MALTESE ETYMOLOGICAL GLOSSARY

By J. Aquilina

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

The list which was collected some years ago and should have seen the light of day about the time my books Papers in Maltese Linguistics (1961) and The Structure of Maltese (1959) were published, is by no means an exhaustive list of such words. There are many others the origin of which is not immediately identifiable. The origin of those words not included will eventually be traced tentatively or definitively, in the Maltese-English dictionary on which I am working at the moment. It is possible that some of the origins indicated by me are not tenable; even so, they can only be rejected when and if a more likely and acceptable origin is indicated.
The process of tracing words to their immediate or mediate origin is a fruitful exercise in the historical reconstruction of the form of language once spoken in the Maltese islands as it has come down to us in its present form. There is many a hard crust on the surface of some words which takes some time to disappear completely. This is precisely the challenge of documentary etymology.
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Abba tr. v. To love (baby word). Dess. does not give this word. According to Barb. "abba" is the M. version of Sic. papa (father), a word by which the father invites his child to kiss him, and according to Vass. "videtur oriri ex. Chald. & Hebr." Car. links it up with Heb. סַעַק. But abba is a child's modification of M. habb, corresponding to Ar. حب to love, and in Egyptian Ar. (Hava) and M. also to kiss, in the latter sense when speaking affectionately to children. The disappearance of b is explainable as the result of the phonetic difficulty that children, still assimilating the language, must experience in pronouncing this sound, and the vocalic sequence a-a may be explained by their fondness for repetition. For similar examples in other languages, see Jesperson's LANGUAGE, Allen & Union p. 109. Car. gives these examples ejjja nabbak, 'let me kiss you'; abba l-nawa, 'kiss the baby'. I have heard mothers say to their babies hobni or habbi waha, hanni, give me a kiss, my dear' which helps to show that M. abba is only a variant of habb.

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

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

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

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

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

Amman. This archaic word indicates a near or remote future but according to Car. it indicates a remote future in contradistinction from the time-idea conveyed by meta ﻰ ﻰ which indicates a near future. Vass. gives the following examples of 'near future': ammân j'nafs inhar, a mezzodi; ammân gball-gbasar, sul tardi; ammân ghal饥-gbasija, verso la notte, and of the 'remote future' ammân meta tikber, allorquando crescono; ammân ji xjubarna, quando diverremo vecchi. Vass. adds after these examples: Onde questa dizione non à propria significazione, ma soltanto denota tempo, e di lui determina il tempo. The same explanation is rejected by Fal. Barb. derives M. ammân from Ar. ﻰ ﻰ before, in front
of, while Dess. suggests various possible origins for M. ammān, but does not decide his preference, these being مالل, at present, or مالل, or مالل, or in أمان اللو. Of the various words given by Dess., مالل seems to me to be the origin of the M. word, with interchange of liquids l and n. For the temporal meaning of مالل, c.f. مالل (dialect of Syria), he is writing presently, Hava, and Saf zülme qa’ed u ‘emmad yēfrab ‘arkīfe (dialect of Palestine – Feghali 'Syntaxe, etc.', p.44) and مالل, qui est en passe, qui est sur le point de' (Tunis – Beauss.)

B

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

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

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

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

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

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

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

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

**Bellus, m. n.** Dess. derives it from Ar. بالاس، a horse cloth; and Barb, from its plural form بَلُس, But Ar. بلِس in Maltese would be *blos* not *bellus* (cf. Ar. pl. طرخب M. *torq*, roads). I suggest that M. *bellus* derives from *villus*, shaggy hair; whence *vellutus*, hairy, from which we have the Italian *velluto* and Eng. *velvet*, derived from Low Latin *velluetum*; ultimately also from L. *villus* (Zing.). For a similar Ar. word, cp. M. *fellas*, chicken (pl. *fielis*), Ar. فلايس, pl. فلائيس, *poulet*, *poisson*, Beauss., ultimately L. *pulus*.

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

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

**Bera**<br>int. v. To look carefully for something lost; to stare; to keep watch, Fal. Also to shine (stars) Car. But the meaning we usually attach to it is 'to shine, generally with excitement (eyes)', whence the derived meaning 'to look inquisitively', used only in the third person sing. and pl. of the Imperfect. According to Dess. *bera* is very likely a variant of Ar. *ٌٌَّرفَرَّبَهْ (M. *berraq*, to flash, lightning), perhaps influenced by *abra*. Barb.'s inadmissible explanation is that it is made up of the Syrian prefix *w* +ُ َأَيْلُ. Prof. Saydon thinks that it may link up with *بَرْقَ،* to shine, which, as he plausibly points out, in the third person pl. of the Imperfect, by analogy with *fehem* (pronounced *feem* with *e* slightly pharyngalised) to understand, Ar. *بَرْقُ* would give *jibbru* (cp. *febem-jibmu*) in which position M. *b* (*e*) is silent. But I do not think this verb is Semitic, not on etymological grounds, for Saydon's suggestion from that point of view is correct, but because, unlike genuine M. verbs of Ar. origin, *bera* is morphologically very defective, its limited use being confined to the third person sing. and pl. of the Imperfect, without further derivatives. The unheard verbal noun *biri*, shining, and the pp. *mitri*, unknown to the spoken language, are certainly made up by Car. with the purpose of increasing the impoverished stock of Semitic Maltese. I think that M. *jibri* = *jibru*, less frequently *jibri* = *jibr*, is made up of the first two syllables, conforming to patterns of M. verbs with the third radical *j* (*i*), of the Italian verb *brillare*, to shine, which conjugated in M. as a loan verb gives *jibbrilla* (= *jibri + *ilad*), the first two syllables representing the sing. form of the Maltesised verb, with *jibbru* for the pl. Modern Maltese has both *jibbru* and *jibbrilla*, the latter being a later loan when the Maltese ear could assimilate foreign sounds more easily.

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

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

**Bežlek** (also Bežlaq) int. v. To suck frequently, Fal. To smack one's
Ar. is a noun, Maltese beztula, a woman's breast. But this explanation
leaves the existence of the 4th radical unexplained. My explanation is
that bežlek is denominative from the noun ٌ, spittle, Ar. ٌ, with inserted ٌ as 3rd radical to denote frequency of action. Note that
bežlek or bezlq is not only used in the sense of 'to suck frequently'
but also in the sense of 'to spit frequently'. In this sense bežlek is a
synonym of bežlqa, 2nd form of bežlq, to spit, Ar. ٌ. Another
liquid consonant forming quadrilaterals from original trilliteral roots is
ٌ which in Ar. frequently interchanges with ٌ. Cp. M. xežleq, to twine
about, from verbal root ٌ, to twine, interweave, and Ar. ٌ from ٌ.

**Bimbi, also Bumbu.** Child's word for drink in general, but according to
Fal, 'wine'. Car. gives bimba, ibimbi as a child's word for 'to drink',
Cp. mebu, 'trinken (Kinderstubenwort)', given by Stumme in his Tuni-
sian Grammar and also by Sp. B. in his Grammar of the Egyptian Dia-
lect, Cp. also Sic. bumbo (Barb.)

**Biswist**, a composite word used as a preposition in the sense of 'over
against', Fal.; Contra, ex adverso, e regione, ante: it. Rimpetto, di-
rimpetto, in contro, in faccia', Vass. Omitted by Dess. According to
Barb. it is made up of the preposition ٌ + Fr. suite. But biswist is
Semitic Maltese, the initial consonant being the preposition ٌ, Ar.
ٌ, and suit standing for Ar. ٌ, final t being the t marbuta which
explains why biswist is always used in construction with a noun or a
pronounal suffix. Cp. the following in Boccher quoted by Dozy:
ٌ في ٌ, 'sa maison est dans l'alignement de la mosquée';
cp. also طي سر اة, 'droit, directement'. The difference in Maltese is the use of bi ب for Ar. ﷯، M. ﻦ.

Bixkilla, f.n. A wicker basket. Fal. Barb.'s explanation that this word derives from Eng. 'basket', without showing how the phonetic change may have taken place, is absurd. Historically, the word, included by Vass. in his Lexicon (1796), antedates the beginning of the English domination in Malta. For its origin, cp. It. fisella from Lat. fiscella, dim. of fiscus, a basket of wicker work, and for the interchange of j and b, cp. jixkel and bixkel; Ar. ﻦوû and M. ﻦاژ, to fear; Ar. ﻦوû and M. ﻦابژ. The development of post-consonantal k in a prevelocal position may be a survival of the k sound in Lat. fiscus; cp. M. ﻦزيئا, swaddling clothes from Sic, ﻦاژ; Lat. fascia.

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

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

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

Čajt, collective pl. of čajta l. n. a joke; whence the verb iččajta, to joke and the adj. form čajier, mirthful, humorous. Dess. suggests Ar. أَخَتَ (Dozy), Barb. derives it from Eng. chat which shows that he is unaware that this word is also given by Vass. ‘loquacitas, vaniloquentia, nugae’ With M. čajta, cp. Sic. piato and ciatta from Lat. placitum, with ě [ĕ] as the phonetic implication of initial [pl]. Pasqualino explains ‘chiata’ as ‘carla’, ‘canita’ and ‘chaiter’, with which cp. M. cajtiert, ‘colui che riporta novella’. For a note on Lat. placitum in relation to M. čajt and Sic. chiata, see Giacomo De Gregorio, St. Gl. It. Vol. 7.

Čaghak collective pl. of čagbka, l. n. A pebble. There can be no phonetic connection with Ar. زاهن, smooth pebbles, as suggested by Dess. Barb. derives it directly from مَكْمكَ. M. čagbka is the same word as the Sic. cica: sassolino rotondo per lo più ad uso di acciottolare, Pasqualino. Giacomo De Gregorio in St. Gl. It. Vol. 7 writes that he heard it also in Tunis and says that in his opinion, it is the result of Sic. linguistic infiltration. But cica may well be originally Persian Arabic مَكْمكَ (M. čagbka) that wandered back to N. Africa. The Sic. word deriving directly from مَكْمكَ, phonetically changed its k sound to ě (ĕ), by analogy with Sic. cb (phonetically k) which often changes to ě as, for instance, cbhīaru (Lat. clarus) also ċiaru, clear, whence M. ċar.
Čappa, f. n. with Semitic pl. čapep. A lump, as čappa tamar, a lump of dates. Barb. derives it from Ar. 겠다, the M. correspondence of which is kobba, a clew or a ball of thread or yarn. There are some doubtful words in which Ar. k changes to č (כ) in Maltese and in these instances č is positionally final. (Examples baffle, supposed to stand for b'allek, by your God, and sabrec, by your patience, for sabrek). In this, Maltese agrees with Iraqi, Palestinian Arabic, and also with Sicilian in which the interchange of k and č is common. With M. čappa, cp. Ir. čhippo (Sic. ciappa as in Maltese), 'cosa da poter afferrare, sporgenza' (Zingarelli), literally, something big you can grasp, which, idiomatically, may tally with the M. usage as in čappa tamar, a lump or handful of dates, as much as you can grasp. Of a stout person, we may say that he is a čappa lābak, a lump of flesh.

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

Čarrat, tr. v. To tear, whence ċarruta, a rag, pl. ċarrati, and ċarru a shred of cloth or slip of land. Cp. Ar. раст, to tear off, and with ċarruta cp. Ar. раст, pl. ċarrati, rag. With ċarru, occurring only in the phrases ċarru tał-xogga, a piece of cloth, and ċarru taż-żabba, a piece of land, cp. Ar. раст, 'déchirer dans les sens de la longueur (par exemple une bande d’étoffe); ouvrir (la bouche) toute grande (péjoratif)', W. Març. (p. 257). In the latter sense, cp. M. use of ċarrat in ċarrat hażq għal kull xejn, he shouts (makes a fuss or bursts out laughing) for nothing.

Čaru: See under ċarrat.

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

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

Čiera, pl. ċitera, i. n. mien, look, Fal. As explained by Barb. the M. word is certainly the Sic. ciera. It is interesting, however, to compare with L. cera (from Lat. cera, Zingarelli), Sic. and M. ciera, the Syrian Arabic چئر explicated by Barr. 'air du visage, physionomie.'


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

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

D

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

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

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

Cp. also Biblical Aramaic ܡܥܐ, Nabatean ܢܐ, Sabean ܗܵܐ, Phoenician ܗܵܐ. With the Maltese plural forms dawn and bedawn, cp. budun (Tripoli), badun (Morocco), baduna (Tunisia), given by Lacy O'Leary in his 'Comparative Grammar of the Semitic Languages'.

16
Dagba, int. v. To swear, blaspheme; dagba bi, to swear by, as jidghi ِبَلْ لَا، he swears by God; blasphemes God. In this sense, cp. Ar. دَعَى، to call a person or thing by a name. Whereas Ar. دَعَى ِبَلْ لَا besides 'curse' may mean 'a mere call' or 'invitation' and دَعَى ِبَلْ لَا 'prayer to God', M. daghwa has got only the first meaning 'a curse', also 'blasphemy'.

Daghbien, n. A whirlwind, boisterous wind; dagbien taʿ ِلِلْمَا، waterspout, Fal. Barb.'s suggestion that we have here an adjective from دَعَا, storm, is not acceptable. Cp. Ar. دَعَى ِبَلْ لَا, 'qui coule avec rapidité (se dit de l’eau, d’un torrent, quand le cours précipité de ses vagues ressemble au trot rapide du cheval', Kaz. Cp. also Ar. دَعَا، (pl.) 'flots, vagues qui se précipitent les unes à la suite des autres', Kaz., from Ar. دَعَى، 'couler avec force, fontaine, rivière', Beauss., 'couler (se dit des liquides)', Kaz. Cp. also دَعَا، a high wind (Lane) suggested by Dess.

Daqs, n. and adv. Size; adverbially 'as much as, about'. The explanation given by Dess. and Surcliffe that it derives from Ar. دَكْش ، a Greek loan word ِدَكْش، rite, ceremonies, tax, contribution, and Barb.'s explanation, that it derives from the Ar. دَكْش or دَكْش, must be rejected in favour of its derivation from دَيْكَز or دَيْكَز 'à peu près semblable à' (par l’âge, la taille, la valeur, le poids): عَلِيَادٌ ِبَلْ ِبَلْ لَا دَيْكَز ِبَلْ لَا 'mon fils et ton fils sont de même taille', Boris G. 'Lexique du Parler Arabe des Marazig' (Cp. M. ibni w ibnek daqs wiebed). It is interesting to note that دَيْكَز is used also adverbially with the meaning of 'environ, approximativement', a usage which has its correspondent in M. daqs (ex. kien benn daqs erbghn rub, there were about forty persons).

Dardar, cr. v. To nauseate; also, to render muddy (water), Fal. According to Barb. it links up with Ar. دَرَذَرَن، to stir, whence the M. meaning 'to turn water murky, turbid' which is more satisfactory than Dess.'s suggested Ar. دَرَذَرَن, whirlpool. But for the same M. dialectal d for Ar. t, cp. N. Afr. Ar. دَرَذَرَن، trouble the water, Beauss.

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

Diment, adv. Immediately, instantly, F.

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

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

Dolf, m.n. Plane-tree. Cp. Ar. ُبْرَز, and note change of Ar. ُبَز to M. f, the opposite of what happens in M. beza’, Ar. ُزْرَز. As the final consonant group occurs in a similar position also in some M. words, (cp. M. ُغَرُف, giant), the change may be due to the possible influence or contamination of meaning of Ar. ُلُف, pl. of ُلُف fruitful palm-tree, Hava.
**F**

Falda. f. n. A piece of veal generally thick enough for stuffing. With this interesting word which has not been recorded in the M. dictionaries, but which is still very commonly used, cp. Ar. ُهُدَنْدُنْ, a piece of meat, from ُهُدَنْ, to cut a slice of meat, Hava, and Ir. *falda* which Zingarelli explains 'carne attaccata alla lombata e alle cosce', derived by him from German Falte. Maltese usage points to an Italian origin.

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

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

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

Felles, int. v. To coin money, Vass., Fal. and *jiles*, to make money, to become rich, Car. For contrast of meaning, cp. Ar. ُثَنَاسُ, to declare one to be bankrupt, and ُأَنَاسُ, to be penniless, Hava. For similar contrast of meaning, cp. M. *jies*, hope, Ar. ُيَبِسُ, despair.
Fesfes, int. v. To whisper in the ear. This M. verb, still in current use, is phonetically a variant of sefsef as suggested by Dess. but not of *wezez* also suggested by him. For the same M. form, cp. N. Af. Ar. كَفَّسُ, 'parler bas, chuchoter', Beausset.

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

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

Fitel, tr. v. To cheat; occurring contextually in the proverb: *il-ghadu biex fiel tek biesek, u int biex tfutu agleb jwequ*, 'the enemy has kissed you to deceive you, you will cheat him by attacking him suddenly'. Morphologically, the nearest form is Ar. أَبَّيْتُ, to cause one to miss, but, semantically the M. verb is nearer to It. jottere, to deceive, occurring also in later M. as *jotta* and the Latin origin *futuo*.

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


Cp. Ar. نَقَّ, to make a person lead a soft and delicate life, whence نَقُ, brought up delicately (girl), Hava. I think the M. word stands for *fona*, the fem. pattern being applied to either gender as *ghagha*, a person that exaggerates or makes a fuss about everything, for *ghagheb* also used for both genders. The liquid consonant *l* in this case would be a phonetic development as in *xeblik*, to intertwine from */XBK* and *meslab* (q. v.) from */MSH*.
Gami, m.n. Friar's cowl, arum Fal. Not in Dess. For origin, cp. Ar. loan word گَرِمِيَّ, Cornelian tree, dogwood, Hava, from the Gk. χράμα.

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


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

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

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

Gerzuma, f.n. Throat, Cp. N. Afr. گُرْزُومَا, gorger, gosier, Beauss, and note change of Ar. جُرْزُومَا to M. جُرْزُمَا as in the cognate Ar. گُرْمِ, 'faire le repas de midi', and its derivative Ar. گُرَمُتُ, 'glouton', Kaz.


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

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

G

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

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

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

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

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

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

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

H

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

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

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

Hisa (also is), sing. imperative with pl. bisaw (also isaw), come on!, quick!, Fal. Conjugated in the imperative and Perfect in the sense of 'to hurry', but otherwise defective, it is explained by Dess. and Barb. 'as a variant of issa, Ar. السَّا (السَّا). But cp. هُمْل, 'properavit celer fuit', Frey, to hurry on, to be quick, Hava.
Habrek, int. v. To endeavour, Fal. To be diligent; active; to do one's best, Dess. explains habrek, industrious, perhaps خيرك, perfect, (Frey.) and حركك, busy (Dozy). But cp. the 4th form of Ar. كيك, to do a work carefully, Hava, and for insertion of م as an additional radical, cp. Ar. شطب, M. xeblek for Ar. كيك.

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

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


Hajz, an exclamation used in driving away pigs, Fal. It is also used to indicate disgust or nausea; cp. hajz ghali, tie on you!, how disgusting you are! Not in Dess. Barb. explains it as a contraction from hanzir, pig; Ar. حنجر. For origin cp. Ar. هناك, shame on you, Elias; cp. also  ماديد, to drive away (a dog) Hava.

Halla, f. n. Stack, pile of grain; halla babar, billow. Barb. and Dess. derive it from جر, big basket. I suggest also جر, to fall heavily (rain), جر pl. جم, rain, Hava. For correspondence of M. ح to Ar. ح, cp. harab for Ar. ح, to run away.


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

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

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

Harxajja (also borxa according to Fr. Magri, as quoted by Barb.) cornfield madder, Fal. Cp. Ar. حَرَاشُ, pl. حَرَائِشُ, species of cucumber (dialect of Egypt), Hava.

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

Haxken, n. v. To press one against (the wall, etc.), to hem in. Not in Dess. Unexplained by Barb. who thinks that ‘tale verbo manca dai diz. Arabi’. But cp. Ar. حَمْطُك, to be filled (udder); to throng (crowd), Hava, and for a nearer M. meaning, cp. Syrian حَمْطُك, حَمْطُك, ‘serrer ou gêner (des personnes assises) en prenant place parmi elles’, Barth. For final ٢ as an additional radical, cp. also M. bewden, to rave, from Ar. ٢٢, to rave, to speak deliriously, Hava. M. haxken derives from the trilateral ٢٢٢ expanded to a quadrilateral by the further insertion of ٢ as a second radical.

Hbiberija, f.n. Friendship. The Semitic form is bbubija, generally confined to the written language. Hbiberija is a structurally mixed word with a Romance suffix (bbib for original bbub + R. prefix erija). For other examples of structurally mixed words, cp. zaqqigerija, glutony; imqarizza, naughtiness; inkejuz, stubborn; meruz, contradictory; emmun, believed; skemmut, sheltered; sakranazz, drunkard; klubiltà, ravenousness; xemxata, sunstroke; maurota, a walk; tenor (of life); stennar, awaiting.

Holoq, int. v. To be created, Fal. To be born. Kont ghadek angas bjoqt meta jien kont nabdem f’ak ix-xogbol, you had not yet been born when I was doing the work. Ma holoq, he has not grown up; has remained
physically undeveloped. In this sense, M. *boloq* is passive حَلْقُ of *halaq*, حَلْقَ to create. Cp. *bloq*, *naître*; dans ce sens, le mot se re-trouve dans le Sud marocain et au Sénégal; bloq, naître, représente sûrement le passif حَلْقُ qui apparaît avec le même sens dans des textes du moyen âge. En Algérie, le mot n'est guère employé dans le sens de 'naître', que dans l'expression *melli-bloq* (pour *je suis né*), W. Març. p. 284.

I

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

Isa, quick, see *bisa*.

Issajja, tr. v. To look out for, to watch the movements of somebody, lie in wait for someone with the intent of approaching him or attacking him, etc. This word occurring in Vass. (stare osservando od aspettando) is not given by Dess. Barb.'s explanation that it is an 'adattamento sulla 3a forma andalusia dal verbo inglese see guardare' is preposterous. Cp. instead Ar. صِيعُ, (colloquial) to lead out of the way, Salomé, initial ss in Maltese being the assimilation of *t* + *s* of the 5th form of the Verb. Cp. also صُرعُ, to be led astray, Hava.

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

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

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

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

J

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

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

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

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

Jigifieri, invariable particle meaning 'that is to say', also jigifieri (Vass.);
it amounts to, derived from Ar. ﻰ،ُ ﻰ،ُ, to be widened, by the note Dr. J.
Micallef (see 'Journal of the University of Malta Literary Society', Oct.
1937). Dess. writes jigifieri, formerly written in two words jigijifieri.
The latter word has the form of ﻰ،ُ ﻰ،ُ, 3rd form but only in the 5th Form
has that verb a meaning that would suit the Maltese. Stumme (M.S, 112)
wonders whether the word is Semitic at all and not merely It. cifrare.

I suggest that the M. word is made up of the verb jigij ﻰ،ُ + Rom. affairi
(Sic, affairi). In modern Maltese, one still says il-kont jigij affairi ta' lira,
the bill amounts to about £1, whence M. jigijifieri, involving this pro-
cess: jigij affairi jigij (a)affari > jigij lifieri with a: changing to ie (i) by
analogy with the ﻰ،ُ ﻰ،ُ . For the reduction of a historically long con-
sonant to a one consonant sound, Cp. M. stwiel (q. v.).
Kačelü, m. n. Widess; short-witted; shallow-pated. Not in the Maltese dictionaries, but Car. gives its variant, kačelu, sciocco, babbo, Lu, which is either a R. suffix (It. uolo) used to emphasize contempt, or a dative Semitic pronominal suffix, appears in other words formed from the Perfect Tense of verbs, third person sing., masculine gender as ghax-xilu, sluggish, dawdling, formed from ghaxxes, to lead a soft, idle life; Ar. خسر, to nest (bird) + lu, mexixlu, glutton, formed from mexix (from mexnex, to gnaw or suck out a bone, Ar. خسر, to extract the marrow from a bone, Hava) + lu. Kačelü, if Semitic, might be formed by analogy from obsolete kačce (cp. Ar. كاص, to play) + lu denoting with contempt the silly man that still delights in child's play, hence the imbecile. As for the change of Ar. ١ to Maltese ơ, it will be remembered that in Maltese voiced consonants at the end of a word are unvoiced hence kač for Ar. kagg whence kačce for kagge by regressive assimilation.

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

Kagbura, m. n. Goats' and sheep's dried dung; cp. Ar. كاشيرة ‘fente, séchée à la queue du chameau,' Kaz.

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


Kaghweq, int. v. To wriggle. Quadrilateral used in the 2nd form. See Quagweg.

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

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

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

Kerkah, tr. v. To benumb (with cold); imkerkah bil-bard, 'dithering with cold', also mkerkah generally, shivering with cold. Not in the M. dictionaries. Cp. Ar. كَرْكُحَة, 'se dit de toute chose vieille et mauvaise, même d'une femme'. كَرْكُح, used adjectively, has the same meaning, Beaus, Kerkehba survives in the family nickname, Ta' Kerkehba (Gozo).

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

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

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

Kukrumbajsa, f. n. A rumble head over heels, Fal. A somersault. Not in Desq. According to Barb, it is a corruption of the Ar. phrase كَرَبِّر، 'capitombolare con la testa in giù'; but for a more likely origin cp. Ar. كَرَبِّر, 'culbuter, renverser, تَرْكِبَة, faire la culbute, كَرَبِّر'. Culbute, degringolade, Beaus. M. kukrumbajsa is a phonetically modified form of original diminutive kurbajsa.

L

Lahh, int. v. To ask continually, to insist; to flash continually (lightning), whence lehha, importunity, persistence, flash (of lightning), and lînhh, importunate, petulant, Fal. For M. meaning cp. Ar. لَكوُلُشُ، to harass with requests, لَاوُلُشُ، to beseech instantly, Hava. لَحوُلُشُ, importunate, Wort. For closer M. meaning of first form, cp. بهجُ، 'être avide, لَحوُلُشُ, avidité, envie de tout ce qu'on voit', Beaus. The Arabic word meaning 'to flash (lightning)' is the hollow verb لَحوُلُشُ, Hava, replaced in Maltese by the doubled verb lehha which conveys the idea of insistence and continuity when referring to rain, another natural phenomenon that often accompanies lightning.

31
Lahwa! Brethren! Friends! Vocative expression. Note phonetic correspondence of M. l to j, lahwa standing for ja ahwa first explained by G. Vassallo in 'Il-Malki', Vol. II, 1926, pp. 49-50. Other such examples are lew, or, for jew Ar. لع f, and, occasionally, lek, if, for jekk (q.v.)

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

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

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

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

Lebleb, int. v. To desire ardently; to wave in the air (flag). Fal. Both Dessa, and Barb, derive it from Ar. لع لع , to fondle (her child, mother), to lick (her young, ewe), also to prate, Hava, whence M. lablab. Se-
mantically and also phonetically, the M. word links up with Ar. لْيِبَٰتٌ, to blaze fiercely, with which cp. M. in-nar ilebleb, the fire blazes; to burn with thirst, with which cp. M. ilebleb ghal daqejn ilma with Ar. لْيِبَٰتٌ, burning thirst; cp. M. ghandu lebba (Monzar) ghall-loghab.

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

Lekh, m. adj. Lively, brisk (Monzar, Gozo) whence leggeg (also laccæ) ghajneb, 'his eyes brightened up', still heard at Msida, Malta, and perhaps elsewhere. Not in the M. dictionaries. The M. adj. derives from Sic. leggiu, adj. 'Snello, veloce, destro,' Mort. For M. morphological similarity, with M. legg cp. also لَجَأ, pertinent, from لَجَعُ, to insist upon, Hava; and with leggeg cp. لَجَعُ, 'allumer un feu violent; flamber, feu', Beaus.

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

Letlet, int. v. To lap up, to drink by lapping, Fal. 'muovere la lingua (il serpente); bere (il cane, il gatto)' Car. This quadrilateral, as explained by Barb., is based on Ar. لْئَث, to lap (dog), Hava; and there is no connection with Ar. لْئُثَلْثٌ, to squirm (Frey.), لْئَثَتٍ, to prate, and لْئِبَٰتٌ.
to loll the tongue (dog), as suggested by Dess, who gives also (II) without giving its meaning. Cp. ﻣُذَّمَر, to waver in, Hava. But for the M, quadriliteral form which Barb, describes as a purely M, formation (di fabbrica maltese) cp. ﻓُرَدْنَي, 'introduire la tête dans un vase et y boire en remuant la queue (se dit d'un chien)' Kaz, M, letlet results from the repetition of the first two radicals of Ar. ﻓُرَدْنَي.

Lula, An invariable word, Woe, sorrow. Lula ghaliakhom! Woe to you! Kul-badd b'xi lula, 'everyone has some sorrow', Fal. Not in Dess, Barb.'s explanation that M. lula stands for Ar. ﻓُرَدْنَي, if not, is far-fetched, I suggest lula stands for Ar. l + 'aula ﻋَوْلَاء, weeping, lamentation, (Hava) or l + 'aul ( ﻋَوَي, painful affair), Hava. For a similar use, cp. Ar. ﻓُرَذْنَي ﻓِلَانَي, woe to him, (M. lula flien) with the M. phrase given by Fal. lula ghaliakhom, woe to you! For coincidence of sound and meaning, note the interesting Latin word 'luella' or 'luela', an expiation, a punishment: scealerisque luella cancer, Lucr. 3, 1015 (Lewis and Short, Latin Dictionary).

M

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

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

Malaj, adv. Soon, quickly, shortly. Dess. and Barb. following Stumme ex-
plain it as a composite, structurally mixed, made up of ma (Ar. مُعِرَض) +
afr (Sic. airi), literally 'with the wind', (Dess. + Gr. αὐρή). I suggest
the M. adv. may link up with Ar. لَطَفَلَ, swift (ass), Hava. 'agile, ra-
pide, vélocé', Kaz. from Ar. لَطُفَلَ, to hurry on. In M., as in Ar., the
liquid consonants interchange very frequently. The phonetic process
involved in this case would be Ar. mula:miλ > mula:mir > mula(mi)r,
whence M. malaj with regular diphthongisation of a + i, the elision of
m, and the change of u to a by regressive influence of the diphthong
aj.

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

Matra, An exclamation. Dess. and Barb., following Fal., explain it as a
composite word for ma tara, Ar. مَأْتِرَأ. The former gives also Ar.
 마련َة, brilliant action, which in Maltese would become matra or
mietsra, Ar. medial hamza in M. being changed to a: or ie (Cp. Ar. مِيَسُ,
M. râs, Ar. مَيَسُ, M. jies). Matra entered into the vocabulary from the
Sic. phrase Sciusa e matra', 'esclamazione di meraviglia per cosa
strana e ripugnante', (Cf. Giac. de Greg., SG1 Vol. 7).

to Barb. it is Sic. mi batti, literally, it (the wind), strikes me. Though
M. mbat looks like a regular mimated formation from Ar. مَبَاطِر, 'frap-
pier, battre', Beauss. (cp. M. mgass, scissors, from qass), the M. word
is Sic. mbatti (Lat. imbatuere) 'pro Tropaei-orum; cioè venti di mare
che soffiano sopra terra', given by Scobar, quoted by Giacomo de Grego-
rio, SG1 Vol. 7. Cp. also mbattiti, mmattiti 'in marineria dicesi ad
una sorta di vento periodico in alcuni mari in tempo di estate, imbatto',
Mort.

Medtaq, int. v. To smack one's lips in eating, Fal. Not in Dess. Accord-
ing to Barb. it derives from Sic. mactuddacbiâri o maciuulacbiâri o
masciullacchiari, having the same meaning as in Maltese but unknown to Mort. Mečlaq is a mimated form from Ar. ملَقُ, whence M. cellaq, to smear butter on bread, etc.; dirty one's mouth with food (baby). For a similar formation cp. maqdar, to despise, mimated form of Ar. مَدَرُ, to loathe, to dislike; mashar, to ill-treat, vilify, from Ar. مُسَجَّرُ, to scoff at. Cp. also Ar. مَسْدَقُ الدِّمَانِ, marmonner, Fagnan.

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

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

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

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

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

Miegi, m. adj. Brackish; a word still in use in ilma miegi, brackish water;
and in the place name Ta’ Bir Mieği at Żurrieq. Given by Car. only. 
Cp. Ar. مييَجُ, to be salt (sic), bitter, (Hava), formally adapted to a verb ter™i™ae radicatis infirmae (cp. giri, current from gera, to run, Ar. جري) 
With the disappearance of the middle radical hamza, we should expect mejig, not mieği, from a consequent hollow verb M-{١ُ}-. Cp. kiebi 
(for regular kejeb, Ar. كيجب), sorrowful, sad (‘moestus, animi dolore pressus’), (Vass.) from Ar. كجب, to be distressed, Hava.

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

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

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

Mqieghta, f. n. Piece work. For M. meaning cp. N. Afr. Ar. مقبطٍ ‘for- 
fait, à fait’, Beauss.

Mramma, f. n. A strong, thick wall. The word is nearer to Sic. muramà 
(dialect of Caltagirone, It. murame), wall, as suggested by Barb. than 
to Ar. مرامٍ, ‘cadre, chîssis’, Dozy; ‘chambranle de porte, de croisée’, 
Beauss, as explained by Dess.

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

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

N

Najxu Najxu, adj. and adv. phrase. Tardy-tardily; sluggishly-sluggishly.

Not in the M. dictionaries though in current use. Ar. نؤس, which in Maltese would be naux or nux with najxu as a possible diminutive with a Rom. ending (cp. baju from wahdu), has the opposite meaning. Cp. نؤس, a strong man (Hava) (but contrast Ar. يئس with M. jies, q.v.). For M. meaning note Heb. קי, קלא, 'aegrum esse'; Syriac كلا, 'languivit, debilitatus est'; and Indo-Europ. *vexōs, but it - correspondence of Heb. ק to M. x is unusual, as in this respect M. agrees with Arabic, which has also كي, كي, to delay, (whence كي, كي, he came very late), Hava, 'être remis, retardé, différé (se dit d’une affaire)', Kaz.

Naq, (obsolete) whence Vth form in M. tnejjeq, unrecorded in the M. dictionaries, with verbal noun tingi, squeamishness, said of a person who is hard to please; one who irritates you with his squeamishness. So we say ghangu bahna tingi j-li-kej. Considered vulgar because it is so like tingik from niek, N. Afr. ناک. For the form and sense of Maltese tingi, cp. Ar. تجيق, 'être recherché dans sa mise et difficile
Dans le choix des mots' (Kaz.) given as

نتوق

by Hava. For the change of Cl. Ar. ١, in hollow verbs with j as a 2nd radical in 2nd forms cp. N. Afr. Ar. ٢, and M. gajjem instead of Cl. Ar. ٣.

Narra, occurring in imprecations with verbal oronominal suffixes (narrani, may I; narrak, may you; narrab, may he, or would he, etc.). Not in Dess. It is explained by Barb. as a composite word made up of ١١, to befall (misfortune). But for a similar idiom, cp. N. Afr. Ar. ١, من راه, 'puisse-secouer, être, le voir,' 'puisses-tu être pendu', Beaus.; with which cp. the common Maltese imprecation narrak mgħallaq. In this sense, M. nara may be explained thus: min rak > mirrak > narrak, varying according to the pronominal suffix used with the interchange of m and r. One hears also larrak for narrak.

Naska, f. n. Sense of smell (generally when speaking of dogs). Derived from Ar. ١١, a smell, (Frey.) whence naskata, a pinch of snuff, from ١١, (Dozy) by Dess., as explained by Barb. M. naska is Sic. nasca, 'naso schiacchiato', Mort. an appropriate description of the nose of a dog trained for hunting. There is no instance of M. s corresponding to Ar. ١, except M. sigra, Ar. ١١, and only one case of Ar. ١ corresponding to M. x (see Ghoxx).

Neddu, a term of endearment applied to any domestic animal, a pet, (little dog, kitten, etc.), Fal. Not in Dess. Derived from Ar. ١١, voice, call, (Hava) by Barb. The origin is doubtful. The word might perhaps link up with Ar. ١١, to run away (camel), Hava. The noun pattern is Romance. Cp. balu, ball; Zeppu, Joe (Joseph); bellu, nice.

Ngara, f. n. A nuisance; anything that causes inconvenience. In the XVth century ngara was also a form of tax. Derived from Ar. ١١, which has a different meaning, or ١١, dispute, quarrel, by Dess. and from ١١, unexplained and unrecorded in Arabic, by Barb., M. ngara is more likely a loan-word from Sic. angaria, It. angheria (molestia) from Greek ἄγχη, Zing.

Nibe, tr. v. To molest, to provoke, to tease, Ar. ١١, to dig up, exhume, Hava. For M. meaning, cp. ١١, 'chercher noise, taquiner', Beaus.

Noqba, f. n. Only Car. gives the word in the sense of 'a woman' or, as in the example given, ghadek daqxejn tu' noqba, 'you are still a chit of a girl', in the sense of 'a young girl, a chit (with contempt)'. Cp. Ar. ١١, ١١.
a vest worn by women, Hava, and Heb. הַכְּפִיָּה, a female, semantically linking up with נַקּוֹס, to pierce; perforate.

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

**GH**

Ghad, adverbial particle with the meaning of Heb. דִּבּ, still, yet. Like דִּבּ in this sense, it takes the verbal pronominal suffixes ( דִּבּ, M. ghadni for ghad ni, I still am, etc.) Cp. also use of عام, as an in-declinable particle having the sense of, even in, I slept while your father remained awake (Hava) which in M. might be translated rqad u missierek ghadu (ghad u, pron. suffix ُ) jishar. The particle ghad is used indeclinably without pronominal suffixes when it precedes a verb in the Imperfect to indicate the future. In the Berber dialect of the Aites Segrouchets (Destaing), the particle ad ($^a=d$) is also used with the verb in the aorist to express the future.

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

**Ghaqguza**, f. n. An old woman. This word occurs in this sense only in the saying: ghalbekk l-ghaqguza ma triads imut, ghax aktar ma tikker aktar tkun taf, literally, 'the reason why the old woman does not want to die is that the longer she lives the more she learns'. The corresponding
Arabic is جَعْرَة, but for the M. form cp. جَعْرُة, 'vieille femme; mieux جَعْرَة', Kaz., given also by Beauss. who records the expression جَعْرَة كِبِيرة, 'très vieille femme'.

Ghakruxx, m. n. pl. egkierex. A snail. Not in Dess. Barb. suggests Berber أَغْكِرُس or أَغْكِرُس, which in M. would give gharas and bal gharas respectively and never ghakruxx. I suggest the M. word may link up with M. ghabrek, to move very slowly, غَرَقَ, to be lazy and slow, an Andalusian word given by Dozy, whence the adj. form ghakruxx, with final k for k meaning 'that goes very slowly'. It may also link up with N. Afr. غَنْكَش, غَنْكَش, 's'enrouler sur elle, corde', possibly suggesting the shape of the snail’s shell, and غَنْكَش, غَنْكَش, 'bouquin, lapin mâle', Beauss. For semantics, cp. possible origin of M. gremxul 'lizards' from Sic. gramuscul, rabbit. Very often names of animals and trees indicate a different species of trees or animals when transferred from one language to another.

Ghala, Why; the reason. Ghala mort? 'Why have you gone'? Irid naf l-ghala, 'I want to know the reason'. Cp. غَلَا, adv. 'pourquoi?', de quoi?' used in Arabia, Beauss. Cp. also Ar. كَاَيْدة, cause, and Syriac كَأَيْدة cause.

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

described by Dozy, for M. usage cp. غدة، pl. غدة، foli, coxcomb, dandy, whence غدة، to be over-affected in dress, Hava and Elias. Dozy in his 'Dictionnaire Détailé des Noms de Vêtements Arabes' (Amsterdam, 1845) on page 98 note 6, gives the following explanation: 'en Espagne et au Magreb le mot signifiait "vaillant". Mais en Espagne désignait aussi "un rebelle" ou "un brigand", et le terme غدة، "un bande de mutins ou de brigands". In the Egyptian dialect, according to Burckhardt, غدة، means "high gaiety, fashion".

Gharhax (more frequently Gharra), tr. v. To tickle. Dess. gives غرة، to cause to shudder, Hava, but Arabic IVth form with medial radical gh formally corresponds to M. IIIrd form righex, medial radical gh being incapable or reduplication. Barb. gives obsolete Persian Ar. غرة، to tickle. I suggest that M. gharra may be denominative from غرة، 'side of the neck; ear', particularly sensitive to tickling. Cp. gharraq "to embrace" denominative from غرة، neck. It may also link up with غرة، 'gratter, souris', Beauss.

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

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

Ghoxx, m. n. (1) nest; (2) 'mulieris pudenda'. These meanings link up with two different Ar. words which in Maltese have merged into one form. With the first meaning, cp. Ar. غنة، bird-nest upon a tree (whence M.
denominative verb ghaxxex, to lie snugly in bed, to lead a soft or easy life); with the second meaning, cp. Ar. أَفْصَلْ , 'vulve, parties naturelles de la femme', Beauss.; 'verge, pénis', Kaz. Vass. gives ghoss, now obsolete, in the sense of 'puenda postica, culus, anus'.

Ghaxa, This obsolete word occurs in the church name San Ġwann ta' Ghaxa, church of St. John the Almoner. The nearest phonetic suggestion is Heb. שֶׁיֶם, to lend aid, to come to help, linking up with Ar. فَالْتُّ , to succour, whence إِفْتَتْ اً an asylum, as explained by Pedro de Alcala 'lugar donde huimos'.

O

O, conj. Or. O int o buk, 'either you or your brother', for jew olvency possibly influenced by It. o or. But for a similar phonetic development, cp. also Heb. יְהֹוָה , or, and for the change of Ar. auv. to M. u and Heb. o respectively, cp. הנֵל, M. jum, Heb. עֶלֶה .

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

P

Pahpah (variant of babbah), int. v. To speak with difficulty or in a stifled voice, Fal. In this sense cp. Ar. بَذَّ , to snore, Hava. The other sense, 'to cook or boil to a jelly', Fal., is a derived meaning of tpa'h-pah (Vth Form), 'to be hollow, not compact; to lose consistency; to swell out, grow unhealthily fat (flesh)' with which cp. Ar. ﺔَذَّ , 's'étendre nonchalament', whence mpa'h-pah, swollen out, unhealthily fat, with which cp. also ﺔَذَّ , 'étendu nonchalament; bouffi, bien
portant (petit enfant)', Beaus. With *tpahbāb*, variant of *ibakhab*, to take a bath, enjoy throwing water on oneself, etc., cp. Ar. ﺩ٣ـ٣٣, to cool (heat), Hava, 'Tremper du pain dans du lait', Beaus. This word has no connection with Sic. *pappari* as suggested by Barb. Dess. omits it.

**Paspar**, tr. v. To invent stories, to tell fibs, Car.; whence *paspura* (also *praspara*, Fal.), pl. *praspars*, not in Car. and Dess., a fib, some strange action or intrigue. Fal. explains it in the less common sense of 'a portion, a selection of various articles'. The origin of the word might be Ar. ﺯ٣ـ٣٣٣ (>*passar>*paspar), to make one understand, Hava, whence M. *basar* (also *pasar*), to guess.

**Paxpxax**, int. v. Used in the 2nd form in the sense of 'to swell out' (flesh) to grow unhealthily fat, a synonym of *tpahbāb* (q. v.). Not included in the M. dictionaries. Cp. Ar. ﺯ٣ـ٣٣٣٣٣, to be fat, to be swollen, Hava.

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**Q**

**Qada**, f. n. Sentence, judgement, decree; fate; destiny, Fal. Cp. Ar. ﺯ٣ـ٣٣٣٣, or ﺯ٣ـ٣٣٣, sentence, judgment, fate, from ﺯ٣ـ٣٣٣, to judge, to fulfil (a duty); to satisfy (a want), Hava. Whence the M. verb *qeda*, to serve, to satisfy (a need). Car., the only Maltese lexicographer that lists his words by radicals, gives *qada* separately and not under *queda*, as if the radicals were different. Car. wrongly gives *taqdiir*, contempt, v. n. of *qadar* (obsolete), Ar. ﺯ٣ـ٣٣٣, to loathe, under *qada*.


**Qajjar**, tr. v. To dry partially (washed linen, etc.), Fal. I have heard it used in the Vth form as a synonym of *txaklej*, to get dry; *il-gobon jit-qajjar*, 'fresh' cheese gets dry', and the pp. *mqajjar*, in the sense of *merjugh fuq riglejeb*, 'standing (raised) high on its feet (ox)'. The M. meaning of dryness might be derived from Ar. ﺯ٣ـ٣٣٣٣, to tar (a camel, a ship), Hava, 'cirer, enduire de cire', in Sp. Ar. (Dozy), and more closely, as
suggested by Barb., from Berber aqqa'r 'scecher' (See p. 26 of his book 'La Langue Berbère: morphologie', Paris 1929). Dess. thinks it may stand for 'ajjar', to air, semiticised denominative verb from ajru, air, Sic. ajru.

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

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

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

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

Qamqam, int. v. Occurring in a doggerel in one of our ancient folk tales: ixirin l-qamqama wil-qamqam

U seje 'l tiftek kemm qam,

Buy the cow and the ox, and do not worry about the price'. Not in the M. dictionaries. Cp. ِقَمَم, to bellow (bulls); and ِقَمَم, bellowing

Qanecz, int. v. To be thrifty, to practise severe economy either because of stinginess or necessity. Barb. suggests ِقَمْس, to pick up, (meaning of 1st form). Dess. suggests ِقَمْس, a belt (Dozy), in which the money was kept. I suggest ِقَمْس, to pick up refuse (whence the M. idea 'not to waste anything, to save even refuse'), the phonetic process involved being Arabic qamax > qamxax > qamxax > qancat (qanecz). For the development of a quadrilateral verb from a triliteral one, cp. M. gerrbeb, to roll, with Ar. ِكَتْب, to twist, (Hava) and for change of Ar. ِكَتْب to Maltese c (c), cp. Syr. Ar. ِكَتْب, to throw off (Hava), M. ceula (also ceulah).
Qannás, m., n. A hurdle made of reeds on which fresh cheese-cakes are dried. This is Sic. cannizzu, denoting the same thing, but used also for the drying of fruits, in this sense agreeing with N. Afr. Ar. كنّيس pl. كنّيس, 'claire pour faire sécher les fruits', Beaus. Like its Maltese equivalent, the N. Afr. noun is a loanword from the same source.

Qaghwek (also qaghwek), int. v. To writhe, to roll one's self up. Barb. derives it from Ar. كَمْطُوش, to be active, which, apart from having a different meaning, is morphologically a hollow verb which never corresponds to a quadriliteral in Maltese. Dess. gives كَمْطُوش, to wriggle, on the authority of two Tunisian native teachers (Beaus. gives كَمْطُوش, 'tortu homme, arbre'). But cp. قَعَش, to fold (Hawa), whence M. tqaghwex literally 'to fold one's self (writhe).' For an example of Arabic triliteral corresponding to Maltese quadrilateral, cp. Ar. خَنْتل with M. kaulal, q. v., and Ar. خَنْتل with M. kaulab (q. v.)

Qarabocca, f. n. (collective, qarabocê). Miller. The word looks like a composite formation made up of qara (Ar. قَرَا, pumpkin) + bocca (Sic. boccia) from the roundness of its shape and its likeness to a diminutive pumpkin. Not in Dess. Barb's explanation that it is a corruption of Persian Ar. جَوُرْس is phonetically inadmissible.

Qarwez, tr. v. To cut, crop (the hair); explained as a verbal noun from قَرُّذ, big-headed, by Barb., and derived from قَرُّذ, to nibble, by Dess., though M. ن never corresponds to Ar. ن. This word is likely a quadriliteral development with ن as an additional radical of قَرُذ, 'couper, retrancher en coupant', Kaz. Cp. M. kautel from خَنْتل, and for correspondence of Ar. to M. ن, see under qazqaz. Cp. also Sic. carusari, 'tondere, toscare, e dicesi propriamente de' piedi de' cavalli e similj', Mort. Though the Sicilian verb has been suggested as the origin of the M. verb, I am inclined to adopt the Arabic origin.

Qalief, tr. v. To dry up. Barb. gives كَلْيَف, to suffer privations, whence the derived idea of getting dried. The 1nd form occurs in كَلْيَفَ مِنْه, to render life hard (God). More convincingly Dess. links it up with كَلْيَف, hay; dry grass, with which cp. كَلِيف (M. mhaulif), 'desèché', Fag., and كَلِيف, كَلِيفَة, كَلِيفَة. Steunme M.S. p. 121; but cp. also N. Afr. كَلْيَفَة, 'racomir; se boursouler, se soulever en écailles'; كَلْيَفَة, 46
(M. tqaxle), 'se racomir', منخف (M. mgaxle), 'racomi', whence very likely M. qaxle by metathesis of the first two radicals.

Qażqaz, int. v, To grunt, See Qażqaz.

Qażqaz, m. n. (pl. qizieqez) pig. An onomatopoeic formation from N. Afr. Ar. ڿَرَرَرَ، 'crier, faire du bruit', Beaus., whence M. qażqaz, to grunt.
Cp. also فُقْسُرْ، strong and big (lion, camel) Hava, 'appeler à soi un chien' (Kaz.) and for the change of Ar. صْرَرَ to صَرَرَ in M., cp. M. zabą, to paint, from Ar. ُصْرَرَ, Barb, thinks the M. word is the iteration of the Turkish هُوْعَ، with ęż in Maltese for ُو. Not in Dess.

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

Qell (also Qiel, IXth form not given in the M. dictionaries), int. v, To become ferocious, cruel, Cp. ُرَرَرَ, to seize (feet), Hava, 'corrupt aliqum, tremor', Frey., whence the derived M. meaning 'to grow ferocious'; and وُصْرَرَ, to grow angry, Hava. For a M. Isth verbal form corresponding to the IXth Ar. form in meaning, see under halliel, a thief.

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

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

Qerqm, m. n. An ugly dwarf, pigmy, Fal. Perhaps connected with N. Afr. Ar. خَلْفِرْ, whence خَلْفِرْ or خَلْفِرْ تَرْرَ, 'crapaud', Beaus., M. qergmi being a different adjectival form standing in this sense for qergmi. Barb. suggests a hypothetical M. form خَلْفِرْ، qergmi, from خَلْفِرْ تَرْرَ, to ill feed (a child), Hava, Dess, writes: 'In Tunis it was suggested to me that this adjective originally stood for خَلْفِرْ، a native of the isles called Kerkenneb'.

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

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

Qorr, m. n. Frog. Given by Car. only, Cp. Ar. ٠٠٠, frog, Hava. M. qorr and qirra (intense cold) should be given under the same radicals. Tu’ Qorr is a family nickname.

Qrenpuč (also qrenpuč) m. n. A kind of trefoil, Beauss. gives فرنونشي, and Qrennuš, s. m. 'cresson, cresson de fontaine; sisymbre'; and Dess. gives Ar. قرنوشي (a name of some similar plant) given on the authority of two native Tunisian teachers. Barb's explanation that the M. word is a corruption of حَجَم البَصْرья is phonetically absurd.

Quelled, coll. n. Newly hatched lice, the Maltese for 'nits' given by Dess. being subien (q. v.). According to Dess, 'it might stand for 'daughter of the belt'; (Ar. ٠٠٠ = belt)'; Ar. قَنَّظ has also the meaning of 'pirate'. Barb. derives it from the Sic., cucceddu or cuccieddu, diminutive of cocciu or cuocciu, 'grano, granellino'. Both explanations are wrong. The M. word is matched in N. Afr. Ar. كَبَار, 'pous qui viennent d'éclorer', Beauss. from Ar. كَبَر, to cut with the teeth, Hava.

R

Radda, f. n. Black silk edging on a woman's scarf or mantle; radda tal-mqriiet, 'furrow', Fal. Cp. Ar. mradd, pl. mradda meaning 'bordure en relief, rebord', Bart., whence the Maltese meaning 'furrow'. Cp. also مرعوحة, pl. مرعوه, hollow in a stony ground, (Hava). M. radda may also link up with Ar. مرع، a return, or مرود, to repeat, the 'furrow' resulting from a return of the plough to and from the place. According to Dess. it is perhaps مرود, a mantle.

Rahal, int. v. To set off, Fal. with which cp. Ar. ٠٠٠, to depart, (Hava). Fal gives also رهلا (grammatical orthography rhielba), he set off, under √/R-H-L from which we should expect rahalba as in telqilba ghan-Nadur, 'he set off to Nadur', from relaq. to set off. Rheiela is made up
of * rhet (to let go) + l (indefinite indirect object) + ha (fem. pronominal suffix). With * rhet surviving in Maltese in the sense of 'to loose, to let go', cp. Ar. ُرخت, to run swiftly, and ُرخت, to loose the reins to (a camel), Hava. The origin and meaning of *lha in *rielha are due to Italian influence, Cp. It. *sigharsela, godersela, with which cp. also the use of English 'it' as indefinite object of transitive and intransitive verbs in 'face it out', 'lord it over him', 'have done it' (M. gha*mita) etc.

For local meaning of M. *rabal, village, cp. Ar. ُرخت, dwelling, stage, each of the villages in Malta having started originally as a sort of stage in the wandering of the immigrant inhabitants. For shortening of *rabal to *hal, cp. M. *ham (ham) and *hama (hama) shortened in some villages of Gozo from *riham, marble > Ar. ُزِل, and irhama, a piece of marble, Ar. ُزِل, respectively. This interesting abridgement of *rabal appears before most village names in Malta but not in Gozo. By phonetic analogy of the assimilation of the article to any of the following so called 'sun-letters', final l of *hal sometimes assimilates with the initial 'sun' consonant of the village name as: *hal-Zabbar for HAL Zabbar. With M. *rabhal (rab hai), shepherd or goatherd, cp. Ar. ُرخت, 'chameliier', ُرخت, (cp. M. *rabhala) 'bedouins'. With M. merhla, flock of sheep or goats, cp. Ar. ُرخت, 'est mandra, dans l'ancienne traduction latine d'une charte sicilienne apud Lello (Amariti)', Dozy. In both Beauz. and Hava, ُرخت means only 'a day's journey'.

Rhus, m. n. An iron punch, a puncheon, Fal. Barb. gives the phonetically acceptable Sic. ripussa'. Not in Mott. in the M. sense, but cp. Ar. ُرخت, he struck, slapped, Salomé; and, perhaps رابُط, 'sofflet, instrument pour soufflet', Dozy. If the radicals are ُR-B-Ž, final s is explainable as unvoiced z in final position.

Resaq, int. v. To approach, Fal. Equated with ُرخت, to bring to a standstill (Dozy) by Semme M.S. p. 109, and considered a variant of the passive ُرخت, to receive, by Des.; this word is better explained by Barb., as a variant of Ar. ُرخت, to stick, to glue to, Hava. Des.'s suggestion that M. resaq stands for passive ُرخت is unacceptable because by analogy with the few surviving M. passive forms we should expect resaq (cp. holoq, passive of halaq, Ar. ُرخت, to create). With
M. resaq cp. also Ar. رَسَعَ, to stick, to adhere to, Hava, (variant of رَزَعُ), 'porter un coup de lance au point d'en faire entrer le fer dans le corps', Kaz., whence the M. meaning 'to get near, to approach'.

With M. resaq, to bring together, to bring near, cp. رَصَعَ 'appliquer, adapter, ajuster, joindre l'un à l'autre; ranger, arranger', Kaz.

Rewwixta, f. n. An affray; an uproar. According to Dess. cp. رَوْخْيش, perhaps رَخْش (Ind. Form), to stir up the people. Barb. transliterates رخْش without bothering to explain the unusual change of Arabic خ to ر in Maltese, I derive rewwixta from It. rovist(a)ro, whence rovisto 'suono di cose sonore frugate', Zing. The phonetic process is rovista > rovixa > rovixta > rowixta > rewixta. The phonetic lengthening of a semi-vowel in inter-vocalic position is common in Maltese.

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

Rieq, m. n. Spittle. This word is not the pl. of riq, رَيْقٍ, as Barb. explains, but a phonetic rendering of riq (a pronunciation that is met with in some of the dialects), Ar. رِيْق, saliva. So in written M. we come across phonetic trieg, street, for etymological َرَيْق, a form still current in some villages. With rejq, to feed and trejq, to eat, to take some food especially on an empty stomach, to breakfast, cp. reieq, 'déjeuner le matin pour la première fois; dans ce sens, ce verbe semble un dénominatif de 'al-arriq (على الريج) 'à jeun', Març. 315. Cp. also رَيْق 'humecter avec sa salive', Barth, which links up with the custom of the peasant Maltese mothers of putting food into the mouths of their babes wetted with their saliva, and رُيْقِيْدُ 'trayyaq, 'déjeuner le matin', Barth.; he broke his fast, breakfasted, Salomé.

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

S

Sa, adv. Until, as far as. As Dess points out, some look upon this particle as a shortening of sejfer, سافر, (Stumme), others as صار; some think it a local use of the s of the future, De Sacy suspected it to be a corruption of سا, which is rather borne out by Vassalli's variant hasa, e.g. hasabielx; in sal-art, 'face to the ground', the Arabic equivalent is obviously سأس. In the phrase šas-sa, 'till now', the first Ša is this particle, the second is the noun ساس. While there is no doubt that ša prefixed to the imperfect of a verb, to indicate the future, is Ar. ـ (cp. ـ ـ, sa nsiefer, 'I will depart'), the etymology of M. ša in the sense of 'as far as, until' is dubious. De Sacy's suggestion that it stands for ـ ـ presupposes the unusual change of Ar. ـ to M. ša. In support of De Sacy's suggestion, it is worth noting that in the dialect of Syria ـ ـ is shortened into ta, but there is no instance of Ar. dental t (ذ) being changed into the dental fricative š, unless this is the solitary example of such change. There is one example of Ar. voiceless dental fricative th (ذ) changed to š in Maltese: M. šilg, snow, Ar. ـ. I am inclined to look upon ša as a shortening of ša, sino a, until, as far as, the phonetic process being Š(ino) + a > ša. Maltese has other similar particles from It., such as dement or drament, whilst, as long as, from It. di mentre. Maltese has also šer (to be distinguished from the particle ša), a shortening of sejfer, سافر, as šer nitkellem, a loan translation of the use of It. andare. Cp. also the use of 'go' in 'I am going to speak'. The composite phrases šakem, 'until'; šabiex, 'in order to'; sassa, 'up to now, hitherto' are loan-formations (literal translations) of It. finquanto, finché, finora respectively.
Safa, int. v. To become; to be reduced to a state of (poverty, etc.) This verb is incorrectly spelt with final gh by Car. and Bar. who follow Vass. and considered a puzzling word by Dess., while Barb. links it up with سَغَّ، which has quite a different meaning. For the M. meaning, cp. N. Afr. Ar. سَغَ، 'être terminée, consommée, affaire; parvenir, arriver à', Beauss. Thus, M. لِتِغَلُ sِعَاَ fَرَعْبَا, etc., 'the men have "become" wounded', literally: the men ended by getting wounded, or the affair ended by the men getting wounded; so also: safā faqr, 'he became poor', literally: he ended by becoming poor.

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

Sarwal, tr. v. To embroil; to entangle; also to tell lies. Cp. تَسْرَوْلَل، to put on the 'sarwal'. Perhaps the M. word is a lingering indication of the low esteem in which the Christian wearers of قالسيت (trousers), a word of R. origin from ات, calsetta, held the Islamic wearers of the قالسيت. A memory of racial antagonism is retained in the imprecation, now mild because meaningless to the non-Maltese, رَهَ دَيْنَكَ, for أبَرَاق دَيْنَكَ, 'burn (or cursed be) your faith'. See دَيْن.

Seht, m. n. Reed, wand, sceptre, Car. Not in Fal. Unexplained by Barb.

Derived from سِفْط by Dess. For M. meaning, cp. Ar. سِفْط، Heb. سِفْط، sceptre, P. de Alcalà (Dozy).

Seksek, int. v. To gossip about other people, to try to find out what they are doing; given as a variant of seken by Bar., and explained also as a phonetic variant of م. seken, to whisper in the ear, Ar. سْكَنَ، (Dozy), by Dess. and Bar. gives it as a corruption of seken (to spy) with final / for k, the phonetics possibly influenced by the semantics of seken, to spy out. With seksek, cp. Ar. سْكَنَ، 's'humilier, s'abaisser, se soumettre', Kaz., 's’humilier devant quelqu’un pour obtenir quelque chose', Barath.

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

Sittma (also siddma, Fal.) f. n. Forehead, Dess. gives سَمَعْ، (the
best part), Barb. gives مَسَاتَ، literally 'a blow, a collision'. But for the M. meaning, cp. Ar. مَسَأَتَ، 'calvitie', and the dual مَسَأَتِكُنَّ or مَسَأَتُكُنَّ, 'les deux côtés du front', Kaz.

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

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

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

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

T

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

Ta' Bilhaq, adv. Indeed. Described as 'bad, vulgar Arabic' بتاع بالحق, by Barb., this is one of the many loan-formations from Italian da + vero (= da + vero). For the M. translation of Italian da, from, as, cp. wiegeb ta' ragel fort rispose da galantuomo.

Talaw, 'You there, come here' (Gozo), sounds like a composite formation made up of ta', (of) + 1 bau (here). Etymologically it is made up of Ar. Imperative مَتَ، come on (Hava) [form VI of مَلَأ or مَلْأَ ] + M. bau, shortened form of bawn, here. The M. word would thus be the equivalent of the colloquial Ar. phrase مَتَ حنا, come here. M. tela bau > talaw. Strictly speaking, orthographically it should be written taghul bau.
Ta' Linqas, adv. At least; a loan translation from It. di meno, however, nevertheless.

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


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

Taqtqat, int. v. To talk too much, to beat with anxiety (heart). Dejjem (iltsien) *iqtqat*, 'he is always talking too much'. Cp. Ar. طَقْطَق, (dialect of Syria) to burst, to crack, and طَقْطَق, to resound, Hava. Cp. also مَعَقَحَتْ, to cause to stammer (confusion), Hava. For the correspondence of At. كَبْرُ to M. q, cp. M. *wisq*, much, and At. كَبْرُ, extent.

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

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

Textex, int. v. To fizzle (oil, etc.). A current word though not recorded in the M. dictionaries. Cp. طَقْطَق, to produce a bubbling (hot iron steeped into water), Hava; طَقْطَق, 'pétiller (tabac, feu, mèche, chose jetée dans la friture; crêpiter (feu, flamme)'; طَقْطَق (M. textix), 'pétilllement, crépitation,' Beaus.

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

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

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

Werwer, tr. v. To terrify. Barb. gives *تَرْبَر*, to look fixedly at, whence: to speak excitedly. Dess. simply refers to *تَرْبَر*, given also by Stumme in Beaus. *تَرْبَر* means something different. For a closer origin, cp. لَتْرَبِّ, to wait, to shriek. The M. verb may also be from لَتْرِبِّ, to repel, reduced to a repeated biconsonantal base in Maltese, whence *werwer*
for war + war. With M. x'int twerwer u tghid? 'What are you chattering about?', cp. Ar. فَلَمۤ ۖ يُكَأِمُمْ, he spoke volubly, Hava.

Werzaq, int. v. To scream. The M. quadrilateral seems to be a local onomatopoetic formation. It is possible that the M. verb may have resulted from a combination of the first base of quadrilateral werwer (q.v.) and obsolete zagbaq Ar. رُقَعُ, to shriek, whence werzaq (for wer + zagbaq) to scream with fear, to shriek, whence werzeq, grasshopper, (we say il-werzeq iwerzaq), which Dess links up with Ar. أَرْجَحُ, with long, skinny legs (but usually of the wolf).

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

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

X

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

Xahx, m.m. Fragments of stone. Barb. gives Ar. رُقَعُ، chip, slice, (٧). (٩), fragments, in N. Afr.); but the M. word, as pointed out by Dess., occurs also in Freytag, دُخُنُ, 'fragmenta lapidum'.

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

Xaghwiem in mar xaghwiem, also xabwiet or xawiet (Car.), to form a wrong opinion; to misjudge. This word which is not given by Fal. is unexplained by Barb. and Dess. Cp. possibly خذير and pl. خذير, removed, scattered, Hava, 'éloigné, situé à une grande distance', Kaz. In this sense, M. xaghwiem might be pl. of obsolete xaghwa, Ar. خذير, the phrase mar xaghwiem semantically corresponding to mar حَبَّوُذ (b’bigha, b’sheba, etc.), literally 'he went far (from the truth)' etc. but iet in xaghwiem might more likely also be an adverbial suffix as in warniijiet, backwards; tabniijiet, downwards. If this is correct, we should write xaghwiem and not xabwiet or xawiet, as no such meaning can be traced under خذير or خذير (J).

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

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

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

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

Xena, tr. v. To accuse, Fan.; to hate, to be ill disposed towards, Car. It does not link up with ٌنَيَّط, to revile, as explained by Dess. but is obviously Ar. ٌنَيَّط or ٌنَيَّط, to hate, to loathe, because if it is linked up with ٌنَيَّط, (1) grammatically we should expect pp. mixnagh not mixni, (2) formally, the vocalic sequence would be a-a (cp. bala', to
swallow), or o-o (cp. forogh, to ebb) generally with a passive sense, (3) semantically, in the sense given by Car., xena is nearer to ای. Xendi, m. adj. Dwarfish. According to Barb. this word is an adaptation of It. scendi, 2nd pers. sing. of scendere, to descend. Dess. gives ای, 'a word used by the S. Tunisian Bedouins'. But for a possible connection with the M. meaning, cp. Ar. شنب, 'être gros, épais (se dit de la main ou des babines du chameau)', Kaz., 'Crassus fuit de manu, de cameli labio', Frey. The Maltese meaning of 'dwarfishness' seems to be suggested by that of physical stoutness and shortness conveyed by the Arabic verb and characteristic of 'dwarfs'.

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

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

Xettel, tr. v. To transplant; denominative verb from xitla, plant with which cp.N. Afr. and Syrian شنطة, nursery plant, whence mixtla, seed-
plot, same meaning. Egyptian has َكِنْس, to transplant (a plant), Hava. But the 2nd form occurs also in N. Afr. Ar. َكِنْس, 'faire monter une graine pour conserver la graine', Beauss. The Arabic word looks like a loan from Hebrew or Syriac. Cp. Heb. َكِنْس, to transplant, same meaning in Neo-Hebrew; Aramaic َكِنْس; Syriac َكِنْس; Assyrian َكِنْس.

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

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

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

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

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

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

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

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