nšāt handle (knife) [N.31]
NSF nšāf through
NDĞ ndūgīye maturity [R.53]
NDR naḍar / yindar (v.t.) to see, to look at
     mandra / mnāḍor mirror
     mnēdra (dim.) compact mirror, rear-view window (car)
     naḏdāra (f.) glasses, spectacles
NDF naḍḍaf / yinaddīf (II; VN mnaddaf) to circumcise
     mnadḍaf (PP) circumcised
     nḏīf clean
NŢR naṭāra (f.) fraud, deception
NŢL naṭle / nṭal woman’s anklet [R.70]
N˚ŠL naʾṣel / yinaʾšel to confuse, to mess up
N˚N˚ naʾnaʾ / ynaʾnoʾ to nod
     naʾnaʾ (pepper)mint
NFĦ nafaḥ / yinfah to blow, to inflate
     minfāḥ fan, blower [R.50]
<table>
<thead>
<tr>
<th>Code</th>
<th>Word</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>NFR</td>
<td>nefer / enfār</td>
<td>person [R.72]</td>
</tr>
<tr>
<td>NFS</td>
<td>tnaffas / yitnaffas</td>
<td>(V) to breathe</td>
</tr>
<tr>
<td></td>
<td>nefs / -āt (f.)</td>
<td>soul</td>
</tr>
<tr>
<td></td>
<td>nfiš (f. nfiše)</td>
<td>precious, valuable</td>
</tr>
<tr>
<td></td>
<td>enfes</td>
<td>more precious</td>
</tr>
<tr>
<td>NFNF</td>
<td>nafnuf</td>
<td>woman’s over-garment[87]</td>
</tr>
<tr>
<td>NFH</td>
<td>nfiḥ</td>
<td>full of light and air, airy</td>
</tr>
<tr>
<td>NQB</td>
<td>munqāb</td>
<td>beak</td>
</tr>
<tr>
<td>NQS</td>
<td>nāqṣa / nqṣ</td>
<td>a concret pillar, corner-post (part of the house)</td>
</tr>
<tr>
<td>NQ</td>
<td>tnaqe’ / yitnaqe’</td>
<td>(VI) to bomb, to shoot, to burst</td>
</tr>
<tr>
<td>NQF</td>
<td>naqaf / yinqař (v.t.)</td>
<td>to transport</td>
</tr>
<tr>
<td>NQL</td>
<td>naqqal / yinaqqal</td>
<td>(II) to separate</td>
</tr>
<tr>
<td>NKB</td>
<td>menkeb</td>
<td>scapula [R.56]</td>
</tr>
<tr>
<td>NKR</td>
<td>neker / yunkor</td>
<td>to deny, to contest, to protest, to criticize</td>
</tr>
<tr>
<td>NKL</td>
<td>nekile (f.)</td>
<td>weakness (caused by an effort)</td>
</tr>
<tr>
<td>NKH</td>
<td>nekeh / yunkeh</td>
<td>to be tasty, good</td>
</tr>
<tr>
<td>NMR</td>
<td>nimr / nmāra</td>
<td>tiger</td>
</tr>
<tr>
<td>NMWN</td>
<td>nemūne ~ nemne (f.)</td>
<td>a sort, a kind, type (&lt; Pers. na-mūne “example, specimen”) [R.45]</td>
</tr>
<tr>
<td>NHB</td>
<td>nehub (VN)</td>
<td>robbing, depriving [R.43]</td>
</tr>
<tr>
<td>NHR</td>
<td>nhāriye</td>
<td>all day long, daily [R.54]</td>
</tr>
<tr>
<td>NHŠ</td>
<td>neheš / yinheš</td>
<td>to pull with teeth [R.146]</td>
</tr>
<tr>
<td>NHĐ</td>
<td>nahaḍ / yinhaḍ</td>
<td>(VN nhūḍ) to get/wake up</td>
</tr>
<tr>
<td>NMH</td>
<td>nehem / yinhem</td>
<td>to call so., to shout</td>
</tr>
<tr>
<td>NHY</td>
<td>nehi</td>
<td>prohibition, ban [R.42]</td>
</tr>
<tr>
<td>NWB</td>
<td>nōbe</td>
<td>also [R.119]</td>
</tr>
<tr>
<td>NWΗ</td>
<td>mnāḥ / menḥāt</td>
<td>battlefield</td>
</tr>
<tr>
<td>NWR</td>
<td>nār / yinūr</td>
<td>to shine, to flash</td>
</tr>
<tr>
<td></td>
<td>nār / -āt ~ nīrān (f.)</td>
<td>light, fire</td>
</tr>
<tr>
<td></td>
<td>nwēra (f.)</td>
<td>fire</td>
</tr>
<tr>
<td></td>
<td>menāra</td>
<td>lighthouse</td>
</tr>
<tr>
<td>NWŠ</td>
<td>nasiī</td>
<td>straight</td>
</tr>
</tbody>
</table>

[87] Type of veil used by women at weddings or on traditional dresses. This veil is usually transparent and has only the rim embroidered with specific designs or stones.
ensa  straighter
NW'  nū' / enwā'  way, manner
NWQ  nāqa  a she-camel
NWM  nām / yinām  to sleep
        menām  dream, sleep
NWN  nūn / nwān  breast, nipple [R.71]
NYL  nīlī  dark blue
NYY  nayy  raw, unripe (fruit) [N.19]

H

H'  hā ~ ā  no (negation)
H'D  hādi  (f. hādya)  quiet, calm [N.97]
HBB  habb / yihubb  soffiare
        hebūbe  (f.)  wind (obs.)  [R.45]
HBȘ  hebše / hebābiš  handful, fistful  [R.76]
HBȚ  hbūṭ  (VN)  falling
HĢR  higgra / huggarāt  room
HĢS  hagula / hawāgil  simple anklet, with no decorations
HĢY  hgē  spell, enchantment, alphabet
HDB  hidub  eyelashes
HDR  hūdār  skillful, experienced, capable
HDY  hude  guidance, right path, true faith, direction
        hadīya / hadāya  (f.)  gift, present
HRBL  tharbel / yitharbel  (tQ)  to form small waves
HRĜ  muhrāg  broad beans  [N.13]
HRR  harr / yhorr  to defecate (of humans)  [R.178]
HRS  harrās / harāris  boiler for the harīs
HZZ  hezz / yhizz  to shake
HZL  hezlān  emaciated, gaunt, pinched
HST  hest  more, much, very, many, a lot  (< Pers. hast “to exist”)

88 Typical Omani dish, consisting of meat and wheat.
<table>
<thead>
<tr>
<th>Code</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>HŠŠ</td>
<td>hišš  tender, sensitive, gentle</td>
</tr>
<tr>
<td>HŢZ</td>
<td>hoţz  circle, round</td>
</tr>
<tr>
<td>HL</td>
<td>hel   family (&lt; *’HL)</td>
</tr>
<tr>
<td>HLQ</td>
<td>helqa / hilāq  earrings</td>
</tr>
<tr>
<td>HLK</td>
<td>hlok/yohlek  to get wasted, to spoil [R. 142]</td>
</tr>
<tr>
<td>HQM</td>
<td>haqam  head jewel</td>
</tr>
<tr>
<td>HMM</td>
<td>hamm / hmūm  concern, worry [R.72]</td>
</tr>
<tr>
<td>HND</td>
<td>hindi  Indian</td>
</tr>
<tr>
<td>HNQR</td>
<td>hanqr (f. hanqrīye) / hanāgra  landowner, merchant (&lt; H.) [R.63]</td>
</tr>
<tr>
<td>HNW</td>
<td>henāwi / henāwiye  loveable, gentle, tribe name</td>
</tr>
<tr>
<td>HNY</td>
<td>hinā  here</td>
</tr>
<tr>
<td></td>
<td>hināk  there</td>
</tr>
<tr>
<td>HWD</td>
<td>hawwad/yihawwad  (II) to call out before entering into a house/place</td>
</tr>
<tr>
<td></td>
<td>hod/hod  may I come in? (&lt; Sw. hodi)⁸⁹</td>
</tr>
<tr>
<td>HWR</td>
<td>hōri / hewāri  ship, boat (&lt; H.)</td>
</tr>
<tr>
<td>HWŠ</td>
<td>hōš  (coll.) ovine (sheep and goats)⁹⁰</td>
</tr>
<tr>
<td>HWN</td>
<td>thāwan/yithāwan  (VI) to get better (from illness)</td>
</tr>
<tr>
<td></td>
<td>hwīn (f. hūne)  light</td>
</tr>
<tr>
<td></td>
<td>ehwen  lighter, better (also used for illness)</td>
</tr>
<tr>
<td>HWY</td>
<td>hewe/yuḥwi  to ovethrow, to drop sth roughly</td>
</tr>
<tr>
<td></td>
<td>hawyān  sometimes</td>
</tr>
<tr>
<td>HYB</td>
<td>hīb  crowbar [R.42]</td>
</tr>
<tr>
<td>HYS</td>
<td>hēs/yhēs  (v.t.)  to plough</td>
</tr>
<tr>
<td></td>
<td>hēs/hyūs  plough</td>
</tr>
<tr>
<td>HYŠ</td>
<td>hāyše  animal (cf. YA hāyše “horse”)</td>
</tr>
<tr>
<td>HYL</td>
<td>hīl  cardamom</td>
</tr>
<tr>
<td>HYW</td>
<td>hewāwi  careless</td>
</tr>
</tbody>
</table>

---

⁸⁹ The answer is “Qarbo! Qarbo!”.  
⁹⁰ As opposed to boš (“camels”).
W

W w and, so
W’’ wā’a squash
WBḤ tawbīḥ blame
WBŠ wabaš / yūbaš (v.i.) to shine (of light)
webaš brightness
wbaš bright
awbaš brighter
WBŁ webbel / yiwebbil (II) to have the ability of doing sth.
WTQ waṭaq (f. waṭqa) solid
awṭaq more solid
mawṭaq (f. mawṭqa) reliable
WĠD weged / yūgid to find
wāgíd many, much, more
mawgūd (f. mawgūda) there is, there are
WḠ’ waga’ / yūga’ to hurt, to ache
wīga’ pain
wgī’ painful, aching
WḠH wāgah / ywāgh to meet
wegh lugūh direction, type way
wugh face
WHĐ twahhad / yitwahḥad (V) to live alone, by oneself [R.187]
stawḥad / yistawḥad (X) to be alone, in solitude [R.200]
wahde loneliness, solitude, isolation
wāḥid (f. wahda) one
yōm el-ḥad Sunday
WHŠ whīṣ wild, savage
wahṣ beast, wild animal
WHY waha / yūhi to finish, to complete, to get to the end of sth.
wāhye hurry, rush
WHB mohbe / mḥābi pocket [R.76]
WHĐ wahḍ robbery [R.46]
Traditional Omani medical treatment, consisting of a brand on specific parts of the human body according to the medical problem. The brand is made with a heated piece of iron.
WŠK  twāšek / yitwāšek (VI) to hurry, to rush
     wešāke (f.) hurry, rush
WŠT  wuṣṭ  half, middle, center
     el-waṣṭi  the most central
     wuṣṭ  in the middle of, at the centre of
     wuṣṭa (f.) middle finger
WŠL  wṣil / yūṣal  to arrive, to reach a place
     waṣṣal / yiwaṣṣal (II) to send, to accompany
WŦN  waṭan / awṭān  nation, state, homeland
WŦY  waṭa / yūṭa  to press sth. down, to tread, to step on
     wuṭīye / waṭīye  woman’s sandal
W’R  w’or  wild, dangerous (cf. NA “difficult, steep”)
W’L  wa’l  gazzelle
WFR  wāfor  high
     awfar  higher
WQT  waqt / awqāt  time (chronological)
     min waqt  soon, early
WQR  waqor  sheaf (of wood or hay) [R.43]
WQ’  mūq’a  a mortar (for pestle)
WQF  wquf / yūqaf  to stop, to stand
     waqqaf / yiwaqquf  (II) to keep, to maintain [R.196]
     wāqaf / yiwaqaf  (III) to agree with
     uqif / woqfān  countryside, field [R.73]
     woqaf  vertical décor lines on traditional Omani dress for women
WQY  wuqāye  type of woman’s veil with fringes
WKD  wekked / yiwekkid (II) to finish, to end [R.196]
     wākid  (AP) real, true
WKL  wekāle (f.) authorization, proxy
WKND  wīkind  weekend (< Eng.)
WLD  weldit / tālid (v.t./i.) to give birth to
     wālde / -āt  mother
     weled / awlād  boy
     mawlād  (PP) born
     milād  birth, nativity, birthday
<table>
<thead>
<tr>
<th>Code</th>
<th>Word</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>WLM</td>
<td>welm</td>
<td>favorable wind</td>
</tr>
<tr>
<td>WLY</td>
<td>wāli / wilāy</td>
<td>governor</td>
</tr>
<tr>
<td></td>
<td>wilāya</td>
<td>governorate, province, district</td>
</tr>
<tr>
<td>WNN</td>
<td>wenn / ywenn</td>
<td>to groan, to complain [R.194]</td>
</tr>
<tr>
<td>WHR</td>
<td>whor (f. wohra)</td>
<td>big, huge, massive</td>
</tr>
<tr>
<td>WYR</td>
<td>wāyr / -āt</td>
<td>wire (&lt; Eng.)</td>
</tr>
<tr>
<td>YBS</td>
<td>ybas / yības (v.i.)</td>
<td>to dry</td>
</tr>
<tr>
<td></td>
<td>ybūsiye</td>
<td>drought</td>
</tr>
<tr>
<td></td>
<td>yebs</td>
<td>narrow, (prep.) through</td>
</tr>
<tr>
<td>YTM</td>
<td>yeṭīm / -īn ~ yitme</td>
<td>orphan [R.74]</td>
</tr>
<tr>
<td>YD</td>
<td>yid (f.) hand, forearm</td>
<td></td>
</tr>
<tr>
<td></td>
<td>ydeyāt</td>
<td>hand in hand, by the hand</td>
</tr>
<tr>
<td>YRQ</td>
<td>yarqa (f.) larva, caterpillar</td>
<td></td>
</tr>
<tr>
<td>YSR</td>
<td>ysir / yisra</td>
<td>captured</td>
</tr>
<tr>
<td></td>
<td>yāsīr</td>
<td>prisoner</td>
</tr>
<tr>
<td>YMN</td>
<td>yemn</td>
<td>oath</td>
</tr>
<tr>
<td>YHB</td>
<td>yhāb / yuhbān</td>
<td>fur</td>
</tr>
<tr>
<td>YWM</td>
<td>yōm / -āt ~ iyīyām (f.) day</td>
<td></td>
</tr>
<tr>
<td></td>
<td>yūwēwāt (dim.) for some days</td>
<td></td>
</tr>
<tr>
<td></td>
<td>yom</td>
<td>when</td>
</tr>
<tr>
<td></td>
<td>il-iyīyām</td>
<td>for some time</td>
</tr>
<tr>
<td></td>
<td>il-yōm</td>
<td>today</td>
</tr>
<tr>
<td></td>
<td>kill yom</td>
<td>everyday</td>
</tr>
</tbody>
</table>
ANNEX 3

Proverbs

The proverbs presented in this annex have been collected in Stāl and al-ʿAwābī with the help of speakers 7, 2, 12, and 15. For each expression is given the transcription and the equivalent English proverb; if not available, it is given the translation and a brief explanation of the ways of use.

The collection of proverbs was not one of the aims of this thesis, however once in the field I managed to have a robust core and decided only afterwards to include them in this work. The reason is simple: in doing so, I also trace a continuity with Reinhardt’s work, especially since two of these proverbs were reported by the German author as well. Admittedly, I did not check the whole list of proverbs in Reinhardt (1894: 396-418) with my informants, but rather they spontaneously provided me with some of them. Thus, there might be different ones which will correspond entirely to Reinhardt’s with an in-depth analysis and collection – which, however, needs to be postponed to another study.

**matā ṭalʿat el-qaṣr qāl ʾems ʿaṣar**

Translation: “After seeing the castle, he says yesterday is old”.

Meaning: something that was the normality before turns to be outdated after seeing someone else’s fortune.

**iblīs mā yikassar wa ʿayyāna**

Translation: “The Devil does not break his kitchen stuff”.

Meaning: nothing good can happen if the Devil is supporting you or is on your side, he helps you in not getting caught if you behave badly.

**ksīr wa ʿawīr wa iblīs mā fīh ḥēr**

Translation: “There is no good in defeat, blindness and Iblis”.

Meaning: often used for people who have bad luck.
yām ḥallaṣ el-ʿurs gē eš-ṣāyb yarqaṣ
Translation: “When the wedding is over, the elders start to dance”.
Meaning: often used in busy situations when only a few are working hard, and when everything is done the others started to be active again.

لا تسرف و لو من البحر تغرف
lā tisruf w-laww min el-bahr tağraf
Translation: “Do not desire always more, even if your source is the sea”.
English: “Desire has no rest”.

يعبو على الناس والعيب فيهم
yaʿyyibū ʿalā n-nās wa l-ʿayb fī-hum
Translation: “Who criticises people, the shame is in them”.
English: “One does the blame, another bears the shame”.
Meaning: criticising someone you only embarrass yourself.

البیدار ما له خص يوم الهنقری راضی
el-bīdār mā l-aḫ ḥāṣ yām el-hanqrī rāḍī
Translation: “Nothing belongs to the farmer when the rich is satisfied”.
Meaning: while the landowner is making his fortune, the farmer is suffering and does not enjoy any of that fortune.

المستعجل ما كل شوبه ني
al-mustaʿgil mākil š̱ōbe nay
Translation: “The person in a hurry eats the ripe things”.
English: “Grasp all, lose all”.

الفار يوم ما ينطال اللحم يقول خايس
al-fār yām mā yinṭāl el-laḥm yiqūl ḥāys
Translation: “When the mouse cannot jump to the meat, it says it’s rotten”.
English: “Sour grapes”.

حد في همة و سيفوه يغلي الكمة

\(^{3}\) Also reported by Reinhardt (1894: 400).
had fi humma wa sēfū-hu yağlī el-kumma
Translation: “Someone is very busy and Sayf is playing with his kumma”
Meaning: often used to address people who are sitting doing nothing, while someone else is busy working.

Translation: ﴿جرة ولقيت غطاها﴾

Translation: “Every pot has its own lid”
English: “One size does not fit all”

Translation: ﴿تولف العد والحربي﴾

Translation: “al-ʿid and l-ḥarbī combined”
Meaning: the al-ʿid and the al-ḥarbī are two smaller wadis in Wādī Banī Kharūṣ that originate in al-ʿAlya. They are very dangerous when their flood combines during the rainy season.

Translation: ﴿بو يتكل على غيره واقل خيره﴾

Translation: “Who depends on someone else, loses his good things”.
Meaning: never emulate anyone, always be yourself.

Translation: ﴿الشيفة شيفه والمعاني ضعيفة﴾

Translation: “The appearing is shown, and the meaning is weak”
English: “The cowl does not make the monk”

**Traditional song**

The traditional song presented here has been recorder with speaker 13, a man from Dakum in Wādī Banī Kharūṣ, whose relatives fought in the Ḥaḡar Mountains war (see 1.3 in Annex 1).

Translation: ﴿mṣarr al-ʿōd mā tā-ynn-o﴾

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2 Also reported by Reinhardt (1894: 401).
who is bringing to him the big mšarr

min smāhil šārā-ynn-o

bought in Smāhil

w-fōq ar-rās dā-ynn-o

and is putting it on the head

wa ‘an eš-šams taḥmanī

because the sun is burning

wa ‘an il-ḥumma ṭūginī

unless you got the fever

w-īda gīt w-int aīt w-int aḡbār w-anā afrāḥ

If he goes and you are poor and I am happy

w-ḥad-ši bēni-nā islāh

and no one is between us to mediate

min ʿyuḥīn wa ’orbān

among shaykh and people

mā min ʿyuḥ̱ ahel-šī ḍ-dār

because these shaykhs are not from this tribe (family)

w-edānn mā aḡī ahšār

and I think I won’t lose anything

w-agīb mšarr min el-kbar

I bring the biggest mšarr (lit. “a mšarr among the biggest”)

w-atmīyahbō bi-l-bilād

I will show off in the place

w-qalā l-ī l-boḥal ḏayyil (= wāgid)

They told me I am very stingy

w-dāmmūnī ḥuwān-ī

Brothers, give me a hug

w-dāmmūnī banī slīma

Give me a hug, Banī Slīma (i.e. name of tribe)

šillō ʿan-nī al-qima

They took my dignity