

Courtesies in the Trucial States

D. F. HAWLEY



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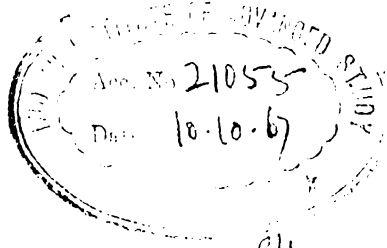
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This has been written in the twin hope that it may be helpful to people coming to the Trucial States for the first time and of interest to those who already know something of them and the Gulf as a whole.

The book is intended primarily for those who already know some Arabic and does not pretend to be a text-book from which the beginner may hope to learn the language from scratch. The phrases given here are, though some of them may offend scholars and purists, in current and common use in 1963. There is a pleasantly old-world flavour about the daily speech of the Trucial States, but the language in the area is undergoing so rapid a change through external influences, Arab and European, that some of the phrases may well fall into disuse in the comparatively near future; time alone will show. A number of the phrases are also common currency in other Gulf States, but no attempt has been made to write a book on the courtesies of the Gulf States as a whole. Only the Trucial States have been dealt with and even there many local variations can be observed.

I owe my inspiration for this book to 'Sudan Courtesy Customs by V. Griffiths and Abdel Rahman Ali Taha, published by the Sudan Government in 1936. I wish to acknowledge the great debt which I owe to Sayyed Ali Bustani who has given me immense help in preparing this book and without whom it could never have been written. He has been extremely kind, helpful and interested throughout. I also wish to express my gratitude to Mr. A. J. Wilton, the Director of the Middle East Centre for Arabic Studies and his staff for kindly making many valuable suggestions and reading the proofs. I also thank the following persons, who have assisted with their comment and encouragement:

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—



No two people ever agree on the way Arabic should be rendered in Latin letters. The aim in this book has been to make transliteration as simple as possible. Thus no differentiation has been made between the different 'd's, 's's, 'h's, etc. of Arabic. Broadly the idea has been that the transliteration should be such that one can read the relevant line as English and find oneself very near to the Arabic pronunciation. The stroke over a letter implies a lengthening and the correct pronunciation in the cases given below is as follows:

ā	as in pa
ī	as in seen
ū	as in soon
ō	as in own
ēi	as in hay

It may be noted that the Arabic letter 'qaf' has been transliterated 'g'. This is a near approximation to the actual pronunciation in some areas. However, in many parts this letter is softened and becomes a 'j'; e.g. 'muwaffajin'. The Arabic letter 'kaf' has been rendered as 'k' though the common way of pronouncing it in many parts of the Trucial States at present is 'ch' as in 'chafe'; and that is exactly how some of the people pronounce the Arabic كَيْف (keif)! 'dh' should be pronounced almost as in 'other' in English. The Arabic letter 'ain' (ع) has been rendered with an apostrophe thus ('). but the Arabic 'hamza' has been omitted in the transliteration. Wherever possible I have tried to write and spell the Arab text in the approved literary style and to confine eccentricities of pronunciation etc. to the transliteration; but this is primarily a collection of colloquial expressions, and where a search for an acceptable classical equivalent would have led too far from what is in fact said I have transliterated that into Arabic script e.g., on page 22. **مو هو بزین**

MANNERS AND CUSTOMS IN THE TRUCIAL STATES

The manners and customs of the people in the Trucial States, as in other parts of the Arab world, are very different from those of the West. The people there are naturally demonstrative and the elaborate courtesies which they exchange may strike Northern Europeans brought up in a utilitarian society, as flowery, stilted and exaggerated. The other side of this coin is that the reserve displayed by Northern Europeans frequently gives the Arab the impression of coldness or indifference, for, though many of the Arab's courtesy phrases are merely conventional, the sentiment behind the words is more emotional than that underlying the courtesy phrases of Europe to-day.

It is still customary, particularly in rural areas, to greet strangers and passers-by. The customary gesture of greeting from a distance is the salute, or 'salaam', which closely resembles a military salute and is given with the right hand, as the left is used for unclean purposes. If one is addressed it is de rigueur to reply. It is also usual to shake hands with persons one has not previously met without waiting for a formal introduction. It is better to be forthcoming rather than the opposite, and good advice is «when in doubt shake hands». Handshakes may be very prolonged and a host may continue to hold one's hand as he leads one into his house. There is no horror of physical contact as there sometimes is in Northern Europe and a man, if he becomes excited, often emphasises his point by tapping his listener on the arm or leg.

Hosts frequently greet their guests at the door, and after a meal or a visit, see them off by walking to the door. If this custom is not reciprocated, it may cause offence and it is better to err on the side of excessive politeness in this respect.

Any display of coldness or disinterest makes it harder to reach understanding with the people. On the other hand, the usual formalities must be observed, as customs still tend to be rigid particularly in the

«majlises» of the Rulers, and considerable importance is still attached to them. The rules of precedence are followed strictly amongst Rulers and older people generally. If one is invited by one's host to precede him in anything, e.g. to take coffee first, one should say 'Tafaddal' to him several times, before giving in to his expressed wish with good grace as the guest. Rulers, however, frequently take food or coffee first as this is strictly correct according to the rules of precedence.

The attitude of the people towards time often differs from that of Europeans. The Western maxim that «time is money» would strike them as crude and vulgar. As one instance of this, it is usual to spend a considerable length of time on pleasantries before a business conversation is opened, and business is not touched on until one has drunk coffee. If a Trucial States subject is late it is seldom, if ever, to be considered as a deliberate act of rudeness or discourtesy. Late arrival may be attributable to an indifference to time or to a confusion between 'Arabic' and 'English' time, as 'Arabic' time, which is reckoned from sunset, is still widely observed. In the towns increasing numbers of people are, however, adopting a more modern attitude to time-keeping but one seldom, if ever, sees an Arab in the Trucial States showing signs of impatience, even if he has to put up with long waits. It is immediately noticed and not very well regarded, if a European allows his feelings in this respect to show.

Such subjects as where the visitor has come from, how long he took on the journey, by what method and route he came, the weather, the health of the Ruler of the place from which he came, and hawking, in the season, are usual topics in the «pleasantries» stage of a conversation. Hawking is the principal interest of many Sheikhs and some of the merchants and during the hawking season — roughly November to March, when McQueen's bustard comes to the Trucial States in considerable numbers — they like discussing this sport. Questions may be asked on whether and why it is a good or a bad season, the numbers of bustards bagged, and indeed anything at all to do with hawks or hawking.

Local Arab custom, particularly amongst the Bedu, is to address everyone, including the Sheikhs, by name. It is not uncommon to see a visitor greet a Ruler, after shaking hands, by kissing him on the nose and saying his name in a loud voice without the prefix «Sheikh». In many cases now more urban manners are appearing, but some Rulers

and local people will address a European by his surname alone, without the prefix of 'Mister'. This is a sign of friendship.

It is not usual to offer thanks for small services rendered, except amongst those who have adopted more urban manners. For instance, if one picked up something for another, one would not normally be thanked; the action is regarded as a small thing which the other person would willingly do in return. Again, as mentioned in Chapter IX, it is not usual to thank a host for a meal. None the less, the European cannot go wrong by following his own customs in the matter of thanks, and increasingly people in the towns are changing their old custom over to this.

Care should be taken not to express to one's host admiration of articles which could be given away as gifts. Where such admiration is expressed it is likely to be taken as a hint and one may either end up embarrassed, with an expensive present or embarrass the host by appearing to covet what one merely intended to admire.

The taking of photographs can in certain circumstances cause difficulty. Normally the men do not mind being photographed at all, but it is usual and polite to ask them first whether they have objection. When the photograph has been taken they may, particularly in Beduin areas, ask for some small consideration. It is preferable not to photograph women, but some women will not object to being photographed by European women or even men, provided they are asked first.

In general, customs in the Trucial States are based on innate Arab courtesy and what usually strikes the visitor or newcomer is the warmth and friendliness of the people.

GREETINGS

General Greetings

The usual greeting is:

السلام عليكم

as salamu'aleikum.

Peace be with you.

This is said just before or at the same time as a handshake, which may be prolonged for a considerable time in the case of old friends. Where the greeting is given to someone a little distance away it is usual at the same time to give a salute, «salam». The people of the Trucial States on greeting one another kiss on the nose, and sometimes the lips. There is no need to emulate them.

The reply to this is:

وعليكم السلام

wa'aleikum us salām.

On you be peace.

which is usually followed up with the question:

كيف حالك ؟

keif halāk?

How are you? (Singular)

كيف حالكم ؟

keif hālkum?

How are you? (Plural)

The reply to this is always formal, whatever the true state of affairs and is:

الحمد لله — زين (طيب)

al hamdu lillāh, zein (or tayyib)

Praise be to God. Well. (Singular)

or

الحمد لله زينين (طيبين)

al hamdu lillāh zeinān (or tayyibān).

Praise be to God. Well. (Plural)

or

زين (طيب) لله الحمد

zein (tayyib). lillāh al hamd.

Well. To God be the praise.

or

يسرك الحال

yasurrah al hāl

Well (Lit. The condition would please you).

Formal greetings are prolonged far beyond the normal practice in Europe, and either party may several times repeat the phrase:

كيف حالكم (كيف حالك)

keif hālukum? (or keif hālak)

How are you?

A phrase which is used commonly in Iraq and other parts of the Gulf, but rather rarely in the Trucial States, is:

اشلونك (شلونك)

ashlōnak? (shlōnak)

How are you? (Literally: What is your colour?)

Suitable answers to this, which may also be used as words of welcome at any time during the preliminaries of the conversation, are:

الله يعافيك (يعافيك)

Allah yu'āfik (or merely *yu'āfik*).

May God grant you health.

or

الله يحييك (يحييك)

Allah yuhaiyīk (or merely *yuhaiyīk*).

May God give you life.

or

قدوم مبارك

gudūm mubāarak.

A blessed arrival.

or

حياك (او حياكم) الله

hayyāk (or *hayyākum*) *Allah*).

Welcome (Literally: May God give you life).

or

الله يسلّمك (او سلامة الله)

Allah yusallimak (or *salāmat Allah*).

May God keep you safe.

or

اهلا وسهلا

ahlan wa sahlan.

Welcome.

or

عساك طيب

'asāk tayyib.

I hope you are well.

or

مرحبا

marhaba.

Welcome.

or

بارك الله فيك

bārak Allāh fīk.

May God bless you.

or

المعونة

al ma'ūna.

You have arrived with God's help (Literally meaning : Help).

After the formal part of the conversation is over, questions may be asked about the health of the other person's children and individual members of his family (or where both parties are female, the female members). For example:

كيف حال الاولاد (او الايال او الفروخ) ؟

keif hāl al aūlād (or al eiyāl or al firūkh)?

How are the children?

كيف حال الشيخ احمد ؟

keif hāl ash Sheikh Ahmad?

How is Sheikh Ahmad?

كيف حال محمد ؟

keif hāl Mohammad?

How is Mohammad?

The reply to this is formal, namely:

الحمد لله زين (او طيب)

al hamdu lillāh. zein (or tayyib)

Praise be to God. Well

In some parts of the area, it is usual to ask the following question quite early in the conversation:

شو العلوم ؟

shū-l 'ulūm?

What news is there?

شيء علوم ؟

shī 'ulūm?

Is there any news?

The answer to this being:

العلوم زينة

al 'ulūm zeinah.

The news is good.

or

خير

kheir.

Good.

or

سلامتك

salāmatak

There is no news. (Literally: Your safety).

After the initial formal greetings, it is usual to ask about the actual state of affairs and the following phrases may be used:

كيف الحال ؟

keif al hāl?

How are things?

or

كيف الامور ؟

keif al umūr?

How are matters?

كيف حال تواليكم ؟

keif hāl towālīkum?

How are your people?

or

شو اخبار الدار ؟

shū akhbār ad dār?

What is the news of the area?

To these questions the true answer should be given and suitable answers according to circumstances are:

والله زين

wallāhi zein.

By God. Good.

or

والله هب زين

wallāhi hub zein.

By God. Not good.

والله مو هو بزين (موبزين او موزين)

wallāhi mū hua b-zein (mū b-zein or mu zein)

By God. Not good.

or

هدؤ

hudū.

Quiet.

or

سكون

sukūn.

Quiet.

or

والله وائد (او واجد) زين

wāllahi wāid (or wājīd) zein.

By God. Very good.

or

الدار ساكنة

ad dār sākina.

The area is quiet.

or

دارك ساكنة

darak sakina.

It is your area and it is quiet.

or

من احسن ما يرام

min ahsan mā yurām

As good as can be wished.

or

على ما يرام

'ala mā yurām

All that could be wished

MORNING AND EVENING GREETINGS

The ordinary morning greeting is:

صباح الخير (او صباحك الله بالخير)

sabāh ai kheir (or sabbahak Allah bil kheir)

Good morning (or: may God grant you a good morning).

Which may be followed with the question:

كيف أصبحت ؟

keif asbaht?

How are you this morning?

The reply to which is:

صباحك الله بالخير (الله يصبحك بالخير)

sabbhak Allah bil kheir (Allah yusabbihak bil kheir).

May God grant you a good morning.

The ordinary evening greeting is:

مساء الخير

misā-l kheir.

Good evening.

To which the reply is:

مساء النور

misa-n nur.

May you have an evening of light.

مساك الله بالخير

massāk Allah bil kheir.

May God grant you a good evening.

الله يمسيك بالخير

Allah yumissīk bil kheir.

May God grant you a good evening.

The phrase «misā-l kheir» is, however, appropriate at any time after the midday prayers and it is normal to use it on meeting someone who has just said his prayers, even though one saw him only a few minutes previously. It may also be used for «Good Night» but the following may be used as well:

مساك الله بالخير

massāk Allah bil kheir.

May God grant you a good evening.

تصبح على خير

tasbah'ala kheir.

May you wake up well.

The answer to this is:

وانتم من اهل الخير

wa antum min ahal al kheir

And you are of the people of good (i.e. the sort of people among whom one would wish to awake).

FAREWELLS

Before saying good-bye to a person whom one has been visiting, it is usual to say:

استرخص

astarkhis.

I wish to take my leave.

or

من رخصتك

min rukhsatak.

With your permission.

or

عن اذنك

'an idhnak.

With your leave.

The host may not necessarily reply to this, but he may say:

تفضل

tafaddal.

Consider yourself free to do so.

or

عزيز

'azīz.

(You are still) dear (to me).

The host may also say:

شرفت (شرفثونا)
sharraft (or *sharraftūna*).

You have honoured us.

The reply to which is:

تشرفت
tasharraft.

I have been honoured.

Before final farewells a departing guest will frequently say:

شيء خدمة ؟ شيء امارة ؟
shī khidma? shi īmāra?

Is there any service I can perform,
or order I can execute?

The usual phrase used when bidding farewell is:

في امان الله
fī amān Illāh.

To God's protection (I commit you).

Literally: (In the protection of God).

The reply to this is:

في امان الكريم
fī amān il karīm.

To the protection of the Generous One (God) (I commit you).

or

في امان الله
fī amān Illāh.

To God's protection (I commit you).

or

في وداعة الله

fi widā'at Allah.

In God's peace.

It is usual to shake hands on bidding farewell, but if one is bidding farewell to a Sheikh it is usual to shake hands with him and his immediate entourage only, though one may say 'fi Aman Allah' to the company at large. It is important, when bidding farewell, to shake hands with the senior person present first.

In the towns the phrase, which is commonly used in other parts of the Middle East, is occasionally used:

مع السلامة

ma' as-salāma.

Go in peace.

If one has not visited a place for a long time, it is usual for the host, some time before the final farewell, to use some such phrase as:

نورت بيتنا

nuwart beitna.

You have brought light to our house.

The guest replies to this:

بيتنا معمورا

beitan ma'mūran.

Your house is established.

To which the host may add the words:

كل سنة وكل حول

kull sana wa kull hōl.

(I hope to see you) each and every year.

The guest may then say:

الله يجمعنا بالخير

Allah yajma'nā bil kheir.

(I hope) God is bringing us together again with blessing.

It may be desired to convey greetings to persons who are not present at the meeting, and just before the final parting one may, as a guest, say:

سلم على (احمد)

sallim ala (Ahmad).

My greetings to (Ahmad.)

or

بلغ سلامي الى (احمد)

ballagh salāmi ila (Ahmad.)

Convey my greetings to (Ahmad.)

The reply to which is:

الله يسلمك وسلم

Allah yusallimak wa sallam.

May God grant you safety.

or

سلاما يبلغ

salāman yablugh.

Your greetings are conveyed.

If a departing guest is setting out on a long journey or a dangerous venture of any sort, the following phrases may be used:

الله معكم (او وياكم)

Allah ma'kum (or wiyyākum.)

God be with you.

or

موفقين خير

muwaffagīn kheir.

May you be successful.

The reply to this to this latter phrase is:

الله يوفق الجميع

Allah yuwaffig al jamī'.

May God grant success to all.

When a Moslem mounts a camel or any other animal, or when he gets into a car (or when he is about to embark on any venture) he will often say:

بسم الله

bismillāhi.

In God's name.

CONVERSATION PIECES

Travellers

Following the formal greetings it is usual for a host to say to a guest, who has arrived after a long journey:

ان شاء الله ما تكلفت

in shā Allāh mā takallaft.

I hope that you have not been troubled.

To which the answer is:

ابدا ما ثني كلفة

abadan. ma shī kalāfa.

Not at all. There has been no trouble.

or

ما تكلفت

mā takallaft.

No, I have not been troubled.

Alternatively a person may say to another, who has come back from a long journey:

معوّنة

ma'ūna

You have arrived with God's help (Literally: Help)

To which the reply is:

الله يعينك

Allah yu'īnak.

May God help you?

To a person who is setting out on the pilgrimage to Mecca, it is usual to say:

ان شاء الله موفقين للحج

in shā Allah muwaffagīn lil haj.

God will that your pilgrimage be successful.

The answer to which is:

الله يوفق الجميع

Allah yuwaffiq al jamī.

May God grant success to all.

When greeting a person who has returned from the pilgrimage one may say:

مبارك عليك الحج

mubārak'aleik al haj.

(May) your pilgrimage (prove) blessed (to you).

حجا مقبولا

hajjan magbūlan.

An acceptable pilgrimage (meaning in God's eyes).

Moslems sometimes say:

حجا مقبولا وذنبا مغفورا

وتجارة لن تبور

hajjan magbūlan wa dhanban maghfūran

wa tijaratan lan tabūr!

An acceptable pilgrimage; sins forgiven

and your business not ruined!

If asked when one is leaving a place or if volunteering the information, one may say:

(a) if leaving in the morning:

با روح

barrōwih

I shall go (in the morning)

or (b) if leaving in the afternoon:

بعصري

b'asri

I shall go (in the afternoon)

or (c) if leaving in the evening:

باسرح

basrah

I shall go (in the evening)

or (d) more generally:

اسير الحين

asir al hīn

I am going now

This may provoke some such remark as:

موتبتي واند

mū tabti waid

You are not staying long

or

ابطي شوي واتونس استحب ارمس معاك (وياك)

ibti shweiy wa itwannas. Istahibb irmas ma'ak (wiyyāk)

Stay a little and enjoy yourself. I would like to chat with you.

If one is in a hurry and one is offered coffee, it is better to accept it, if possible. However if there is some doubt as to how long it will take to come, one may say:

زاهب

zāhib?

Is it ready?

The reply may give one an indication as to how ready it is.

When one is ready to depart and wishes to ask whether the other members of the party are ready to proceed, one may say:

بارزين ؟

bārizin?

Are you ready?

Or, if one is journeying by camel:

الركاب بارزين ؟

er rukāb bārizīn?

Are the camels ready?

If one wishes to enquire whether one is liable to get stuck in the mud en route one may say:

ان شاء الله موثى تغريز في الدرب

in shā' Allāh mū shī taghrīz fi-d darb?

I hope there is no sticking en route?

The reply to this if the road is good might be:

لا السبخة زينة

la. es sabkha zeinah.

No. The salt marsh is all right.

The following are some of the principal sorts of terrain in the area:

Mountain	<i>jebel</i>	جبل
Plain	<i>sīh</i>	سيح
Salt marsh	<i>sabkha</i>	سبخة
Rocky or Stony area	<i>hasa</i>	حص
Sanddunes	<i>raml</i>	رمل
Dry valley	<i>wādi</i>	وادي

One may greet a traveller who is late with the phrase:

ان شاء الله موغررتو

in shā' Allāh mū gharaztu

I hope you did not get stuck

General

Sometimes a person signifies a desire to have a general talk with one and may say:

نرمس شوي ؟

narmas shweiy?

Shall we chat a little?

or one may be asked to dine in the evening for the purpose of a chat and the host may say:

نتعشى سوا ونرمس

nit'asha sawa wa narmas

We will dine together and chat

If one wishes to describe someone as a good talker one may say:

يرمس زين

yarmas zein

He talks well

or

رمسته زينة

ramsatu zeinah

His conversation is pleasant

or

هو رماس

hūa rammās

He is a (fine) speaker

If one wishes to instruct someone else to call a third party to one's presence:

ازقر عليه

uzgar aleih

Call him

Conversational Queries

If one wishes to enquire what something is:

ما هذا ؟

mā hādha? ?

What is this?

or

شو هذا ؟

shū hādha?

What is this?

Or if one wishes to enquire about some event, which has occurred:

شو صار ؟

shū sār?

What happened?

or

متى صار ؟

mata sār?

When did it happen?

متى اجا ؟

mata ajā?

When did he come?

If one is slightly incredulous about a matter and wishes to know more:

كيف ؟

keif?

How (could it be) ?

Or if an answer to the reason for something is sought:

لش ؟

leish?

Why?

Or if one wishes to know where someone is one may say:

وين محمد ؟

wein Mohammed?

Where is Mohammed?

Or if one wishes to enquire who has been with someone else:

مين وياك ؟

mīn wiyyāk?

Who was with you?

مين وياه ؟

mīn wiyyāhu?

Who is with him?

Hawking

During the hawking season it is customary to enquire about the season and whether it is a good one or not. Some appropriate phrases are:

كيف القنص ؟

keif al ganas?

How is the hunting?

To this the reply will usually be:

القنص زين

al ganas zein.

The hunting is good.

However sometimes a truthful answer will be given rather than a conventional one and the subject is one of such interest that it will not be long before the actual state of the hunting is revealed. One may then ask about the factors which affect hunting:

الامطار زينة ؟

al amtār zeinah?

Are the rains good?

or

العشب زينة (مخضرة)

al 'ushb zeinah (mukhaddrah)?

Is the grass (on which the bustard feed) good (green)?

Other phrases are:

كم جبارى قنصتوا (حصلت او حصلتوا) ؟

kām hubāra ganastū (hassalta or hassaltū)?

How many bustard have you bagged?

or

وين احسن قنص (او مقناص) ؟

wein ahsan ganas (or magnās)?

Where is the best hunting?

من عنده احسن طير ؟

mīn 'andoh ahsan teir?

Who has the best bird (hawk)?

Shooting

Shooting is a popular sport. Many people like to shoot animals and birds and others enjoy shooting on the range. One may ask a person if shooting appeals to him by saying:

تحب الرمي ؟

tahibb er remi?

Do you like shooting?

If a person is a good shot, one may say:

يرمي زين

yurmi zein

He shoots well

The principal words used for guns are:

A gun (guns)	<i>taḡag (taḡgān)</i>	تفقا (تفقا)
Rifle (22)	<i>sektōn</i>	ستكون
Shotgun	<i>shōsun</i>	شوسن
Ammunition	<i>dāna</i>	دانة

The Weather

In the Trucial States, as in England, the weather is talked about a great deal, and some of the phrases frequently used are:

الموا زين اليوم

al howa zein al yōm.

The weather is good today.

or

واند حر اليوم

wāid harr al yōm.

It is very hot today.

or

واند ضباب اليوم

wāid dhubāb al yōm.

It is very misty today.

or

واند غبار اليوم

waid ghubar al yom.

It is very dusty today.

or

رطوبة واند

rutūba wāid.

It is very humid

or

هوا جاف هنا (هني)

howa jāf huna (hini).

It is very dry here.

and

هوا شديد اليوم

howa shadīd al yōm

It is very windy today.

The names of the principal winds in the Trucial States are:

North wind (or a high wind

from the North or West)

shemāl

شمال

Light North wind (from the sea)	<i>bahri</i>	بحري
South wind	<i>suhaili</i>	سهيلي
Light South wind in the early morning (from the land)	<i>barri</i>	بري
High East wind	<i>gōs</i>	قوس
Light East wind	<i>na'shi</i>	نعشي
Strong South East wind	<i>mutla'i</i>	مطلعي
West wind	<i>gharbi</i>	غربي

The Sea

Conversation on the coast naturally often turns to the sea and boats. Some of the following phrases may crop up:

طوفان واند

tōfān wāid

The wind is strong

or

هوا زايد

howa zāid

There is too much wind

or

سجي واند (او واند سجي)

sajji wāid (wāid sajji

It is a very high tide

or

ثبر الحين

thabr al hīn

The tide is now going out.

or

المائي يسجي (يثبر)

al māi yasji (yathbur)

The tide is coming in (going out)

or

التعطيل في الشحن من الطوفان

at ta'atīl fi-sh shahan min at tōfān

The delay in loading is due to the wind.

or

متى موسم اللولو ؟

mata mōsim al lūlū?

When is the pearling season?

or

كم خشب اجا من الفوص ؟

kam khashab ājā min al ghōs?

How many boats have come back from the pearling?

or

موشى قماشى واند العام

mū shī gumāsh wāid al ām

There were not many pearls last year

or

قرب يا عبار

garrab ya 'abbār

Come here boatman (ferryman)

or

هو في العبرة

hūa fil 'abra

He is in the ferry

or

هو في بر ديره (دبي)

hūa fi barr Deira (Dubai)

He is on the Deira (Dubai) side (of the creek)

or

الخور جميل

al khōr jamīl

The creek is beautiful

or

يصيد السمك

yasīd es samak

He is fishing

There are many types of local craft. The more common names are:

Boat or Dhow (general)	<i>khashab</i>	خشب
Boat or Dhow (with engine)	<i>launch</i>	لنش
Boat with upright stem and transom stern	<i>jalbūt</i>	جلبوت
Larger boat with beak prow and sharp stern	<i>būm</i>	بوم
Pearling boat	<i>sambūk</i>	سمبوك
Large high-pooped boat	<i>baghala</i>	بغلة
Smaller high-pooped boat	<i>badan</i>	بدن
Small fishing boat similar in shape to Sambuk.	<i>shū'iy</i>	شوعي
Small dug-out or dinghy	<i>hūri</i>	هوري
Ferry	<i>abra</i>	عبرة
Pram	<i>shahūf</i>	شحوف

The word used generically for a little boat is:

sefina

سفينة

sufun

سفن

The words used for large ships are:

Warship	<i>manwa (manwar)</i>	منوة (منور)
Steamer	<i>bākhira</i>	باخرة
Ship (generally)	<i>markib</i>	مركب
Tanker	<i>himālat an naft</i>	حمالة النفط
Barge	<i>dūba</i>	دوبه

FEASTS AND FASTS

The principal feasts observed are the 'Id al Fitr, which is the feast celebrating the end of Ramadan, the month of fasting; and the Id al Adha, which is celebrated on the tenth day of Dhu'l Hijja, the month of the pilgrimage, when it is customary for all Moslems to slaughter an animal — a sheep or a goat. The beginning of the Id is marked by the firing of a gun and the day may differ in the various Trucial States.

On these occasions it is usual to call on the Rulers and important citizens to express greetings. Fruit, sweets, a sweet drink and coffee are usually served. It is not necessary to stay for long at any one place but one should not leave before coffee is served and, in some cases, it will be necessary to wait until rose water and incense are also brought. Although the Mulid an Nabi (The Prophet's Birthday) is a holiday, no special visits are necessary.

The usual phrase to express greetings on the Id, is:

عيدكم مبارك او مبارك العيد

'īdukum mubārak or mubārak al'īd.

May your Id be blessed.

The reply to this is:

الله يبارك فيكم (او لكم)

Allah yubārik fīkum (or sometimes likum).

May God bless you.

or

معيدين

mu'ayidīn.

We are celebrating (The Id).

After the initial greeting, one may say:

كل سنة وانت طيب

kull sana wa anta tayyib.

May you be well every year.

And the other party may reply:

كل عام وانتم بخير

kull 'ām wa antum bi kheir.

May you too be well every year.

A suitable written greeting for an Īd is as follows:

بعد التحية والاحترام ،

بمناسبة عيد الفطر (الاضحى) المبارك اتقدم اليكم باخلص التهاني
والتمنيات الطيبة ، اعاده الله عليكم سنين عديدة بالخير والبركات ،

وختاما تفضلوا بقبول الاحترام ودمتم

After greetings and respects,

On the occasion of the blessed 'Id al Fitr (al Adha) I offer you my sincerest congratulations and good wishes. May God bring you many years of good and blessings. Finally please accept my respects and may God preserve you.

A suitable written reply is as follows:

بعد التحية والاحترام ،

اشكركم شكرا جزيلا على تهانيكم الرقيقة متمنيا لكم عيدا سعيدا
مقرونا باليمن والبركة ،

وختاما تفضلوا بقبول فائق الاحترام ودمتم

After greetings and respects,

Thank you very much for your kind congratulations. Wishing you a happy Id full of happiness and blessings. Finally please accept my highest respects and may God preserve you.

At the beginning of the month of Ramadan, when Moslems fast between sunrise and sunset and when the firing of a gun signifies the time at which food may be taken, it is usual to say:

مبارك (او مبروك) عليكم شهر رمضان

mubāarak (or *mabrūk*) '*aleikum shahr Ramadān*.

May the month of Ramadan be a blessed one for you.

The reply made to this is, as a rule:

الله يبارك فيكم

Allah yubārik fīkum

May God bless you.

The Shia community observes the 10th Moharram as a day of mourning. This was the day on which in A.D. 680 (62 Hijra) the battle of Kerbala was fought, when Hussein, the son of Ali, the prophet's son-in-law, and the sole surviving grandson of the prophet, was killed. The cause of the battle was a dispute over the Caliphate, and the Shias believe that Hussein was the true Caliph. It is, therefore, appropriate to say on that day to a person, who is known to belong to that community, one of the phrases used to express condolences:

أحسن الله عزاكم

ahsan Allah 'azākum.

May God grant you solace.

or

عظم الله اجرکم

'adham Allah ajrakum.

May God grant you great reward.

FAMILY OCCASIONS

الله يبارك بك (او به) بالزواج

Allah yūbarik bik (or bihu) biz zawāj.

May God bless your (or his) wedding.

or

بالرفاه والبنين

bir rafāh wa-l binīn.

(I wish you) Prosperity and Children.

The reply to which is:

الله يبارك فيك

Allah yubārik fīk.

May God bless you.

On the occasion of a marriage one may say:

مبروك الزواج

mabrūk az zawāj.

May the marriage be blessed.

or

نهنكم بالزواج

nuhanīkum biz zawāj.

We congratulate you on the marriage.

or

بكرك ولد

bikrak walad.

May your first born be a boy. (Bedu usage).

The reply to which is:

الله يبارك فيكم

Allah yubārik fīkum.

May God bless you.

The exchange may be followed up with the words:

الله يرزقكم ولد مبروك

Allah yarzagkum walad mabrūk.

May God enrich you with the blessing of a son.

or

بيتا مبروك

beitan mabrūk

May the house be blessed.

The reply to which is:

الله يبارك فيكم

Allah yubārik fīkum.

God bless you.

On the birth of a child the father may be congratulated thus:

مبروك الميلاد

mabrūk al milād.

Congratulations on the birth.

or

مبروك عليك الميلاد

mabrūk 'aleik al milād.

Congratulations on the birth.

or

مبروك بالمولود الجديد

mabrūk bil mawlūd aj jadīd.

Congratulations on the new child.

The answer to which is:

الله يبارك فيكم

Allah yubārik fīkum

God bless you.

As in other parts of the Arab world, a father is much more delighted by the birth of a son than the birth of a daughter. If the father shows signs of disappointment that a daughter, rather than a son, has been born one may say:

الثاني ان شاء الله ولد

al thāni in shā Allah walad.

If God wills, the next one will be a boy.

or

البت علامة الخير

al bint 'alāmat al kheir.

A girl is a sign of good.

CONDOLENCES

On hearing of a death, it is usual to say:

الله يرحمه ويغفر له

Allah yarhamuh wa yaghfir lihu.

May God pardon and forgive him (the dead man).

or

الله يحله (ويبيحه ويرحمه)

Allah yahillu (wa yabīhu wa yarhamu).

May God release him (and pardon him).

or

انا لله وانا اليه راجعون

inna lillāh wa inna ileihi rāji'ūn.

We all belong to God and are returning to him.

or

الله يغفر ذنوبه

Allah yaghfir dhunūbu.

May God forgive his sins.

or

الله كريم

Allah karīm.

God is generous.

There is no need to respond to this, but the following reply may be used:

الدوام والبقاء لله

ad dawām wa'l bigā lilāh.

Eternity and existence is God's

The following expressions of sympathy are appropriate, when one meets a relative or close friend of the deceased:

احسن الله عزاكم

ahsan Allāh 'azākum.

May God grant you solace.

or

عظم الله اجرکم

adham Allah ajrakum.

May God grant you great reward.

It is the custom amongst the people of the Trucial States to kiss on the nose the relative or friend addressed. However, other people should merely shake hands at the same time saying one of the phrases given above. The response to an oral expression of sympathy is:

الدوام لله

ad dawām lilāh.

Eternity is God's.

A suitable letter of condolence is:

بعد التحية والاحترام ،

تأثرت غاية التأثر لنبا وفاة المغفور له (لها)
واني لاعرب لكم عن اخلص التعزية القلبية واصدق المواساة في هذا المصاب
الفادح وتغمد الله الفقيد بواسع رحمته والهمكم جميل الصبر ،
وختاماً تفضلوا بقبول فائق الاحترام ودمتم

After greeting and respects,

I have heard with the greatest regret of the death of
..... I express to you my sincere and heartfelt condolences
and deep sympathy in this terrible loss. May God keep the deceased

in his ample pity and inspire you with fortitude. Finally, please accept my highest respects and may God preserve you.

A suitable letter in reply to a letter of condolence is:

بعد التحية والاحترام

أشكركم جداً على تعازيكم الرقيقة بمناسبة وفاة المغفور له
..... داعياً المولى ان يغمده برحمته وغفرانه انه سميع مجيب ،

After greetings and respects,

Thank you very much for your kind condolences on the occasion of the death of, and I ask God to be merciful to him and grant him forgiveness, for He is the listener, and the answerer. Finally, please accept my highest respects and may God preserve you.



EVERYDAY COURTESIES

There is a word which has many uses and which is very commonly used. It can be used to welcome guests into the house, to urge them to precede one, to ask them to take their coffee before one, to ask them to sit down and make themselves comfortable, to invite them to come to the dinner or lunch' table, or to make themselves at ease in any way. It is:

تفضل

tafaddal.

Be at your ease.

If one wishes to say 'please', it is usual to use one of the following phrases:

من فضلك

min fadlak.

Of your goodness.

or

ارجوك

arjūk.

I beg you.

If one wishes to beg another's pardon or to say 'excuse me', it is usual to say:

اسمحي

ismahni.

Forgive me.

or more correctly

اسمح لي

ismah lī

Forgive me.

or

ما علي

ma 'aleiy.

Do not (impute anything) against me.

The reply to which is:

مسموح (معذور)

masmūh (or *ma 'a.ūr*).

You are pardoned.

If one wishes to express forgiveness for some small injury done to one, the following expression may be used:

ما عليه

ma 'aleih

It does not matter.

ما يخالف

mā yukhālif.

It does not matter.

or

لا بأس

lā bās.

There is no harm (done)

If one wishes to thank another, it is usual to say:

مشكور

mashkūr.

(You are) thanked.

or

اشكرك

ashkurak.

I thank you.

or

احسنت

ahsant.

I thank you.

The reply to which is:

عفو (العفو)

'afwan (al 'afū)

It is nothing.

or

مشكور فضلك

mashkūr fadlak.

Your goodness is thanked.

If one wishes to tell another person not to trouble, one should say:

لا (ما) تكلف (تتكلف)

lā (mā) tekallaf (tetakallaf)

Do not trouble.

If one is about to express disagreement with anyone, it is usual to precede whatever one is about to say with the words:

الله يسلمك

Allah yusallimak.

May God save you.

If, however, the person addressed is a Ruler, or a very exalted person, one should say:

الله يطول عمرك

Allah yutawwil 'umrak.

May God prolong your life.

or

طول عمرك

tawwal 'umrak.

(May God) prolong your life.

A polite way of saying «no» is:

سلامتك

salāmatak.

Your safety.

The usual words used to express assent are:

نعم

na 'am.

Yes.

or

عدل

'adl.

That is correct.

or

يستوي

yasīwī

It could be.

or

لا بأس

lā bās

There is no objection.

It frequently happens that a subordinate, if told to go and do some job, will say:

ان شاء الله

in shā Allāh.

If God wills.

This is in no way a sign of disrespect, for in the Trucial States this phrase is used before any statement of future intention. Alternatively he may say:

حي والله

hayy wallah.

I am alive by God (to serve you).

or

لبيك

labbeik.

At your service.

If one sees or hears that a friend has shaved or taken a bath, one may say to him:

نعيمًا

na 'īman.

You are at ease.

The reply to this is:

الله ينعم عليك

Allah yan 'im 'aleik.

May God make you at ease.

If one sees a friend wearing new clothes (other than on an Id day) one can say:

ملبوس العافية

malbūs al 'āfia.

(You are) wearing (new) clothes and (may God give you) health too.

After-having drunk a glass of water or a soft drink (but not coffee), it is usual to say (as a word of thanks to God for not having choked):

هنيئنا

haniyān.

Congratulations.

The reply to this is:

الله يهنيك

Allah yuhannīk.

May God bless you.

However «Haniyan» may be used by a coffee bearer after one has taken coffee as a sign of respect.

If one is offered water, but wishes someone else to take it first, one may say:

تهنا

tahanna.

Be blessed.

A subject may sometimes be concluded by saying:

على كل حال

'ala kull hāl.

At all events.

FORMAL OCCASIONS

It is the custom to offer coffee to guests on a variety of occasions. When offered coffee by one's host's servant it is polite to ask the host to take the first cup though he will probably, unless he is a Ruler, insist that the guest accepts this. A Ruler's servant will nearly always offer coffee to the Ruler rather than the guest first. Both host and guest say to the other:

تفضل

tafaddal.

Be so good.

The matter may be ended by one party saying to the other:

ارجوك

arjūk.

I beseech you.

or

حلفت (اقسمت)

halaft (or aqsamt).

I have sworn (viz. I have sworn you shall precede me).

or

ما يصير

mā yasīr

It cannot be.

As the guest, one should eventually give in with good grace and take the first cup. Except on formal occasions, when there are a large number of people present, the coffee bearer will refill the cup as soon as it is empty. One should normally take two or three cups, though in some

more remote places it may be more appropriate to drink up to four or five. If one wishes to signify that no more coffee should be offered, the proper method is to shake the cup and say:

بَس

bass.

Enough.

If one has been invited to a lunch or dinner, the host will rise and say, as soon as it is ready:

تَفَضَّل

tafaddal.

Be so good.

There is no need to reply to this, though one may use the same phrase to beg one's host to precede one to the meal. Before the meal it is usual for the host to offer soap and water to wash one's hands, but normally all that is required of one is that the water be allowed to be poured from the kettle over the right hand.

Before actually eating, the host will usually say to the guest:

تَفَضَّل

tafaddal.

Help yourself. (Be at your ease and eat)

or

بِسْمِ

summ.

Literally : 'Name God', for Moslems before they start to eat frequently say:

بِسْمِ اللّٰهِ

bismillāhi.

In God's name.

Food is sometimes served on the floor and sometimes at table. When

on the floor one should adopt a comfortable posture; and the only fixed rule is that one should not point the soles of the feet at anyone. This is considered very impolite, as amongst Arabs it is thought either to be a deliberate insult or a sign of great pride.

Custom varies on the amount of conversation there is at meal time; but on the whole it is a time for eating rather than speaking and, if there are long silences, it does not mean that the party is a failure.

One should eat when possible with the right hand; and one should never dip one's left hand into the piled rice or any of the communal dishes. However, it is quite permissible to use the left hand for peeling fruit, which one is going to eat oneself. There is no fear of one's being offered the sheep's eye, except possibly as a joke.

When one has finished eating one merely sits back. The host may press further pieces of meat or other food on one. It is polite to take a little more; but, when one has quite finished, it is usual to say:

والله اكلت

wallāhi akalt.

By God I have eaten.

especially if one's host has said:

ما اكلت

mā akalt.

You've eaten nothing.

After the meal is over, the host will usually cry:

غسول

ghassūl.

Washerman.

Then one washes in the bowls provided as thoroughly as one wishes.

Coffee, and sometimes tea as well, is served in the «majlis» after a meal; and one should not leave until the coffee has been served to all those present. In some cases incense and rose water are offered, but it is not necessary to wait for these unless one knows that they are coming.

If they have not been offered shortly after the coffee, one may take one's leave, but if the host informs one that the incense and rose water are coming, one should wait until they have been offered. When incense is offered one wafts the smoke into the nostrils - and into the beard if one is blessed with one — with a sweep of the hand. Rose water is usually poured over the hand, and it may then be applied ad lib. to face forehead or neck. However it is sometimes poured over the head, and one may restrain a servant from drenching one too heavily by saying:

بس

bass.

Enough.

Before leaving one's host, it is usual to say:

أسترخص

astarkhis.

I would like to take my leave.

The host may not necessarily reply to this, but he may say:

تفضل

tafaddal.

Consider yourself free to do so.

or

عزيز

'aziz.

(You are still) dear (to me).

It is not usual to thank the host for the meal which he has offered, though one may say before leaving:

اكرمك (او اكرمكم) الله

akramak (or akramkum) Allah.

God will repay your kindness.

or

زاد فضلك

zād fadlak.

May God increase your kindness.

or

نعم الله عليك

na'm Allah 'aleik

May God bless you.

or

نعمة دائمة

na'ama dāima

May you have perpetual well-being.

To which the host may reply:

هنا والنعمة

hana wal 'āfia.

Joy and health (be yours).

In the towns it is becoming a little more usual to thank one's host:

مشكور

mashkūr.

You are thanked.

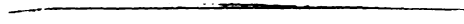
or

اشكرك

ashkurak.

I thank you.

After this, normal farewells are said.



GOD NEWS, BAD NEWS AND ILLNESS

If a person is the bearer of good news, it is usual for him to say to the person addressed:

بشارة

bishāra.

Good news.

or

أبشرك

ubasharak.

I have some good news for you.

The answer to this is:

عسى خير (عسى بشرى خير)

'asa kheir (or 'asa bushra kheir).

I hope it is good (news).

After that, the person bringing the good news explains precisely what it is, whether it be the birth of a child, the arrival of a ship, the safe arrival of an overdue car or traveller or any other good news.

If one hears of some disaster or misfortune having occurred to some one, the following phrases may be used:

ما يستاهل ، الله يخلف عليه

mā yastāhil. Allah yakhlaf aleih.

He does not deserve it. May God make good his loss.

or

رب العالمين كريم ان شاء الله

rab el 'ālamein karīm in shā Allāh.

May the Lord of the worlds be merciful.

طيب ان شاء لاله

tayyib, in shā Allāh.

All will be well, if God wills.

or

ان شاء الله خير

in shā Allāh kheir.

All will be well, if God wills.

or

الله يعطيه الصحة والعافية

Allah ya'tih es sahha wā-l 'āfia.

May God give him health and well being.

or

نتمنى له العافية

nitmanna lihu-l 'āfia.

We wish for his health.

or

الله يسلمه (يسلمك) من الشر

Allah yusallimu (or yusallimak, in the case of a person who has suffered the misfortune himself) min ash sharr.

May God save him (or you) from evil.

or

الله يحفظه من الشر

Allah yahfadhu min ash sharr.

May God protect him from evil.

The answer to the first phrase is:

الله يخاف عليك

Allah yakhlaf 'aleik.

May God make good your loss.

The answer to the last phrase is:

الحافظ الله

al hāfidh Allah.

God is the protector.

In all the other cases, the phrases may be answered by:

الله يسلمك

Allah yusallimak.

May God save you.

Any of the phrases set out above may be used also in the case of hearing that someone is seriously ill. In addition, the following phrase may be used:

ما يشوف الشر ان شاء الله

mā yashūf ash sharr in shā Allāh.

He will see no evil if God wills.

or

ان شاء الله ما يرى بأسى

in shā Allāh mā yara bas.

If God wills he will see no evil.

Visiting the sick is much appreciated and it is appropriate to say to a sick person:

طيب ان شاء الله

tayyib, in shā Allāh.

You will get well, if God wills.

or

ما تشوف الشر ان شاء الله

ma tashūf ash sharr, in shā Allāh.

You will see no evil, if God wills.

or

ان شاء الله ما ترون باس

in shā Allāh mā tarūn bas.

If God wills, you will see no evil.

After recovery, the invalid is greeted with the words:

الحمد لله على السلامة

al hamdu lillāh 'ala as salama.

Praise be to God for safety.

to which the reply is:

الله يسلمك

Allah yusallimak.

May God save you.

On meeting someone who has had a narrow escape of any sort, it is usual to say:

تستاهل السلامة

tastāhil as salāma.

You deserve to be safe.

or

سالم من الشر

sālim min ash sharr.

You are saved from evil.

Likewise, if one hears from a relative or a friend that a mutual friend has had a narrow escape, one may say:

يستاهل السلامة

yastāhil as salāma.

He deserves to be safe.

The answer to all these phrases is:

الله يسلمك (او يسلمكم)

Allah yusallimak (or yusallimkum).

May God save you.

If one hears of some general disaster, in which people have been killed or injured (such as a natural disaster like an earthquake), one may say:

امر لله

amr Allah.

(It is) God's order.

or

قضاء وقدر

gadā wa gadr.

It is fate and destiny.

The reply to which is:

امنت بالله

āmantu billāh.

I believe in God.

If some untoward event happens in one's presence, e.g. someone tripping up or falling, one may say:

يا ساتر يسترک

ya sātir yasturak.

O Protector, may he protect you.

or

سلامت

salamt

You are safe.

or

سلامات

salāmāt!

Safety!

or

الله

Allah!

God!

ASTONISHMENT AND ADMIRATION

On hearing of some strange or unexpected event, some odd story or out-of-the way fact, one may say:

ما يستوي

mā yastūwi.

It could not be.

or

صح

sahh?

Is it really true?

or

سبحان الله

subhān Allāh.

Praise be to God.

or

اعوذ بالله (من الشر او من الشيطان)

a'ūdḥ billāhi (min ash sharr or min ash sheitān)!

I seek God's protection (from evil or from the devil).

(This phrase is used, sometimes jokingly, as an insurance, somewhat as we use 'touch wood'; the idea being that by mentioning God's name the evil spirit will be warded off. It is also the preface to any reading from the Koran).

or

مصيبة هذه

musība hadhihi!

That is a strange thing!

or

استغفر الله

astaghfir Allāh!

I ask God's pardon.

Admiration may be expressed by saying with a suitable inflexion of the voice:

زين

zein.

Good.

or

مبروك

mabrūk.

Congratulations.

or (in some circumstances)

اهنئكم

uhanīkum

I congratulate you.

or

ما شاء الله

mā shā Allah!

As God willed!

TRUCIAL STATES USAGE AND PROVERBS

Common Words

The following is a somewhat random list of words commonly used in the Trucial States. In some cases they are peculiar and in other cases they are words used in other parts of the Arab world.

Aircraft	<i>tāira</i>	طائرة
Almond	<i>lōza</i>	لوزة
As well	<i>ba'ad</i>	بعد
Beard	<i>lahiya</i>	لحية
Car	<i>sīāra</i>	سيارة
Children	<i>juhāl</i>	جهال
Cloak	<i>bisht</i>	بشت
Comfortable (plural)	<i>mustarihīn</i>	مستريحين
Dates	<i>ruttāb</i>	رطب
Driver (pilot)	<i>sāig</i>	سائق
Followers	<i>rubā'</i>	رباع
Guava	<i>zeitūn</i>	زيتون
Happy	<i>mustānis</i>	مستانس
Headdress (cloth)	<i>gutra</i>	غطرة
Headdress (traditional)	<i>shutfa</i>	شطفة
Headdress (cloth wound round head)	<i>sufra</i>	سفرة
Headrope	<i>'ugāl</i>	عقال

Himself	<i>rūhu</i>	روحه
Incense	<i>'ūd</i>	عود
Large	<i>'ūd</i>	عود
Left	<i>yusār</i>	يسار
Lime	<i>lūmi</i>	لومي
Loin cloth	<i>wazra</i>	وزرة
Luggage	<i>sāmān</i>	سامان
Mango	<i>humba</i>	همبا
Mask	<i>birja'</i>	برقع
Melon (water)	<i>jīh</i>	جیح
Melon (ordinary)	<i>batīkh</i>	بطیح
Elsewhere	<i>shammam</i>	شمام
Oyster	<i>mahār</i>	محار
Oyster (another kind)	<i>safed</i>	صفد
Palm grove	<i>nakhīl</i>	نخيل
Palm frond house	<i>barāsti</i>	براستي
Pay	<i>rātib (ma'ash)</i>	راتب (معاش)
Pearl	<i>lūlū</i>	لولو
Pearls (plural)	<i>gumāsh</i>	قماش
People	<i>awādīm</i>	اوادم
Pipe	<i>midwākh</i>	مدواخ
Proud (puffed up)	<i>mutfakhfakh</i>	متفخفخ
Pull (v.t.) or seize hold of	<i>jowwad</i>	جود
Ready	<i>bāriz</i>	بارز
Right	<i>yamīn</i>	يمين
Rosewater	<i>mei wird</i>	ماء ورد
Road	<i>rasta</i>	رسته

Ruler's Palace	<i>qasr esh sheikh</i>	قصر الشيخ
Straight on	<i>sīduh</i>	سيده
Time (opportunity)	<i>ferāgha</i>	فراغة
Tin	<i>gūti</i>	قوطي
Tomato	<i>tamāt</i>	تمات
Tower	<i>birj</i>	برج
Windtower	<i>bādgir</i>	بالقير

The words used for parts of cars and other technical terms are usually Arabicised forms of English.

In addition, certain other English words have passed into daily usage:

Terminate (transitive verb)	<i>fanash</i>	فنش
Finished	<i>mafñūsh</i>	مفئوش
Bumpiness	<i>jumpīng</i>	جمبينج

A Few Trucial States Proverbs

من غراب اربعين غراب
min ghurāb arba'in ghurāb.

A mountain out of a molehil (lit. forty crows out of one crow).

عصفور في اليد خير من مائة بالبر
'asfūr fil yid kheir min meiya bil barr

A sparrow in the hand is better than a hundred at large.

التجارب اكبر بيان والمستقبل كشاف
at tajārib akbar biyān wa al mustagbal kashshāf

Experience is the best proof and the future reveals (all).

لا تولى شؤونك غيرك
lā tawal'a shūūnak gheīrak

None looks after your affairs like yourself.

ان الطيور على اشكالها تقع

in at tayūr 'ala ashkālha tega'

Birds of a feather flock together.

ما حك جلدك (ظهرك) مثل ظفرك

ma hak jaldak (dhahrak) mithil dhafrak

No one can scratch your skin (back) like your own nail.

إذا تعدد قواد السفينة غرقت

idha t'adad guād as sefīna ghurigat

If there are too many captains, the ship sinks.

بعد العود موثي قعود

ba'ad al 'ūd mū shī gu'ūd

After the incense (is served) there is no sitting on.

210555
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