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**FEMALE ISSUES IN ARABIC DIALECTS:
WORDS AND EXPRESSIONS RELATED TO THE FEMALE BODY AND REPRODUCTION**

ASUNTOS FEMENINOS EN ÁRABE DIALECTAL:
PALABRAS Y EXPRESIONES RELACIONADAS CON EL CUERPO FEMENINO Y LA REPRODUCCIÓN

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Abstract

The article on comparative Arabic lexicography includes an analysis of semantic fields specific to “women’s issues” as well as a comprehensive list of lexical items on more than thirty Arabic dialects provided by our contributors.

Resumen

Este artículo sobre lexicografía árabe comparada incluye el análisis de algunos campos semánticos específicos de los “asuntos femeninos” además de una lista de

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* This article owes much to our contributors who provided us so readily with their knowledge in their respective fields of expertise. We would like to thank them all for their collaboration and their efforts in this project. Without their contributions the present study could not have been carried out. The individual researchers are responsible for the information they provided from their respective geographical regions of study (given in the Appendix). However, we alone are responsible for any errors in the linguistic and cultural interpretation of the information we have received.

términos sobre el tema en más de treinta dialectos árabes, provistos por los autores que han contribuido.

Keywords: Arabic dialects, comparative dialectology, lexicography, gender studies.

Palabras clave: dialectos árabes, dialectología comparada, lexicografía, estudios de género.

For many decades Arabic dialectology has been dominated by male researchers who normally had no or only very limited access to the milieu of women in Middle Eastern and North African societies. Thus “women’s words” are usually underrepresented in most glossaries and dictionaries of vernacular Arabic, the authors of which are almost exclusively men¹. For the same reasons “women’s issues” are rarely found in text collections².

This article is a first attempt to rectify this imbalance. It is one production of a two-year project called “Women’s World – Women’s Word” that has been carried out by a team of thirteen researchers from Austria, France, and Spain³.

The focus of our article is on words and expressions which are normally used by women when talking among themselves about matters closely related to the female body and reproduction. The material is arranged according to eight semantic fields:

- Menstruation
- Virginity and defloration
- Pregnancy
- Birth
- Breast-feeding
- Barrenness and menopause
- Contraceptives
- Illegitimate pregnancy

As can be seen, sexual activity in the strict sense of the term (including expressions for the genitals) is omitted from this article. The reason is that our project is too small-scaled to handle its sociolinguistic complexity. There are huge differences in the diction concerning the sphere of sexuality not only between female and male speech, but also between the speech of the old and the young, and between the speech of the educated, the less educated, and the uneducated. More-

¹ Among the very few exceptions are the dictionaries for Mauritanian and Sudanese Arabic compiled by Catherine Taine-Cheikh and by Arlette Roth-Laly.

² From the few can be cited: Rosina-Fawzia B. Al-Rawi: *Studien zum Arabischen Dialekt von Abū Ḍaby*. Heidelberg: J. Groos, 1990 (esp. 137ff.); Clive Holes: *Dialect, Culture, and Society in Eastern Arabia. II: Ethnographic Texts*. Leiden: Brill 2005 (esp. 223ff.); Peter Behnstedt/Manfred Woidich: *Die ägyptisch-arabischen Dialekte*. Vol. 3, Wiesbaden: Reichert, 1988 (esp. 424ff.).

³ Cf. <http://www.univie.ac.at/arabic-gender-linguistics/>

over, the innumerable vulgarisms related to this field of speech⁴ would have required much more time and a much larger research team (both female and male) than was available.

In spite of our restriction to a rather small field of the lexicon, we are convinced that studies like the present article are important for Arabic lexicography. The main reason why the lexicography of Arabic is, when compared to other philologies, underdeveloped is the lack of special studies devoted to special areas of the lexicon. This is true for the Classical language, and even truer for Arabic dialects: specialized lexical studies have seldom been done for single dialects, and comparative lexical studies are almost nonexistent⁵. If a comprehensive dictionary of Arabic dialects is ever attempted, well-focused comparative studies like the present will be important sources for it.

This study is mainly based on the data given in the Appendix. It was collected by a large team of dialectologists, all experienced in fieldwork. In only a few cases have we drawn from material in previous publications⁶. We are aware of the shortcomings resulting from this restriction; but a systematic survey of the relevant works in all Arabic dialects would have been beyond the capacities of the authors and collaborators. Thus it must also be admitted that the material collected for this article is far from complete. Our material is rather unevenly distributed geographically: for example, it does not cover the dialects of the Arabian Peninsula except that of the Yemeni capital Sanaa. Eastern Bedouin and even village dialects are especially underrepresented – though for other regions, especially Morocco, we present abundant material.

As it is evident from the Appendix, there are not a few lacunae because not all the contributors provided information in every one of our eight semantic fields. Another problem is that sociolinguistic parameters have not been available for all the regions covered. But from those areas where we do know them (e.g. Cairo), it becomes clear that, in many of the domains discussed here, education in particular plays an important role with regard to the use of words. Another point is that, for many of the subjects in question, the use of a certain word or phrase is often determined by the sex of the speaker. For example, a woman will certainly use different words regarding her menstruation when talking with another woman than when talking with a male member of her family. And many words considered as taboo will often be alluded to euphemistically. Many sociolinguistic details of this kind have not been treated by all of our collaborators, which regrettably diminishes the value of this study. But we would again emphasize that this study is only intended to be a first step toward a better understanding of women's issues in Arabic

⁴ See for example the list for the *Maṣāzīg* in Ritt 2004 and the overview given by Shvitiel in *EALL* IV, s.v. 'Taboo'.

⁵ A first, but very important step, will be the publication of the *Wortatlas der arabischen Dialekte* by Peter Behnstedt and Manfred Woidich, the first volume of which is scheduled to be released in December 2010.

⁶ E.g. an article on euphemisms by William Marçais (Marçais 1955).

dialects, an area which will hopefully attract the attention of more scholars in the future.

Important remarks

The term Old Arabic (abbreviated OA) indicates words which are attested for in older layers of Arabic. Hence the term as used by us is not only restricted to words belonging to the pre-Classical language, but includes words which were coined during the period of Classical Arabic. We regard as loans from Standard Arabic (SA) those words which were taken from the Standard Language, including both so-called classicisms and neologisms⁷. To avoid the trivial cataloguing of slight variants of dialectal words we have used /.../ to indicate the basic form (sometimes inferred and not attested) from which the dialectal variants can be deduced through phonological rules⁸.

We have only sporadically crosschecked our material with existing dictionaries of vernacular Arabic, and mostly just in the case of unusual or particularly interesting words. Transcriptions are normalized wherever possible. They are more or less consistent with regard to consonants; but for vowels we often followed the transcription given by the collaborator in question since strict normalization here could have led to erroneous results.

It is not our intention in the following sections to analyze all the words in the Appendix at the end of this article. Our intention is simply to show similarities and differences, to point out the geographical spread of certain roots and words, and the like. Therefore not every single word is explained, and the *List of Words* is an integral part of this paper. The List also demonstrates that there is usually more than one word for each lemma, variously reflecting vulgar, polite, educated, and/or scientific (especially medical) usage.

1. Menstruation

Many different terms are found in the Arabic dialects for ‘menstruation’, among them SA words, foreign words, and dialectal words. As in other semantic fields, the choice of words depends on the age and education of the speaker. The term /*al-āda*/ ‘the habit, the custom’ is sometimes combined with the adjective /*aš-šahriyya*/ ‘monthly’ and found from Morocco in the West to Yemen in the East. Another common term for ‘menstruation’ is /*ad-dawra (aš-šahriyya)*/ ‘the (monthly) turn, cycle’, which can be considered a loan from SA⁹ because in the majority of the dialects the diphthong *aw* is not subject to monophthongisation when the word is used to mean ‘menstruation’. In contrast to *dawra*, the term /*ḥayḍ*/ ‘menstruation’ seems to be purely dialectal¹⁰, reflecting its OA counterpart. In the Sudan it is used in rural regions and in Cairo by lower classes only. We find *ḥēḍ* in the dialects of

⁷ An example of a classicism is *‘uḍriyya* ‘virginity’, and of a neologism *man‘ al-ḥaml* ‘contraception’.

⁸ For example, the expression /*ǧāʾat*/ ‘she came’, can stand for *ǧat*, *ǧat*, *ǧāt*, etc.

⁹ It seems to be a rather recent neologism which is not found in Wehr 1979 (also not in the German edition of 1985).

¹⁰ Shown for instance by the monophthongisation of *ay* to *ē*.

Damascus, Jerusalem, Algiers, and Morocco. In some of the Moroccan dialects, and among the Maṛāzīg in southern Tunisia, it is supplied with the feminine ending: *l-ḥayḍa* or *il-ḥēḍa*. Like *dawra*, the word */tamt/* for ‘menstruation’ seems to be a loanword from SA and is attested only for Damascus and Tripolis. The use of */dam/* ‘blood’ for ‘menstruation’ is heard in various Moroccan dialects. The menses is so closely associated with womanhood that words like */dam/*, which in normal usage are grammatically masculine, become feminine when denoting the menses – for example *žāt-ni əd-damm* in Errachidiya and Marrakesh¹¹. The word *damm* for ‘menstruation’ is also combined with prepositions like *‘alā* and *‘fī* (for instance in Cairo and Khartoum) for expressing ‘she is menstruating’: e.g. *‘alēha d-damm* heard in Cairo.

Various *iqāfa*-constructions with *šahr* ‘month’ as nomen rectum can be found in the dialects. One of these, */ḥaqq aš-šahr/* ‘belonging to (every) month’, is, among the Eastern dialects, only documented for Sanaa; but we hear it also on the opposite edge of the Arab World, in Morocco. */bint aš-šahr/* ‘the daughter of the month’ is found only in Algerian dialects. And */tariq aš-šahr/* ‘the road of the month’ is only recorded for Tunis. In southern Tunisia we find */tariq/* without ‘month’ for ‘menstruation’.

Some terms allude to the ritually unclean status of a menstruating woman: *mā hi š tāhər* ‘she is not clean’ is used in Algiers; *əl-məsxōta* ‘deformed’ is heard in Fes; *l-wsax* ‘dirt’ (i.e. ‘menstruation’) is documented for Morocco (Sadiqi 2003:82); and *rāsha wisex* ‘her head, i.e. she is dirty’ is attested for Jerusalem. Dirt needs cleaning and soap: thus the euphemisms *gasl* ‘washing (scil. ‘her clothes)’ is used in Algiers and *təsbīna* (from *šābūn* ‘soap’) in Ceuta and Anjra for ‘menstruation’. In Safi *kā-təgsəl* (lit. ‘she is washing [her clothes]’) means ‘she is menstruating’¹².

The negative associations of menstruation are expressed in these three phrases from Chaouen in Morocco: *fīha huš* ‘she has an annoying thing’¹³; *fīha diç əl-hamm* ‘she has that distress’; and *žāta diç z-zmāx* ‘she has that disagreeable thing’¹⁴.

/ma‘dūra/ ‘excused (from praying, fasting)’ is used in Sanaa, Damascus, and Jerusalem¹⁵. In some places a fictitious visit of the maternal aunt or maternal uncle serves as the “excuse”: thus in Sanaa *axwālha* ‘her maternal uncles’ and in Morocco *xālti* ‘my maternal aunt’ are chiffres for ‘menstruation’¹⁶. When a woman

¹¹ Cf. the analogous development in the word *ḥēḍa* above.

¹² See W. Marçais 1955:357: *taḡsel utúnšur* ‘elle lave et étend (ses linges)’, i.e. ‘elle est pubère et réglée’; *ma-zālet ma-ḡáslet* ‘elle n’a pas encore lavé’, i.e. ‘elle n’est pas encore pubère’; *elḡásla šaddétha múdda-twīla* ‘le lavage l’a retenue longtemps’, i.e. ‘ses règles ont duré longtemps’; *tqát’et ‘liha-lḡásla* ‘le lavage a pris fin pour elle’, i.e. ‘elle a dépassé la ménopause’.

¹³ *huš* is normally used to shoo away flies.

¹⁴ Compare with Colin 1993-94, III, 734: *zməx*: ‘tout objet ou être sale, désagréable, gênant etc ... dont on parle avec colère et mépris et dont la présence est agaçante, énervante, irritante, indésirable parce que gênante et inutile; saleté, saloperie...’.

¹⁵ The similar *‘andi ‘uzr* ‘I have an excuse’ is used in Cairo.

¹⁶ See also W. Marçais 1955:357 for Rabat: *zāretha xāltha* ‘sa tante maternelle l’a visitée’.

in Galilee says *xālti 'indi* 'my aunt is with me' it means that she is menstruating. In Damascus it is not the aunt that comes for a visit but her daughter. The phrase *je suis occupée* 'I am busy' used in Errachidiya for 'menstruation' parallels the Cairene *'ana marfū'a mu'aqqatan min al-xidma*, lit.: 'I am temporarily out of service' (an allusion to the well-known recorded message of telephone companies: p.c. Gabriel Rosenbaum).

The pain of menstruation is alluded to in the *l-marḍ* lit. 'illness' of Morocco (Sadiqi 2003:82) and the *mriḍa* lit. 'sick' of Tunis. If the term *ṣāxne* used in Beirut expresses the meaning given for form I. by Barthélemy 337 for central Syria – 'tomber malade' – it fits this category as well. In Marrakesh *fiyya l-ūž*¹⁷ is used, which simply means 'I have pain'. In Cairo one expression for 'menstruation' is *'andi ḍ-ḍahr* 'I have back pain'. In Baghdad *āni hassa naksa* is used, which means 'I am currently weak and sick'.

The English word *period* is documented for Jerusalem, for Malta, and for the upper class of Cairo (where it is grammatically feminine). The acronym *tom* for 'time of month' is found only in Cairo. The French word *règle(s)* for 'menstruation' is used in Cairo, Beirut, and many North African cities. In northern Morocco we also find the Spanish *la regla*.

In the Moroccan towns of Oujda and Safi a figure of literature, *Madame Bovary*, and one of comics, *Madame Rouge*, are used to designate 'menstruation'. Another unique term is *bayt al-aḥmar* lit. 'the red house' heard in Sanaa¹⁹.

Menstrual blood: There is no distinct word for 'menstrual blood': it is either simply called */ad-dam/* 'the blood'; or */dam/* 'blood' is combined with the locally common term for 'menstruation' in an *iḍāfa*-construction. In Tunis one hears *xasla ḥamra* lit. 'a red wash' (from the root *ḡ-s-l* 'to wash')²⁰, and in Cairo simply *eks* ('X')²¹. Our collaborator for Tolga and Sidi Aïssa cites *bant š-šḥar* 'the daughter of the month' for both 'menstruation' and 'menstrual blood'.

'**She is menstruating**' is expressed by verbs like */ḡā'at/* 'it came' (followed by a direct or indirect object) combined with the locally appropriate term for 'menstruation' as subject. Elliptic constructions containing only the verb */ḡā'at/* or its active participle + direct or indirect suffix suffice to express 'her period started':

¹⁷ Also Mosul: *wəḡ'āni* 'hurting'.

¹⁸ W. Marçais 1955:357 gives *'liha ḍḥārha* 'son dos s'impose à elle' for Tunisia as a euphemism.

¹⁹ Sometimes in Cairo 'menstruation' is alluded to with *il-farawla gat* 'the strawberries came'. In Casablanca the feminine form of 'red', *ḥamra*, denotes 'menstruation' – for instance in *'l-ha l-ḥamra* 'she has her period'. In Errachidiya we find *fi-ya at-təḥmēra* for 'I have my period'; and Colin gives *l-lḥam u-māṭēša* 'meat and tomatoes' for 'les menstrues' (Colin 1993-94, VII, 1844).

²⁰ See Marçais/Guîga 1958-61:2820: *ḡasla* 'un lavage'; euphémistiquement avec valeur de terme générique 'menstrues'.

²¹ In Alexandria is said *ma'āya l-ḡiz* 'I have my period'; and in Cairo *'alēha l-eks* 'she is having her period' (lit.: 'she is marked by x'). Hinds/Badawi 1986:29 gives *'iks* '[euphem] menses'. Perhaps the *x* is an abbreviation of the English word 'excuse'.

e.g. in Beirut *žēyeta* ‘it came to her’, with similar constructions heard in ‘Isifya, Jerusalem, Mosul, and Errachidiya (*žāt-ni* ‘it came to me’). In the Moroccan dialects one hears *hādik* ‘that one’ – as in the Errachidiyan *žāt-ni hādik* ‘that one arrived to me’²². The prepositions *alā*, *ma’a* (Beirut), *fī* (especially in Moroccan and rural-central Sudanese dialects), and *‘ind* are suffixed with pronouns and express ‘I, she has’ – e.g. *‘alēha l-‘āda* ‘she is menstruating’. In Maltese the phrase *qed tara* (scil. *d-demmm*) ‘she is seeing (the blood)’ is in use.

A woman’s period is also alluded to by indicating that she is not praying or fasting during the month of Ramadan. An example from Sanaa is *mā ‘alayya šala/šiyām* ‘I am not praying/fasting’, and from Baghdad *mā ‘indi šala* ‘I don’t pray’²³.

The term documented for Jerusalem, *m‘ayyde*, is most probably an irregular derivative of the root *‘w-d* and hence related to *il-‘āde* ‘the period’. The medial *yy* was probably chosen to differentiate this word from *m‘awwde* ‘to have got used to’.

Today the most-used **sanitary towels** in the Arab world are modern name-brands. The most popular used from Morocco to Yemen, is TM*Always*, the name of which shows different degrees of integration into the various dialects. In Ceuta, for instance, it is pronounced *ōlwēys̄*. Other brand-names are *lūli* (Cairo), *modes* (Khartoum, Sanaa: *mūdīs*), *ribi* (Mauritania), and *fāms* (Morocco). The brand-name most used in speech depends on the age of the woman: in Beirut *always* is said by the younger generation, whereas *koteks*, perhaps from having been on the market longer, is used by the older generation. TM*Kotex* is also fairly wide-spread, being heard in Sanaa and Baghdad as well as in Beirut.

The English word *pad* is found in Cairo, and the French word *bande* in Algeria. In Galilee we hear the Hebrew *taxbošet* ‘bandage’. Arabic *šarīf*/lit. ‘band, strip’ is documented for Fes only.

The piece of cloth traditionally used as a sanitary towel is what is meant by *fūta* or *fūta šihhiyya*, used for ‘sanitary napkin’ all over the Arab World. However, in the Maghrib the French word for ‘napkin’ *serviette* seems to be preferred (Mauritania, Tunis). In Morocco we hear the French *couche(s)* ‘diaper, nappy’, and *torchon* ‘cloth, rag’. Reflexes of OA *xirqa* meaning ‘cloth, rag’ are used in the dialects of Sanaa, Baghdad (alongside *wuṣal*), and various parts of Morocco. Reflexes of OA *ruq’a* expressing ‘patch, piece of cloth’ are found in Chaouen and Anjra. Regionally restricted terms are *əz-zif*²⁴ meaning ‘rag, cloth’ in Marrakesh, *šwaləq*²⁵ with a similar meaning in Sidi Aïssa, and *šərwāta*, which seems to correspond to the word *šərwēta* given by Colin 1993-94, IV, 938, in Casablanca.

²² See also W. Marçais 1955:342 who gives for Algeria: *‘āndha-hādūk* ‘elle a ceux-là’, i.e. ‘elle a ses menstrues’.

²³ W. Marçais 1955:357 gives *ḥurmet* (ou *ḥarīmān-eṣṣlā* ‘l’interdiction de la prière’ as a euphemism for menstruation in Tunisia and southern Algeria.

²⁴ Cf. de Premare 1993-99, V, 444 ‘torchon, nappe, mouchoir’.

²⁵ In de Premare 1993-99, VII, 167 *šəllōqa* and *šəllīq* with the meaning ‘chiffon, loque’ can be found. Possibly *šwaləq* is their plural form.

Reflexes of /*quṭn*/ ‘cotton padding’, documented for Khartoum, Galilee, and Mosul, denote the material used in sanitary towels. In Tripolis (Libya) the SA word *nīsā’i* ‘women’s’ is added to stress the meaning more clearly. /*kattān*/, which literally means ‘linen’, denotes ‘sanitary towel’ in Tadla and other places. *ṭarf* ‘piece of cloth’ is documented for Tunis. The task sanitary towels perform, protection, is alluded to by words composed of the root *ḥ-f-z* – for instance *ḥufād*²⁶ in Cairo and *ḥifāzāt*, used by rural speakers in the Sudan²⁷.

According to many of our informants, **tampons** are used by very few women; consequently there are few terms for this item in the Arabic dialects. Nevertheless the French/English word *tampon* is sometimes heard. The terms *ḡlāq* and *ḡallāqa*, from the root ‘to close’, are documented for Ceuta²⁸, as well as *ḡāṭṭās* (lit. ‘diver’).

In Malta the English is used for both ‘sanitary napkin’ and ‘tampon’.

2. Virginité and defloration

In spite of the high esteem in which virginité is held in Arab society, the abstract noun ‘virginité’ seems to be rarely used in everyday speech. Reflexes of *bikāra* and *‘udriyya* are attested for some urban dialects; but they are most likely loans from SA and are restricted to the speech of the educated. The same is true of ‘hymen’, for which no special term seems to be used in the great majority of the dialects.

For the most part the term used for ‘virgin’ is the same as the word for ‘girl’ – i.e. reflexes of OA *bint* or words closely related to it, such as *bnayya* in Baghdad and *bnīṭa* in Chaouen. However, in a couple of dialects additional words are used to specify ‘virgin girl’, like *bitt fātā* in the Sudanese dialects and /*bint bunūt*/ in Cairo, Beirut, and Jerusalem. The latter phrase consists of the word *bint* and a cognate which looks like its plural form but the use of which is restricted to this phrase only²⁹.

Characteristic of Tunisian dialects are reflexes of the OA word *ṣabiyya*, which also means ‘young girl’; for example, the south Tunisian *ṣūbiyya*. The same approach most probably underlies the term *ṣḡira*, literally ‘young, small’, found in the Algerian dialects of Tolga and Sidi Aïssa. In Maltese the word *ṭfajla* ‘girl’ is usually further specified by the Italian loanword *verḡni*.

Typically Moroccan for ‘virgin’ (but also found in Mauritania) are words derived from the root *‘z-b* meaning ‘single, unmarried’³⁰.

Reflexes of the OA *bikr* ‘virgin’ are found in various, particularly urban, dialects from Iraq to Algeria. We suppose that this word has entered the dialects via Standard Arabic like those words derived from the root *‘d-r* which normally exhibit the shift *d > z* typical for loans from SA.

The word *ṛabā’iyye*, attested for Kordofan, is perhaps connected to *‘arba* ‘four’. It recalls two terms heard in Sudanese dialects: *rubā’i* ‘child of four or five or six

²⁶ Also in Hinds/Badawi 1986:213 it is given with the meaning ‘sanitary napkin’.

²⁷ Compare to SA *ḥifāz al-ḥayḍ* ‘sanitary napkin’ (Wehr 1979, p. 221).

²⁸ *ḡlāq* is found in Colin 1993-94, VI, 1397 with the meaning ‘tout ce qui sert à boucher ou à fermer; fermeture’.

²⁹ Cf. Hinds/Badawi 1986:105; not in Barthélemy 1935-1969.

³⁰ Cf. Colin 1993-94, V, 1258.

spans height', and *murābi'ye* 'girl of four spans' (Roth-Laly 1969:183). But it is also possible that it is related to Upper Egyptian *rib'iyye* 'young lamb or kid' (Behnstedt/Woidich 1994:155).

The Algerian *'ātqa* might seem inappropriate, given that it is derived from the root *ʿ-t-q* 'old'. However, it denotes a girl who is an actual adolescent and no longer a mere child – as in the Moroccan *'ātəq* 'fille nubile, adolescence, bonne à marier; jeune fille vierge (de 14 à 16 ans)'³¹.

The term *məsdūda*, found in the archaic urban Moroccan dialects of Fes and Sefrou, is clearly related to the root *s-d-d* 'to close'³² and thus is the antithetical counterpart of *h-l-l* 'to open', which is used in these two dialects with regard to defloration.

The French word *vierge* is also widely used among educated people in many, especially urban, dialects of the Maghrib.

In Arab society a woman who has lost her virginity is normally assumed to be married, and thus called */mar'a/*, */hurma/*, etc. Other expressions designating a woman who is no longer a virgin are most often vulgar and used primarily by men when speaking about unmarried non-virgins, or words which allude to the loss of honour accompanying the loss of virginity outside matrimony. (See below 'Blood of defloration')

Unfortunately we do not have information for all regions of the Arab world, but it is obvious that in at least a few dialects the expression for 'deflowering' depends on the circumstances, whether an illegitimate liaison³³ or the actual consummation of a marriage. The word used to denote a girl or woman who has been deflowered is almost exclusively a passive participle, mostly derived from a root meaning 'to open', 'to pierce', 'to bore'.

The Eastern dialects are relatively homogenous in their term for 'defloration': in most areas */mafūḥa/* 'opened' is used. Only in Iraq is */maqūba/* 'pierced' heard.

Many different lexemes are reported for 'defloration' in the Maghribinian dialects and there are often three or more words used for it in one single dialect. As has been mentioned, the connection with 'opening' through the word *məhlūla* is found in the urban Moroccan dialects of Fes and Sefrou. Much more widespread are roots bearing the actual meaning of 'piercing' – for instance the passive participles of *x-r-q*, *q-ʿ-r* and *t-q-b* in Algerian and Moroccan dialects. Other roots used in the context of 'deflowered' are the passive voice of *x-s-r* 'destroyed' (*/muxassara/*) in Algeria and Morocco, and *k-s-r* 'broken' (*/mukassara/*) in Algeria and Tunisia. In Marrakesh and other Moroccan dialects *msərrḥa* 'unblocked' is common. The verb *sərraḥ* also has the meaning 'to let free'³⁴ and most probably this term is related to OA *musarraḥa* 'woman dismissed by divorce' because a divorced woman is usually not a virgin. The word *məfsūda* attested for Chaouen in

³¹ Colin 1993-94, V, 1227.

³² Cf. de Premare 1993-99, VI, 59: *məsdūd* 'fermé, clos'.

³³ We did not include words for 'raping' into our list.

³⁴ Cf. de Premare 1993-99, VI, 67.

northern Morocco goes back to the verb *fsəd* meaning ‘to become bad’ and is related to *fāsda* ‘femme de mauvaise vie’³⁵.

The legitimate consummation of the marriage on the wedding night is most commonly and politely referred to by the phrase */daxal ‘alayhā* / ‘he entered her’, which is widely used over the whole area from Baghdad to Ceuta. The phrase */fataḥhā* / ‘he opened her’ is well attested for Syro-Palestinian dialects and the Sudan, but only occasionally found in the West. ‘To break (open)’ is used among the Marāzīg of Tunisia (*kaṣṣarha*) and, with the verb */faḍḍ/*, in Cairo and Khartoum³⁶. Other words with similar semantic implications are */xazaq/* ‘to tear, rip up’ (Sanaa, Jerusalem³⁷) and *naqaba* ‘he pierced her’ (Mosul).

In a couple of urban Moroccan dialects one finds the form II verb *hanna* which seems to be a reflex of OA *hanna’a* ‘to make happy’³⁸. A similar idea is found in *ziyyən bī-ha* (Casablanca) which literally means ‘he made her beautiful’³⁹.

Not all dialects investigated by us exhibit special terms for the ‘blood of defloration’, but terms such as the rural Egyptian *damm iṣ-šaraf* ‘blood of honour’ and the San’ani *nāmūs* ‘honour’ clearly show the underlying social (and religious) concepts⁴⁰. In some regions, such as Yemen and the Maghrib, the word */aṣ-ṣabāḥ/* ‘morning’ is found⁴¹. This can be explained by the widespread custom of presenting a bloody handkerchief or blanket as a proof of the bride’s virginity the morning after the wedding.

For Tunis *sbē*, probably a shortened form of *baxt-sbē* ‘virginity of a woman’, is attested⁴². The phrase *d-dəmm d əl-hnā*, the latter word of which is a cognate of *hanna*, is restricted to northern Morocco.

³⁵ Cf. Colin 1993-94, VI, 1462.

³⁶ In this context the verb *faḍḍ* is probably a loan from SA because *faḍḍa bakāratahā* is also very common in Standard Arabic.

³⁷ Barthélemy 1935-1969:201: *xazaq* ‘déchirer, lacérer’.

³⁸ Outside Morocco this root is only found in the dialect of the Marāzīg, where *ʔhannat* is a socially acceptable term for saying ‘she has been deflowered’.

³⁹ Cf. de Premare 1993-99, V, 447f. W. Marçais 1955:366 gives many different euphemistic terms for ‘deflowering’ and ‘being deflowered’ for the Maghrib: *xḍālha bāxt-sbāha* ‘lui prendre son bon lot de fille’, and *naḥḥālha xtāmha* ‘lui enlever son scellement’ for Tunisia; *zāz ‘liha* ‘il a passé sur elle’ for southern Algeria; *ṛāḥ biha* ‘il l’a emmenée’ for Rabat; *bātet* ‘elle a (bien) passé la nuit’, and *thannāt* ‘elle a été mise en paix’ (‘i.e. trouvée vierge et plaisante par son mari’) for Tunis; *ṣūbḥat* ‘elle est (bien) arrivée au matin’ for southern Tunisia; *zāyyen biha* ‘il lui a fait les choses bien’. Consequently ‘he deflowers her’ is, according to W. Marçais 1955:366, *bayyētha*, *hannāha*, and *ṣabbāḥḥa*.

⁴⁰ For non-nuptial defloration other terms are in use – such as the *d-dəmm d-əz-zīna* ‘blood of adultery’ of Ceuta.

⁴¹ See also W. Marçais 1955:366.

⁴² Cf. Marçais/Guîga 1958-61:2178.

3. Pregnancy

Equivalents of the abstract noun ‘pregnancy’ do exist in colloquial Arabic, but they are much less frequently used than the cognate verbs. Most common are reflexes of *ḥaml* and *ḥabal*: only in urban Moroccan dialects are reflexes of *ḥubāl(a)* found.

In the majority of the dialects, ‘becoming, being, and making pregnant’ are expressed by words derived from the two roots *ḥ-b-l* ‘to be pregnant’ and *ḥ-m-l* ‘to carry; to be pregnant’, both already used with those same meanings in OA.

Reflexes of *ḥabila* ‘to become or be pregnant’, *ḥublā* ‘pregnant’, and the form II verb *ḥabbala* ‘to make pregnant’ prevail in the Eastern dialects. In the Maghrib they are found only in such pre-Hilālī urban vernaculars as those of Tunis, Ceuta, and Fes.

Reflexes of *ḥamala* and *ḥāmil*⁴³ are, particularly in the Eastern dialects, mostly found alongside words derived from the root *ḥ-b-l*. Thus, for many dialects we can assume that the *ḥ-m-l* words are (probably quite old) loans from SA – an assumption supported by (1) the use of */ḥāmil/*, which belongs to the class of unmarked feminine participles very rarely found in pure dialect, and (2) the observation by several of our collaborators that these words are mainly used by the educated and upper classes.

However, in a couple of Maghribinian, especially Moroccan, dialects one of the words for ‘pregnant’ is */ḥāmila/*, which exhibits the feminine ending and thus is more integrated into common dialectal word patterns.

Usually a form II verb, */ḥammal/* exists to denote ‘making pregnant’ in those dialects where */ḥāmil(a)/* occurs.

The same semantic notion as *ḥ-m-l* is expressed by the root *š-y-l*, which means ‘to carry, to lift, to pick up’ in many Eastern dialects⁴⁴. Derivatives of this root, in particular the participle */šāyla/*, are found in the pregnancy vocabulary of Upper Egypt and the Sudan. Another verb denoting more or less the same semantic concept is */hazz/*, used west of Libya for ‘to lift, to pick up’⁴⁵. In Moroccan dialects it mainly occurs in combination with words such as *əl-kərsʕ* ‘the belly’.

Words from the root *t-q-l* ‘heavy’⁴⁶ are found in a number of (mostly Bedouin) dialects from Upper Egypt in the east to Casablanca in the west. Since *tqila* ‘pregnant’ is also heard in Maltese, where *taqqalha* is found in the sense of ‘he made her pregnant’, it can be suggested that in former times this root was more widespread than at present in the Maghribian dialects. In Classical Arabic *taqulati l-marʕatu* is used with the meaning of ‘the woman felt pregnant’⁴⁷.

⁴³ In SA the form II verb *ḥammala* is not attested in the sense of ‘making pregnant’.

⁴⁴ Cf., for instance, Hinds/Badawi 1986:490.

⁴⁵ Cf. Aguadé/Benyahia 2005:67. The same is true for the root *r-f-ḥ*, which is attested in pregnancy words only for the dialect of the Maṣāzīg (S-Tunisia): *rāfiḥ*, *rāfʕa*; *rfaḥ* - *yarfaḥ*. W. Marçais 1955:358 gives the following examples with the semantic meaning ‘to carry’: *rédet belkérš* ‘elle a fait portage de son ventre’ for Algeria; and *házzet* ou *rāfʕet beḍḍnā* ‘elle a fait portage de postérité’ for the Eastern Maghrib.

⁴⁶ Cf. Latin *gravida*.

⁴⁷ Wahrmund 1877, I, 384.

Occasionally words having the original meaning of ‘weak’ or ‘tired’ are also found to denote ‘pregnant’, e.g. *‘ayyāna* (root ʿ-y-y) in Chaouen and among the Maṛāzīg of Tunisia⁴⁸, and *qalbāne* in Kordofan. Only in Mauritania is pregnancy semantically connected to ‘pain’ – specifically through the root w-ǧ-ʿ. This same root was (or still is?) found in the Moroccan *mūžāʿa* ‘woman in her last month’s pregnancy’ (Jouin 1953 with reference to Marrakesh, thus perhaps from an old Marrakesh dialect).

The opposite attitude toward the woman’s experience of pregnancy is found in parts of the Levant – especially in the speech of the elderly, where */mustaqīma/* means ‘pregnant’, the word being a loan from SA with the meaning ‘in good, right condition’⁴⁹.

In Middle Egypt *malāna* ‘full’ also means ‘pregnant’⁵⁰, and *‘abba* ‘to fill’ is used for ‘making pregnant’ not only in these dialects, but also among the Maṛāzīg, where the (vulgar) phrases *‘abbā-lha baṭnha* and *m’lā-lha kar’sha*, ‘he filled her belly for her’, are heard. A similar idea is encountered in the word */nafax/*, literally ‘to blow up’ used, for example in Beirut, hence *mānfūxa* for ‘pregnant’. But both terms are regarded as rather vulgar.

A very interesting semantic shift is reported in the Yemeni dialects, where the “pregnancy words” are all derived from the root w-ḥ-m⁵¹. In Standard Arabic and many modern dialects (see below at the end of this section) this root designates the craving for particular foods commonly experienced by pregnant women. However, in the dialect of the north Moroccan town of Chaouen *mka mwahḥma* and *mḥalḥla bəl-ūḥam* are also used in the sense of ‘to become pregnant’, and in many Moroccan dialects *mwuḥḥma* denotes a woman pregnant in the first trimester during the period of food cravings⁵². This is probably yet another example of the well-known close relationship between the Yemeni dialects and those of the far West (Andalusia, Morocco)⁵³.

In Damascus a newly married woman is asked *xabbēti šī?* ‘Have you already hidden something (in your belly)?’.

In the Algerian dialects many expressions for ‘becoming/being pregnant’ contain such words for belly as *kərš* and *žūf*: *ṛā-hi b əl-kərš*, *ṛā-hi b əl-žawf/žūf*, *ṭāḥət b əl-žawf/žūf*; *rəfdət əl-kərš*, *rəfdət əl-žawf/žūf*.

The idea of an unborn child who remains undeveloped for a period longer than the usual nine months (i.e. one, two years) in her/his mother’s belly seems to exist

⁴⁸ And, according to W. Marçais 1955:358, among the settled population of Tunisia as well.

⁴⁹ The only evidence for this special meaning in written Arabic is Wahrmund 1877, II, 540: *istaqāma* ‘to be pregnant’ (indicated as a neologism).

⁵⁰ Compare the original meaning of the root ḥ-b-l ‘to be full’.

⁵¹ Cf. also Behnstedt 1992-2006:1287.

⁵² Colin 1993-94, VIII, 2037f./de Premare 1993-99, 164.

⁵³ Cf. Corriente 1989.

only in North Africa and Sudan. In this situation the unborn infant is almost everywhere said to be */rāqid/* ‘sleeping’.

As was mentioned, the craving for certain foods during pregnancy is most often denoted by reflexes of *wahām/wiḥām*. A form V verb derived from the same root exists in many dialects.

4. Birth

Words of the root *w-l-d* are dominant in the majority of the dialects for ‘birth’ and, especially, ‘giving birth, to bear’. In many regions lexemes derived from this well-known root are found side by side with the other roots discussed below.

Reflexes of *wilāda* ‘birth’ are mainly found in the East. In the Maghribinian dialects it seems that the noun ‘birth’ is attested only for a few urban dialects, such as those of Chaouen and Ceuta.

In most dialects the corresponding verb is of form I, thus a reflex of OA *waladat/talidu*. Exceptions to this are found in Syria and Lebanon, where form II verbs are used – such as *wāllādīt* in Beirut. This can be explained by the common tendency of these dialects to use form II verbs for roots with an initial *w*⁵⁴. This explanation of course does not fit Maltese, where the form II verb *welldet* is used too⁵⁵. Perhaps the causative stem of the root *w-l-d* can be explained by the influence of European languages, such as the English ‘to bring forth a child’.

A characteristic of Syro-Palestinian and some Egyptian dialects⁵⁶ is the use of verbs derived from the root *x-l-f*, the original meaning of which is ‘to beget/bear offsprings’. But the cognate noun */xilfa/* is used in only a few dialects to denote ‘birth’.

The very same dialects which have */xallafāt/* also use the verb */ḡābat/* ‘to bring’. In addition to Syro-Palestinian and some Egyptian dialects, this verb is also typically heard in Iraqi dialects⁵⁷. It is probably also used in Maghribinian dialects (although not much attested in our list apart from the Tunisian Maṛāzīg and Tripolis)⁵⁸.

/ḡābat/ corresponds to the English ‘to deliver/to give birth to (a child)’, and thus is often combined with a direct object, as in */ḡābat walad, bint, šaby/* ‘she gave birth to a child; girl, boy’⁵⁹. The only example of a noun derived from this root is the Baghdadi and Maṣlāwi *ḡēbūba/ḡēbūbi* ‘delivery, birth’.

The root *n-f-s* (see also below), which is also attested in OA in the sense of ‘having born’ (*nafīsat*), is found in the Sudan and in two archaic Bedouin dialects of the Maghrib, those of the Maṛāzīg and in Ḥassāniyya. It is reported for Chaouen as well.

⁵⁴ Cf. Damascus *waʿʿaf* ‘to stop’ (trans. and intr.)

⁵⁵ For *wildet* cf. Aquilina 1987-1990:1533.

⁵⁶ Cf. also Behnstedt/Woidich 1994:120.

⁵⁷ In the West, for example Algiers, it is also used for miscarriage.

⁵⁸ It is, however, found for Tunisia in Maṛçais/Guīga 1958-61:697 and for Morocco in Colin 1993-94, II, 270: *žābət* ‘mettre au monde, enfanter’.

⁵⁹ The negated form is used to express ‘barrenness’.

In a couple of the dialects of the central Maghrib we come across the root *z-y-d* ‘to increase, augment’, which generates both verbs (*zayyad*, *zād*) and nouns (*zyāda*). The nouns are more widespread than the verbs, being heard even in Morocco.

All other roots seem to be of local usage as they are attested for in only one or two dialects.

In Baghdadi Arabic the verb ‘to throw’ for ‘giving birth’ is found in the phrase *dabbat* (*ḡāhil*). An interesting word is *brāt*, the word for ‘to bear’ used by the younger generation in Mauritania. Its actual meaning is ‘to create’.

In Kordofan *xilāša* is used for ‘birth’. The root *x-l-š* actually means ‘to accomplish, complete’.

Premature delivery

In most dialects ‘premature delivery’ is expressed by the phrase ‘she delivered before her time’. Examples are *ḡābat qabəl waqta* in Mosul, *walladet ‘ab’l wa’ta* in Damascus, *wuldet qbal il-waqt* in Tunis, *wəldeṭu qbəl šāhru* in Ceuta, and *twelid qabel iż-żmien* in Malta. In the Sudan the participle */nāqiš/* ‘deficient’ is used instead of ‘before her time’.

In many dialects pre-term birth is expressed by phrases that include the word *sab’a* ‘seven’ (though such terms are not restricted to deliveries during the seventh month). In the dialect of Damascus the form II verb *sabba’et* ‘she had a pre-term delivery’ is derived from this root.

Miscarriage and abortion

Words for ‘miscarriage’ are generally derived from roots meaning ‘to (let) fall’ and ‘to throw’. The root *s-q-ṭ* prevails in the urban dialects of Egypt, Sudan, and Yemen, but is also reported for northwest Morocco. In the latter region, as well as in Cairo, a form I verb is used which, in this case, clearly reflects Old Arabic form IV – which is actually heard in Sanaa.

The root *ṭ-y-ḥ* ‘to fall’ is used in many Maghribian dialects, usually as a form I verb⁶⁰ having the (unborn) child as its subject: e.g. Tunis *ṭāḥ əz-zḡīr*. In some dialects the mother is the indirect object: e.g. Marrakesh *ṭāḥ liha bnādəm*.

In Iraq and in parts of Syria the root *ṭ-r-ḥ* ‘to throw’ is used. The same is true for the dialects in Galilee, where reflexes of Old Arabic *r-m-y* are found.

Other roots used for ‘miscarriage’ are rare. Kordofanian Arabic has *d-f-q* ‘to pour out’. In some urban Maghribian dialects miscarriage is associated with ‘losing’, hence expressed by the roots *d-y-ʿ* or *x-s-r*. In central Syria and the Lebanon the form II verb */rawwahat/*, literally ‘to make go’, is used⁶¹.

In many dialects deliberate abortion⁶² is denoted by the form II verb which corresponds to the form I verb used for ‘having a miscarriage’. Examples are

⁶⁰ An exception is the Mauritanian *ṭayḥat*, which seems to be form II. Taine-Cheikh 1989-98: VII, 1338, however, writes that *ṭayyaḥ* means ‘faire avorter’.

⁶¹ Cf. also Barthélemy 1935-1969:299 (*avorter*).

⁶² It seems that there is not always a clear distinction made between these two kinds of abortion.

/saqqat/ and /tarraḥat/ in the Eastern dialects, and /tayyaha/ in the Western dialects. In some dialects, such as those of Cairo and Mosul, the verb in question is followed by the reflexive pronoun⁶³.

The second form of *n-z-l*, 'to make going down', is used for 'abortion' in 'Isifye near Haifa and, with the word for 'child' as direct object, in Cairo and Yemen.

Roots meaning 'to throw' are used to describe intentional abortion in Kordofan (*r-m-y*) and Mauritania (*z-r-g*). In Maltese Arabic we find *korriet*, which is a loan from the Sicilian *curriri* (Aquilina 1987-1990:691).

The corresponding noun is either a cognate of the form II verbs mentioned above (i.e. *taṭriḥ*, *tanzil*), or, particularly in the urban dialects, the medical term *'iḡhād*. In the Maghrib the French loanword *curetage* is found too.

Foetus

It cannot be taken for granted that all the words given below exactly correspond to the meaning of 'foetus', because in most dialects the unborn child is not strictly differentiated from 'child'. Thus the Cairene *ṭifl*, Baghdadi *ḡāhil*, and *nīnī* of Sanaa⁶⁴ all designate both 'foetus' and 'baby'.

In the central Maghrib derivatives of the root *ṣ-ḡ-r* 'small' mean 'foetus'. In Morocco many different words are found: in the NW *ṭ-ṭrābi/ṭ-tarbiyya*; in Casablanca and Safi reflexes of *ibn Ādam*; and in other cities derivatives of the root *w-l-d* – e.g. Tadla: *ṭ-tilād*. The word *iḍ-ḍnē* used among the Maṛāzīg is certainly related to the verb */danā/* 'to have/produce offspring'⁶⁵, which is also used in connection to barrenness (see below). Perhaps it is related to the OA root *ḍ-n-y*, 'meagre, thin'. In some dialects the English *baby* and French *bébé* are also attested. In Malta *fetu* is heard.

The term *ḡanīn* 'foetus', which is exclusively used for an unborn child, is a loan from SA and attested for in most urban dialects of the East.

Because of the Islamic idea that the soul enters an unborn child only in the fourth month of pregnancy, a few dialects use a separate term for the 'foetus between the first and the fourth months of pregnancy'. Examples are *laḥmeh* in Sanaa, *xulf* in Kordofan, and */nuṭfā/* in Mauritania and Cairo.

In Mauritania and Algeria *iššīr* and *l-yəššīr* are used for 'foetus'⁶⁶. The word is probably of Berber origin: cf. Taifi 1991:703: *iššīran* 'garçon, jeune garçon'.

Labour pains

In the Iraqi, Syro-Palestinian, Egyptian, and Sudanese dialects words derived from the root *t-l-q* are frequently found for 'labour pains'. Most often reflexes of the OA term for 'labour pains', *ṭalq*, are used, which is sometimes preceded by a

⁶³ Cf. SA *'aḡhaḍat nafsahā* in the same sense.

⁶⁴ Cf. Behnstedt 1992-2006:1243: *nīnī* 'baby' and 'pupil'; cf. *nūnu* in Syria for 'baby' (Barthélemy 1935-1969:857).

⁶⁵ Cf., for the Maṛāzīg, Boris 1958:365; for Morocco, Colin 1993-94, V, 1135: *ḍna/iḍna* 'engendrer une postérité'.

⁶⁶ In Tunisia there are words meaning 'child' derived from the root *ḡ-š-r* (cf., e.g., Boris 1958:438).

word meaning ‘pains’ (e.g. Mosul *ʿalam ʔ-taləq*)⁶⁷. The phrase ‘pain(s) of birth’⁶⁸ is also heard, in addition to */talq/*, in such urban dialects as those of Cairo, Algiers, and Salé, as well as in Malta (*uġiġħ tal-ħlas*). In many Moroccan dialects, and among the Tunisian Marāzig, */al-waġʿ/* alone, when used in the context of birth, can denote ‘labour pains’⁶⁹.

Other roots with “painful meanings” are found in combination with the word for birth in Yemen (*lasʿāt al-wilād* ‘the stings of birth’) and in Morocco, where the root *ħ-r-q* ‘to burn’ is used (e.g. Errachidiya: *lə-ħriq d-l-ūlāda*). In Yemen *zahaṛāt al-wilād* ‘the groans of birth’ is also found⁷⁰.

In some Algerian and North Moroccan dialects we come across nouns of the root *z-ħ-m* which signify ‘labour pains’ in OA as well (esp. *zahma*; cf. Wahrmund 1877, I, 826). The OA *maxād*, however, is only attested in Beiruti *ʿālām əl-maxād*, which is most probably a loan from SA.

In Upper Egypt the term *šawħa* is used for ‘labour pains’. It seems to be related to the verb *šawaħ* ‘to throw’⁷¹.

The Mauritanian term *layya/leyye* is of unclear origin: Heath 2004:131 suggested it is a semantic extension of *layya* ‘reins, bridle (of a camel)’.

Caesarean section

The Standard Arabic medical term for ‘Caesarian section’, */ʿamaliyya qayṣariyya/*, is used in many dialects of the large cities in the East⁷². Also heard is this term with a verb in the place of the first word, e.g. Cairo: *wildit qayṣariyya/wildit qayṣari* ‘she has delivered/given birth by Caesarian section’. In the West the phrase ‘she has delivered/given birth in an operation’ is used with the term for ‘operation’, the most frequent of which is */ʿamaliyya/*, though in Algeria the French loan *bārāsyōn* is found, and in some Moroccan dialects the word *fīḥ* ‘opening’ is used⁷³.

Probably restricted to the speech of the uneducated are phrases like ‘splitting/opening (of the belly)’ (*šaqq/fatħ al-baṭn*)⁷⁴ and ‘they have opened her’ (heard in Sanaa and Algiers).

⁶⁷ Other derivatives of this root are rare: examples are *talga* in Kordofan and *tlūga* in Baghdad.

⁶⁸ E.g. *ʿalam/waġaʿ al-wilāda*.

⁶⁹ For Morocco Colin 1993-94, IV, 915 notes the phrase *Xa f-əṣ-šdāid* ‘Xa est dans les douleurs de l’enfantement’ (plural of *šdda* ‘moment de détresse, etc.’).

⁷⁰ Cf. Piamenta 1990-91, I, 197: *zahīr* ‘groan of pain of woman in labour’.

⁷¹ Cf. Behnstedt/Woidich 1994:252.

⁷² In Beirut and some cities of the Maghrib the French *césarienne* can also be heard. In Ceuta the Spanish *cesárea* is used, and in Malta the Italian *cesarja*.

⁷³ Cf. Colin 1993-94, VI, 1421: ‘(1) intervention chirurgicale, (2) action de s’ouvrir’.

⁷⁴ Cairo, Jerusalem, Baghdad, Khartoum.

Midwife

In three broad geographical regions three different types of expressions are used to designate the ‘traditional midwife’: in Iraq and Yemen one hears words which also mean ‘grandmother’, such as *ḥabbūba* and *ḡaddah*; in most Syro-Palestinian, Egyptian, and Sudanese dialects the Persian loanword *dāya* is used⁷⁵; and in almost all Maghribinian dialects, including Maltese, reflexes of OA *qābila* are found. The latter word is often heard (in addition to *dāya*) in urban Eastern dialects; but there it is certainly a loan from Standard Arabic and mostly used by younger and educated people⁷⁶. An intensive noun of the same root is found in Ceuta, *qābbāla*. Of the same pattern, but derived from the root *w-l-d*, is *wallāda*, the word for ‘midwife’ in the Moroccan towns of Safī and Sefrou. In Mauritania *gabbāḍt le-layāt* is used.

The term */muwallida/*, heard in large cities like Cairo or Casablanca, designates a modern midwife working in a hospital. A trained midwife might also be called a ‘nurse’ (*mumarrīḍa*) or, by various expressions, a ‘doctor’ (cf. in the list Sanaa, Cairo, Chaouen). The Upper Egyptian *ḥakīme*, however, seems to be used for the traditional midwife.

In the Maghrib the French loan *sage-femme* is also widespread, especially for medically-trained midwives. In Morocco *fərmlīyya* ‘nurse’ (< French *infirmier*) is also heard.

Woman in childbed

Without exception the words for a woman in puerperium are derived from the OA root *n-f-s* bearing the same meaning. In the Eastern dialects mostly reflexes of the different OA words are found: for example, reflexes of *nafasā/nafsā*’ in Egypt, Galilee, and Mosul; and reflexes of *nufsā*’ in Beirut and Baghdad. The form *nufāsa* of Khartoum is probably a reflex of *nifās* with an additional feminine ending. (Wahrmund 1877, II, 1044).

In the Maghribinian dialects, however, newly developed derivations of this root (i.e., those which do not have an OA etymon) are almost exclusively used. Most common are the two patterns *nfisa* and *nāfsa*, the latter also found without a feminine ending in the dialect of the Maṛāzīg tribe. Such unmarked feminine words are also heard in Yemen (*naḥās*) and in Jordan and Palestine (*naḥās*).

A special form is used in Damascus, *māḥḥse*.

First-born child

With the exception of some Moroccan dialects, the term for ‘first-born’ is almost universally derived from the OA word *bikr*. The more conservative dialects of the East use */bikr/* for female and male children alike (e.g. Yemen, Iraq, Sudan). In other dialects the sex difference is usually marked. In the Maghrib we come across the pair */bikr/* (masc.): */bikra/* (fem.). In urban Syrian, Lebanese, Egyptian, and some Western dialects (such as those of Casablanca and Meknes) the suffix *-i* for

⁷⁵ Cf. Steingass 1977:502: *dāya* ‘nurse, foster-mother, midwife’.

⁷⁶ Sometimes with additional attributes; such as in the Damascene *ʔāble ʔānūniyye*.

the masculine and *-jyya* for the feminine has been added: thus Cairo is *bikri*, *bikriyya*.

Only in a few Moroccan dialects is the idea of the first-born explicitly connected to the word ‘first’ in reflexes of *’awwal*.

5. Breast-feeding

Breast(s)

As in many other languages, the word for ‘chest’ – that is, reflexes of OA *šadr* – can also be used in the sense of ‘breast(s)’. This usage is attested for dialects from Iraq in the East to Morocco in the West, and it can be assumed that */šadr/* is in most dialects a neutral term belonging to a higher register than the words discussed in the following.

Words which specifically mean ‘breast, mammary’ are more diversified. In Syro-Palestinian, Egyptian, and Yemeni dialects we mainly find reflexes of OA *bizz~buzz*, the original meaning of which is rather ‘nipple’ than ‘bosom’. Probably etymologically related to this are the words derived from the root *b-z-l*⁷⁷ which are widely used in the Maghribian dialects of both the Hilāli and pre-Hilāli types. Two examples are *bazzūl* (Marāzīg), and *bazzūla* (Tunis)⁷⁸.

More geographically restricted words for ‘breast’ are *dēs*, which is typical for Iraqi dialects, and */nahad/*, found in Kordofan and in eastern Morocco. Both lexemes are attested for in OA: *days* ‘nipple’ (Wahrmund 1877, I, 697); and *nahd* ‘swelling bosom’, *nahdā* ‘girl with swelling breasts’ (Wahrmund 1877, II, 1072).

In Mauritania and Sefrou the word for ‘bosom’ is connected to the root *r-ḡ-ʿ* ‘to nurse’. The *zīz* of Algiers is probably a so-called “babble-word” used by babies.

The origin of *šatur* (pl. *šitūr*) found in Khartoum is unclear.

Nipple

Reflexes of OA *ḥalama* ‘nipple’ are by far the most widespread words for ‘nipple’. They are found in most Eastern dialects and in the eastern parts of the Maghrib (for example Tripolis). Exceptions to this geographical rule are the Yemeni *summah*⁷⁹ and *dēd* in Kordofan, which is also heard among the Marāzīg of southern Tunisia where it means ‘breast’. Most probably this word goes back to baby talk⁸⁰.

In many Maghribian dialects west of Libya ‘nipple’ is expressed by phrases meaning ‘top/child/kernel of the bosom’ – Tunis: *rās-əl-bazzūla*, Chaouen: *ḳ-ḳās d əs-sdək*, Errachidiya: *wəld lə-bzīzlāt*, Casablanca: *ḥəbba d əl-bəzzūla*, Malta: *il-ponta tas-sider*.

In many dialects there are other words for ‘bosom’ and ‘nipple’ which are used only by men and are commonly regarded as vulgar. An example is *ḥumša* in Tripoli.

⁷⁷ Cf. OA *buzāl* ‘opening, bung (of a cask, etc.)’ (Blachère 1967, I, 604).

⁷⁸ In Anjra *bzīna*, which shows the very common shift *l > n*, is heard.

⁷⁹ Behnstedt 1992-2006:578: ‘Schnuller, Zitze, Brustwarze’ cf. *summah*.

⁸⁰ Cf. Boris 1958:189: ‘probablement mot enfantin qui échappe à la dérivation normale’.

The lexemes for ‘breast-feeding’ and semantically related words like ‘wet-nurse’ and ‘foster sister/brother’ show a remarkable uniformity: they are almost exclusively derived from the root *r-d-ʿ*, which is well attested in the same sense in OA. In the great majority of the dialects one finds reflexes of OA *riḏāʿa*. For some urban dialects of the East (Damascus, Baghdad) */tarḏīʿ/* is attested too. In Sanʿani Arabic the verb *taḡī* ‘she nurses’ is used⁸¹. The term for ‘wet-nurse’ is */murḏīʿa/*, an active participle of the form IV verb *ʿarḏaʿa* and hence certainly a loan from SA⁸². A noun of the pattern *fāʿāla, raḏḏāʿa*, is used in two such distant places as Sanaa and Casablanca. In some Moroccan dialects a wet-nurse is called ‘mother of breast-feeding’ – for example, Marrakesh: *umm b ʿar-riḏāʿa*.

A term for ‘breast-feeding’ based on a root other than *r-d-ʿ* is *murbiyya*, which means ‘fostering’. However, this term is known only from the Moroccan town of Errachidiya.

The term *dāda* used in the Moroccan town of Safi is of Berber origin (root *d-d*)⁸³.

There is no special word for ‘foster sister/brother’ in the majority of the dialects. The usual terms are ‘sister/brother in breast-feeding’ (a phrase containing the preposition *fī* or *bī-*) and, in the Western dialects, ‘sister/brother from breast-feeding’ (a phrase containing the preposition *min*). Reflexes of OA *raḏīʿ* are attested for Kordofan and Marrakesh only. Colin presents also *metrāḏa*⁸⁴.

6. Barrenness and menopause

Reflexes of */uqm/* and */aqr/* are used for the abstract noun ‘sterility’. But these are loans from SA and thus not very wide-spread. Only the terms *lə-ḡər* in Marrakesh and Salé, and *ʿuḡṛ* among the Maṛāzīg, are not loans from SA.

The most wide-spread adjective meaning ‘barren’ is the unmarked feminine participle */āqīr/*, which in Cairo, for example, seems to be a loan from SA because it is pronounced *āqīr*. In some dialects, particularly those of Morocco and the Algerian dialects of Tolga and Sidi Aissa, this adjective is provided with the ending for the feminine (cf. above *ḥāmla*), whereas the unmarked form is used for the masculine. Among the Maṛāzīg of southern Tunisia the verb *ʿuḡrat* ‘she became sterile’ is used for a woman who had given birth but who, because of age or any other reason, is now barren. Another adjective meaning ‘barren’ also frequently used is */aqīm/* and its feminine form */aqīma/*.

Infertility can also be implied by putting the verbs ‘to give birth’ and ‘to have offspring’ in the negative. For instance in Damascus one says *mā batḏīb ʿwlād* and in Baghdad *mā yṣīr ʿidha ḡahhāl* for ‘she doesn’t have children’. The same notion is expressed in Sanaa by *mā batʿawwalṣ*⁸⁵ and in Ceuta by *təməl ši l-ʿyāl*. Similarly the verbs */tūlid/* ‘to give birth’, and */tḡīb/*, */taḏna/*, and */txallif/* ‘to have

⁸¹ Cf. OA *ʿaḡā* Wahrmund 1877, II, 217.

⁸² Only for Beirut is the participle of the corresponding form II verb attested.

⁸³ Cf. Taifi 1991:53: *uḏuḏ* ‘action de téter’ and other related words.

⁸⁴ Cf. Colin 1993-94, III, 633: *X u Y metrāḏʿēn* ‘X et Y sont frères de lait.’

⁸⁵ Cf., for instance, in Behnstedt 1992-2006:880: *miʿawwil* ‘kinderreich’.

offspring' denote infertility when negated. The terms expressing 'to have offspring/children' can also be applied to a man.

In Jerusalem and Sanaa the expression /*arḍ būr*/ 'fallow ground' can be used as a metaphor for a barren woman. In Cairo infertility is expressed with *'āgiz* and *'agza* 'unable'. The San'ani *gaṭī'*, which can be used for both sexes, suggests the notion of 'being prevented (from having children)⁸⁶. The term *mara zalame* 'virago' used in Damascus is clearly negative because it denies a woman's femininity.

The Galilean *'indo/'inda mašākel* 'he/she has problems' is a more general term for 'infertility'. Phrases like *ma səhhəl š 'lī-ha l'lāh* 'God did not facilitate (it for her)' from Errachidiya and *ma 'tā-ha š l'lāh* 'God did not give her (children)' from Fes attributes a woman's barrenness to God's will.

Some terms in use blame barrenness on the evil eye or witchcraft. One of these, heard in Cairo, is *kabsa*, the active participle of the verb which is translated by Hinds/Badawi 1986:732 as '[magic] to jinx into sterility'.

In this semantic word field only Maltese uses foreign words, specifically the Italian *sterilità* and its adjective *sterili*.

Menopause

There is no term in the dialects specifically for 'menopause'. Thus educated speakers use the SA *sinn al-ya's* 'age of despair'; and in the dialects it is expressed either with reflexes of the verb /*qafa'a*/ with its intransitive meaning 'to end, to terminate'⁸⁷, with forms V, VII or VIII of the same verb, or with verbs like /*rāh*/ and /*mašā*', 'it left, it went away', in combination with a term for 'menstruation'. The expression *sinn il-'amal* 'age of hope' used in Jerusalem clearly is a euphemism. Especially in capital cities a foreign word is used – the French *ménopause* in Beirut and Tunis, and the Italian *il-menopawsa* in Malta. That a menopausal woman is considered old is implied in terms like *gadi 'ağūz* in Sanaa, *hīya kibrit* in Cairo, and *'ādet mra kbīra* in Mauritania, all of which mean 'she became old'. A metaphorical expression for 'becoming sterile' based on the verb *'yāt* 'she has become tired' is used in Marrakesh.

The dis-esteem in which some sectors of Arab society hold post-menopausal women is expressed in the term *jagga* 'old cow' by men in Kordofan⁸⁸ and the phrase *ma bqāt šālha* 'she has expired' in Errachidiya. By contrast, *thaddnāt*, also from Errachidiya, actually means that 'she has calmed down'.

7. Contraceptives

Since most contraceptives are products of modern medical technology, the influence of Standard Arabic and of foreign languages (English for the Mashriq and French for the Maghrib) is very strong on the lexicography of this field. In Malta only English words are heard for contraceptives.

⁸⁶ Cf. Behnstedt 1992-2006:1007: 'verspätet, verhindert'.

⁸⁷ The corresponding form in SA is the passive voice *quṭī'a*.

⁸⁸ Cf. Qāsim 2002:203: '... *tuṭlaqu 'alā l-mar'ati d-daxmati l-ğismi llatī bada'at tuwaddi'ū š-šabāba*'.

For ‘contraception’ in general /*manʿ al-ḥaml*/ is used. In Cairo ‘contraceptive’ is *wasīla*, literally ‘means, device’.

In most of the dialects the **birth control pill** is called /*ḥabb, ḥubūb manʿ al-ḥaml, al-ḥabal*/ or simply /*ḥabb, ḥubūb*/ ‘pills’. The French *pilule* is used in Beirut and Tunis, and *cachet* and *kašī manʿ l-ḥaməl* in Algeria. The word *pastiyyāt* known from Chaouen can be traced back to Spanish *pastilla*.

The geographical spread of some terms for ‘the pill’ is very limited. Specific to the Moroccan dialects is *kīna*⁸⁹ for ‘pill’ (in Ceuta also *knīnəs*). In Marrakesh *əl-fāniq*⁹⁰ is used. *ḥarābiš* is only documented for southern Tunisia. In Cairo alone *biršām* is heard, a term in SA designating ‘altar bread’, which is similar in form to pills (and also is swallowed)⁹¹.

Condom

The majority of terms denoting ‘condom’ are borrowings from European, mostly Romance, languages. Reflexes of the French word *capote* are used in many Maghribi and Mashriqi dialects in the form of *kabbūd, kabbūt, kabbūt*. At least in the Mashriq it may have entered some dialects via the Turkish *kaput*. The French *préservatif* can be found in the Maghrib and in Beirut. The Spanish *la goma* is heard as *l-gūma* in Ceuta. The *kawitšu* of Algeria could be of Italian origin, very possibly from *caucciù*. The word *condom* is common among the upper class of Cairo, and, not surprisingly, known in the majority of dialects (for instance in Sanaa as *kindom*).

SA is represented by the widely used word *wāqi (zakari)* ‘protector’ (also *wiqāya* ‘precaution’; cf. German *Verhütung*).

In Marrakesh *taqšira*, which actually means ‘sock’, can be heard. A similar idea is behind the terms *žalda* ‘skin’, used in Meknes, *gša* ‘covering, skin’, found in Ceuta, *kīs* ‘bag’, heard in Amman, and probably also Iraqi *flāš leḍer* (< English *flash leather*).

Well-known condom brand-names are commonly applied to the article generically, e.g. *proteks* (TMProtex) in Marrakesh.

In Meknes *dyāl tlāta/dyāl satta* ‘(a package) with three/(a package) with six’ refers to packages of three or six condoms.

Loop

/*lawlab*/ ‘loop’ is the term used in the capital cities of the Mashriq. In Cairo it is heard alongside *širiṭ* (lit. ‘band, strip’)⁹². A more general term is *wāšta* (lit. ‘device, means’), used in Isifya and Galilee and most probably a calque of English *intra-uterine device*.

⁸⁹ Cf. de Premare 1993-99, X, 677: ‘quinine’.

⁹⁰ Cf. de Premare 1993-99, X, 164: ‘comprimés pharmaceutiques, cachets, pilules’.

⁹¹ Cf. Hinds/Badawi 1986:65 *biršām* ‘pill(s)’ < Persian *parčīn*. The etymon given by Hinds/Badawi is Persian and Ottoman-Turkish *perčīn/perčīm* meaning ‘clenching of a nail’ (Redhouse 1890:440).

⁹² Cf. Hinds/Badawi 1986:460: ‘intra-uterine device’.

/silk/ 'filament, wire' is, in our material, typical only of Morocco. The *filša* heard among the Maṛāzīg of southern Tunisia is perhaps a derivative of the root *f-l-s* or related to the French word *fil*.

The French *stérilet* is found in Beirut, Tunis, and Meknes, the English *loop* in Beirut.

The word *skūbīdu*, probably related to the very popular so-called scoubidou friendship-bands, which consist of plasticized PVC tubes, is documented for Casablanca as a general term for these devices⁹³.

8. Illegitimate pregnancy

In almost all the dialects studied here the term for an illegitimate child is derived from the root *ḥ-r-m*. It appears in words like */ibn, bint ḥarām/* and */ḥarāmī/*, the latter of which has become in many dialects *ḥarāymi*, perhaps to differentiate it from 'robber'. Another very common term for 'bastard' is */ibn, bint zinā/* 'son, daughter of fornication', which is documented mainly for the Mashriq but also heard in the Moroccan town of Salé. The word used for 'bastard' in Sanaa, *zanwah*, is a derivative of the same root⁹⁴. The expression */ibn, bint sifāḥ/* 'son, daughter of fornication' is documented only for Cairo and most probably not a dialectal term. The term */ḡayr šar'ī/* 'illegitimate' is common in Beirut, Jerusalem, and Damascus as well as in Mauritania and the Moroccan town of Salé. A child whose father is unknown or whose mother was unmarried when giving birth is considered to be without origin: thus he or she is not 'the son or daughter of a family or a house' but 'of the street or the gutter'. In Morocco (Marrakesh and Errachidiya), this is expressed in terms like */walad, bint aš-šāri', az-zanqa/*.

In the Maghrib from Mauritania to Tunisia the word */fārx/*, usually applied to cubs and little birds, is used for a child born out of wedlock. The Maṛāzīg of southern Tunisia use form II of this root, *fāṛī'xat* 'she cast her young one', to mean 'giving birth to a bastard'.

Derivatives of */laqīṭ/*, the original meaning of which is 'foundling', are used in Beirut, Jerusalem, Algiers, Safi (*laqtāt-u*), and Tadla (*mləggəṭ*) for 'bastard'. The San'ani *lugtah* is certainly a derivative of the same root⁹⁵.

Some terms for 'illegitimacy' are geographically restricted. Among them is *kabbūl*, documented only for Algeria and southern Tunisia. The term *bazramīl*, known from Cairo, is translated in Hinds/Badawi 1986:72 as 'of mixed blood, mongrel'. */bandūq/* for 'bastard'⁹⁶ is documented only for 'Isifya, for Galilee⁹⁷ and for Beirut. The term *naḡal* (SA *naḡl* 'bastard'; from the root *n-ḡ-l* 'to be rotten,

⁹³ Saada 1971:347 (43) states that the words *skubidū* and *skibidū* used among Tunisian Muslims mean 'birth control pill'.

⁹⁴ Cf. Behnstedt 1992-2006:512: *zinweh* 'uneheliches Kind'.

⁹⁵ See for instance Behnstedt 1992-2006:1119: *laḡaṭ - yilḡuṭ* 'etwas auflesen, etwas einsammeln'.

⁹⁶ See Wahrmund 1877, I, 259 s.v. *bundūq*, where it is attested as a neologism. For an etymology cf. Barthélemy 1935-1969:63.

⁹⁷ Where also the term *'akrūṭ* is documented. Barthélemy 1935-1969:542 gives *'akrūd* with the meaning 'maquereau, souteneur, proxénète'.

depraved') is used both in Baghdad and Mosul. *bīḡ*, documented only for Mosul, is a loan from Ottoman Turkish, *pīč* 'bastard', ultimately of Iranian origin (cf. Redhouse 1890:462).

Paraphrases for an 'illegitimate child' like 's.o. who doesn't know his father' and 'he doesn't have a father' are likely to be found in most of the dialects.

Many of the above cited words are of course also used as insults.

Conclusion

In the following chapter it was not our aim to analyze the frequency and geographical distribution of certain words but to summarize five frequently found etymological categories:

Euphemisms⁹⁸ are used either to speak about something in a socially acceptable manner – for example the verb *thannat* 'she was deflowered' used among the Maḗāzīg – or to give a positive spin to something otherwise considered very negative, as *sinn al-'amal* for 'menopause'. We find 'menstruation' described almost exclusively by euphemisms, for example words that emphasize its regularity. There are very few words regarding menstruation that are not euphemisms, e.g. /*ad-dam*/ and /*al-ḥayḍ*/. The loss of virginity is also a highly sensitive word-area replete with euphemistic expressions. It can be suggested that also most words related to pregnancy are or have at a certain stage in the history of language been euphemisms (e.g. 'carrying' instead of 'being pregnant')⁹⁹. Euphemisms breach the social barriers between young and old, male and female, intimate and casual, by providing a way of breaking verbal taboos.

Loans from Standard Arabic are frequently found in the eight semantic fields here considered, particularly in the speech of educated people. They can be divided into those words or expressions which certainly entered the dialects in pre-modern times, and those which are neologisms taken from Modern Standard Arabic.

Words from Standard Arabic seem to be regarded by the speakers as neutral – that is, neither vulgar nor embarrassing – and thus, in the semantic fields investigated in this article, serve the function that Latin or Greek words have in many European languages.

Words typically taken from Classical Arabic are abstract nouns like *bikāra* and '*udriyya* 'virginity'. The same is true for medical terms such as *ḡanīn* 'foetus' and '*aqm/uqr* 'sterility, barrenness', and (probably) '*iḡhād* 'abortion'.

Modern scientific terminology has found its way into the dialects via Modern Standard Arabic¹⁰⁰. Among these are *ad-dawra* (*aš-šahriyya*) – certainly a calque of 'monthly cycle/period' – *al-'amaliyya al-qaysariyya* 'Caesarean section' and *māni' al-ḥaml* 'contraceptive'.

⁹⁸ For the sub-divisions of euphemisms see W. Marçais 1955 and Farghal 2007, s.v. *Euphemism*.

⁹⁹ For examples of euphemisms in the semantic fields of 'menstruation', 'defloration' and 'pregnancy' see W. Marçais 1955:357-359, 365f.

¹⁰⁰ In the same domains foreign words are also found: see below.

Terms for modern hygienic articles – such as *ḥifāz (al-ḥayd)* ‘sanitary towel’ – are also most certainly loans from SA.

Vulgarisms

Words clearly designated as vulgarisms by our collaborators mostly refer to the sphere of sexuality. Most probably these words are predominantly employed by men but presumably some young, modern, self-confident female speakers also use them. A couple of examples are given among the terms for ‘non-virgin’, ‘to deflower’, and ‘to make pregnant’ in our list. There are certainly many more vulgar words for ‘bosoms’ and ‘nipple’ than found in our list, which is mainly based on female speech. An example is *ḥumsa*, used in Tripoli.

Pejorative male expressions often are used regarding ‘menstruating women’ or ‘women in menopause’. One such is the *jagga* ‘old cow’ of Kordofan.

The use and spread of **foreign words** depends on the region and the education of the speakers. Especially in capital cities foreign words are considered more “modern” and therefore their use is more popular. Also younger and thus more educated speakers are more likely to choose a foreign word instead of the ordinary dialectal term. The use of foreign words is also characteristic of the upper strata of society. Thus one is more likely to hear the purely dialectal terms among older, often illiterate, speakers. The strong tendency to adopt a foreign is paralleled by the tendency to adopt SA terms. Perhaps the adoption of foreign and SA words in these linguistic fields, where many words are considered taboo, can be regarded as another euphemistic device. The use of foreign words is frequent in word fields where euphemisms are frequent, as in the area of ‘menstruation’.

Foreign words are often integrated into dialects when no dialectal term exists (for example various contraceptives), whereas in traditional fields, such as pregnancy and birth, we normally do not find foreign words. Caesarean section, which is not the traditional way of giving birth, is thus designated by foreign words. A foreign word often is used for the modern variant of a traditional phenomenon: for example a ‘modern’ medically-trained midwife might be denoted by (for instance) a French term, whereas the local midwife is known under the local traditional word for ‘midwife’.

Brand-names are most likely to enter the dialects through a new product, or a new variety of a familiar product. This happened when ‘modern’ sanitary napkins increasingly replaced the traditional rags and pieces of cloth. But brand-names used generically in this manner are found exclusively in the areas of contraceptives and monthly sanitary control.

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APPENDIX

It should be kept in mind that the Arabic words do not always exactly correspond to the English terms given in the left column, e.g. the counterpart of an English noun can be a verb in Arabic and vice versa.

Table A: Mauritania and Morocco

	Hassāniyya	Morocco ¹	Safi	Marrakesh	Casablanca ²
	Aline Tazuin	Catherine Miller	A. Barontini & K. Ziamari	Pablo Sánchez A. Barontini & K. Ziamari	A. Barontini & K. Ziamari
Menstruation					
menstruation	<i>dowra</i>	<i>l-lham u māteša haqq ššhar l-wsax l-marḍ hadik xaltek ma'lūma les rēgles</i>	<i>Madame Bovary Madame Rouge mēstāra</i>	<i>əd-dəmm haqq əš-šahr l-āda š-šahriyya la rēgle, les rēgles</i>	
menstrual blood	<i>demm</i>	<i>dəmm hašek</i>		<i>əd-dəmm</i>	<i>əd-dəmm</i>
she is/I am menstruating		<i>musxa</i> 'filthy'	<i>kā-təgsəl žāt-ni xālt-i ādma</i>	<i>fiyya d-dəmm fiyya l-ūžə^c (euph.) žāt-ni əd-dəmm fi-ya haqq əš-šahr žāw-ni les rēgles</i>	<i>'li-ha əd-dəmm 'li-ha l-ħamra žāt-ha l-ħamra</i>
sanitary towels	<i>serviet rībi</i> (brand-name)		<i>fāms</i> (old brand-name)	<i>ōlūyīz</i> (TM Always) <i>torchon əz-zīf fōtā</i>	<i>xərqa couche šərwāta</i>
tampons					
Virginity					
virginity		<i>bakāra</i>			

¹ Catherine Miller extracted terms and phrases from various secondary sources on Moroccan dialects, which are given in the list of References.

² One of the informants is a 60-year-old woman from Taounat who lives in Casablanca.

	Hassāniyya	Morocco ¹	Safi	Marrakesh	Casablanca ²
virgin girl	<i>ʿazbe</i>	<i>ṣāina</i> 'préservée' <i>ṣālḥa</i> <i>ʿadra</i> (in Colin 1235 <i>ʿadṛā</i> 'belle jeune fille') <i>bakra</i> daily conversation: <i>bənt</i> <i>ʿazba</i> <i>vierge</i>		<i>bənt</i> <i>ʿazba</i>	<i>bāqa bənt</i> <i>ʿazba</i>
versus non virgin girl/woman		<i>maši bent</i> <i>pas vierge</i> Used by men: <i>mtqūba</i> <i>mserrḥa</i> <i>mhrūda</i>	<i>mxəssra</i>	<i>mra</i>	<i>mra</i> <i>xāssra</i>
she is a virgin				<i>ʿazba</i> <i>bāqya bənt</i> <i>bāqya ʿazba</i>	
hymen			<i>lə-ḡša</i>	<i>əl-bakāra</i> <i>əl-ḡišāʾ</i>	<i>əṣ-ṣbāḥ</i>
Defloration					
defloration			<i>əl-līla</i>	<i>əd-dəxla</i>	
she was deflowered				unmarried but not a virgin: <i>mətqūba</i> 'pierced' (often used by men; pej.) <i>msərrḥa</i> 'unblocked' <i>tsərrḥāt</i> 'she was unblocked' <i>təqbāt</i>	<i>ziyyən bi- ha</i> <i>ziyynāt</i>
he deflowered her	<i>degdeghe</i>			<i>dxəl bi-ha</i> <i>tqub</i> 'to pierce' (pej.) <i>sərrəḥ</i> 'to unblock' (pej.)	
blood of defloration	<i>demm</i>	<i>ṣbaḥ</i>		<i>əṣ-ṣbāḥ</i>	

	Hassāniyya	Morocco ¹	Safi	Marrakesh	Casablanca ²
Pregnancy					
pregnancy		<i>ḥaml</i> <i>iyyām l-</i> <i>ḥbāla</i>			
being pregnant	<i>uḏaʿ (le- 'layāt) 'maladie (des femmes)' mowḏūʿa</i>	<i>ḥāmla</i> <i>ḥāmla b-əl-</i> <i>kerš</i> <i>ḥbəl</i> <i>ḥobla, ḥəbla</i> <i>ḥəblet b-wuld</i> <i>ḥəblet maʿ X</i> 1 st three months: <i>mwuḥḥma</i> 4 th -9 th : <i>tqīla,</i> <i>ḥāmla,</i> <i>mūḥūla, ḥabla</i> 9 th month: <i>nfiṣa,</i> <i>mūḏāʿa</i>		<i>ḥamla,</i> <i>ḥāmla</i> <i>mətqla</i>	<i>ḥāmla</i> <i>mtəqqla</i> <i>wāḥla f rās-</i> <i>ha</i> 'ūšra (also for animals)
to become pregnant	<i>utaḏʿet</i>		<i>dārət</i> <i>kərš</i>	<i>āna ḥməlt</i> (used by women) <i>ḥəmlāt</i> <i>wəllāt ḏūḏ</i>	<i>ḥəzzāt əl-</i> <i>kərš</i> (for non desired pregnancy)
to make pregnant				<i>šərbāt</i> <i>mənni</i> (used by men) 'she drank from me' <i>ḥəmməlt</i> <i>wāḥəd əl-</i> <i>bənt</i> (used by men) 'I made a girl pregnant' <i>huwwa</i> <i>ḥəmməlni</i> (used by women) 'he made me pregnant'	<i>ḥəmməl-ha</i>
imaginary pregnancy	<i>iššīr xāšer</i> (‘l'enfant imaginaire’)				
Birth					
birth		<i>fekkān</i> <i>xlōq</i>			
to deliver a	<i>nves</i> (old)	<i>šadda f-əl-</i>		<i>tūləd,</i>	<i>kā-təwləd</i>

	Hassāniyya	Morocco ¹	Safi	Marrakesh	Casablanca ²
baby, to give birth	<i>bra</i>	<i>hbəl</i> ‘elle est sur le point d’ accoucher’ (<i>hbəl</i> : ‘corde à laquelle se cramponne la parturiente pour faciliter la délivrance’) <i>fekk</i> <i>tūled</i> <i>tūda</i> ‘ əl-ħməl <i>nfəs</i>		<i>wəldāt</i>	
labour pains	<i>leyye</i>	<i>šadda</i> <i>ħozza</i> <i>nifās</i>		<i>l-ūžə</i> ‘	<i>fī-ha l-ūžə</i> ‘
Caesarean section	‘ <i>amaliyye</i> <i>brāt be-</i> ‘ <i>amaliyye</i>			<i>əl-mra ūldāt</i> <i>b əl-fīḥ</i> (<i>fīḥ</i> ‘surgery’) <i>wəldāt b əl-</i> <i>fīḥ</i>	<i>əl-ğərāz</i> (‘the stitches’)
to have a preterm birth	<i>brāt mā vāt</i> <i>temmet</i> <i>brāt sābeg</i> <i>waqtə</i>			<i>wəld/bənt</i> <i>sətt/sba</i> ‘ <i>šhūr</i> ‘three/two-month-premature baby’ <i>wəldāt qbəl</i> <i>l-wəqt</i>	<i>wəldāt qbəl</i> <i>l-wəqt</i>
to lose the baby	<i>tayḥat</i>			<i>tāḥ liha</i> <i>bnādəm</i> <i>xšar liha</i> <i>bnādəm</i>	<i>xəssrāt</i> (intr.) <i>tāḥ l-ha</i> <i>bnādəm</i>
foetus	<i>noḥfa</i> (before the age of 4 months) <i>iššīr</i> (after the age of 4 months)		<i>bnādəm</i> <i>ət-</i> <i>tərbiyya</i>	<i>ət-tīlād</i>	<i>əd-dərri</i> <i>bnādəm</i>
abortion (willingly); to procure the abortion of a child	<i>zerget</i> (‘elle a jeté’)			(<i>dīr</i>) <i>əl-kurṭāž</i> ; <i>xəşşək</i> <i>tīyyḥī</i> <i>bnādəm</i> ‘you have to get rid of the human	<i>xəssrāt</i> <i>curetage</i>

	Hassāniyya	Morocco ¹	Safi	Marrakesh	Casablanca ²
				being, you must abort' <i>təyyhāt-u</i>	
After giving birth					
woman in childbed	<i>nevse</i>	<i>nfisa – nfāisāt</i> (pl.) <i>hād-əl-mūhūla</i> ' <i>damha mahlūlin</i>	<i>nāfisa</i>	<i>nfisa</i> <i>xəšša</i> <i>tənfəs</i> 'she must rest 40 days' <i>rb'in yūm dyāl nfās:</i> <i>xəšša</i> <i>tarb'an</i>	<i>nfisa</i>
first-born child	<i>beker</i> <i>bekre</i>			<i>əl-bikər</i> <i>əl-wəld əl-kbir</i> <i>lə-bkər – əl-bəkra</i>	<i>l-uwwəl</i> <i>lə-bkər</i> <i>əl-bəkri/əl-bəkriyya</i>
midwife (traditional and modern)	<i>gabbāḡt le-layāt</i> <i>sažfām</i>	<i>qābla</i>	<i>əl-wəllāda</i>	<i>əl-qābla</i> (trad.) <i>əl-fərmliyya</i> (modern)	<i>əl-qābla</i> <i>əl-muwəllīda</i>
Breast-feeding					
breasts	<i>rḡā'a</i>	<i>bzūl, bzūla</i> <i>bəzzūla</i>		<i>bzāzəl</i>	<i>lə-bzāzəl</i>
nipple				<i>rās d əl-bzāzəl</i>	<i>ḡəbba d əl-bəzzūla</i>
breast-feeding / period of breast-feeding	<i>traḡḡa'</i>	<i>rḡḡa'</i> 'allaiter'		<i>rḡḡ'</i> <i>ər-rḡā'a</i> <i>kā-trəddə'</i>	<i>ər-rḡā'a</i>
wet-nurse			<i>dāda</i>	<i>rḡā'a</i> <i>umm b ər-rḡā'a</i>	<i>rḡē'a</i>
foster brother/sister	<i>xo/ext men</i> <i>er-rḡā'a</i>	<i>X u Y</i> <i>mətrāḡ'ən</i> 'X et Y sont frères de lait' (Colin 633)		<i>rḡī'-u</i> <i>rḡī'-u</i>	
Barrenness					
barrenness				<i>lə-ḡər</i>	
barren	<i>'āger</i> (f.)	<i>bass</i> 'le mal qui empêche la fécondation' <i>bərd</i> 'le froid' <i>nafs</i> 'mauvais œil' <i>sakenha el-</i>		<i>mra 'āgra</i> <i>rāžəl 'āger</i>	<i>'āger – 'āgra</i>

	Hassāniyya	Morocco ¹	Safi	Marrakesh	Casablanca ²
		<i>berd</i> 'le froid l'habite' <i>ləmra blā</i> <i>wled</i> <i>nāyba</i>			
menopause	<i>'ādet mṛa</i> <i>kbīra mā</i> <i>tlāt tẓiḥe ed-</i> <i>dōra</i>	<i>gata</i> 'at al 'āda <i>sinn l-yās</i>	<i>ma bqāt</i> <i>š kā-</i> <i>taḡsəl</i>	<i>tqətt</i> 'āt <i>lī-ha</i> <i>ḥaqq əš-šhar</i> <i>'yāt</i> 'she became sterile' (lit. 'she tired herself out') <i>'yā l šī</i> <i>wāḥəd l-</i> <i>mōtōr = əl-</i> <i>mōtōr</i> <i>'andu</i> / <i>'andh</i> <i>a 'ayyān</i> 'his/her engine is exhausted' (women because of their age; man/ woman has lost his/her sexual appetite)	<i>mšāt əd-</i> <i>dəmm</i>
Contraceptives					
birth control pill	<i>ḥabb mene'</i> <i>əl-ḥamel</i>			<i>əl-fānid</i>	<i>kīna</i>
condom				<i>préservatif</i> <i>proteks</i> (the most common) <i>əl-</i> <i>kappūt/əl-</i> <i>kabbūt</i> <i>taqšīra</i> (lit. 'sock')	
loop					<i>səlk</i> <i>skūbīdu</i>
Illegitimate pregnancy	<i>mṛa mverxa</i>		<i>ləqtāt-u</i>	<i>kərs dyāl</i> <i>əz-zənqa</i> <i>ḥmāla d əz-</i> <i>zənqa</i>	<i>kərs lə-</i> <i>ḥrām</i>

	Hassāniyya	Morocco ¹	Safi	Marrakesh	Casablanca ²
bastard	<i>verx/a</i> <i>māhu šar‘i</i>			<i>wəld/bənt l- ḥārām</i> <i>wəld lə- ḥrām</i> <i>wəld/bənt z- zənqa/š- šārə‘</i> <i>salgūta</i> (‘whore’) <i>salgūt</i> ‘street boy’ <i>šālūtiyya</i> ‘street girl, prostitute’ <i>znāqiyya</i> ‘street girl’	<i>ḥrāymi</i>

Table B: Morocco

	Salé	Tadla	Meknes	Fes	Sefrou
	Angeles Vicente	A. Barontini & K. Ziamari	A. Barontini & K. Ziamari	A. Barontini & K. Ziamari	A. Barontini & K. Ziamari
Menstruation					
menstruation	<i>ḥəqq š-šḥər</i> <i>l-ḥīda</i>			<i>əl-məsxōta</i>	<i>əl-ḥēd</i>
menstrual blood	<i>dəmm l- ḥīda</i>				
she is/I am menstruating	<i>‘liya ḥəqq</i> <i>š-šḥər</i> <i>žātni d- dəmm</i> <i>‘liya l-ḥīda</i>			<i>žāt-ni l- məsxōta</i>	<i>žāt-ha xālt- ha</i>
sanitary towels	<i>xarga</i>	<i>kəttāna</i>	<i>fāms</i> (old brand- name)	<i>šrēt</i>	
tampons	<i>tanpom</i>				
Virginity					
virginity	<i>l-hna</i>	<i>‘ūdriyya</i>			
virgin girl	<i>‘əzba</i> <i>bənt</i>			<i>mḥāfdā ‘la</i> <i>dāk-š-ši</i> <i>māzāl dāk-š- ši f blāšt-u</i>	
versus non virgin girl/woman	<i>māši ‘əzba</i> <i>māši bənt</i>	<i>mxəssra</i>		<i>ma ‘ənd-ha š</i> <i>dāk-š-ši</i> <i>məhlūla</i>	<i>məhlūla</i> <i>ma bqāt š</i> <i>bənt</i>
she is a virgin	<i>ḥīyya</i>			<i>məsdūda</i>	<i>məsdūda</i>

	Salé	Tadla	Meknes	Fes	Sefrou
	<i>māzāla</i> <i>ʿazba</i> <i>māzāla</i> <i>bənt</i>				<i>māzāla b</i> <i>mikt-ha</i>
hymen		<i>lə-ǧša</i>			
Defloration					
defloration	<i>l-hna</i>				
she was deflowered				<i>fərgʿāt əṛ- rommāna</i> (lit. ‘the pomegranate has burst’)	<i>ftātəḥ-ha</i> (lit. ‘he conquered her’) <i>dəššən-ha</i> (lit. ‘he inaugurated her’)
he deflowered her	<i>hīyya</i> <i>mxəššra</i> (out of wedlock) <i>hūwwa</i> <i>xəššərha</i> (out of wedlock)	<i>dxəl ʿi-ha</i>		<i>šrək-ha</i> (lit. ‘he tore her up’) <i>šərrəg-ha</i> (lit. ‘he tore her up’)	
blood of defloration					
Pregnancy					
pregnancy			<i>ḥbāla</i>	<i>ḥbāla</i> <i>ḥmūliyya</i>	<i>ḥbāla</i>
being pregnant	<i>ḥāmla</i>				
to become pregnant		<i>həzzāt kā-təwləd</i>	<i>kā-thəzz</i>		
to make pregnant	<i>hūwwa</i> <i>ḥəmməlha</i>			<i>dār l-ha d-dərri</i>	<i>dār l-ha d-dərri</i>
imaginary pregnancy					
Birth					
birth	<i>zyāda</i> <i>ūlāda</i>				
to deliver a baby, to give birth	<i>hīyya</i> <i>wəldāt</i>			<i>bəzzāt</i>	
labour pains	<i>ūžəʿ l-ḥməl</i>				
Caesarean section	<i>wəldāt b- əl-ftiḥ</i>				
to have a preterm birth	<i>zyāda wəld</i> <i>ma kəmməl</i> <i>š</i>			<i>wəldāt mən</i> <i>sbəʿ šhūr</i> <i>žābt-u sbāʿi</i>	
to lose the	<i>tāḥ l-wəld</i>			<i>dāʿ l-ha əl-</i>	

	Salé	Tadla	Meknes	Fes	Sefrou
baby				<i>wəld</i>	
foetus	<i>tālid</i>	<i>ət-tilād</i>			
abortion (willingly); to procure the abortion of a child	<i>kurtāž</i> <i>tīyyhāt l-wəld</i>		<i>curetage</i>		
After giving birth					
woman in childbed				<i>nāfsa</i>	
first-born child	<i>l-bkər</i> <i>l-bəkra</i>		<i>əl-bəkri –</i> <i>əl-bəkriyya</i>		
midwife (traditional and modern)		<i>əl-gābla</i>			<i>əl-wəllāda</i>
Breast-feeding					
breasts	<i>šdār</i> <i>bəzzūla</i>	<i>ən-nhūd</i>			<i>məhlāba</i> (lit. 'cheese shop') <i>limūnāt</i> <i>rdēd'āt</i>
nipple					
breast-feeding / period of breast-feeding	<i>wəqt r-rdā^c</i>				
wet-nurse		<i>rdē^ct-i</i> <i>mṣwi</i>		<i>mm-u b ər-rdā^a</i>	<i>əl-murḍi'a</i>
foster brother/sister	<i>xūya/xti f-ər-rdā^c</i>				<i>xū-ya/xt-i f</i> <i>ən-nəšš/d</i> <i>ən-nəšš</i>
Barrenness					
barrenness	<i>l-ḡər</i>				
barren (women)	<i>l-āgra</i>			<i>ma 'tā-ha š</i> <i>llāh</i>	
barren (men)	<i>l-āḡər</i>				
menopause	<i>ma bqāt š</i> <i>kā-tūwləd</i>	<i>tqətt'āt l-ha</i> <i>sinn əl-ya'əs</i>			<i>tsālāt</i> (lit. 'she is finished')
Contraceptives					
birth control pill	<i>l-kīna d-əl-həml</i>				
condom		<i>l-wāqi</i>	<i>əl-wāqi</i> <i>l-āzil</i> <i>l-capote</i> <i>préservatif</i> <i>əž-žalda</i> <i>dyāl</i>		

	Salé	Tadla	Meknes	Fes	Sefrou
			<i>tlāta/dyāl sātta</i> (lit. 'boxes of 3/6 condoms') <i>l-wiqāya</i>		
loop	<i>salk</i>		<i>stéřilet</i>		
Illegitimate pregnancy	<i>ħmāl l-ħrām</i> (by adultery) <i>wāld z-zna</i> (by adultery)				
bastard	<i>wāld māšī šər'ī</i> <i>wāld l-ħrām</i> <i>mūlūd f-əl-ħrām</i>	<i>mləggəř</i>			

Table C: Morocco

	Xmīs d-Anjra	Ceuta (Spain)	Chaouen	Errachidiya	Oujda
	Ángeles Vicente	Ángeles Vicente	Aicha Rahmouni	A. Barontini & K. Ziamari	A. Barontini & K. Ziamari
Menstruation					
menstruation	<i>řəřbīna l-hāyda</i>	<i>řəřbīna d-dāwra ř-řāħriyya</i>	<i>ħa'' ř-řħař l-hayda</i>	<i>əd-dəmm les rēgles əl-'āda ř-řəħriyya</i>	<i>Madame Bovary</i>
menstrual blood	<i>dəmm l-hāyda</i>		<i>d-dəmm d əl-hayda</i>	<i>əd-dəmm</i>	
she is/I am menstruating	<i>řiyya ř-řəřbīna řiyya d-dəmm</i>	<i>žātni ř-řəřbīna</i>	<i>řiħa huř řiħa diř əl-hamm žāta diř əl-ğzāla žāta diř z-zmāř</i>	<i>ři-ha əd-dəmm žāt-ni əd-dəmm ři-ha/ři-ya les rēgles žāt-ni/ħa les rēgles je suis occupée žāt-ni žāt-ni hādik</i>	<i>Madame Bovary žāt</i>

	Xmīs d-Anjra	Ceuta (Spain)	Chaouen	Errachidiya	Oujda
				<i>fi-ya hādik</i> <i>fi-ya at-</i> <i>təhmēra</i>	
sanitary towels	<i>šammāla</i> pl. <i>šmāməl</i> <i>rūq'a</i> (rural)	<i>ōlwēys</i>	<i>t-ṭubbān</i> <i>bu'ʿa</i> <i>fams</i> <i>sōnya</i> <i>olways</i>	<i>xərqət əd-</i> <i>dəmm</i> <i>xərqə</i> <i>lə-xrūq</i> <i>les couches</i>	
tampons		<i>ḡlāq</i> <i>ḡəllāqa</i> <i>ḡāttās</i>			
Virginity					
virginity		<i>l-hna d-əl-</i> <i>bənt</i> <i>ʿzūbiyya</i> <i>ṭāʿzūbiṭ</i>			
virgin girl		<i>hiyya bāqa</i> <i>bənt</i> <i>hiyya bnīṭa</i>	<i>bā'a bənīta</i>	<i>ʿəzba</i> <i>bənt</i> <i>bənt ən-nās</i>	
versus non virgin girl/woman		<i>ma bqāṭ šī</i> <i>bənt</i> <i>māšī bənt</i>	<i>ma b'āṭ šī</i> <i>bnīta</i> <i>məfsūda</i>	<i>mṛa</i>	
she is a virgin		<i>ʿəzba</i> pl. <i>ʿəzbāt</i>	<i>hiyya bā'a</i> <i>bnīta</i>	<i>bāqi ma</i> <i>qās-ha hədd</i> <i>ma dxəl š</i> <i>ʿi-ha rāžəl</i> <i>bāqa bənt</i> <i>bāqa ʿəzba</i> <i>bāqa ma</i> <i>mzəwwza š</i> <i>mḥāfda ʿla</i> <i>rās-ha</i> 'she preserves herself'	
hymen		<i>ž-žəlda</i>	<i>əl-hnā</i>	<i>əl-bakāra</i> <i>əl-ḡiṣā'</i>	
Defloration					
defloration		<i>l-hna</i>	<i>hanna</i>	<i>lilt əd-dəxla</i> <i>lilt lə-ʿməṛ</i> <i>lilt əš-šhāda</i> <i>əd-dəxla</i>	<i>ət-tqīb</i>
she was deflowered	<i>ḡāz fiha</i> <i>fāt fiha</i>	<i>hūwwa dxəl</i> <i>ʿliha</i> <i>hūwwa ma</i> <i>xāllāhāšī</i> <i>bnīṭa</i> <i>hiyya</i>	<i>ṭhannaṭ</i>	<i>tṭər'āt</i> 'she was torn up' <i>tṭəqbāt</i> 'she was pierced'	

	Xmīs d-Anjra	Ceuta (Spain)	Chaouen	Errachidiya	Oujda
		<i>desvirgarūh a tāyyəḥ la l-hna</i>		<i>ʿfa llāh wəllāt mʿa tsərrhāt</i> ('she was unblocked') <i>ṣəbhāt tʿərgāt</i> ('she was blown up') <i>tšərgāt</i> ('she was torn up') <i>tšərkāt</i> ('she was torn up')	
he deflowered her	<i>thanna biha</i>	<i>hūwwa hənnāha hūwwa ḥəwwāha</i> (very vulgar)	<i>hannāha ɤ-kāžəl dyāla aw l-ʿbūs dyāla</i>		
blood of defloration		<i>d-dəmm d-əz-zīna d-dəmm d-əl-hna</i>	<i>d-dəmm d-əl-hnā səbḥaṭ məzyāna</i>	<i>əd-dəmm əṣ-ṣbūḥi əṣ-ṣbāḥ</i>	
Pregnancy					
pregnancy				<i>lə-ḥməl</i>	
being pregnant	<i>mʿāddba</i> (lit. 'uncomfortable') <i>ḥāməl</i>	<i>ḥūbla</i>	<i>mka ḥamla</i> 'uška mʿa ² la 'ayyāna mka mwahḥma mḥalḥla bəl-ūham	<i>kā-tūləd ḥāmla</i>	
to become pregnant		<i>ḥīyya ḥūbla</i>	<i>ʿa²ləṭ ḥəmləṭ</i> ² āt l-ʿyāl	<i>ḥəmlāt kā-tūləd</i>	
to make pregnant		<i>hūwwa xällāha ḥūbla ḥəbbəlha</i>	<i>ʿa²la ḥammla</i>	<i>ḥəmməl-ha dār l-ha</i>	
imaginary pregnancy	<i>fiha rāqəd</i>		<i>ʿt-ʿbābi kəʿəd f-bəṭna</i>	<i>ḥsāb l-ha kā-tūləd</i>	
Birth					
birth		<i>l-wəlda</i>			
to deliver a baby, to give		<i>ḥīyya wəldəṭ</i>	<i>wuldəṭ nəfsəṭ</i>	<i>wəldāt wəlldāt-ha</i>	

	Xmīs d-Anjra	Ceuta (Spain)	Chaouen	Errachidiya	Oujda
birth			<i>mka nzaḍla šī</i> <i>mka nzaḍ</i> 'anda l- 'wiyəl aw 'wila aw <i>ḥwām</i>	<i>l-qābla</i>	
labour pains	<i>l-ḥrəq l-məssūs</i> (light pains) <i>zaḥma</i> pl. <i>zḥayəm</i> (contractions)	<i>l-ḥrēq d-əl-wūlda</i> <i>msāwwəs</i> (contractions)	<i>ḥka' d əl-wulda</i> <i>z-zaḥma</i>	<i>l-ūžə'</i> <i>lə-ḥriq d-l-ūlada</i> <i>əz-zbēḥ</i> ('pruning')	
Caesarean section		<i>ḍərbūla 'la l-kərša</i> <i>wəldəḥ b-əs-sēsārēa</i> <i>wəldəḥ b-əl-āmāliyya</i>	<i>wulda b l-āmāliyya</i>	<i>lə-ftiḥ</i> <i>césarienne</i> <i>wəldāt</i> <i>anormal</i> <i>wəldāt</i> <i>mkərfsa</i> <i>wəldāt</i> <i>məskīna</i> <i>bārāsyo</i> <i>lə-ḡrāzi</i> 'the stitches'	
to have a preterm birth	<i>sbā'ī</i>	<i>wəldəḥu</i> <i>qbəl šāhru</i>	<i>wulda</i> <i>sbā'iyya</i>	<i>əs-sbā'ī</i> (after 7 months) <i>wəldāt qbəl l-wəqt</i> <i>wəldāt-u</i> <i>sbā'ī</i> <i>wəldāt-u ma kāməl š</i>	
to lose the baby		<i>səqtət</i> <i>kān 'anda s-sāqūt</i>	<i>sa'təḥ</i>	<i>xəssrāt</i> (intr.) <i>tāḥ l-ha</i> <i>māt l-ha</i>	
foetus	<i>ḥrābi</i> (baby and foetus)	<i>žānīn</i>	<i>ḥ-ḥrābi</i>	<i>lə-wliyəd</i> <i>l-bēbē</i> <i>əs-sḡiwəḥ</i> <i>əs-sabi</i>	
abortion (willingly); to procure the abortion of a child		<i>ḥyyḥātu</i>	<i>ḥyyḥəḥ/zwə</i> <i>wlat əḥ-ḥrābi</i> <i>ḥyyḥəḥ diḥ</i> <i>l-fəxx lli</i> <i>kān f bəḥna</i>	<i>bḡāt ḥyyḥəḥ</i> <i>ma bḡāt š</i> <i>tūləd</i> <i>ḥyyḥāt-u</i> <i>ḥyyḥāt</i>	

	Xmīs d-Anjra	Ceuta (Spain)	Chaouen	Errachidiya	Oujda
After giving birth					
woman in childbed		<i>nfisa</i>	<i>nfisa</i>	<i>nfisa tamzurt</i>	<i>nāfisa</i>
first-born child	<i>l-bəkri dyāli</i> <i>l-bəkriyya dyāli</i>	<i>l-wəld l-lūwwəl</i> <i>l-kbīr</i> <i>l-bənʃ l-lūwwliyya</i> <i>l-kbīra</i>	<i>əl-kbīk w əl-kbīka aw luwwli w luwwliyya</i>	<i>l-uwwəl</i> <i>lə-bkər</i> <i>əṣ-ṣabi</i> <i>əz-zyāda</i>	<i>l-məzyūd</i>
midwife (traditional and modern)		<i>qābbāla</i>	<i>l-ʾābla</i> <i>ʔbība aw l-mumakṣiḍa</i>	<i>sage-femme</i> <i>əl-qābla</i> (trad.) <i>əl-fərmliyya</i> (mod.) <i>lə-mra lli</i> <i>kā-twəlləd</i>	
Breast-feeding					
breasts	<i>bzīna</i> , pl. <i>bzīnāt</i> , <i>bzāzən</i>	<i>ṣḍār</i>	<i>əs-sdək</i>	<i>lə-bzāzəl</i> <i>les seins</i> <i>əs-sdər</i>	<i>ən-nhūd</i>
nipple			<i>ḳ-bās d əs-sdək</i>	<i>ḥəbbāt</i> <i>lə-bzāzəl</i> <i>wəld</i> <i>lə-bzīzlāt</i>	<i>dəwwār</i> <i>a d-əl-bəzzūla</i>
breast-feeding / period of breast-feeding		<i>rḍāʿa</i> <i>fətrat r-rḍāʿa</i> <i>kā-tərdāʿ</i>	<i>ḳṭāʿa</i>	<i>ər-rḍāʿa</i> <i>lə-fətra d-ər-rḍāʿ</i>	
wet-nurse		<i>umm r-rḍāʿa</i> (<i>ḥiyya</i>) <i>rəḍʿātni</i>	<i>yimmah d</i> <i>ḳṭāʿa wəlla</i> <i>yimmah ʔ-ṭānya</i>	<i>əl-murbiiyya</i> <i>nourrice</i> <i>umm ət-tānya</i>	
foster brother/sister		<i>l-xūt mən r-rḍāʿa</i> <i>l-xūt mən l-ḥlib</i>	<i>xāy m ḳṭāʿa</i> <i>xṭi m ḳṭāʿa</i>	<i>xū-ya/xt-i b</i> <i>ər-rḍāʿa</i>	<i>xū-ya/xt-i</i> <i>m əl-ḥlib</i>
Barrenness					
barrenness				<i>lə-ḡər</i> <i>la stérilité</i>	
barren	<i>(ḥiyya) ma kā-tūwləd ši</i> <i>(ḥūwwa) ma kā-yūwləd ši</i>	<i>(ḥiyya) ma kā-təʿməl ši</i> <i>l-yāl</i> <i>(ḥūwwa) ma kā-yəʿməl ši</i>	<i>ʿagək - ʿagəa</i> <i>ma la-ḡəwlaḍ ši</i>	<i>ʿāgra</i> <i>ma kā-tūləd š</i> <i>ma səhhəl š</i> <i>ʿli-ha lḥāh</i> <i>ma ʿṭā-ha š</i>	

	Xmīs d-Anjra	Ceuta (Spain)	Chaouen	Errachidiya	Oujda
		'yāl		l̥lāh əd- durriyya	
menopause			ʔ-ʔəʃbīna mšāt ħa'' š-šəħaʃ ma b'āt ši g̣gi	kəbrāt ma bqāt šālħa thəddnāt 'she calmed down' mšāt l-ha ma kā- təg̣səl š	
Contraceptives			ʔ-ʔəb'īd	təħdid ən- nasl	
birth control pill		knīnəs l-kīna d-əl- hbāla	pastiyyāt	kā-tīr əl- kīna	
condom		l-g̣ša l-g̣ūma			
loop			s-səlk	dārət əs- səlk	
Illegitimate pregnancy	wəld d-əʔ-ʔda (by mistake)		f bəʔna l- ħkāmi mxabb'a ʕammku la bəʔna	bənt lə- ħrām təqħāb	mqəllša
bastard		wəld l-ħrām ħrāymi ʕmləʔ ħrāymi	ħkāmi bla bābah ma ʕafū bābah faynu	wəld əz- zəŋqa wəld lə- ħrām ma ʕnd-u š bbā-h	fərx

Table D: Algeria, Tunisia, Libya and Malta

	Algiers ³	Tolga (T) Sidi Aissa (SA) ⁴	Douz (Marāzīg, southern Tunisia)	Tunis	Tripolis	Malta ⁵
	Amina Bensalah	Mohamed Meouak	V. Ritt- Benmi- moun	Christo- phe Pereira	Christo- phe Pereira	Martine Vanhove
Menstrua- tion						
Menstrua- tion	<i>bənt əš- šhar əl-‘āda əl-ǧasl mā hi š ṭāhər əl-hayd</i>	<i>l-‘ada š- šahriyya bənt š- šhər</i>	<i>il-‘āda (š- šahriyya) ir-rāgil it-ṭriǧ il-hēḏa id-damm</i>	<i>triǧ əš- šhar</i>	<i>al-‘āda ad- dawra</i>	<i>il-period</i>
menstrual blood		<i>bənt š- šhər</i>	<i>id-damm</i>	<i>dəmm xasla ḥamra</i>	<i>dəmm ad- dawra (aṭ- ṭamat)</i>	<i>id-demm tal-period</i>
she is/I am menstruat- ing		<i>žatha bənt š-šhər</i>	<i>‘alāha it- ṭriǧ ‘alāha/žat ha/‘indha l-‘āda ‘indha d- damm</i>	<i>mriḏa</i>	<i>‘qē-ha l- ‘āda ‘and-ha l-‘āda ‘and-ha d-dawra</i>	<i>qed tara (i.e. qed tara d- demm) jien bil- period (everyday usage)</i>
sanitary towels		<i>šwaləq (SA) lə-band</i>		<i>ṭarf serviette</i>	<i>gton nisā’i qoṭon nisā’i</i>	<i>sanitary towels</i>
tampons						<i>tampons</i>
Virginity						
virginity	<i>‘ūdiriyya</i>			<i>šbē</i>	<i>bakāra</i>	<i>verġinità</i>
virgin girl	<i>‘ātqa bakr</i>	<i>šġira</i>	<i>šūbiyya bikra</i>	<i>šbiyya</i>	<i>bent bekər ‘adra</i>	<i>tfajla verġni</i>
versus non virgin			<i>‘m‘arssa hažžāla ‘mkassra</i>	<i>mriā</i>	<i>mriā</i>	<i>tfajla mhux verġni</i>

³ The informant is a woman who lives in Algiers but whose family is from Bou Saada in Southern Algeria.

⁴ In the two regions of Biskra and M’sila.

⁵ Maltese words are given in official Maltese orthography.

	Algiers ³	Tolga (T) Sidi Aïssa (SA) ⁴	Douz (Maṛāzīg, southern Tunisia)	Tunis	Tripolis	Malta ⁵
girl/woman						(<i>m'ghadh iex vergni</i>)
she is a virgin		<i>hiyya ṣgīra</i>	<i>hī ṣūbiyya</i>	<i>hiya ṣbiyya</i>		<i>hi/dik vergni</i>
hymen				<i>ṣbē t-tufla sūriyya</i>	<i>ḡiṣā'</i>	<i>verginità</i>
Deflor- ation						
Deflor- ation			(<i>lēt</i>) <i>id-duxla tiksir</i>	<i>līlēt-əl-ṣrs</i>	<i>əd-duxla əl-fatəḥ</i>	
she was deflowered	<i>mkəssra</i> 'broken' <i>mxəssra</i> 'lost' <i>fāzda</i> 'rotten, outdated' <i>məxrūga</i> 'pierced' <i>məg'ūra</i> 'deflowered, pierced'	<i>kbiṛa maši mra</i> (T) <i>mxaṣra mtarbga maxruga</i>	<i>t kaṣṣ'rat t hannat</i> (socially acceptable term)	<i>ṣabḥət mra</i>	<i>dəxxlu</i> <i>l'ē-ha</i> ^a <i>ndxəl</i> ^a <i>l'ē-ha</i> ^a <i>nfəḥət</i>	
he deflowered her			<i>kaṣṣarha</i>		<i>lə-ṣris dxəl l'ē-ha</i> ^a <i>ftəḥ-ha</i>	
blood of deflor- ation	<i>əd-dəmm əl-qmūža əṣ-ṣbāḥ</i>		<i>ṣ' bāḥ</i>	<i>ṣbē</i>	<i>dəmm-la-ṣrūs dəmm-əl-bəkāra dəmm-əd-duxla</i>	
Pregnan- cy						
Pregnan- cy			<i>ṣayan</i>		<i>l-ḥaməl</i>	<i>it-tqala</i>
being pregnant	<i>ṣā-hi b əl-kərs</i> <i>lqīla</i> <i>ṣā-hi b lə-ḥaml</i> <i>ḥaməl</i>	<i>b-l-ḥəml</i> <i>b-l-ṣuf</i> <i>rahi ḥəmli</i>	<i>ṣayyāna - ṣayāyīn</i> <i>l'gīla, kunt l'gīla</i> ^a <i>mṭagglā</i> <i>rāfi', rāf'a</i>	<i>ḥəbla</i>	<i>ḥāməl</i>	<i>mara tqala</i>

	Algiers ³	Tolga (T) Sidi Aïssa (SA) ⁴	Douz (Marāzig, southern Tunisia)	Tunis	Tripolis	Malta ⁵
	<i>rā-hi b əl- zawf/zūf</i>		<i>rfa^c - yarfa^c hāzza</i>			
to become pregnant	<i>tāḥət b əl- zawf/zūf rəfdət əl- kərš rətdət əl- zawf/zūf</i>	<i>rəfdət l- kərš</i>	<i>hazzat t^cayyⁿat ttagg^lat</i>	<i>ḥəblət</i>	<i>taḥməl</i>	<i>inqəbde tqila tinqəbad tqila</i>
to make pregnant		<i>rafədha l- zūf rafədha l- kərš</i>	<i>ʿayyanha ʿabbā-lha baʿnha mīlā-lha kar^ssha</i>	<i>ḥabbalha</i>	<i>yxəlli- ha taḥməl ḥamlət mənn-ah</i>	<i>taqqalha</i>
imaginary pregnancy	<i>fī-ha rāgəd</i>	<i>ər-ragəd</i>	<i>rīgad fāha rīgad fī- batn umma</i>	<i>təšxāyəl rūḥ-ha ḥəbla</i>	<i>ḥaməl kəddāb ḥaməl kəddābi</i>	
Birth						
birth		<i>l-ulada ən-nfas z-zyada</i>			<i>wilāda žyāb</i>	<i>it-twelid</i>
to deliver a baby, to give birth	<i>wəldət ziyydət ḥattət əš- sgīr</i>		<i>nifsat, tamfas, nāfis – niffis, nāfsāt wildat – tūlid, tilid zādat wīlad žābat</i>	<i>wuldət zādət</i>	<i>tūləd tžīb</i>	<i>twelled tarbija welldet</i>
labour pains	<i>ūžə^c əz- zyāda šər tā^c əz- zyāda</i>	<i>z-zḥam</i>	<i>wīžə^c verb: wiž^cat; tūži^c</i>	<i>ta^cbət twəžž^cət</i>	<i>wažə^c əl- wilāda wažə^c əž-žyāb</i>	<i>l-uğigh tal-ḥlas</i>
Caesarean section	<i>bārāsyōn ḥəllu l-ha l-kərš</i>	<i>əz-zyada b-l- ʿamaliyya əz-zyada b-l- barasyun saqət</i>	<i>ʿimlō-lha ʿamaliyya nifsat/wild at b-il- ʿamaliyya</i>	<i>ʿamaliyya césarienne (fr.)</i>	<i>ʿamaliyya a qayşariy ya</i>	<i>Ċesarja</i>
to have a preterm	<i>sgīr qbəl waqt-u</i>	<i>zaydət fə- s-sabə^c</i>	<i>bū sab^p^c šhūr</i>	<i>wuldət qbal il-</i>	<i>gabəl wogt-ah</i>	<i>twelid qabel iż-</i>

	Algiers ³	Tolga (T) Sidi Aïssa (SA) ⁴	Douz (Maṛāzīg, southern Tunisia)	Tunis	Tripolis	Malta ⁵
birth	<i>žābət əs- sbāyǝʃ</i>	<i>sabəʕi</i>	<i>bū sabʕa, bīnt sabʕa ʔsbūʕi, ʔsbūʕiyya žat ʕala tīm̄n ʔšhūr</i>	<i>waqt sbūʕi</i> (7 months) <i>tmūni</i> (8 months)	<i>nāgəš mawlūd bakri wilāda bakri</i>	<i>żmien</i>
to lose the baby	<i>dəyyʕət tərhət zərwtət tāh əs-sǧīr</i>	<i>ət-tzərwiṭ ət-triḥ</i>	<i>lawwʕat iḏ-ḏnē ḏnāha tāh</i>	<i>ḏāʕ tāh əz-zǧīr</i>	<i>nazzlət əl-žanīn təyyḥət əl-žanīn</i>	<i>korriet, tkorri</i>
foetus	<i>ət-tfōl əs-sǧīr əl-žanīn</i>	<i>sǧīr l-yəššīr</i>	<i>iḏ-ḏnē iṣ-ṣǧīr bēbē</i>	<i>əz-zǧīr</i>	<i>žanīn ʕayyəl</i>	<i>fetu</i>
abortion (willingly); to procure the abortion of a child		<i>tarḥət lahət sǧīrha zərwtət (SA) turḥət (SA)</i>	<i>təyyʕat təyyʕāta</i>	<i>tnahḥi-h tṭəyyḥ-u</i>	<i>ʕižhād</i>	<i>abort</i>
After giving birth						
woman in childbed	<i>nāfsa</i>	<i>n-nafsa</i>	<i>nāfis</i>	<i>nāfsa</i>	<i>nāfəs</i>	
first-born child	<i>əl-bəkr – əl-bəkra əl-bəkri – əl- bəkriyya</i>	<i>l-bəkri</i>	<i>bikʕr - bikra bikʕrha žat biṛʕt</i>	<i>bəkr- umm-u bəkrət- umm-ha lə-kbīr lə-kbīra</i>	<i>bekər – bekra</i>	<i>l-ewwel wild, tifel/tifla</i>
midwife (tradition al and modern)	<i>əl-qābla əd-dāya</i>	<i>l-aʕzuz lli- taqbəl l-mṛa lli- taqbəl qabla</i>	<i>gābla – gʷwābil, gāblāt</i>	<i>sage- femme (fr.) qābla sūri (in hospitals) qābla ʕarbi</i>	<i>gābla</i>	<i>qabla midwife</i>
Breast- feeding						
breasts	<i>lə-bzāzəl əz-zwāyaz (zəyza/zīz a 'one breast') əs-sdər</i>	<i>sdar bəzzula</i>	<i>bazzūl šadʕr ḏaʕʕ (pej.) dēd</i>	<i>bazzūla</i>	<i>bazzūl tadi šadər</i>	<i>sider</i>

	Algiers ³	Tolga (T) Sidi Aïssa (SA) ⁴	Douz (Marāzig, southern Tunisia)	Tunis	Tripolis	Malta ⁵
nipple			<i>ħifma</i>	<i>rās-əl- bazzūla</i>	<i>ħalma ħumša (vulgar)</i>	<i>il-ponta tas-sider</i>
breast- feeding / period of breast- feeding	<i>ər-ṛdā'a</i>		<i>rḏā'a, fatrat ir- rḏā'a</i>	<i>rḏā'a</i>	<i>rḏā'a, riḏā'a</i>	<i>treddigh</i>
wet-nurse	<i>əl-murḏi'a</i>	<i>raḏḏa'a</i>		<i>murḏ'a</i>	<i>murḏi'a</i>	
foster brother/si ster	<i>āx mən ər-ṛaḏā'c</i>			<i>xwāt m- ər-rḏā'a</i>	<i>āx/uxt b-ər- r(i)ḏā'a</i>	
Barren- ness						
Barren- ness			<i>'ug'ṛ</i>			<i>sterilità</i>
barren	<i>'āqər (woman) ma tūləd š ma tziḅ š ūlād ma təḏni š ma tənžəb š ma yziḅ š ūlād ma yəḏni š ma yənžəb š</i>	<i>'agra ma-təḏniš; 'agər ma-yəḏniš</i>	<i>'āgir - 'uggur (m/f) verb: 'ugṛat 'to become infertile' mā-yəḏnā- š mā-taḏnā- š mā-yziḅ-š iq-dīrr mā-dziḅ-š iq-dīrr</i>	<i>'āqər mā-təḏnā- š mā-yziḅ- əš mā-tziḅ-əš</i>	men: <i>'agim</i> women: <i>'agima</i>	<i>sterili</i>
Meno- pause	<i>gəṭ'ət əl- 'āda rāḥət bənt əš-šhar trəḥ əl- gəsla</i>	<i>raḥt 'aliha bənt š- šəhr žat 'aliha bənt š- šəhr</i>		<i>ménopaus e (fr.)</i>	<i>gaṭ'ət əl-'āda sənn al- ya's</i>	<i>il- menopaw sa</i>
Contracep- tives		<i>manə' l- ħaməl</i>				<i>kontraçett ivi</i>
birth control pill	<i>əl-cachet</i>	<i>kaši manə' l- ħaməl</i>	<i>ħarābiš</i>	<i>pilule</i>	<i>ħbūb manə' əl-ħaməl</i>	<i>il-pill</i>
condom		<i>l-kawitšu</i>	<i>il-wāqi il-kabbūt</i>	<i>préservatif</i>	<i>kəndəm wāqi kabbūt</i>	<i>il- kondom</i>

	Algiers ³	Tolga (T) Sidi Aïssa (SA) ⁴	Douz (Maṛāzīg, southern Tunisia)	Tunis	Tripolis	Malta ⁵
loop			<i>fiṣa</i> pl. <i>fiṣ</i>	<i>stérite</i>		<i>il-loop</i>
Illegitima -te pregnancy	<i>fərxət</i> <i>kəš lə- ḥrām</i>		<i>fərxət</i>		<i>ḥaməl b-əl- ḥrām</i>	
bastard	<i>wlid ḥrām</i> <i>fərx</i> <i>əl-lqīt</i> <i>kəbbūl</i>	<i>kəbbul</i> (T) <i>fərx</i> (SA)	<i>wild/bint</i> <i>ḥrām</i> <i>fərx</i> – <i>fərx</i> (among youngster s ‘cute’) <i>kəbbūl</i> – <i>kəbbōla</i>	<i>wuld</i> <i>ḥrām</i> <i>bənt ḥrām</i>	<i>ḥaraymi</i> <i>wuld</i> <i>ḥrām</i>	

Table E: Egypt and the Sudan

	Cairo	Middle and Upper Egypt	Khartoum/Omdurman	Kordofan
	I. Mostegel/G. Rosenbaum/M. Woidich	M. Woidich	Khalid Tamadur	Stefano Manfredi
Menstruation				
menstruation	<i>ʿāda</i> <i>ḥēd</i> (only lower classes) <i>dawra</i> (<i>šahriyya</i>) Exp. <i>il-ʿāda</i> <i>ʿumraha ma</i> <i>xalafit maʿād</i> <i>liha</i> ‘her menstruation was always regular’ <i>biriid</i> (fem.) (upper class) rare in upper class: <i>règles</i> ; <i>tom</i> (time of month)		<i>al-ʿāda</i> <i>ad-dawra</i> (<i>aš- šahriyya</i>) rural central: <i>al-ʿāda</i> <i>al-ḥayz</i>	<i>dowra</i> ~ <i>dōra</i>
menstrual blood	<i>X</i> (<i>damm</i>) <i>il-ḥēd</i>		<i>damm al-ʿāda/ad- dawra</i>	<i>damm</i>

	Cairo	Middle and Upper Egypt	Khartoum/Omdurman	Kordofan
	<i>damm</i>			
she is/I am menstruating	<i>ʿalēha ḡahraha; ʿandi d-ḡahr ʿalēha l-ʿāda ʿalēha d-damm kānit ʿalayya d-dawra; ʿana ʿandi d-dawra; ʿandaha d-dawra -š-šahriyya; ma gatli d-dawra (ʿana) ʿandi l-piryud; gat laha l-biriod ʿandi eks, l-eks; il-eks 1 gatli (old fashioned) (Alexandria: ma ʿāya l-ʿigz) ʿandi ʿuzr ʿI have an excuseʼ in some families: il-farawla gat ʿana marfūʿa muʿaqqatan min al-xidma lit.: ʿI am temporarily out of serviceʼ</i>		<i>fīha d-damm ʿindi ad-dawra/al-ʿāda rural central: fini / fīha ad-dawra/al-ʿāda</i>	
sanitary towels	<i>lūli [brand-name, informal] huḡāḡ fūḡa šihhiyya always (the word) ʿolwez pad</i>		<i>ḡiḡaʿ ad-dawra guḡḡon fuwaḡ šihhiyya modes, always rural: hiḡāzāt</i>	
tampons	<i>tampaks (rarely used, only in upper class) il-bitāʿa di lli b-tiḡaḡḡ guwwa</i>			
Virginity				
virginity	<i>ʿuzriyya bakāra, bikāra</i>		<i>al-bakāra</i>	
virgin girl	<i>bikr</i>		<i>bitt fatā</i>	<i>bitt al-fatā</i>

	Cairo	Middle and Upper Egypt	Khartoum/Omdurman	Kordofan
	<i>bint</i> , <i>bint</i> 1 <i>bnūt</i> 'azra' ⁶ 'ānisa 'Miss'		<i>bikir</i> 'azra (educated)	<i>ṛabā'iyye</i>
versus non virgin girl/woman	<i>hīya maftūḥa</i> (vulgar) <i>hīya ma'yūba</i> <i>madām</i> 'Mrs.' <i>hīya sitt</i> <i>hīya miš</i> <i>bint/bikr</i>		<i>mara</i> 'azaba <i>maftūḥa</i>	<i>maftūḥa</i> (euphem. fem.) <i>maṛa</i> <i>mas'ūla</i> not married: 'azaba
she is a virgin	<i>X</i> <i>hīya bint/bikr</i> <i>hīya bint</i> 1 <i>bnūt</i> <i>hīya madaxalitš</i> (sic!) <i>il-bint</i> 1 <i>lissa</i> <i>maftāḥitš</i>		(<i>lissa</i>) <i>fatā/bikir</i>	
hymen	<i>wišš</i> <i>ḡišā' il-bakāra/il-bikāra</i> (rare)		<i>ḡišā al-bakāra</i>	
Defloration				
defloration	<i>'inaba</i> (easy), <i>kilwa</i> (hard), <i>maṭāṭi</i> (no trace) [< internet] <i>duxla</i> , <i>duxūl</i> <i>il-fāḥ</i>		<i>duxal</i>	<i>šaraf</i> typ. male speech: <i>xaṣṣāra</i> educated: <i>fataḥ</i> , <i>dammar</i>
she was deflowered	<i>itfaḍḍit</i> <i>itfatahit</i> <i>lissa daxla</i> <i>'imbāriḥ</i> 'she was just deflowered yesterday [after the wedding]; she just got married yesterday'		<i>maftūḥa</i>	<i>maftūḥa</i>
he deflowered her	<i>xad wiššaha</i> , <i>bawwazha</i> <i>il-'aris faḍḍaha</i> ,		<i>daxal</i> 'alēha <i>fataḥha</i> <i>fakk al-'uzriyya</i>	

⁶ Rosenbaum indicated that the *'Āmmiyya* version of this word, *'adra*, is only used when referring to the Holy Virgin (by both Copts and Muslims), with the definite article *il-'adra* ('The Virgin') or *il-'adra Maryam* ('Virgin Mary').

	Cairo	Middle and Upper Egypt	Khartoum/Omdurman	Kordofan
	<i>faḍḍ 1 ġišāʾ il-bikāra/il-bakāra/bakaritha daxal ʿalēha fatah-ha</i> (out of wedlock) <i>fawwitu</i> (vulgar) <i>daxal ʿalēha baladi</i> ‘he opened her in the popular style [i.e. with the finger]’		<i>fazz al-bakara</i>	
blood of defloration	<i>damm iš-šaraf</i> (rural) <i>ramz il-ʿiffa</i> <i>damm šaraf il-bint</i> is the handkerchief with the blood			
Pregnancy				
pregnancy	<i>ḥaml, ḥabal</i>			<i>humāl</i>
being pregnant	<i>ḥāmil</i> (‘ana <i>ḥāmil minnak</i> ‘I am pregnant from you’) <i>ḥibla, ḥabla malyāna</i> [in certain phrases] <i>šayla</i> (<i>walad/bint</i>) ‘carrying (a boy/a girl)’	Middle Egypt: <i>malāna</i> Upper Egypt: <i>taglāna, tīgīla, šāyil, šāyla</i>	<i>šāyla, ḥāmil</i> (educated) rural: <i>tagīla</i> <i>īḥa jana</i>	<i>qalbāne</i> (‘tired’) <i>janīne</i> (newly pregnant) <i>ḥāmil</i> (urban)
to become pregnant	<i>ḥimlit</i> <i>šālit, tišīl</i> <i>ḥiblit</i>	Upper Egypt: <i>tīglit, titgal masakit, timsik</i>	<i>ḥimlat</i> <i>šālat</i>	<i>bigat qalbāne</i>
to make pregnant	<i>ḥabbil, yiḥabbil waḥda</i> vulgar: <i>nafax, yunfux</i> (<i>yunṣur dīn illi nafaxik!</i>) <i>ḥammil, yiḥammil</i> (more upper class)	Middle Egypt: ‘ <i>abba, yiʿabbi waḥda</i> Upper Egypt: <i>taggil,</i>	<i>ḥammalha</i>	

	Cairo	Middle and Upper Egypt	Khartoum/Omdurman	Kordofan
	<i>ʿāširha</i> (rural, vulgar, usually for animals)	<i>yitaggil waḥda</i>		
imaginary pregnancy	<i>ḥaml</i> ı <i>kāzib</i> <i>ḥiml</i> ı <i>kāzib</i>		<i>rāgid</i>	<i>jena rāgid</i>
Birth				
birth	<i>wilāda, niḥās</i>			<i>xilāša wilāda</i> (educ.)
to deliver a baby, to give birth	<i>wildit, xallifit gābit</i> (<i>bint/walad</i>) <i>waḍaʿit</i> ‘she gave birth’ (orig. Fuṣḥā) <i>gih: galak/galik ʿēh?</i> ‘what child did you have?’; <i>gāli walad/gat li bint</i> ‘I’ve had a boy/a girl’ <i>rabbina ʿidda...</i> ‘God gave...’ <i>rabbina karam...</i> ‘God conferred upon...’ <i>rabbina ʿiddāni walad/bint</i> <i>rabbina karamni biwalad/bint</i> <i>xallif</i> (masc.) and <i>xallifit</i> (fem.) ‘to have offspring’		<i>waḍaʿat wildat nifsat ithallat</i>	
labour pains	<i>ṭalʿ</i> (upper class) <i>ʿalam il-wilāda wagaʿ il-wilāda</i> (lower classes) <i>il-wagaʿ bititwaggaʿ</i> ‘she suffers pains’	Upper Egypt: <i>šawḥa</i>	<i>wajaʿ al-wilāda at-ṭalig</i>	<i>ṭalga</i>
Caesarean section	<i>ʿamaliyya qayşariyya Salma wildit qayşariyya wilāda qayşariyya</i>		<i>wilāda gayşariyya; fatiḥ batun, gēr ṭabīʿi</i>	<i>ʿamaliyye</i>

	Cairo	Middle and Upper Egypt	Khartoum/Omdurman	Kordofan
	<i>wildit qayşari</i> lower classes: <i>ša'' il-baṭn; faṭḥ il-baṭn</i>			
to have a preterm birth	<i>wildit 'abl 1 ma'adha wildit fi sab'a</i> (even when in other month); 'son of seven months of pregnancy': <i>'ibn 1 sab'a wilāda mubakkira wildit 'abl 1 l-ma'ad</i>		<i>ma tāmmi jana nāgiş jana sāb'a</i>	<i>wildit ma tāmme wildit nāgiş</i>
to lose the baby	<i>si'tit, tis'aṭ sa''atit</i> (intr.)		<i>saggaṭat nazal</i>	<i>dāfagat</i>
foetus	<i>ganin tift nutfā</i>		<i>janin; jana</i>	<i>janin</i> female speech: <i>xulf</i> (1 st 4 months) male speech: <i>dammāy</i>
abortion (willingly); to procure the abortion of a child	<i>sa''atit, tisa''at sa''atit roḥha/nafsaha nazzilit iṭ-tiftl 'amalit 'ighāḍ~'aghaḍit nafsaha</i> (upper class) <i>tafirig</i> 'to empty' <i>tas'it nizil</i> 'to go down'		<i>ijhāz</i>	<i>al-mara di ramat</i>
After giving birth				
woman in childbed	<i>nafasa</i>		<i>nufāsa</i>	<i>jinn</i>
first-born child	<i>bikri, bikriyya</i>		<i>al-bikir</i> (m/f)	<i>al-bikir</i> (only male)
midwife (traditional and modern)	<i>dāya</i> (trad.) <i>muwallida</i> (<i>mumarrida</i> ,	Upper Egypt: <i>hakime</i> ,	<i>dāya; gabila</i> (formal) <i>sister</i> (modern)	<i>dāya</i>

	Cairo	Middle and Upper Egypt	Khartoum/Omdurman	Kordofan
	<i>duktūra</i> (mod.) <i>ḥakima</i> (mod.; not very common)	<i>gāble</i>		
Breast-feeding				
breasts	<i>šidr</i> <i>bizz</i> (lower class, younger people) <i>bizzaha zayy il-</i> <i>lamūna/ir-</i> <i>rummān</i>		<i>šatur</i> pl. <i>šitūr</i> <i>šadur</i>	<i>nahad</i>
nipple	<i>bizz, ḥalama,</i> <i>ḥalamit il-bizz</i>		<i>ḥaluma</i>	<i>dēd</i>
breast-feeding / period of breast-feeding	<i>radā'a</i> <i>riḏā'a ṭabi'iyya</i> <i>bitraḏḏa'</i>		<i>ruḏā'a</i>	<i>raḏḏa'at</i> (verb)
wet-nurse	<i>murḏi'a</i>		<i>murḏa'a</i>	<i>murḏi'a</i>
foster brother/sister	<i>'axūya/'uxti fi r-</i> <i>riḏā'a</i> <i>'axūya/'uxti bir-</i> <i>riḏā'a</i>		<i>murabbi, -iyya</i>	<i>raḏī'</i> <i>axū ar-riḏā'</i>
Barrenness				
barrenness	<i>'aqr, 'uqr</i> (for women) <i>'uqm</i> by sorcery, evil eye: <i>ikkabasit;</i> <i>tikkibis</i>			
barren	<i>kabsa</i> Adj. <i>'aqīm,</i> <i>'aqīma</i> <i>'āqīm</i> (for men) <i>'āqir</i> (for women) <i>ḥiya mabitxallifš</i> <i>hūwa</i> <i>mabiyxallifš</i> <i>ḥiya 'agza/hūwa</i> <i>'āgiz</i>		<i>'āgir</i>	<i>maṛa 'āgir</i> <i>maṛa xunsul</i> (male speech) male: <i>lōṭi</i>
menopause	<i>sinn il-ya's</i> (not a common term) upper class: <i>'inqiṭā' id-dawra</i> <i>ḥiya kibrit</i> <i>id-dawra</i>		<i>gaṭa'at al-'āda</i> <i>al-guṭu'</i>	<i>gaṭa'at ad-</i> <i>dowra</i> <i>jagga</i> (male speech 'old cow') <i>bigat maṛa</i>

	Cairo	Middle and Upper Egypt	Khartoum/Omdurman	Kordofan
	<i>'it'āṭa'it/in'āṭa'it</i> <i>'āṭa'it 'anha</i> <i>'it'āṭa'it/in'āṭa'it</i> <i>'anha; 'in'āṭa'it</i> <i>id-dawra/il-</i> <i>biriod</i>			<i>kabīre</i>
Contraceptives	<i>wasila</i> 'device, means'		<i>al-māni</i> ^c	
birth control pill	<i>ḥubūb</i> (<i>man</i> ^c <i>il-ḥaml</i>) <i>birsām</i> 'capsule'		<i>al-ḥabba</i>	not used
condom	<i>kabbūd, kabbūt</i> upper class: <i>condom</i> <i>'āzil</i> (<i>ṣiḥḥi</i>) <i>wāqi</i> (<i>zakari</i>)			
loop	<i>lawlab</i> <i>širiṭ</i> lit. 'ribbon'			
Illegitimate pregnancy	<i>ḥaml</i> 1 <i>ḥarām/zina/sifāh</i> <i>ḥimlit fi l-ḥarām</i> <i>gabitu min iz-zina</i> <i>hiya xallifit fi l-ḥarām</i>		<i>ḥimlat bel ḥarām</i>	
bastard	<i>ibn</i> 1 <i>ḥarām; bint</i> 1 <i>ḥarām</i> <i>baṣramiṭ</i> <i>ibn</i> 1 <i>zina/sifāh</i>		<i>ṭāfiḥ</i> <i>hagēr</i>	<i>jena l-ḥarām</i> <i>wald al-maxšūra</i> (male speech)

Table F: Palestine, Israel, Jordan and Lebanon

	Jerusalem	Ṭisfya (Druze, Israel)	Galilee	Amman (Palestinian origin)	Beirut
	Amina Sayyad	Yafit Marom	J. Rosenhouse/ E. Saigh-Haddad	Leila Kaplan	M.-A. Germanos
Menstruation					
menstruation	<i>dawra</i> (<i>šahriyye</i>) <i>'āde</i>	<i>'ādi</i>	<i>el-'āde</i> <i>ed-dawre š-</i> <i>šahriyye</i>	<i>əd-dawre</i> <i>š-šahriyye</i> <i>əl-'āde</i>	<i>l-'āde</i> <i>règles</i>

	Jerusalem	'Isifya (Druze, Israel)	Galilee	Amman (Palestina n origin)	Beirut
	<i>(šahriyye) period hēd</i>		<i>imǧiyyi</i>		
menstrual blood	<i>dam ed- dawra</i>				<i>dāmm</i>
she is/ am menstruating	<i>žāyītha ažatha/žāyit ni ma'zūra rāsha/rāsi wisex m'ayyde 'alēha/'alayy ed-dawra</i>	<i>ižatni; žāyitni</i>	<i>šār ma'ī l- 'āde 'ağatni/ğāyitn i l-'āde xālti 'indi</i>		<i>žēyōta ma'a l-'āde šāxne</i>
sanitary towels	<i>fūwaṭ xira' tāku always</i>	<i>ōlwez</i>	<i>qoṭon (old) always taxbošet (Hebrew) fūṭa (in Jordan)</i>		<i>always (young) koteks (old) fūṭa šəhhīyye (rare)</i>
tampons			<i>tambōn tibbi</i>		
Virginity					
virginity	<i>'uzriyye</i>		<i>bakāra</i>	<i>'oḍriyye (not commonly used)</i>	
virgin girl	<i>bint bēt bint bnūt mbannate 'ānes (an old virgin)</i>	<i>binit</i>	<i>binet 'aḍrā</i>	<i>hiyye 'aḍra</i>	<i>'adra vierge bānt, bānt bnūt mōš maftūḥa</i>
versus non virgin girl/woman	<i>mara</i>	<i>maftūḥa baṭṭalit binit miš binit</i>	<i>maftūḥa mara ḥurma</i>		<i>maftūḥa</i>
she is a virgin		<i>hī binit</i>	<i>hiyye binet</i>		
hymen	<i>ğišā' el- bakāra</i>		<i>ğišā' el- bakāra</i>	<i>ğišā' el- 'aḍāra</i>	
Defloration					
defloration	<i>duxle/lēlet ed-duxle</i>		<i>intihāk</i>	<i>infitāḥ</i>	
she was deflowered	<i>maftūḥa maxtūme daxlat ed- dinya</i>	<i>baṭṭalit binit nāmat ma'ā</i>	<i>faqdat šarafha intahkat</i>		<i>nfaṭahit fākk 'əzra</i>
he	<i>fataḥḥa</i>	<i>nām</i>	<i>fataḥḥa</i>		<i>fataḥa</i>

	Jerusalem	ʿIsifya (Druze, Israel)	Galilee	Amman (Palestina n origin)	Beirut
deflowered her	ʿaxad wižehha xazaʿha	maʿāha	intahakha		
blood of defloration	dam ed- duxle dam šaraf bayād el- wižeh				dāmm
Pregnancy					
pregnancy		ḥamil	ḥamel ḥabal	ḥamel ḥabal	ḥabal ʿastiʿāme
being pregnant	ḥāmel ḥiblā mxabbye mhawše mʿaššre	ḥibla	ḥibla ḥāmel mistqīme (rural, old)	hiyye ḥeblā hiyye ḥāmel	ḥāmel ḥoble māstʿime mānfūxa (vulgar)
to become pregnant	ḥiblet ḥimlet ʿaššarat	ḥiblit šārat ḥibla	ḥiblet		təḥbal təstʿim
to make pregnant	ḥabbalha ʿaššarha		ḥabbalha		ḥabbal nāfāx (vulgar)
imaginary pregnancy	ḥamel kāzeb	ḥamil kaḍḍāb	ḥabal kāḍeb		ḥamāl kēzīb, ḥamāl kazzēbe, ʿastiʿāme wāhmiyye, ḥabal wāhme
Birth					
birth		xilfi žiyābi	xilfe (wilāde)	wilāde	
to deliver a baby, to give birth	wildet ʿāmat bi-s- salāme xallafat	xallafāt žābat	xallafāt ğābat walad/bint wildat ʿağāha walad	hiyye bətخالل hiyye btūlad bətžīb ūlad	xällāfīt wällādīt žēbit wālād xallašīt (b- xēr) fāʿāsīt wlēd (if a couple has already many children; pej.)
labour pains	ṭaleʿ šār ʿindha tawassuʿāt	ṭaliq	ṭaleq	ṭaleʿ; iğāhā ṭ- ṭaleʿ (ṭalaq, ṭalač)	ṭalaʿ (ʿālām) əl- maxād
Caesarean	ʿamaliyye	žābat fi	ʿamaliyye	ʿamaliyye	xällāfīt/wällād

	Jerusalem	'Isifya (Druze, Israel)	Galilee	Amman (Palestina n origin)	Beirut
section	<i>qayşariyye</i> <i>ša' [āha]</i> <i>wildet bi-l-</i> <i>žirāha</i>	<i>'amaliyy</i> <i>i</i>	<i>qayşariyye</i>	<i>qayşariyye</i>	<i>it šā''</i> <i>wlēde šā'</i> <i>'césarienne</i> <i>qayşariyye</i>
to have a preterm birth	<i>xuddaž</i> <i>řary</i> <i>inwalad</i> <i>sbā'ci</i>	<i>žābat</i> <i>bakkīr</i> <i>žābat</i> <i>qabil-</i> <i>ma</i> <i>txalliř</i> <i>řahirha</i>	<i>xallafat qabel</i> <i>waqtha</i>	<i>wilāde</i> <i>s'bā'iyye/</i> <i>f'māniyye</i>	<i>wāllādit 'ab'l</i> <i>wā'ta</i> <i>xəli' 'ab'l</i> <i>tərmo'abl b-</i> <i>wā't</i>
to lose the baby	<i>řerřet</i> <i>nazzalat</i> <i>xisritu</i> <i>sa''atāt</i>	<i>il-walad</i> <i>māt fi</i> <i>bařinha</i>	<i>ramat</i> <i>řarrahat (el-</i> <i>walad)</i>	<i>tanzil;</i> <i>hiyye</i> <i>bətnazzel</i>	<i>rawwařit</i>
foetus	<i>žanīn</i> <i>elli bi-</i> <i>bařenha</i> <i>bubbu</i>	<i>žanīn</i>	<i>ğanīn</i>		<i>žanīn</i> <i>baby; bébé</i>
abortion (willingly); to procure the abortion of a child	<i>ižhāř,</i> <i>ažhařat</i> <i>nazzalat</i> <i>sa''atāt</i>	<i>ramat</i> <i>nazzalat</i> <i>qāmat</i>	<i>tařriř</i> <i>'imlat gredá</i>	<i>tanzil</i>	<i>'əžhāř;</i> <i>'ažhařit</i> <i>sa''ařit</i>
After giving birth					
woman in childbed	<i>nafāsa</i>	<i>nafās</i>	<i>nafsa</i>	<i>ən-nafās</i>	<i>mwāllde ždid</i> <i>nəfse (old)</i>
first-born child	<i>il-walad il-</i> <i>bikr</i> <i>il-bint il-</i> <i>bikr</i>	<i>bikir,</i> <i>bikriyyi</i>	<i>biker (m/f)</i>	<i>əl-bik'r</i>	<i>bək'r,</i> <i>bəkriyye</i>
midwife (traditional and modern)	<i>qābile</i> <i>dāye</i> <i>wallāde</i>	<i>dāyi</i> (old) <i>nārsi</i>	<i>dāye</i> <i>qāble (rare)</i>	<i>dāye</i>	<i>dāye (trad.)</i> <i>'āble</i> (modern) <i>sage-femme</i>
Breast- feeding					
breasts	<i>bzāz</i> <i>řider</i>	<i>sidir</i> <i>bizz</i>	<i>řider</i> <i>bizz</i>		<i>řəř'r</i> <i>bəzz</i>
nipple	<i>řalame</i>	<i>řalami</i>	<i>řalame</i>		<i>řalame</i>
breast- feeding / period of breast- feeding	<i>řdā'a</i> <i>řabi'iyye</i> <i>tamřiř</i>	<i>riřā'a</i> <i>řatrat ir-</i> <i>riřā'a</i>	<i>řdā'a</i> <i>řatrat er-řdā'a</i>	<i>əl-mara</i> <i>bətrařđe'</i>	<i>(řātrit) řdā'a</i> <i>(řātrit) tərđi'</i>
wet-nurse	<i>murđi'a</i>		<i>murđi'a,</i>	<i>əl-'imm bi</i>	<i>mərđ'a</i>

	Jerusalem	ʿIsfiya (Druze, Israel)	Galilee	Amman (Palestinian origin)	Beirut
			<i>merḏʿa</i>	<i>r-rḏāʿa</i>	
foster brother/sister	<i>ax/uxt bi-r- riḏāʿa</i>	<i>ixwi fi r-riḏāʿa</i>	<i>ʿaxū/uxtu ba-r-rḏāʿa</i>		<i>xäyy/ʿəxt b- ər-rḏāʿa</i>
Barrenness					
barrenness	<i>ʿuqum</i>		<i>ʿuqom</i>	<i>ʿuqum</i>	
barren	<i>ʿāqer ʿaqim, ʿaqime ʿard būr ma biyxallef ma bitxallef</i>	<i>biḡdarš yxallif bižībš uwlād btīḡdarš ʿtžīb uwlād ʿindha mašākil</i>	<i>hiyye ʿāqer ʿindo/ʿinda mašākel bitxallifeš</i>	<i>hiyye ʿaqim mā bəttxallef</i>	<i>ʿāqir (m/f) ʿaqim, -e ma fiya tžīb wlēd</i>
menopause	<i>sinn il-yaʿs sinn il-ʿamal ʿaḏʿatha id- dawra/il- ʿāde</i>	<i>baḏḏalat tižiha qaḏʿatha</i>	<i>qaḏʿatha el- ʿāde sinn el-yaʿs (Bedouins)</i>		<i>baḏḏalit təžiya ʿaḏʿata sənn əl-yaʿs (old) ménopause</i>
Contraceptives	<i>māneʿ</i>			<i>əl-māneʿ, əl- mawāneʿ</i>	
birth control pill	<i>ḥbūb maneʿ il-ḥamel</i>	<i>dawa</i>	<i>ḥbūb manʿ el-ḥabal</i>	<i>ḥbūb əl- māneʿ ḥbūb māneʿ l- ḥamel</i>	<i>ḥbūb manʿ ḥamāl pilule</i>
condom	<i>kundum</i>	<i>kondōm</i>		<i>əl-kīs əl-kabbūt</i>	<i>kābbūt (vulgar) préservatif condom</i>
loop	<i>lawlab</i>	<i>wāšta</i>	<i>wāšta</i>	<i>lawlab</i>	<i>lawlab stérilet loop</i>
Illegitimate pregnancy	<i>ḥamel ḡēr šarʿi ḥiblet bi-l- ḥarām</i>				
bastard	<i>iben ḥarām iben zina laqīḏ immuh zanat fi</i>	<i>bandūq, -a ibin/bint ḥarām</i>	<i>bandūq ʿakrūt</i>	<i>ibʿn ḥarām</i>	<i>ḏəfʿl ḡēr šarʿe; ʿəbʿn ḥarām, ʿəbʿn zina, ʿəbʿn barrēt əz-zawēž; laʿiḏ; bāndūʿ (ʿruséʿ)</i>

Table G: Syria, Iraq and Yemen

	Damascus	Baghdad	Mosul	Sanaa
	R. Al-Doukhi N. Grigoryan	Amira Jaafar	Sonia Aldulayme	H. Maloom & F. Dumas
Menstruation				
menstruation	<i>əd-dawra</i> (əš- <i>šahriyye</i>) <i>əl-‘āde əš-šahriyye</i> <i>əl-ḥēd</i> <i>ət-ṭaməs</i>	<i>il-‘āda</i> modern: <i>id-</i> <i>dawra</i>	<i>əl-‘ādi</i>	<i>al-‘ādah</i> <i>ḥagg aš-šahr</i> <i>bayt al-aḥmar</i> <i>axwālha</i> <i>ad-dawreh</i> <i>ma‘dūreh</i>
menstrual blood	<i>damm əl-ḥēd</i> , <i>damm ət-ṭaməs</i> , <i>damm əd-dawra</i>	<i>id-damm</i> , <i>damm il-‘āda</i> <i>id-damm māl</i> <i>il-‘āda</i>	<i>damm əl-‘ādi</i>	<i>dam al-‘ādah</i> <i>dam al-ḥayḏ</i>
she is/I am menstruating	<i>‘əžətni bənt xālti</i> <i>žāyytni əd-dawra</i> (<i>əl-‘āde, bənt xālti</i>) <i>ma‘zūra</i>	<i>‘alēha l-‘āda</i> , <i>‘idha l-‘āda</i> <i>‘alayya l-‘āda</i> old: <i>āni hassa</i> <i>naksa</i> <i>mā ‘indi šala</i>	<i>‘alayya l-‘ādi</i> <i>ğətta l-‘ādi</i> <i>wəğ‘āni</i> <i>ğayyəta</i>	<i>ğat laha l-</i> <i>‘ādah</i> <i>‘andha ḥagg</i> <i>aš-šahr</i> <i>‘andha bayt</i> <i>al-aḥmar</i> <i>‘andha</i> <i>axwālha</i> <i>ğat laha d-</i> <i>dawreh</i> Euphemisms: <i>ana ma‘dūreh</i> <i>mā ‘alayya</i> <i>šala/siyām</i> <i>mağğīzeh</i>
sanitary towels	<i>fūṭa</i>	<i>kōtaks</i> trad. <i>wuṣal</i> (pl. of <i>wiṣla</i>) <i>xirag</i>	<i>qəṭn əl-‘ādi</i> <i>olweyz</i>	<i>olwayz</i> <i>kūteks</i> <i>mūdīs</i> <i>fūṭa</i> (<i>šihhiyyah</i>) <i>ḥafāzāt min</i> <i>ḥagg an-</i> <i>nīswān</i> <i>xirgah/ğaṣīrah</i> (old)
tampons				
Virginity				
virginity	<i>‘əzriyye</i> <i>bakāra</i> <i>bətūle</i>	(<i>‘adriyye</i>)		<i>ḥagg an-nās</i> <i>nāmūs (al-</i> <i>bint)</i> <i>bīkr (al-bint)</i> <i>‘adriyah</i>

	Damascus	Baghdad	Mosul	Sanaa
virgin girl	<i>bər't</i> 'azra <i>bək'r</i> <i>batūl</i>	<i>bnayya</i>	<i>bəkəg</i> <i>bənət</i>	<i>'ādih bint/bikr</i> 'azbah 'aḍrā' <i>mā aḥad gad</i> <i>daxal</i> 'alayha/'assha
versus non virgin girl/woman	<i>mara</i> <i>ḥərme</i>		<i>mā bənət</i> 'āmlī s-sətti <i>w-əs-sab'a</i> (she had relations out of wedlock)	<i>mā 'ādihš</i> <i>bint/bikr</i> <i>gad aḥad</i> 'assha/daxal 'alayha
she is a virgin	<i>ləssāta bər't</i>	<i>hiyya bnayya</i> <i>ba'adha</i> <i>bnayya</i>		<i>'ādih</i> <i>bint/bikr/'aḍrā</i> '
hymen	<i>gīšā' əl-bakāra</i>		<i>gəšā' əl-bakāga</i>	
Defloration				
defloration	<i>fədd əl-bakāra</i>			
she was deflowered	<i>mā 'adet bər't</i> <i>šāret mara</i> <i>ət'zawwazet</i>	<i>indaxal 'alēha</i>	<i>manqūbi</i> <i>ənnaqabət</i>	<i>gad ašbahat</i> <i>gad tammu</i> <i>gad saddu</i>
he deflowered her	<i>ət'zawwaza</i> <i>nām ma'a</i>	<i>il-'aris daxal</i> <i>'alēha</i>	<i>əl-'aris</i> <i>fataḥa/naqab</i> <i>a</i>	<i>xazagha</i> <i>faga'ha</i>
blood of defloration	<i>damm əl-bakāra</i>	<i>damm id-duxla</i>	<i>damm əl-'aḍriyye</i>	<i>šabāh, bikr,</i> <i>nāmūs</i>
Pregnancy				
pregnancy	<i>ḥabal</i> <i>ḥan'l</i>	<i>ḥbāla</i>	<i>ḥaməl</i>	<i>wiḥām</i>
being pregnant	<i>ḥablāne</i> <i>ḥāməl</i> <i>mxabbye šī</i>	<i>ḥāmil</i> rural: <i>ḥibla</i>	<i>ḥəbli</i>	<i>gadīh</i> <i>wāḥimah</i>
to become pregnant	<i>ḥəblet</i> <i>ḥamlet</i> <i>xabbet</i>	<i>tiḥbal</i>	<i>təḥbal</i> <i>kən-bala'ət</i> <i>ḍəbbēni</i>	<i>waḥmat</i>
to make pregnant	<i>ḥabbal</i> <i>ḥammal</i> <i>xabba 'anda šī</i>	<i>ḥabbalha</i> <i>ḥiblat minna</i>	<i>ḥabbala</i>	<i>waḥmat</i> <i>minneh</i>
imaginary pregnancy	<i>ḥan'l wahmi</i>	<i>ḥibālit čiqīb</i> u.a.	<i>ḥaməl kəḍəb</i>	
Birth				
birth	<i>wlāde, xəlfə</i>	<i>gēbūba</i>	<i>gēbūbi</i> <i>wəlāda</i>	<i>wilād, talg</i>
to deliver a baby, to give birth	<i>žābet</i> <i>walladet</i> <i>wəldet</i> <i>xallafet</i>	<i>gābat gāhil</i> <i>wildat</i> <i>ḍabbat (gāhil)</i>	<i>gābət</i> <i>kəgḡīb</i>	<i>gāha t-talg/l-</i> <i>wilād/l-waḡa'</i> <i>waldat</i>
labour pains	<i>tal'</i>	<i>tlūga</i>	<i>'alam ət-</i>	<i>'ašarāt al-</i>

	Damascus	Baghdad	Mosul	Sanaa
	'ālām/'awzā' ʾaṭ-ṭaḥ', taqalluṣāt/tašannuzā t ər-rəḥī m w əl- mahbal		ṭaləq ka-təṭləq	wilād las'āt al-wilād zaḥarāt al- wilād
Caesarean section	'ayṣariyye wlāde 'ēṣariyye	fataḥ batin qayṣariyya	qayṣariyye 'amlūla qayṣariyye	'amaliyyeh gayṣariyyeh waldat bi- 'amaliyyeh gayṣariyyeh fakku laha 'amaliyyeh wassa'u laha
to have a preterm birth	žābet/walladet 'ab'l wa ³ ta sabba'et, wəldet 'sbē'iyye, 'āmet/wəldet 'ab'l 'awānha		ğābət qabəl waqta	waldat gabal wagtha
to lose the baby	ṭarḥet rawwaḥet nazzalet ša''atet 'ažhadet	ṭurḥat (ṭuruh)	ṭağahət	aşğatāt şagğatāt
foetus	žanin	ğāhil		nīnī al-ğāhil laḥmeh (at the beginning of the pregnancy)
abortion (willingly); to procure the abortion of a child	'əžhād taş'iṭ taṭriḥ	ṭarruhat nafisha ṭarraḥūha	ṭağğahət nafsa	nazzalat al- ğāhil şagğatāt al- ğāhil
After giving birth				
woman in childbed	mən'fse	nifsa	nafasi	an-naffās al-wālideh
first-born child	(walad) bək'r bər't bək'r/ bəkriyye	bičir (m/f)	bəkəğ (m/f)	al-bikr (m/f) al-bakriyyeh (f)
midwife (traditional and modern)	dāye 'āble 'ānūniyye	rural: ḥabbūba (also 'grandmother') urban: ḡidda modern: qābila ma'ḡūna	ğadda qābile ma'ḡūne	al-muwallideh al-ğaddah ad-daktūreh gāblah

	Damascus	Baghdad	Mosul	Sanaa
Breast-feeding				
breasts	ʃəḏʳ ʔbzāz	ʃadīr dēs pl. dyūs	dēs ʃadər	bizz pl. abzāz
nipple	ḥəlmə	ḥilma	ḥalami	bizz, summah, ʃadr
breast-feeding / period of breast-feeding	rḏāʿa, tarḏīʿ fatret lə-rḏāʿa	tarḏīʿ	ḡəḏāʿa ka-tḡaḏḏəʿ	taʿḡi, tarḏaʿ
wet-nurse	mərʔdʿa/ʔəmm b- ərḏāʿa	murḏīʿa	muḡḏəʿa	murḏīʿah raḏḏāʿah
foster brother/sister	ʔaxx/ʔaxʔ b-ərḏāʿa	ʔaxu bi-r- riḏāʿa	ʔaxwe bə-l- ḡəḏāʿa	ʔax/uxʔ bi-r- raḏāʿah
Barrenness				
barrenness	ʔəqʳm		ʔuqum	
barren	mā bəṭzīb ʔwlād mara ʔəqər/zalame ʔəqər dəʔf ʔənsi	ʔəḡir mā yʃīr ʔidha ḡəhhāl	ʔəqər	ʔəḡir (f) mā batʔawwalš mā biʔawwalš ḡatīʿ (m/f) šəḡrah mā tanbatš ʔarḏ būr
menopause	ʔəyyās, waʔf əddawra/əl-ḥəḏ/əṭ- ṭaməs sənn əl-yaʔs	ḡaṭʔatha l-ʔāda	maqtūʿa l- ʔādi ʔalayya	ḡaṭʔatha l- ʔāde waʃalat sinn al-yās (mod.) mā ʔād bitḡī- lahāš al-ʔādeh ḡadi ʔəḡūz
Contraceptive s	mawāneʿ ḥaml	manʿ il-ḥamil	mānəʿ	
birth control pill	ḥabbət manʿ ḥaml ḥbūb manʿ əl-ḥamʔl	ḥabbāyet manʿ il-ḥamil	ḥubūb manʿ əl-ḥaməl	ḥubūb manʿ al-ḥaml
condom	kabbūt, kabbūd wāqi zakari		flāš leḡər	kindom ʔāzil wāḡi
loop	lōlab	lawlab		lawlab
Illegitimate pregnancy	ḥaməl mū ʃarʔi			waḥmat zanwah
bastard	ʔəbʔn ḥarām əbʔn zəne əbʔn mū ʃarʔi	ibin ḥarām naḡal	biḡ naḡal	ibn ḥarām zanwah luḡṭah