II ANALYSIS

1. INTRODUCTION

1.1 Diglossia and Multiglossic Continuum

1.1.1 The linguistic situation in Arab countries has been described in the framework of diglossia, which assumes a 'high' variety, that is, primarily written Classical Arabic, and a 'low' variety, that is, primarily spoken colloquial Arabic. In 1930, in an article entitled 'La diglossie arabe', Marçais described the diglossia in the Arab world as "la concurrence entre une langue savante écrite et une langue vulgaire, parfois exclusivement parlée."[1] Ferguson developed the notion of diglossia further by stating that 'high' and 'low' varieties have specialized, sociolinguistically conditioned functions and presented a sample listing of situations in which each variety is normally used.[2] Although Ferguson's presentation of diglossia is dichotomic, he moderates his statement by admitting the existence of communicative tensions which arise in a diglossic situation and which may be resolved by the use of relatively uncodified, unstable, intermediate forms of the language (*al-luġa l-wusṭā*), a kind of spoken Arabic much used in certain semiformal or cross-dialectal situations and which has a highly classical vocabulary with few or no inflectional endings, with certain features of classical syntax, but with a fundamentally colloquial base in morphology and syntax, and a generous admixture of colloquial vocabulary.[3] Ferguson further elaborates his views on the H (='high') and L (='low') varieties by admitting that "there are always extensive differences between the grammatical structures".[4] However, he states that H and L constitute a single phonological structure of which the L phonology is the basic system and that the divergent features of H phonology are either a subsystem or a parasystem.[5] Ferguson's view on the hierarchic order of H and L varieties seems to gain support from dialectal studies as the opposite development, namely classicization, which *prima facie* favours the H variety, is basically lexical and as such does not suggest a radical linguistic change.[6]

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[1] See Ferguson, Diglossia, pp. 325-40; for the development of the concept and terminology, see Britto, Diglossia, p. 5.

[2] Ferguson, Diglossia, pp. 328-329.

[3] Ferguson, Diglossia, p. 332.

[4] Ferguson, ibid., p. 333.

[5] Ferguson, ibid., p. 335.

[6] Palva has observed that the strengthening of the colloquial in many social situations has led to koineization, which is supported primarily by lexical borrowing from the H variety. See Palva, Patterns, p. 32; cf. further Palva, Notes, pp. 40-41.

1.1.2 Ferguson's concept of diglossia has been elaborated further through attempts to identify subvarieties.[1] The identification of individual variables, based, e.g., on different realizations of etymological interdental fricatives allows 'clear' hierarchization. Five distinct 'levels' have been presented by Badawi, who admits that his levels are not real and that the dividing lines between them are imaginary.[2] Despite Badawi's reservations, the impression of underlying "neat categories" has been criticized by Hary, who objects to the establishment of any finite number of levels vs. the notion of a (multiglossic) *continuum*.[3] Hary's criticism seems particularly valid as intermediate varieties are often characterized by hybrid forms.[4] Despite the general acceptance of the notion of continuum,[5] recent studies seem to focus on more or less distinct subvarieties, if only for practical reasons.[6]

1.1.3 The recent theoretical discussion about the relationship of written Arabic and regional vernaculars has been conducted mainly in the modern context.[7] Mitchell rejects the notion of 'diglossia' as an adequate descriptive framework for ESA (= Educated Spoken Arabic) by suggesting its definition through the recognition of two primary stylistic grades, 'Formal' (F) and 'Informal' (-F), with the latter divided where necessary into 'Careful' (-Fa) and 'Casual' (-Fb), which allows not only a simple two-fold distinction between Unstigmatized vs. Stigmatized but also a third

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[1] Thus, Blanc (1960) and Badawi (1973) suggest *grosso modo* five variational levels based on sociolinguistic hierarchization of key variables. Badawi bases his levels, e.g., on the various realizations of interdental fricative ṯ (s, t), See Hary, p. 9.

[2] The problem of variational boundaries also seems related to the 'direction' of variation. Niloofar Haeri has argued that there are important differences between what she calls 'diglossic variables', i.e., variables which come about as a result of the influence of Classical Arabic on the national (dialectal) varieties and those discussed in the literature on non-diglossic speech communities. It seems evident that not all linguistic variation, even in diglossic communities, is stylistically, sociolinguistically motivated and it is, therefore, important to make a difference between, e.g., phonological/phonetic variation which does not have a sociolinguistic stylistic function and phonological/phonetic variation which has such a function. Against this background, it seems that the difficulty in defining boundaries between varieties is due to stylistically non-functional variables which add a vertical, stylistically redundant dimension to a continuum. Their use could possibly be described as non-stylistical variation. Niloofar Haeri draws attention to the fact that in order to achieve stylistic variation, speakers do not necessarily have to resort to the use of elements from classical Arabic, i.e., diglossic variables but suggests that, for example, palatalization is one among a large number of processes which point to the resources of Egyptian Arabic for style shifting. Thus, if applied to the notion of a continuum, a shift in style does not necessarily involve moving 'horizontally' towards either end of a continuum but can take place as a 'vertical' movement 'within' one specific place on the continuum. See Haeri, Synchronic Variation in Cairene Arabic, p. 169f.

[3] Cf. Hary, ibid., p. 9.

[4] Cf. Hary, ibid., pp. 20-27.

[5] El-Hassan refers to the "insufficient sensitivity (of *diglossia*) to be adapted to the 'stylistic' variation". See El-Hassan, Educated, p. 112.

[6] E.g. Meiseles suggests four varieties of contemporary Arabic, 1. Literary (or standard) Arabic, 2. Sub-standard Arabic, 3. Educated spoken Arabic and 4. Basic or plain vernaculars, by defending this categorization by practical methodological considerations "which compel, for the time being, to describe linguistic variations in terms of independent structures and separate systems instead of pretending to solve the problem of the coherent description of the intricate linguistic reality of contemporary Arabic."

[7] See Mitchell, Dimensions, p. 89.

dimension of stylistic difference.[1] The stylistic classification of forms is based on criteria of linguistic distribution and further on extra-linguistic considerations.[2] In cases of stylistic use of a variable, a quantitative *relative* increase in its frequency of occurrence is observable vs. its stylistically constrasting pair(s).[3] As such, the mere existence of one variable vs. another does not provide an ideal basis for the definition of a variety even less for defining a distinct boundary between them. It seems justified to add here that relatively subtle changes in conversational/interviewing situations have been observed to cause changes in the relative frequencies of occurrence. In a pilot experiment conducted by George Mahl the facing vs. facing away of the interviewer and the use vs. non-use of masking noise to block a subject's self-monitoring of speech both caused a shift toward vernacular forms. This would indicate that visual cues are essential for maintaining an elevated style of speech and that social status motivation plays a large part in maintaining the prestige dialect.[4] Mahl's experiment is particularly interesting from the point of view of style-shifting even if the situational context remains unchanged. This is difficult to solve by purely socio-linguistic approaches.[5]

1.1.4 There has until now been relatively little interest in investigating Arabic diglossia in a written context as for most Arabic speakers written Arabic is usually identified with the 'high' variety, if not the CA of the grammarians. Werner Diem has identified uses of written vernacular Arabic which seem originally closely related to the recording of direct speech.[6] The main literary *genre* in the modern context in which the use of dialect seems readily accepted seems to be *al-adab aš-ša'bī*, i.e., tales and stories, *zaǧal*-poetry and proverbs.[7] The concurrent use of 'high' Arabic with 'low' Arabic (dialect) is consciously used for comic effect.[8] Diem's observations seem to be consistent — even for the written medium — with Hary's observation that multiglossia tends to be *topic*-triggered.[9]

1.1.4.1 There are virtually no systematic studies of the linguistic treatment of Arabic proverbs in living speech. The existence of a plethora of collections of *dialectal* proverbs indicates that *dialectal* proverbs are treated basically by the speakers as any linguistic segment of their dialect. In contrast, *classical* proverbs became very early on a more or less integral part of the Arabic literary tradition.[10]

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[1] Mitchell, ibid., p. 91.

[2] Mitchell, ibid., p. 92.

[3] Cf. El-Hassan's elaboration of Labov's quantitative *probabilistic* model applied to variation in the demonstrative system in ESA (p. 48) and further his conclusions on the relative frequencies of occurrence (p. 52).

[4] See, Kroch, Toward a theory, pp. 31-32.

[5] El-Hassan, Variation, pp. 51-52.

[6] See Diem, Hochsprache, pp. 96-104.

[7] See Diem, ibid., pp. 105-106.

[8] See Diem, ibid., p. 106-107.

[9] See Hary, p. 5.

[10] Although the proverbs of a *classical* collection do not always represent ideal Classical Arabic, the main point is that they were, so to speak, codified very early in the assumed form in which they were *lancés* and were consequently copied in this form (or another variant CA form) in later *classical* collections. The actual living proverbs followed a different route outside the collections from which *classical* proverbs found their way as

Although both *dialectal* and *classical* proverbs are used in living speech, many speakers seem to be conscious of the *speech-based* vs. *non-speech-based*[1], i.e., *literary* origin of these proverbs.[2]

1.1.5 One or two linguistic systems ?

1.1.5.1 While the notion of a continuum solves, for example, the problem of variational boundaries, it has not given, in turn, a satisfactory answer to the question whether, in fact, CA vs. vernaculars represent one or two separate linguistic systems within a single continuum. The present situation has been summarized by Meiseles as follows: *"[...] while not losing sight of the great extent of the fluidity and overlapping characterizing the language varieties of contemporary Arabic, we would suggest they may be classified — applying both linguistic and social-functional criteria — on a scale of four, based on the fundamental fact that the existence of a mixed language variety or several such does not necessarily invalidate the dichotomous model of the co-existence of two basic language systems. This is confirmed by the fact that the contrast between the two systems is so consistent, that every text, or part of it cannot help being either LA (= Literary Arabic) or colloquially oriented."*[3]

1.1.5.2 Although the notion of a continuum seems to solve the most imminent theoretical problems of diglossia regarding variation, some of the basic problems persist as summarized by Meiseles:

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borrowings into literary texts. Post-classical proverbs were collected only in a very limited way but the few collections which have survived indicate *vernacular* influence in *writing*. R. Sellheim, in his comment on aṭ-Ṭālqānī, says that the proverbs of *Risālat al-amṯāl* "mit den klassisch-arabischen nur noch weniges gemeinsam haben", see Sellheim, p. 143. The existence of a strictly codified *classical* proverbial tradition needs no further proof than Sellheim's finding that virtually *all* later collections descend more or less from Abū 'Ubaid's collection. See Sellheim, p. 151.

[1] For the distinction of *non-speech-based* vs. *speech-based* texts in historical context, see Merja Kytö, Variation, pp. 28-30 and especially 38-39.

[2] Although this has not been systematically studied, occasional evidence exists. In his study of interdialectal educated conversation, Haim Blanc found no trace of *'i'rāb*, except in one proverb, quoted entirely in Classical Arabic, see Blanc, Style, p. 101. In her study of Cairene proverbs F. Mahgoub divides her data into two clear categories: 1. those which belong to the colloquial language and 2. those (9.3%) which are borrowed from the standard language but are integrated in the daily speech of the educated. Interestingly, Mahgoub has excluded the latter from her analysis "since they contain linguistic features which are not present in the colloquial language. However, Mahgoub elaborates further that her linguistic criterion in this respect is "the appropriate internal and final vowels which characterize the standard language" and further, that a proverb originally from the standard language may be classified as belonging to the colloquial language "because each item ends in a closed syllable ('sukūn'), i.e., it is used in speech without final vowels of the standard language. Although the validity of Mahgoub's argumentation could be questioned, it deserves to be mentioned here because it exemplifies the linguistic approach of a native speaker to literary proverbs in a speech flow. It seems to indicate that consciousness of the origin of the proverbs is a vital extralinguistic factor which in turn must be closely related to the level of education of a speaker. Cf. Mahgoub, p. 7 and p. 50, note 35.

[3] Meiseles, Educated, pp. 122-123.

"[...] it must be said that, although the linguistic situation of contemporary Arabic as a language continuum, indivisible in any finite number of varieties is quite clear, its problems of description are too complex to lend themselves to an easy solution. Even variationism, which seems most suitable to handle this kind of problems, cannot, at this stage, provide a workable solution; (as) Mitchell (1978) puts it in the best way, and I would like to quote: '... although variationism may seem to offer the best prospect for success, its practice has so far been largely confined to programmatic statements or to the study of particulars and, as far as I know, not even an outline grammar of a koiné, indeed of a foreign language, has been produced in variationist terms'. I feel that this applies to El-Hassan's (1978) attempt to exemplify a chapter of a 'would-be' unified, pan-Arabic grammar. There is no doubt that a single-grammar approach for Arabic (or any other language) is, a priori desirable; but we have to admit that, for the time being, we cannot provide it. Yet, in the meantime, we have to face such crucial practical tasks as teaching Arabic or (to some extent in the Arab world) language planning. The purpose of this paper has been to provide a methodological framework for handling contemporary Arabic which—I feel—is able to produce a proper linguistic description with practical and effective applicability. It takes into account the fact that differences between the two basic language systems of Arabic—LA (= Literary Arabic) and the vernaculars—are too obvious to be ignored."[1]

1.1.5.3 Multiglossic Continuum in the Historical Perspective

1.1.5.3.1 In his historical treatment of multiglossia, Hary conludes that Old Arabic consisted of a continuum whose Variety A for the most part represented a synthetic language but concludes that the opposite end, Variety C, may have been of either a synthetic or analytic nature. One interesting aspect of the problem is whether a Middle Arabic Literary Standard really existed or whether it originated from multiple sources as a more or less direct reflection of Old Arabic dialects. The latter assumption seems plausible as the first traces of MA forms in a written text date from the early eighth century, i.e., well before the norms and content of CA were finally fixed by the grammarians of the eighth to tenth centuries.[2] The problem seems directly related to the findings of Ann M. Gruber-Muller, who in her reanalysis of Southern (Palestinian) Arabian Middle Arabic (= ASP) finds evidence which seems to indicate that ASP presents CA features which were retained, contrary to Blau's claim that they were lost, or developed in the direction of new functions and as such could not be interpreted as hyper-corrections in either case.[3]

1.1.5.3.2 Hary's also suggests a single-system model of continuum[4] also for Middle Arabic which involves both synthetic and analytic types being, in fact, placed on

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[1] Meiseles, ibid., pp. 134-135.
[2] Cf. Schen, p. 218; For dialectal differences and their treatment especially from the point of view of *'i'rāb*, e.g., by Sībawaihi, see Ramzi Baalbaki, pp. 17-33.
[3] Gruber-Miller, pp. 235-253.
[4] Hary, p. 28.

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the same continuum of Middle Arabic.[1] Blau suggests that the dialects were merely mirrored in Middle Arabic Literary Standard, detached from the synthetic type. Hary argues that the *entire* language had changed[2], which implies that Middle Arabic had only the varieties B_n [= Literary (Written) Judeo-Arabic] and Vc [=Dialectal Spoken Judeo-Arabic], and that the written variety of Middle Arabic (B_n) approximates the analytic type.[3] In his argumentation he criticizes Blau's tendency to label different Middle Arabic varieties as "synthetic" or "analytic" although these varieties, according to Hary, are not synthetic and analytic types in absolute terms even though they may exhibit related characteristics or tendencies.[4] Although Hary's argumentation focuses specifically on Judeo-Arabic it seems a suitable starting-point for investigating Middle Arabic Muslim texts, which reflect concurrently both CA and vernacular features.

1.1.5.3.3 Previous historical studies of Middle Arabic texts have been primarily interested in the reconstruction of underlying historical dialects[5] instead of focusing on the written language and related variational features as a research subject *per se*. The traditional approach is further characterized by the attempt to identify genuine dialectal features from Classical Arabic and pseudo-corrected ones[6] and often considers any deviation from an assumed CA or MA standard as an indication of scribal incompetence.[7] The fact that some pseudo-corrections eventually may become standardized in what Hary calls non-prestigious language[8] suggests development of the written language, possibly via stylistic variation.[9] In this context the frequently made claim that Muslim writers in particular made efforts to write as per CA grammar has been rarely challenged. As pointed out by Davies, problems of interpretation arise from the lack of a historical study of Arabic handwritten and printed orthography, which makes certain spellings impossible to evaluate.[10] As the most immediately striking general characteristic of the orthography of HQ (= Hazz al-Quḥūf) Davies mentions its inconsistency, which in turn is an aspect of its general conservatism: "Modification of the consonantal ductus to reflect colloquial features does occur, but is rarely maintained consistently."[11] The problem is not limited to late Middle Arabic Muslim texts.

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[1] Hary mentions as the main characteristics that distinguish MA from CA, e.g., the disappearance of moods and cases, the analytic possessive construction, the disappearance of the dual in verbs, pronouns and adjectives and the change in word order. [See further, Blau, Middle Arabic, pp. 69ff. in Studies.] The eventual stylistic levelling towards CA involves, obviously, restoration of the same as per CA.

[2] Hary, p. 60.

[3] For Hary's treatment of the subject and abbreviations used, see pp. 60-61.

[4] Hary, p. 59.

[5] Cf. Blau, Importance, p. 64/209 in Studies; Hary, p. 68; Schen, Usama (Part I), p. 219.

[6] Cf., e.g., Hary, p. 68.

[7] Cf. Blau, Middle Arabic, p. 64/209 in Studies; Knutsson, p. 43.

[8] Hary, p. 62.

[9] Cf. Labov, Hypercorrection by the Lower Middle Class as a factor in Linguistic Change, pp. 84-113, in Sociolinguistics, ed. by William Bright, The Hague - Paris 1966.

[10] Davies, p. 56.

[11] Davies, pp. 57-58, mentioning old interdentals and their vernacular equivalents.

1.1.5.3.4 In his analysis of Usama Ibn Munqidh's [1095-1188 A.D.] Memoirs I. Schen indicates that virtually faultless CA was used side-by-side with a written non-CA which can hardly be defined as a reflection of its writer's insufficient knowledge of Classical Arabic but rather as a conscious stylistic choice not to write Classical Arabic. As Hitti says regarding Usama's Memoirs, "the subject matter virtually invites the use of the vernacular."[1] Usama's Memoirs are particularly interesting as an early example which seem to exhibit a 'diglossic' stylistic contrast more or less consciously maintained by a writer for stylistic reasons.[2]

1.1.5.3.4.1 Further examples of conscious use of the written vernacular, which fall into the *genre* of *al-adab aš-šaʿbī* at a relatively early date, are, e.g., Risālat al-amṯāl al-baġdādīya collected in 421 A.H. [1030 A.H.] by Abū'l-Ḥasan aṭ-Ṭālqānī[3] and the list of spoken Andalusian proverbs compiled by Ibn ʿĀṣim [760-829 A.H., 1358-1425 A.D.].[4] These examples are interesting from the point of view of the present study because they suggest that the *speech-based* origin of the proverbs was probably the main reason for the use of the colloquial in writing.

1.1.5.3.5 While the above examples indicate conscious stylistic variation, Middle Arabic texts exhibit graphemic variation which seems *prima facie* to reflect respective, possibly sociolinguistically motivated, variation in the dialect. In his thesis, "Studies in the Text and Language of Three Syriac-Arabic Versions of the Book of Judicum with Special Reference to the Middle Arabic Elements," Knutsson presents a highly interesting quantitive analysis of orthographic variants of CA etymological interdentals, i.e., *ṯā/tā* and *dāl/ḏāl*, to indicate that they reflect, not simply scribal negligence in using diacritics but plosive vs. sibilant pronunciation which is stylistically (sociolinguistically) relevant as in modern spoken Egyptian Arabic. While making his point fairly conclusively for *ḏāl*, Knutsson believes that the analysis of more extensive textual material could prove that the irregular spelling of *ṯā* could possibly be of the same nature for *ḏāl*. The inconsistency would be in this case intentional, i.e., the sibilant pronunciation would be stylistically motivated and lexically dependent, as in modern Egyptian Arabic.

1.1.5.3.6 Based on the above, it seems relevant to know more about scribal practices and the written language the scribes used in order to evaluate in a reliable manner what kind of language they wrote, what they intended with their orthography and to what extent their writing resulted from sheer incompetence and writing errors vs. controlled scribal usage and intentional stylistic devices in action.

1.2. This Study

1.2.1 The Aim of this Study

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1 Schen, Usama (Part I), p. 229.
2 Cf. Hary, p. 68.
3 Ed. Louis Massignon from ms. 399 Aga Sofia, publ. in Cairo.
4 Published in Mélanges Taha Husain.

The proverbs of Chapter 6 of al-Mustaṭraf consist of *non-speech* based classical proverbs of literary origin and *speech-based* Proverbs of Men and Women.[1] The present study intends to investigate how the copyists of the MSS. treated these proverbs both scribally and linguistically and whether the nature of these proverbs triggers specific stylistic variation which reflects or not an assumed diglossic contrast between the two groups of proverbs.

1.2.2 The Method

As the present material is based on mss. which have been copied, it seems justified to focus on mainly orthographic and phonological and on selected morphological features which occur relatively frequently in the texts and as such are most likely to represent the individual language usage of the copyists. The study is conducted by analysing[2] both quantitatively and qualitatively features which display variation instead of merely describing all the linguistic characteristics of the texts.[3]

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[1] It is assumed preliminarily that the classification of the classical proverbs under *amṯāl al-Qur'ān* etc. is sufficient evidence that these proverbs are recognized as *literary* by the copyists. The Proverbs of Men and Women and respective variants occur in most collections of *dialectal* proverbs, which indicates that they are primarily *speech-based*.

[2] Although the basic data is relatively small, its systematic treatment proved to be possible only by computer. The material was coded by using ASCII codes 33-126 and their combinations and processed by using conventional software. The basic principle of coding was to indicate all signs used by the copyists and, in addition, relevant *missing* features. The analysis was conducted both by identifying selected strings in the data for further analysis and through databases in which each proverb and each microsegment was separately coded and studied as per various quantitative and qualitative criteria. All relevant, especially dubious cases were studied based on the microfilms and photocopies of the mss.

[3] This approach is common in sociolinguistic studies. E.g. Labov, 1966, used only five phonological features in his study, p.33.

1.3 TRANSLITERATION

All manuscripts use the basic graphemes of the Classical Arabic alphabet. In order to maintain scribal differences between the MSS. which may potentially indicate scribal interrelationship as a result of the copying process, a fairly detailed transliteration has been applied. As copying may eventually entail stylistic and linguistic borrowing, it seems justified to maintain the original scribal form instead of editing the texts which would undoubtly make them more uniform in a very artificial way. While the general principle has been to transliterate as closely as possible to the original, the various 'vernacular' realizations of etymological CA graphemes and somewhat unconventional scribal usages have been indicated by using superscript numbers (^{2}, ^{3}).[1] The codes for data processing are presented between brackets.[2]

1.3.1 Symbols used for Transcription and Transliteration

ا   = ī (A); *alif al-waṣl* ٱ = ĩ

ب   = b (b)

ت   = t (t); [t^3 = *ṭā' ṭawīla*, see below]

ث   = ṯ (t3); t^2 pro ت t ; س s^2 = s pro ث ṯ.

ج   = ǧ (j); �‍ﻴ = y^2 (y) pro ج ǧ; چ = č (j4) pro ج ǧ [Only in MS. E].

ح   = ḥ (H)

خ   = ḫ (x)

د   = d (d)

ذ   = ḏ (d2); د = d^2 (d3) pro ذ ḏ; ز = z^2 (z) pro ذ ḏ.

ر   = r (r)

ز   = z (z)

س   = s (s)

ش   = š (s3)

ص   = ṣ (S)

ض   = ḍ (D)

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[1] The main reason why the textual material was transliterated in the first place instead of rendering it in Arabic script, has been data processing. However, instead of publishing the data-coded text, it has been transliterated again in order to make it easier to read and in order to compare individual scribal styles. I wish to emphasize that the transliteration of the present texts serves an entirely different aim than conventional text *editing*. Tuulio demonstrates the difference between the two in his study on Ibn Quzmān by presenting both a transliterated text which is close to my present way of transliteration and a *texte critique* which means presenting a further edited text which is easy to read.

[2] The codes consist of simple sign combinations which maintain the readability of the research material and use ASCII codes which were appropriate for the computer software used for elementary quantitative analysis.

ط = ṭ (T)

ظ = ẓ (Z)

ع = ' (c)

غ = ġ (g)

ف = f (f)

ق = q (q)

ك = k (k)

ل = l (l)

م = m (m)

ن = n (n)

ه = h (h)

و = w (w)

ي = y (y)

ى = y (y2); with *šadda* marked as y² ; ـ = 'y

1.3.2. Vowel Signs

1.3.2.1. Short vowels: ّ (a), ِ (i), ُ (u). E writes occasionally fatḥa and ḍamma together in syllables next to each other but in short words jumping over one syllable in between.

1.3.2.1.1. Dagger *alif* and dagger *kasra*: ms. F uses a miniature alif, "dagger alif" ' = á (a2) usually in positions were it would correspond to *fatḥa* /a/ and a similar but subscript sign, 'dagger kasra', indicated with Ɪ (i2) for kasra. Both signs are used occasionally for purely decorative purposes. Suspected occurrences in other MSS. have been indicated by using the same transliteration but all of them are uncertain and might represent conventional *fatḥa*s and *kasra*s.

1.3.2.2. Long vowels: ا = ā (A), و = ū (w), ي = ī (y), ى = ī (y2) with or without respective short vowels. However, the actual phonetic length of the graphemic long vowels in final position is unconfirmed. Word final ي /ī/ (y) is usually marked with two dots but M occasionally used an oblique stroke, which is indicated in the text by [y/]. Both ي (y) and ى (y̱) are used for *alif maqṣūra*, /ā/ alongside ـ (*alif mamdūda*). In order to maintain the individual scribal differences of the manuscripts, the transliteration follows the Arabic script without conventional editing. Thus, alif preceded by *fatḥa* is indicated with al, not as ā. An *alif* without *fatḥa* is indicated with plain *alif* (ا) even in cases where it clearly stands for ā. Accordingly, -uw stands for ـُو and -w for ـو even in cases where they both stand clearly for ū. In the case of ī, iy = ـِي and iy = ـِى ; without kasra y and y̱. However, both y and y̱ may also stand for *alif maqṣūrá*.

1.3.3. Other Signs

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1.3.3.1. Tanwin: $\overset{\scriptscriptstyle \prime}{}$ (-an), $\overset{\scriptscriptstyle \prime}{}$ (-un), $\underset{\scriptscriptstyle \prime}{}$ (-in).

1.3.3.2. *Tā' marbūṭa* is usually indicated in the texts by ة /^{t}/ (t2), ه /^{h}/ (h2). The tiny ه used almost exclusively by the copyist of ms. F and placed over *tā' marbūṭa* /^{h}/ is indicated in the transliteration by /$^{hh^2}$/. *Tā' ṭawīla[1], tā' marbūṭa* (ة) written open (ت), is indicated with t^2.

1.3.3.3. *Hamza* is used as in CA either independently, ء /'/ ('), or with appropriate *kursī, alif, wāw* or *yā'*. In medial position before and after *i*, hamza is used with *kursī yā'*, which normally loses its dots; ('y) corresponds to ئ / ـئـ , hamza with yā' kursī with two dots and ('y2) to ئ /ـئـ , hamza with yā' kursī without dots. The MSS. E and M which use occasionally hamza-alif with fatḥa or kasra in initial position, the ms. F uses only fatḥa-alif, mainly for 4th verbal forms and elative (21 and 18 occurrences in Classical and Proverbs of Men and Women, respectively) or very rarely ا with imperative. أ has only 9 occurrences in A cl. and 3 in E cl.

1.3.3.3.1 As the signs of Arabic script may be written not only horizontally from right to left but also vertically from the base line up or down this may result in combinations which are difficult to transliterate horizontally[2]: 31Q. E: yI 'aIyhI يا أيّها , 41Q:A š'In شان , 186'A:F: kI InáI'in كإانه , 150'A:A uImuk أمك , 329P:H: hğI^ هجاء . As different scribes may write the sáme linguistic expression differently, a different transliteration may refer to sequences which represent identical linguistic values. In practice, however, such instances are rare and usually present no problems of interpretation. The original Arabic form is given between brackets in cases where the risk of misinterpretation may exist.

1.3.3.4. Mādda ^; آ /I^/; ^^{2} indicates a mādda on which the scribe has placed a tiny madda ($\sim$).

1.3.3.5. Šadda $\overset{\scriptscriptstyle \prime}{}$ is indicated by using a bold letter e.g., **b** for $\overset{\scriptscriptstyle \prime}{}$. Sukūn $\overset{\scriptscriptstyle \prime}{}$ is indicated with | (0), made by extending the 'pipe-letter' (ASCII 124), which is placed *after* the consonant it refers to. *Yā'* without dots, y, with šadda is transliterated y^2.

1.3.3.6. The ᵛ-like sign used in the MSS. E and F and which is a differentiation sign usually placed slightly over to the left of a consonant[3] has been indicated with ˇ which is placed *after* the consonant to avoid possible misreading of s⁻ as š. Although the use of this sign seems mainly decorative (cf. above note), it has been included in the transliteration.

1.3.3.7. MSS. E, F and M have a large round dot or 'reading' mark[4], possibly to

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[1] See Grohmann, Arabische Papyruskunde, p. 96.

[2] I.e. if the text is to be written by using ASCII signs for computer processing.

[3] This sign originates from ۷ (for نبه) to indicate the absence of superscript diacritics. See Grohmann, Arabische Paläographie II, pp. 42-46. It seems that in ms. E it could be interpreted to stand occasionally, albeit rarely, for sukūn also and even for the three dots of šīn.

[4] Cf. Grohmann, Arabische Paläographie, pp. 46-47 (esp. Lesezeichen and

indicate a pause either at the end of the verse or at the end of a proverb. As this work was mainly done by using black-and-white microfilms, this mark appears as a black spot (o) which is, occasionally difficult to differenciate from an unattached _h (.). This mark has not been indicated in the text except when its collision with -h is suspected.

1.4 Presentation of quantitative data on orthographic signs

1.4.1 The basic statistics of chapter 6 are set out in Tables (1.1: Proverbs), (1.2: Microsegments, 'words' and 'units', for these terms see the table) and (2.1)consonants, vowels and other signs). As different manuscripts and different sections of a given MS. contain different numbers of words and orthographic signs for various reasons, both absolute and *weighted* values are used, if needed,   to make possible comparisons between different MSS. or sections of a given MS. For example, the total number of orthographic microsegments is presented in Table (1.2). MS. F has been chosen to represent a basis for comparison. By dividing the total number of 'words' or units in a section of MS. F by the respective total in another MS. the resulting coefficient gives an indication of the relative size of MS. F vs. the other MSS. It can be seen, e.g., that MSS. FEM contain approximately the same number of microsegments, where as the Classical Proverbs of MS. F contains 1.43 times more differently written microsegments ('words') and 1.44 times more 'units' than MS. A. In order to compare scribal styles in the Classical Proverbs and the Proverbs of Men and Women in a MS., the statistics of individual signs are presented both as absolute total number of occurrences and as *weighted* (w.) total to make the *fusūl* of "cl" and "mw", which are of different length, more easily comparable *as per one MS*. The weight (w.) is obtained by multiplying the total number of occurrences in the Proverbs of Men and Women by a coefficient which is obtained by dividing the total number of 'units' of Classical Proverbs by the total number of microsegments in the Proverbs of Men and Women.   Thus, the coefficient of the *faṣl* of Classical Proverbs is always 1 and e.g. of the *faṣl of* Proverbs of Men and Women always >1 as this section contains in these particular MSS. less units than the *faṣl* of Classical Proverbs (e.g. the weighted total of $ṭ$ in the Proverbs of Men and Women in MS. A is 45 which is obtained as follows: 2084 unit/A cl is divided by 1478/A mw= 1.38565 (etc.) x 32 occurrences of $ṭ$ in A mw= 44.34 (etc.) rounded to 44. It is evident that as all orthographic signs are not necessarily equally distributed in the present data but may be concentrated on certain lexical items, the results thus obtained should be considered only very indicative and they need to be further evaluated with appropriate caution and common sense. The main reason why *weighted* approximations are introduced in this study at all, is the difficulty of making a proper evaluation based on actual occurrences only due to the different sizes of the two proverbial sections in the MSS. The *weighted* totals are set out in the tables marked 'w.'. The occurrence of signs as per 1000 words (presented p/1000, i.e. per 1000) is obtained by dividing the number of occurrences by the total number of units and multiplying the product by 1000 which gives as an indication of the overall use.

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Pausalzeichen).

TABLE 1.1   THE NUMBER OF PROVERBS IN SELECTED MANUSCRIPTS
AND THE PRINTED EDITION

SUBSECTION	MSS. OF TYPE I					Printed edition	MSS. OF TYPE II & III				
	O	D	N	C	P		A	H	F	E	M
Qur'an	53	53	53	53	53	56	53	54	62	61	62
Hadit	32	32	32	32	32	32	33	28	53	59	58
Hukama'	–	–	–	–	–	–	–	–	–	203	202
'Arab	97	101	101	101	103	99	93	72	101	101	101
'Amma & Muw	71	68	71	71	71	70	54	34	53	53	53
Poetry	68	68	68	68	66	167	87	123	177	175	175
Men	–	–	–	–	–	274	248	109	245	244	244
Women	–	–	–	–	–	118	117	26	113	115	115
TOTAL	321	322	325	325	325	816	685	446	804	1011	1010
									*)	808	807

*) without amtal al-hukama'

TABLE 1.2   TOTAL NUMBER OF MICROSEGMENTS, 'WORDS'

	A		H		F		E		M		
	cl	mw	cl	mw	cl	mw	cl	mw	cl	mw	totals
words	1199	1321	1124	569	1716	1505	1858	1476	1967	1501	14236
units	2084	1478	2135	961	3009	2409	2920	2355	3078	2391	22820

	cl+mw		cl+mw		cl+mw		cl+mw		cl+mw			
	words	units	words	units	words	units	words	units	words	units		
total	2520	3562	1693	3096	3221	5418	3334	5275	3468	5469		
cl	1199		1124		1716		1858		1967		w	7864
	2084		2135		3009		2920		3078		u	13226
mw	1321		569		1505		1476		1501		w	6372
	2478		961		2409		2355		2391		u	10594

COEFFICIENTS AS PER THE NUMBER MICROSEGMENTS IN MS. F

	A		H		F		E		M		
as per	cl	mw	cl	mw	cl	mw	cl	mw	cl	mw	
words	1.43	1.14	1.53	2.64	1.00	1.00	0.92	1.02	0.87	1.00	
units	1.44	1.63	1.41	2.51	1.00	1.00	1.03	1.02	0.98	1.01	

cl   = The Classical Proverbs
mw   = The Proverbs of Men and Women
words = total of orthographically different microsegments, 'words'
units = total of all microsegments
microsegment = ortographic string separated by spaces

Table 2.1.1 Occurrences of Consonants, Vowels and Other Signs

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		A cl	A mw	H cl	H mw	F cl	F mw	E cl	E mw	M cl	M mw
ا	ı	1552	1753	1679	725	2351	1697	2328	1665	2348	1676
	á	0	0	1	0	131	177	1	1	0	1
ب	b	348	478	371	191	493	500	503	489	500	488
	b	4	3	2	0	29	30	32	30	4	7
ت	t	282	369	334	137	452	376	447	375	443	373
	t	8	11	4	0	14	14	22	22	12	12
ث	ṭ	50	32	53	15	62	31	66	39	62	33
	ṭ	0	0	0	0	1	1	3	2	0	0
ت	t²	2	6	1	0	3	5	1	0	2	4
س	s²	0	0	0	0	0	0	1	0	0	0
ج	ǧ	105	174	125	60	153	159	157	155	157	160
	ǧ	0	0	0	0	2	1	1	1	1	1
ي	y²	0	1	0	0	0	1	0	1	0	1
ج	č	0	0	0	0	0	0	0	2	0	0
ش	š²	0	1	0	0	0	0	0	0	0	0
ح	ḥ	207	318	186	129	298	255	311	256	303	262
	ḥ	0	0	0	0	1	3	1	4	1	3
خ	ḫ	84	117	91	43	133	119	128	119	131	119
	ḫ	0	0	0	0	1	1	0	2	0	0
د	d	215	251	243	89	345	237	328	245	339	244
	d	2	0	3	0	42	12	50	17	11	7
ذ*	ḍ	0	0	0	0	0	0	1	0	2	0
ذ	ḍ	85	69	104	28	143	88	142	91	146	90
	ḍ	0	0	0	0	0	1	4	3	0	0
د	d²	5	24	2	5	2	5	0	9	1	3
ز	z²	0	0	0	0	1	1	0	0	0	0
ر	r	383	564	425	248	582	503	580	510	581	513
	r	4	0	2	0	41	29	48	27	7	8

Table 2.1.2 Occurrences of Consonants, Vowels and Other Signs

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		A		H		F		E		M	
		cl	mw	cl	mw	cl	mw	cl	mw	cl	mw
ز	z	46	100	52	38	67	99	81	95	75	100
	z̧	0	1	0	1	5	8	7	11	1	2
س	s	189	191	189	75	271	183	266	180	290	186
	s̱	2	0	0	2	19	8	15	9	2	5
*ص	ṣ	0	1	0	0	0	1	0	1	0	1
ش	š	70	156	78	58	112	148	107	145	106	152
	š̱	1	0	1	0	8	6	15	13	1	0
ص	ṣ	156	104	303	42	273	102	274	99	269	99
	ṣ̱	0	0	0	0	6	13	6	15	1	4
ض	ḍ	47	61	50	29	75	58	71	61	72	59
	ḍ̱	0	0	0	0	5	3	7	5	0	1
*ظ	ẓ	0	0	0	0	0	1	0	0	0	1
*ط	ṭ	0	1	0	0	0	0	0	1	0	0
ط	ṭ	77	102	71	44	98	107	100	103	98	101
	ṭ̱	0	1	0	0	9	8	10	13	0	2
ظ	ẓ	24	15	27	6	33	10	36	9	36	12
	ẓ̱	0	0	0	0	3	0	6	1	0	0
ض	ḍ²	0	0	0	0	0	0	1	0	0	0
ع	ʿ	287	348	299	151	417	358	425	355	428	353
	ʿ	0	0	0	0	0	1	2	1	0	0
غ	ġ	48	63	54	33	79	60	75	61	74	63
	ġ̱	0	0	0	0	0	1	1	1	0	0
ف	f	272	259	315	121	399	218	398	213	396	211
	f̱	1	2	0	1	5	9	5	9	2	3
ق	q	168	328	170	129	258	330	256	330	256	335
	q̱	0	1	0	0	3	11	3	13	1	1
ك	k	269	305	287	124	400	300	410	306	406	308
	ḵ	6	0	0	0	2	3	0	5	1	0
ل	l	1078	1121	1148	466	1537	1065	1555	1062	1555	1060

Table 2.1.3 Occurrences of Consonants, Vowels and Other Signs

		A cl	A mw	H cl	H mw	F cl	F mw	E cl	E mw	M cl	M mw
	l	31	12	32	8	95	52	116	53	54	29
م	m	652	542	669	216	951	530	957	523	962	525
	m	6	1	6	1	32	22	33	32	15	11
ن	n	603	521	606	207	960	539	1082	524	909	510
	n	4	1	1	0	72	28	102	26	7	2
ه	h	305	312	359	101	469	307	468	319	475	305
	h	0	0	0	0	4	6	0	0	0	1
ه	h²	0	0	0	0	3	14	0	0	0	0
ح	h	28	247	8	33	9	169	69	232	6	72
ة	t	101	33	96	62	146	111	79	26	152	204
ت	t³	0	1	0	0	0	0	1	2	0	1
و	w	453	610	456	234	638	614	643	621	643	613
	w	3	2	2	1	14	15	13	15	2	7
ي	y	683	884	690	342	1029	860	768	609	1049	871
	y	5	0	2	1	36	26	38	29	13	14
ى	y	3	5	31	2	9	7	267	268	1	15
ـَ	a	206	40	78	37	505	621	2042	1282	1350	1110
ـِ	i	110	10	14	4	138	98	903	470	438	298
ـُ	u	138	2	13	1	158	171	716	391	406	231
ـّ	l	79	67	103	44	241	309	573	337	431	366
ء	ʾ	45	2	28	3	171	68	239	43	188	46
آ	ā	0	0	0	0	1	0	130	54	8	7
	^	4	0	8	0	9	2	44	7	42	6
	^²	0	0	0	0	0	0	2	0	0	0
	·	0	0	1	0	52	82	161	137	6	14

*, e.g. *ص = س written as ص, included in the total number of ص etc.

2. ORTHOGRAPHY AND PHONETICS

2.1 Realizations of $ṭā'$

Table 3.1 Occurrences of ث and variants ت and س

	A		H		F		E		M	
	cl	mw	cl	mw	cl	mw	cl	mw	cl	mw
$ṯ$	50	32	53	15	62	31	66	39	62	33
w.	50	45	53	33	62	39	66	48	62	43
p/1000	24.0	21.8	24.9	15.6	20.5	13.0	22.4	16.4	19.8	13.9
$ṯ$	0	0	0	0	1	1	3	2	0	0
t^2	2	6	1	0	3	5	1	0	2	4
$t^2/t^2+ṯ$	3.9%	15.8%	1.9%	0	4.6%	13.9%	1.5%	0	3.1%	10.8%
w.	2	8	1	0	3	6	1	0	2	5
p/1000	1.0	4.1	0.5	0	1.0	2.1	0.3	0	0.7	1.7
s^2	0	0	0	0	0	1	1	0	0	0

2.1.1 Table (3.1) indicates firmly the extensive use of the grapheme ث in both proverb groups and two variants t^2 and s^2 corresponding to [t] and [s] in contemporary Egyptian Arabic.[1] As the voiceless interdental fricative $ṯ$ is not used in MEA simultaneously with both t and s, it could be speculated that ث , in fact, represents [s] and not [$ṯ$][2]. However, analysis further suggests that such interpretation is too simplified as the use of CA orthography serves not only phonetical purposes but may potentially help to recognize a word in written form. Thus the use of $ṯ$ in many definitely speech-based vernacular proverbs may not *always* be an indication of classicization but may be read also as [t] depending of the context.

2.1.2 Occurrences of t^2 (ت) pro $ṯ$ (ث)

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[1] See, Hary, p. 8 on Badawi (1973). I consider the finding of [s] for the old [$ṯ$] important because, e.g., Davies found no evidence of such realization in Hazz al-Quḥūf, which approximately comes from the same period, cf. Davies, p. 67. Although no firm evidence is available, I am tempted to concur with Garbell that the actualization of the old interdental phonemes was caused by Turkish influence in the 16th-18th centuries, see Garbell, p. 317. Birkeland, Growth, p. 55, justly underlines literary influence but his argument that the plosives of the Arabic-speaking people of Egypt confronted with the old fricatives (which the Coptic substratum did not have) and led to exaggeration and consequently resulted in $ḏ > z$ and $ṯ > s$ is inconsistent with the fact that sibilant pronunciation serves explicitly stylistic purposes.

[2] Cf. Knutsson, p. 88.

As the MSS. are copied, it may be of some interest to see first whether the occurrences of t² pro ṯ or *vice versa* are dependent on the assumed order of copying the MSS. and if the internal order of the occurrences follow a certain pattern.[1]

2.1.2.1 Occurrence of t² in the Classical Proverbs

37Q:A: ('ly) lt²/ṯlrhm "their tradition ('relics')"; H: ('ly) lṯlrhm; F: ('ly) l^ṯlrihm; E: ('ly) 'l^ṯlrihim; M: ('ly) l^ṯlrihm
42Q:A: (f-bi-lyi) ḥdyṯ "(So to what) piece of news"; H: (f-b-ly) ḥdyt²; F: (f-b-ly) ḥdyt² [two dots on t but on top of each other]; E: (fa-b-'aly) ḥadiytin; M: (f-b-ly) ḥdyṯ.
190'A:A: ll-ṯ'llib 'foxes'; H: ll-ṯ'lb; F ll-ṯ'lb; E: ll-ṯ'llibu; M: ll-t²a'allb
304P:H: nzlt (sic!) 'fell upon (3rd pers. sing. fem.)'; F: t²lratl; E: ṯlrṯ [sic!; the second ṯ is a scribal error pro t] 'revolt, raise against (3rd pers. sing. fem.)'; M: ṯalratl.
312P:H: ('nd) ll-ṯrlyd; F: ('nd) ll-t²rlyd; E: ('ind) ll-t²rlyd "at food (a dish of sopped bread, meat and broth)"; M: ('nd) ll-t²rlyd.
426P:A: (ṯwl) ll-t²nl "length of eulogy" (verbatim); H: (ṯwl) ll-ṯnl; F: (ṯwl) ll-ṯnl'i; E: (ṯwl) ll-ṯnl.

2.1.2.1.1 The 9 occurrences of t² are in 6 proverbs which probably reflect both the effect of copying and lexical influence in cases of الترايد, which is accepted in vernacular form even by E and probably indicates that this lexeme had become part of the written language as well. Otherwise the occurrences are dispersed, which indicates, in my opinion, inadvertent vernacular influence, possibly due to dictation, as vernacularization would make no sense in the context and the individual occurrences can hardly be regarded as a sign of scribal incompetence.

2.1.2.2 Occurrence of t² in the Proverbs of Men and Women

32R:A: ll-m'ṯ²r "an ordinary man, poor devil" F: ll-m'ṯ²r;; E: ll-m'ṯr; M: ll-m'ṯ²r;
34R:A: ll-m'ṯ²r ; F: ll-mwt [sic!]; M: ll-m'aṯ²r.
218R:A: lnṯt²r "spread, became common"; F: lnṯṯr; E: lntaṯar; M: ln|taṯar.
230R:A: t²wmʰ "garlic"; F: t²wmʰ ; E: ṯwmʰ
234R:A: t²wbk "your garment"; F: ṯwbk; E: ṯwbak; M: ṯw|bk.
291N:A: rt²l "pretended (that she (sic!) felt pity (for me))"; F: rt²l; E: raṯl; M: rat²l
294N:A: ṯwyblth "his clothes (dim.)"; F: t²wyblth; E: ṯuwybalth ; M: t²wyblth
350N:A: yṯḥdṯ "talks"; F: yṯḥdt² ; E: ytaḥdṯ; M: yṯḥdaṯ.

2.1.2.2.1 The total of 15 occurrences of t² is divided between 8 proverbs which indicates, as in 1.2.1, the effect of copying but even more manifestly concentration on certain lexical items. Although proverbs like 218R and 234R possibly indicate consistency in maintaining ṯ once it has been introduced, proverbs 32R, 291R, 294N

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[1] Based on the family tree of the MSS. the order of copying represents AHFEM although it may be assumed that some of the MSS. are missing. Even so, it seems that the order AHFEM seems to explain some of the common features as well as some of the differences between the MSS.

and 3509N suggest that individual copyists probably made individual decisions about using explicitly vernacular variants because it was acceptable due to the speech-based proverbial context. Even in such cases the use of t² seems conditioned by certain lexical items, e.g., F: ṯwbk but t²wyblṯ is possibly due to the diminutive which is characteristic of the spoken language.[1] This suggests conscious *vernacularization*, which is triggered by certain would-be spoken lexemes and which is further conditioned by the context, in this case speech-based proverbs.

2.1.2.3 Use of ت pro ث in words of the same root

Although copying which possibly involved dictation definitely influenced the act of writing and the eventual use of graphemic variants, the use of t² and ṯ is analysed in the following from the point of view of the vocabulary of individual copyists.[2]

2.1.2.3.1 In A's proverbs of Men and Women t²wb "dress, garment" occurs once in 234R:A: ll lḥwk w-ll lbn ʿmk tšq t²wbk ʿlyš "He is not your brother or cousin, so why tear your dress" but ṯwb 7 times, ṯwyblṯ (1) and ṯylb (1). In 234R E, F and M have all ṯwb with ṯ. In A's classical proverbs we find t²nl "praise, eulogy" (pro cl. ثنا) in 426P:A: w-ml l-lmrʾ ṯwl ll-ḥlwd w-lnml yḥldh ṯwl ll-t²nl f-yḥld "Man has not been given eternity, he cannot be made eternal except by a long eulogy so he will become eternal.", but *also* with ṯ in 437P:A: ll tqblwn ll-škr ml lm tnʿmwl nʿml ykwn l-hl ll-ṯnl tbyʾl "Don't accept gratitude until you have done a good deed followed by praise." These examples serve as evidence that despite the explicit use of CA grapheme ṯ which may have still represented—but obviously not necessarily for the random reader—plosive pronunciation as in A's underlying spoken register. Against this background the use of ṯ by A in the Proverbs of Men and Women (pro t²) could be interpreted as resulting from the conservatism of Classical Arabic orthography rather than from A's attempt to consciously impose CA *pronunciation* despite the speech-based context. In one case A seems to have written اثارهم "their path, heritage, tradition" first with two dots, one of them partly on *alif* which he then corrected with the same pen by adding a supplementary mark ˇ on *kursi* for ṯ, 37Q:A: lnl wǧdnl lblnl ʿly lmᵗ w-lnl ʿly lt²/ṯlrhm muqtadwna, "We found our fathers following a certain religion, and we will follow their path." This would suggest that despite A's somewhat sturdy handwriting, he exercised some control on his writing. The examples of A suggest that *written* CA ṯ might have been read as *t*.

2.1.2.3.2 The case is very similar in F where the variation in *writing* seems to be *primarily* of a lexical nature, thus mʿt²r "a stumbled, fallen one[3]" , as in MEA[4], in 32R:F: bay|namál ysⁱʿd (l?) ll-mʿt²r frg ʿmrᵗ; cf. yʿtr of the same root in the classical proverb 116ʿA:F: ln ll-ǧwlda qad yʿṯr; with t² as in MEA; t²wyblṯ "pl. dim. dresses, garments " in 294N:F: ǧálb t²wyblṯh yǵslhm b-ll ṣwybynʰ mʿhm; cf. cases in Proverbs of Men and Women, ṯwb (5), ṯaw|b (3) and ṯylb (2). An example that may indicate

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[1] Cf. Davies, pp. 131-132.
[2] Ms. H has been excluded from the following due to its many lacunæ.
[3] As a synonym for *maskīn*.
[4]   See Hinds&Badawi.

that variation existed at the phonemic level instead of replacing a CA lexeme with a vernacular one is ythdt² "speaks, discusses" in 350N:F: kalnahál mn byt ll-wlly ml ythdt² fyhál swy ll-ḥlšyʰ; however, ythdt² is written here with two dots of t² on top of each other, which looks somewhat awkward and leaves room for interpretation. Against this case F uses the same verb with t in another popular proverb ḥdttny "he spoke to me in 76R:F: ḥdttny w-naṣaḥltany ʿalyarltny w-qrḥltanʿy. Obviously, it is very difficult to say if the use of the variant graphemes is related here in any way to the actual pronunciation, as F *normally* uses t for the corresponding etymological CA phoneme. However, it is difficult to avoid the impression that ث may also have been read as [t] by F. This assumption seems to be supported by certain occurrences of t² in the Proverbs of al-Qur'ān and Poetry: 1) ḥdyt² "ḥadīt, tradition" [in MEA ḥadīt 'talk, conversation'; ḥadīs /coll/ the Trad. of the Prophet Muḥ.*1*], 42Q:F: f-b-ly ḥdyt² bʿdhu y'wmnwn; F has marked two dots on top of each other which leaves room for interpretation, especially with the occurrence of t²lrat| "stirred up" (perf. 3. p. fem.) in 304P:F: ldl t²lrat| ḥaṭuwbu ll-dhr ywmlan ʿlyk f-kn lhl ṭabtu ll-ǧnbln.

Based on the above, the *occasional* use of t² pro t can hardly reflect anything but plosive pronunciation of t by F, whose frequent *correct* use of t suggests awareness of CA orthography. As t² occurs both in the Proverbs of Men and Women and the Classical Proverbs, the *prima facie* impression is that t² has often simply slipped inadvertently through but its stylistic use seems obvious with certain lexical items.

2.1.3.2.3 In E's proverbs the unique word written with t² is t²rlyd in the classical poetical proverbs, 312P:E: ṣawt ll-ʿaslfuwr talr fw'l^dahu wa-lays²⁻ [pro CA ليث] ḥdiyd ll-nlb ʿind ll-t²rlyd, "If a sparrow makes a sound, his heart flies, but at meat and broth (cl. tarā'id) he is a lion with iron teeth." As tarāyid, which appears neither in Spiro nor in Hinds&Badawi, was probably in everyday use in the *milieu* of the copyists, it may have been accepted in the written language. As CA ليث 'lion' also occurs in the proverb but written with *sīn*, the proverb might have been dictated, i.e. read from a previous MS. to the copyist. As E has no other occurrences of t², it is possible that in E's register ث corresponded to s while t² was limited to lexical loans from the vernacular.

2.1.3.2.4 The occurrences in M show some resemblance with the ones in F² and they primarily represent variation of a lexical nature. An example of inadvertent influence of the vernacular is M's t²aʿallb 'foxes' (pl.) [as in MEA], in 190ʿA which both F and E have written with ṭāʾ which suggests that the text was dictated to M or that this very widely-known classical proverb of al-ʿArab was used in speech in a slightly vernacular form and was accepted as such by M for this very reason.

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1 See Hinds&Badawi, p. 194b.

2 Somewhat unexpectedly as E and M — not F and M — belong to the same branch of al-Mustaṭraf's family-tree. However, M represents features which relate it occasionally with F, e.g., regarding the occurrences of t pro t, although E (1030 A.H./1621 A.D.) has the same internal structure of Chapter 6 than M (1091 A.H./1680 A.D.). It is possible that M also used F (1069 A.H./1658 A.D.).

2.1.3.2.5 The conclusion based on the above is that despite the fact that the variation of t² pro ṯ seems primarily lexically motivated, the occasional individual occurrences of t² indicate an underlying vernacular influence of plosive pronunciation, very likely—as it seems—occasionally for ث . It seems appropriate to raise this point as Knuttson argues that in contexts where س is used pro ث , the latter represents a consistently sibilant pronunciation. However, Knutsson cannot prove his point on the basis of his MSS. in which ṯ (and eventually ḏ) are not written with س (and, consequently, with ز) due to the conservative Arabic orthography, although Knutsson finds indirect support for this argument from examples in MEA.[1]

2.1.3.3 Occurrences of s² (س) pro ṯ (ث)

2.1.3.3.1 The comparison of the same proverbs in different MSS. firmly indicates the use of س pro ث , very likely due to dictation. Unfortunately, in both cases the emerging 'new' words are homonyms of CA words which also fit in the context. As the result it seems doubtful that all readers could recognize in these cases that <s> stands, in fact, for <ṯ> unless the proverb was previously known to them.

2.1.3.3.2 In the classical, poetical proverbs of E Cl. layṯ "lion" is written with s in 312P:E: ṣawt ll-'aṣǀfuwr ṭaⁱr fwᵊlᴧdahu wa-lays⁻ ḥdiyd ll-nⁱb 'ind ll-trⁱyd "(If) the sparrow twitters, his heart jumps but at the ṭarāyid-dish (at the table) he is a lion with iron teeth." To read the proverb with laysa "he is not" changes the meaning completely and would, in fact, make no sense. F and M both have layṯ 'lion', which seems correct and also occurs in the printed edition. The proverb does not occur in A and H. An overview of some of the MSS. of type I which do not have the proverbs of men and women gives the following result:

Wien/Flügel no. 395 (undated) ليسَ ... الترايد (23b:5)
Paris 3369 "B" (XVIᵉ siècle) ليس... الترايد (31a:7)
Princeton/Hitti "C" (XVIth century?) ليتـ الثرايد (34a:9 below)
Leiden Or. 279 "O" (999 H./1590 A.D.) ليس... الثرايد (20b:5 below)
Paris 3370 "G" (1052 H./1642 A.D.) [sic!] ليس ... الزايد (23b:13)
Manch. 57 "D" (1065 H./1654 A.D.) [sic!] ليس... الزايد (15a:11)
Leiden Or. 52 "N" (ante 1667 A.D.) ليس ... الثرايد (21a:9 below)
Berlin Spr. 1224 (1100 H./1688 A.D.) [sic!] ليس... الزواير (4a:6)
Leiden Or. 1439 "P" (1250 H./1834 A.D.) لكن... الثرايد [الثرايد؟] (21a:4 below)

The MS. Wien/Flügel no. 395 with <lysa> "he is not" and Leiden Or. 1439 with <lkn> 'but' indicate that the contact of the original meaning may have been lost when ليث was dictated for the first time with [s]. The evidence of Princeton/Hitti "C" (XVIth century?) with <lyt> is highly interesting because it indicates the reading of [t] (our t²) pro [ṯ] of CA ليث, which may indicate that [s] as a stylistic variant for CA [ṯ] was not entirely established at the time and provides support for Garbell's argument that the sibilant pronunciation was introduced during the

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1 See Knutsson, pp. 88-89.

Ottoman rule.

2.1.3.3.3 In the proverbs of men and women F uses ḥrs against ḥrlṭ 'ploughman' in A, E and M: 235R.   A: ll ʿiš blyq ll ḥrlṭ w-ll drls "May *Blyq[1]* perish, (as) its neither a plougher nor a thresher." (A32a:2) F: láI ʿiš blyq ll ḥrls² (sic!) w-ll drls (F22b:26) E: ll ʿalš blyq ll ḥrlṭ w-ll drls˗ (E53a:2) M: ll ʿiša blyq ll ḥarlṭ w-ll drls (M84a:13).   The rhyme seems to support a pronunciation with [s] — [ḥarrās] - [darrās], which suggests that this proverb was originally coined with [s]. The orthography with <ṭ> helps to avoid collision with 'guardian' from حرس . The orthography of حراس could be interpreted as representing a hypercorrection, especially as the word was probably usually pronounced with -t as in MEA.[2]

2.1.3.4 The occurrences of <s> pro <ṭ> indicate that ث was pronounced [s] but perhaps not consistently in every case as some occasional occurrences of t² pro <ṭ> suggest. The most plausible explanation for the use of س pro ث is, in my view, that the MSS. E and F were, at least partly, dictated. A conscious use of s pro ṭ in *writing*, does not seem to make sense in the context of classical proverbs and especially if <ṭ> already represented [s].

2.2. Realizations of *ḏāl*

Table 3.2 Occurrences of ذ and variants d² (د) and z² (ز)

	A		H		F		E		M	
	cl	mw	cl	mw	cl	mw	cl	mw	cl	mw
ḏ	85	69	104	28	143	88	142	91	146	90
w.	85	97	104	62	143	110	142	113	146	116
p/1000	40.8	46.9	48.9	29.1	47.1	37.0	48.3	38.2	46.7	37.8
ḏ	0	0	0	0	0	1	4	3	0	0
d²	5	24	2	5	2	5	2	9	1	3
d²/tot.	5.6%	25.8%	1.9%	15.2%	1.4%	5.4%	1.4%	9.0%	0.7%	3.2%
w.	5	34	2	11	2	6	2	11	1	4
p/1000	2.4	16.3	0.9	5.2	0.7	2.1	0.7	3.8	0.3	1.3
z²	0	0	0	0	1	1	0	0	0	0

2.2.1 Occurrences of د pro ذ in the Classical Proverbs

51Q:A: li-mṭl hd²I "Because of something like this"; H: l-mṭl hḏI; F: l-mṭl hḏI; E: l-mṭl

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1 "Nomen equi velocis et tamen vituperati", see Freytag, Vol. I, p. 155.
2 Cf. Hinds&Badawi, p. 196b, Spiro, p. 128, Nallino, p. 284.

haḏaḷ; M: li-mṯḷ [or -mi-] haḏaḷ.

119ʿA:A: iḷn ḷl-d²ḷyl ḷḷdy "A miserable being is (indeed) a person who"; F: ḷn ḷl-ḏlyl ḷḷdy; E: ḷn ḷl-d²liyl ḷḷḏiy; M: ʾḷn ḷl-ḏaliyl ḷḷḏiy.

302P:A: mḏ "since"; F: munḷḏ; E: mund²; M: mḏ.

417P:A: w-ḷḏḷ ḷftḥrt ḷly ḷl-d²ḥḷyr lm tǧd d²ḥrḷ "If you are in need of treasures, you will not find a treasure"; H: w-ḷḏḷ ḷftqrt ḷly ḷl-d²ḥḷyr lm tǧd d²ḥrḷn; F: : w-ḷḏáḷ ḷftḥarḷta ḷly ḷl-d²ḥḷyr lm tǧd d²ḥrḷ [NB. d² in a noun with acc.]; E: wa-iḷni ḷftqrt ʾiḷly ḷl-ḏḥḷyr lamḷ tǧidḷ ḏuḥrḷan; M: wa-ḷḏḷ ḷftaqrta ʾḷly ḷl-d²aḥaḷyr lm tǧd ḏḥrḷ.

427P:A: w-l-rb nḷzḷᵗ ydyq bḥḷ ḷl-fty [corrected over ḷl-faḏḷ] d²rʿḷ "How often a blow of fate is too much for a young man" (/ḏrʿ/ power, force); H: ḏrʿḷ; F: ḏrʿḷan; E: ḏrʿḷan.

2.2.1.1 The total of 12 occurrences of d² is distributed among only 5 proverbs. As t² occurs 7 times in the word الدخاير (frequently with d² also in the MSS. of type I) and the rest mainly in A, the variation is primarily of a lexical nature.

2.2.2 Occurrences of ذ pro ز in the Proverbs of Men and Women

6R:A: ḷlf d²qn w-lḷ d²qny "A thousand beards, but not mine"; H: d²qn ... d²qny; F: ḏqn ... ḏqny; E: ḏqn ... ḏqnyi; M: ḏaqnḷ ... ḏqniy

10R:A: ḷl-nbyd² "wine"; F: ḷl-nbyḏ; E: ḷl-nbiyḏ; M: ḷl-nbyd².

41R:A: ḷl-baḷd²nǧḷn "egg-plant"; F: ḷl-báḷdnǧḷn; E: ḷl-baḷdnǧaḷn; M: ḷḷ-bḷdnḷǧḷn.

52R:A: d²y nwbʰ "This is a misfortune"; H: ḏy nwbᵗ; F: d²y nwbʰ; E: d²y nwbʰ; M: ḏy nwbᵗ

81R:A: d²y ḷl-ṣaby "this youngster"; F: ḏḷ ḷl-ṣby; E: ḏaḷ ḷl-ṣabiy; M: ḏiy ḷl-ṣabiy

85R:A: d²ḷ zrb "This lattice-work"; F: d²ḷ rzyḷt sic!; E: d² zarḷb; M: haḏḷ zarḷb

87R:A: d²ḷ ly wa-d²ḷ ḷydy ʿḷyh "This one is mine and this is my hand on it"; F: ḏḷ ...ḏḷ ; E: d²ḷ ... d²ḷ; M: ḏḷ ... ḏḷ.

88R:A: d²y mḷydʰ "This is a table"; F: ḏiyʿá mḷʾydᵗ ; E: d²y maḷydaʰ ; M: ḏy maḷydaʰ

97R:A: rḷḥ ḏḷk ḷl-zmḷn b-nḷsh w-ǧḷ hḏḷ ḷl-zmḷn b-fḷsh w-kḷ mn tkḷm ksrwḷ rḷsh "That time went by with its (good) people, and came this time with its axe, and anybody who spoke (the truth), they crushed his head."; H: ḏḷk ḷl-zmḷn ... hḏḷ ḷl-zmḷn; F: ḏḷk ḷl-zmḷn ... d² ḷl-zmḷn; E: ḏḷk ḷl-zmḷn ... ḏiy ḷl-zmḷn ; M: ḏḷk ḷl-zmḷn ... haḏḷ ḷl-zmḷn.

132R:A: d²y ḥnḷqʰ "This is ... a quarrel"; H: d²y ḥnḷqᵗ; F: ḏy ḥnḷqʰ; E: ḏiy ḥnḷqʰ; M: ḏy ḥinḷqaʰ.

163R:A: mlḥ ḷwd²ḷnh "his ears were cut off (pass.)"; F: mlḥ ḷwḏḷnh; E: mnḥ (sic!) ḷwḷḏaḷnuh; M: mlḥ ḷḏḷnh

174R:A: ḷ-lḷ d²ḷ ṭbʿ "Isn't this (my) habit ?"; F: ḷḷ ḏḷ ṭbʿ; 174R:M: ḷḷ ḏy [y/] ṭabḷʿ; E: ḷ-lḷ ḏy ṭabḷʿ.

198R:A: b-ḏḷk ḷl-ʿyn ḷl-qdymʰ "with old eyes (as before)"; F: b-d²yk ḷl-ʿayḷn ḷl-qdymᵗ; E: b-ḏiyk ḷl-ʿayn ḷl-qadiymʰ; M: b-ḏyk ḷl-ʿyn ḷl-qdymʰ.

220R:A: ʿly wrq ḷl-sdḷb "on the leaf of rue"; F: ʿaly warq ḷl-sud²aḷb; E: ʿalay warq ḷl-šḏḷb; M: ʿaly warq ḷl-sud²aḷb.

223R:A: hḷtwḷ ḏḷ ḷl-ġzḷl ḷl-mḥbl l-d²y ḷl-qlb ḷl-md²bl "that mixed up spinning for that languished heart; F: ḏḷ ḷl-ġzl ḷl-mḥyl [sic!] l-ḏḷ ḷl-qlb ḷl-mḏbl"; E: ḏḷ ḷl-ġazḷl ḷl-mḥbl l-ḏḷ ḷl-qaḷb ḷl-mḏbl; M: ḏḷ ḷl-ġazl ḷl-mḥabl l-ḏḷ ḷl-qlb ḷl-md²bl.

244R:A: mn d²qa ḷl-ġnḷ "who has tasted riches"; F: mn ḏḷq ḷl-ġnḷ; E: mn ḏḷq ḷl-ġnḷ; M: man ḏḷqa ḷl-ġnaḷ.

286N:A: ḷn kḷn d²ḷ fy qlbk "If that is in your mind (heart)"; F: ḷn kḷn ḏḷ fy qlbk; E: ḷn kaḷna haḏḷ fiy qalbik; M: ḷn kḷna ḏḷ fy qalbk.

292N:A: ᶜly bld²nǧlnʰ "for a (fried) egg-plant"; F: ᶜly blz²nǧlnʰ [z² pro ḏ]; E: ᶜalay
bldnǧlniʰ; M: ᶜly bldnǧlnᵗ.
337N:A: d²y dlhyʰ "that is ... a misfortune"; F: (qḥbaʰ); M: (qḥbᵗ); F: ḏy dlhyʰ;
MN403 ḏy dlhiyaᵗ; E: d²iy dalhiyʰ.
341N:A: f-d²y qḥbʰ "this is a whore" [other constr. in other MSS.]
357N:A: lyš yl d²blnʰ "Go away [A:What (do you want)], O fly"; F: hšy yl d²blnʰ ; E:
hšy yl d²blnʰ.

2.2.2.1 The total of 46 occurrences of d² is distributed between 21 proverbs, i.e., on
average 2.2 occurrences per proverb indicating concentration due to copying and
the presence of favourite lexical items. The decisive rôle of the latter becomes
evident in examining the word frequencies below:

2.2.3. Word frequencies as per MS.

A Cl.: ll-d²lyl (1); ll-d²ẖlyr (1); d²rᶜl (1); d²ẖrl (1); hd²l (1) vs. hḏl (2).
A MW: d²y (7); f-d²y (1); l-d²y (1) vs. ḏy (2); l-ḏy (1); d²l (5) vs. ḏl (5); d² (1) in d² l-
lḥwlǧb "these eyebrows"; ll-bald²nǧln (1); bld²nǧlnʰ (1); ll-md²bl (1); ll-nbyd² (1); lwd²lnh
(1); d²lqa (1); d²blnʰ (1); d²qn (1); d²qny (1).

H Cl.: ll-d²ẖlyr (1); d²ẖrln (1).
H MW: d²y (2) vs. ḏy (1) ; vs ḏl (1); ḏlk (1). d²qn (1); d²qny (1).

F Cl.: ll-d²ẖlyr (1); d²ẖrl (1).
F MW: d²y (1) vs. ḏy (4); l-ḏy (1); d²l (1) vs. ḏl (8); b-ḏl (1); l-ḏl (1); [hḏl (4); l-hḏl (1)];
d² (1) in d² ll-zmln vs. ḏ (1) in mn ḏ lll-bld; b-d²yk (1) vs. b-ḏl (1); ḏlk (2); ll-sd²lb (1).

E Cl.: mund²l (1)
E MW: d²y (1); d²y (2); d²iy (2) vs. ḏiy (1); ḏy (1); ḏiy (3); d²l (3) vs. ḏl (5); ḏal (4); b-ḏl
(1); d²blnʰ (1).

M Cl.: ll-d²aḥalyr (1).
M MW: NB. almost total lack of occurrences of d²: ḏy (7); l-ḏy (1); ḏy (1); ḏiy (2); f-
ḏy (1); b-ḏyk (1); ḏl (6); ḏal (1); b-ḏl (1); l-ḏl (1); haḏl (4); hḏl (1); háḏl (1); ḏlk (1); f-
haḏiyk (1); ll-md²bl (1); ll-nbyd² (1); ll-sud²alb (1)

2.2.3.1 The *prima facie* conclusion is that d² is used primarily in common words
which are pronounced with [d] in the vernacular and that the use of vernacular
words is *stylistically* far more acceptable in speech-based proverbs than in the
classical proverbs of more or less literary origin. However, it should be added here
that the division speech-based vs. literary/written between the Proverbs of Men and
Women vs. the Classical Proverbs is not absolute, although it holds true remarkably
well in general. Occasional variation exists, e.g., in the well-known proverb كنت
سندانا فصرت مطرقة (295W), e.g., in Wien/Flügel no. 395 where vernacular بقيت (22b:6)
is used. The above frequency list also indicates that while d² is in general not used
in the Classical Proverbs, it is not consistently used in the Proverbs of Men and
Women, either, even in the case of the popular words on which the variation seems
to be based. An extreme example is MS. M in which d² is used very sparingly
although it presents a later link in the chain of the MSS. An interesting case is the

variation of the demonstrative دا / دي pro ذا / ذي , especially as this lexeme is virtually non-existent in the classical context. It is evident that the use of <ḏ> must here present a more or less conscious tendency of towards *classicization,* but it is less certain that the use of <ḏ> should necessarily *always* impose a reading as per [ḍ] or [z], but it may have been possible. The fact that the plosive pronunciation of the shorter form of the demonstrative is prevalent in MEA and was probably also prevalent during the period in question[1] does not exclude the possibility of variants with /ḏ/, /z/ and /d/, which would be loosely consistent with the present situation.[2]

2.2.4 Realizations of د as ذ

The copyist of E uses د for ذ (these occurrences are included in the total number of *dāl*) in 96H: lā yldġ 'he will not be stung (by a scorpion)', the copyist of M both in 96H and 203'A. The correct form yldġ is used in the MSS A, F and E in 203'A and in the MS F in 96H. The use of *ḏāl* is, of course, a pseudo-correction possibly involving also pseudo-correct pronunciation, cf. below.

2.2.5 Realizations of ذ as ز

The MSS. exhibit two interesting occurrences of ز pro ذ .

2.2.5.1 In the proverbs of al-'Arab (177'A.) MS. F writes the name *Ḥaḏām* with <z>: f-**ın** ıl-qwla mı̱ qıllt ḫz²ım "The word that *Ḥaḏām* said." (F18b:18) whereas A, H, E and M (and the printed editions, e.g., Būlāq 1292) use <ḏ>; A: ḥdım [ḥaḏaım?] , H: ḥdım, E: ḥdım, M: ḥaḏım. Of the MSS. of type I <z> is used by Paris 3370 "G" and Manchester 57 "D", <ḏ> by Paris 3369 "B", Berlin Spr. 1224, Wien/Flügel Nr. 395, Leiden Or. 52 "N", Leiden Or. 1439 "P" and Princeton/Hitti 211 "C". The only MS. investigated using <d>, i.e. d² was Leiden Or. 279 "O" (999 H./1590 A.D.) which represents the older stock of the MSS. and is of particular interest if the possibility of a mere scribal error is excluded. If the present data is taken at its face-value, [z] for <ḏ> became common after the Ottoman invasion.[3]

2.2.5.2 The Proverbs of Men and Women offer another example regarding the

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[1] Cf. Davies, p. 161f., who gives examples with only (?) /d/.

[2] The variational study of the demonstrative system in ESA by S. A. El-Hassan indicates variation of /haaða/, /haaza/, /haada/, /hayda/ and /da/ for masc. and /haaði(hi)/, /haazi(hi)/, /haadi/, /ha(a)y/, /haydi/ and /di/ for fem. where /da/ and /di/ is used by Egyptians only, see El-Hassan, Variation, pp. 53-54. It may be assumed that /da/ and /di/ could have relatively early received a spoken stamp and shifted the variation /ð/, /z/ and /d/ to the longer demonstrative, which would be a natural development if the variation is primarily lexically motivated and needs ideally a lexical dimension to maximize the stylistic impact. The present data would suggest that a very similar variation as in ESA may have existed during the writing of the present mss. but it later shifted to the longer demonstrative, while da/di gradually became associated with the spoken vernacular. The fact that the earlier plosive pronunciation has survived in the expression /dilwa'ti/ does not, as such, exclude a concurrent *stylistic* variation.

[3] Again the interpretation of the data presents problems, as both *Ḥizām/Ḥazzām* and *Ḥaḏām/Ḥaḏḏām* are in current use, see Mu'ğam asmā' al-'arab. However, in the classical collections the name is invariably written with <ḏ>, See, e.g., Abū 'Ubaid, Faṣl, p. 41.

word 'egg-plant', which is used in two proverbs and written with <z²>, <ḏ> and <d²> as follows: 41R:A: ll-baḷd²nǧln ; F: ll-bálḏnǧln; E: ll-baḷdnǧaln; M: lll-bḷdn|ǧln; 292N:A: 'ly bld²nǧlnʰ "for a (fried) egg-plant"; F: 'ly blz²nǧlnʰ ; E: 'alay bḷdnǧtniʰ|; M: 'ly bḷdnǧlnᵗ . The examples indicate fairly convincingly that in this particular context F pronounces <ḏ> as [z], which might be valid also for E and M, who use only <ḏ>. As the word is written in Persian and Turkish with d (Redhouse gives ṭ for vulg., p. 318b), the modern written Arabic form with ḏ possibly represents a hypercorrection vs. MEA *bidingaan**; *bitingaan*; *biringaan* [Hinds&Badawi, p. 59]. Thus, the orthography with <z²> in F probably serves as further evidence of the dictation of the text during the copying process. Although the present data is not overwhelming, it definitely gives support to Knutsson's claim that ḏ represents a sibilant pronunciation, although Knutsson does not, in my view, pay sufficient attention to its stylistic nature.

2.3 Realization of *sīn*

Table 3.3 Occurrence of س pro ص

		A		H		F		E		M	
		cl	mw	cl	mw	cl	mw	cl	mw	cl	mw
س	s	189	191	189	75	271	183	266	180	290	186
	s	2	0	0	2	19	8	15	9	2	5
ص*	ṣ	0	1	0	0	0	1	0	1	0	1

2.3.1 Occurrence of ص pro س in the Proverbs of Men and Women

The MSS. A, F, E and M (H does not have this proverb) has one occurrence of the emphatization of *sīn* due to its contact with a back vowel: **200R. A:** ṣnmh 'its (camel's) hump'; **F:** ṣnmh; **E:** ṣanamh; **M:** ṣanamh. Interestingly, in MEA *sīn* is maintained possibly due ṣanam 'idol'[1]. As the word is written next to word 'camel', its use must be deliberate although the fact that it appears in all four MSS. might also suggest that it has simply slipped through due to copying.

2.4 Realizations of ض and ظ

2.4.1 Realizations of ض

Table 3.4 Occurrences of ظ and ط pro ض

| | A | H | F | E | M |
| | | | | | |

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1 See, Hind&Badawi, pp. 435 and 512.

		cl	mw	cl	mw	cl	mw	cl	mw	cl	mw
ض	ḍ	47	61	50	29	75	58	71	61	72	59
	ḏ	0	0	0	0	5	3	7	5	0	1
*ظ	ẓ	0	0	0	0	0	1	0	0	0	1
*ط	ṭ	0	1	0	0	0	0	0	1	0	0

2.4.1.1 Occurrences of ظ and ط pro ض

The MSS. exhibit only one occurrence of ض written as ط and ظ in 253N:وانضمري *'and dry up'* (fem. imperative). **A:** w-lnṭmry (A32a:13); **F:** w-lnẓamiriy; **E:** w-lnṭmriy; **M:** w-lnẓmry. The verb ḍmr (VII) 'to dry up (bough)' is not listed by Hinds and Badawi. It must be assumed that the orthography reflects the actual pronunciation of the scribes, ط [ḍ] and ظ [ẓ], cf. 2.4.1 below.

2.4.2 Realizations of ظ

Table 3.5 Occurrence of ض (ḍ²) pro ظ

		A		H		F		E		M	
		cl	mw	cl	mw	cl	mw	cl	mw	cl	mw
ظ	ẓ	24	15	27	6	33	10	36	9	36	12
	ż	0	0	0	0	3	0	6	1	0	0
ض	ḍ²	0	0	0	0	0	0	1	0	0	0

2.4.2.1 Occurrence of ض pro ظ

The present data exhibits one example of <ḍ> pro <ẓ> in the Proverbs of al-'Āmma and al-Muwalladīn, 225W, in which MS. E has ll-ḍriyf 'elegant' against orthography with <ẓ> in A, H, F and M. As E used both *šadda* and *kasra* in the word it seems less likely that <ḍ> is simply a scribal error. The grapheme <ẓ> is used in the printed edition as well as in the MSS. of type I which corresponds to MEA /ẓariif/.[1] However, MEA gives several examples of variational pairs of words, e.g. /ẓābiṭ/, /ḍābiṭ/ 'officer', pl. /ẓubbāṭ/, /ḍubbāṭ/; Hinds&Badawi give /ḍubbāṭ/ as restricted to *'ammīyat al-muṯaqqafīn* which suggests that [ḍ] may have once had a broader stylistic function as a 'high' variant[2] and offers a possible motive for the use of <ḍ> by E above.

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[1] See Hinds&Badawi, p. 556a.
[2] The situation as a whole is not clear in MEA, in which ẓ and ḍ are used both in words of the upper and lower social classes, see examples in Hinds&Badawi under ظ, p. 555.

2.5. Realizations of ğīm

Table 3.6 Occurrences of ج and variants ي , چ and ش .

		A		H		F		E		M	
		cl	mw	cl	mw	cl	mw	cl	mw	cl	mw
ج	ğ	105	174	125	60	153	159	157	155	157	160
ي	y²	0	1	-	-	0	1	0	1	0	1
چ	č	0	0	-	-	0	0	0	2	0	0
ش	š²	0	2	-	-	0	0	0	0	0	1

NB. In MS. H (Paris 3371) the essential part of the proverb no. 341N is missing and it contains only the last part of this proverb.

2.5.1 Preliminary observations on the orthography of ج

Table (3.3) clearly indicates that ğīm is written, in practice, consistently with ج except in a few isolated cases where three variants occur. Although such occurrences are rare, their stylistic impact is very likely considerable as variant graphemes of ğīm are only seldom used. Thus their use points directly to vernacular pronunciation, very likely to local, most probably Egyptian pronunciation, as all variant graphemes occur in the Proverbs of Men and Women. However, it should suggest a stylistic contrast between the Classical Proverbs and the Proverbs of Men and Women, as in such cases a higher number of occurrences of non-CA variants might be expected. Although the number of occurrences is very low, the fact that they occur in the same words in the MSS. makes it difficult to accept the possibility of scribal error. Instead, it seems that the vernacular form was written down in the manuscript on purpose, in order to underline the spoken origin of the proverb. The low number of occurrences and the fact that they all occur in words which seem to be more or less neutral indicates that there were no sociolinguistic motives involved, such as laughing at rural or Cairene pronunciation, but variant forms were merely used because an opportunity arose to use them.[1]

2.5.2 Analysis of contextual use of variants

2.5.2.1 ج pro ي

2.5.2.1.1 مسجد corresponding to CA /masğid/; 395P:A: mn kln fy ll-mḫdʿ mn lmrkm f-lnh fy ll-msğd ll-ğlmʿ; F: ml kln fy ll-mḫdʿ mn lmrkm f-lnh fy ll-msğd ll-ğlmʿ; E: ml

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[1] An interesting question is whether the few non-CA occurrences were originally

kln fy ll-mḫdaʿ mn ʼlmrkm f-lnahu fy ll-mas|ǧidi ʼl-ǧalmiʿ; M: mal klna fy ll-mḫ|dʿ min ʼlmrikum f-lnh fy ll-msǧd ll-ǧlmʿ.

2.5.2.1.2 مسيد [masyid; misyid?] 'mosque' ; in MEA [masgid] where it seems to be the more or less literary alternative for the more popular [gāmiʿ] 'mosque'.
341N:A: qḥbʰ ml knst bythl knst ll-msyd qll f-d²y qḥbʰ tṭlb ll-ṭwlb "A whore didn't sweep her own house, she swept the mosque. They say: This whore is asking for a reward"; F: qaḥ|baʰʰ² ml kanasat| bythl kanas|tu ll-msyd qalluwˉl qḥbaʰ taṭ|lub ll-ṭwlba; E: qʿrʰ ml knsˉt bythl knsˉt ll-msˉyd qlluwl ḫlyinʰ tṭlb ll-ṭwlb [qʿrʰ 'hole, pit'; possibly used as a euphemism as E also uses ḫlyinʰ pro qḥbʰ]; M: qḥbᵗ mal knst bythl knsat ll-msyd qll qḥbᵗ tṭlb ll-ṭwlb.

2.5.2.1.3 As 'mosque' is a very common word and the CA form occurs *before* the vernacular *msyd* in the MSS. both of which exclude the possibility of linguistic incompetence, the supposed spoken form must have been written by the copyists on purpose although the primary motive remains obscure. As such, without further extralinguistic evidence, the possibility of three different pronunciations of *ǧīm* cannot be excluded. However, it is possible that only one pronunciation existed but the *Egyptian* pronunciation was underlined only in the context of spoken proverbs while the conservatism of CA orthography prevailed in the context of classical proverbs. If this assumption is correct, the use of *yā'* merely functions as a reminder of the spoken origin of the proverb, i.e. that the proverb was primarily used *orally*, i.e., that it corresponded, in fact, to the Cairene *ǧīm* with possible prestige value related to the capital.

2.5.2.2 ش and ج pro ج

2.5.2.2.1 وش [wišš] 'face' pro CA وجه ; 228R:A: wḥš w-ykš w-yqʿd fy ll-wš² w-yġny blynl bkm "Rude and stern-looking and he sits in the face (i.e. in front) and sings: We have been afflicted by you"; M: waḥiš w-ykš w-yaqʿud fy ll-wš² [the rest is missing]; F: wḥš w-ykš w-yqʿd fy ll-wǧ|h; E: waḥiš w-ykš w-yqʿud fy ll-wǧh w-yġany blynl bikum.

2.5.2.2.1.1 The rhyme of the proverb no. 228R reveals that *ykš — wš(š)* in A and M[1] must be original and implies that the use of وجه by F and E could possibly represent *classicization*[2]. If our preliminary suggestion about the chronological hierarchy of the MSS. (AHFEM) is correct, it would imply that the copyist of M must have *vernacularized* the <wǧh> of previous MSS., represented in this context by E, back into <wšš>.

2.5.2.2.2 اشتر [ištarr] 'ruminate'; 170R:A: qllwl l-l-ḥmlr lštr qll mḍġ [the point of the ġ is missing] ll-ḥmlr ml ynṭly *"They said to the donkey: Ruminate! It is said: The*

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written by one or more copyists.
[1] As well as in the printed edition for this particular proverb.
[2] However, وجه is also used in the proverbs 57R, 68R, 233R, 258N:A and 358N.

chewing of the donkey doesn't fool anyone."; اجترّ <ičtarr> 'ruminate'; E: qalluwɪ l-l-ḥmaɪr ɪčtr qɪl mɪ lḥb ɪl-madɪġ 'alay ɪl-mḥall w-madɪġ ɪl-mḥall ynṭaliy [E:"I don't like to chew (something) impossible and the chewing of the impossible does't fool anyone]; cf. <ɪġtr> in F: qɪluwɪ l-l-ḥmɪr ɪġtr qɪl mɪ lḥb ɪl-mdɪġ 'ly ɪl-mḥɪl f-ɪnh máɪ ynṭly; M: qɪluwɪ li-l-ḥimɪr ɪġtr qɪla mdɪġ ɪl-mḥɪl mɪ yn̩ṭliy.

2.5.2.2.3 جذابه <čaddābaʰ> 183R:E: kul mɪyᵗ 'asɪfuwr maɪ yǧuwɪ čdɪbʰ ['attractive', cf. A's variant and translation]; cf. جذابه <ǧaddābaʰ> in F: kl mɪyᵗ [the dots of the y are not clearly visible] 'sfwr mɪ yǧwɪ ǧdɪbʰ; [A and M seem to have used the variant[1] ḥdɪyʰ 'hawk': A: kl mɪyᵗ 'sfwr mɪ yǧy ḥdɪyʰ "A hundred sparrows do not equal one hawk."; M: kl mɪyᵗ 's̩ɪfwr maɪ yǧwɪ ḥdɪyʰ].

2.5.2.2.4 An interesting and fundamental question here is whether *šīn* represents, in fact, the same sound as Turkish *čīm*, which in Turkish loanwords is usually rendered, according to Spitta, by *ś* (=š), rarely *g*[2]. Spitta has difficuly in explaining why OA وجه has become *wiśś*, i.e. "weshalb ist aber dann das ج zu *ś* geworden, als ob es ein Fremdwort wäre?"[3] In my view, the above evidence indicates that two *main* kinds of pronunciation of *ǧīm* co-existed. The most common was, as noted by Vollers, that jīm is pronounced g "as in give" in Cairo, but "elsewhere, especially

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[1] Their variant is most probably the correct one as its meaning seems best to fit the context.

[2] Cf. Spitta, p. 17, e.g. *śurâb* 'sock' چوراب, *śurba* 'soup' چوربا, etc. The voiceless equivalent of *ǧ* [č] is attested in Persian loanwords in the dialect of Baghdad Muslims, a voiceless dental fricative *ć* [ts] in *Suḥne*, see Handbuch, p. 51.

[3] See Spitta, ibid., p. 17.

in Upper Egypt, but also in Alexandria, it is *dy* like *di* in soldier." Blanc suggests that Vollers meant [dⁱ], not [ǧ][1] which also corresponds to the present situation[2]. Although the orthography <msyd>[3] 'mosque' as such is *prima facie* clear, it may actually represent a pronunciation which was different from [ǧ] or [ž] but not necessarily from a variant of Cairene [g] which may have been in certain context a [gʸ] or [dʸ] "prépalatale et légèrement mouillée"[4], which is at present most closely related to the present pronunciation of *ǧīm* in Upper Egypt [j] and [d][5]; as such <msyd> may simply refer to the pronunciation of the common people. It seems, however, although it is difficult to prove, that the pronunciation of *ǧīm* as *yā'* belongs to a different category than the pronunciation of *ǧīm* as *šīn* or $\check{g}$. Spitta puts forward an example[6] of <taštarru> pro <taǧtarru> "(das Schaf) kaut wieder" by referring to Gâwâlyqy[7]. In my opinion, the writing of *ǧīm* as *šīn* (or $\check{g}$) represented a hypercorrection but may have been regarded by the middle and upper classes as possibly stylistically more appropriate than the most vulgar

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1 Blanc, Darxe, p. 189.
2 Handbuch, pp. 29-30; further p. 51:

		ǧīm			*qāf*	
Lower Egypt (Delta)	ǧ	g		g	'	q
Cairo	g			'		
Upper Egypt	ǧ	j	d	g		
Central Egypt	ǧ	g		g	'	
Ḥarga	ǧ			g		q
Daḫla	ḫ			g	'	q
Baḥriyya (Mandīša)	ž			g		
Baḥriyya (il-Bawīṭi)	z			g		

3 The word <al-msyd> 'mosque' also belongs, in this context accidentally, to the early examples given of laḥn, cf. Maṭar, Laḥn al-'āmma referring to Taqwīm al-lisān of Ibn al-Jawzī [1186-1257 A.D.]. Although this is a sporadic example of a much earlier period, the fact that it was repeated by all copyists may suggest that it was wellknown as an example of popular language usage. However, it is interesting to note that despite the written context which supports the conservatism of the Arabic script, it refers explicitly to the local vernacular *pronunciation* and thus underlines the spoken nature of the text.
4 Cf. Cantineau, pp. 57-58.
5 "In some Upper Egyptian dialects [ǧīm is] a d 'vorverschoben' whereas it is 'zurückverschoben' in Cairo Arabic [g] ǧ , Handbuch, p. 51; the ǧ > y is attested nowadays e.g. in the dialects of the Syrian desert, Handbuch, p. 51.
6 On "zahllosen Verwechslungen zwischen <ǧ> und <k> oder <k pers>." which is very interesting as it indicates that *š* pro *ǧ* and *k* pro *ǧ* co-existed which, although *prima facie* contradictory , would be perfectly obvious if it was supported by socio-stylistic reasons, Spitta, p. 5, note 3.
7 He lived in 465-540 A.H.; see de Sacy, III, p. 535); ḥata el'auwâm [ed. Derenbourg in den "Morgenländische Forschungen"; see p. 110], see Spitta, p. 5, note 3; cf. Taymūr, Mu'ǧam, edited by Dr Ḥusayn Naṣṣār, p. 43-48, gives evidence which is more directly relevant to the

pronunciation of *ǧīm* as kāf [= Cairene *gīm*?] or allophonic [gʸ][1]. Thus I would associate *šīn/čīm* stylistically with the same category than the sibilant pronunciation of the old interdentals.[2] Anybody with little imagination can figure out how socially distinctive the pronunciation of the educated or upper class[3] was if [š] /[ž] for ج, [s] for ث and [z] for ذ were used, even if only in sociolinguistically restricted contexts, against [g]/[gʸ], [t] and [d] of the Cairene common people. As such [š] pro [g] might in this particular context represent a secondary, stylistic development. The fact that the word *wišš* has survived as an isolated example in MEA may also

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situation in Egypt and *grosso modo* to al-Ibšīhī's period and uses as his sources صبح الأعشى and قلب الجيم دالاً فى الصعيد . In Muˁǧam Taymūr al-kabīr there are listed the following shifts: الضرو اللامع (p. 43: obviously for /dʸ/) قلب الجيم ياء (p. 44: ref. al-Lisān with reference to the Bedouins (ˁArab) and some places in al-Ṣaˁīd) قلب الجيم زاياً (p.44: with ref. to صبح الأعشى and قالوا :(وئ) فى(الضرو اللامع) (p. 48: ref. to the people of قلب الجيم شيئاً: (واشرَ) فى اجر، وجه (p. 46: هو على الألسنة العامة) قلب الجيم كافاً (p. 47:) Alexandria trying to imitate people from Cairo: (أزوزة) فى كزروزة ((قلب الجيم همزة .

[1] In my view the *yāʾ* of <msyd> may even be the Cairene *gīm* pronounced very fronted as it follows a sibilant and is followed by a front vowel; if it represented [gʸ] it was possibly easier to associate it with *yāʾ* than with *gīm*.

[2] Sociolinguistic variation of *ǧīm* in the Modern Arabic dialects is so far poorly documented. For /y/ ~ /j/ in Bahrain, see Holes, Patterns (in Lang. Soc. 12, 433-457, 1983). According to Holes the motivation for this kind of variation has to be sought *within* the dialectal context. The commonly occurring dialect words such as /yimˁa/ (MSA /jumˁa/) 'Friday' and /misyid/ (MSA /masjid/) 'mosque' show a high degree of /y/ ~ /j/ variability in Sunni speech, while equally common words like /rayyāl/ (MSA /rajul/) 'man' do not. For Holes the reason is morphological and semantic. The substitution by a Sunni of /j/ for /y/ to give /rajjāl/ could only be interpreted by a fellow Baḥraini as an attempt to sound like a Shiˁi—a most unlikely event, Holes adds. According to Holes, this explains why, in cases such as /rayyāl/, Sunnis <u>never</u> (our emphasis) display variation. On the other hand, Holes continues, many *Shiˁis* do display /j/ ~ /y/ variation in just these cases, switching variably from 'Shiˁi' /rajjāl/ to 'Sunni' /rayyāl/ in apparent imitation of one stereotypical (and non-standard) feature of the dialect of the <u>dominant social group</u> (my emphasis). Holes concludes that MSA influence can be discounted in this kind of *cross-dialectal* variation, which is due to the lack of close morphological congruence between dialectal and MSA terms for the same referent (Holes, Patterns, pp. 442-443). Further, Antonius van Reisen, Jīm-variation in Jordanian Radio Arabic.

[3] By 'upper class' I understand in this context the Ottoman Turkish ruling class, chancellery and the Egyptian people dealing with them. It seems evident that if the sibilant pronunciation of the interdentals is seen as a secondary, stylistic development, it is very likely of literary origin and it may have been introduced by non-native speakers of Arabic who referred (or read) official documents and made efforts to imitate Classical Arabic pronunciation as it was written. This was obviously necessary when using CA terms which did not have vernacular equivalents. Native Egyptians who approached Turkish officials were

be supported by stylistic reasons.[1] Kaye suggests that /wišš/ illustrates that Cairo Arabic once had /ž/ which became /g/ as result of a symmetrical parallelism with /k/, or due to the Coptic substratum, or both.[2] The present data[3] proves that /ž/ co-existed with palatal /gy/ or /dy/ but the two distinct pronunciations are, in my view, most convincingly explained by stylistic, very likely sociolinguistic reasons as this is also supported by the variants of old interdentals. The fact that the copyists of the MSS. not used one variant but two is only *prima facie* contradictory as it is not unusual for native speakers of Arabic to use several variants of /ǧīm/.[4] The occurrence of phonetical variants instead of ‏ج‎ gives support to the argument that the MSS. may have been dictated in part to the copyists although it is difficult to see the occurrence of‏سـد‎ as an 'error' in the MSS., which represent very different styles.

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obviously forced to imitate Turkish pronunciation to make themselves understood. As such sibilant pronunciation with *š* pro *ǧ in certain keywords* may have become fairly quickly a sign of wealth and power, i.e., denoting association with the ruling class and may not have been entirely replaced even later by vernacular or CA pronunciation for the same reason. I wish to add that the possible 'Turkish' pronunciation of ‏ج‎ must be seen as secondary socially motivated development which played its role only a temporarily .

[1] The word 'face' is not only used in blessings but also in curses, which in my view could explain why it was necessary to use a 'high' variant. Obviously, this is very difficult to prove.

[2] Kaye, Arabic /žiim/, p. 38.

[3] As such the present data is a very rare example of such usage. E.g. Hazz al-Quḥūf which is intended to make fun of the spoken language of the peasants (see Davies, p. 7) is characterized by orthographic conservatism (Davies, pp. 57-58), which is not essentially phonetic (Davies, pp. 59-60). In fact, we cannot find anything in the MSS. of HQ which refers to the palatal realization of *ǧīm* we would expect to exist in the dialect (See, Davies, p. 69, who refers to Blanc's evidence in al-Mustaṭraf [printed edition?] and to the word <wšš>. The pronunciation [ǧ] > [z] is well attested in the Egyptian JA of the same period: 'aǧūz > 'azūz 'old woman', zawwaǧ > zawwaz "he married", ǧazīra > zazīra 'island', ǧazzār > zazzār 'butcher', see Lebedev, Pozdnij, p. 32. For the pronunciation [ǧ] > [y], see Lebedev, ibid., p. 30f.

[4] Kaye mentions that (native) teachers of Classical Arabic when teaching American students may use [j], [ž] or [g] (or even other phones, e.g. [dy], [gy], etc.) "depending on certain criteria which are very difficult to define." See, Kaye, ibid., p. 31.

2.6. Treatment of *hamza*

2.6.1 Preliminary notes

2.6.1.1 *Hamza* is extremely interesting from a stylistic point of view because it has totally or partly disappeared from *spoken* dialects.[1] As a result, the restitution of etymological /'/ is one of the simplest and most widespread of classicizing devices and a hallmark of semi-literary style and, for modern educated speakers, often of "mildly formal" style too.[2]

2.6.1.2 The orthography of the glottal stop hamza presents various interpretational problems because it is not really a letter of the Arabic alphabet, even though it clearly represents an Arabic phoneme, but functions orthographically more like a vowel sign.[3] This orthographical vowel sign quality of *hamza* is highlighted by the fact that in most positions hamza should be written on a *kursī* letter which means supplementary work in writing. As a result the mere existence of a seat may suggest a reading with *hamza*, especially if a scribe uses *hamza* occasionally with a seat in a similar position elsewhere in the text. The eventual 'interpolation' will therefore ultimately depend on the interpretation given by the reader to the occurrences of seats without *hamza*. As Blau points out, as a rule it is rather difficult to decide, on the strength of the orthography alone, whether a particular word was pronounced with or without *hamza*. Classical orthography mirrors a pronunciation that has, in fact, lost the glottal stop, and the pronunciation of the glottal stop is only indicated, as a sort of *qere*, by adding *hamza* above (and sometimes below) the line. Accordingly, one may doubt whether a particular word was spelled without *hamza* because it was pronounced without it or that the author (or the copyist) simply spelled according to CA, but without adding the supralinear marks, including the *hamza*.[4] Blau further sees the use of *alif kursī* in cases in which CA applies *wāw*, *yā'* or zero, not as an indication of the preservation of the glottal stop in living speech, but rather as an attempt to use this spelling to prevent the vernacular pronunciation without a glottal stop.[5] However, from the point of view of the present study the problem is not so much that of establishing the situation in the vernacular of the copyists but of indicating when they try explicitly to impose spelling with *hamza*, when without it and when the writing is potentially ambiguous from the reader's point of view. I shall focus on the first two alternatives which seem to be most relevant from the stylistic angle.[6]

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[1] As all the mss. which are the subject of this study represent a relatively late period, it seems unnecessary to include here a historico-linguistic perspective to enable us to use the present data to prove that *hamza* had disappeared in spoken dialects except in initial position, since the subject has been treated in full in previous studies, see Davies, pp. 71-74, Hary, p. 254f., Lebedev, Pozdnij, p. 31f.; Garbell, p. 308 and especially regarding the 16th-18th centuries, pp. 318-319.

[2] See Blanc, Style, p. 95.

[3] See Parkinson, p. 294, note 2.

[4] Blau, Christian I, p. 84.

[5] Blau, ibid., p. 85.

[6] According to Blanc, "restitution of /'/ is one of the simplest and most widespread of classicizing devices and a hallmark of semi-literary and, for educated speakers, often of "mildly formal" style." See Blanc, Style, p. 95.

2.6.1.3 By slightly modifying Blau's remarks, the use of *hamza* vs. its omission may be categorized as follows:

1. Explicit indication of *hamza* by writing it with or without *kursī*.

2. Omission of hamza but leaving its *kursī*, which may make the interpretation more or less ambiguous.

3. Omission of hamza without *kursī*.

4. Explicit indication of the absence of *hamza* by not even writing its *kursī*.

2.6.2 Occurrences of *hamza*

Table 3.7 Occurrences of ٴ (*hamza*)[1]

	A		**H**		**F**		**E**		**M**	
	cl	mw	cl	mw	cl	mw	cl	mw	cl	mw
ٴ ٔ	45	2	28	3	171	68	239	43	188	46
w.	45	3	28	7	171	85	239	53	188	59
w/"F".[2]	65	3	39	7	171	68	246	44	184	46

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[1] Although the data exhibits variation of *hamza* which is occasionally replaced by its vernacular equivalents, usually by *wāw* or *yā'*, they have not been included in the table as they are often interpretationally ambiguous and would require additional coding, which I considered uneconomical for the purpose of this study. While the occurrence or non-occurrence in a speech flow is basically a simple 'yes' or 'no' question, it is more complex in handwritten manuscripts. As writing a *hamza* with *kursī* requires double as much effort as simply writing its *kursī* without necessarily losing any information vital to reading and understanding the word correctly, the use of *hamza* may be indicated by simply writing its *kursī* when a copyist avoids consistently using any extra signs which are not absolutely required. As such the unvocalized text functions as a simple reminder and its interpretation, including reading with or without glottal stops, will ultimately depend on the reader. However, if a copyist-cum-scribe uses non-consonantal signs extensively but still uses *kursīs* which correspond to the vernacular pronunciation, there is obviously every reason to suspect that the traditional spelling has been replaced by the vernacular one. In such a case other supportive evidence should also exist and it is perhaps more fruitful to focus on it, as in the present study, than to try to solve the problem quantitively.

[2] The result indicates that the quantitative *contrast* between the Classical Proverbs and the Proverbs of Men and Women is very similar in MSS. FEM and MSS. AH. A potential source of error regarding the very fact that there is a different number of *hamzas* in the two proverbial sections is related to the nature of the vocabulary. Assuming that the two proverbial sections are originally of different *scribal* origin, i.e. two separate texts combined as one text, it could be argued that the copyists do not have real freedom to apply their scribal style as they have 'inherited' two different sets of vocabulary and have to deal with them as well as they can. Although this is undoubtedly true to some extent, a comparison of the totals of other features indicates individual differences which suggest that the eventual *fragmental* contrast between the two sections has more or less disappeared. E.g. MS. F uses

2.6.2.1 Table (5) clearly indicates that approximately 71-96% of the occurrences[1] are in the section of Classical Proverbs[2]. This indicates a conscious stylistic aim which cannot be explained by lexical reasons alone, although the lower totals of the MW section are due to the higher number of vernacular words which limit the opportunities to impose *hamza* by simply placing it in the text. On the other hand, the highest number of *hamzas* in F indicate a conscious effort of *classicization*. The relative importance of *hamza* for F is further underlined by the fact that F uses 25-50% *fewer* vowel signs than E and M. The higher totals in the section of Classical Proverbs of E and M compared with F are explained by a more frequent use of hamza in initial position on *alif kursī*, where it perhaps serves more decorative purpose than anything else.

2.6.2.2 The above figures are more or less consistent with the use of vowel signs, i.e., the MSS. using more vowel signs also have more occurrences of hamza. The differences between MSS. suggest that the use of hamza depends partly on the individual style of the copyist and as such is not automatically copied or introduced in different contexts. The differences in use in the Proverbs of Men and Women, where it might be expected to be used only marginally, suggest definite stylistic aims to enhance the linguistic level towards the formal, literary end of the continuum.

2.6.3 Treatment of initial *hamza*

2.6.3.1 *Hamza* is consistently indicated in A, H, F, E and M as per CA in the cl. proverbs either by *hamza+kursī alif* or by plain *kursī*. In the Proverbs of Men and Women the omission of *hamza* seems basically restricted to similar patterns to those in *Hazz al-Quhūf*.[3]

2.6.3.1.1 'iCāC(a) > CāC(a)

16R. A: lyš ınt fy ıl-ṣhırʰ yı mnḫl b-lı ṭırʰ "What are you doing in the desert, you sieve without a hoop?" H: ṭır:ʰ F: ṭırʰ E: ṭaırʰ M: ṭırᵗ.

2.5.3.1.2 'aCVC > CVC

146R:E: ṭıra ṭyrk w-ḫduwı ġyrk "Your bird flew and others took it"; but, A: w-ıḫdwı; F: w-'ıḫdwı; M: w-'aḫdwı;
217R:E: haınat ıl-zlaıbiyaʰ w-klthı bny wıyıl "Zalābīyah-pastries became of so little importance that even the Banū Wā'il ate them"; F: w-klthı; M: w-klthı; but, A: ḥty ıklthı.

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more *fathas* and *dammas* in the Proverbs of Men and Women than in the Classical Proverbs.

[1] The total number of occurrences in the MS. should be brought into relation with the actual total number of words, which varies in the MSS. This is not done here, as such 'straightening out' of the figures would not make any essential difference. The reader is advised to see Tables 1.1-2 and 2.1-3, page 52-55 which will help to give an approximation of more precise relative differences between the MSS.

[2] It is difficult to single out individual subsections of the classical proverbs as the differences between them could be explained lexically.

[3] Davies gives examples of 'iCāC(a) > CāC(a) and 'aC$_1$VC$_2$C$_2$ > C$_1$VC$_2$C$_2$. See, Davies, p. 71.

264N:A: lq'dy fy 'šk ḥty yǧy ḥd ynšk; M: ml ḥad "Sit in your nest until somebody comes to drive you away!"; but, F: ml lḥd; E: mal lḥdlan.
Cf. 287N:A: ml l-lḥd; F: ml l-lḥd; E: mal li-'alḥadin; M: ml l-ḥad.

2.6.3.1.3 'aC₁VC₂C₂ > C₁VC₂C₂

331N:A: ḍḥk bn sn^h ġmy 'ly lmh qll ml ḥf dmh "A one year old child laughed, her mother fell into a swoon. She said: How lighthearted (-blooded) he is."; H: ml lḥf; F: ml lḥf; E: mal ḥaf; M: ml lḥf.

2.6.3.1.4 ['-] > [w-]

Pl. /awdān/ of */wdn/[1] [pro CA 'uḏ(u)n, pl. 'āḏān], in MEA /widn/ pl. /widān/[2]; 163R:A: fwq ll-šrlt^h [pro srlt^h] mlḥ lwd²lnh "On top of the trade his ears were cut off." F: lwḏlnh E: lw|ḏalnuh M: lḏlnh. The forms used by F and E with <ḏ> represent hybrid forms[3].

2.6.4 Treatment of internal *hamza*

2.6.4.1 -V'C > -V̄C

2.6.4.1.1-a'C > -āC ; /rās/ 'head' occurs in both proverbial sections with and without *hamza*: Cl. Prov: 106W:E: rls⁻ ll-'aqll; F:: r'ls <رٔٔس> ll-'ql; M: r'ls ll-'aql; 134'A:A: ṭlṭl r'lsah; H: ṭlṭl rlsh; F: ṭl'ṭl' r'lsh; E: ṭalṭal ralsuh; M: ṭlṭl rlsah; 385P:H: ḥf^t rlsh; F: ḥf^t r'lsh; E: ḥif^t rals⁻ihi; M: ḥif^t ralsih. Prov. of Mw.: 135R:A: ḍrbtyn fy ll-rls t'my; H: ll-rls; F: ll-r'ls; E: ll-rls; M: ll-rals. 166R:A: frd ḍrb^h fy ll-rls tkfy; F: ll-r'ls; E: ll-rls⁻; M: ll-r'ls. 40R:A: bdll lḥmk w-qlqlsk ḥḏ lk šy 'ly rlsk; H: rlsk; F: r'ls⁻k; E: rls⁻k; M: ralsak. 199R:A: lw šll rlsh l-l-sml kln 'ṣyd^h b-ml; F: rlsah; E: rlsuh; M: ralsh. 107R:A: rlsyn fy 'mlm^h ml ykwn "Two heads..."; H: rlsyn; F: rls í yn [F with *dagger kasra* for explicitly vernacular pronunciation of dual [-ēn]; E: rals⁻yn; 107R:M: rlsay|n. Cf. vernacular /rayyis/ 'captain, chief' as in MEA where CA /ra'īs/ is used as a 'high' variant[4]: 103R:A: lmrl^t ll-rys "captain's wife"; H: lmrl^t ll-rys; F: lmrl^t ll-rlys; E: lmrl^t ll-rys⁻; M: lm|rl^t ll-rys. As clearly vernacular /rayyis/ occurs in the MSS. /rās/ alongside /ra's/ seems probable[5] although *alif* can stand for both *kursī* and *ā*, which, however, leaves the occurrences in the cl. proverbs ambiguous, cf., e.g., 385P:H: ḥf^t rlsh; F: ḥf^t r'lsh; E: ḥif^t rals⁻ihi.

2.6.4.1.2 -u'C > -ūC ; 204'A:H: ll-mwmn; M: ll-mwminu; F: ll-m'wmn; E: ll-m'w|min. cf. the same root in: 43Q:A: ywmnwn "they believe"; H: ywmnwn; E: ywminuwn; but, F: y'wmnwn; M: y'wmnwn. 216W:A: ywḥḏ [all the dots are missing] "is grabbed" (passive) ... ywḥḏ; E: yuwḥaḏ ... yuwḥḏ; M: yuwḥaḏ ... ywḥḏ; H: ywḥḏ ... ywḥḏ; cf. F: y'wḥḏ <ﻴ> but ... ywḥḏ. The difficulty of interpreting of the *unvocalized* cases is evident in the following, where E and M can very well represent identical spelling: 289P:F: ll-ḥ'wwn <الخؤون> 'disloyal person' ; E: ll-ḥa'uwn

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[1] In HQ WDN pl. AWDAN. See, Davies, p. 71.
[2] See, Hinds&Badawi, p. 930a.
[3] Cf. Meiseles, Hybrid, p. 1080.
[4] See, Hinds&Badawi, p. 320b.
[5] For /rās/ in HQ, See Davies, p. 72.

<الخَوُّن >; M: ǀǀ-ḫwn.

2.6.4.1.3 -V'V̄ > -V̄; Treatment of the verb *ra'ā* 'to see'. The verb *ra'ā* seems to have been a living form in the Middle Ages[1], as it still is in some modern dialects, as pointed out by Kaye[2]. The verb *ra'ā* is used in both proverbial sections, in the Classical Proverbs, obviously, because it was originally used in these, and in the Proverbs of Men and Women because, in my view, it was the current verb for 'to see'. The most distinctive difference in the treatment is that the basic consonantal shape is in the Classical Proverbs regularly as in CA, occasionally complemented with *mādda*.

2.6.4.1.3.1 3. p. sing. m.: Cl: 300P:A: f-ǀn rǀy "if he sees"; H: f-ǀn rǀy; F: ǀdǀ r'ǀy; E: w-ǀn ra'aǀy; M: f-ǀn rǀ^y. 441P:A: ǀdǀ rǀhu...ǀn rǀy "if he sees him"..."if he sees; H: ǀdǀ rǀh...ǀd rǀy; F: ǀdǀ r'ǀh...ǀn r'áǀy; E: ǀdaǀ ra'ǀ^hu...ǀn ra'aǀy; M: ǀdǀ ra'ǀ^hu...ǀn rǀy; cf. also 30Q:A: ǀ-ǀm tr "Don't you see; H: ǀ-ǀm tr; F: ǀ-ǀm tr; E: ǀ-ǀm tr; M: ǀ-ǀm tar; An interesting case is 226R:A: w-hw-yanẓr rǀy "and he looks around (and) saw"; F: w-hw r'ǀy; E: w-hw rǀy "and he saw"; M: w-hw yanẓr "and he looks" but /ra'ā/ missing which may suggest a stylistic replacement by a more literary sounding ينظر ..[3]

2.6.4.1.3.1.1 Cf. treatment of the same root in: 416P:A: b-rǀy "with opinion"; H: b-rǀy; F: b-r'ǀy; E: b-raǀy; M: b-ra'ǀy; cf. 145'A:M: b-dǀ'yhǀ <بداها > [correctly from the CA root *dw'*) but confused with *r'y* in E: b-raǀ^'iyhǀ [sic!]; F: b-rǀyhǀ [sic!]; and translated by A and H: A: b-ṭrfhǀ; H: b-ṭrfhǀ. further 68R:A: mrǀk "your mirror"; H: miraǀk; F: mrǀk; M: mirǀk.

2.6.4.1.3.2 3. p. sing. f.: 398P:A: ǀmǀ rǀt 'ynǀhu "when his eyes (dual) saw"; H: ǀmaǀ rǀt 'ynǀh; F: ǀmǀ r'ǀt 'ynǀh; E: ǀmaǀ ra'aǀtǀ 'yǀnaǀhu [ra'aǀytǀ; with the dots under *yā'* crossed out]; M: ǀmǀ raaǀt <رأَتـ > [*fatḥa* on *alif*] 'aynǀhu.

2.6.4.1.3.3 1. p. sing.: 208R:A: mǀ rǀytk "I didn't see you"; but, F: mǀ ra'ǀytk; E: maǀ r'aǀytk; M: maǀ ra'ǀytk;

2.6.4.1.3.4 3. p. pl. with occasional omission of *alif otiosum* suggesting a pronunciation *[rāw] as in the dialect of Tunis ṛau 'they saw'[4]: 98R:A: rǀw "they saw"; H: rǀwǀ; F: r'ǀwǀ; E: raǀ'awǀ; M: raǀwaǀ. 99R:A: rǀw "they saw"; H: rǀwǀ; M: rǀwǀ; but F: ra'aǀwǀǀ; E: ra'aǀwǀǀ. With *alif otiosum* 100R:A: rǀwǀ "they saw"; H: rǀwǀ; but, F: r'ǀwǀ; E: ra'aǀwǀ; M: ra'uǀwǀ. 101R:A: rǀwǀ; M: rǀwǀ; but, F: r'ǀwǀ; E: ra'aawǀ. 102R:A: rǀwǀ "they saw"; M: rǀwǀ; but F: ra'aǀwǀǀ. 317N:A: rǀwǀ "they saw"; H: rǀwǀ ; M: rǀwǀ; but F: r'ǀwǀ; E: ra'aǀwǀ; M: rǀwǀ. Then again without it: 321N:A: rǀw; F: r'ǀw; E: ra'aǀwǀ; M: r'ǀwǀ.

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[1] See Davies, p. 72.
[2] See Kaye, The Verb 'See', p. 211.
[3] Why this replacement links A and M but not, e.g., F and E could be explained by MSS. that I have missed or by the theory that M has also used other MS(S). which are closely linked with A. It should be added here that although A looks old it has undeniable textual features which justify its place as the first in my sketchy family-tree. The fact that it contains many *lacunae* implies that it cannot solely represent the MS. from which the rest of the MSS., including M, was copied.
[4] See, Singer, p. 363.

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3.6.4.1.4 Treatment of the verb *sa'ala*. Hamza is also maintained in certain words in modern vernacular, e.g., in the verb 'to ask'[1]. Its occasional indication by *kursī alif* without *hamza* supports the argument about the interpretational ambiguity: Cf. Cl: 438P:A: lı̈ ls̈lı̈ "I do not ask"; H: lı̈ ls̈lı̈; F: lı̈ ls̈'lı̈; E: lal ls-'alı̈ <أسأل > M: lı̈ 'alsı̈l < أسأل >; 31Q:A: lı̈ ts'ylwı̈ "don't ask!" [pl.]; H: l-lı̈ tsılwı̈ "don't you ask?" ; F: lı̈ ts'lwı̈; E: l-lı̈ ys-'lluwı̈ "don't they ask?" [sic!]; M: lı̈ ts'alluwı̈ .

2.6.4.2 -'VC > -VC

2.6.4.2.1 The construction /kann+/ 'as it were, as if' +pronominal suffix possibly from < /ka'inna+/ as suggested by MEA.[2] In the Proverbs of Men and Women it is used by the copyists both in the plain vernacular and CA forms. The use of *šadda* with the vernacular form indicates that it does not slip through inadvertently but is consciously used as a *lexical* variant: 138R:E: ḍrbtun fy kysˉġyry knhı̈ fy 'udl tibı̈n; F: knhı̈; but, A: k-ınhı̈; M: k-ınhı̈. 346N:E: knhı̈ nšʰ tat'ıq fiy ıl-ṭwq; M: knhı̈; but, A: k-ınhı̈; F: ka'ınahál. 347N:E: kanhı̈ mn ıl-balsˉiṭiyʰ qmıš 'ly ḥariyr; M: knhı̈; but, A: k-ınhı̈; F: ka'ınahál. 348N:E: knhı̈ ḥuzmᵗ fǧl bay|ḍaı̈ wˉ'ruwqhı̈ ḥuḍr; M: knhı̈; A: k-ınhı̈; F: ka'ınahál. 349N:E: kanhı̈ mn 'amaı̈ym ıl-yahuwd ṣafı̈rı̈ ṭwylʰ rqyqʰ; M: knhı̈; but, A: k-ınhı̈; F: kaı̈nahál. 350N:E: knhı̈ min bay|ti ıl-walliy maı̈ fiyhaı̈; M: knhı̈; but, A: k-ınhı̈; F: kaı̈nahál. 351N:E: knhı̈ ḍbtˉ ǧ'ydy maḫ|luw'aʰ w-laı̈ tı̈ḫuḍ šy; M: knhı̈; but, A: k-ınhı̈; F: kaı̈nahál.

2.6.4.3 -'iC > -yiC, -'VC > -yVC

2.6.4.3.1 In E's introduction of Chapter 6: fy ıl-ımṭı̈ı̈ ıl-sˉıyrʰ "about current proverbs"; F fiy ıl|-'almṭı̈li ıl-saı̈'yraᵗ; M fy ıl-ımṭı̈ı̈ ıl-saı̈'iyrᵗ ; the word /as-sā'irah/ is missing in A and H. 414P:H: wḍwyh "his ritual washing"; A: wḍw'h; E: wuḍuw'uhu ; M: wḍw'h; in F: misspelt as w-ḍrh [NB. *šadda*]. 21Q:A: lı̈ ynbiyuka "doesn't inform you"; H: lı̈ ynbyk; E: lı̈ nbiyk; M: lı̈ ynbyka; but F: lı̈ ynb'yk. 379P:A kı̈ ıl-mṣlyb "all adversities"; H: kı̈ ıl-mṣlyb; F: kı̈ ıl-mṣlyb; E: kul ıl-maṣaı̈yib| [NB. pausal sukūn instead of genitive].; M: kı̈ ıl|-mṣal'yb < المصائب >. Further 7R:A: dlı̈ylh "his proofs"; H: dlı̈ylh; F: dlı̈ylh; E: daı̈ı̈ylh; but M: dlaı̈'yluh.
179:A: kškı̈r dı̈ym; F: kuškáı̈r dı̈ym; E: kškı̈r dı̈yim|; but M: kškı̈r daı̈'ym. 9R:A: ryḥᵗ ıl-nqwš; F: rı̈yḥᵗ ; H: rı̈yḥᵗ ıl-fqws; E: ryḥᵗ ıl-fqwsˉ; M: rı̈'yḥᵗ ıl-fqwsi.

2.6.5 Treatment of final *hamza*

2.6.5.1 The present data is consistent with previous findings on the complete loss of final *hamza*, which, however, is occasionally restored even in colloquial contexts, obviously for purely stylistic reasons.[3] The treatment of the very common شيء is illustrative: Cl: 1) 103W:F: mn šy' "of something"; E: mn šy; M: mn sa3y'. 2) 268P:A: kı̈ šy 'everything'; H: kı̈ šy; E: kul šay|'in; M: kı̈ šy. 3) 307P:H: (ı̈ḍı̈ ḍı̈') šy "If something disappears"; E: šay|'un; F: šy'; M: šy'. 371P:F: fy šy' "about something"; E: fy šy'in ; M: fy šy. 4) 393P:A: f-lys yrf'h šy "nothing raises it" ; H:

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[1] Cf. Harrell, A Linguistic Analysis, p. 15.

[2] كَنُو in a *zaǧal*-poem in Ibn Iyās, I, p. 185:19; in Yūsuf al-Maġribī's text كنّ , see Sharbatov, p. 312 supra. Cf. Nallino, p. 100: *ke-inn* 'come se'. Feghali, p. 149, derives *kann-* from cl. *ka'anna*, e.g., mạ ǧāš kannu mrîḍ "il n'est pas venu; il est sans doute malade."

[3] Very similarly as in HQ, see Davies, p. 73.

šy; F: šy'; E: šy|'un; M: šy'. 5) 424P:A: (wa-'|ḥ|sin) šy "and do good"; other MSS. without šy: H: w-lḥsn; F: wa-alḥ|sin⁻; E: w-lḥ|s⁻n; M: wa-'|ḥ|sin. Mw: 1) 40R:A: (ḥḏ lk) šy "(get) something"; H: šy'; F: š'yl; E: šiy; M: šiy. 2) 57R:A: (ḥty yṭlʿ) šy "(let it bring up) something"; H: (ḥty yṭl'a) šy; F: ḥty yṭlʿ šy'; M: šy; E: lṭlʿ b-šay|'i "bring something ". 3) 99R:F: (lʿml) šy'l "(do) something"; E: šy ; M: šy. 4) 125R:A: šy (ll yǧy) "something (that doesn't come)"; F: šy'; E: šy'a [˘ like tanwīn mark on yā']; M: šy. 5) 182R:A: kl šy 'everything'; F: kl šy'; E: kul šay|'in; M: kl˙šy. 6) 245R:A: (ml tm) šy "it is useless (it will end up in nothing)"; F: šy'; E: šy; M: šay. 7) 351N:A: (w-ll tlḥḏ) šy "and doesn't take (grasp) anything"; F: šy'l [<شي> with dots under kursī]; E: šy; M: šay. 8) 120R:A: šy (ml nlbh) "He did not gain anything"; H: šy; F: šy; E: šiy; M: šy. 9) 153R:A: šy [š's points are missing] ml zrʿ "whatever (he might cultivate)"; [E: ʿlšq muqil] (just this part in E); M: šy (mal zrʿ). 10) 263N:A: (lstʿlrt ll-rʿnl) šy "a silly woman borrowed something"; F: šy [scribal error: š without dots]; M: šy. 11) 328N:A: ḏl šy "This is something"; H: ḏl šy; F: ḏl šy; E: ḏl šiy; M: ḏl šy. Used with negative: 1) 50R:A: ml hw šy mwlfq "it is inconvenient"; H: ml hw š'y mwlfq; F: ml hw š'y mwlfq; E: ml hw šy muwalfiq; M: mal hw šy muwlfq.

2.6.5.1.1 Since the use of *hamza* with *šay* in the Proverbs of Men and Women can hardly be interpreted as anything but an attempt at classicization, the use of plain vernacular constructions could be seen as explicit *vernacularization*. It seems that established vernacular lexemes are accepted, in general, as such, e.g., بلاش 112R:A: bllš "free", H: bllš F: bllš M: bllš; 12R:A: lyš 'what', H: lyš F: aly|š-ŭ [ŭ is purely ornamental] E: lyš M: lyš⁻; 110R:A: llyš 'why', H: llyš bnyt lyš "why was it built" F: llyš E: lyš M: l-'ayš; cf. 234R:A: 'lyš 'why', F: 'lyš E: 'alayš M: 'aly 'alyš. Although the last example from M may indicate stylistic levelling rather than a form actually used, classicization by 'dismantling' such compounds is evident by F in 8R:F: b-lyš ml, cf. E: b-lšml; A: b-ml H: b-ml, M: b-mhml. In this case بما used by A and H sounds more original than بمهما in M; the expressions used by E in this context could be considered an attempt at vernacularization. In proverb 359N, however, E is the only one to use b-ly² šay|'in, A: b-lyš, H: b-lyš F: b-lyš M: b-lyš. The above examples indicate clearly that the same copyist may apply both classicization and vernacularization in the same text but rarely continues in a consistent way in either direction.[1]

2.6.5.2 المرء 'man' is used with *hamza* in MEA.[2] In the MSS. *hamza* is regularly used—possibly to avoid ambiguity—with this word even though it has a relatively high frequency, e.g., MS. H exhibits 17 occurrences with *hamza*, e.g. 174ʿA:A: ll-mar'; H: ll-mr'; F: ll-mr'; E: ll-mr'; M: ll-mar'w <المرؤ >. I have encountered only one occurrence without *hamza* in the present MSS. , very likely a scribal error, in the Proverbs of al-ʿArab in MS. B (Paris 3369). Cf. سوء 'badness' which occurs with *hamza* in MEA[3]: 205ʿA:A: mn klb sw "of a bad dog"; E: mn klb s⁻w; but, F: mn klb s'w; cf. M: mn klb sw^ (*mādda* on *wāw*). Cf. treatment of the same root in: 363P:F: nusáʿ "we are harmed"; E: ys⁻'w^ "does harm"; M: nusal^'u. 31Q:H: tswkm

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[1] The only logical explanation I can find for such *prima facie* controversial behaviour is that the concurrent use of both ends of the stylistic scale is necessary to be able to use occasionally explicitly vernacular vocabulary without giving the impression that supposed colloquial language is used in writing due to sheer ignorance.
[2] See Hinds&Badawi, p. 815a.
[3] See Hinds&Badawi, p. 439a.

"(would) harm you"; but, A: tas'wkum; F: ts'wkm; E: ts'wkm; M: ts'wkum. 288P:F: ys'wk; E: yasu'awk "(he) hurts you"; M: ys'wka.

2.6.5.3. -V̄'(V) > -V̄; Treatment of ǧā'a. The data indicates the same situation as in HQ and in MEA.[1]

2.6.5.3.1 3. p. sing. f. with omission of kursī alif: 92R:F: ḍkrwl ǀl-mdn ǧt ǀl-qry thǧl; but, A: ǧlt; E: ǧalⁿ'at; M: ǧalt. The orthography in A may represent the same as in F, i.e. [ǧ/gat] while E is clearly making an effort at classicization.

2.6.5.3.2 24R:M: ǧiynl "we would come"; E: ǧynl; but F: ǧ'yǀnl. The use of /qumnā/ by A and H indicates classicization.

2.6.5.3.3 Occurrences of vernacular ǧāb[2]: 210R:A: ml kfǀnl hm qlm ǀbwyh ǧlb lbwh [nominative !] qll ḥḍwl ǧdkm rbwh "As if the worrying (taking care) about our father was not enough for us, our father went and brought his father and said: "Take your grandfather and take care of him." F: ǧlb; E: ǧalb; M: ǧlb. Further 294N:A: ǧlb; F: ǧálb; E: ǧalb; M: ǧlb.

2.7. Treatment of qāf

2.7.1 The present data shows almost no trace of the merging of /q/ with /'/, which commenced in Egypt as well as in the East Mediterranean dialect in the 11th-13th centuries and which represented—as it still represents—a stylistically significant contrast between sedentary and rural speakers.[3] The reason why qāf is consistently written with ق may indicate that only one realization was used by the copyists. However, there are a couple of dubious cases. An indication that ق represented ['] possibly for F is that in proverb 439P he first wrote الحدر but corrected it by placing a ق on the ح . Interestingly, in 354N the scribe of F erroneously uses ق for ع in المقـاير [instead of المعـا ير 'sins']. The fact that he seems to confuse qāf pronounced as ['], ['] and [ḥ] seems at least to support the argument that MS. F was partly or wholly dictated but possibly also that either the writer of F or the person who was dictating was not a native speaker of Arabic or very simply that the MS. used was badly written, which would in turn explain why dictation was used in the first place.

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[1] See Davies, p. 73.
[2] See Davies, p. 73.
[3] For 13th century Egypt, see Grotzfeld, Ein Zeugnis, p. 87; for Eastern Mediterranean Arabic, see Garbell, pp. 313 and 318. Davies has found indirect evidence in HQ and points out that sqy' spelt with sīn pro CA منع —which indicates assimilation to a non-emphatic second radical, probably hamza—occurs "in collocations and contexts that smack of urban and even 'elevated' usage, see Davies, p. 69f.

3. Use of final short vowels, tanwīn and sukūn

3.1 Definition of scribal styles

Before analysing the use of tanwīn and final short vowels by individual copyists, it seems justified to investigate the general use of *matres lectionis* from the point of view of scribal styles. Arabic orthography is basically consonantal, which in most cases makes the use of super- and subscript signs such as short vowels more or less optional.[1] In normal cursory handwritten texts common words may be written in very sketchy orthographic shapes, usually devoid of all auxiliary signs. The fact is that *matres lectionis* are rarely needed in normal written communication dealing with subjects that are wellknown to both the writer and the reader. It seems, therefore, justified to claim *prima facie* that the profuse use of auxiliary signs by MSS. F and E would be *primarily* decorative. However, a valid counter-argument is that the MS. M uses *matres lectionis* in some cases even more frequently with handwriting which is most ordinary, even clumsy compared with F and E. Also, as M is often grammatically more correct than F and E, it could be argued that his style of writing is not 'decorative' but serves linguistic, communicative aims. In further analysis of scribal styles three aspects seem most relevant in the present context: 1. overall consistency vs. inconsistency, i.e., haphazard use, 2. linguistic relevance vs. decoration and 3. individual style vs. a common standard which could result from copying.[2]

3.1.1 Use of matres lectionis: consistency or inconsistency ?

3.1.1.1 Arabic manuscript texts are often characterized by what is called scribal inconsistency[3], which may take place in all grammatical categories but which is perhaps most confusing for a reader of a later period when it affects the consonantal ductus itself.[4] As *matres lectionis* must be considered more or less

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[1] In fact, originally Arabic was written *normally* without indicating short vowels [or even diacritics] as in Aramaic orthography. When the indication of short vowels was necessary *scriptio plena* was used exceptionally, e.g., in Koranic texts. Cf. Diem, Untersuchungen, p. 212 and pp. 225-226. The system of orthographic auxiliary signs (*naqṭ, šakl*) including signs for the short vowels a, i, u was introduced in the 6th-7th centuries for reading the *Qur'ān*, cf. Grundriss I, p. 178. It seems evident that the profuse use of 'Hilfszeichen' in secular texts benefits from the prestige of al-Qur'ān.

[2] Hary makes an important note on personal orthographic styles (*Schreiberschule*), stating that "each scribe took pride in his own spelling which resulted in a remarkable degree of [individual] standardization in every ms." Despite a common [Later Egyptian] orthography every scribe had his own consistent tradition. Hary's examples all represent the treatment of the consonantal ductus and use diacritics, not short vowel signs. See Hary, p. 97. For the importance of determining the elements of individual copyists' orthographic styles, see p. 102. The study of the 'graphetic' aspects of medieval texts has gained momentum especially in Middle English Dialectology, p. 1-. Although orthographic variation is too easily disregarded as 'extralinguistic', the possibility of its correlation with *places*, as pointed out by McIntosh (p.5) seems too relevant for historical dialectology to be ignored.

[3] I refer here especially to late medieval Arabic MSS., although various inconsistencies are frequent in early papyri. Cf. Grohmann, Arabische Papyruskunde.

[4] See, Davies, p. 57. The modification of the consonantal ductus could serve, at least potentially, artistic purposes in HQ but is also prevalent in informal historical texts, cf. Ibn

optional their sporadic and arbitrary use in secular texts is, in fact, what might be expected.[1] However, the fact that auxiliary signs are used, depending on the scribal style, concurrently with unvocalised lexemes gives a somewhat misleading association to the notion of arbitrariness. The assumption that medieval scribes would use *matres lectionis* simply as a calligraphic extension to write *n'importe quoi* seems basically unjustified and must be rejected in most cases. Assuming that a scribe simply wants to fill in a microsegment[2] of three consonants by using three vowels and a *sukūn* for the middle consonant, he can compose $3 \times 4 \times 3 = 36$ different combinations which are orthographically different and if he uses the option of also leaving one, two or all letters also unvocalized, 71 possible combinations involving both grammatical and ungrammatical vocalizations which could be described as 'arbitrary'. However, the orthographic variation of individual microsegments in the present texts indicates that a scribe rarely uses more than two to five different orthographic forms with one to two forms—often including, but not always, the unvocalised form—having significantly higher frequencies.[3] Thus, basically the use of *matres lectionis* is definitely more consistent than inconsistent as the variation takes place, so to speak, within an orthographic register defined by the scribal style. Based on my analysis of the microsegments of Chapter 6 it seems possible to predict the probability that a given word is written by a given scribe as wiht the relative frequencies of the forms he uses. On the other hand, it seems possible to say that despite the available options for vocalization, a given scribe rarely uses forms which do not belong to his orthographic register, his 'Schreiberschule'. As such it is difficult to accept the claim of orthographic arbitrariness if the variation takes place as with well-defined individual stylistic principles.

3.1.1.2 The differences in scribal styles are most conclusively demonstrated by the use of *matres lectionis* in wellknown *inflexible* words. It seems that scribes who use auxiliary signs, also use them in words where communicative function is more or less redundant.

Iyās *passim.*

[1] Cf. Davies, pp. 60-61.

[2] Cf. Harrell, A Linguistic Analysis, pp. 6-8.

[3] This conclusion is based on the analysis of all microsegments in Chapter VI of A, H, F, E and M but the detailed findings have been omitted from the present text.

Table 4.1 اذا 'if'

	A cl	A mw	H cl	H mw	F cl	F mw	E cl	E mw	M cl	M mw
ıdı	26	18	34	7	51	11	36	14	45	12
ıdaı				1	1	7	1	2	1	
ıdáı				1						
ildaı						1				
ildáı						1				
'ıdı						1			1	1
'ıdaı									1	
'ildı							2		2	2
'ildaı							1			

Table 4.2 الي / الى 'to'

	A cl	A mw	H cl	H mw	F cl	F mw	E cl	E mw	M cl	M mw
ııy	13	1	11	1	22	4	12		15	
ııay			1	1	1				4	
iııy										1
iııay										1
'ııy	1								2	
'ııay									2	
'iııy								1		
'iııay							1		1	
ııy							5			
ııay							2			
'iııy							1			
'iııay							2	3		

Table 4.3 على / علي 'on'

	A cl	A mw	H cl	H mw	F cl	F mw	E cl	E mw	M cl	M mw
'ly	26	34	19	4	35	34	2	2	30	24
'aly								1	4	9
'lay			3	7						1
'alay									3	2
'aláy						3				
'ly			2				15	20		
'lay			1				3			
'aly							6	2		
'alay							8	13		

3.1.1.3 The comparison of the above occurrences in the Classical Proverbs vs. the Proverbs of Men and Women indicates that the relative number of occurrences as in both texts are very nearly the same which means that they are treated by the same basic scribal style 'Schreiberschule'. This in turn suggests that the possible different origin of the texts is not reflected in the orthography as far as the above forms are concerned. However, it is important to note that the above forms are totally neutral from the scribal point of view and thus allowed maximum freedom in the use of a personal scribal style. As such the MSS. reflect relatively individual treatment of individual lexemes despite the unifying nature of the copying process: e.g., only M uses 'alay in both texts. An intertextual analysis of individual occurrences of the proverbs indicates that there is *seldom* a direct orthographic correlation between the MSS. at this orthographic level. E.g. in Cl. Prov. Nr 101W:E: 'ly, F: 'ly, M: 'alay; Prov of Mw, Nr 299N:A: 'ly, E: 'aly, F: 'ly, M: 'alay.[1]

The previous examples also seem to suggest *prima facie* an equal orthographic treatment of both texts at this particular level. However, as the Proverbs of Men and Women are placed *after* the classical ones, it is appropriate to ask whether the orthography in this section simply reflects previously written forms of the same words.

3.1.1.3 In this respect /baynamā/ 'while, whereas' is interesting because it does not occur in the Classical Proverbs.

Table 4.4 بينما /baynamā/ 'while, whereas'

	A mw	H mw	F mw	E mw	M mw
bynml	8	3			5
baynml				1	
by|nml				1	1
bay|nml				2	1
bay|naml				1	
bay|namal				1	
bay|namál			5		
bay|namálˉ			1		
bay|namálˉˉ			1		
bay|namálˉá			1		

3.1.1.4 The above occurrences of بينما are all in initial position in the Proverbs of

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[1] I am not claiming that the MSS. are copied directly from each other. However, if the MSS. were copied *exactly* in the same form from one to another, the MSS. would be orthographically closer to each other even if some missing 'links' exist—as is very likely in this case.

Men and Women Nos 31R-37R and 270N, which has inspired F in particular to exhibit his craftsmanship. The examples indicate clearly that the Proverbs of Men and Women were not considered a secondary *faṣl*. In this respect the orthographic treatment of plainly vernacular words is interesting and is exemplified here by 'ayš.

Table 4.5 ايش /'ayš/ 'what'

	A mw	H mw	F mw	E mw	M mw
lyš 'what'	14	4	6	10	5
ly|š					1
lyš·					2
'alyš					1
aly|š·á			3		1
f-lyš 'then what'				1	
b-lyš 'with what'	1	1	2		
b-ly² šay|'in				1	
b-īšmı				1	
'lyš 'why'	2		1	1	
'alayš				1	1
'alyšu			1		
'aly 'alyš					1
lyš		1		1	
l|yš 'why'	1		1		
l-'ayš					1
|lyš 'where'		1			

3.1.1.5 The above examples indicate that microsegments in the Proverbs of Men and Women were deliberately maintained in their vernacular form with the same orthography which is used in the Classical Proverbs. However, vernacular bundles were occasionally dismantled and classicised, e.g., 8R:E: b-īšmı 'with what' 1; but b-ly² šay|'in 359N:E; 338N:M: 'alayš, but 234R:M 'aly 'alyš. It is therefore justified to say that, based on the above evidence, that the mere use of *matres lectionis* does not have stylistic, diglossic function reserved for CA items. The above examples, if presented graphically, would eventually serve to describe the *scribal profiles* of MSS. A[1], H, F, E and M.

3.1.2 The relatively large differences between MSS. indicate that individual scribal styles clearly outweigh the effect of simple copying. However, the influence of copying is occasionally felt at the level of proverbs, e.g., in three proverbs from al-Qur'ān[2], 24Q, 29Q and 30Q:

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[1] Taking into consideration *matres lectionis* of second hand origin in A.
[2] 24Q. God does not entrust any soul with more than it can bear. (Q2:286), 29Q. Oh, you who believe, why do you say what you do not do. (Q61:2) and 30Q. What do you think of those who proclaim themselves innocent? Nay, God proclaims innocent whomever he wants.

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1) A: ǁ yukalifu ǁllh nfsǁ ǁǁ wusʿahǁ
    H: ǁ yklf ǁllh nfsǁ ǁǁ wsʿhǁ
    F: ǁ yklf ǁllh nfsⱡan ǁǁ wsʿhǁ
    E: laǁ yukalf ǁllahu nfsⱡan ǁǁ wusǀʿahaǁ
    M: ǁ ykalfu ǁllahu nfsⱡan ʾǁǁ wusǀʿahǁ

2) A: yǁ yhǁ ǁldyna ǁmnwǁ li-ma tqwlwn mǁ ǁ tfʿlwn
    H: yǁ ǁyhǁ ǁldyn ǁmnwǁ l-m tqwlwn mǁ ǁ tfʿlwn
    F: yǁ ǁyhǁ ǁldyn ǁmnwǁ l-m tqwlwn mǁ ǁ tfʿlwn

    E: yaǁ ʾlyuhǁ <أيُّ > ǁldiyna ǀ^manuwǁ <آمَنُوا > l-m tqwluwn mǁ laǁ tfʿaluwn
    M: yǁ yuhǁ [or: yhᵃ́l] ǁldyn ǀ^ǁmnwǁ li-ma tqwlwn maǁ ǁ tfʿaluwna

3) A: ǀ-lm tr ǁly ǁldyn yuzakwna ǁnfusahm bl ǁllhu yzkay mn yšǁ
    H: ǀ-lm tr ǁly ǁldyn yzkwn ǁnfshm bl ǁlh yzky mn yšǁ
    F: ǀ-lm tr ǁly ǁldyn yzkwn ǁnfshm bl ǁllh yzky mn yšǁʾ
    E: ǀ-lm tr ǁly ǁldyna yzǀkuwn ǁnfshm bl ǁllh yzky mn yšǁ^
    M: ǀ-lm tar ǁly ǁldyn yzkwna ǁnfsahm baǁ ǁllahu yzky man yašaǀ^ʾu

Example 1) indicates that if a microsegment is vocalised in a MS., the same microsegment is likely to be vocalised—with eventual differences in the scribal style—in subsequent MS(S). The individual scribal style seems merely to influence the intensity of vocalization and the placement of individual signs. In example 2) the connection between E and M— and A too—is rather striking.[1] Example 3) indicates fairly independent use of *matres lectionis* by M but this is also the last MS. in its branch of the family-tree.

3.1.3 The frequencies of *short vowels* per thousand microsegments (cf. Table 5: 10; 5:21; 5:32) are relatively close to each other both in the Classical Proverbs and the Proverbs of Men and Women. However, the higher frequency of *a* by F and M and of *u* by F in the Proverbs of Men and Women may indicate both classicization and decorative purposes. The high number of occurrences in the Classical Proverbs of MS. A is mainly due to secondary origin.[2]

3.1.4 Conclusion: The above findings indicate that while the copyists used *matres*

(Q4:49).

[1] If the vocalisation of A is indeed, as it seems, partly of secondary origin, the copyist of M used A *after* the vowel signs were added by a third party. E must be excluded as it leaves li-ma unvocalised. A MS. linking E and M is apparently missing.

[2] My *impression* is that the Classical Proverbs of A were vocalized by a foreign, possibly Turkish reader who was probably the same person who added Turkish translations of Arabic words between the lines and in the margin. His vocalisation is characterized by its 'grammatical' nature and almost full vocalisation of individual Arabic words, whereas the normal style of vocalisation also involves redundant, decorative uses. I have excluded the occasional Osman-Turkish translations of individual words in the Classical Proverbs, between the lines and in the margin, as these words simply represent Turkish equivalents [as in the orthography given by the Turkish-English Lexicon of Redhouse] of common Classical Arabic vocabulary and give no relevant information for the interpretation of the proverbs.

lectionis in a very individual manner. On the basis of tables (4.1-4.5) MS. E exhibits a large variety of calligraphically different forms mainly in the Classical Proverbs whereas MS. F exhibits more variety in the Proverbs of Men and Women. The style of MS. M is fairly consistent in both section. MS. H uses more signs than MS. A although they look 'unvocalised'. Although orthographic links between the MSS. do exist, individual scribal style is usually imposed over the basic consonantal ductus in a manner which outweighs the effect of simple copying. The above evidence further suggests that the writing styles of the scribes are *basically* very consistent, both in the Classical Proverbs and in the Proverbs of Men and Women, which indicates a remarkable control over writing. This seems to give support to the argument that clearly dialectal forms which are used more frequently in the Proverbs of Men and Women are not mere scribal errors but serve specific stylistic purposes. Although this seems, *prima facie,* obvious, a scribe has even for the present text multiple choises available: 1. To write without vocalization which is the normal choice for common texts without any specific *linguistic* interest. 2. Vocalization following the rules of CA grammar—in use especially for Quranic quotations. 3. Vocalization following the rules of CA grammar but adapting, when necessary, poetic licences; a scribe, obviously, merely copies from his original but he may emphasize the poetic nature of his original. 4. As 3. but emphasizing the spoken nature of a poetic text; again the original used for copying must play a role but a scribe may emphasize a specific, spoken pronunciation. 5. The last option is to write 'spoken' language which is in orthographic contrast with 2. and 3. However, although a scribe seems basically to be in control of his personal style of writing, the fact that non-CA features may occur in a CA context, for instance d² pro ḍ (see p. 61), suggests that a scribe is not in total control of his underlying language habits. A specific context definitely encourages him to make a special effort, e.g., to write as correct CA as possible, which—as it seems—cannot entirely eliminate the penetration of vernacular elements into his writing exactly as in a similar spoken situation.

Nr	MS. Section	A cl	A mw	H cl	H mw	F cl	F mw	E cl	E mw	M cl	M mw
1	'm–segm.'	1199	1321	1124	569	1716	1505	1858	1476	1967	1501
2	occur.	2084	1478	2135	961	3009	2409	2920	2355	3078	2391
3	weight	1	1.41	1	2.22	1	1.25	1	1.24	1	1.29
4	weight/"F	1.44	1.63	1.41	2.51	1	1	1.03	1.02	0.98	1.01
5	x /1000	0.48	0.68	0.47	1.04	0.33	0.42	0.34	0.42	0.32	0.42
6	occ.:m–se	1.74	1.12	1.90	1.69	1.75	1.60	1.57	1.60	1.56	1.59
7	u	138	2	13	1	158	171	716	391	406	231
8	w.	138	3	13	2	158	214	716	485	406	298
9	w./"F"	199	4	18	2	158	171	738	399	399	299
10	per 1000	66.2	1.4	6.1	1.0	52.1	71.8	243.4	164.2	129.9	97.0
11	%/occ.2)	6.6%	0.1%	0.6%	0.1%	5.3%	7.1%	24.5%	16.6%	13.2%	9.7%
12	–u	30	0	3	0	49	38	127	8	90	5
13	weight	30	0	3	0	49	47	127	10	90	7
14	w./"F"	43	0	4	0	49	47	131	8	88	5
15	per 1000	14.4	0	1.4	0	16.2	16.0	43.2	3.4	28.8	2.1
16	% –u/u	21.7%	0.0%	23.1%	0.0%	31.0%	22.2%	17.7%	2.0%	22.2%	2.2%
17	%–u/occ.	1.4%	0.0%	0.1%	0.0%	1.6%	1.6%	4.3%	0.3%	2.9%	0.2%
18	i	110	10	14	4	138	98	903	470	438	298
19	weight	110	14	14	9	138	123	903	583	438	384
20	w./"F"	158	16	20	10	138	98	930	479	429	301
21	per 1000	52.8	6.8	6.6	4.2	45.5	41.2	307.0	197.4	140.2	125.2
22	% i/occ.2)	5.3%	0.7%	0.7%	0.4%	4.6%	4.1%	30.9%	20.0%	14.2%	12.5%
23	–i	11	1	3	0	39	24	112	9	65	10
24	weight	11	1	3	0	39	30	112	11	65	13
25	w./"F"	16	2	4	0	39	24	115	9	64	10
26	per 1000	5.3	0.7	1.4	0.0	12.9	10.1	38.1	3.8	20.8	4.2
27	% –u/u	10.0%	10.0%	21.4%	0.0%	28.3%	24.5%	12.4%	1.9%	14.8%	3.4%
28	%–u/occ.	0.5%	0.1%	0.1%	0.0%	1.3%	1.0%	3.8%	0.4%	2.1%	0.4%
29	a	206	40	78	37	505	621	2042	1282	1350	1110
30	weight	206	56	78	82	505	776	2042	1590	1350	1432
31	w./"F"	297	65	110	93	505	621	2103	1308	1323	1121
32	per 1000	98.9	27.2	36.7	38.5	166.7	260.8	694.3	538.4	432.0	466.2
33	%a/occ.2)	9.9%	2.7%	3.7%	3.9%	16.8%	25.8%	69.9%	54.4%	43.9%	46.4%
34	–a	31	14	6	3	72	44	53	7	154	46
35	weight	31	20	6	7	72	55	53	9	154	59
36	w./"F"	45	32	8	17	72	55	55	9	151	60
37	per 1000	14.9	22	4	17	24	23	19	4	48	25
38	% –a/a	15.0%	35.0%	7.7%	8.1%	14.3%	7.1%	2.6%	0.5%	11.4%	4.1%
39	%a/occ.2)	1.5%	0.9%	0.3%	0.3%	2.4%	1.8%	1.8%	0.3%	5.0%	1.9%

TABLE 5.1   USE OF SHORT VOWEL SIGNS

3.2 Use of Final Short Vowel Signs

The analysis focuses here on the indication of final short vowels[1] because the general disappearance of moods and cases represents distinctive Neo-Arabic linguistic features in Middle Arabic.[2]

3.2.1 Occurrences of Final -u

Table (12:15) indicates distinctly higher frequencies of final short vowels in the Classical Proverbs of E (43.2/3.4), M (28.8/2.1) [and H (1.4/0)] but is equivalent in both sections of F (16.2/16), which *prima facie* serves more or less explicit classicization of the proverbs.

3.2.1.1 Use of Final -u in the Classical Proverbs

The overall impression is that final -u is used indiscriminately where it can be used as in CA, e.g., to indicate a nominative case ending, indicative mood ending, or with 3rd person pronominal suffix. As final -u in such positions explicitly represents CA reading, it may be considered a potential 'classicization' device whereas its non-use leaves the text ambiguous from an interpretational point of view.

3.2.1.1.1 The highest number of occurrences of microsegments with -u is related to constructions with 3rd pers. sing. suff.[3] < ـه > and to the lexeme < الله >: E: lahu (12); lllahu/lllahu (9); lahu (5); minhu (4); min|hu (3); f-lnahu (2). In M: llahu/lllahu (7); lhu (2); lahu (2); yakuwnu (2). F, who makes profuse use of non-consonantal signs, does not write a single ordinary word twice with -u but has, e.g., ll-'alm-ṭállu (1); ll-'almṭallu (1) which may suggest that -u serves more decorative than 'grammatical' aims. MSS. A and H have only single occurrences. The use of -u in the subgroups of Classical Proverbs indicates high frequency of -u, especially in the *Poetical* Proverbs, E (103/127), cf. M (48/90), F (33/49), which may be simply due to the length of this section and creating more grammatical opportunities and poetic licences for the use of -u. The differences in the distribution of -u between other proverbial subgroups are less conclusive, although, for example, F's individual style is reflected in the higher number of occurrences of -u in the Proverbs of *al-*

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1 Short vowels in other positions could equally well be studied for eventual stylistic use. The preliminary analysis of the data indicates that, for example., the imperfect preformative is virtually always vocalised as in CA as well as the conjunction wa- (and fa-).

2 Such a general statement probably applies more accurately to the spoken Middle Arabic dialects—as it is supported by Modern Arabic dialects—than to Middle Arabic written language *in general*, which is demonstrated by the discussion on the problem of synthetic vs. analytic varieties, cf. Hary, p. 59; it seems sufficient for the purpose of this study to identify final vowels which represent vocalization as in CA (either as a continuation of CA written tradition or as a stylistic restoration of CA values) vs. consistent non-indication of the final vowel, which would leave the vocalization at least ambiguous. Although the use of vowel signs is, in principle, voluntary in Arabic writing, the explicit indication of cases could be justified for poetical reasons The opposite—in certain contexts—could be interpreted as an attempt to use a different written standard vs. CA for explicit vernacularization, cf. MAWĀLIYĀ, EI[1] p. 867.

3 The treatment of pronominal suffixes is dealt with separately in this study.

Muwalladīn than in the Proverbs of al-Qur'ān, al-Ḥadīt and al-'Arab. Only M and F used -u, (4) and (3), respectively, in the introductory part of Chapter 6 (which is fairly short) which may suggest that the proverbial text received altogether different treatment in the other MSS. The lack of -u in the introductory part of E is unexpected as E uses *matres lectionis* profusely in the proverbs.

3.2.1.2 Use of Final -u in the Proverbs of Men and Women

3.2.1.2.1 The number of occurrences of final -u in the Proverbs of Men and Women is far lower than in the Classical Proverbs, as stated above, and can hardly be explained except by the overall intended spoken nature of this section.

3.2.1.2.2 All occurrences in the MSS. E, F, H and M are single occurrences. In contrast F has ka'alnahʰ²u "he (is) like" (2), cf. 3rd pers. masc. sing. suff. above, and taw|bˊáu 'cloth' (2).

3.2.1.2.3 In F -u is primarily used in microsegments which are in the initial position of a proverb[1] (Men 12, Women 5). F's style of writing the first word is often overly decorative involving abundant use of supplementary orthographic signs, e.g., minuscule superscript extra letters, ˊ-signs and *dagger alifs* which are usually met with in MSS. of al-Qur'ān: 189R:F: and 191R:F: ka'alnahʰʰu "He is like"; 289N:F: taw|bˊáu sydy "My master's clothing". F uses -u in most cases correctly as in CA but also demonstrates errors: 118R:E: yltiy llh b-ll-lban ll-ḥaliybu "God will bring sour milk"; pro genitive -i; 93R:F: mn ḏlk ll-'aġynu "from that dough"; pro genitive -i; 302N:M: mamluwku "slave"; pro tanwīn -un; 331N:F: ḏh|ku bn snᵗ "A one year old child", noun in st. constr. with nominative -u pro 3rd pers. m. sing. perfect with -a, in contrast MSS. AHEM correctly use ḏhk 'laughed'.

3.2.1.2.4 Although the use of -u, e.g., with 3. pers. m. sing. suffix -hu, clearly serves 'classicization', vernacular forms are used alongside CA ones fairly frequently: e.g. 72R:E: ḥwl ḥabyby maɾ'uwnuh w-qdrtahu mˤ kalnuwnuh "My beloved took away his things, and his pot with his stove." in which the correct form with the accusative in qdrtahu "his pot" is used next to the vernacular mˤ kalnuwnuh "with his stove" [pro CA -ih(i)]. The rime is perfectly balanced by the vernacular pair with -u(h) and the extra syllable brought in by the CA -ahu sounds disturbing. In 293N:E: ǧtnl ll-'aduwʰ mkḥlʰ b-qatraln lal ġayruhu wa-qlbhal far|ḥaln "The enemy came to us with the edges of her eyelids painted with pitch and nothing else (as for mourning) but her heart was full of joy" the definitely vernacular ǧtnl [pro ǧā'at-nā] "she came (3rd pers. sing. fem. perf.) to us" is immediately followed by CA ġayruhu, which sounds awkward. The unvocalised form in the other MSS. allows vernacular pronunciation: A: ǧtnl ll-'dwʰ mkḥlʰ qtrln ll ġyrh w-qlbhl frḥln; F: ǧtnl ll-'dwʰ mukḥlʰ qtrln ll ġyrh [somewhat unclear -h] w-qlbhl frḥln; M: ǧtnl ll-'aduwᵗ mukḥlaᵗ qatrln lal ġyrh wa-qlbhl frḥaln.

3.2.1.2.5.1 Occurrences in E: 123R:E: šamahu 197R:E: lw qaṭ'uwl ly|duhu [uncertain

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[1] As with tanwīn -un.

voc. due to multiple signs; possibly corrected towards vernacular] w-dalwhaꞋ ꞋIdth maꞋ yuḫaliy|haꞋ; NB. Iy|duhu, vernacular Iyd pro CA yad in nominative and CA suffix -hu pro correct accusative or even more appropriate vernacular -u(h). 30R:E: twIzʻat|hu [possibly original.] 67R:E: lahu [possibly original.] 72R:E: w-qdrtahu 95R:E: tnfaʻu 118R:E: b-Il-lban Il-ḥaliybu 291N:E: ġayruhu.

3.2.1.2.5.2 Occurrences in F: 175R:F: naruwḥu 93R:F: Il-ʻaġynu 113R:F: zaw‾aġ|tu 11R:F: Il-quṭ|nu 130R:F: yaḍuru 134R:F: ḍar|bʻu Il-ḥbyb 134R:F: w-yaqIʻudu 147R:F: ṭuw‾lu 160R:F: rḥysu 19R:FM21 |Il-raǧ|mu 184R:F: kuIu 189R:F: kaʼaInahʰꞋu 191R:F: kaʼaInahʰꞋu 197R:F yadahu, ṭabIʻuhu 238R:F: aIjidu 243R:F: yáI šbu 30R:F: twIzaʻat|hu Ikafu 45R:F: tamuwtʻáu 48R:F: tarIku 3R:F: tIḥasIhu 55R:F: ṭawIbʻáu 61R:F: ǧawʻIru 84R:F: dáIru Il-zIIm 211R:F: Il-mwtu 60R:F: Il-watadu 206R:F: wa-hazahu 231R:F: w-wqt ḍar|bu Il-dyrʰ 273N:F: taʻItaqiduhu 289N:F: ṭawIbʻáu sydy 325N:F: w-tatanaqašu 329N:F: šáIma/itʻhu 331N:F: ḍhIku (bn snᵗ) 338N:F: ʻalyšu 341N:F: kanasItu [sic! pro 3rd pers. sing. fem.] 360N:F: yaʻíyšu 361N:F: yáI ġazaIItu Il-IqmIr 364N:F: yaḥIbasu Il-bzru qṭnI

3.2.1.2.5.3 Occurrences in M: 218R:M: Il-msIku 30R:M: Ikfu Il-qwm 72R:M: w-qdrtahu 95R:M: tanfaʻu 302N:M: mamluwku .

3.2.1.3 Possible use of -u as vernacular anaptyctic vowel: The Proverbs of Men of Women offer only one example of the use of final -u which is possibly used for a vernacular anaptyctic vowel: 338N:F: ġayIruki yqwm b-mqImk ʻalyšu [ġayn pro ʻayn] qlyby uʻaḍbh "Somebody else will take your place, why should I torment my little heart (for you)?" However, the possibility that -u here stands for 3rd pers. m. sing. suff. cannot be entirely excluded but seems improbable as *ḍamma* is not used for this purpose in the MSS.[1] As MS. F contains a number of scribal errors, the possibility that the above is one of them cannot be entirely excluded. The Proverbs of Men and Women exhibit occurrences which are interpretationally ambiguous, e.g., 113R:F: zaw‾aġ|tu bnty Iqʻd fy dIrhʰꞋI ǧtny w-Irbʻʰ wrIháI "I married my daughter to live (in my dream) in her house; she came (back) to me with four (kids) behind her." cf. 113R:FEM zawǧt; H: zwǧt but with ǧItny, A: zwǧt with ǧItny. Although this example belongs *prima facie* to the category of spoken proverbs and as such would suggest that the rejection of the 1st pers. sing. perf. ending -tu is an attempt at classicization, the syllable ending in -u fits remarkably well into the sequence -CC# C- which would suggest an anaptyctic vowel in the vernacular.[2] The problem is that the possibility that this proverb may be semiliterary and originally contained both CA and vernacular elements is entirely plausible. In the proverbs of E (see ref. below), final -u is used almost exclusively in proverbial verses where the final vowelling supports their internal rhythm. However, vernacular pronunciation is in most cases equally possible, which is further supported by the spelling imposed by other MSS.

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1 Cf. مَنْ pro مَنْ and خاذ pro أخَذَ in the Andalusian proverbs, nos 410 and 486. See Ibn ʻĀṣim, pp. 335 and 329.
2 Cf. Mitchell, Colloquial Arabic, pp. 34-35.

3.2.1.4 Conclusion: The examples clearly indicate that final -u's are used in the Proverbs of Men and Women especially in proverbial mawwāl-verses in which the semiliterary context justifies the occasional use of CA forms possibly partly for poetical reasons. The use of final -u has been further extended to proverbs of spoken origin in which it functions as a 'classicization' device. Some versions of proverbs in F indicate that the scribe of the current form of a proverb or its meaning was not known to the copyists. This would suggest use of final -u's for analogic reasons rather than for conscious stylistic levelling despite the fact that the use of final -u definitely serves as a stylistic prestige variety. The final interpretation, however, remains ambiguous due to an *argumentum ex silentio*.

3.2.2 Occurrences of Final -i

Table (12:26), indicates a similar pattern of -i between the MSS. as of final -u, with substantially higher frequencies in the Classical Proverbs especially in E (38.1/3.8) and M (20.8/4.2) but also in H (1.4/0) and even in F (12.9/10.1).

3.2.2.1 Use of Final -i in the Classical Proverbs

Most occurrences of -i, similarly to -u, are in the subsection of Poetical Proverbs, E (89/127) and M (48/90), somewhat fewer in F (14/39), where its indication is likely due to metric reasons: e.g., in E (43/89) and M (11/38) final -i occurs most frequently at the end of a second foot.

3.2.2.1.1 The number of multiple occurrences of microsegments with -i is as follows: E: bihi (9); fyhi (2); l-l-mar|'li (2), ll-mr'li (2); sul|ta|nihi (2); F: ll-mr'li (3); l-l-mr'li (2); lnti (2); M: ll-mw|ti (3); ll-mar'li (3); ll-mr'li (3); ll-n|si (3); bhi (2); 'aly|hi (2); H: ll-mr'li (2). The findings are very similar to final -u indicating some concentration on constructions with 3rd pers. sing. suff. and on specific lexical items, this time especially on المرء .

3.2.2.1.2 Use of final -i in the Proverbs of Men and Women: final -i occurs in A (1), E (13), F (29) and M (10) but not in H (0). Only MSS. E and F have multiple occurrences, E bhi (2); F lnti (2).

3.2.2.1.2.1 In the most evident cases of classicization, final -i is used to indicate the CA genitive: F: 60R:F: fy ll-baladi 199R:F: ll-sml'i 347N:F: mn ll-blsa/itiyati; E: 73R:E: b-l-tuwti 251N:E: bhi 328N:E: bhi 350N:E: min bay|ti ll-walliy, [cf. 226R:E l-hadhi]; M: 9R:M: rl'yh^t ll-fqwsi 123R:M: bi-'umri 362N:M: mn kli baly^h. However, the genitive is used concurrently with explicitly vernacular ايش in 20R:F: lqr' yqwl l-'lqr' lmšy bnl nzra'| fy brk^t ll-qr'álni alyš|'á [large size] ml tl' ytl' ll-nsf ly w-ll-rb' ly w-ll-tmn ly w-ll-tmn ll-'lhr lk w-ly "A bald man says to another: Let's cultivate with the luck of the bald ones, whatever may grow, one half is for me, and a quarter for me, and an eighth for me, and the last eighth for you and for me." Occasional CA segments such as l-hadhi (226R:E) and bhi (251N:E) belong most likely to the category of lexical borrowing.

3.2.2.1.2.2 Final -i is used in the proverbs of women to indicate a feminine ending but the potential stylistic value of -i with a CA connotation is undermined by the

fact that CA and vernacular feminine endings are in these cases phonetically very likely identical. If a classical connotation should exist, it would be orthographical. The use of the vowel letter -y pro -i in this context is interesting but will be discussed further in this study: 252N:F: ın knti ḫurʰ "If you are a free woman," 2nd pers. sing. f.", cf. A: ın knty ḫrʰ; E: ın kntiy ḫurʰ; however M: ın knt ḫrt. Further also 338N:F: ġayıruki "Somebody else (than you)", cf. A: ġyrk; H: ġyrk; E: ġyrak; M: ġyrk. 328N:A: w-ınti ʿrwsı "and you are a bride", cf. E: w-ıntiy ʿaruws⁻ʰ; M: ınti ʿaruwsʰ; H: ınt ʿrwsʰ.

3.2.2.1.2.3 The proverbial verse 25R:M was very likely written originally in formal Arabic: w-qıl ın daım haḏı ıl-sayır yı masıʿwdi laım nıqatan tbqy w-laı qaʿwdi "If this journey lasts any longer, my (dear) *Masʿūd*, there will be neither a camel left nor can I sit (any longer) [my sitting left]", where -i in the proper name stands for 1st pers. sing. suff. -y.[1] Cf. further 182R:E: kuı šayıʿin laı yšbh qıniyıhi ḫraım "Everything that does not suit its owner is a shame."

3.2.2.1.2.4 F uses -i as a support vowel as in CA in the first microsegment of the proverbs [5/Men 10 and 4/Women 14]; 114R:F: s⁻ıli ıl-mġrb "ısk the man of experience"; 157R:F: ġaıbati ıl-sbıʿ "the lions are away"; 140R:F: ṭáırat⁻i ıl-ṭywr "The birds flew" but also as a vernacular anaptyctic vowel twice in 40R:F: bá⁻daıl⁻ái lḥmk "Instead of your meat"; 41R:F: baá⁻daıli ıl-lḥm "Instead of meat", pro CA -a /badāla/.

3.2.2.1.2.5 Final -i is used either as a vernacular anaptyctic vowel or pseudo-inflection for poetical reasons in 309N:F: ḫdy krırk w-ınġry ġaıky ıl-ḥri "Take your storeroom and trade, (and) a free man will come to you.", pro CA al-ḥurr(u); M: ḫdy krırky w-ınġry ġaıky ıl-ḥari; A: ǧık ıl-ḥry; E: ǧıky ıl-ḥur. The use of the vowel letter -y in A indicates an explicit spoken value.

3.2.2.2 **Conclusion:** The analysis indicates that the use of final -i is stylistically ambiguous as it serves both CA and vernacular purposes. The number of explicit uses of CA genitive is very limited, suggesting that final -i is used primarily for poetic reasons as an anaptyctic vowel rather than for other grammatical purposes.

3.2.3 Occurrences of Final -a (fatḥa)

As indicated in table (12:37), final -a is used as follows[2]: H (2.8/3.1), F (23.8/18.5), E (18.0/2.9), M (49.3/19.3).[3]

3.2.3.1 The detailed study of individual occurrences of final -a indicated that its scribal use is basically very similar to what has been mentioned earlier regarding final -u and -i. For this reason a detailed presentation of all contextual uses has

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[1] See Wright, i, p. 101, Rem. c.; further , p. 253, Rem. b.

[2] MS. A has been omitted due to signs of secondary origin but it is included in the table.

[3] Although the conjunction w-/wa- has been counted as an independent lexeme in the total number of microsegments for practical reasons, the occurrences of wa(-) have been excluded here.

been omitted.

3.2.3.1.1 It seems, however, justified to present a couple of examples of subjunctive -a in order to avoid the impression that the use of word-final -a was an entirely mechanical operation for the sake of producing as decoratively impressive manuscripts as possible or that the copyists paid less attention to the grammatical relevance of vocalization.

3.2.3.1.1.1 22R:A: ịqʻd yl ḥmlr ynbt lk ll-šʻyr "Sit down, you donkey, until there grows barley for you."; E: ịqʻud yl ḥmlr ḥty ynbt lk ll-šʻiyr; M: ịqʻud yal ḥmlr ḥty yanbt lk ll-šʻyr; but with subjunctive in F: ịqʻud yl ḥmlr ḥty yan|buta lk ll-šʻyr. An interesting question is why M considered it more important to use *fatḥa* with the interjection *yā* and with the preformative *ya-* but did not indicate the subjunctive. My interpretation is that M did not want to use the subjunctive in vernacular proverbs.

3.2.3.1.1.2 57R:A: qll ḥty ytlʻ šy yršwh ʻlyh [waǧh 'face' scrawled over] "Somebody said: "Let it draw up some (water), so we can sprinkle it on him."; H: ṯwr ʻlqwh lǧmy ʻlyh qll ḥty ytlʻa šy yršwh ʻlayh; F: qllwl ḥty ytlʻ šy'; M: qlla ḥty ytlʻ šy; MS. E uses another construction E: qll ltlʻ b-šayʼi nršh ʻly waǧ|hk [with imperative]"...Somebody said: "Bring up something (so) we [I?] will sprinkle it on your face." The subjunctive -a is used only by H. E neglects the subjunctive but gives a full treatment to شيء adding the preposition bi-.

3.2.3.1.1.3 239R:E: lal taškurn ll-fatay [with a fussy *fatḥa* on *alif maqṣūra*] ḥaty taǧribahu "Do not thank a young man until you have tried him."; A: ḥty tǧrbh; F: ḥty tǧrbh; M: ḥaty tǧrbh. E uses subjunctive -a, but for some reason, probably due to sheer scribal error, vocalises the preformative ta- pro CA tu-.

3.2.3.1.1.4 In some cases the indication of the subjunctive with -a has been neglected by all copyists but lexical variation takes place: 240R:A: ll tfrḥ l-mn yrwḥ ḥty tnẓar mn yǧy "Do not rejoice for somebody leaving until you have seen who will come."; 240R:E: ḥaty tb|ṣar; F: ḥty tbṣr; M: ḥty tbṣar. 22R:A: ll-ʻdw ml ybqy ḥbyb ḥty yṣyra ll-ḥmlr ṭbyb "An enemy doesn't become a beloved one until a donkey becomes a doctor [i.e. never]." H: ll-ʻdw ml b-ybqy [y/] ḥbyb ḥty yṣyr ll-ḥmlr ṭbyb. However, F: ll-ʻadw ml ybqy ḥbyb ḥty ybql ll-ḥmlr ṭbyb; E: ll-ʻaduw ml ybqy ḥbyb ḥatay yabqal ll-ḥmlr ṭbyb; M: ll-ʻdw ml yab|qy ḥbiyb ḥty yb|qy ll-ḥmlr ṭbyb. The MSS. A and H use vernacular بقى — H with b-imperfect (!) — next to the CA صار[1] which, however, refers to a noun without accusative alif. In contrast, F, E and M only use vernacular بقى[2] which could potentially represent explicit *vernacularization* but, in any case, full acceptance of vernacular vocabulary[3].

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[1] The *fatḥa* in A: yṣyra is of secondary origin.

[2] In MEA baʼa, yibʼa, see Hinds&Badawi, p. 91b.

[3] The vocalization of the imperfect preformative with *fatḥa* by E and M could present classicization but its potential effect remains so marginal in the context that it is difficult to take it as an indication of an underlying stylistic aim.

3.2.3.1.1.5 The microsegments with -a—the conjuction wa- is included separately for comparison—have been studied in detail but are listed below without reference to give a sufficient overview of the situation.

3.2.3.1.1.5.1 A Cl.: wa (5); aſˤlama (1); ald|bara (1); ll-lˆˤna (1); ll-liṣa (1); ll-mḥsnyna (1); ll-nlsa (1); ll-qlwba (1); ll-shlba (1); lldyna (1); llha (1); llha (1); bya (1); ˤlima (1); ḏnba (1); f-b’ysa (1); hwa (1); hya (1); iltabiˤi/a (1); iltqya (1); li-ma (1); lsta (1); lyta (1); muqtadwna (1); niˤma (1); quḍiya (1); sabka (1); tˤlmwna (1); tubda (1); yltyka (1); ynbiyuka (1); yuzakwna (1); zalaqa (1).

3.2.3.1.1.5.2 A Mw: wa (11); lldyna (1); dˀlqa (1); mina (1); mlyḥa (1); yṣyra (1)

3.2.3.1.1.5.3 H Cl.: wa (6); lysa (4); lra (1); qlla (1); ywty’a (1); f-hya (1); ḏla (1); ašrfa (1).

3.2.3.1.1.5.4 H Mw: qlla (2); tdlrba (1); wa (1); ytlˤa (1).

3.2.3.1.1.5.5 F Cl.: wa (19); ll-dlwta (1); ll-ḏ’yba (1); ll-ḥylata (1); lnta (2); blta (2); knta (2); la-ˤamˉrˉukˉáa (1); mina (2); nama (2); lḥsnta (1); lṣtˤta (1); lstrlḥa (1); ltyta (1); lḥllqa (1); lylka (1); alkala (1); alra (1); balaġa (1); ˤalima (1); ˤlya (1); ˤzyza (1); daba (1); fˤlta (1); fwqa (1); ḥamida (1); huwa (1); ǧrbta (1); klna (1); ldyka (1); mlta (1); malaka (1); naṭaqa (1); ṣfra (1); sabaqa (1); sqaṭa (1); tara (1); tuǧara (1); wˉa (1); wġha (1); ḥalylya (1); ḥyra (1); yḏrba (1); yurlqa (1); lftharlta (1); lḥbablta (1); ll-day|na (1); ll-ms|ka (1); ll-lmwra (1); ald|bara (1); barlya (1); bay|na (1); ˤiblta (1); ḍalal|ta (1); fa-’ly|na (1); fa-h|ya (1); ḥas|ḥaṣa (1); ilh|lálka (1); kay|fa (1); la-ˤamˉ|rukˉa (1); la-ˤamˉ|ruka (1); li-yan|faˤaka (1); qaḍay|ta (1); tan|ha (1); ll-muwalidiyna (1); ll-’lmwra (1); ll-lmwlla (1); ll-ljla (1); ll-ġzlla (1); ll-ġwlda (1); ll-mr’a (1); ll-mzlḥa (1); ll-qwla (1); b-tlka (1); ka-’lnaka (1); la-rˉuba (1); ḏlika (1); ḏnba (1); ḥayálkˉa (1); ǧálˀˉáa (1); yˉadálka (1); y’lhuḏaka (1); yurˉíykˉáa (1); lšyálˀa (1).

3.2.3.1.1.5.6 F Mw: wa (12); kálna (3); lnta (2); bˤda (2); knta (2); waqlta (2); aln|ta (1); ldbrta (1); ll-mnlsifa (1); ll-mṭlwba (1); ll-ṭwlba (1); lnṣrfa (1); lqblta (1); ltlafˉta (1); lḥlafˉta (1); ly|na (1); blba (1); baˤˉ|da (1); baˤ|da (1); bay|na (1); daḥala (1); faw|qa (1); ḥabay|tuka (1); ḥaḍara (1); huwˉa (1); ǧlruka (1); kˉalna (1); maˤa (1); maˤaka (1); nbya (1); nṣfa (1); qdyma (1) [in yl qdyma ll-lḥslni "May the deliverance (from suffering) be old ! (also in E; Cf. the vernacular form only in 224R:A yl qryb ll-frǧ "May the deliverance be close"]; qlta (1); ṣˉalma (1); ṣˉabálḥuka (1); šalla (1); sˤyda (1); ṭlrqa (1) 245R:F in yl ṭlrqa ll-bálb; tazaḥ|zaḥa (1); tġnnta (1); trfka (1); wqˤta (1); wslta (1); ḥfka (1); yan|buta (1); ẓaḥ|ruka (1); zaw|ǧa (1);

3.2.3.1.1.5.7 E Cl.: wa (113); mina (13); mna (4); lna (2); lnta (2); lra (2); ˤinda (2); kalna (2); l-kldibuwna (1); ruba (2); ’llna (1); lrlda (1); bika (1); byna (1); ˤalima (1); dlˤa (1); hiyna (1); ǧalˆˀa (1); ǧaraba (1); klna (1); kalda (1); kunta (1); lahuna (1); raḥima (1); tqbluwna (1); trlna (1); ya’ltiyka (1); yabriyka (1); yaˤlauwna (1); yadalka (1); l-lylsa (2); f-’ly|na (1); f-ly|na (1); f-biy’|sa (1); f-h|wa (1); f-lylsa (1); fit|natika (1); ḥas|ḥaṣa (1); la-taˤ|lamuna (1); muq|taduwna (1); mus|limiyna (1); tn|ha (1); yud|rka (1); ’al-tlmuruwna (1); ll-ˀlˆˤna (1); f-lnta (1); f-nalla (1); la-ruba (1); lldyna (1); lladiyna (1); lldiyna (1); dlqa (1); dikrka (1); ḏlika (1); ḏnba (1); quḍiya (1); ḥlylya (1).

3.2.3.1.1.5.8 E Mw: wa (83); kalna (2); halna (1); knta (1); mina (1); mna (1); qlma (1); ṭlra (1); ll-sˉllsila (1); šy’a (1).

3.2.3.1.1.5.9 M Cl.: wa (97); mina (13); mna (5); lnta (4); lysa (3); huwa (2); hya (2); klna (2); k-ḏlika (1); l-dlka (1); laysa (2); malta (2); mnka (2); raḥma (2); ruba (2); yurybuka (2); ’lwlyka (1); ’alra (1); lˆˀdma (1); lftaqrta (1); lftqrta (1); lḥbabta (1); lminta (1); lnka (1); lsalˆˀa (1); lwˤayta (1); lḥlka (1); lylka (1); lylka (1); blba (1); bˤda (1); bˤda (1); blgka (1); buˤda (1); byna (1); ˤalya (1); ˤbta (1); ˤlyka (1); ˤnda (1); ˤtba

(1); dlʿa (1); dlqa (1); dlta (1); farḥuwna (1); fya (1); ḥaylka (1); ḥiyla (1); ḥmlta (1); hylka (1); harbta (1); hwa (1); ǧalʿa (1); ǧrbta (1); kla (1); knta (1); kunta (1); kyfa (1); lka (1); lya (1); ldyka (1); maʿa (1); maklna (1); malka (1); maṣyra (1); mqtdwna (1); nšhtka (1); qalla (1); qtʿka (1); quḍiya (1); rahima (1); ruba (1); ṣalra (1); slra (1); sabaqa (1); ṭlla (1); ṭlra (1); taʿlmuwna (1); tfʿaluwna (1); tmlma (1); tnha (1); tqbluwna (1); tuṣalba (1); huliqa (1); hyllka (1); yltyka (1); yaltyka (1); yaʿlmwna (1); yakwna (1); ynbyka (1); yryka (1); ysʾwka (1); yzkwna (1); l-lylsa (1); ll-ġzlla (1); ll-ǧluwsa (1); llylka (1); lsltrlḥa (1); lstaʿlta (1); bylna (1); f-lylsa (1); fa-ʾalʿltalka (1); ġaylra (1); li-yanlfʿka (1); lylsa (1); lylta (1); yaʿlbsa (1); yaʿllmuwna (1); yaʿlmluwna (1); ll-ʾl^na (1); ll-lkrmyna (1); ll-ʿalmiluwna (1); ll-ǧwlda (1); ll-nalsa (1); ll-nlsa (1); ll-ṭamʿa (1); ll-ulmuwra (1); b-nfsika (1); bi-tlka (1); ; f-ʾlnta (1); f-lnta (1); f-bylsa (1); f-hya (1); f-nfska (1); fa-duwnka (1); k-lnka (1); l-ʿamrka (1); l-ʿmrka (1); la-ʿamrka (1); li-ma (1); l-lysa (2); lldiyna (1); lldyna (1); lldiyna (1); dlka (1); dalqa (1); dnba (1); f-lysa (2); mqltlya (1); ll-nlsa (3); maṭalka (1); šl^ʾa (1); ṭuma (1); xšyta (1).

3.2.3.1.1.5.10 M Mw: wa (112); klna (8); qlla (8); baʿlda (4); qalla (3); knta (2); mina (2); ll-blda (1); lldiyna (1); lnta (1); lqblta (1); bgdka (1); bika (1); ʿabra (1); ʿlša (1); ʿinda (1); dlqa (1); ġlba (1); halna (1); ḥka (1); kalna (1); kunta (1); lka (1); laka (1); lyta (1); mna (1); nẓara (1); ral^ka (1); rakba (1); ṣlḥta (1); taʿiba (1); ṭlra (1); thta (1); wšlta (1).

3.2.3.2 **Conclusion**: The general conclusion is that final -a has been pasted over the text by the copyists in positions where its use corresponds to CA without any particular preference for related grammatical functions. As such the overall communicative value of its use in most positions could be interpreted as even being redundant, which is supported by the fact that the highest frequencies of -a occur with common lexemes such as the preposition *min*, the personal pronouns *huwa* and *hiya* and the verbs *kāna* and *qāla*, but most of all with the conjunction *wa-*. Yet the underlying stylistic function of -a based on the eventual contrast between CA vs. vernacular must be seriously considered due to the significantly *lower* number of occurrences in the Proverbs of Men and Women. Based on weighted totals of fatḥa (Table 10:30) in E, M and F, the ratio of occurrences of *a* in any position is in E (56.2%/43.5), M (48.5%/51.5%) and F (39.4%/60.6%), but for final -a in E (85.5%/14.5%), M (72.3%/27.7%) F (56.7%/43.3%), i.e. substantially much lower frequencies of -a in the Proverbs of Men and Women than the overall use of *a* would suggest. The conclusion is that the speech-based nature of these proverbs is most probably the extralinguistic variant which restricts the use of -a in this particular context. Against this background the extensive use of -a by F—which is still clearly below its use in the Classical Proverbs—very likely represents a *classicizing* tendency in order to enhance the value of the text.

3.3 Use of Tanwīn

3.3.1 Introductory note

3.3.1.1 Although *tanwīn*, short vowel signs especially in word final position, and *sukūn* serve a grammatical function which would justify their presentation under morphology, it seems more relevant from the point of view of the present study to approach first the use of these signs from the angle of scribal usage and to focus then, when necessary, on the specific linguistic issues involved. As copyists such as A and H rarely use the above signs and, in contrast, F, E and M very frequently, it seems justified to focus on the use of the above signs as a whole which is more related to individual scribal styles and undoubtly also involves a purely decorative aspect.

3.3.1.2 In the general context of the use of the above signs, it seems justified to focus especially on their use in final position. As Middle Arabic developed its characteristics as far back as the beginning of the eighth century[1], the explicit use of tanwin and final short vowels as in CA may serve both to impose CA reading of an underlying CA consonantal or 'classicization' of a speech-based text containing more or less explicitly colloquial elements. In the present context the relevant question is whether or not *tanwin*, final vowels and eventual contextual pausal *sukūn* are used differently in the Classical vs. Proverbs of Men and Women.[2]

3.3.1.3 Occurrences of *tanwīn*: The occurrences of *tanwīn* are set out in table (11). For practical reasons, the non-occurrences, i.e. zero use, of tanwin were not calculated as it may be assumed that the quantitative differences of actual occurrences in both proverbial sections provide a sufficient indication for the purpose of this study. As can be seen from table (11), *tanwīn* is most frequently used by E and to a lesser extent by M and F in the Classical Proverbs[3].

3.3.2 Use of *tanwīn* -un

As indicated in Table (5.2), MSS. E and M use *tanwīn* -un 10-20 times more frequently in the Classical Proverbs[4] than in the Proverbs of Men and Women. The relatively high number of occurrences of *tanwīn* -un in the Proverbs of Men and

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[1] Cf. Blau, Middle Arabic, p. 75 in Studies; for the situation in Egypt, Birkeland, Growth, p. 13ff.

[2] Cf. Harrell, A Linguistic Analysis, pp. 31-36, Blanc, Style, p. 101. Interestingly, Blanc found no trace of *'i'rāb* in his data "except [...] in the one proverb quoted entirely in Classical Arabic." To avoid misinterpretation, it is justified to add here that I am not claiming that the Classical Proverbs vs. Proverbs of Men and Women represent CA vs. spoken Arabic although these proverbs represent *grosso modo* literary vs. spoken *origin*. Obviously, the actual linguistic status of their language is defined by the findings of this study.

[3] The occurrences of A are, at least partly, of secondary origin.

[4] The analysis of the subsections (Proverbs of al-Qur'ān and al-Ḥadīt etc.) of the Classical Proverbs shows differences between subsections in the five MSS. However, on the basis of the relatively limited data it is difficult see clear linguistic differences between these subsections.

Women of F — the frequency is, in fact, the same for both sections—must, therefore, indicate explicit *classicization*. All occurrences in MSS. AEFHM are grammatically correct single occurrences (yawmun 'day' occurs twice in M) which indicates that the use of -un is not lexically dependent.

3.3.2.1 Use of *tanwīn* -un in the Proverbs of Men and Women: A significant number of the nouns written with *tanwīn* by F are in *initial position*: 130R:F: ṣ⁻áálḥ⁻áib⁻un 'friend'; 138R:F: ḍar|batun 'blow'; 150R:F: ꜥⁱišiqun 'love'; 193R:F: luqay|matun 'a bite'; 225R:F: w⁻álḥidun 'somebody'; 233R:F: wġhun ẓryfun 'lovely face'; 58R:F: ṭaw|run 'ox'; 60R:F: ṭaw|b⁻áun 'garment'; 67R:F: ġálrun 'neighbour'; 71R:F: ḥ⁻áálġatun 'thing'; 60R:F: ḥay|run 'better' ; 27R:F: ꜥⁱm|nun 'safety'; 278N:F: b'ydun 'far away'; 358N:F: waġ|hun 'face'. It is worth noticing that F uses *tanwīn* -un twice also in the Proverbs of Women which indicates that F used this feature fairly consistently. Similarly, except in the case of 27R:F and 60R:F, the initial words with -un are written in a *larger handwriting*. F's scribal devotion is further demonstrated by the extensive use of his orthographic register with no less than twelve (12) signs to write *ṣāḥibun* , eight (8) for *ṭawbun* and *ḥāġatun*. Only one of these words which are in this way 'highlighted' by F occurs also in E with *tanwīn* -un but without other vocalization. The words with -un in M do not belong to the same group: 138R:E: ḍrbtun 'blow'; 226R:M: ġlyizun 'passing by'; 169R:M: muḥibun '(I) like (as it is).

3.3.3 Use of *tanwīn* -in

Table (5.2) indicates that *tanwīn* -in is used in a very similar way to -un and far more frequently in the Classical Proverbs than in the Proverbs of Men and Women. F and E exhibit a similar, relatively low tendency of *classicization* in the Proverbs of Men and Women. M has no occurrences of -in in this section.

3.3.3.1 All occurrences in the Classical Proverbs are mainly single occurrences with the exception of some words such as امرىء ; E: ꜥⁱmry'in (2); ꜥⁱmriy'in (1); 'aġabin (2); qwmin (2); ywmin (2) and F: ꜥⁱmr'in (4). The occurrence of the same forms in the MSS. very likely reflects copying: 60W:A: l-kli ꜥⁱmr'yin "(for) every man"; E: l-kul ꜥⁱmr'in; F: l-kl ꜥⁱmr'; M: l-kl ꜥⁱmr'; 188ꜥA:A: kl ꜥⁱmr'; E: kl ꜥⁱmry'in; F: kl ꜥⁱmr'in; M: kl ꜥⁱmry'in; H: kl ꜥⁱmr'; 327P:E: fy wud ꜥⁱmriy'in "(for the) love of man"; 327P:F: fy wd ꜥⁱmr'in; M: fy [y/] wd ꜥⁱmry; H: fy wd ꜥⁱmr'in.

3.3.3.2 All occurrences in the Proverbs of Men and Women in F and E are single occurrences in different proverbs suggesting that their copying may have taken place independently probably involving an as yet unknown MS. One occurrence of genitive -in pro correct -un in 71R:E: ḥalġatin may represent a hypercorrection. *Tanwīn* -in mainly occurs in proverbs which could be described as partly poetical and partly *ḥikam* sentences involving abstract concepts. As such they seem to belong to a different proverbial category than typical spoken proverbs which deal with matters of everyday life. This indicates that the classification of the Proverbs of Men and Women also includes proverbs of possible literary origin. In such contexts the use of *tanwīn* -in seems to serve the poetical structure rather than, say, stylistic levelling for immediate prestige motives. That *tanwīn* -in is also used for classicization which is supported, e.g., by 23R:E in which *tanwīn* -in is used

concurrently with colloquial verb lrlḥ pro CA rlḥ and in 138R:F where *tanwīn* -in co-occurs with vernacular knhl pro CA ڪىٰ. In these cases forms without *tanwīn* -in seem equally well to fit the context but, obviously, serve 'classicization', which for the proper understanding of the proverbs seems redundant. As such it seems to serve primarily prestige motives. *Tanwīn* -in is used occasionally in pausal position: 172R:F: b-wǧh basíytin; the occurrence 138R:F: fy 'dl tbnin may be motivated for poetical reasons: Mw: 118R:E: s-yǵny llh 'n bqrlt zydin w-yltiy llh b-ll-lban ll-ḥaliybu "God will allow us to dispense with Zaid's cows and He will bring sour milk." 182R:E: kull šayl'in lal yšbh qlniylhi ḥralm "Everything that does not suit (resemble) its owner is a shame." 23R:E: ly mwḏ'in lrlḥ ll-ḥzyn lqy ǧanalzh "An unlucky person will find a funeral procession wherever he goes." 29R:E: lḏl lqbalt kalnatl tuqald b-ša'lratin w-ln ldbrat klnat taqud ll-s⁻llsila [a almost like ḍamma] "If it comes close, it can be guided with a hair, and if it turns its back (flees), it will cut the chains." 71R:E: ḥalǧatin ll thmk waṣiy 'lyhal zawlǧ ulmk "If something is not important to you, ask your stepfather to do it." 172R:F: qllwl l-l-qrd ltlb lnl mn rbk qll w-llh lnl 'ndh b-wǧh basíytin "They said to the monkey: 'Ask for us from your lord.' He said: 'Am I the one with the pretty face with him?' 138R:F: ḍarlbatun fy kys ǵyry [r with a dot of z] knhl fy 'dl tbnin "A blow in the sack of somebody else than me is like in a bag of straw." 28R:F: ilḍal kálna fy ll-ḥlǧalt [very faint a] mhl lly ǵdin f-hḍyk hy ṭrd "If things can be postponed until tomorrow, it's a banishment for every knowledgeable person." 317N:F: r'lwl ǧlmwsah mnqbh b-ḥṣyrin qllwl ml hḍl ll-škl ll-wḍy' lll ḍl ll-qmlš ll-rfy' "They saw a buffalo veiled with a straw mat. They said: Nothing suits better for this lowly figure than this fine cloth."

3.3.4 Use of *tanwīn* -an

Table (5.2) indicates the same basic distribution of *tanwīn* -an as for -un and -in. The decorative nature of its use is evident as it co-occurs with accusative alif ل (Table 11:22).

3.3.4.1 The only multiple occurrences of the identical orthographic form are E and F: ḥyrlan (3) and F: ywmlan (2); ḥyrlan (2). Curiously enough, E and F have the same orthographic form for ḥyrlan 'good' (adv.) only once in the same proverb, namely in 111Ḥ [but with a different lexical item: in 111Ḥ:E and M f-ǵnim/f-ǵanm 'he (will) prosper' in F: f-fhm 'he (will) understand'; this proverb (of al-Ḥadīt) does not occur in A and printed edition(s).

3.3.4.2 All occurrences are single occurrences with the exception of F: krhlan (3), all in the same proverb: 180R:F: kl krhlan w-lšrb krhlan w-lál t'lšr krhlan "Eat what you dislike and drink what you dislike but don't become intimate with something you dislike." In some popular proverbs *tanwīn* -an seems primarily to serve *classicization*, e.g., 41R:F: baá⁻dalli ll-lḥm w-ll-báldnǧln hḏ lk qmyslan yl 'ryln "Instead of meat and eggplant, get yourself a shirt, you naked one (i.e. dirt poor)."; 116R:F: samwk ḥablllan qll w-ṭwlt "They named you Rope. He said: 'And I became (indeed) a long one.'"; 291N:E: ǧal liy 'aduwy wa-raṭl liy w-ml hiy mḥbah lll šmltatan liy "A rebuker came to me and (pretended that she) felt pity for me, it was not love but malicious joy."; however, šmltatan liy could also be a petrified construction borrowed from CA. Cf. يوماولىلة in 279N:F: tálbatl ll-qaḥbh ywmlan w-lyltan f-qllt ml bqy fy ll-bld ḥklm "The whore repented for one day, she [A: he] said: 'There are no

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judges left in the village!' Cf. further 264N:E: lqʻdiy fy ʻšk maꞏl lḥdꞏlan ynšik "Sit in your nest until somebody comes and drives you off" in which ما احدا is surrounded by vernacular suffixes supported by the rhyme. The actual colloquial version is more convincingly original, cf. A: lqʻdy fy ʻšk ḥty yǧy ḥd ynšk; M: lqʻudiy fy ʻšk mꞏl ḥad ynšk; F: ulqʻudíyˊá fy ʻšbk mꞏl lḥd ynšk, as A: ḥd and M: ḥad. The above examples indicate lexical borrowing from CA rather than entirely independent use of *tanwīn* -an.

3.3.4.3 In some examples *tanwīn* -an is used concurrently with other CA features which indicate literary origin, e.g., 239R:E: laꞏl taškurn ꞏll-fatayan ḥaty tǧarbahu "Do not thank a young man until you have tried him.", cf. 239R:A: ꞏll tškrn; F: ꞏll tškrn; M: ꞏll tškrn, NB. the use of the subjunctive after *ḥattā* in E. An originally Classical Arabic form is very likely also 180R:F: kl krhꞏlan w-lšrb krhꞏlan w-láꞏl tʻlšr krhꞏlan "Eat what you dislike and drink what you dislike but don't become intimate with something you don't like", which is clearly a *muwallad*-type proverb reflecting a more or less *literary* origin. Accordingly, the use of *tanwīn* -an seems to be motivated in the above examples by *original literary* reasons. Cf. further the following *verses* 25R:M: w-qꞏll ꞏln daꞏlm haḍꞏl ꞏll-sayꞏr yꞏl masꞏlʻwdi laꞏl nꞏlqatan tbqy w-laꞏl qaʻwdi "If this journey lasts any longer, my (dear) Masʻūd, there will be no camel left [neither a (grown-up) camel nor a young camel (fit for riding)"[1]. 28R:M: ʼꞏlḍꞏl kꞏlna fy ꞏll-ḫꞏlǧaꞏlt mahꞏllꞏlan ꞏllly ġd f-haḍiyk ṭarꞏldaꞏlt li-manꞏl kꞏln ʻaꞏlrf "If things can be postponed until tomorrow, it's a banishment for every knowledgeable person."

3.3.4.4 Conclusion: *Tanwīn* is primarily used in the Classical Proverbs but for explicitly stylistic classicization purposes in the Proverbs of Men and Women. In MS. F tanwīn is combined frequently with the extensive use of other orthographic signs and the words in question are written in a larger size than normal which suggests an extralinguistic, even a primarily decorative aim. However, some occurrences indicate that some of the proverbs in this section were originally written in an Arabic which demonstrates CA features. The use of *tanwīn* is perhaps most clearly lexically related—without being entirely lexically dependent on them—to frequently occurring words, or perhaps more exactly, in more or less established CA constructions with the genitive and accusative. As nouns with nominative -un do not belong in this category for obvious reasons, the present relatively limited data offers only some indications but not entirely conclusive evidence on possible lexically dependent variation.

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[1] For dropping of the -y of the suffix 1st pers. sing. in <masʻūdi>, see Wright, i, p. 101, Rem. c.

TABLE 5.2   USE OF TANWĪN

Nr	MS. Section	A cl	A mw	H cl	H mw	F cl	F mw	E cl	E mw	M cl	M mw
1	'm–segm.'	1199	1321	1124	569	1716	1505	1858	1476	1967	1501
2	occur.	2084	1478	2135	961	3009	2409	2920	2355	3078	2391
3	weight	1	1.41	1	2.22	1	1.25	1	1.24	1	1.29
4	weight/"F"	1.44	1.63	1.41	2.51	1	1	1.03	1.02	0.98	1.01
5	coeff./1000	0.48	0.68	0.47	1.04	0.33	0.42	0.34	0.42	0.32	0.42
6	m–s/occ.	1.74	1.12	1.90	1.69	1.75	1.60	1.57	1.60	1.56	1.59
7	–un	11	0	0	0	18	15	59	1	25	2
8	weight	11	0	0	0	18	19	59	1	25	3
9	w./"F"	16	0	0	0	18	15	61	1	25	2
10	per 1000	5.3	0	0	0	5.9	6.3	20.1	0.4	8.0	0.8
11	%–un/occ.2	0.5%	0.0%	0.0%	0.0%	0.6%	0.6%	2.0%	0.0%	0.8%	0.1%
12	–in	7	0	0	0	25	4	65	5	15	0
13	weight	7	0	0	0	25	5	65	6	15	0
14	w./"F"	10	0	0	0	25	4	67	5	15	0
15	per 1000	3.4	0.0	0.0	0.0	8.3	1.7	22.1	2.1	4.8	0.0
16	%–in/occ.2)	0.3%	0.0%	0.0%	0.0%	0.8%	0.2%	2.2%	0.2%	0.5%	0.0%
17	–an	4	0	1	0	34	9	62	6	28	2
18	weight	4	0	1	0	34	11	62	7	28	3
19	w./"F"	6	0	1	0	34	9	64	6	27	2
20	per 1000	1.9	0.0	0.5	0.0	11.2	3.8	21.1	2.5	9.0	0.8
21	%–an/occ.2	0.2%	0.0%	0.0%	0.0%	1.1%	0.4%	2.1%	0.3%	0.9%	0.1%
22	–|an	4	0	1	0	30	7	51	2	17	1
23	%–|an/–an	100%	0	100%	0	88%	78%	82%	33%	61%	50%

3.4 Occurrences of final *sukūn*

Sukūn is used in written Arabic to indicate a closed syllable[1]. The potential use of final *sukūn* in contextual position to indicate vernacular pronunciation by explicit omission of vocalization as in CA deserves a closer look in order complement what has been previously said on *tanwīn* final vowelling. Table (13) indicates that final *sukūn* is indeed used relatively frequently, reflecting individual scribal styles perhaps more than anything else. Compared with the use of final vowels, the striking difference is that final *sukūn* is used more in the Proverbs of Men and Women by F, E and M[2] than in the Classical Proverbs.

Table 5.3 Occurrences of *sukūn*

	A		H		F		E		M	
---	cl	mw	cl	mw	cl	mw	cl	mw	cl	mw
˙ |	79	67	103	44	241	309	573	337	431	366
w.	79	94	103	98	241	386	573	418	431	472
final -|	11	0	(1)	0	45	54	81	51	98	64
w.	-	-	-	-	45	68	81	63	98	83
-| /tot.	-	-	-	-	39.8%	60.2%	56.2%	43.8%	54.1%	45.9%
noun	-	-	-	-	0	3	17	17	10	17
w.	-	-	-	-	0	4	17	21	10	22
-| /tot.	-	-	-	-	0	100.0%	44.7%	55.3%	31.2%	68.8%
imperf.	-	-	-	-	(2)	(3)	4	8	1	3

3.4.1 Use of final *sukūn*

The overview of the occurrences in the MSS. indicates that final *sukūn* is used in most cases with indeclinable lexemes and suffixes ending in a closed syllable as in CA. Another large group consists of various verbal uses such as the imperative and jussive. Other verbal contexts include, e.g., 3rd pers. fem. sing. perfect which seems justified to avoid possible confusion with 2nd pers. fem. and masc. In addition, final *sukūn* is used to indicate *pause* as in CA. As such the *prima facie* impression is that the use of *sukūn* primarily serves CA spelling. In this context the number of occurrences that could be interpreted as reflecting vernacular pronunciation is indeed very small.

3.4.1.1 A Cl.: aǀn| (1), fǀlam| (1), ǀl-aǀlsun| (1), b-qryb| (1), faraḥuwn| (1), kasabat| (1), kul| (1), la-ǀsmʿahum| (1), law| (1), man| (1), twkal| (1).
3.4.1.2 A Mw: no occurrences.

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[1] Wright, i, p. 13:A.
[2] I have excluded MSS. A and H from this comparison.

3.4.1.3 F Cl.: man| (5), qad| (4), aɪn| (3), ɪn| (3), mn| (3), mˉan| (2), qˉǎad| (2), b-dáɪrihim| (1), ʾiˤlam| (1), aɪqɪlil| (1), ɪğls| (1), ɪnfğrat| (1), badat| (1), ḍˉaɪqat’| (1), daɪat| (1), darafat| (1), kay| (1), min| (1), qd| (1), ṣˉaḥiḥ| (1), tḥzan| (1), trkat| (1), ḥaf| (1), yuḥɪmad| (1), zin| (1), zur| (1), dhbat| (1), tᵗɪrat| (1), lamˉǎ| (1) [pro ﻝ], taˤiš| (1).

3.4.1.4 F Mw: man| (7), ɪaw| (3), ɪn| (2), iɪn| (2), kɪnat| (2), ɪˤwar| (1), ɪnqaṭˤat| (1), bɪtat| (1), biˤ| (1), bqyat| (1), ˤds| (1), fiy| (1), ḥadanˉdan| (1), ḥarakat| (1), ḥatab| (1), ḥawil| (1), ḥbt2| (1), ğt| (1), kˉul| (1), kanasat| (1), lhum| (1), l-kay| (1), l-man| (1), lawˉ| (1), mˉan| (1), mn| (1), nasɪṭaliḥ| (1), nut| (1), nzraˤ| (1), ráɪḥˉat| (1), ráɪḥatˉǎ| (1), raɪḥatˉǎ| (1), rakabat| (1), šrih| (1), táɪbat| (1), tabˤat| (1), ṭalaˤat| (1), tataˤˉamam| (1), wáɪḥˉid| (1), ḫlt| (1), ḫud| (1), yasɪmaˤ| (1), zamar| (1).

3.4.1.5 E Cl.: man| (5), qad| (4), lam| (3), ɪn| (2),hal| (2), min| (2), ɪl-mhḏb| (1), ʾalği̊ˤ| (1), ʾaɪn| (1), ʾiɪn| (1), ʾiˤlam| (1), ʾin| (1), ɪl-ˤalğil| (1), ɪl-ˤarb| (1), ɪl-ḥas·ab| (1), ɪl-ḥwalyğ| (1), ɪl-maṣaɪyib| (1), ɪl-nadam| (1), ɪl-qalam| (1), ɪm| (1), ɪw| (1), ɪ̊l-ˤarb| (1), ɪlɪ-ʾaɪwal| (1), b-daɪrihim| (1), badat| (1), bdan| (1), ˤalqhum| (1), dmɪyrihm| (1), f-qad| (1), fa-lan| (1), fa-min| (1), fa-naɪṭiḥ| (1), ḥarağ| (1), ḥarmk| (1), hum| (1), in| (1), ğamaˤah| (1), k-ɪ̊l-ʾalğaɪnib| (1), la-dɪmat| (1), ɪw| (1), min| (1), munaɪṭiḥ| (1), nabal| (1), namt| (1), qɪlat| (1), qawaɪˤid| (1), qfaṣ| (1), qul| (1), ra·aɪt| (1), ṣanaˤat| (1), ṣil| (1), tahun| (1), tbɪˤadat| (1), tˤdhum| (1), tdiq| (1), tḥzan| (1), tğid| (1), waɪfir| (1), waqaˤ| (1), waṭan| (1), ḥaf| (1), yaṭɪrḥ| (1), yuˤɪtaḏr| (1), yulɪdaˤ| (1), zur| (1), yḏbiḥ| (1), ḫšab| (1), ɪḏ| (1), mundᵗ| (1).

3.4.1.6 E Mw: wɪḥid| (2), ɪl-ʾaɪqmɪr| (1), ɪl-balad| (1), ɪl-ˤarab| (1), ɪl-muğrib| (1), ɪl-rafiyˤ| (1), ɪl-watad| (1), ɪqraˤ| (1), ɪšrab| (1), bɪḏnğɪnihʰ| (1), ˤalğiz| (1), ˤaɪrif| (1), ḍarb| (1), dɪyim| (1), falaq| (1), fariḥat| (1), frɪqkum| (1), ğit| (1), kaɪnat| (1), kɪnat| (1), kul| (1), lak| (1), law| (1), lqɪn| (1), maˤk| (1), nasɪṭaliḥ| (1), nˤɪniyˤ| (1), nkfnukum| (1), nqtabiḥ| (1), nrğaˤ| (1), qɪmat| (1), raɪḥat| (1), razaq| (1), sˉawɪdahʰ| (1), šbib| (1), ṣaɪḥib| (1), ṭalbat| (1), ṭarfak| (1), tatnaqaš| (1), tḏhaka| (1), tfraḥ| (1), tḥfif| (1), ttfrağ| (1), ttrḥam| (1), ttwaḥam| (1), waɪğis| (1), ḫud| (1), yaḥɪlif| (1), yftṣiḥ| (1), zamir| (1).

3.4.1.7 M Cl.: mn| (12), man| (11), min| (7), ˤan| (4), ɪn| (2), lkn| (1), lkin| (2), lm| (2), lw| (2), qd| (2), ʾalği̊ˤ| (1), ʾɪn| (1), ʾɪw| (1), ʾiɪn| (1), ʾiˤlam| (1), ɪl-ˤtɪb| (1), ɪl-ḫr| (1), ɪl-ğnɪzahʰ| (1), ɪl-mˤwmin| (1), ɪlɪ-baḥr| (1), ɪnhm| (1), ɪ̊l-ˤarb| (1), bhim| (1), baˤɪduhum| (1), badt| (1), bɪlt| (1), ɪbhm| (1), ˤaman| (1), ḏɪhibahʰ| (1), dɪrhm| (1), ḍur| (1), f-kun| (1), f-min| (1), fa-ḏkir| (1), fa-lan| (1), ğɪbt| (1), hal| (1), ḫr| (1), ḥrmak| (1), iɪn| (1), ğamaˤah| (1), kay| (1), l-l-nuwrahʰ| (1), l-mn| (1), l-qad| (1), lam| (1), law| (1), mnkum| (1), qad| (1), rabhim| (1), saqaṭ| (1), ṭaɪrat| (1), taḥṣud| (1), tazɪdad| (1), tkun| (1), tstrd| (1), ṭuğyɪnhim| (1), ḥaf| (1), ḫyr| (1), yakn| (1), yakun| (1), zin| (1), zur| (1).

3.4.1.8 M Mw: mn| (7), man| (6), min| (5), ɪn| (4), lw| (2), ɪˤmaɪny| (1), ɪkrt| (1), ɪl-balad| (1), ɪl-ˤarab| (1), ɪl-ḫɪšiyahʰ| (1), ɪl-rfyˤ| (1), ɪlɪ-watad| (1), ˤindahum| (1), ḍaqn| (1), dabuwqhʰ| (1), ḍarb| (1), fiy| (1), fy| (1), ḥarkat| (1), ḥusibt| (1), ğɪbt| (1), ly| (1), lam| (1), law| (1), li-man| (1), maˤk| (1), mˤɪṣamiy| (1), nˤiyš| (1), nrğˤ| (1), nuruḥ| (1), qilʰ| (1), raɪkb| (1), rɪḥat| (1), saɪqiɪyahʰ| (1), sanahʰ| (1), ṭalbt| (1), ṭabiyb| (1), ttfrağ| (1), ṭwylahʰ| (1), walymahʰ| (1), wrdaɪnahʰ| (1), ḫud| (1), yaḥɪlif| (1), yanẓr| (1), yğɪslhm| (1).

3.4.2 Use of pausal *sukūn*

Pausal forms with *sukūn* are occasionally indicated by E, F and M at the end of the first or second foot in *rhymed* proverbs but also in non-poetical contexts in which pause seems to support the balanced proverbial formula. As such pausal forms seem primarily to be motivated by metric reasons.

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3.4.2.1 Examples of Classical Proverbs: At the end of verse: 303P:M: ḏlhibaʰ| 'going, passing away (f.)'; 390P:M: ıl-ǧn|zaʰ| 'funeral procession'. Further examples: 23Q:A: kl ḥizb b-mı ldyhm faraḥuwn| 35Q:M: wa-law raḥmn|hm wa-kšaf|n| ma| bhim| min| ḍur| la-la-ǧuw|fy [for la-l-ǧa/uw|fy] ṭuǵy|nhim| yaʿ|mahwn. 187ʿA:M: k-mı tzrʿ taḥṣud| "What (As) you sow, you will harvest."; E: k-mı tzrʿ tḥṣd F: k-mı tzrʿ tḥṣud; cf. the proverb has been understood by A as referring directly to agriculture: klmı tazraʿu taḥṣud; H: kl-mı tzrʿ tḥṣdh [sic!] "Whenever you sow...". 197ʿA:E: lis·ın min rṭb yada mn ḥšab| [pro yadaın mn] "A tongue moist (of talking) and hands of wood (for being idle)."; A: mn l-kl [sic!] lsın mn rṭb w-ydın mn xšb; F: lsın mn rṭb wa-yadun mn ḥsb; M: lsın min ruṭab wa-yad mn ḥšb. In the following example the first foot actually ends with fa-lan| but yul|daʿ| [ǵayn is written without a dot] the pausal form seems justified by the internal balance: 285P:E: ın mn ǧaraba ıl-ʾu|muwr fa-lan| yul|daʿ| [sic!] mn ḥaǧarin martay|ni "will not be bitten twice from the same snakehole ('rock')."; cf. M: fa-lan| yldǵ. The following pausal form seems justified for similar reasons: 379P:E: kul ıl-maṣa|yib| qad tamur ʿalay ıl-fatay f-tahuwn ǵay|r šama|tati ıl-ʾaʿ|daⁱ^ʾi "All misfortunes may meet the young man, and they are easy except the malignant delight of enemies." (K); A: kl ıl-mṣ|yb qd tmr ʿly ıl-fty f-thwn ǵyr šmıtᵗ ıl-ıʿdⁱʾ; F: kl ıl-mṣ|yb qd| tmr ʿly ıl-fty f-thwn ǵyr šmıtᵗ ıl-ıʿdⁱʾi; M: kl ıl|-mṣaⁱʿyb qad tmr ʿly ıl|-faty f-tahuwnu ǵayr šmıtᵗ ıl-ı^ʿdı; H: kl ıl-mṣ|yb qd tmr ʿly ıl-fty w-thwn ǵyr šmıtᵗ ıl-ıʿdı^.

3.4.2.1.1 Pausal *sukūn* is used in non-poetical context in the short introductory text of Chapter 6, where the copyist of E writes in contextual position ıl|-faṣ|li ıl|-ʾa|wal| (E:37b:7), further wa-h|wa| ıf|ṣḥ ıl-ʿarab| (E:37b:11) and b'd ḏlk nubḍatan mn ımṭ|l ıl-ʿarb| wa-ıl-ʿa|mᵃʰ (E:37b:12). The eventual counter-argument that the pausal *sukūn* could reflect *pause* is not convincing as E uses a distinct large black 'full stop' for that purpose. In all the above examples *sukūn* is the very clear, small round circle which is also used elsewhere in the MS. Also, classical proverbs offer examples of pausal forms in contextual position: 54Q:H: ı-f-sḥr| hḏ| "Is this magic?" [first sequence of the proverb]; 76H:M: ḥdṯ ʿn ıl|-baḥr| w-la| ḥarǧ "Talk about the sea (as much as you want), there is no embarrassment."; 82H:E: ıyık wa-ma| yuʿ|taḍr| min|hu "Be aware of what has to be excused."; cf. A: ıyaık [a=šadda?] w-mı yuʿtaḍaru mnh; F: yʿtḍr ; M: yuʿtaḍr; H: yʿtḍr.; E: ıs·tʿynuwı ʿly ıl-ḥwaıyǧ| b-ıl-ktmın "Ask help for your needs in secret."; in A, F, M and H without final vowelling.; 129ʿA:E: ıḍ| kunt munaıtih| fa-naıtih| bi-ḍawaıt ıl-quruwn "If you feel like thrusting, thrust with those who have horns."; A: ıḍ| knt munıth; 129ʿA:F ıḍ| knt mnıth; but M: ıḍ| knt munıthı. This example is particularly interesting because the use of the accusative involves the use of *kursī alif*, as in M: the fact that *alif* is not used by E and is also dropped by A and F suggests a wide acceptability of a basically oral vernacular feature and may represent classicization by M. 85H:E: ıl-nadam| twbaʰ "Remorse is repentance."; cf. A: ıl-nad|m twbᵗ; F: ıl-ndm twbᵗ; M: ıl-nadam taw|bᵗ; H: ıl-ndm twbᵗ.; 96H:M: ıı yul|dǵ ıl-m'wmin| min ǧuh|rin mrtyn "A believer is not bitten twice from the same snakehole."; F: ıl-m'wmn; E: ılmr' (mn) (sic!). Although the last two proverbs are very short, it could be argued that the proverb is actually divided into two balanced parts ending in pause and that the use of pausal *sukūn* takes place accordingly.

The above contextual examples indicate that the use of final *sukūn* may

occasionally reflect informal language in the Classical Proverbs, although its use as a stylistic device for explicit *vernacularization* is not very likely. As the unintentional use of final *sukūn* must be excluded in the above cases, it is obvious that the explicit non-use of case-endings and other final vowelling reflects a written language in which spoken features are to some extent acceptable for specific stylistic reasons, e.g. when proverbs of literary origin are concurrently used in speech[1]. This indicates that the possible underlying linguistic contrast dividing classical proverbs of literary origin and speech-based popular proverbs does not follow a dichotomic division CA vs. spoken Arabic.

3.4.2.2 Use of pausal sukūn in the Proverbs of Men and Women: Pausal *sukūn* is used *prima facie* in a very similar way than in the Classical Proverbs at the end of the 1st or 2nd foot or both. However, the existence of a 'foot' is not entirely clear, e.g. in : 6R:M: ʾllᶦf ḏaqnᶦ w-lal ḏqniyᶦ, 13R:E: razaqᶦ w-ln kunt raqyʿ dam falaqᶦ, 20R:F: lqrʿ yqwl l-ʾlqrʿ lmšy bnl nzraʿᶦ [ᶦ or reading naṣᶦtaliḥᶦ, also E: taʿalluwᶦ bnal nqtabiḥᶦ wa-nrǧaʿᶦ ġadal naṣᶦtaliḥᶦ, 28R:E: hy ṭarᶦdih l-mn kln ʿalrifᶦ, 44R:M: bʿd ǧwʿ wa-qilʰ [sic!; not -ᵗ] bqy b-ʿbᶦdyn wa-baġᶦlʰ; E: qilʰ ... bġlʰ; F: qlʰ ... baġᶦlaʰ; H: qlᵗ ... bġlʰ, 46R:F: tʿllwᶦ bnl nqtbḥ wa-narᶦǧ̌ʿ [ʿ=possible -u?] ġdᶦan naṣᶦtaliḥᶦ, E: taʿalluwᶦ bnal nqtabiḥᶦ wa-nrǧaʿᶦ ġadal naṣᶦtaliḥᶦ, 58R:E: ṯwr ʿalǧiz maᶦ yaduwr fiy salqiyʰ, 60R:E: ṯwb ʿlyᶦ w-ṯwb ʿly ll-watadᶦ wa-lnal ḫyr mn kul mn fy ll-baladᶦ, cf. F: fy ll-baladi, 60R:M: ṯwb ʿlyA wa-ṯwᶦb ʿalay llᶦ-watadᶦ wa-ʾalnᶦ ḫyr mn kul manᶦ fy ll-baladᶦ, 95R:M: rᶦhwᶦ llḏy knᶦ nʿiyšᶦ b-faḏᶦlihm wa-bqy, 114R:E: sˑali ll-muġribᶦ w-ll tsˑalᶦ ṭabiyᶦb, 144R:M: ṭʿlmak maᶦ ġalny wa-duḫᶦnk lʿmalnyᶦ, 152R:F: ʿlšq mᶦ yasᶦmaʿᶦ bkᶦ ṣġyr, 179R:E: kškᶦr dᶦyimᶦ w-ll ʿllmʰ maqᶦtuwʿaʰ, 198R:M: lwᶦ ʿaml liy [y/] mina ll-ḏahab walymaʰ hw [...], 187R:F: kmᶦ ḥabyby ᶦkmᶦ lqraʿ w-qayᶦlᶦ́yt w-lʿᶦwar w-fyh, 229R:F: šyl ll-trᶦb hᶦtwᶦ ḥadanˑdanᶦ, 243R:E: [...] ṭarfakᶦ, 244R:E: qalbuh mna ʾall-faqr walġiṣᶦ [ǧīm without a dot], 287N:F: tataˑʿamamᶦ b-l-ḫrǧ w-ll ṯlyᶦ ll-ǧunǧ, 295N:E: w-ll-ḫltmʰ yṭlb lqᶦnᶦ lfw qḥᶦb w-lfwᶦ ʿšqᶦn, 317N:E: [...] **rafiyʿᶦ**, 317N:M: šakᶦl ll-wḏy ʾillᶦ hadᶦ ll-qmᶦš ll-rfyʿᶦ, 332N:E: ṭlʿt ttrḥamᶦ nzlt ttwaḥamᶦ, 361N:E: yaᶦ ġazllᵗ ll-ʾalqmlrᶦ lyn kuntiy bi-ᶦl-nhalr,

3.4.2.2.1 Pausal sukūn is used contextually at the beginning of the proverb but also in other positions, in: 78R:F: ḥbᵗ | qrḍ ṯḥrb lrḍᶦ, A: ḥbᵗ qrḍ ṯḥrb lrḍ [without accusative *alif*]; E: habᵗ qrḍ ṯḥrb lrḍ; M: ḥabᵗ qrḍ ṯḥrb ʾlrᶦḍ , 119R:F: šrihᶦ w-wḏyʿ, cf. E: šrh wḏiyʿ [*sukūn* refers to *ī*]; 130R:E: ṣalḥibᶦ, A: ṣlḥb, H: ṣlḥb, F: ṣˑáálḥˑáib·un, M: ṣalḥib; 224R:E: wlḥidᶦ, A: wlḥid, F: wálḥid, M: walḥid; 225R:E: wlḥidᶦ, A: wlḥd, F: w·álḥidun, M: walḥid; 227R:F: wálḥˑidᶦ smwh ʿnbrᶦ [with acc. *alif*], 361N:E: yal ġazllᵗ ll-ʾalqmlrᶦ, cf. F: yál ġazalltu ll-lqmlrᶦ; 98R:M: ralwal ǧuḥal ralkbᶦ "They saw Ǧuḥa riding (on the wall)..." [contextual], 295N:E: yṭlb lqᶦnᶦ [contextual].

3.4.2.2.2 Pausal sukūn is also occasionally used with feminine -ʰ, which in E and F is usually sufficient to indicate a pausal position. MS. H has used -ᵗ in contextual position but -ʰ in pause.. : 198R:M: mina ʾl-ḏahab walymaʰ [end of 1st foot, 325N:E: sˑawᶦdaʰ "black (fem)" [first lexeme of the proverb]. cf. F: sawᶦdaᵗ; A: swdᶦ; M: swdᶦ. 349N:M: ṭwylaʰ "tall" [contextual, part of a list]; 101R:M: rlwᶦ wrdalnaʰ [contextual].

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[1] I cannot, obviously, prove this but it seems the most logical explanation.

3.4.3 Conclusion: The analysis indicates that although much of the vowelling and use of diacritics possibly serves purely decorative aims, the copyists-cum-scribes of the MSS. occasionally make deliberate efforts to avoid the ambiguity involved in the interpretation of the orthographic by the eventual readers. As such the explicit non-use of case-endings and CA word-final vowelling of any other nature is indicated in non-pausal contexts, which deliberately approximates both Classical Proverbs and Proverbs of Men and Women to formal written Arabic, which is different from CA, as well as to supposed oral of the written vernacular. In this context CA word-final forms are in most cases used as in CA grammar, but their stylistico-linguistic impact is rarely capable of 'classicizing' entirely proverbs of either clearly literary origin or of spoken origin. However, there is no conclusive evidence that the said 'variation' should be considered a direct reflection of possible linguistic incompetence of the copyists-cum-scribes. As the variation is not consistent in all or some MSS., it seems *prima facie* to reflect more the individual scribal styles than the cumulative effect of the copying process.

Based on the above evidence, there is reason to believe that the use of final short vowel signs and the explicit use of *sukūn* in non-pausal position may potentially serve stylistic, possibly diglossic motives because the use of these features seems to benefit ultimately from the linguistic contrast between CA or non-CA literary and vernacular language.

3.5 Orthographic treatment of CA diphthongs

As CA diphthongs have been replaced, in general, by monophthongized reflexes [ē] and [ō] especially in urban MEA,[1] their indication in the MSS. could potentially serve stylistic purposes. Although the interpretation of potential occurrences seems *prima facie* unproblematic, various interpretational problems seem to arise.

3.5.1 Note on the orthography of the diphthongs as in CA

A basic problem is that the vocalization of diphthongs as in CA refers, in my opinion, more to the existence of the diphthongs rather than their pronunciation. In other words, the indication of a diphthong helps primarily to recognize a lexeme from the multitude of other homographic consonantal structures. As such it does not in all cases necessarily imply CA pronunciation. This can be deduced from the fact that, basically, the mere presence of *sukūn* with *yā'/wāw* would be sufficient to make a difference in pronunciation between, e.g. اِيْش ['ayš] vs. اِيش ['ayš] or ['ēš], if the specific indication of such a difference would be stylistically required in writing. However, this potential graphemic opposition is to some extent neutralised

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1 Cf. Woidich, Das Ägyptisch-Arabische, p. 207. Davies concludes that [ay] and [ē] co-existed in the 17th century and to some extent refutes Blanc's formulation of the retention of /ay/ in urban Lower Egypt in the 17th and 18th centuries based on evidence drawn from 17th-century texts in Hebrew characters, p. 87. However, Davies also sets out evidence of [ay] > [ā] in Hazz al-Quḥūf, which is attested for certain Arabic dialects but not for Egyptian. As the available evidence depends primarily on manuscripts, it seems justified to investigate here the problem from the angle of scribal treatment.

in the MSS. where <-y|-> is used for both in diphthongs, e.g. E Mw: ıl-bly|ṭiyaʰ (1), ırs⁻y|naı (1), bi-ıl-ly|l (1), by|nmı (1) and long ī, e.g., in E: yhny|kum (1), fiy|hi (3). Obviously, it is possible to speculate that the examples of diphthongs indicate, in fact, monophthongs [ē] supported by the examples of long ī, which would somehow represent the same phonetic category, but this argument is undermined by the frequent examples of fully vocalised diphthongs in E, e.g., lay|ltik (1), luqay|mʰ (1), msay|naı (1). My point is that the overall treatment of diphthongs suggests either a CA reading or, albeit interpretationally ambiguous on the surface, *allows* a CA reading. The main problem arises, however, from the fact that as explicitly vernacular pronunciation—within the limits of the graphemic register which was available for the copyists—is *also* indicated, the actual pronunciation of the graphemic "CA diphthongs" becomes more or less questionable, especially when they occur in the Proverbs of Men and Women and in vernacular lexemes.

3.5.2 Suspected occurrences of *[ē]

Davies sets out examples of [ay/ē] > [ā] related to the interrogative ايش [1]. The orthography of the present MSS. is in most cases ambiguous, allowing readings [-ayš] and [-ēš], e.g. /ʿayš/ʿēš/ — /liʾayš/layš/lēš/, 110R:A: zıwyʰ b-lı ʿyš ıyš bnyt ııyš "A *zāwiya* without bread, why was it built?" H: zıwyᵗ b-lı ʿyš ıłyš bnyt ıyš; F: zıwyʰ b-lı ʿyš bnyt ııyš; E: zıwyʰ bi-lał ʿyš bunt ıyš; M: zıwyᵗ b-lı ʿay|š buniyt l-ʾayš. A similar case is the following proverb which remains ambiguous despite the rhyme, 266N:A: bʿd snʰ w-šhryn ǧıbt bnt w-šfryn "After a year and two months, she gave birth to a girl with two (vaginal) lips." F: bʿd snᵗ w-šhryn ǧıbt bnt b-šfray|n; E: baʿd s⁻nʰ wa-šahǀrayn ǧıbt bnt b-šfryn ; M: bʿd snᵗ wa-šahryn ǧıbt bnt bi-šufry|n. Cf. further 338N:A: ʿlyš, H: f-ʿly ıyš, F: ʿalyšu [scribal error ġ pro ʿ]; E: ʿlyš, M: ʿalayš. Cf. further 8R:E: b-ıšmı "by whatever", possibly for */bašma/ or /bišma/. The Proverbs of Men and Women exhibit only a few examples in which vernacular pronunciation is suggested for شيٜ 'thing', <-iy-> pro CA <-ay->, by indicating it with *kasra*, 40R:E šiy , M: šiy, A: šy, H: šyʾ, F: šʾyı [<شىا> *yā*ʾ with dots]; 120R:E šiy , A: šy, H: šy, F: šy, M: šy; 125R:E šiyʾa [this case is dubious as the *kasra* possibly has a stroke on it while the *fatḥa* ىٜ is clear]; A: šy, F: šyʾ, M: šy; 328N:E: šiy, AHFM: šy. The orthography may very well stand for [šī] and not *[šē].[2] Cf. 145R:AEM ıyd 'hand', F: ıydwı "his hand".

3.5.3 Frequencies of the orthographic variants of <ay> and <aw>

The occurrence of various orthographic variants to indicate the diphthongs <ay> and <aw> and their frequencies are set out below[3]. As some of these forms may be used to indicate long vowels ī and ū, the related occurrences have been listed for comparison. A study of the individual cases indicates[4] that except for the

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1 See, Davies, p. 86: FY:AŠ [1. sg. obj. suff. plus /āš/, LAŠ as a variant of /layš/ or /lēš/.
2 In MEA /šē/ 'thing', /šī/ "a cart-driver's call urging a horse", see Hinds&Badawi, p. 488.
3 The totally unvocalised cases have been excluded.
4 I have excluded their presentation in this context as they add little to what is already obvious from the present data.

occurrences mentioned above, there is no indication that the copyists would have used these variants systematically for any other purpose than to indicate CA spelling. Although some of the partly vocalised forms may potentially represent an ambiguous reading, fully vocalised forms of the same category exist which undermine possible interpretation of underlying stylistic aims, e.g., to indicate vernacular pronunciation vs. CA. As such the occurrences reflect more than anything the conservatism of the CA orthography. If a stylistic aim existed, it would suggest classical pronunciation even for clearly vernacular items as described above. However, this is uncertain as the ultimate reading may depend more on the reader than on the intentions of a copyist.

3.5.3.1 A : -ay|- (2); -ay- (1) A Cl.: b-msay|ṭir (1), šĺhday|i (1); ĺl-ḫayr (1).
3.5.3.2 A : -aw|- (2); -aw- (1) A Cl.: ǧlaw|tah (1), law| (1); ĺl-šawk (1).
3.5.3.3 A Mw: no occurrences

3.5.3.4 E : -y|- (22) E Cl.: ĺ-ly|sa (2), ĺly|hi (1), ĺly|k (2), ĺy|n (1), ʿaly|hi (1), ʿaly|k (1), ʿaly|ku (1), ʿly|haĺ (1), ʿly|hi (1), ʿly|hm (1), ʿly|k (1), ʿly|naĺ (1), ʿy|naĺhu (1), f-ʾly|na (1), f-ly|na (1), f-ly|sa (1), fa-ly|sˉr (1), faʿaly|haĺ (1), qdy|t (1), yǵy|ẓaniy (1). E : -ay|- (51) E Cl.: ʾalf|day|t (1), ʾaĺtay|t (1), ʾaĺw|ʿay|t (1), ĺ-lay|s (1), ĺl-ʿay|n (1), ĺl-ʿay|naĺn (1), ĺl-ʿay|nayn (1), ĺl-ʿay|š (1), ĺl-ġaniymtay|n (1), ĺl-ġay|ṭ (1), ĺl-hay|ǧaĺˆ (1), ĺl-mšriqay|n (1), ĺl-ḫay|r (1), ĺl-ḫay|ri (1), ĺl-ḥiṣ|may|n (1), ĺlay|h (1), ĺlay|him (1), ĺhtaday|tm (1), ĺl-ʿay|š (1), b-musay|ṭirin (1), b-ḫay|r (1), bay|n (3), bay|ny (1), bay|th (2), bay|tin (1), bkay|t (1), ʿalay|h (1), ʿalay|hi (1), ʿay|bhĺ (1), ʿay|nh (1), ʿay|niy (1), ʿay|nin (1), ʿlay|k (1), ḍay|f (1), ḍay|min (1), ġay|r (5), ġay|ry (1), ġay|rahu (1), ḥay|ṭ (1), lay|t (1), luġay|nĺan (1), martay|ni (1), may|suwri (1), šay|in (1), ṣay|dih (1), hay|rahaĺ (1), ḫay|run (1), zay|r (1).
3.5.3.5 E : -ay- (12) E Cl.: ʾalysˉr (1), ĺl-ʿay|nayn (1), ĺl-**dayn** (1), ĺl-ġayb (1), ĺl-ḫayr (1), ġayrk (1), ḥaytmĺ (1), ǧaybu (1), ladayk (1), laysˉ (2), ĺdayhim (1), šĺhidayn (1).
3.5.3.6 [E : -iy|- (21) E Cl.: ĺh|liy|hi (1), ĺl-šfiy|ʿ (1), baḥiy|lu (1), f-ǧamiy|lu (1), fiy|hi (3), fiy|maĺ (1), ḥabiy|bu (1), ḥiy|ĺ (1), ǧamiy|ĺkum (1), ǧamiy|ĺan (1), ǧamiy|ĺun (1), sabiy|ĺ (1), sabiy|lu (1), samiy|nun (1), ṭabiy|bak (1), tǧiy|bu (1), ḫliy|ĺ (1), yakfiy|niy (1), yuʿniy|h (1).]
3.5.3.7 E : -w|- (4) E Cl.: ĺl-mw|t (1), ĺl-mw|tay (1), ĺw| (1), ĺw| (1).
3.5.3.8 E : -aw|- (29) E Cl.: ʾaĺw (1), ʾaĺw|ʿay|t (1), [ĺ-ĺ-ǧawi (1)], ĺl-maw|t (3), ĺl-qaw|m (3), , ĺl-taw|baʰ (2), ĺl-taw|fiyq (1), ĺl-yaw|m (1), ĺl-qaw|m (1), ʿaw|ĺtan (1), f-daw|latuhu (1), faw|q (1), ǧaw|ĺʰ (1), li-l-maw|ti (1), li-l-qaw|ĺ (1), qaw|mhi (1), qaw|min (1), raʾaĺw|k (1), ṣaw|maʿaᵗ (1), ḥaw|ḍ (1), yaw|m (2), yaw|mĺan (1), yaw|min (1), zaw|ǧ (1).
3.5.3.9 E : -aw- (11) ĺl-ʿawrʰ (1), ĺl-ĺawm (1), ĺl-qawl (2), f-ǧfawniy (1), law (2), mawtiy (1), tnsawn (1), yawmin (1), yawmun (1).
3.5.3.10 E : -|- (9) E Mw: ĺl-bly|ṭiyaʰ (1), ĺrsˉy|naĺ (1), bi-ĺl-ly|ĺ (1), by|nmĺ (1), ʿaly|haĺ (1), ʿly|h (1), ĺy|duhu (1); cf.ĺyduh (1), ĺyd (2), ĺydak (1). [yhny|kum (1)]
3.5.3.11 E : -ay|- (32) E Mw: ĺl-ġay|bʰ (1), ĺl-hay|baʰ (1), ĺl-quway|qaʰ (1), ĺl-bay|t (1), b-ĺl-zmaymiyrʰ (1), b-ʿay|ṭaʰ (1), b-šay|ʾi (1), bay|daĺ (1), bay|n (2), bay|namĺ (1), bay|namaĺ (1), bay|nmĺ (2), bay|th (1), bay|ti (1), bi-ġay|r (1), ʿalay|h (2), ʿalay|haĺ (1), ʿay|nahaĺ (1), ʿay|nyk (1), ḥay|t (1), ḥay|ṭʰ (1), lay|ĺtik (1), luqay|mʰ (1), msay|naĺ (1), nahsˉay|n (1), šay|ʾin (2),ṭufay|liy (1), way|ĺ (1).
3.5.3.12 E : -ay- (15) baynmĺ (1), bayt (1), ʿalayš (1), ĺl-ʿayn (1), fĺsayn (1), ġayruhu (1), ḥatayt (1), ḥunayn (1), ĺl-ḫaybʰ (1), qulaybiy (1), rʾaĺytk (1), šah|rayn (1), ṣuwaybiy|nʰ (1), ṭfayliy (1), ḥuṣaylʰ (1).
3.5.3.13 E: f-ĺyš (1), ĺyš (10),

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3.5.3.14 E : -aw|- E Mw: ǁ-ǧaw|q (1), faw|q (2), ḥaw|ḷʰ (2), ǧaw|r (2), law| (1), law|muhaǀ (1), ra'aǀwǀ (2), ra'aǀwǀ (2), ra'awǀ (1), ra'awǀ (1), raʾawǀ (1), sˁaw|daʰ (1), saw|daʰ (1), yaw|mik (1), zaw|ǧ (1), zaw|ǧiẙ (1), zaw|ǧahaǀ (1)

3.5.3.15 E : -aw- (1) qawmahǀ (1).

3.5.3.16 E : -uw- pro -aw- (2) Mw: ḍuwq (1), luw (1).

3.5.3.17 E : -iy- pro -ay- Mw: šiy (1), šiẙ (2).

3.5.3.18 E : -iy|- (9) E Mw: ǁ-'abiy|d (1), ǀ-šqiy|q (1), ǁ-waḍiy|ʿ (1), q|niy|hi (1), sˁmiy|nʰ (1), ṣuwaybiy|nʰ (1), ṭabiy|b (1), wḍiy|ʿ (1), yuḥaliy|haǀ (1).

3.5.3.19 F : -y|- F Cl.: f-ʿly|háǀ (1).

3.5.3.20 F : -ay|- (34) F Cl.: aǀtay|tu (1), ǀfḍay|t (1), ǁ-bay|t (1), ǁ-'ay|nǀn (1), ǀl-ẙnay|n (1), ǁ-day|na (1), ǁ-ġay|b (1), ǀl-ġay|ṭ (1), ǁ-hay|ǧǀ (1), ǀl-ḥaṣ|may|n (1), b-ǧanáǀḥay|háǀ (1), bay|n (1), bay|na (1), bay|t (1), bkay|tu (1), 'alay|ǀ (1), 'alay|hǀ (1), 'alay|k (1), 'alay|náǀ (1), 'ay|n (1), 'ay|nh (1), 'ay|níẙ (1), 'ay|nay|h (1), ǧay|bu (1), kay| (1), kay|fa (1), ǀǀqay|tu (1), lay|ṯun (1), luǧay|nǀan (1), mrtay|ni (1), mrtay|n (1), qaḍay|ta (1), ṣay|dh (1), ṣay|f (1), fa-ʾǀy|na (1).

3.5.3.21 F : -w|- (1) F Cl.: ǁ-mw|ti (1).

3.5.3.22 F : -aw|- (3) F Cl.: fa-yˁaw|mˁáun (1), haw|nu (1), yaw|mun (1).

3.5.3.23 H Cl.: - H Mw: -

3.5.3.24 M : -y|- (25) M Cl.: ǀ-ly|sa (1), ǀly|ka (1), ǀy|dy (1) b-ḫy|rin (1), by|niy (1), by|na (1), by|t (1), 'aly|hi (2), 'aly|kum (1), 'ǀy|h (3), 'ǀy|haǀ (1), 'ǀy|hm (1), 'ǀy|k (1), f-ǀy|n (1), f-ly|sa (1), fky|h (1), fy|mǀ (1), ġy|r (1), hy|ǧǀk (1), ky|f (1), ly|sa (1), ly|ta (1).

3.5.3.25 M : -ay|- (19) M Cl.: ǁ-'ay|š (1), ǀl-'aynay|n (1), ǀl-mašriqay|n (1), ǀl-ḥay|r (1), ǀlay|h (1), ǀlay|hm (1), ǀw'ayta (1), b-ǧnǀḥayhǀ (1), b-msay|tr (1), bay|nhm (1), baynk (1), ḥay|r (2), ḥay|rǀan (1), 'ay|bhǀ (1) f-kay|f (1), ġay|ra (1), ǧay|bu (1), kay| (1), may|suwr (1),

3.5.3.26 M : -ay- M Cl.: ǀhtadaytm (1), 'ayn (1), ǀl-'aynǀn (1), ǀl-'aynay|n (1), 'aynǀhu (1), 'ǀayk (1), ǀl-ġayb (1),dayn (1), ǀǀ-ġayṯ (1), ġayr (1), ġayrh (1), ḥayṯ (1), ǧayfi (1), laǀqayt (1), lays (1), laysa (2), layṯ (1), nayǀ*? (1), šǀhidayn (1), sayd (1), saydnǀ (1), ǀl-sayf (1), ǀl-ḥṣmayn (1), ǀǀ-ḥayr (1) ḥayr (3), ḥayrun (1), yawmǀ (1).

3.5.3.27 M : -iy|- (4) Cl.: ǀl-ẕriy|f (1), ǧamy|lǀ (1), kṯy|rǀan (1), ykfy|ny (1).

3.5.3.28 M : -w|- (7) Cl.: ǁ-mw|ti (3), ǀw| (2), qw|m (1), šǀw|y (1).

3.5.3.29 M : -aw|- (23) Cl.: ǁ-maw|ti (1), ǀl-tawba^t (1), f-daw|lath (1), f-yawmun (1), fawq (1), ǧaw|f (1), ǧaw|ǀa^t (1), ǧawǀhiru (1), ǧawǀnbhi (1), law (2), lawǀ (1), li-ǀǀ-qawǀ (1), mawty (1), qaw|mhi (1), qawm (1), tan|sawn (1), taw|b^t (1), yaw|m (2), yawm (1), yawmun (2).

3.5.3.30 [M : -iy- (61) Cl.: 'aǀniy (1), 'aǀziyd (1), ǀl-bḫiyl (1), ǀl-'iyaǀli (1), ǀl-ḍaliyl (1), ǀl-ḥadiyṯi (1), ǀl-kaṣǀ'iy (1), ǀl-mwaldiyn (1), ǀl-na'iym (1), ǀl-nbiyi (1), ǀl-šriyf (1), ǀl-ṭariyq (1), ǀl-twfiyq (1), ǀl-ẕriy|f (1), ǀǀ-ḥariyq (1), ǀǀḍiy (2), ǀǀdiyna (1), ǀǀdiyna (1), ǀriydh (1), ǀsta'iynuwǀ (1), ǀwǀ'iyk (1), ǀl-lbiybu (1), b-kṯiyr (1), bḫiylu (1), by|niy (1), 'aẕiymun (1), 'iyaǀǀ (1), ḍmiyry (1), fiy (5), fiyhi (1), fiynǀ (1), ḥabiybu (1), ḥadiyd (1), ḥiyla (1), ḥiyn (1), kṯiyra^t (1), l-ǀḥiyh (1), li-ǀ-ša'iyr (1), ma'iybu (1), maḥǀsiniy (1), mu'ǀriḍiyn (1), qliyl (1), qmiyṣih (1), rahiyna^t (1), sabiyl (1), ṣadiyqy (1), tftdiy (1), tqḍiy (1), tubqiy (1), uǀmatiy (1), uǀṭiyqu (1), ya'ǀniyh (1), yas|twiy (1), yḥṭiy (1)]

3.5.3.31 M : -y|- (21) Mw: ǀl-hy|b^t (1), ǀl-my|šuwm (1), ǀǀ-by|t (1), ǀy|n (1), ǀy|š (1), b-ġy|r (1), bi-šufry|n (1), by|nmǀ (1), by|t (1), 'aly|h (3), 'ǀy|h (1), 'ǀy|k (1), fy| (1), ky|f (1), ly|ǀk (1), ly|ǀ^t (1), šy|ḫ (1), ṭfay|ly (1), ṭufy|ly (1).

3.5.3.32 M : -ay- (41) Mw: 'aǀyš (1), ǀl-ḥuṣayn (1), ǀl-ṣay|d (1), ǀl-say|r (1), ǀl-ḫubayz (1), ǀm|say|nǀ (1), ǀr|saynǀ (1), b-ǀl-ḥay|r (1), b-'ayṭa^t (1), bay|nmǀ (1), bay|t (1), bay|th (1), bayn (1), bi-ǀl-ḥayba^t (1), 'alayáǀ (1), 'alayš (1), 'ay|š (1), 'aynhǀ (1), 'aynyk (1), 'šayh

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(1), ʿuway|šᵗ (1), f|say|n (1), ġay|r (1), ġayrk (1), ḥay|ṭ (1), ḥay|ṭᵗ (1), ḥṭ|ayt (1), l-ʾayš (1), r|say|n (1), šay (2), šay|l (1), šuʿuay|b (1), ṣuġayarʰ (1), ṣuwaybynʰ (1), ṭayrk (1),ṭfay|ly (1), way|l (1), wayl (1), ḥayh (1), zay|d (1).

3.5.3.33 M : -w|- (5) Mw: ǧw|zᵗ (1), lw| (2), ṭw|b (1), ṭw|bk (1).

3.5.3.34 M : -aw- (16) Mw: |h|daw|l (1), |l-mawt (1), |l-zaw|ǧ (1), fawq (1), ǧaw|r (2), law (1), law| (1), law|mh| (1), maw|dʿ (1), maw|la|nh (1), yaw|m (1), zaw|ǧ (1), zaw|ġh| (2), zawǧy (1).

3.5.3.35 [M : -iy- (125) Mw: ʾa|ḥiy (1), |ʿiyš (1), |diyny (1), |l-bad|riyaᵗ (1), |l-b|siṭiyᵗ (1), |l-ʿaǧiyn (1), |l-ʿiyrᵗ (1), |l-diywa|n (1), |l-fis|qiyᵗ (1), |l-ḥaliyb (1), |l-ḥ|šiyaʰ| (1), |l-ḥl|fiy (1), |l-ǧariy|d (1), |l-maṭiyᵗ (1), |l-naṣa|fiy (1), |l-niyl (1), |l-ṣabiy (1), |l-ṭqiyl (1), |l-yḥ|niy (1), |l-ziynᵗ (2), |l-zl|biyᵗ (1), |l|-baṭiy (1), |l|-bl|ṭiyaᵗ (1), |lḥqniy (1), |la|ḏiyn (1), |l|ḏiyna (1), |qʿudiy (1), |rḥaliy (1), |ṣfʿniy (1), |h|tiy (1), |l-ḥabiyb (1), b-y|simiynʰ (1), bal|tiy (1), baʿiyd (1), baqiy (1), bdwiy (1), bi-ʿa|fiyaʰ (1), bi-ḥaṣiyr (1), ḏiy (2), ḏqniy (1), da|riy (1), d|riy (1), diya|rth| (1), f-haḏiyk (1), fiy (10), fiy⁻ (1), fiyh| (1), fiynh (1), fiyh (1), fiy| (1), ġmiy (1), hadiyᵗ (1), ḥaliymᵗ (1), ḥalqiy (1), ḥbiyb (1), hiy (2), ḥiyn (1), hǧ|ǧiy (1), ḥubiy (1), ǧiyn| (1), kuntiy (1), li-l-fiyl (1), |qiy (1), madiynᵗ (1), mafa|tiyh (1), malhiy (1), mʿ|ṣamiy| (1), mʿṣamiy (1), nʿ|niyʿ (1), nʿiyš (1), nʿiyš| (1), nsiynh (1), qalbiy (1), qa|iyl (1), qa|iyʰ (1), ra|diy (1), raqʿiy (1), raqiyqʰ (1), riyfy (1), šariyfaᵗ (1), šfiyq (1), ši|ʿriy (1), šiy (1), šminiy (1), saʿiyd (1), ṣaġiyr (1), siysiy (1), swa|riy (1), ṭiy|buh (1), ṭqiyl (2), ṭabiyb| (1), taʿ|miy (1), tl|ḥiyrh (1), tfthriy (1), thziy (1), ṭw|ḥiyn (1), tzmaʿiy (1), u|miy (1), waḥ|diy (1), ḥ|diyny (1), ḥfkiy (1), ḥškldiy (1), ḥubiyt (1), ḥuḏiyh (1), yaʾ|tiy (1), yaʾw|ḥḏiy (1), ya|wiy (1), yaṭiyruw| (1), yl|tqiy (1), yn|ṭliy (1), ẓriyf (1).]

3.5.3.36 [M : -iy|- Mw: |l-ǧariy|d (1), fiy| (1), mʿ|ṣamiy| (1).]

3.5.4 Based on the above my conclusion is that the orthography used by the copyist either supports CA spelling or is interpretationally ambiguous except in a few occurrences in which clearly non-CA spelling is indicated. In these cases the vernacular spelling is clearly related to vernacular items, which seems to suggest lexical variation rather than the use of a monophthongized reflex [ē] as a stylistic variable *per se*.

4. Orthographic Treatment of Selected Morphological Features

4.1 Treatment of Final -a (ـة /ـه)

The feminine ending -a is indicated in the present MSS. by -ʰ/-ᵗ <ة /ـه>, -| <ـا > or -y/-y <ي /ـي > with or without *matres lectionis*. The same orthographic devices are used further, selectively, to indicate non-feminine final -a.[1] The occurrences of the feminine morpheme -a are investigated here, especially from the scribal point of view by focusing on the possible variation in the use of related orthographic features.

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[1] With obvious grammatical limitations, e.g. *tā marbūṭa* -ᵗ is used only with nouns treated as feminine. In contrast, final -ʰ is used in one example with a *tertiae infirmae* verb. Although the vocalisation of such a verbal -ʰ is different, it seems justified to treat all closely related features here.

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4.1.1 Occurrences of feminine -(v)^h/-(v)^t

Table 15. Occurrences of feminine -^{h} and -^{t} [1]

	A cl	A mw	H cl	H mw	F cl	F mw	E cl	E mw	M cl	M mw
-^{h}	25	239	6	31	8	159	67	232	5	72
-^{h}/tot.	22.7%	91.9%	9.7%	36.0%	9.8%	63.9%	48.9%	91.3%	4.2%	28.9%
-^{t}	85	21	56	55	74	90	70	22	115	177
-^{t}/tot.	77.3%	8.1%	90.3%	64.0%	90.2%	36.1%	51.1%	8.7%	95.8%	71.1%
Total	110	260	62	86	82	249	137	254	120	249
%	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0

Table (15) indicates that the use of -^{h} is more frequent than that of -^{t} in the Proverbs of Men and Women in MSS. AFE, and -^{t} more frequent than -^{h} in the Classical Proverbs of all five MSS. Table (14) elaborates the findings in more detail. The frequent use of -^{h} in the vernacular proverbs seems *prima facie* a conscious stylistic choice in order to impose spoken values but it is in practice explained by the frequency of lexemes ending in -^{h} for the sake of rhyme. These proverbs frequently contain one to four lexemes, usually balanced in one or two pairs, which could in fact, be interpreted as being, in pausal position.[2] E.g. in A 64 proverbs end with a lexeme with feminine -^{h} but, in addition, 78 lexemes of this kind are used for internal rhyme. Thus the use of -^{h} seems primarily metrically justified.[3] Feminine -^{t} is used but to a lesser extent also in pausal position occasionally with *tanwīn* or a case-ending.[4] In general, it is the only form used in the five MSS. in the status constructus.[5]

4.1.2 Note on the contextual use of feminine -^{h}

Both the Classical Proverbs and the Proverbs of Men and Women present one example of the use of feminine -^{h} in contextual (non-constructed) ante-*waṣla* position[6], e.g., in Cl. 199'A:E: lays˙ ll-naḷyḥaʰ ll-ṭkly k-ll-ms˙taľǧrʰ, cf. A: lys ll-nḷyḫᵗ

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[1] All occurrences are counted as one irrespective of *matres lectionis*.

[2] Cf. Harrell, A Linguistic Analysis, p. 38.

[3] Many of the proverbs are, in fact, *mawwāl*-verses and some of them are introduced in the ms. H by *qāla š-šā'ir*.

[4] Cf. Meiseles on the restoration of *'i'rāb* vowels as the most important indicator of OLA (=Oral Literary Arabic), p. 129, 7.421.

[5] E.g. ms. A uses only once -^{h} in st. constr. in the Classical Proverbs, but in the last word at the end of the line. In contrast, tā marbūṭa is rarely written as -t in HQ, see Davies, p. 60, probably reflecting, in my view, differences in scribal styles.

[6] Cf. Meiseles, Hybrid, p. 1081:*2.4.1.* Meiseles relates the preservation of the literary

ll-ṭukll, H: lys kl nlyḫᵗ ṯkll, F: ll-nlyḫᵗ ll-ṯkly, M: lylsa ll-nlyḫaᵗ ll-ṯkly; in Mw: 226R:A: l-hḏh ll-flkhᵗ ll-bdryʰ lll ḏy ll-ṣwrʰ ll-qmryʰ; in contrast, F: l-hḏh ll-falkhᵗ ll-bdryaᵗ lll háḏh ll-ṣwrᵗ ll-qmryᵗ; E: l-haḏhi ll-flkihᵗ ll-badlriyaʰ llal hdih ll- ṣuwraᵗ ll-qablriyaʰ; M: l-haḏh ll-falkihᵗ ll-badlriyaᵗ ʾlll <y₁> haḏih ll-ṣuwraᵗ lll-qamriyʰ. As the occurrences are in two different MSS., they probably reflect a widespread spoken feature. The fact that -ᵗ is used in a segment preceded by CA هذه but not with vernacular ذي may reflect that *lexical* variation was here conscious but entailed *unconscious*, lexically-dependent sociolinguistic variation of -ʰ/-ᵗ. The variation in the case of the above well-known classical proverb probably simply reflects that it is also used in the living speech.

4.1.3 Vocalisation of -vʰ/-vᵗ

4.1.3.1 In MEA the phonetic quality of the feminine desinence -a depends on its consonantal environment.[1] In terms of CA script the said variation is described by an Egyptian scholar as occurring between *fatḥa* and *kasra*. In the contemporary dialects which represent strong final *imāla* the replacement of the dialectal fronted allomorph /e/ by a classicizing /a/ of the feminine morpheme seems an important stylistic device in educated conversations.[2]

4.1.3.2 In the present five manuscripts the feminine desinence /-a/, which may be the reflex of old [-a(h)], [-āʾ] or [-ā], is written with -ʰ < ـہ > / -ᵗ <ـة >, -l <ـا > or -y < ى > / -y <ى >, which *prima facie* suggests interchangeability, as Davies concluded regarding HQ, "without any one-to-one correspondence to any of the old forms"[3]. It seems, however, that -y <ى > / -y <ى > is mainly used in words with the reflex of old [-a(h)], [-āʾ], which are part of an older scribal tradition but is not used as a current variant for the old [-a(h)], which in most cases is maintained as -ʰ < ـہ > / -ᵗ <ـة >[4] and -l <ـا >. It seems that the latter was the obvious choice for new lexical items, cf. تعا for CA تعالى : 249R:F: tʿl, E: taʿal 'come' ; A: tʿlll, M: tʿallay; لسعا for CA للساعه : 353N:A lsʿl 'still', F: lsaʿaál, E: lsʿl, M: lisaʿal.

The apparent orthographic confusion arises, obviously, from the overlapping of the orthographic variation of a purely scribal nature due to the 'cumulative' effect of

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Arabic pausal allomorph {-T} with an over-concerned style of speech.

[1] See, Mitchell, Colloquial Arabic, pp. 22-25, Woidich, Das Ägyptisch-Arabisch, p. 208. Although it is possible to say as a general rule that -a is pronounced fronted, as [e]/[ä] in a non-emphatic consonantal context and as a back vowel [a] with emphatic consonants, it is not, as pointed out by Mitchell, an infallible guide, see Mitchell, p. 23. The "classical" pronunciation requires back [a] with ḥ, ġ and r and the use of [a] vs. [ä] is sociolinguistically conditioned, cf. Mitchell, p. 23-24. Final -a changes into -(i)t in construct state, cf. Mitchell, p. 49.

[2] This conclusion is mine although Blanc wonders why his informant J, from Jerusalem, who classicizes much less than the other speakers, alters /e/ so often. Cf. Blanc, Style, p. 101. Based on my own experience, a strong *imāla* is conceived as being both rural and comic in interdialectal conversations by participants who do not have this feature in their own dialect. One reason for this is the extensive comic use of this feature in Arabic films.

[3] See, Davies, pp. 59 and 82.

[4] It seems that -h may be

various scribal traditions, which are never entirely consistent for historical reasons and the eventual scribal and phonetic aims of the last copyist of a given text. For this reason alone I shall focus on the question of *imāla* as it seems to be the most relevant one in the present context from the stylistical point of view.

4.1.4 Orthography of -a and *imāla*

4.1.4.1 Lebedev presents multiple examples of a strong 'imāla for -ā#, indicated in the Hebrew script with ṣērê plus 'ālef for -ē and sĕgōl plus 'ālef for -ā̆-[1], from various Egyptian sources dating from the 17th century: 'abūhē אבוהא 'her father'[2], further: 'anē 'azūz "I am an old woman" , nuḥnē 'alaynē ni'me min ir-raḥmān "may the blessing of the Merciful (Allah) be on us"[3]; further, e.g., qāl קאל "he said"[4]. Blanc, in his study on Darxe No'am, takes note of Lebedev's findings but contends that it deserves a separate study[5]. Based on the evidence of the statements made in Arabic by Egyptian Jews and recorded by rabbinical court officials in Hebrew characters[6], final [a] is represented *indifferently* [the italics are mine] by he or 'alef, which are used, as are yod and vav, like the matres lectionis of Hebrew 'full spelling', though very inconsistently[7]. As such Blanc founds no indication of 'imāla in the Judaeo-Arabic passages of Darxe No'am[8]. However, Blanc has indicated in an earlier study that a number of modern rural Egyptian dialects have alternation after [certain] consonants, between an [-a]-type vowel in context and an [-i]-type vowel in pause and argues that the same alternation existed in Cairene until the late 19th century.[9]

Davies' evidence concerning 'imāla in Hazz il-Quḥūf refers to Širbīnī's comments on phonology: the "feminine" desinence represented in conventional orthography as

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1 Lebedev, Pozdnij, p. 28.
2 Lebedev, ibid., p. 76, 3rd line from the bottom.
3 Lebedev, ibid., p. 71.
4 Lebedev, ibid., p. 28.
5 Blanc, Darxe, pp. 188-189.
6 In the latter half of the 17th century.
7 Blanc, Darxe, p. 189. In Darze No'am /i/ /ī/ /e/ and /ē/ can all be represented by yod, /u/ /ū/ /o/ /ō/ by vav, /a/ is sometimes, /ā/ almost always, represented by 'alef, in final position. Blanc also mentions one single instance of the multipurpose diacritic (geršayim) where final yod, imitating the Arabic script, is to be read [a].
8 Cf. Hary, a > e and i > e, Hary, pp. 249-250.
9 Apud Davies, p. 82, referring to Haim Blanc: La Perte d'une forme Pausale dans le Parler Arabe du Caire. Mélanges de l'Université Saint-Joseph 48 (1973-4) pp. 376-390. Blanc presents as his evidence, according to Davies, the phonologized forms of the names of the letters /bi(h)/, /ti(h)/, /si(h)/ (for CA ṭā'), /ri(h)/, /fi(h)/, /hi(h)/, /yi(h)/. Unfortunately, I have not seen this study. It seems, however, that the alternation [-a]/[-i] for the 19th-century Cairo has been established by El-Tantavy in his *Traité*: "le ● final se change en ا, s'il se lie à un autre mot qui n'est pas au génétif" and "la lettre qui précède le ● prend toujours kesra, si le mot est suivi d'un génétif", if not, "le ● prend alors fatha". "Si le mot n'est suivi d'aucun autre, la lettre précédant le ● prend le fatha avec les lettres ا, ح, خ, ر, ص, ض, ط, ظ, ع, غ, ق, ●●, [...] et avec les lettres ب, ت, ج, د, ز, س, ش, ف, ك, ل, م, ن, و, ى, la lettre précédant le ● prend le kesra". Si le ● est pronom, il se change en ,, quand il est suivi d'un autre mot, p. ex. لو بيت il a une maison. Mouhammad Ayyad El-Tantavy was Professor of Arabic language at the Institute of Oriental Languages and at the University of St. Petersburg in the middle of the 19th century. See, Tantavy, Traité, p. X-XI.

-h [Davies' -H] and realized in CA as [-a] is pronounced "with faṭ [a] after qāf, doubling of the rā', kasr [i] after the fā' and quiescent final hā." Davies suggests that the phenomenon of 'imāla should not be limited to the words mentioned by Širbīnī and refers to the evidence found in the work of Yūsuf al-Maġribī [1575/1567-1610], which suggests that final 'imāla is also attested after [f], [b] and [k]. In modern Cairene 'imāla occurs after these consonants in reflexes of [-a], whatever the historical origin of the ending.[1] Referring to the textual evidence of HQ, Davies says that the alternation between hā' and alif is very similar to the alternation found by Blanc but concludes, due to exceptions and ambiguous cases, that "a clear alternation of final imāla in pause with [-a] in context, is suggestive but not absolutely conclusive."[2]

4.1.4.2 Feminine -h which is vocalised with faṭḥa occurs in 29 classical and 71 vernacular proverbs. The frequencies of -ah are listed in Table (16). The occurrences of -at and -ı have been included when they have been used as variants in the same proverbs in some of the five MSS. In addition, the occurrences of -ih [there are no occurrences of -it] were counted from the whole data. Based on these findings, it seems that the vocalization of -h with faṭḥa in pausal position basically reflects CA, supported further by the occurrences of the Classical Proverbs, as it is used also after consonants which would imply kasra as in Tantavy's list. The analysis of the few occurrences of -ı is equally disappointing. Curiously enough, however, the vocalization kasra is consistent with Tantavy's list except that -nih occurs in internal pause, i.e., in a position which might suggest pause inside the proverb in question but also in a contextual position where -nih might not be expected. The same copyist, F uses -nah both in contextual and proverb-final positions. The only occurrence of -ih (after s-) is used by E in contextual position. Even as such the data gives conclusive evidence of the existence of -ah / -ih alternation but gives a clear indication of its consistency. My interpretation is that the data indicates the same contradictory aims by the scribes, which are also present in Chapter 6, namely, that the scribes make attempts at classicization by imposing values of written Arabic on their writing but occasionally also accept explicitly vernacular features in order to safeguard intentionally the would-be spoken nature of the Proverbs of Men and Women. Although there is no reason to undermine the effect of -ah on the eventual reading, it is evident that its possible classicizing effect is undermined by the vast number of unvocalized occurrences of -h.

4.1.4.3 Davies draws attention to Blanc's conclusion that the spelling of /-h/ in place of alif, in words subject to final imāla, is of an essentially pausal nature.[3] Based on his detailed study of individual words with /-h/, Davies concludes that -h, e.g., in šayh ḥdrh 'a green robe' merely reflects tā' marbūṭa, which in this case cannot indicate 'imāla since the preceding consonant is emphatic. Davies sets out further evidence in examples which are all line-final in verse and thus necessarily

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[1] See Davies, p. 81.
[2] See, Davies, p. 85.
[3] See Davies, p. 83.

pausal[1] and which increase, according to Davies, "the list of consonants after which final *imāla* is indicated to include [m], [d], [s], perhaps [n] in addition to [f], [b] and [k].[2]"

4.1.4.4 The present data contains a few interesting occurrences in which pausal -ʰ alternates with conventional -ı <ـا >and -y <ـی > / <ـي >, which may indicate *imāla*.

4.1.4.4.1 1st. pers. sing. poss. suff. <ـی > pro <ـا > 60R:A: ṭwb ʿlyı wa-ṭwb ʿly ıl-wtd w-ını ḫyr mn kl mn fy ıl-bld " A cloak on myself and one on the pin, and I am better than anyone in the village."; H: ṭwb ʿlyaı w-ṭwb ʿlay ıl-wtd w-ını ıḥsn mn kl mn fy ıl-bld; F: ṭawıbˊáun ʿaliyh [in MEA with suff. ʿalē-, 1. sg. ʿalayya, but in Syrian Arabic ʿalīyi (ʿalayyi)[3]] w ṭwb ʿlyh ıl-watadu w-ını ḫayırun mn kul mı fy ıl-baladi; E: ṭwb ʿlyı w-ṭwb ʿly ıl-watadı wa-ınaı ḫyr mn kul mn fy ıl-baladı; M: ṭwb ʿlyı wa-ṭwıb ʿalay ıl-watadı wa-ʾaını ḫyr mn kul manı fy ıl-baladı . 79R:A: ḥdyny w-ırġny [sic!] fyh ını ḥsıd mlwḥyʰ w-ʿnd ıl-ḥbz ıkl myʰ w-ʿnd ıl-šġı [ġ's dot is missing in the MS.] mı fyh "Take me and desire me, I am a harvester of mallow, and at the bread, I eat a hundred and at the work, [propably:] I have no will (to work)."; H: ḥdyny w-ırġby fyih ını ḥsıd mlwḥyʰ w-ʿnd ıl-ḥbz ıkl myʰ w-ʿnd ıl-šġı mı fyh; F: ḥˊudˊynˊyˋ w-ırġby fyh ını ḥsıd mlwḥyʰ w-ʿnd ıl-ḥbz ıkl myʰ w-ʿnd ıl-šġı mı fyh; E: ḥdyniy w-ırıġabiy fyh ını ḥsıd mlwḥyʰ w-ʿind ıl-ḥubz ıˆkul minh (sic!) w-ʿind ıl-šuġıı maı fiyh; M: ḥdiyny w-ırıġby fiyh ımı ḥiṣaıd mlwḥyᵗ w-ʿind ıl-ḥubayz ıkl myʰ wa-ʿinda ıl-šuġıı maı fiyh. The spelling with -ih of fyih <فِیه > in 79R:H may indicate that <ـی > was meant to be pronounced with *imāla*. However, H uses <علَیَّ > in 60R:H. Although -h is definitely more visual than CA <ـی >, it could be speculated that <ـی > replaced <ـا > because it did not correspond well enough to the vernacular pronunciation as both forms clearly refer visually to *spoken* values vs. CA orthography. This argument is further supported by the fact that <ـا > does not rhyme equally well with <ـی >, if the reader associates *alif* with *fatḥa* and -ʰ with *imāla*. This is particularly evident in the following examples.

4.1.4.4.2 1st pers. pl. poss. and verbal obj. suff.[4] <ـه > pro CA <ـا > in line-final position: 38R:A: byn ḥını⁴ʰ w-bını⁴ʰ ḥlqt ıḥını⁴ʰ "Between *Hānah* and *Bānah* our beards were cut."; F: ıḥını⁴ʰ; E: ıḥını⁴ʰ; M: ıḥını⁴ᵗ . 356N:A: mn ıftqdndnı b-yısmynʰ mı nsynʰ "A person whom we have visited with a jasmin, we will not forget." E: mn ıftqdnı sˋmynaʰ mı ns⁴ynh; F: mani ıftqdnı b-yáısamˊynʰ mı nsynh; M: mn ıftaqadnı b-yısimiynʰ maı nsiynh. The replacement of the 1st pers. pl. suff. <ـا > by <ـه > can only indicate different pronunciations [-na] vs. *[-ni/-ne] as the resulting orthography is probably less visual but definitely more ambiguous except for the explicit indication of the rhyme with a clear *imāla*, which is the crux here. Cf. vocalised examples, 24R:E and M: ḥadını⁴ʰ, 292N:E: bıdnġını⁴ʰı, 337N:E: ḥarıfını⁴ʰ and 272N:E: naımuwsˉiʰ, which are further supported by the unvocalised occurrences: 24R:M: ıġsilwı ıkısaıskm w-nımuwı ḥadını⁴ʰ wa-ıgnġwı w-ırfaʿwı wa-ḥlwı ıl-ımını⁴ʰ w-ını

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[1] See, Davies, pp. 83-84.
[2] See, Davies, p. 84.
[3] See, Hinds&Badawi, p. 597a; cf. Grotzfeld, Syrisch-Arabische, p. 73, d.
[4] Based on HQ, Davies claims that -NH pro -NA never occurs, see Davies, p. 60.

gdb|tm ma| 'indan| |ḥas minkum w-|n rḍytm jiyn| safqn| kam|nʰ. "Wash your vulvas, and sleep alone, and flirt and raise, and let honesty (prevail), and if you get angry, we don't have anybody better than you, and if you are content, we will slam shut (the door?)"; A: ... ḥd|nʰ ... |l-|m|nʰ ... km|nʰ; H: ḥd|nʰ ... |l-|m|nᵗ ... km|nʰ; F: ... ḥd|nʰ ... |l-'|má|naʰ ... kumá|naʰ; E: ... ḥd|nʰ ... |l-alm|nʰ ... km|nʰ. 292N:A: ǧ|ryʰ w-zbdyʰ ʿly b|d²nǧ|nʰ mqlyʰ "A servant girl and a bowl for a fried egg-plant."; F: ǧa|riyaʰʰ² w-zbdyᵗ ʿly b|znǧ|nʰ mqlyʰ; E: ǧa|ryaʰ wa-zib|diyaʰ ʿalay b|dnǧ|ni|ʰ| mqlyʰ; M: ǧa|ryaᵗ wa-zibdyᵗ ʿly b|dnǧ|nᵗ maqlyᵗ. 340N:A: ʿǧwzʰ w-ḥrf|nʰ d²y d|hyʰ km|nʰ "An old woman and a tattle-monger, that is one misfortune more."; 337N:F: ʿaǧuwzaʰʰ² w-ḥrf|nʰ ḍy d|hyʰ km|nʰ; E: ʿǧwzʰ wa-ḥar|f|niʰ d²iy da|hiyʰ kma|nʰ; 337N:M: ʿǧwzᵗ wa-ḥrf|nʰ ḍy d|hiyaᵗ km|nʰ. Further 272N:A: b|tt n|mwsʰ ʿly ǧmyzʰ q||at ṣbḥk ||h b-|l-ḫyr q||t mn dry bk qblh "The mosquito spent the night on a sycamore. It said: 'May God give you a good morning!' It replied: 'Who would have known (about you) before this?'"; F: b|tat| n|mwsʰ ʿly ǧmyzʰ f-q||t ṣbḥk ||h b-|l-ḫay|r q||t man| dáry bk qblh; 272N:M: b|tt n|mws
ᵗ ʿly ǧmyzᵗ f-q||at ṣabḥk ||h b-|l-ḫay|r qa||at mn dry bk [fem.?] qab||h; E: b|tt na|muws˙iʰ ʿly ǧmyzʰ q||t ṣbḥk ||h b-|l-ḫyr qa||t mn dariy bik qab||ah.

4.1.4.4.3 Conclusion: Based on the above my conclusion is that *'imāla* definitely existed and was explicitly indicated in verses, which suggests *vernacularization*. It is probable that all proverbs rhymed with -ʰ suggest *'imāla,* when it was required by the consonantal environment. A stylistic use is further supported by the fact that *kasra* for *'imāla* is not indicated in the classical proverbs despite a number of -ʰ in verse-final position. The occasional indication of *fatḥa* corresponds partly to the vernacular pronunciation but very likely also reflects CA values and is, as such, stylistically ambiguous. The apparent contradiction involving explicit *classicization* concurrently with explicit *vernacularization* seems to be explained by the copyists' attempts to combine the best of the "two worlds" in the most elegant *scribal* way possible without excluding either one of them at the expense of the other.

Table 6.2.1 Vocalization of -Cv^h/-Cv^t

	A cl	A mw	H cl	H mw	F cl	F mw	E cl	E mw	M cl	M mw
-ba^h pausal1							4	1	1	
pausal1 -ba^t						1				
pausal2						2		1		
context.						3	1	2		
stat. constr. -ba^t										1
-ta^h pausal1						1				
-ža^h context.					2			2		
-ḥa^h pausal2							1			
context.								1		
stat. constr. -ḥa^t										1
-da^h pausal1							1		1	
pausal2								1		
pausal2 -da^t						1				
pausal2 -dl *)		2				1				2
context.							1	1		1
-ra^h pausal1							2		2	
pausal2		1						3		3
pausal2 -ra^t								1		
pausal2 -rl *)		2				1				
context.						1				1
-za^h pausal1									1	
pausal2						2				
-sa^h pausal2						2				
pausal2 -sa^t									1	
context.						1				
-si^h context.								1		
-ša^h pausal1							1			
-ṣa^h pausal2						1		1		1

Table 6.2.2 Vocalization of -Cv^h/-Cv^t

	A cl	A mw	H cl	H mw	F cl	F mw	E cl	E mw	M cl	M mw
-ṭa^h pausal1							1	1		
pausal1 -ṭa^t										1
context.						1				
-ʿa^h pausal1						2	1	4		
pausal1 -ʿa^t										1
pausal2						1	1	2		
pausal2 -ʿa^t										2
context.							1	1		1
stat. constr. -ʿa^t										2
-fa^h pausal1						1		1		
pausal1 -fa^t										1
context.						1		1		
-qa^h pausal1								1		
pausal2								1		
context.						1		1		
-ka^h pausal1								1		
-la^h pausal1						1				
pausal2							1	1		1
pausal2 -la^t										1
context.						1				1
-ma^h pausal1							4			
pausal2								1		1
-na^h pausal1						1		3		
pausal2						1		1		
pausal2 -na^t										1
context.						2				
-ni^h pausal2								2		1
context.								1		
pausal -nh pausal1	1					1		1		1
-wa^h pausal2							1			

Table 6.2.3 — Vocalization of -Cv^h/-Cv^t

Table 6.2.3   Vocalization of $-Cv^h/-Cv^t$

	A cl	A mw	H cl	H mw	F cl	F mw	E cl	E mw	M cl	M mw
$-ya^h$										
$-ya^h$ pausal1	1					4		6		2
pausal2								5		
pausal2 $-ya^t$						1				1
context.						2		3		
stat. constr. $-ya^t$										1
$-yi^h$										
pausal2			1							

Symbols:

pausal1	=final lexeme in the proverb
pausal2	=rythmic pause
context.	=in contextual position
stat. constr.	=in status constructus

*) forms with final alif corresponding to $-^h/-^t$ in other MSS.

4.2 Notes on the use of Vowel Letters

The letters *alif*, *wāw* and *yā'* are used in word-final position in the Proverbs of Men and Women[1] to indicate, *grosso modo*, CA long vowels which are pronounced short in the vernacular but which have maintained their respective colour as -a, -u, -i. The use of vowel-letters—which is quite common in popular poetry—helps to avoid possible ambiguity in unvocalised texts.[2] However, their use is difficult to predict in individual cases as also CA consonantal ductus is equally used. The fact that they impose vernacular pronunciation or non-CA orthography implies a corresponding stylistic impact the recognition of which depends, obviously, on the linguistic competence of the reader.

4.2.1 Treatment of pronominal suffixes

The numbers between brackets refer to the total number of occurrences.

4.2.1.1 1st person singular

4.2.1.1.1 MS. A.
4.2.1.1.1.1 Cl: -y (19); after long vowel in 301P:A: mqltly, cf. old poetic form -ya (1) in A: bya ; verbal accus. -ny (7).
4.2.1.1.1.2 Mw: -y (47); after long vowel -yh (2) and -yı in 210R:A: ıbwyh "my father"; 104R:A: wrıyh "behind me", (Cf. CA poetic form, Wright, i, p. 101, Rem. *d.*); 60R:A: 'ıyı "on me"; verbal accus. -ny (18)

4.2.1.1.2 MS. H
4.2.1.1.2.1 Cl: -y (26); y (2); verbal accus. -ny (10), -ny (1).
4.2.1.1.2.2 Mw: -y (13): after *yā'* 60R:H: 'ıyaı; verbal accus. -ny (3).

4.2.1.1.3 MS. F
4.2.1.1.3.1 Cl: -y (27), -iy (1); iy (4); after long vowel 301P:F: mqltly (1); -y (1) in 347P:F: surwry; cf. E: sʻuruwriy; -ya in 332P:F: ḥalylya; verbal accus. -ny (12), -nıy (2).

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[1] In contrast, the orthography of the Classical Proverbs is basically conventional with the rare exceptions of poetic licences.

[2] Davies relates the use of word-final vowel letters to the orthographic freedom which allows, e.g., the use of -W < و > for 3rd p. masc. cbject and possessive suffix [alongside the conventional < ه >] to indicate a form identical to MEA /-u/. Based on his evidence on Hazz al-Quḥūf, he concludes that "this spelling is almost entirely restricted to verse, however, where it presumably was adopted as a visual reminder that the meter assumes colloquial values. The conventional spelling -H < ه > is of course ambiguous, allowing both a colloquial and a classical reading." Although Davies may be entirely correct, the fact that vowel letters are used in contexts where such ambiguity does not exist might suggest that vowel letters were adopted as visual reminders in *unvocalised* texts where the occasional use of CA vowel signs would have been far less visual than vowel letters. It seems justified to add that the use of vowel letters is not a later 'vernacular' development and, strictly speaking, cannot be separated from the history of Arabic orthography which was developed under Aramaic influence, see Diem, Untersuchungen. The use of vowel letters refers in the context of this study, obviously, to the late mediaeval scribal use of earlier orthographic devices.

4.2.1.1.3.2 Mw: -y (47), -y (1) in kmy "my sleeve", -íy (1); after semi-vowel yā': -yh (3) in 60R:F: 'aliyh (NB voc. -li-, pro /'aleyah/ ?) [..] 'lyh ıl-watadu [sic!]; 79R:F: fyh /fyh/ i.e. /fiya/; possible dropping of -y in 25R:F: ıln| dım hdı ıl-šyr [sic! š pro s] yı msʿwd lál nıqᵗ tbqı w-lı qʿwd, [See Wright, i, p. 101, Rem. c], cf. 25R:M below; verbal accus. -ny (15), -níy (1).

4.2.1.1.4 MS. E.
4.2.1.1.4.1 Cl: -y (7), -iy (1), -y (11), -iy (15); after long vowel in 301P:E: muqǁlataıy, cf. old poetic form -ya (1) in 410P:E: ʿn ḥlylya "(sorrow) because my bosom friend" ; verbal accus. -ny (2),-niy (1), -niy (10), -ny (1).
4.2.1.1.4.2 Mw: -y (10); -y* without dots y (20), iy/yi* (19), after long vowel -yı (3) and -yh (2) in 60R:E: 'lyı; 104R:E: warıyı; cf. [104R:F: ḥlfy; M: ḥalfy]; possible dropping of -y but without indicating it by kasra in 25R:E: ın daım hadı ıl-syr yı msʿʿuwd laı nıqh tbqy w-laı qʿwd, See Wright, i, p. 101, Rem. c, cf. 25R:M below; verbal accus. -ny -ny (5), -niy (4), -niy (6).

4.2.1.1.5 MS. M
4.2.1.1.5.1 Cl: -y (36), -iy (3); after long vowel -ya (1); verbal accus. -ny (13), -niy (2).
4.2.1.1.5.2 Mw: -y (41), -iy (11), -y (1), -iy (1), after yā': 242R:M: fyaı (1), 79R:M: fiyh (1); Dropping of -y, [See Wright, i, p. 101, Rem. c] in 25R:M: w-qıı ın daım hadı ıl-sayǀr yı masǀʿwdi laı nıqatan tbqy w-laı qaʿwdi, cf. 25R:E and 25R:F above but without kasra, in with -y: 25R:A: ıdı dım hdı ıl-syr yı masʿwdy lı ǧml ybqı w-lı qʿwdy; verbal accus. -ny (11), -niy (1), -ny (2), -niy (1).

4.2.1.2 2nd person singular[1]

4.2.1.2.1 MS. A
4.2.1.2.1.1 Cl: -k (34), -ka (3); -ak (3) in 179ʿA:A: ıqlil [two dots twice on q] ṭʿımak yḥmd mnımk suggests 'vernacular' spelling but could be explained by accusative and pause; cf. 159ʿA:A: sabka mn balaǧak ıl-sb; cf. further 38Q:A: yı lyta byny w-bynak buʿd ıl-mšrqyn f-bʾysa ıl-qaryn; cf. nomin. voc. uk in 131ʿA:A: ıyık aın| ydrb ısınuk ʿunuqak; 87Ḥ:A: dʿ mı yriybuk ıly mı lı yrybk; 21Q:A: w-lı ynbiyuka mṭı ḥbyr [NB. replacement of hamza by yā' but maintaining CA vocalization]. -k used twice after long vowel in ıyık and ıyaık. The Classical Proverbs only have examples of 2nd pers. masculine.
4.2.1.2.1.2 Mw: -k (75), used for both masculine and feminine, e.g.,in 252N:A: ın knty ḥrh lı tmdǵy nqıbk; 255N:A: ıl-klım ık yı ǧırh ıll ınty ḥmırh; -ky (3) and ky (1) both after consonant and long vowel: 259N:A: ırmlh w-ʿds w-mzwǧh w-ʿds ıqʿdy b-ʿdsky; 309N:A: ḥdy krıky w-ınǧry ǧık ıl-ḥry, -y in ıl-ḥry supporting the rhyme, but could interpreted as being equivalent to -, cf. ḥfk in 274N:A: bdıı mı tmšy w-thzy ktfky rqʿy frdᵗ ḥfk.

4.2.1.2.2 MS. H.
4.2.1.2.2.1 Cl: -k (57). Classical Proverbs only have examples of 2nd pers. masculine.

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[1] The vowelling immediately *before* the suffix has been included in all cases as it is virtually impossible to say whether it belongs, e.g., to the preceding verb or noun.

4.2.1.2.2.2 Mw: -k (35), used for both genders.

4.2.1.2.3 MS. F.
4.2.1.2.3.1 Cl: -k (58), nom. -uk (1), acc. -ak (3); -ka (5), -kˇa (2), -kˇá a (1), -kˇá (1) mainly after long vowels and diphthongs but in ka-ʾṫnaka (1), la-ʿamˇ|rukˇa and la-ʿamˇrˇukˇá (1). The Classical Proverbs only have examples of 2nd pers. masculine.
4.2.1.2.3.2 Mw: -k (61) used, in general, for both genders, -ka (9) after nominative and 2nd pers. perf. masculine -u where related words are superfluously vocalized, once after double consonant in ḫfka. Feminine is rarely indicated: -ik (1) in 40R:F: bá·dall·ái lḥmk w-qul|qálsik ḫud| lk š'yl ʿly r'ls·k; -ky (1) after long vowel in 309N:F: ḫdy krṫrk w-ṫnǧry ǧalky ṫl-ḥri; -ki (1) used after nominative -u in ǧay|ruki.

4.2.1.2.4 MS. E.
4.2.1.2.4.1 Cl: -k (62), -ka (4), accus. -ak (3), gen. -ika (3), cf. bika below. Classical Proverbs only have examples of 2nd pers. masculine.
4.2.1.2.4.2 Mw: -k (56) for both genders; bik (1) cf. above; -ak (9), used occasionally for masculine in all cases, cf. 13R:E: ṫn knt maliyḥ rbak ḥalaq w-ṫn knt sˇ·ʿyd rabak razaq| w-ṫn kunt raqyʿ dam falaq|; 40R:E: bdall lḥmk w-qlqals·k ḫud| lak šiy ʿly rls·k; 104R:E: rakbtk warṫyl ḥaṭayt ṫydak fy ṫl-ḥurǧ; 338N:E: ǧyrak yaquwm b-mqlmak ʿlyš qulaybiy ʿaḏbuh; but once for feminine but possibly due to scribal error in 268N:E: b'd mšiyak fy ṫl-ḥlfʰ bql lik salallm w-ǧrfʰ w-ls·mik styt. -ik (7) occasionally for feminine after consonant and -ky ky (1) after long vowel in 309N:E: ḫdiy krṫrk w-ṫtǧriy ǧiky ṫl-ḥur.

4.2.1.2.5 MS. M.
4.2.1.2.5.1 Cl: -k (38); nom. -uk (5), gen. -ik (1), -ak (2), -ak| (1) after 3rd pers. perf. -a in mn ḥrmak| (pausal), ka (29), nom. uka (1), gen. ika (1). Classical Proverbs have examples only of 2nd pers. masculine.
4.2.1.2.5.2 Mw: -k (62), -ak (3): 89R:M: dr|ham lk w-dir|hm ʿlyk ll lak w-lal ʿlyk; 40R:M: bdll lḥ|mk wa-qulqlsak ḫud| lk šiy ʿly ralsak pro CA gen. -ka (5) in 2R:M: ṫd| bǧdka ǧṫrk ḥawl blb dṫrk; 174R:M: qllwl l-l-ǧrlb mal lka tsrq ṫl-ṣalbwn qlla ṫll ḏy ṭabl'; 178R:M: kl man| ʿawadth b-ṫklk kulml ral^ka ǧl'; 247R:M: yl lytnal ṫnksrnl w-lal bika ṫn|taṣrnl; 80R:M: ḥubiyt laka ṣlḥta ly. Feminine is indicated by -ky (7); NB. gen. in 259N:M: ṫrmql^t w-ʿads wa-mzwǧ^t 'd|s ṫq'dy bi-ʿad|siky, -kiy (1) in 274N:M: bdll mal tmšy w-thziy ktfky raq'iy frd^t ḫfkiy. -ki (1) only in 254N:M: 'll-kllm laki yl ǧṫr^t ṫll ṫnty ḥimalrʰ.

4.2.1.3 3rd person singular masculine

4.2.1.3.1 MS. A.
4.2.1.3.1.1 Cl: -h (90), -hu (5).
4.2.1.3.1.2 Mw. -h (91); -w (5) in 295N:A: w-ṫl-ḫltmʰ yṭlb lqṫn ṫfh qḫlb w-ṫfw [possible hamza on l] 'šqṫn; 224R:A: wṫhid ntfw w-wṫḥd lqfw w-lḥr yqwl yl qryb ṫl-frǧ; 82R:A: ḥazynw fy ǧrʰ [the dot of ǧīm is missing] w-mlhʰ fy; 83R:A: ḫbzw b-ll ṫydṫm w-y'zm ʿly ṫl-ǧyrṫn; -wl (1) 146R:A: ṭlr tyrk w-lḫḏwl ǧyrk.

4.2.1.3.2 MS. H.
4.2.1.3.2.1 Cl: -h (88); -hi (1) in ykfyhi.
4.2.1.3.2.2 Mw: -h (21); -wl (1) in 105R:H: rlḥ ṫl-ǧndy w-ḫll ḫlqwl 'ndy.

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4.2.1.3.3 MS. F.

4.2.1.3.3.1 Cl: -h (130), after 2nd pers. *subjunctive* -ah (1), 2nd pers. perf. , acc. -ah (1), 3rd pers. masc. imperf. and 1st pers. pl. imperf. -uh (1); after gen. -ih (1); -hí (3) after indicated or non-indicated *kasra*, once -hi (1).

4.2.1.3.3.2 Mw: -h (77), -uh (2) 51R:F: tǧɩrᵗ ɩl-'ɩḥmq 'ly ɩhǀl bayǀtuh, however, this case is uncertain due to the -u- which is written unclearly; 205R:F: mn 'ɩšar ɩl-zbdɩny fɩḥt 'lyh rwɩyḥuh. hí (6), only if preceded by kasra. -wɩ (7): 146R:F: ṭɩr ṭyrk w-'ɩḥḏwɩ ġyrk, 165R:F: fɩrs ḥrɩ w-ɩsmwɩ 'anǀtar‧; 145R:F: ṭabˇaluwɩ ǧɩkm 'tmɩǀn ɩyḏwɩ wra' w-ɩyḏwɩ qdɩm; 167R:F: faṣˇaduwɩ qrd ḍaraṭ qɩl bwɩ [prep b- + suff. -wɩ pro -h] zyɩdᵗ dm; 280N:F: tdɩrbt ɩl-mǧnwnᵗ mˁ ɩl-ḥmqʰ ḥsbtwɩ ɩl-rˁnʰ mn ḥqh; 83R:F: ḥbzwɩ b-lɩ ɩydɩm w-yˁzm 'ly ɩl-ġyráɩn; 227R:F: wáɩḥˇyidǀ smwh 'nbrɩ w-ṣnˁth srɩbɩty qɩl ɩɩḏy ksbh fy ɩl-ɩsm ḥsrwɩ fy ɩl-ṣnˁᵗ.

4.2.1.3.4 MS. E.

4.2.1.3.4.1 Cl: -h (36), nom. -uh (13), -hu (54) in general only if preceded by a short or long vowel.

4.2.1.3.4.2 Mw: -h (36), -uh (29), -hu (6) preceded by short vowel, once after 3rd pers. fem. -atǀ; -hi (3) after short or long -i; -w (1) in 191R:E: knw 'aṣǀfuwr ynyk blɩš wa-yaɩwiy fy ɩl-ɩˁšɩš; -wɩ (1) in 227R:E: waɩḥid samwh 'anbr wa-ṣanˁtwɩ sˇrɩbɩty qɩl ɩɩḏy ksˇbuwɩ fy ɩl-'ɩɩsm ḥsˇruwɩ fy ɩl-ṣanǀˁaʰ.

4.2.1.3.5 MS. M.

4.2.1.3.5.1 Cl: -h (104); after imperf. or nominative -uh (3); after verbal -a or acc. -ah (6); gen. -ih (13); -hi (8), after non-indicated genitive *kasra*, once after preposition in fiyhi, after indicated *kasra* -ihi (3).

4.2.1.3.5.2 Mw: -h (65); -uh (8), the latter is used even for oblique cases e.g., in 202R:M: mn 'aɩšr ġayɩr ǧnsuh daq ɩl-hm ṣadɩrh; 72R:E: ḥwɩ ḥabyby maɩˁuwnuh w-qdrtahu mˁ kaɩnuwnuh; however, after imperf. -u, -uh (2); -w (2) in 204R:M: man laɩ yaṣl lw yqwl ḥaɩmd w-laɩ ɩsǀtawy; 263N:M: dɩrtw; -wɩ (6), once -uwɩ: 263N:M: ɩstˁɩrat ɩl-rˁnᵗ šy ḥsbtwɩ lhɩ ɩḥdt ɩl-mqṣ w-dɩrtw lhɩ; 191R:E: knwɩ 'aṣǀfwr ynyk blɩš wa-yaɩwy fy ɩl-ɩˁšɩš; 94R:M: dɩ ɩl-wald ɩl-ḥrɩ mn zrfwɩ šɩl riǧǀlwɩ w-ḥka bhɩ ɩnfwɩ; 82R:M: ḥazynwɩ fy ǧarʰ w-mlḥuwɩ fy ṣurᵗ; 83R:M: ḥubǀzwɩ b-lɩ 'ɩydaɩm wa-yˁzm 'ly ɩl-ġyraɩn; 146R:E: ṭɩra ṭyrk w-ḥḏuwɩ ġyrk "Your bird flew and was taken by somebody else (than you)"; A: w-ɩḥḏwɩ; F: w-'ɩḥḏwɩ; M: w-'aḥḏwɩ; That -wɩ stands here, indeed, for 3rd pers. m. suffix, see al-Ḥanafi, p. 238, Nr 1131 wa-'aḥaḍahu ġayrakǀ.

4.2.1.4 3rd person singular feminine

The conventional -hɩ is used by all MSS.

4.2.1.5 1st person plural

4.2.1.5.1 MS. A.

4.2.1.5.1.1 Cl: -nɩ (13).

4.2.1.5.1.2 Mw: -nɩ (11); -nh (2) in 38R:A: byn ḥɩnʰ w-bɩnʰ ḥlqt lḥɩnh, as verbal suffix -nh in 355N:A: mn ɩftqdnɩ b-yɩsmynʰ mɩ nsynh.

4.2.1.5.2 MS. H.

4.2.1.5.2.1 Cl: -nⁱ (10).
4.2.1.5.2.2 Mw: -nⁱ (2).

4.2.1.5.3 MS. F.
4.2.1.5.3.1 Cl: -nⁱ, -naⁱ and -náⁱ (21).
4.2.1.5.3.2 Mw: -nⁱ (16); -nh (2) in 38R:F: bayⁱna ḥⁱnʰ w-bⁱnʰ ḫlqt [sic! ḫ pro ḥ] lḥⁱnh; 356N:F: mani ⁱftqdnⁱ [faint point beside ⁱ- for waṣla (ⁱ)?] b-yáⁱsamⁱynʰ mⁱ nsynh.

4.2.1.5.4 MS. E.
4.2.1.5.4.1 Cl: -nⁱ and -naⁱ (19).
4.2.1.5.4.2 Mw: -nⁱ and -naⁱ (12); -nh (2) in 38R:E: bayⁱn ḥaⁱnʰ wa-maⁱnʰ ḥlqt lḥⁱnh; 356N:E: mn ⁱftqdnⁱ sˉmynaʰ mⁱ nsˉynh.
4.2.1.5.5 MS. M.
4.2.1.5.5.1 Cl: -nⁱ (24).
4.2.1.5.5.2 Mw: -nⁱ (12); -nh (1) in 261N:M: ⁱl-ʿⁱqilᵗ fiynh tzmr b-yqtynʰ.

4.2.1.6 2nd person plural masculine

4.2.1.6.1 The conventional -km is used by all MSS. (6-18 occurrences per MS.).
4.2.1.6.2 Only E exhibits one occurrence of rzqkmuwⁱ in the Classical Proverbs; F hanⁱkˉáumu (1).
4.2.1.6.3 MS. A exhibits one occurrence of an awkward kmwⁱ in the Proverbs of Men and Women which is not used by other MSS.; 246R:A: yhnykmwⁱ qdwmh qd ǧⁱkm b-šwmh.

4.2.1.7 2nd person plural feminine

The suffix -kn with minor variations occurs (total 1-2 per MS.) only in the Classical Proverbs of all five MSS.

4.2.1.8 3rd person plural masculine

Convential -hm is used by all MSS. Occasional vocalization occurs as -hum(ⁱ), with or without preceding short vowel. Only E, F and M exhibit -him(ⁱ), (E:7), (F:2), (M:6) after *kasra* or *yā'*, only in the Classical Proverbs.

4.2.1.9 3rd person plural feminine

Only in Classical Proverbs: E: lahuna (1); F lhn (1); M lhn (1).

4.2.1.10 2nd person dual

The conventional -hmⁱ is used by all MSS., in Classical Proverbs only (3 occurrences).

4.2.2 Note on 2nd person feminine verbal suffix

4.2.2.1 ـِ pro ت for 2nd pers. *feminine* verbal suffix: 252N:A: ⁱn knty ḥrʰ lⁱ tmḏġy nqⁱbk; Ē: kntiyˊ, but F: knti, M: knt; 277N:A: bʿd mšyk fy ⁱl-ḥlⁱfy lbsty ⁱl-tṣⁱfy; F:

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lbsty; E: lbsty; but M: lbs|t; 315N:H: rqṣty m| ḥsnty k|n q'|dk lǧml "*You danced, you didn't do it well, it was nicer to sit down*."; F: raq|ṣat́y m| |ḥsanti k|n q'|dk |ǧmal; E: raqas|tiy ma| 'alḥsan|tiy ka|n q'|dik |ǧ|mal; M: raqs|ty ma| '|ḥsan|ty k|na q'|dk |ǧmal;, but A: raqst m| ḥsnt k|n q'|dk |ǧml; 328N:A: šdy qrt̤|sk mn 'nd mwsy q|l ḏ| šy m| frḥty bh w-|nti 'rws|; H: frḥty; F: frḥty; E: frḥtiy; M: frḥty.

Conclusion: Based on the above, the scribes use the non-conventional forms of the 1st person singular -yh/-y|, 2nd person singular feminine -ky, 3rd person masculine -w/-w| and 1st person plural -nh only in the Proverbs of Men and Women. The fact that they concurrently use *matres lectionis* in both proverbial sections makes the use of vowel letters definitely characteristic of written vernacular language only and thus represents an important stylistic feature which excludes any possibility of scribal "linguistic incompetence". Another important finding is that the use of the above morphemes seems not to be clearly lexically dependent.

4.2.3 Independent Pronouns

4.2.3.1 2nd person singular feminine

انتي pro أنت : 254N:A: |l-k|lm lk y| ǧ|rʰ ||| |nty ḥm|rʰ; E: |ntiy, M: |nty; F: |nti; 359N:H: |nty; E: |ntiy; M: |nty, but F: |nt, [missing in A];

4.2.3.2 2nd person singular masculine

انتا : 313N:A: dq mn |sfl w-|| t̤t̤|' m| |nt| '|y ||-qlb "Knock from below and don't stare, you are not in (my) heart"; MSS. E, F and M represent a longer version of the proverbs with verbs and the personal pronoun explicitly feminine in E: |ntiy; F: |nti; the pronoun is left unvocalised in M: |nt. The 2nd pers. independent personal pronoun with final alif in MS. A—a unique form in the MSS.—seems most logically explained as an analogical development for feminine انتي, which implies that the object in A is masculine and if the proverb is understood to be a jibe in the domain of female-male contact. The use of final alif by A to indicate masculine gender would be entirely justified because A does not use in this proverb any other vowelling. The proverb in E, F and M should be considered an entirely different variant where both parties of the proverb are feminine. The possible ambiguity of the unvocalised pronoun in M is avoided by the explicitly feminine verbal ending -y and their use even in the perfect (as in E). The case of MS. F is interesting because the orthography is basically as per CA and feminine endings are indicated by kasra, |nti; t̤|qti; q'ad|ti which suggests that the vowel letters in E, alongside its frequent short vowel marks, indeed stylistically loaded towards vernacular language. In contrast, the use of final -| in MS. A seems to be primarily motivated by practical reasons, as the context, i.e. Proverbs of Women might entail an interpretational problem due to the orthographic ambiguity of unvocalised انت. This claim seems supported by the fact that MS. A uses انت for masculine in other, unambiguous contexts: e.g., 16R:A: |yš |nt fy ||-ṣh|rʰ y| mnh̤l b-|| t̤|rʰ; E: |nt; H: |nt; cf. F: |nta; M: |nta. 47R:A: |nt; F: a|n|ta; E: |nt; M: |nt. 133R:A: |nt; H: |nt; F: |nt ; E: |nt; M: i|nt (NB. vern. voc. i-).

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4.2.3.3 3rd person singular masculine

هوّا : 225R:A: w-hwl 'and he'; F: w-hw; E: wa-h|w; M: wa-hw. The orthography used by A suggests an intentional stylistic choice to use a vernacular word suggesting variation of a *lexical* nature. The *šadda* used by A is definitely original.

4.2.3.4 1st person plural

احنا : 363N:A: iḥnl 'we'; as the whole word is explicitly vernacular, the potential stylistic 'vernacular' value of final *alif* as an independent variant seems more or less secondary. That final alif is used at all, could be explained fairly convincingly by the fact that an unvocalised احن might be ambiguous for many readers. The use of final alif seems primarily intended, therefore, to maintain mutual intelligibility of an unvocalised text but also suggests intentional lexical choice in favour of vernacular language. The word 'us' does not occur in this proverb in the other MSS.

Based on the above the use of vowel-letters with independent personal pronouns seems primarily lexically dependent and is comparable to the conscious use of vernacular vocabulary.

4.3 Treatment of the sound plural

4.3.1 Classical Proverbs

The Classical Proverbs contain only a few occurrences of the sound plural, which are all treated regularly as in CA including irregular vocalization with final -a:

4.3.1.1.1 Nominative cases: 51Q:A: ʿl-ʿlmilwn 'labourers' nom.; H: ʿl-ʿlmlwn; F: ʿl-ʿlmlwn; E: ʿl-ʿalmilwn; M: ʿl-ʿalmiluwna. 33Q:A: l-kldbwn "indeed (they are) liars" nom.; H: l-kldbwn; F: l-kldbwn; E: l-kldibuwna; M: l-kldbuwn. 37Q:A: muqtadwna 'following' nom.; E: muq|taduwna; F: mqtdwn; M: mqtdwna; H: mqtdwn.

4.3.1.1.2 Oblique cases. Prep.+gen: 18Qa:A: ʿly ll-mḥsnyna "(to reprove) well-doers"; H: ʿly ll-mḥsnyn; F: ʿly ll-mḥsnyn; E: ʿly ll-muḥ|sniyn; M: ʿly ll-muḥ|sinyn. 39Q:A: mn muslmyn "of Muslims"; H: mn ll-mslmyn; F: mn ll-mslmyn; E: mn mus|limiyna; M: mina mus|limyn. Acc.: 338P:H: ll-lkrmyn 'noble people'; F: ll-lkrmíyn; E: ll-ʾlk|rmiyn; M: ll-lkrmyna; . [In the title of *muwallad*-proverbs: A: ll-mwldyn gen.; E: ll-mwaldiyn; F: ʿl-muwallidiyna; H: ll-mwldyn; M: ll-mwaldiyn.

4.3.2 Proverbs of Men and Women

The occurrences of the sound plural are even fewer in this section, so that they do not offer a proper basis for analysis. However, it is interesting to notice that the sound plural ending attached to the active participle الحاضرين in the accusative is replaced in the *later* mss. by a more literary broken plural but without end-voweling.

4.3.2.1 12R:A: ll-ḥldryn "people present" acc.; H: ll-ḥldryn; F: ll-ḥdlr; E: ll-ḥudaʿr; M: ll-

ḫḍlr

4.4 Treatment of dual

4.4.1 Classical Proverbs

4.4.1.1 Nominative: 440P:A: ll-ʿynln ʿ(the) two eyes' nom.; E: ll-ʿaylnaln; F: ll-ʿaylnln; M: ll-ʿaynln; H: ll-ʿynln. 388P:A: ḫllln 'two states' nom.; E: ḫallaln; F: ḫllln; M: ḫllln; H: ḫllln. With pron. suffix: 135ʿA:M: fa-lʿalh qd fqyt ʿynlh "because maybe both of his eyes have been put out" nom. (with passive verb); A: f-lʿlh fqyt ʿynh [the use of the singular form by A destroys the punch of this proverb]; E: ʿynalh nom.; F: f-lʿlh qd fqʾlt ʿaylnaylh [with passive verb but with oblique case reflecting vernacular]; [in H the final part of the proverb is missing]. 301P:A: mqltly 'my [two] eyes' nom.; F: mqltly; E: muqllataly; M: mqltlya. 161ʿA:A: taġsalu rǧllh 'its feet are washed' nom. [with passive verb with second hand incorrect vowelling of the preformative pro CA tu-], H: tġsl rǧllh; F: tġsl rǧllh, E: tuġsˇal rǧllh; M: tġtsl rǧllh [use vern. refl. pro literary pass.].

4.4.1.2 Oblique cases: Genitive: 135ʿA:A: lḫd ll-ḫṣmyn "one of the (two) adversaries" gen.; E: ʾalḫad ll-ḫislmayln [pro CA -ha-]; F: lḫd ll-ḫaslmayln; M: lḫad ll-ḫṣmayn; H: lḫd ll-ḫṣmyn. 231W:A: mlzwmᵗ [sic!] ll-ʿynyn "with almond-shaped eyes " gen.; F: mlwzᵗ ll-ʿynayln; E: mlwzᵗ ll-ʿaylnayn gen.; M: mlwzᵗ ll-ʿaynayln. 222W:A: lḫdy ll-ġnymtyn "one of the two preys" gen.; H: lḫdl l-ġnymtyn; F: lḫdy ll-ġnymtalyn; E: lḫlday ll-ġaniymtayln; M: lḫldy ll-ġnymtyn. 38Q:A: buʿd ll-mšrqyn "distance between East and West" gen.; E: buʿd ll-mšriqayln; F: buʿd ll-mšrqyn; M: buʿda ll-mašriqayln; H: bʿd ll-mšrqyn. 96H:E: mrtyn 'twice' acc.; F: mrtyn; M: mrtyn. 203ʿA:A: mrtyn 'twice' acc.; F: mrtayln; E: mrtyn; M: mrtyn. 285P:E: martaylni 'twice' acc.; F: mrtaylni; M: mrtyn. 248W:A: ḫyr mn šlhdayli 'dlin "than two honest witnesses"; E: ḫyr mn šlhidayn "better than two witnesses" gen.; F: ḫyr mn šlhdyn; M: ḫyr mn šlhidayn. With pron. suffix: 206ʿA:A: byn fkyh "between his jaws" gen.; E: byn fkyh; F: byn fkyh; M: byna fkylh. 309P:E: b-ġanalḫyhl "by its wings" gen.; F: b-ġanálḫaylhál; M: b-ġnlḫayhl; H: b-ġnlḫayhl.

4.4.2 Proverbs of Men and Women

4.4.2.1 Use of the oblique case pro CA nominative: 107R:A: rlsyn "two heads" nom.; H: rlsyn; F: rlsˊyn [possibly suggesting vernacular pronunciation [-ēn]]; E: ralsˉyn; M: rlsayln. 136a:A: ḍrbtyn "two blows" nom., H: ḍrbtyn; F: ḍrbtyn; 135R:E: ḍrbtyn; M: ḍrbtyn. 159R:A: nḫsyn "two disasters" nom.; H: nḫsyn; F: nḫsyn; E: naḫsˉayln; M: nḫsyn. 154R:A: bḫlq ʿynyk "let your eyes stare " nom.; F: bḫliq [scribal error: ḫ pro ḥ, pro /baḥla'/[1] ʿynyk; E: bḫliq ʿaylnyk; M: ḫll [sic! pro šāl] rǧlyh "(he) raised his legs", F: šll [š's dots is blurred] rǧlh [sing.] ; E: šall riġluh [sing. pro dual as in F but also nom. pro acc.]; M: šll riġllwl [sing. pro dual and vern. pron. suff. ﯾ pro CAﻉ.

4.4.2.2 Oblique cases: Genitive: 310N:A: ltbʿt ḥk rǧlyhl "(she) followed the itch of

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1 For the verb بحل /baḥla'/ 'to stare', see Hinds&Badawi, p. 55a.

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her legs" gen.; F: ltb't ḥk rǧlyhl gen.; E: qaʿdat tḥk rǧlyhl "(she) started to scratch her legs" acc. [E has, obviously, not understood this proverb]; M: ltbʿat ḥak rǧlyhl. With preposition: 44R:H: b-ʿbdyn "with two slaves" gen.; F: b-ʿbday|n; E: b-ʿab|dyn ; M: b-ʿb|dyn; . 266N:A: ǧlbt bnt w-šfryn "she gave birth to a girl with two (vaginal) lips" acc.; F: ǧlbt bnt b-šfray|n; E: ǧlbt bnt b-šfryn gen.; M: lbt bnt bi-šufry|n [pro CA -ša-]. Accusative[1]: 17R:A: flsyn 'fils', E: flsayn, M: flsay|n.

4.5 Treatment of أب and أخ

4.5.1 أب

4.5.1.1 Classical Proverbs. Nominative: 346P:E: znymun lys⁻ yuʿraf man| ʾalbuwhu "A bastard doesn't know his father" [The father of a bastard is not known] nom.; F: lbwh; M: ʾalbwhu; H: lbwh. Accusative: 37Q:A: lblnl 'our fathers' acc.; H: lblnl; F: lblnl, E: lʾbaʾnl, M: lbl^ʾanl < ابانا > 264W:A: ʿly šrf lblh "on his forefathers' honour"; H: ʿly šrf lbyh "on his father's [sic!] honour", F: ʿly šrf álbáʾyh <ابى >; E: ʿly šr [sic!] lblyhi, M: ʿly šarf l^blʾyh.

4.5.1.2 Proverbs of Men and Women. Nominative pro oblique case: 77R:A: lbwk [nom. pro acc.], F: lblk [acc.], E: lblk [acc.], M: albuwk [nom. pro acc.], 210R:A: ml kflnl hm [ابونا missing] qlm lbwyh ǧlb lbwh "[As if] The trouble for our father was not enough for us, my father went and brought his father" [nom pro acc.]; F: mal kafálnál hm lbwnl qlm lbwnl ǧlb lbwh [nom. pro acc.], E: mal kfalkum lbuwnl ǧalb lbwh, [nom. pro acc.], M: mal kflnl lbwnl qlm lbwnl ǧlb albwh [nom. pro acc. 283N:A: tlḥdwl lbwnl "You take our father" nom. pro acc.; E: tlḥdwl lbuwnl nom. pro acc.], F: tʾlḥdwl lbwnl [nom. pro acc.], M: tlḥdwl lbuwnl [nom. pro acc.]. With preposition: 327N:E: saʾalluwhl mn ʾalbuwhal "They asked her about her father" [nom. pro acc. combined with vernacular prep. *min* with the verb *saʾala*]; cf. as per CA: A: sllwhl ʿn lbyhl [acc.], F: sʾllwhál ʿn lbyhl; M: slluwhl ʿn lbyhl.

4.5.2 أخ

4.5.2.1 Classical Proverbs. Accusative: 88H:A: lnṣur lḥlk "Help your brother" acc.; H: lnṣr lḥlk; E: lnṣur lḥalk; M: lnṣur lḥlka. 175ʿA:A: lḥlk; F: lḥlk; E: ʾalḥalk; M: lḥalk. 274P:A: lḥlk acc.; H: lḥlk; F: lḥlk; E: lḥlk; M: lḥlk. Genitive: 94H:E: ʿn ʿrḍ lḥiyh "his brother's reputation" gen.; F: ʿn ʿrḍ lḥyh; M: ʿanl ʿirḍ lḥyh. 99H:E: l-ʾalḥiyhi "for his brother" gen.; F: l-lḥyh; M: l-lḥiyh*.

4.5.2.2 Proverbs of Men and Women. Nominative: 234R:A: ll lḥwk "He is not your brother" nom.; F: ll lḥwk; E: lal lḥuwk; M: ll lḥwk. [Genitive: 248R:A: yl wyl mn kln ʿšyh mn byt ḥyh "Woe to anybody whose supper is in the house of his little brother"; E: yl wyl mn kln ʿšyh min bayt ḥiyh ; F: yál wyl mn kln ʿyl̇š mn bay|t ḥyh [The lexeme <عِيْشُ > "his livehood", not in diminutive, introduced by F no longer

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1 Cf. Spezifierender Akkusativ, Fischer, p. 175, § 384. However, it is plausible that the copyists used فلسـين in "my price is two fils" simply because -ayn/-ēn was the prevalent dual ending in the spoken language.

rhymes very well <خيّـ >] ; M: yal wayǀl man kǀna 'šayh mn bayǀt ḥayh, for /'ušayyuh/ — /ḥayyuh/].[1]

4.6 Conclusion: Based on the above, the correct use of CA endings is definitely more frequent in the Classical Proverbs than in the Proverbs of Men and Women. As the inflexion affects the consonantal ductus, the copyists seem more reluctant to change the underlying forms in any way except regarding the use of *matres lectionis*. However, it is interesting to note that the copyist of M used vernacular vowel letter construction -wǀ, which excludes the possibility of reading the accusative as in CA. This seems to suggest that certain morphological elements may function *visually* as stylistic variables representing *spoken* values, which supports Davies' conclusion on the use of vowel-letters.

5. Conclusion

The findings of the present study indicate that the scribes of MSS. A, H, F, E and M were very conscious of the linguistic difference between the Classical Proverbs and the Proverbs of Men and Women, which has partly resulted in a different scribal and linguistic treatment of these texts. While the overall stylistic tendency could be described as *classicization* towards formal literary Arabic due to the conservatism of the Arabic script, which is pushed even further by the use of *matres lectionis* as in Classical Arabic in both groups of proverbs, the basic vernacular nature of the Proverbs of Men and Women is carefully maintained by a conscious stylistic use of vernacular variants. Although a certain number of scribal errors and linguistic misinterpretations exist, in the majority of the vernacular occurrences the possibility of scribal linguistic incompetence must be firmly refuted because of the frequent use of vernacular key-words which the copyists use also in 'classicised' form. However, the scribal and linguistic differences which characterize both texts do not result in a clear-cut diglossic division between, say, literary vs. spoken proverbs. The differences between the two texts are with regard to most features *relative* rather than *absolute*. One of the reason why e.g. CA graphemes ث , ذ , ض , ظ and ج are used in clearly vernacular context is obviously that the copyists had no special interest to write in colloquial. However, the fact that for all these graphemes also their vernacular variants were used indicates that the copyists were aware of the linguistic nature of their material. The fact that these graphemes had non-CA 'high' and 'low' variants (ṯ: t and s; ḏ: d and z; ḍ: ẓ and ṭ; ẓ: ḍ; ǧ: y and š/č) indicates that the writing process might have involved what should be called a socialinguistic aspect. Many occurrences suggest that the copyists were not necessarily aware of then, just as it happens in free conversation. The number of the occurrences of *ḍā' and ẓā'* is far too limited to suggest conscious use of their non-CA variants, 'high' or 'low', for conscious vernacularization or classicization albeit they definitely reflect the underlying

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[1] The diminutive occurs fairly frequently in the Proverbs of Men and Women and its use here probably emphasizes more the truly spoken nature of these proverbs than the vernacular reading of the case-endings. For the frequent use of the diminutive in Hazz al-Quḥūf, see Davies, pp. 131-138.

spoken variants. However, it is justified to claim that the more frequent variants especially of *ḍāl* and possibly also of *ṭā'* were consciously used for stylistic purposes. The use of *d* pro *ḍ* occurs both in the Classical Proverbs and the Proverbs of Men and Women but is overwhelmingly more frequent in the latter group, where vernacular *d* is used concurrently in the same *classicized* words. Explicit *vernacularization* by using *d* seems further supported by the fact that *z* pro *ḍ* may have represented the 'high' variant in the speech of some of the scribes. The use of vernacular *d* pro *ḍ* seems, therefore, to serve clearly stylistic aims and was used mainly with selected lexical items. Similar variation is attested for *ṭ*, although its stylistic value is more limited due to the low number of occurrences of *ṭ* in general. The case of *ǧ* is particularly interesting due to the use of the grapheme *č* (and *š̌*) in well-known Arabic words in the Proverbs of Men and Women, which indicates conscious focusing on the pronunciation and underlines further the *speech-based* nature of this section. However, in many cases the reason to use vernacular lexemes is necessary for poetical reasons: *ykš̌ — wš̌(š̌)* in which A and M but بجﻪ in F and E which serves *classicization* but destroys the rhyme. *Hamza* is used in the MSS. most frequently in the Classical Proverbs and to a lesser extent in the Proverbs of Men and Women where it primarily serves *classicization* while explicitly vernacular vocabulary such as the construction /kann+/ is also used.

Matres lectionis are stylistically interesting as it may be assumed that the copyists are more or less independent regarding their use. The study indicates that basically the use of *matres lectionis* is definitely more consistent than inconsistent as the variation takes place, so to speak, within the orthographic register defined by the scribal style. Provided that a scribe uses *matres lectionis,* the relative frequencies of the resulting orthographic forms for given words allow the identification of his scribal profile. It seems possible to say that despite the options of vocalization available, a given scribe rarely uses forms which do not belong to his orthographic register, his 'Schreiberschule'. As such it is difficult to accept the claim of orthographic arbitrariness if the variation takes place as with well-defined individual stylistic principles. Final short vowels are used more frequently in the Classical Proverbs than in the Proverbs of Men and Women, which seems to serve *classicization.* It should be remembered, however, that the use of *matres lectionis* for decorative purposes may be equally important. The actual stylistic impact of this feature remains uncertain due to the ambiguity of unvocalized script. It could be argued that the occasional use of, say, *tanwīn* in the Proverbs of Men and Women is more effective in that particular context irrespective of quantitative differences between the two texts.

The treatment of the feminine morpheme -ʰ gives support to previous studies on *'imāla* and suggests that it was consciously used for *vernacularization* in proverbs rhymed with -ʰ. The occasional indication of *fatḥa* corresponds partly to the vernacular pronunciation but also very likely reflects CA values and is, as such, stylistically ambiguous. The apparent contradiction involving explicit *classicization* concurrently with explicit *vernacularization* seems to be explained by the copyists' attempts to combine both literary and spoken linguistic aims in the most elegant *scribal* way possible.

A different scribal treatment of the Classical Proverbs vs. the Proverbs of Men and Women is most clearly demonstrated by the use of vowel-letters which represent *visually* spoken values, as noted earlier by Davies. This is particularly evident regarding the use of personal suffixes, i.e., the 1st person singular -yh/-yⁱ, 2nd person singular feminine -ky, 3rd person masculine -w/-wⁱ and 1st person plural -nh, which are used concurrently with CA forms but only in the Proverbs of Men and Women. This is particularly interesting because vowel- letters are also used by the scribes, who make frequent use of *matres lectionis*. As such the basic motive seems to be to indicate the *speech-based* nature of these proverbs. Although the first introduction of vowel-letters could be explained by the different textual origin of this part of al-Mustaṭraf, it seems irrelevant from the point of view of their stylistic use because they could have been easily replaced by more conventional, possibly more elegant orthography if their use had been stylistically irrelevant. The simultaneous use of CA graphemic forms indicates beyond any doubt that the use of vowel-letters was a conscious choice which also refutes the possibility of eventual scribal linguistic incompetence.