

THE ARABIC MANUAL.

COMPRISING A
CONDENSED GRAMMAR
OF BOTH THE
CLASSICAL AND MODERN ARABIC;
Reading Lessons and Exercises, with Analyses;
AND A
VOCABULARY OF USEFUL WORDS.

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P R E F A C E.

THIS little work is intended to form a complete introduction to the Arabic language as written and spoken at the present day. Without a knowledge of the grammatical construction of the ancient tongue it is impossible fully to understand that of the modern dialect, which, however, becomes quite easy with such aid. The student, after mastering the grammatical portion of the book, is recommended to study carefully the Reading Lessons, pp. 100-115; he should then do all the Exercises for Translation, pp. 146-160; after which he should carefully peruse the translations from English into Arabic, pp. 160-177, referring where necessary to the Transliteration and Notes, pp. 193-216. He will then have acquired a sufficient vocabulary and insight into the language to enable him to read any ordinary work in literary Arabic, or to commence, with the help of the second part of the Manual, the study of the spoken dialect.

As a subsequent course of reading, he should take the *Kor'án* (Ed. Flügel, Lipsiæ, MDCCCLVIII.), with my translation (Max Müller's Sacred Text Series, vols. vi. and ix. Clarendon Press, Oxford, 1881), and my edition and translation of "The Poetical Works of Behá-ed-dín Zoheir

of Egypt" (Cambridge, University Press, 1876). The Kor'an, being the standard of elegant style, and being constantly quoted and imitated by Arabic authors, an acquaintance with it is absolutely necessary to the student of the language. The poems of Behá-ed-dín Zoheir are written in a very elegant post-classical style, and the vocabulary employed in them is as useful at the present day as it was when they were composed. Both books have the advantage of being pointed with all the vowels throughout, and of being accompanied with translations, which are as literal and idiomatic as I could make them.

I would strongly advise the student to learn pieces of Arabic poetry by heart, acquiring the correct pronunciation and rythm orally and, when possible, from a native. This is one of the best methods for learning to speak a language, since the rhyme and rhythm assist the memory, and ensure a correct accent.

For mere colloquial purposes, however, the Manual itself will, I hope, be found sufficient for all the learner's ordinary wants.

E. H. PALMER.

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ARABIC MANUAL.

PART I.—CLASSICAL ARABIC.

SECTION I.—THE GRAMMAR.

The Alphabet.

THE Arabs write from right to left.

Their alphabet consists of twenty-eight letters, *all consonants.*

Arabic Letters.	Names.	English equivalents.	Pronunciation.
ا	Alif	A	<p>This at the commencement of a word is a mere prop for the letter <i>hemzeh</i>, or soft breathing, and has no sound of itself; after a consonant it serves merely to prolong the vowel <i>etqal</i> as in English, but more forcibly.</p> <p>a soft dental, like the Italian <i>z</i>.</p> <p>as in <i>thing</i> (sometimes <i>s</i>).</p> <p>as in <i>John</i>.</p> <p>a strong pectoral aspirate.</p> <p>guttural, something like the Scotch <i>ch</i> in <i>loch</i>, or Welsh <i>ch</i> in <i>chwi</i>.</p> <p>soft dental, like the Italian <i>d</i>.</p>
ب	Bá	B	
ت	Tá	T	
ث	Thá	Th	
ج	Jím	J	
ح	Há	H	
خ	Khá	Kh	
د	Dál	D	

Arabic Letters.	Names.	English equivalents.	Pronunciation.
د	Dhál	Dh	like <i>th</i> in <i>that</i> .
ر	Rá	R	} as in English, but more forcibly.
ز	Zá	Z	
س	Sín	S	
ش	Shín	Sh	
ص	Ṣád	Ṣ	a lispings <i>s</i> .
ض	Dhád	Dh	a hard palatal <i>ḍ</i> .
ط	T(h)á	T	a hard palatal <i>t</i> .
ظ	Dhá	Dh	<i>th</i> in <i>this</i> (sometimes <i>z</i>).
ع	‘Ain	‘	a guttural vowel.
غ	Ghain	Gh	a guttural sound, something between <i>gh</i> and <i>r</i> .
ف	Fá	F	as in English, but more forcibly.
ق	Káf	K	like <i>ck</i> in <i>stuck</i> , pronounced very gutturally.
ك	Káf	K	} as in English, but more forcibly.
ل	Lám	L	
م	Mím	M	
ن	Nún	N	
ه	Há	H.	
و	Waw	W.	
ي	Yá	Y.	

To which is added ۞ Lám-alif, LÁ.

These are joined to the preceding letter by prefixing a small curve or stroke, and to the following letter by removing the curve with which they all, except *alif*, end.

In د ز ر the removal of the curve would leave the letter unrecognizable; these, therefore, as well as the *alif*, are not joined to the left.

The following table shows the initial, medial, and final forms of the several groups of letters :

Detached.	Initial.	Medial.	Final.
ا ب ت ث ج ح خ د ذ ر ز س ص ط ظ ع غ ق ك ل م ن	ا ب ت ث ج ح خ د ذ ر ز س ص ط ظ ع غ ق ك ل م ن	ا ب ت ث ج ح خ د ذ ر ز س ص ط ظ ع غ ق ك ل م ن	ا ب ت ث ج ح خ د ذ ر ز س ص ط ظ ع غ ق ك ل م ن

ط is sometimes written ظ: it is then called *há-tá*, and when followed by a vowel is pronounced like ت.

Vowels.

The vowels and other orthographical signs are written above and below the letters. The vowels are — *fethah*, — *dhammah*, and — *kesrah*, pronounced respectively — *a*, as in *fat*; — *u*, as in *full*; and — *i*, as in *fit*.

Tenwín.

When the vowels are doubled, thus *aa*, they are pronounced respectively *an*, *un* and *in*. This is called *tenwín*, i.e. “giving the *n* sound.”

The *tenwin* shows that a noun is indefinite; if it be defined by the article or otherwise the *tenwin* is lost.

Thus: كِتَابٌ *al-kitābu*, "THE book," كِتَابٌ *kitābun*, "A book," مَلِكٌ *malikūn*, "OF A king," but مَلِكٌ *malikūn*, "the BOOK of A king."

The short vowels َ ِ ُ correspond to the weak consonants ى ِ ُ and the long vowels are formed by a combination of the two; thus, َ *bá*, ِ *bú*, ُ *bí*. ِ and ُ preceded by *fethah* form diphthongs َو *bau* (pronounced as *ow* in *now*) and َي *bai* (pronounced as *y* in *by*).

Hemzeh.

In endeavouring to pronounce a vowel without a consonant, we make a distinct, though slight, effort with the muscles of the throat: this the Arabs represent by *hemzeh* ْ, and the long vowels accordingly become at the beginning of a word َ *aa*, ِ *uu*, ُ *ii*, = *á*, *ú*, *í*.

Meddah.

In the case of َ *aa* the second *alif* is written over the first thus َ *á*, or َ without the *hemzeh*, and is called *meddah*, "prolongation."

Jezmeh or Sukún.

There are only two kinds of syllables in Arabic. 1. A consonant with a short vowel, as َ *ba*. 2. Two consonants with a short vowel between, as ِ *bit*. In this case the mark ْ is placed over the last, and is called *sukún*, "rest," or *jezmeh*, "cutting off." A letter without a vowel is called "quiescent."

Teshdid.

When the article ^{ال} *al* precedes any ^{دental} *dental*, ^{liquid} *liquid*, or ^{fricative} *fricative* letter, it is assimilated with it, and the letter itself is doubled to compensate for the ^{elision} elision; thus we say ^{أش-شمس} *ash-shemsu*, not *al-shemsu*. Like all other permutations of letters in Arabic, this is obviously merely a euphonic change.

Letters of this class are called ^{أحرف الشمس} *al-ḥurúf al-shamsiyyeh*, "solar letters," because the word ^{شمس} "sun" begins with one of them. The remainder are called ^{أحرف القمر} *al-ḥurúf al-qamariyyeh*, "lunar letters," for a similar reason.

The mark of reduplication is called *teshdid*, "strengthening," and is written thus —.

Hemzet el-waṣl.

The Arabs cannot utter two consonants together at the beginning of a word without a vowel; but to facilitate the utterance of the first they employ a *hemzet el-waṣl*, or "point of conjunction": thus, the English word "smith" in an Arab's mouth would become ^{إسميث} *ismith*.

The *hemzet el-waṣl*, when following a vowel, is elided in pronunciation, and the mark *waṣlah* — is placed over the *alif* to denote this fact; thus, ^{أبن} *ibnu 'l-meliki*, not *ibnu al-meliki*.

If the *hemzet el-waṣl* come at the beginning of a sentence, or after a *tenwin* or a word that has no final vowel, it is pronounced with *kesrah*; except after ^ك *kum*, "you," "your," ^{هم} *hum*, "them," "their," ^{أنتم} *antum*, "you,"

and **مذ** *mudh*, "since," when it is pronounced with *ḡhammah*; and after **ي** *í*, **ى** *ní*, "me," "my," **من** *min*, "from," and **مع** *ma'*, "with," where it is pronounced with *fethah*.

Hemzet el-kaṭa'.

Hemzet el-kaṭa', "the point of disjunction, or hiatus" (because a hiatus is felt before the vowel introduced by it is pronounced), is either a radical letter or a sign of inflection prefixed to verbs; as in **أَفْعَلْ** "I act," where it denotes the first person singular of the aorist. In such cases it is, of course, not elided.

Hemzet el-waṣl, when following a vowel or *tenwin*, is written **آ**; but when it stands at the beginning of a sentence, it is written **أ** *a*, **أ** *u*, **إ** *i*.

Hemzet el-kaṭa' is always written in full **آ**. When the latter occurs in the middle of a word, and introduces *ḡhammah* or *kesrah*, the *alif*, which serves as its prop, is changed into the semi-vowel analogous to the short vowel; as **مُؤْمِنٌ** *mu'-minun* (not **مَامِنٌ**), "a believer," **جِئْتُ** (not **جَاتْتُ**), "I came." When **ي** is so used, the dots are omitted, to distinguish it from the letter of prolongation.

The Pause.

The final short vowels are dropped in pronunciation at the end of a sentence; thus:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
Bismilláhi 'rraḥmání 'rraḥím, not 'rraḥími.

جاءَ, with or without *tenwin*, becomes ج in the pause; as جاءَتْ رَحْمَةُ pronounced *já-at rahmah*. *Tenwin kesrah* and *dhammah* are dropped; as جاءَ زَيْدٌ and مَرَرْتُ بِزَيْدٍ, pronounced *já'a Zeid* and *marartu bi-Zeid*; but *tenwin fetḥah* becomes آ, as رَأَيْتُ زَيْدًا pronounced *ra'aitu Zeidá*.

The single emphatic نون, which is sometimes added to the imperative and aorist of verbs, also becomes آ; as اَمْرَبْنِ, pronounced at the end of a sentence اَمْرَبَا idhribá.

Words of one letter add ة in the pause; as ر, *rah* and ق, *kih* for ر, *ra* and ق, *ki*.

Words like قاضي, in which the *tenwin kesrah* stands for اى which has dropped out, reject the *tenwin* in the pause; as مَرَرْتُ بِقَاضِي pronounced *marartu bi-kádh*.

Examples for Practice in Reading.

أ ا ب ت ث ج ح خ د ذ ر ز س ش
shi sa zu ri dha du khi ha ju thi ta bu i u a

ص ض ط ظ ع غ ف ق ك ل م ن و ه ي
ya hu wa ni ma lu ka ki fu ghi 'a dhu fi dha su.

آ أو أَوْ اِىْ اِىْ اِىْ اِىْ اِىْ اِىْ اِىْ اِىْ اِىْ
ri dhu du khi ha ju thi ti bu ai i au u á

ز و م ا ه ي م ا ط ي م ا ط ي م ا ط ي
ma lu ka ki fu ghi 'a dhu fi dha su shi sa zu

يى و ا وى وى وى وى وى وى وى وى
yi yu hu wi wai wi ni

تَبَ قُتْ بَتْ مَتْ قَدْ هَجْ رَجْ قَطَا خَدْ قَعْ صَرْ مَدْ
mudh ṣar k'a khudh kaṭ ruḥ kaḥ kaḍ mīt biṭ fut tab
 نَرْ تَمْسْ زَرْ بَلْ كَمْ مَفْ .
ṣaf kam bal zur das dur

* لِلنَّاسِ * فِي الزَّمَانِ * فِي الْحَرْبِ * عَلَيْهِ * فِي الْحَيَاةِ * وَاللَّهِ *
ua'llāhi fi'l-ḥayāti 'alaihi fi'l-ḥarbi fi'z-zamāni linnāsi
 لِلَّهِ * كَبِيتُ إِلَى الْيَوْمِ * لِلْحَيَاةِ الدُّنْيَا *
li'l-ḥayāti 'd-dunyā labittu ila 'l-yaumi li'llāhi

The learner is recommended to study these examples carefully at first in order to acquire facility in reading the Arabic character, as the language cannot be studied in the Roman character.

The Measures of Words.

Every word in Arabic may be referred to a significant root, consisting of either three or four letters, the triliterals being by far the more common.

In English we add the termination *er* to express the active participle or agent of a verb, and *ing* to express the infinitive or gerund; as *make*, *maker*, *making*. In Arabic, however, such modifications are obtained not only by prefixing or affixing, but by inserting letters in the root. *فعل* *fa'l*, signifying mere *action*, is taken as the typical root for exhibiting these modifications, and the *formulae* thus obtained are called the "measures of words." For instance, the insertion of an *alif* between

the first and second radical, and pointing the latter with a vowel *kesrah*, gives the sense of the agent or active participle; thus **فَعَلَ** becomes **فَاعِلٌ** "one who does," and this word is the *measure* upon which all other agents of this kind are formed.

It is, in fact, a mere formula, like the letters used in Algebra; for as $(a+b)$ may represent $(2+3)$, $(4+5)$, or any other numbers, so for the trilateral root **فَعَلَ** in **فَاعِلٌ** we may substitute any other trilateral root and obtain the same modification of meaning by a word of the same shape; as

ضَرَبَ *ḍharbun*, "striking," **ضَارِبٌ** "a striker."

قَتَلَ *ḳatlun*, "killing," **قَاتِلٌ** "a murderer."

where **ضَارِبٌ** and **قَاتِلٌ** are said to be the **فَاعِلٌ** of the respective trilateral roots to which they belong.

The trilateral root may contain one or more of the weak consonants or semivowels **أ** **و** **ي**, in which case certain euphonic and other changes will take place. These changes are called the Permutations of weak consonants, and depend upon the principle stated above, that the three weak consonants **أ** **و** **ي** are respectively homogeneous to the three vowels **اَ** **و** **يَ**. When the vowel and the weak consonant in any derived form do not correspond, the vowel changes the weak consonant into another weak consonant analogous to itself.

If, instead of the three radical letters of a significant root **ل** **م** **ن**, we substitute the signs (1) (2) (3), and then proceed to form "measures" of nouns and verbs in the

ordinary manner, we shall obtain such results as the following:

- | | | |
|------------------------|---|----------------|
| 1. نَعْلٌ "doing" | = | °(3) °(2) (1) |
| 2. نَاعِلًا "doer"* | = | °(3) (2) 1̇(1) |
| 3. فَعَلَ "he does" | = | ̄(3) ̄(2) ̄(1) |
| 4. فُعِلَ "it is done" | = | ̄(3) (2) ˘(1) |

The vowels are the real or characteristic part of the measure, as they give the general sense of the form, while the radicals only define the particular case to which it is to be applied; they must therefore of necessity be preserved at any sacrifice to the consonant.

Now, in the four forms given above, let us substitute for the numerical signs of the letters و, ز, غ, an existing Arabic trilateral root, and we have:

1. °(3) °(2) ̄(1) = غَزَوْا "A raid or foray."
2. 1̇(3) (2) 1̇(1) = غَارَوْا Here the *keerah* and the *wāw* do not correspond, but the former, being the more important, changes the latter into و; that is, into the weak letter analogous to itself, and the word becomes غَارِيًّا "a raider."

* I have adopted the objective case with *tenwīn fethah* in this illustration, because *tenwīn dhammah* or *tenwīn keerah* would involve the question of a further permutation, the discussion of which is left for the paragraph on the declension of nouns, *g.v.*

3. (3) (2) (1) = عَرَّو Here the two *fethahs* absorb the و, changing it into 1, and the word becomes عَرَّأ "he made a foray."
4. (3) (2) (1) (from قَوْلٌ "saying") قِيلَ = قِيل .

In the 3rd person preterite active of the same verb عَالَ the two *fethahs* conquer the و. In the 1st person قُلْتُ the long و being quiescent conquers, and the accent falling on it, it becomes قَوَّلْتُ ; but this is naturally shortened in pronunciation, and the following rule holds *that two quiescent letters cannot come together*.

This, then, is the general principle of permutation:—
When a vowel and a weak letter which is not analogous to it come together in a form, the ordinary laws of euphony require that one should yield, and in Arabic the *vowel conquers*: e.g.

The measure مُعَالٌ , from وَزَن , would be مُوزَانٌ and the measure مُشْعَلٌ , from يَقْن , would be مُيَقِنٌ ; but مُوزَانٌ *miw-zínun* and مُيَقِنٌ *muyqínun* are repugnant to the ear, and therefore become مِيزَانٌ *mízínun* and مُوقِنٌ *múqínun*.

A permutation of other than weak letters occasionally takes place; as, for instance, when two letters which it is impossible to pronounce together occur in the same form; then the softer of the two is changed into the corresponding hard one. This can only take place in *dental* or *palatal* letters, for they are the only ones in which such a difficulty is likely to arise: e.g.

Forming the measure *ifta'ala* *اِفْتَعَلَ* from the root *فرب* we should have *idhtaraba* *اِذْتَرَبَ*; this, however, would be unpronounceable, and as the soft *t* *ت* will actually sound like the hard *t* *ط*, the latter is written instead, and the form becomes *atṭaraba* *اِطْتَرَبَ*.

Another euphonic change of which letters are susceptible is

Assimilation.

One letter is often assimilated by another, which is then doubled. This naturally occurs when the same letter is repeated without the intervention of a vowel, as *madḍun* *مَدْدُنْ* for *maddun* *مَدْدُونْ*; or when two letters of the same kind come together, as *makatta* *مَكَّتَتْ* for *makathṭa* *مَكَثَّتْ*.

PARTS OF SPEECH.

The parts of speech in Arabic are three:—1. The Verb.
2. The Noun (including the pronoun and adjective, and what we are accustomed to call the participle). 3. The Particle (including the preposition, adverb, conjunction, and interjection).

The Verb.

Arabic Verbs are of two kinds, *sound* and *weak*.

These are further subdivided into *transitive* and *neuter*, *active* and *passive*.

They are either *simple* or *augmented*, by the addition of other letters to modify the meaning.

The simple verb cannot contain less than three letters or more than five.

It may happen that in conjugating, all the letters but one may disappear, so that a simple form may seem to have been one letter, as in **ت** *ti*, the shortened form of **آت** *iti*, from **آى** *atú*, "he came."

The letters thus employed to augment or conjugate verbs and inflect nouns are called *servile*. It may also happen that some of these letters occur as radicals in a verb, but in such a case nothing save a knowledge of the grammatical measures will enable the student to discriminate.

We are accustomed to speak of the first, second, and third radical letter of a triliteral verb as the **ف** *fú*, **ع** *ain*, or **ل** *lím* respectively.

Parts of the Verb.

The Arabic Verb has two voices,—active and passive; three tenses,—preterite, aorist, and imperative; fifteen conjugations. These last, however, are nothing more than *augmented* or derived verbs formed from the simple root by the addition of certain letters which modify or extend the sense.

The noun which expresses the simple action is considered as the source, **مصدر**, from which all derived forms, whether nouns or verbs, are taken, as **مرب** *dharbun*, "striking"; and this occasionally supplies the place of the infinitive or gerund, which parts of the verb are wanting in Arabic.

Note.—As this noun of action is variable in form, it has been found convenient in practice to treat the third person singular masculine as the form from which all others are derived. *This is, therefore, the form under which all words are ranged in grammars and dictionaries.*

Tenses of Verbs.

The Preterite.—There are three classes of simple verbs distinguished by the middle vowel of the preterite active, viz. *فَعَلَ*, *فَعِلَ*, or *فَعَلَّ*.

The preterite passive is invariably of the form *فُعِلَ*.

The Persons are formed as follows:

Plural.		Dual.		Singular.	
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.
فَعَلْنَ	فَعَلُوا	فَعَلَتَا	فَعَلَا	فَعَلَتْ	فَعَلَ * 3rd person.
فَعَلْتُمْ	فَعَلْتُمْ	فَعَلْتُمَا		فَعَلْتِ	فَعَلْتَ 2nd „
فَعَلْنَا				فَعَلْتُ	فَعَلْتُ 1st „

* This paradigm ^{مَالِ مَدِينَةٍ} applies equally to the forms *فَعَلَ*, *فَعِلَ*, and to the passive *فُعِلَ*, which are declined in the same way—

فَعَلَ	فَعَلَتْ	فَعَلْتُ
فَعَلَ	فَعَلْتَ	فَعَلْتِ
فَعَلَ	فَعَلْتِ	فَعَلْتُ

^{مضارع} *The Aorist*.—^{متنوع} The aorist active of the simple verb is formed as follows :

Plural.		Dual.		Singular.	
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.
يُفْعَلْنَ	يُفْعَلُونَ	يُفْعَلَانِ	يُفْعَلَانِ	تُفْعَلُ	يُفْعَلُ * 3rd person.
تُفْعَلْنَ	تُفْعَلُونَ	تُفْعَلَانِ	تُفْعَلَانِ	تُفْعَلِينَ	تُفْعَلُ 2nd „
نُفْعَلْنَ	نُفْعَلُونَ	نُفْعَلَانِ	نُفْعَلَانِ	أُفْعَلُ	1st „

The aorist passive is declined in precisely the same manner, merely substituting the vowel ^{مضارع} *u* for *a* in the *prefixes* and pointing the second radical with *a*, thus :

Plural.		Dual.		Singular.	
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.
يُفْعَلْنَ	يُفْعَلُونَ	يُفْعَلَانِ	يُفْعَلَانِ	تُفْعَلُ	يُفْعَلُ 3rd person.
تُفْعَلْنَ	تُفْعَلُونَ	تُفْعَلَانِ	تُفْعَلَانِ	تُفْعَلِينَ	تُفْعَلُ 2nd „
نُفْعَلْنَ	نُفْعَلُونَ	نُفْعَلَانِ	نُفْعَلَانِ	أُفْعَلُ	1st „

^{حالات} *Moods of the Verb.*

The aorist is declinable like the noun ; that is to say, the final vowel is susceptible of certain changes to express modifications of the meaning.

1. It changes from *a* to *u* to express the conditional or subjunctive mood, and when preceded by certain particles : in this case the *و* is also dropped from all the

* So, too, يُفْعَلُ and يُفْعَلُ are declined throughout.

persons which end in that letter preceded by a long vowel, thus :

Plural.		Dual.		Singular.		
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	
يَفْعَلْنَ	يَفْعَلُوا	تَفْعَلَا	يَفْعَلَا	تَفْعَلْ	يَفْعَلْ	3rd person.
تَفْعَلْنَ	تَفْعَلُوا	تَفْعَلَا		تَفْعَلِي	تَفْعَلْ	2nd
تَفْعَلْنَ				أَفْعَلْ		1st

2. It may lose its last vowel altogether when preceded by certain particles, or used as an imperative, or in a conditional or alternative sentence. It will then be declined :

Plural.		Dual.		Singular.		
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	
يَفْعَلْنَ	يَفْعَلُوا	تَفْعَلَا	يَفْعَلَا	تَفْعَلْ	يَفْعَلْ	3rd person.
تَفْعَلْنَ	تَفْعَلُوا	تَفْعَلَا		تَفْعَلِي	تَفْعَلْ	2nd
تَفْعَلْنَ				أَفْعَلْ		1st

To the conditional form of the aorist a *nún* ن, either single or doubled ن, and preceded by *fethah*, is sometimes added to impart emphasis : it is chiefly used when this tense is employed as an imperative. It is then declined as follows :

1. With the doubled *nún* ن.

Plural.		Dual.		Singular.		
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	
يَفْعَلْنَ	يَفْعَلُوا	تَفْعَلَانِ	يَفْعَلَانِ	تَفْعَلْنِ	يَفْعَلْنِ	3rd person.
تَفْعَلْنَ	تَفْعَلُوا	تَفْعَلَانِ		تَفْعَلْنِي	تَفْعَلْنِ	2nd "
تَفْعَلْنَ				أَفْعَلْنِ		1st "

2. With the single *nūn* نَ .

Plural.		Dual.		Singular.		
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	
Wanting	تُعَلِّنَ	Wanting	Wanting	تُعَلِّنَ	تُعَلِّنَ	3rd person.
Wanting	تُعَلِّنَ	Wanting		تُعَلِّنَ	تُعَلِّنَ	2nd „
	تُعَلِّنَ			أُعَلِّنَ		1st „

The long vowels , and ى are elided before the نَ or نَ .

The Imperative.—The imperative is formed from the second person of the apocopated form of the aorist by removing the prefix ت ta. But from تَعَلَّنَ, by removing the ت, we should have نَعَلَّنَ; that is to say, a word beginning with a quiescent letter, and therefore inadmissible. To remedy this defect we add a *hemzet el wasl* pointed with َ if the vowel of the aorist be َ, as أَعَلَّنَ; but with ِ if the vowel is either ِ or ِ, as اِنْعَلَّنَ or اِنْعَلَّنَ.

Plural.		Dual.	Singular.	
Fem.	Masc.	Common.	Fem.	Masc.
أَعَلَّنَ	أَعَلَّنَا	أَعَلَّنَا	أَعَلَّنِ	أَعَلَّنِ

The remaining persons of the imperative are formed by prefixing لَ to the apocopated aorist, as لَيُعَلَّنَ “let him strike.”

The Noun of Action.

The noun of action corresponds in many respects to our infinitive. In simple verbs it is irregular in its formation.

but the following are the most usual measures: transitive verbs having the form **فَعَّلَ** and neuter verbs **فَعَّلَ** or **فَعُولٌ**.

1st, 2nd, and 3rd Classes.

Transitive **فَعَّلَ**; Neuter **فَعُولٌ**.

	Measures.			Examples.			
	Pret.	Aor.	Noun	Pret.	Aor.	Noun	
Transitive مُسَاعِدَ مَفْعُولٍ بِهِ	فَعَّلَ	يَفْعُلُ	فَعْلٌ	نَصَرَ	يَنْصُرُ	نَصْرٌ	To assist
Neuter يَلُودُ كَمَا يَلُودُ ابْنُ			فَعُولٌ	قَعَدَ	يَقْعُدُ	قُعُودٌ	To sit
Transitive	فَعَّلَ	يَفْعُلُ	فَعْلٌ	ضَرَبَ	يَضْرِبُ	ضَرْبٌ	To strike
Neuter			فَعُولٌ	جَلَسَ	يَجْلِسُ	جُلُوسٌ	To sit
Transitive	فَعَّلَ	يَفْعُلُ	فَعْلٌ	قَطَعَ	يَقْطَعُ	قَطْعٌ	To cut
Neuter			فَعُولٌ	خَضَعَ	يَخْضَعُ	خُضُوعٌ	To be humble

4th Class.

Transitive **فَعَّلَ**; Neuter **فَعَّلَ**.

Transitive	فَعَّلَ	يَفْعُلُ	فَعْلٌ	فَهَمَ	يَفْهَمُ	فَهْمٌ	To understand
Neuter			فَعْلٌ	طَرِبَ	يَطْرِبُ	طَرِبٌ	To rejoice

5th Class.

Verbs implying an innate quality make their noun of action in **فَعَالَةٌ** **فَعُولَةٌ** or **فَعْلٌ**.

Neuter	فَعَّلَ	يَفْعُلُ	فَعَالَةٌ	طَرَفَ	يَطْرَفُ	طَرَفَةٌ	To be charming
Neuter			فَعُولَةٌ	سَهَلَ	يَسْهَلُ	سَهْوَةٌ	To be easy.
Neuter			فَعْلٌ	عَظَّمَ	يَعْظِمُ	عِظَمٌ	To be grand.

Augmented or Derived Conjugations.

The meaning of the simple verb may be extended or modified in various ways by the addition of one or more letters to the root.

There are in all fourteen of these derived conjugations, which may be divided into four groups, namely :

1. Adding one letter to the root, which in transitive verbs strengthens or intensifies the action, and in neuter verbs imparts a transitive sense.
2. Prefixing *ع* to imply "consequence" or "effect."
3. Adding two or more letters to the root to modify the original meaning.
4. Distorting the original form of the root as well as adding letters to it. This implies a corresponding distortion of the meaning, and indicates either colour, defect, or intensity.

The simple triliteral verb is considered as the first conjugation, and the fourteen derived forms are numbered 2, 3, and so on, up to 15. In the following account of the signification of the derived forms these numbers are placed against the measures, but they are described in a somewhat different order.

SIGNIFICATION OF THE DERIVED FORMS.

First Group (adding One Letter to the Root).

4th Conjugation, أَفْعَلَ.

The prefix of *hemzet el kafa'* to the root gives a transitive sense to neuter verbs, and a doubly transitive or causal sense to those which are already transitive.

The following are the most usual significations :

Transitive or causal ; as **أَنزَلَ** " he caused to descend," from **نَزَلَ** " to descend."

Going to, or making for, a place : **أَعْرَقَ** " he went to 'Irāk."

Being or becoming at a certain time ; as **أَصْبَحَ** " he was in the morning."

2nd Conjugation.

Doubling the middle consonant intensifies the meaning of the root, and makes it, if neuter, transitive. Its most usual significations are :

Transitive ; as **قَدَّمَ** " he sent forward," from **قَدَّمَ** " to be in front."

Intensive or frequentative ; as **كَسَرَ** " he broke to pieces," from **كَسَرَ** " he broke."

Attributing to, regarding as, or making out to be ; as **مَدَّقَ** " he looked upon him as, or proved him, truthful."

This form is used in deriving a verb from a noun ; as **خَيَّمَ** " he pitched his tents," from **خَيْمَةٌ** " a tent."

This use is almost identical with that of the English verb formed from a noun ; as *to water, to skin, to peel*, etc.

3rd Conjugation, **فَاعِلَ**

The insertion of *ahf* between the first and second radicals gives an idea of reciprocity to the action ; as **فَاعَلَ** " he fought," from **قَتَلَ** " he killed." The notion of a second party who reciprocates the action is always implied.

Second Group (adding Two Letters).

5th Conjugation, *تَفَعَّلَ*.

This, by the prefix of ت, expresses the consequence of the 2nd conjugation *فَعَّلَ*; as *قَدَّمَ* "he brought forward;" *تَقَدَّمَ* "he was (so) brought forward."

When the original root is a concrete noun, this form will imply simply adopting or employing; as *تَوَسَّدَ* "he reclined his head on a pillow," from *وَسَدَ* 2nd conjugation (from *وَسَادَةٌ*) "a pillow."

6th Conjugation, *تَفَاعَلَ*.

This is formed by prefixing to the 3rd conjugation *فَاعَلَ* ت, implying *consequence*, with the same results as in the 5th conjugation; thus, *تَقَاتَلَ* "he was one of the parties engaged in a fight between two," from *قَاتَلَ* 3rd conjugation of *قَتَلَ*.

The sense of feigning is sometimes contained in this form; as *تَمَارَضَ* "to feign illness." It appears to come somewhat in the following manner:

A hypothetical form *مَارَضَ* must have existed, which in such a word as this, from *مَرَضَ* "to be ill," can only mean that his illness was merely for the sake of affecting a second party, and this, again, could only mean that he displayed it to deceive another, and the prefix ت limiting the consequence of such action to himself, *تَمَارَضَ* will mean that he was one who was afflicted with illness in order to produce an effect upon another, i.e. he assumed illness.

7th Conjugation, *اِنْفَعَلَ*.

This conjugation expresses the state or condition re-

sulting from the action of the simple trilateral verb **فَعَا** :
as **قَطَعْتُهُ** "I cut it"; **أُقْطِعَ** "it was cut."

8th Conjugation, **أَفْعَلَّ**.

This does not differ materially from the 7th conjugation, the only difference being that while the last indicates the state or condition resulting from, or exhibits the effects of the action of the simple trilateral verb, the 8th conjugation conveys the notion of being affected by the action; as **جَمَعْتُهُ** "I collected it"; **اجْتَمَعَ** "it was gathered together, or was in a collected state."

9th Conjugation, **أَفْعَلَّ**.

The form of noun used to express a colour or quality is, as we shall presently see, **أَفْعَلَّ**; the 9th conjugation appears to be formed from this by doubling the last consonant to imply action, and thus making it into a verb.

This form is used to express any quality which is very conspicuous, especially colour or distortion; as **أَحْمَرَّ** "to be red," from **أَحْمَر** "red;" **أَحْدَبَّ** "to be hump-backed," from **أَحْدَب** "a hunchback."

Third Group (adding Three Letters).

10th Conjugation, **أَسْتَفْعَلَّ**.

This conjugation implies asking or seeking, as **اسْتَغْفَرَ** "he asked pardon."

Finding or considering a thing to be possessed of the attribute implied in the original verb, as **اسْتَغْظَمَ** "to consider grand or mighty."

From the sense of "desiring" comes that of "desiring to be," *اَسْتَكْبَرَ* "he was proud," "desired to be thought great," and hence becoming or turning into, as *اَسْتَصْحَرَ الطِّينَ* "The clay began to turn into stone," or "petrify," i.e. to become stone-hard.

. 11th Conjugation, *اِنْعَالَ*.

This is of very rare occurrence, and is merely an extension of the 9th conjugation *اِنْعَلَّ* both in form and signification: e.g. *اَصْفَارٌ* "to be very yellow."

12th Conjugation, *اِنْفَعَلَ*. 13th Conjugation, *اِنْفَعَلَّ*.

These imply great intensity, as *اِحْشَرَهْنِ* "to be very rough and rugged," from *حَشَنَ* "to be rough."

The grammars give two other forms—14th Conjugation *اِنْفَعَلَّ*, and 15th *اِنْفَعَلَّى*; but these are very rare, and may be regarded as varieties of the quadriliteral verb. See p. 26.

No verb is susceptible of *all* these forms; those in use will depend upon the nature of the original verb, and it must be left to practice and the common sense of the student to distinguish which may or may not be employed.

THE TENSES OF DERIVED FORMS.

(1) *The Preterite.*

The numbers and persons of the preterite of the derived conjugations are formed as in the simple trilateral verb; as *فَعَّلَ*, *فَعَّلَتْ*, *فَعَّلْتُ*, etc.

(2) *The Aorist.*

The forms of the aorist and the nouns of action of derived verbs will be seen from the following table :

TABLES OF THE DERIVED CONJUGATIONS.

Active.

٢	Pre- terite.	Aorist	Impera- tive	Noun of Action.
<i>First Group.</i>				
One letter added to the root.				
2. Doubled radical, expressing action or intensity	فَعَّلَ	يَفْعِلُ	فَعِّلْ	تَفْعِيلٌ or تَفْعِيلَةٌ
4. Prefixed <i>alif</i> , expressing action	أَفْعَلَ	يُفْعِلُ	أَفْعِلْ	إِفْعَالٌ
3. Inserted <i>alif</i> , expressing reciprocity or emulation	فَاعَلَ	يُفَاعِلُ	فَاعِلْ	مُفَاعَلَةٌ or فِعَالٌ
Aor. act. عَلَّ ... عَلٌّ ; pass. عَلَّ ... عَلٌّ				
<i>Second Group.</i>				
٣ prefixed to root, implying consequence.				
5. Consequence of 2	تَفَعَّلَ	يَتَفَعَّلُ	تَفَعَّلْ	تَفَعُّلٌ
6. Consequence of 3	تَفَاعَلَ	يَتَفَاعَلُ	تَفَاعَلْ	تَفَاعُلٌ
Aor. act. عَلَّ ... عَلٌّ ; pass. عَلَّ ... عَلٌّ				

Tables of the Derived Conjugations—cont.

Active—cont.

	Pre- terite.	Aorist.	Impera- tive.	Noun of Action.
<i>This 3 Group.</i>				
Two or more letters added, modifying the sense of the root.				
7. Exhibiting the effect of the ac- tion of the root	أَفْعَلْ	يَفْعَلْ	أَفْعَلْ	أَفْعَالٌ
8. Being affected by the action of the root	أَفْتَعَلْ	يَفْتَعَلْ	أَفْتَعَلْ	أَفْتَعَالٌ
10. Asking for or re- garding as the original idea ex- pressed by the root	أَسْتَفْعَلْ	يَسْتَفْعَلْ	أَسْتَفْعَلْ	أَسْتَفْعَالٌ
Aor. act. عَلَّ . . . ۞; pass. عَلَّ . . . ۞				
<i>Fourth Group.</i>				
9. } Colour or de-	أَفْعَلْ	يَفْعَلْ	أَفْعَلْ	أَفْعَالٌ
11. } fect	أَفْعَالٌ	يَفْعَالٌ	أَفْعَالِ	أَفْعَالٌ
Aor. act. عَلَّ . . . ۞.				
12. } Great intensity	أَفْعَوَّلْ	يَفْعَوَّلْ	أَفْعَوَّلْ	أَفْعَوَالٌ
13. }	أَفْعَوَّلْ	يَفْعَوَّلْ	أَفْعَوَّلْ	أَفْعَوَالٌ
Aor. act. عَلَّ . . . ۞.				

Passive.

	Preterite.	Aorist.		Preterite.	Aorist.
2	فَعَلَ	يُفَعَّلُ	7	أُفَعِّلُ	يُفَعَّلُ
4	أَفَعَلَ	يُفَعَّلُ	8	أَفَعَّلُ	يُفَعَّلُ
8	فَوَعَلَ	يُفَعَّلُ	10	أُسْتَفْعَلُ	يُسْتَفْعَلُ
5	تَفَعَّلَ	يُتَفَعَّلُ	9	Wanting	Wanting
6	تَفَوَعَّلَ	يُنْفَاعِلُ	11	Wanting	Wanting
			12	أُفَعِّلُ	يُفَعَّلُ
			13	أَفَعِّلُ	يُفَعَّلُ

Quadriliteral and quinquiliteral verbs are rare, and are conjugated like augmented verbs.

NOUNS DERIVED FROM VERBS.

Certain nouns derived from verbs may be considered as particular forms of the latter ; they therefore range themselves naturally under the same head. The principal forms will be found in the accompanying table (pp. 28, 29).

Examples of the use of the table :—

Take the root فَرَبَ of which the aorist (to be found only by the dictionaries) is يَفَرَّبُ. In the table we find that the imperative of this class is اَفْعَلْ, and by substituting (1) هـ for ف (2) ر for ا and (3) ب for ل we get اَفْرِبْ, which is the imperative of the verb in question.

Coming next to the noun of action, we find that for transitive verbs the form is فَعْلٌ and فَرَبٌ belonging to

this class, its noun of action should be **مَرَبٌ**, which is the proper form. Similarly we get

Noun of Unity.	Agent.	Patient.	Noun of Action in m(m).
مَرَبَةٌ	مَرَابٌ	مُزْرَبٌ	مُزْرَبٌ

Again, amongst the derived conjugations, suppose we wish to form the third; we have then

Preterite.	Aorist.
مَرَبَ = فَاعَلَ	مَرَبٌ ... عَلَ

i.e. (the dots implying that any letters coming between the first and second radicals are unchanged) **مُزَارَبٌ**.

Passive (Preterite).	Passive (Aorist).
مُزَرَبٌ = فُعِلَ	مُزَرَبٌ ... عَلَ

i.e. (all intermediate letters remaining unchanged) **مُزَارَبٌ**.

Noun of Action.	Agent.
مُزَارَبَةٌ = مَفَاعَلَةٌ	مُزَارِبٌ ... عَلَ

i.e. (the letters represented by the dots being unchanged as before) **مُزَارَبٌ**.

Patient. Noun of Action in m(m). Noun of Time and Place.	} مُزَارَبٌ ... عَلَ = as before مُزَارَبٌ.
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And so on with all the other forms.

As it is in this method of deriving its forms that Arabic differs from all non-Semitic languages, the importance of early acquiring practice in it cannot be over-estimated.

When the learner has once mastered the table, every fresh root that he learns adds some six or seven score of fresh words to his vocabulary together with the different shades of meaning of each.

SIMPLE TRILITERAL VERBS.	Active.		Passive.		Imper- ative.	Noun of Action.	
	Prete- rite.	Aorist.	Prete- rite.	Aorist.		Trans- itive.	Neuter.
1. Class 1 (See p.19.)	فَعَلَ	فَعَّلَ	فَعِلَ	فَعُلَ	أَفْعِلْ	فَعْلٌ	فَعُولٌ
	" 2	فَعَّلَ	"	"	أَفْعِلْ	"	"
	" 3	فَعَّلَ	"	"	أَفْعِلْ	"	"
	" 4	فَعَّلَ	"	"	أَفْعِلْ	"	فَعْلٌ
	" 5	فَعَّلَ	"	"	أَفْعِلْ	"	فَعَالَةٌ
	" 6	فَعَّلَ	"	"	أَفْعِلْ	"	فَعُولَةٌ
DERIVED CONJUGATIONS.							
1st Group. (One letter added.)	2	فَعَلَ	فَعِلَ	فَعُلَ	فَعِلْ	فَعْلٌ	فَعُولٌ
	3	فَاعَلَ	"	فُوعِلَ	"	"	فُعُولٌ
	4	أَفْعَلَ	"	أَفْعِلَ	"	أَفْعَلٌ	أَفْعُولٌ
2nd Group. (و pre- fixed.)	5	تَفَعَّلَ	تَفَعَّلَ	"	تَفَعَّلْ	"	"
	6	تَفَاعَلَ	"	"	"	"	"
3rd Group. (Two or more letters added.)	7	أَفْعَلَ	أَفْعِلَ	"	أَفْعِلْ	أَفْعَلٌ	أَفْعُولٌ
	8	أَفْعَلَ	"	"	"	"	"
	10	أَسْتَفْعَلَ	"	"	"	"	"
4th Group. (Colour or Defect.)	9	أَفْعَلَ	أَفْعِلَ	"	أَفْعِلْ	أَفْعَلٌ	أَفْعُولٌ
	11	أَفْعَلَ	أَفْعِلَ	"	"	"	"
	12	أَفْعَلَ	أَفْعِلَ	"	"	"	"
	13	أَفْعَلَ	أَفْعِلَ	"	"	"	"

IRREGULAR VERBS.

Irregular verbs are those of which the second and third radicals are alike, or which contain one or more of the weak letters ا, و, or ي. They are of five kinds:

I. *Doubled*, in which the second and third radical are like.

II. *Hemstated*, in which one of the three radicals is a *hemzeh*.

III. *Assimilated*, in which the first radical is either و or ي.

IV. *Hollow*, which have one of the weak letters و or ي for the medial letter.

V. *Defective*, of which the final radical is a weak letter; as غَرَا (for غَرَوْ) "he made a raid," رَمَى (for رَمَى) "he threw," رَمَى (for رَمَى). *

Combinations of these may of course occur, and a verb may have all the three radicals weak; as أَوَى "he repaired to," "he had recourse to."

It will be noticed that the weak consonants or semi-vowels are ا *hemzeh* (not *alif*), و *wāw*, and ي *yū*: *alif* is not regarded as a consonant at all, but only as a prop for *hemzeh* or as a letter of prolongation.

I. *Doubled Verbs.*

The Doubled verb differs from the simple trilateral only in the assimilation of the two similar consonants in the preterite and aorist, as مَدَّ for مَدَد, and بَدَّد for بَدَد; as

this throws back the vowel of the second radical in the aorist, the *hemzet el-waṣl* is no longer required in the imperative, which then becomes مَدَّ .

The derived conjugations of the doubled verb are regularly formed from the first, as from مَدَّ we get 4th اَمَدَّ , 2nd مَدَّد , and so on. In the 3rd and 6th the ا (which is the characteristic letter of the conjugation), is in the passive changed by the اِ (which is the characteristic vowel of the voice), into the corresponding semi-vowel, namely و . The forms مَادَّ , تَمَادَّ , etc., as well as مَادَّ for مَادَّد (مَادَّد), in the agent, are exceptions to the rule which prohibits a quiescent letter from following a long vowel. There are two reasons which make this exception admissible: first, that if a long vowel were shortened it would be impossible to distinguish between such forms as the 3rd conj. active and the passive of the first; and, second, because when the assimilation is resolved, the first letter is found to be only *apparently* quiescent, e.g. مَادَّد = مَادَّ , and not مَادَّد .

The tenses, preterite and aorist, are regularly formed, but two other forms of the 2nd person preterite are admissible, namely : مَدَّتْ , etc., as ظَلَّتْ or مَدَّتْ , etc. as ظَلَّتْ . The last is constantly used in modern Arabic.

It will be observed that the assimilated letters are resolved whenever the second of the two letters would be quiescent, because otherwise it would violate the rule which prohibits two quiescent letters from occurring together, as مَدَّدَا (not مَدَّأ) مَدَّدَنْ (not مَدَّأَنْ).

II. Hemzated Verbs.

1. Verbs having *hemzeh* for the first radical are conjugated exactly like the sound verbs. The only change is that when the *alif* ا which supports the *hemzeh* is preceded by a vowel, = or ِ, characteristic of the form, it is changed into the corresponding semi-vowel, as *نَوْتَر* for *نَاتَر*, see p. 6.

In the derived forms also of verbs with initial *hemzeh*, the only changes are those undergone by the *alif* ا, which serves as the prop to *hemzeh*, as *أَتَر* for *نَاتَر*, *يُوتَر* for *نَوْتَر* as before. In the 4th and 8th, *إِنَار* and *يُنَار* are for *أِنَار* and *أُنَار*, where the second of two *hemzehs* which come together yields and is changed into the ى, corresponding to the preceding vowel *kesrah*. So, too, in the passive of the 4th, *أُوْتَر* is for *أُنَاتَر*. In the verbal noun of the 7th and 10th the *hemzeh* with *kesrah* beginning a syllable but not a word, has for its prop a ى without dots. See p. 6. In the 8th *يُنَاتَر* is sometimes further contracted into *يُنَاتَر*, as *أَخَذَ* from *أَخَذَ*.

2. Verbs having *hemzeh* for the medial radical.—All the changes in this and the derived forms, depend upon the rule that a *hemzeh* beginning a syllable, but not a word, takes as its prop the semi-vowel homogeneous to the vowel by which it is surmounted, and if this be ى the dots are omitted, as *يَسْأَلُ* and *أَسْأَلُ*.

The ِ is sometimes dropped in the imperative, in

which case the *hemzet el-waṣl* is no longer needed. Thus *سَلَّ* becomes *سَلَّ*.

3. Verbs with the *hemzeh* for the final radical.—All the changes in these and their derived forms, depend upon the rule that the prop for *hemzeh* may be a weak consonant homogeneous to the preceding vowel, as *أَبْرَأَ*, *يَبْرِئُ*; *قَبَّرَ*, *قَبْرُ*.

The tenses of the *hemzated* verbs do not differ from those of the sound verb.

III. Assimilated Verbs.

The changes that take place in these verbs are: (1) when either *kesrah* or *dhammah* precedes the weak letter, they change it into the homogeneous weak consonant; N.B. when *fethah* precedes it, a diphthong is formed; as *وَعَدَ*, pret. 4th *أَوَعَدَ*, aor. 4th *يَوَعَدُ*, verbal noun 4th *إِيعَادٌ*. Note, when the verb begins with *و*, and is of the measure *فَعْلٌ* in the aorist, the *و* of verbs beginning with that letter is dropped in that tense, as *وَعَدَ*, *يَعِدُ*, to promise.

The tenses are declined exactly like the sound verb, *e.g.*:

Preterite	وَعَدَ	وَعَدْتُ	وَعَدْتِ, etc.
Aorist	يَعِدُ	يَعِدُ	, etc.
Ditto	يَوَعِدُ	يَوَعِدُ	, etc.

The *و*, in most of these verbs is also rejected in forming the verbal noun, but a *ض* is added by way of compensation, as

Preterite.	Aorist.	Noun.
وَعَدَ	يَعِدُ	عِدْلٌ

The initial *ي* does not make any change in the form, unless it be preceded by *ا*, in which case it becomes *و*, as *مِيثِقِن* for *مِثِقِن*.

IV. The Hollow Verb.

A verb of which the middle radical is *و* or *ي*, is called "hollow." Thus *قَالَ*, aorist *قَالَ*, is in the dictionaries and grammars said to be a verb with a medial *و* of the measure *فَعَلَ*, aorist *يَفْعَلُ*, i.e. it belongs to class 1; (see p. 18). In this case the *قَالَ* stands for *قَوَّلَ* and *قَالَ* for *قَوَّلَ*; the second is an obviously euphonic change, but the first is not so evidently required, since *قَوَّلَ kawala* would be as easy to pronounce as *قَبَلَ kabala*.

If, however, we regard it as a *really* hollow verb, i.e. without a middle radical at all, the measure will be *ج*َـ*; then instead of saying that its medial radical is *و* (in which case, having a medial radical, it could not be hollow), let us refer it to the class of sound verbs to which it belongs, namely *فَعَلَ*, *يَفْعَلُ*, and we get *ج*َـ*, *ج*َـ*. Here the two *fethahs* in *ج*َـ* coalesce into *ا*; and the *ghammah* in *ج*َـ*, from its position in the penultimate, where it naturally receives an accent, has a long sound. The form is then written *قَوَّلَ*, and the *و*, thus obtained is treated as the radical letter of the root. Similarly *عَلَى*, aorist *يَعْلَى*, with a medial *ي*, may be written *ع*َـ*; and referred to class 2, *فَعَلَ*, *يَفْعَلُ* becoming *ع*َـ*, *ع*َـ*, that is *عَلَى*, *يَعْلَى*.

In the noun of action of verbs with a weak medial this

radical is elided and *h* added at the end to make up for it, as from قَامَ the nouns of action of the 4th and 10th conjugations are—

أَقَامَ for أَقْوَامَ
 اسْتَقَامَ „ اسْتَقْوَامَ

The preterite and aorist are regularly formed except that whenever a long vowel is followed by a *sukún* it is changed into a short one, as قُلْتُ, not قَوْلْتُ, which would violate the rule that two *sukúns* cannot come together.

V. The Defective Verb.

The defective verb is that which occasions most trouble to learners; the rules however which govern its permutations are very simple, and are all contained in the following table:—

Changes in the Termination of the Preterite.

a. وَ becomes ا { In the Preterite of the 1st conj.
 only; in all the derived forms
 وَ becomes ي like c.

b. وَ " ي

c. ي " ي { Here the final vowel is dropped
 and the ي is then silent, the
fethah alone being pronounced.
 This letter is called *short alif*.

Changes in the Termination of the Aorist.

d. وُ becomes وُ	i. وُ } become وُ
e. (وُ) remains unchanged وُ	وُ }
f. وُ } become يُ	j. وُ } become يُ
يُ	يُ
g. وُ } become يُ	k. وُ } become وُ
يُ	وُ
h. (يُ) remains unchanged يُ	l. يُ becomes يُ

Similarly in nouns.

f. وُ } become يُ .

g. وُ } " —, the وُ and يُ not being required to support *tenwīn kesrah*.

وُ becomes وُ (but in verbs of the form رَمَى (= رَمَوْ) يُ is more commonly used).

وُ " يُ .

From this it follows that the subjunctive mood of the aorist, which is formed by changing the final وُ into يُ , can only be formed from verbs of the form يَفْعَلُ or يَفْعَلُ , as يَرْمِي (by h) يَهْرُو (by e).

m. The final vowel is, as we have seen, dropped in all cases except e and h . In order therefore to represent the apocopated forms of the aorist we must drop the *weak radical*; thus from يَرْمِي the form يَفْعَلُ becomes يَرْمِ .

The defective verb in the 2nd conjugation always makes its noun of action *تَعْمَلُ* instead of *تَعْمَلٌ* which is the most common form in the sound verb, as *مَقَا* from *مَفَعٌ*.

The feminine of the third person singular and of the dual active, being formed directly from the masculine, drops the *l* because *أَت* would bring two *sukúns* together. Thus *عَرَا* fem. *عَرَّتْ*, not *عَرَاتٌ*.

Doubly Imperfect Verbs.

1. Initial و and Final و or ي .

These are mere combinations of the defective with the initial و, and follow the rules given for each. Thus—*وَقَى* is of the form *فَعَلَ يَفْعَلُ*; like *وَعَدَ* it rejects its *wáw* in the aorist, and like *رَمَى* it changes *يَ* into *يَ*, and *يِ* into *يِ* by *f* and *g* becoming in the aorist *يَهِي*.

2. Medial و and Final و or ي .

In these no change takes place in the second radical, which retains its power as a consonant. The final *ي* follows the rule of *يَ* and *يِ* in *رَمَى* and *رَمِي*.

Note.—The Verb *حَبَى*, although in all other cases conforming to the foregoing rules, in the tenth conjugation loses its second radical; as—

Preterite	<i>أَسْتَحَى</i> or <i>أَسْتَحِي</i>
Aorist	<i>يَسْتَحِي</i> „ <i>يَسْتَحِي</i>
Imperative	<i>أَسْتَحِ</i> „ <i>أَسْتَحِ</i> and so on.

Combinations with *hemzeh* and the other weak letters also occur; in these cases it is only necessary to apply to each letter the required rule according to the foregoing explanations. Thus *أَرَى*, which is of the form *فَعَلَ يَفْعَلُ*, becomes *أَرَى يَأْرَى* by *c* and *g* for *أَرَى يَأْرَى*. Similarly to form the imperative *اِفْعَلْ* we have *اِبْرَ* by the rule on p. 32 and by *m* for *اِبْرَ*.

Again, *رَأَى* of the measure *فَعَلَ يَفْعَلُ* becomes *رَأَى يَرَى* by *c* and *f* for *رَأَى يَرَى*; the *hemzeh* is then rejected, and the form becomes *رَأَى يَرَى*. Similarly the apocopated form of aorist is *يَر* by *m*, and the imperative *رَ* or *رَة* by the pause (7).

Hollow Verbs declined as Strong Verbs.

A few verbs with a weak medial radical pointed with *kesrah* are declined like strong verbs.

Preterite.	Aorist	Agent.	
عَوَّرَ	يَعْوِرُ	عَوَّارٌ	to be one-eyed.
عَوَزَ	يَعْوِزُ	عَوَّازٌ	to be wanting.
حَوَّلَ	يَحْوِلُ	حَوَّالٌ	to squint.
صَدَّ	يَصِيدُ	صَادٍ	afflicted with glanders (a camel).
شَدَّ	يَشِيدُ	شَادٍ	to be delicate in body.

In the form **أَفْعَلٌ**, from verbs with a medial weak radical, the strong form is used, as **أَسْوَدٌ** (not **أَسَادٌ**), black.

To conjugate a weak or irregular verb.—First find the form required amongst the derived conjugations of the strong verb (p. 24); next apply the rules for euphonic change (pp. 9 and 35). Then if it be a tense, refer to the paradigms of the preterite, aorist, or imperative. If any further change be then required, again apply the rules of permutation, p. 35.

Thus to find the first person aorist of the 3rd conjugation from **فَرَا** "to make a raid or foray." We look in the table (p. 24 or 28) for the third conjugation, which we find to be **فَاعَلٌ**; the corresponding form of **فَرَا** will obviously be **فَارَا**. Again, the aorist of the third is of the measure **فَعِلٌ . . . فَعِلٌ**, which in this case will be **فَعَارُو**; but **و** by *g* becomes **ي**, and the whole word becomes **فَعَارِي**.

A further reference to the table of persons in the aorist, p. 15, teaches us to substitute the prefix of the first person **أَ** for the **أَ** of the third person, and we get **أَفْعَارِي** *ughārizi*, the form required.

The final short vowel **ِ** of the aorist is variable, depending upon the action of particles, etc., but the remaining vowels of the forms are constant, and therefore exert a stronger influence upon a weak letter.

By applying these principles, all difficulties as to the conjugation of verbs containing weak radicals will disappear; and we shall find that such a thing as a really irregular verb does not exist in the Arabic language.

The student is recommended to practise this process

until he is completely familiar with all the permutations which can occur in conjugating a weak verb.

Indeclinable Verbs.

Indeclinable verbs are those which have only one tense. They are—(1) كَيْسَ “he is not,” عَسَى “perhaps,” which have only a preterite.

(2) The following, which are only found in the imperative: هَاتِ “give,” تَعَالِ “come.”

These are declined like a regular imperative, thus—

Plural.		Dual. Common.	Singular.	
Fem.	Masc.		Fem.	Masc.
هَاتِيْنَ	هَاتُوا	هَاتِيَا	هَاتِيْ	هَاتِ

Some grammarians include هَلَمْ, which is, however, not properly a verb; it is most frequently found in the expression هَلَمْ جَرًّا, literally, “take and drag along”=“and so on.”

THE NOUN.

In the category of nouns the Arabs include also pronouns and certain prepositions, adverbs, and interjections. Nouns are either primitive or derived.

Primitive Nouns.

Primitive nouns are those which cannot be referred to any verbal root such as قَرَسٌ horse, قَلْبٌ heart, جَعْفَرٌ small stream.

Nouns derived from Verbs.

Besides the nouns immediately derived from verbs, included in the table on pp. 28–29, and corresponding more or less to our participles, there are a great many other forms expressive of specific ideas which may be studied with advantage; the principal of these are the following:

1. Trades and offices are of the measure *فَعَالَةٌ*; as *تِجَارَةٌ* trading, *حِبَاطَةٌ* tailoring, *خِلَامَةٌ* office of Caliph.

2. Pains of the body are of the measure *فَعَالٌ*; as *صَدَاعٌ* headache, *سَعَالٌ* cough.

3. Sounds are of the measure *فَعَالٌ* or *فَعِيلٌ*; as *صَرَاحٌ* cry, *مَشِيرٌ* whistling.

4. Motion, commotion, or emotion are expressed by the form *فَعْلَانٌ*, and sometimes *فَعِيلٌ*; as *حَفْطَانٌ* palpitating, fluttering, *رَحِيلٌ* departure.

5. Flight or avoidance by *فَعَالٌ*; as *فِرَارٌ* flight.

6. A small portion is expressed by *فَعْلَةٌ*; as *كِسْرَةٌ* a broken crust, *قِطْعَةٌ* a fragment.

7. A small quantity, by *فَعْلَةٌ*; as *فَيْمَةٌ* a handful.

8. Colour in the abstract, by *فَعْلَةٌ*; as *خُمْرَةٌ* redness, *صَفْرَةٌ* yellowness.

9. Small pieces, refuse, by *فَعَالَةٌ*; as *قِرَامَةٌ* clippings, filings.

The Genders of Nouns.

There are only two genders in Arabic, masculine and feminine; some words, however, have only one form for both, and may therefore be called of the common gender.

The neuter does not exist, but its place is most commonly supplied by the feminine.

The following are feminine :

Proper names of women, and nouns applicable only to females, as **أُم** "a mother," **أُخْت** "a sister," **حَامِلٌ** "pregnant."

Nouns ending in **ة**, as **ضَارِبَةٌ** "a striker," unless the sense be opposed to it ; **خَلِيفَةٌ** "Caliph."

Nouns ending in **ى**, as **حُسْنَى** "most beautiful" (female), **دُنْيَا** (for **دُنْيَى**) "the world."

[If this **ى** is not a grammatical termination, but belong to the *root*, it may be masculine.]

Nouns ending in **اء**, as **صَحْرَاءُ** "desert."

Proper names of towns and countries.

Names of wind, fire, or wine, as **رِيحٌ** "wind," **شَمَالٌ** "the north wind," **نَارٌ** "fire," **خَمْرٌ** "wine."

The double parts of the body, as **يَدٌ** "hand," **عَيْنٌ** "eye," **كَتِفٌ** "shoulder," **رِجْلٌ** "foot." (Some others which are not double are also feminine, as **سِنٌّ** "tooth," **كَبِدٌ** "liver.")

Collective nouns, especially when they add **ة** to express an individual of the species, as **حَمَامٌ** "dove" (the *genus* dove), **حَمَامَةٌ** "a dove."

All "broken" plurals, which will be described afterwards.

The following nouns are also considered as feminine, although they do not all come under the heads given above :—

أَرْضٌ "earth," **شَمْسٌ** "sun," **أَرْنبٌ** "hare," **فَبَعٌ** "hyena,"

أَفْعَى "viper," مَلَج "rib," بئر "well," عَرُوش "prosody,"
 لَفَى "fox," عَصَا "staff," جَهَنَّمَ, سَعْدَرُ, جَحِيمٌ, or لَقَى,
 "hell," عَقْرَب "scorpion," فَهْد "cheetah" (hunting leo-
 pard), فَاس "axe," فِرْدَوْس "Paradise," قَوْس "bow," حَرْب
 "war," كَأْس "cup," خَمْر "wine," مُوسَى "razor," دَار "house,"
 نَار "fire," دِرْع "coat of mail," نَعْل "sandal," دَلْو "bucket,"
 نَفْس "soul," رَحَى "hand-mill," يَمِين "oath," سَوْق "market."

Formation of the Feminine from the Masculine.

The feminines of masculine nouns are formed as follows :—

1. The ordinary method is by adding ة; as ضَارِب fem. ضَارِبَةٌ "a striker"; مَضْرُوب fem. مَضْرُوبَةٌ "struck."

ي and ى before ة become ا; as فَتَى "a youth," fem. فَتَاةٌ "a young girl."

2. Nouns of the form فَعْلَان make their feminines in فَعْلَى; as سَكْرَان "drunk," fem. سَكْرَى.

But فَعْلَان and فَعْلَان make their feminines in the usual manner, فَعْلَانَةٌ and فَعْلَانَةٌ; as نَدَمَان "repentant," fem. نَدَمَانَةٌ; عُرْبَان "naked," fem. عُرْبَانَةٌ.

3. أَفْعَل when it expresses the comparative or superlative makes its feminine أَفْعَلَى; as أَكْبَرُ "greatest," fem. أَكْبَرَى; أَوَّل "first" (for أَوَّل), fem. أَوَّلَى; آخِر (for آخِر), fem. آخِرَى.

4. أَفْعَل when it is descriptive of colour or deformity has for its feminine أَفْعَلَةٌ; as أَحْمَر "red," fem. أَحْمَرَاء; أَحْدَب "hump-backed," fem. أَحْدَبَاء.

5. **فَعُولٌ** when it has an active signification has no different form for the feminine, as **رَجُلٌ صَبُورٌ** "a patient man," **أَمْرَأَةٌ صَبُورَةٌ** "a patient woman," except **عَدُوٌّ** "an enemy," fem. **عَدُوَّةٌ**.

But **فَعُولٌ** with a passive signification makes **فَعُولَةٌ** in the feminine, as **مَرْكُوبٌ** "a riding horse or camel," fem. **مَرْكُوبَةٌ**; **رَسُولٌ** "one sent," fem. **رَسُولَةٌ**.

6. *Vice versâ* **فَعِيلٌ** in the passive sense has only one form for the masculine and feminine, as **رَجُلٌ قَتِيلٌ** "a murdered man," **أَمْرَأَةٌ قَتِيلَةٌ** "a murdered woman," while **فَعِيلٌ** with an active meaning makes **فَاعِلَةٌ** in the feminine: **مُشَفِّعٌ** "an intercessor," fem. **مُشَفِّعَةٌ**.

The other forms of the intensive nouns **مُفَعِّلٌ**, **مُفَعَّلٌ**, and **مُفَعِّلٌ**, being also nouns of instrument, do not take the feminine termination, with the exception of **مُسْكِينٌ** "a poor person," fem. **مُسْكِينَةٌ**; **مِيقَاتٌ** "speaking the truth," fem. **مِيقَاتَةٌ**.

Common Gender.

The following nouns are used either as masculine or feminine:—

فَعَى **إِصْبَعٌ** "finger," **مَاعٌ** "a dry measure," **أَزَارٌ** "veil," **ثَرَى** "earth," **فَرْبٌ** "honey," **ثَدَى** "forenoon," **عَجْرٌ** "buttocks," **حَالٌ** "state, condition," **عَرَسٌ** "wedding," **حَانُوتٌ** "store, shop," **طَرِيقٌ** "road," **رَحِمٌ** "womb," **عُقَابٌ** "eagle," **رَمَحٌ** "lance," **عَنْقٌ** "neck," **سَرَى** "spider," **عَنْكَبُوتٌ** "road," **سَبِيلٌ** "night

journey," فَرَسٌ "horse or mare," سِكِّينٌ "knife," فُلٌّ "ship,"
 سِلَاحٌ "arms," قَدْرٌ "pot, kettle," سُلْطَانٌ "dominion," قَفَا "nape
 of the neck," سَلَامٌ "peace," قَوْسٌ "bow," سَلَمٌ "staircase,
 ladder," كِرَاعٌ "shin-bone," سَمَاءٌ "heaven," لِسَانٌ "tongue,"
 شَعِيرٌ "barley," لَيْلٌ "night," مَرَاثٌ "way," مِسْكٌ "musk," صَلَاحٌ
 "peace," مَعَى "intestines," صَليْفٌ "side of the neck," مِلْحٌ
 "salt."

All nouns not included in the foregoing categories are masculine.

Declension of Nouns.

The Cases.—Arabic nouns have three cases, the nominative or subjective, accusative or objective, and genitive or dependent. [I shall use the terms subjective, dependent, and objective as more in accordance with the principles of Arabic grammar.] The nasal vowels (*tenwin*) are employed for the indefinite noun, and the short vowels for the definite noun, thus:

Indefinite.	Definite.	
	With the Article.	With Pronouns.
Subjective كِتَابٌ a book.	الْكِتَابُ	كِتَابُهُ كِتَابِي
Dependent كِتَابٍ of a book.	الْكِتَابِ	كِتَابِهِ كِتَابِي
Objective كِتَابًا a book.	الْكِتَابَ	كِتَابَهُ كِتَابِي

The following nouns, أَبٌ "father," أَخٌ "brother," حَمٌّ "father-in-law," هَيْئٌ "thing," ذُو "possessor," فَمٌ "mouth," are declined with long vowels when in construction with a noun, or when they have an affixed pronoun.

	Indefinite.	With the Article.	With Pronouns.	In Construction.
Subjective	أَبٌ a father	الْأَبُ	أَبِي أَبُو	أَبُو زَيْدٍ
Dependent	أَبٍ	الْأَبِ	أَبِي أَبِي	أَبِي زَيْدٍ
Objective	أَبًا	الْأَبَ	أَبِي أَبَاهُ	أَبَا زَيْدٍ

The Cases of Nouns with a weak Final Radical.

The existence of a weak radical at the end of a noun must obviously affect the case endings; the following results (already treated of, see p. 36) must be remembered :

Nouns of the measure فَعْلٌ from verbs with a final و in the root, change the وَ into آ by j', as رِضًا for رِضُو.

Nouns of the measure فَعْلٌ from verbs with a final ي, change the يَ into عَ, as فَنَى.

Nouns of more than three letters of the form * * * عِل, whether from a final radical و or ي, make their termination in عَ : as مَرْتَمَى, from رَمَى; مَلَبَى, from لَبَى; (لَهَو) لَهَا.

Nouns ending in وَ or عَ change that termination into ـ by g'.

Examples : رِضًا "satisfaction," فَنَى "a youth," قَاضٍ "a Cadi."

Measure.		Indefinite.	Definite.	
			With Article.	With Pronoun.
فَعْلٌ	Subjective	رِضًا for رِضُو	الرِّضَا	رِضَاةٌ
	Dependent	رِضًا „ رِضُو	الرِّضَا	رِضَاةٌ
	Objective	رِضًا „ رِضُوا	الرِّضَا	رِضَاةٌ

Measure.		Indefinite.	Definite.	
			With Article.	With Pronoun.
فَعْلٌ	Subjective	فَتًى for فَتًى	الْفَتَى	فَتَاهُ (or فَتِيْهُ)
	Dependent	فَتًى ,, فَتًى	الْفَتَى	فَتَاهُ (or فَتِيْهُ)
	Objective	فَتًى ,, فَتًى	الْفَتَى	فَتَاهُ (or فَتِيْهُ)
فَاعِلٌ	Subj.	قَاصٍ for قَاصٍ	الْقَاصِ	قَاصِيْهِ
	Depend.	قَاصٍ ,, قَاصِ	الْقَاصِ	قَاصِيْهِ
	Obj.	قَاصِيًّا ,, قَاصِيًّا (regular)	الْقَاصِيَّ (regular)	قَاصِيْئِهِ

Imperfectly declined Nouns.

Certain words are not susceptible of *tenwin*, and employ *sethah* both in the dependent (instead of *kesrah*) as well as in the objective case. These will be seen in the examples of the declensions of nouns.

Note.—All imperfectly declined nouns when in construction or preceded by the article take *kesrah* in the oblique case, as مَرَرْتُ بِأَفْضَلِكُمْ “I passed by the most accomplished of you.”

The Numbers of Nouns.

There are three numbers in Arabic nouns, singular, dual, and plural.

The Dual.—The dual has only one form to express the dependent and objective cases; the terminations are—

	Masculine.	Feminine.
Subjective	أَنْ—	أَنْتَانِ—
Dependent, }	أَيْنَ—	أَيْنِ—
Objective, }	أَيْنِ—	أَيْنِ—

In construction, or when followed by an affixed pronoun, the **و** is dropped, **كِتَابَا زَيْدٍ** "Zeid's two books," **فِي كِتَابَيْهِ** "in his two books."

The rules of permutation which hold in verbs apply equally to nouns.

The Plural.—The plural in Arabic is formed either by affixes or by a modification of the original form of the singular, as in English we say "ship," pl. "ships"; "man," pl. "men."

The first kind is called technically a regular plural; the second a "broken" plural.

Regular Masculine Plural.—The regular plural has only one form for the dependent and objective cases.

Masc.	ونَ —nom.	} This is an expansion of the singular termination ة , for as عن = ُء , so ونَ una = ُءُء .
..	ينَ —oblique	

Fem.	آتَ —	} This is an expansion of the regular feminine affix ة .
..	أتَ —	

The regular masculine affixed form is only used for—

1. Nouns of a participial form derived from verbs making their feminine in **ة** and signifying rational beings.
2. Proper names of men, provided they consist of a single word, and do not end in **ة**.
3. Diminutives of proper names of the description just mentioned, and diminutives of ordinary nouns, provided

they denote rational beings, and are of the masculine gender, as

رَجُلٌ a little man, plural, رَجُلَاتٌ

4. Relative adjectives ending in **ِي**.

5. Nouns of the measure **أَفْعَلٌ** provided they have the comparative or superlative meaning.

It cannot be used in nouns which are common to both genders, as

جَرِحَ wounded. صَبَّرَ patient.

There are a few words which form exceptions to the rules above given ; they are

ابْنٌ son,	plural,	بَنُونَ
أَهْلٌ family,	"	أَهْلُونَ
ذُو possessor,	"	أَرْبُو and ذُرُوءُ
عَالَمٌ world, universe,	"	عَالَمُونَ
أَرْضٌ earth,	"	أَرْضُونَ
عَشْرٌ ten,	"	عِشْرُونَ twenty.

(And the other cardinal numbers, thirty, forty, etc., between twenty and ninety.)

سَنَةٌ year, plural مِثْرُونَ

Together with all nouns similar to the last, *i.e.* nouns of which the last radical is cut off and a **ة** added by way of compensation, as مِائَةٌ "a hundred," مِثْرُونَ ; عَمَّةٌ "a thorny tree," عَمْرُونَ .

A peculiarity of the class of plurals last mentioned is

The plural of paucity expresses any number between three and ten.

The plural of multitude denotes any number from ten to infinity.

Plural of Paucity.—There are four measures of the plural of paucity :

فَعْلٌ as أَرْجُلٌ from رَجُلٌ foot.
 فَعْلَةٌ „ غُلَمَةٌ „ غُلَامٌ slave.
 أَفْعَلٌ „ أَكْسِيَةٌ „ كِسَاءٌ dress. (This only occurs in words which have the penultimate a long vowel.)
 أَفْعَالٌ „ أَحْمَالٌ „ حِمْلٌ load. This is common to plurals of multitude also.

Broken plurals are invariably treated as feminine.

These broken plurals are one of the greatest difficulties the beginner has to encounter in learning Arabic ; a reference to the accompanying table, however, will show that they are not so arbitrary or unsystematic as might at first appear. The left-hand column contains the measures of the singular, the horizontal line at the top of the page gives the measures of the plural. Some forms, such as فَعْلَى, it will be seen, have only one plural فَعْلٌ, while others have several. The first four forms are those which have the greatest variety of plurals, thus the measure فَعْلٌ may have for its plural either فَعْلَةٌ, فَعْلٌ, فَعْلٌ, فَعْلٌ, فَعْلٌ, فَعْلٌ,

أَفْعَالٍ, نَعَالٍ, or مَفَاعِلٍ. Practice and the dictionaries alone can teach the student which of these various forms of plural a particular noun of the measure فَعْلٌ takes, but he may approximately arrive at it by observing the nature of various plural forms. For example, the first فَعْلَةٌ is generally used with words that have a weak consonant for the first or last radical, as أَخٌ (for أَخَوٌ) "a brother," أَخَوَةٌ the forms فَعْلٌ, فُعْلٌ, and فُعُولٌ are chiefly used with substantives implying concrete ideas, and the same noun may make its plural in any one of the three, as أَسَدٌ "a lion," أَسَدٌ, أُسَدٌ, or أُسُودٌ; if a number between three and ten is to be expressed, the plural of paucity is used, as جَمَلٌ pl. of paucity أَجْمَلٌ; if the substantive make its feminine in ة and has not a weak radical, the form فَعَالٌ is often used as جَمَلٌ "a camel," pl. جَمَالٌ, and so on. Sometimes a word if used in different meanings, will take one plural in one sense and one in another, as بَيْتٌ "a house," pl. بُيُوتٌ, but بَيْتٌ "a verse of poetry," makes its pl. أَبْيَاتٌ. Words of four or more syllables need occasion no difficulty, as their plurals may be represented by the formula (4) (3) 1 (2) (1), as is shown below.

The tables of broken plurals with examples which are given in my larger grammar may be consulted with advantage by the student.

Plural of Quadriliterals.—The measure for the plurals of words of four letters may be regularly represented by the signs (4) (3) 1 (2) (1), which will be found to embrace all the forms مَفَاعِلٍ, مَعَالِلٍ, فَوَاعِلٍ, etc., as the position of

any of the three radicals in the form is immaterial. Thus from ⁽⁴⁾ ⁽³⁾ ⁽²⁾ ⁽¹⁾ مَفْتَحُ "key," we get ح ت ا م (= مَفَاتِيحُ the — changing the ا into ي), where the first radical ف of the root occurs in the second place of the measure (2); and from ⁽⁴⁾ ⁽³⁾ ⁽²⁾ ⁽¹⁾ جَوْهَرُ "jewel," we have ر ه و ج = جَوَاهِرُ, where the first radical ج occurs in the first place (1).

In words of five or more letters all above four are cut off in forming the plural, as

⁽⁴⁾ ⁽³⁾ ⁽²⁾ ⁽¹⁾ عَنَدَلِبُ nightingale, plural عَنَادِلُ (ب) ل د ن
⁽⁴⁾ ⁽³⁾ ⁽²⁾ ⁽¹⁾ مَفْرَجُ quince „ مَفَارِجُ (ج) ر ج ه م

In the measures of the broken plurals, as in the measures of the verbs, the vowels are the characteristic and really important part of the form.

They will therefore exert their usual influence upon a weak letter; thus مَفْتَحُ = ⁽⁴⁾ ⁽³⁾ ⁽²⁾ ⁽¹⁾, and should by the rule for the formation of broken plurals from quadrilateral nouns make ⁽⁴⁾ ⁽³⁾ ⁽²⁾ ⁽¹⁾, that is مَفَاتِحُ; but the — is the most important form to preserve, and the ا therefore yields and is changed to ي, the word becoming مَفَاتِيحُ.

Plurals of Plurals.

In the measure of quadrilaterals and quinqueliterals are formed plurals of plurals; thus,

يَدٌ (يَدِي) pl. أَيْدٍ (أَيْدِي), hands, pl. of pl. أَيْدٍ (أَيْدِي) gifts.

Or a regular plural may be formed from the broken plural, but it must be a feminine plural; see

طَرِيقٌ road, pl. طُرُق, pl. of pl. طَرِيقَاتٌ.

Irregular Plurals.

Plurals formed from singulars obsolete and other than those to which they are referred are

أُمُّ mother, pl. أُمَّهَاتٌ as if from أُمِّهَةٌ
 فَمٌ mouth, „ أَفْوَاهٌ „ نَرَةٌ
 مَاءٌ water, „ أَمْوَاءٌ „ مَاءَةٌ

The two following are also irregular.

نِسَاءٌ women, pl. نِسْوَةٌ and نِسَوَانٌ
 إِنْسَانٌ man, „ أَنْسَاءٌ (rare and poetic) and نَاسٌ.

From relative adjectives a collective plural may be formed by simply adding the feminine termination ة; as,

شَافِعِيٌّ Shafite, coll. pl. شَافِعِيَّاتُ the Shafite sect.

Examples of the Declensions of Nouns.

Regularly declined Nouns.—1. Nouns derived from a verb (except أَفْعَلُ) and denoting rational beings; as ذَنْبٌ, fem. مُذْنِبَةٌ “a sinner.”

Plural.		Dual.		Singular.	
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.
مُذْنِبَاتٌ	مُذْنِبُونَ	مُذْنِبَتَانِ	مُذْنِبَانِ	مُذْنِبَةٌ	مُذْنِبٌ Subjective.
مُذْنِبَاتٍ	مُذْنِبِينَ	مُذْنِبَتَيْنِ	مُذْنِبَيْنِ	مُذْنِبَةٍ	مُذْنِبٍ Dependent.
do.	do.	do.	do.	مُذْنِبَةً	مُذْنِبًا Objective.

2. Proper names consisting of three letters the middle of which is quiescent; as **زَيْدٌ** *Zeid*, a man's name; **هِنْدٌ** *Hind*,* a woman's name.

Plural.		Dual.		Singular.	
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.
هِنْدَاتُ	زَيْدُونَ	هِنْدَانِ	زَيْدَانِ	هِنْدٌ	زَيْدٌ Subjective.
هِنْدَاتِ	زَيْدِينَ	هِنْدَيْنِ	زَيْدَيْنِ	هِنْدٍ	زَيْدٍ Dependent.
do.	do.	do.	do.	هِنْدًا	زَيْدًا Objective.

3. Proper names of men having an intelligible signification in Arabic; **مُحَمَّدٌ** *Mohammed* (Praised).

Plural.		Dual.		Singular.	
Masc.		Masc.		Masc.	
مُحَمَّدُونَ		مُحَمَّدَانِ		مُحَمَّدٌ	Subjective.
مُحَمَّدِينَ		مُحَمَّدَيْنِ		مُحَمَّدٍ	Dependent.
do.		do.		مُحَمَّدًا	Objective.

4. Broken plurals, except those of the form (4) (3) 2 (1), (4) (3) (2) (1), and those ending in **ى** or **أ**; as **أَسَدٌ** "lions," **قِرْدَةٌ** "apes."

Plural.	
قِرْدَةٌ	أَسَدٌ Subjective.
قِرْدَةٍ	أَسَدٍ Dependent.
قِرْدَةً	أَسَدًا Objective.

* Words of this class, *i.e.* trilateral names of females, may be also imperfectly declined, *i.e.* without *tenwin* in singular, and with only one form from the dependent and objective cases.

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Imperfectly declined Nouns.—1. Proper names of men or women not included in classes 2 and 3 of the previous section: عَثْمَانُ "Othman," زَيْنَبُ "Zeinab."

Plural.		Dual.		Singular.	
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.
عَثْمَانُونَ	عَثْمَانُونَ	عَثْمَانَانِ	عَثْمَانَانِ	عَثْمَانُ	عَثْمَانُ
زَيْنَبَاتُ	زَيْنَبَاتُ	زَيْنَبَانِ	زَيْنَبَانِ	زَيْنَبُ	زَيْنَبُ
عَثْمَانِيْنَ	عَثْمَانِيْنَ	عَثْمَانِيْنِ	عَثْمَانِيْنِ	عَثْمَانٍ	عَثْمَانٍ
زَيْنَبَاتِ	زَيْنَبَاتِ	زَيْنَبَانِ	زَيْنَبَانِ	زَيْنَبٍ	زَيْنَبٍ
				Subjective.	
				Dependent	
				and	
				Objective.	

2. Nouns of the form أَفْعَلٌ, whether comparative or descriptive of colour and deformity; as أَفْضَلُ "more accomplished."

Plural.		Dual.		Singular.	
Masc.	Masc.	Masc.	Masc.	Masc.	Masc.
أَفْضَلُونَ	أَفْضَلُونَ	أَفْضَلَانِ	أَفْضَلَانِ	أَفْضَلُ	أَفْضَلُ
أَفْضَلِيْنَ	أَفْضَلِيْنَ	أَفْضَلِيْنِ	أَفْضَلِيْنِ	أَفْضَلٍ	أَفْضَلٍ
				Subjective.	
				Dependent	
				and	
				Objective.	

Those expressing deformity do not take the regular plural. See p. 49.

3. Nouns of the form فَعْلَانُ, adjectival and descriptive, and which do not make their feminine by the addition of ة.

These are declined like عَثْمَانُ in the last paradigm but one.

4. Broken plurals of the form (4)(3)(2)(1), (4)(3)(2)(1); as دَرَاهِمُ "dirhems" (drachmæ); مَفَاتِيحُ "keys."

مَفَاتِيحُ	دَرَاهِمُ	Subjective.
مَفَاتِيحِ	دَرَاهِمِ	Dependent.
		and
		Objective.

Declension of Nouns ending in a weak letter.—1. Nouns ending in **قَرَأَ**, the *lemzeh* being radical.

These are declined quite regularly ; as **قَرَأَ** “a reader.”

Plural.	Dual.	Singular.	
قَرَأُونَ	قَرَأَانِ	قَرَأٌ	Subjective.
قَرَأَيْنِ	قَرَأَتَيْنِ	قَرَأَةٌ	Dependent.
		قَرَأَةً	Objective.

2. Nouns ending in **كِسَاءَ**, this termination being derived from a final radical **و** or **ي** ; as **كِسَاءٌ** for **كِسَاوٌ** “a suit of clothes.”

Plural.	Dual.	Singular.	
A regular plural cannot be formed from such a noun as this.	كِسَاءَانِ	كِسَاءٌ	Subjective.
	كِسَاوَانِ		
	كِسَاءَتَيْنِ	كِسَاءَةٌ	Dependent.
	كِسَاوَتَيْنِ	كِسَاءَةً	Objective.

رِدَاءٌ for **رِدَايٌ** “a mantle,” is similarly declined.

When the termination **ا** is added to the root but is not a sign of the feminine, as **عَلْبَاءٌ** “a sinew,” it is declined in the same manner, but the form **عَلْبَاوَانِ** is preferable in the dual.

3. Nouns ending in **عَذَرَ**.

Plural.	Dual.	Singular.	
The regular plural is wanting.	عَذْرَاوَانِ	عَذْرَاءٌ	Subjective.
	عَذْرَاوَتَيْنِ	عَذْرَاءَةٌ	Dependent and Objective.

Broken plurals in **آ** are declined like the singular of this last form.

4. Proper names of men ending in **آ**; as زَكَرِيَّا "Zachariah."

Plural.	Dual.	Singular.
زَكَرِيَّاءُ	زَكَرِيَّاهُمَا or زَكَرِيَّاهُمَا	زَكَرِيَّا Subjective.
زَكَرِيَّائِهِنَّ	زَكَرِيَّاهُمَا زَكَرِيَّاهُمَا	زَكَرِيَّا { Dependent and Objective.

5. Triliterals ending in **ا** for **و**.

Plural.	Dual.	Singular.
Regular plural wanting.	عَصَوَانِ	عَصَا Subjective.
	عَصَوَيْنِ	عَصَا Dependent.
	do.	عَصَا Objective.

Similarly **أَب**, **أَخ**, etc., for **أَبَو**, **أَخَو**, make **أَبَوَانِ**, **أَخَوَانِ**, etc. in the dual, the last radical weak letter being restored in the other forms.

6. Nouns ending in **ي** for **ى**.

Plural.	Dual.	Singular.
Regular plural wanting.		فَتَى Subjective.
	فَتَيَيْنِ	فَتَى Dependent.
	do.	فَتَى Objective.

Nouns ending in **يَ** (without the *tenwīn*) are similarly declined in the dual.

7. Quadrilaterals ending in **ـ** for **وُ** or **يُ**.

Plural.	Dual.	Singular.	
قَائِمُونَ	قَائِمَانِ	قَائِمٍ	Subjective.
قَائِمِينَ	قَائِمَيْنِ	قَائِمٍ	Dependent.
		قَائِمًا	Objective.

The Noun of Relation.—The noun of relation is formed by affixing the syllable **يَ** and rejecting all such inflections as the **ة** of the feminine, or the signs of the dual and plural, as **مَكَّةُ**, relative **مَكِّي** “Meccan”; **زَيْدَانِ** “two Zeids,” rel. **زَيْدَيَّ**; **زَيْدُونَ**; rel. **زَيْدَيَّ**.

In nouns which themselves end in the termination **يَ**, the relative is formed by rejecting this, if preceded by more than two letters, and adding the termination **يَ**, as **كُرْسِيَّ**, rel. **كُرْسِيَّ**, so that the two are identical in form; but if preceded by only one letter, the first of the two **yis** **يَ** is pointed with *felḥah* and the second is changed into **و**, as **حَيَّ** “an Arab village,” rel. **حَيَوِيَّ**. If the first of the two **yis** **يَ** stand in place of a **و**, it is also changed into that letter, as **طَوِيَّ** “a fold,” rel. **طَوَوِيَّ**.

In forming the noun of relation from nouns ending in a weak letter, the same rules apply as for the declensions.

Another form of the relative termination is **اِنِّي**. This is principally used in technical or scientific terms; as

جَسْمَانِي "corporeal," رُوحَانِي "spiritual," بَرَانِي "external,"
جَوَانِي "internal."

Very irregular forms are هَام "Syrian," يَمَانِي "of Yemen." (These are declined like قَائِي.)

Abstract Noun.

From the Noun of Relation an Abstract Substantive is formed by the addition of the feminine termination ة, as إِلَه "a god," إِلَهِي "divine," إِلَهِيَّة "divinity." In theological works (especially Christian) the termination وَت is used instead, as لَاهُوت "divinity," "deity," مَلَكُوت "kingdom (of heaven)."

The Diminutive.

The diminutive is formed by inserting ة (quiescent ya) after the second letter of the noun, and pointing the initial letter with *dhammah* and the second letter with *fethah*, as رَجُل "a man," dim. رَجُلٌ.

If the noun has more than three letters, all which follow the inserted ة are pointed with *kesrah*, as دِرْهَم "a drachma," dim. دِرْهَمٌ.

Declinable nouns only are susceptible of a diminutive.

THE PRONOUN

The Pronouns are of two kinds, separate and affixed.

Personal Pronouns.

1. The separate pronouns are :

	Singular.			Dual. Common.	Plural.		
	Masc.	Common.	Fem.		Masc.	Common.	Fem.
1st person	أَنَا I.				نَحْنُ we.		
2nd „	أَنْتَ thou.	أَنْتِ thou	أَنْتِ thou	أَنْتُمَا ye two.	أَنْتُمْ ye.	أَنْتُنَّ ye.	أَنْتُنَّ ye.
3rd „	هُوَ he.	هِيَ she.	هِيَ she.	هُمَا they two.	هُمْ they.	هُنَّ they.	هُنَّ they.

These only express the nominative case.

2. The affixed pronouns are :

	Singular.			Dual. Common.	Plural.		
	Masc.	Common.	Fem.		Masc.	Common.	Fem.
1st person	يَ my, me.				نَا we.		
2nd „	كَ thy, thee.	كَ thy, thee	كَ thy, thee	كُمَا your, you two.	كُم your, you.	كُنَّ your, you.	كُنَّ your, you.
3rd „	هُ his, him.	هَا her.	هَا her.	هُمَا their, them two	هُمْ their, them	هُنَّ their, them.	هُنَّ their, them.

These only express the oblique or objective cases.

With verbs, and certain particles which resemble verbs, the يَ of the first person becomes نِي; as ضَرَبَنِي “he struck me,” أَنِّي “verily I.”

After a long vowel يَ becomes يَ, as حَطَايَا “sins,” مَيَّيَّيَّ “my sins.”

The pronouns of the third person, when preceded by *kesrah* = or يَ, change their *dhanimah* to *kesrah*, as كِتَابُهُ “(of) his book”; عَلَيْهِمْ “upon them.”

N.B.—If a *hemzet el-wasl* follows the plural masculine pronoun, the *mim* must be pointed with م , as عَلَيْهِمُ السَّلَامُ “peace be upon them!”

- The feminine termination ة becomes ا before the affixed pronoun, as كِتَابُهَا “writing,” كِتَابَتِهَا “her writing.”

As the addition of the affixed pronoun serves to make the noun definite, the *tenwin* necessarily disappears before the affixed pronoun (see p. 4).

The و of the regular plural and the و of the dual are omitted before the affixed pronouns, as كِتَابَاهُ “his two books;” ضَارِبُوهُ “his strikers.”

The mute ا is dropped in the third person masc. plural of the preterite, as كَتَبُوهُ “they wrote it.”

A Verb governing two Accusative Pronouns.—When a verb governs two accusatives, and both of these happen to be affixed pronouns, as أُعْطَيْتَكَ “I gave thee it,” the second may be either joined or written separately, the word أَيَّاهُ being used as a peg on which to hang it; thus أُعْطَيْتَكَ أَيَّاهُ “I gave thee it.”

If the two pronouns are joined, the natural order of the persons must be followed, the first preceding the 2nd, and the second coming before the 3rd.

When pronouns of the second person plural are followed by another affixed pronoun, a long و is introduced between the two, as أُعْطَيْتُكُمْ أُعْطَيْتُكُمْو “I gave you,” أُعْطَيْتُكُمْو “I gave you it,” أُعْطَيْتُمْ أُعْطَيْتُمْو “you gave,” أُعْطَيْتُمْو “you gave it”; (و appears to have been the original full form of the termination of these pronouns).

Demonstrative Pronouns.

The Demonstrative pronoun is ذَا "that," and is thus declined :

Plural.	Dual.		Singular.		
	Fem.	Masc.	Fem.	Masc.	
أُولَآءِ or أُولَى	تَانِ	ذَانِ	ذِي	ذَا	Subjective.
"	تَيْنِ	ذَيْنِ	"	"	{ Dependent. and Objective.

ذَا is seldom used by itself, and when it forms a compound the feminine singular assumes the form ذِي or ذِي at the end of a word is formed, and تَانِ or تَانِ at the beginning.

When ذُو signifies "possessor" (see p. 45), it is fully declined as follows :

Plural.		Dual.		Singular.	
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.
ذَوَاتُ (أُولَاتُ)	ذَوُو (أُولُو)	ذَوَاتَا	ذَوَا	ذَاتُ	ذُو Subjective.
ذَوَاتِ (أُولَاتِ)	ذَوِي (أُولِي)	ذَوَاتِي	ذَوِي	ذَاتِ	ذِي Dependent.
				ذَاتِ	ذَا Objective.

For the ordinary demonstrative denoting distant objects ذَٰلِكَ is used :

Plural.	Dual.		Singular.		
	Fem.	Masc.	Fem.	Masc.	
أُولَٰئِكَ (أُولَٰئِكَ)	تَٰئِكَ	ذَٰئِكَ	ئَٰلِكَ	ذَٰلِكَ	Subjective.
"	تَٰئِكَ	ذَٰئِكَ			{ Dependent and Objective.

The ordinary demonstrative for near objects is formed by prefixing هـ "lo!" "here," to ذَا, the ذ being generally defectively written, thus هَذَا "this," which is declined as follows:

Plural.	Dual.		Singular.		
	Fem.	Masc.	Fem.	Masc.	
هَؤُلَاءِ	هَئَانِ	هَئَانِ	هَذِهِ	هَذَا	Subjective.
	هَتَيْنِ	هَذَيْنِ	”		{ Dependent and Objective.

For additional emphasis هَـ may be added to the above, as هَـذَا "this here," which is then declined:

Plural.	Dual.		Singular.		
Common	Fem.	Masc.	Fem.	Masc.	
هَؤُلَاءِكَ	هَئَانِكَ	هَئَانِكَ	هَـذِهِكَ	هَـذَاكَ	Subjective.
”	هَتَيْنِكَ	هَذَيْنِكَ	”		{ Dependent and Objective.

The Relative and Interrogative Pronouns.

The Relative pronoun اَلَّذِي (= اَلْ + ذِي) is thus declined:

Plural.		Dual.		Singular.		
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	
اَلَّذِيْنَ	اَلَّذِيْنَ	اَلَّذَانِ	اَلَّذَانِ	اَلَّذِيْ	اَلَّذِيْ	Subjective.
or اَلَّذِيْ	[or اَلَّذِيْ]		اَلَّذِيْ			Dependent and Objective.

Other relatives are—مَنْ “who,” مَا “what.” مَنْ and مَا are also used as Interrogatives.

مَا is indeclinable. مَنْ only very rarely declined.

The Article.

The article اَلْ “the” is indeclinable.

For the use of the Relative pronouns and of the Article see the Syntax.

THE NUMERALS.

The Cardinal Numbers.

		Masculine	Feminine	
1	١	أَحَدٌ (وَاحِدٌ)	أَحَدِي وَاحِدَةٌ	
2	٢	إِثْنَانِ	{ اِثْنَانِ مِثْنَانِ	This is declined as an ordinary dual noun.
3	٣	ثَلَاثَةٌ	ثَلَاثٌ	
4	٤	أَرْبَعَةٌ	أَرْبَعٌ	From 3 to 10 the numerals assume the feminine form for the masculine, and vice versa
5	٥	خَمْسَةٌ	خَمْسٌ	
6	٦	سِتَّةٌ	سِتَّةٌ (سِتٌّ)	From three to ten the numerals govern a broken plural of the noun numbered which is put in the oblique case. If the noun have a plural of paucity, this is to be preferred, as غُلَامَةٌ “3 slaves”
7	٧	سَبْعَةٌ	سَبْعٌ	
8	٨	ثَمَانِيَةٌ	ثَمَانِيٌ (ثَمَانِي)	
9	٩	تِسْعَةٌ	تِسْعٌ	
10	١٠	عَشْرَةٌ	عَشْرٌ	
11	١١	أَحَدُ عَشْرٍ	أَحَدِي عَشْرَةٍ	
12	١٢	اِثْنَا عَشْرٍ	اِثْنَا عَشْرَةٍ	
13	١٣	ثَلَاثَ عَشْرٍ	ثَلَاثَ عَشْرَةٍ	The numerals compounded with ten are indeclinable, both

		Masculine.	Feminine.	
14	١٤	أَرْبَعَةٌ عَشْرَ	أَرْبَعٌ عَشْرَةٌ	taking <i>fethah</i> in all cases. The ten thus used in the compound follows the ordinary rule for masculine and feminine, while the units reverse it, as stated above.
15	١٥	خَمْسَةٌ عَشْرَ	خَمْسٌ عَشْرَةٌ	
16	١٦	سِتَّةٌ عَشْرَ	سِتٌّ عَشْرَةٌ	
17	١٧	سَبْعَةٌ عَشْرَ	سَبْعٌ عَشْرَةٌ	
18	١٨	ثَمَانِيَةٌ عَشْرَ	ثَمَانٍ عَشْرَةٌ	
19	١٩	تِسْعَةٌ عَشْرَ	تِسْعٌ عَشْرَةٌ	From 11 to 99 the numerals take an accusative singular of the thing numbered.
20	٢٠	عِشْرُونَ		
21	٢١	أَحَدٌ وَعِشْرُونَ	أَحَدٌ وَعِشْرُونَ	ثَلَاثُونَ, etc., are common to both genders, and are declined like ordinary sound plurals.
22	٢٢	اِثْنَانِ وَعِشْرُونَ	اِثْنَانِ وَعِشْرُونَ	
23	٢٣	ثَلَاثَةٌ وَعِشْرُونَ	ثَلَاثٌ وَعِشْرُونَ	
24	٢٤	أَرْبَعَةٌ وَعِشْرُونَ	أَرْبَعٌ وَعِشْرُونَ	
25	٢٥	خَمْسَةٌ وَعِشْرُونَ	خَمْسٌ وَعِشْرُونَ	
26	٢٦	سِتَّةٌ وَعِشْرُونَ	سِتٌّ وَعِشْرُونَ	In compounding numerals with 20, 30, etc., and a unit, the unit is placed first, the two are connected by the conjunction <i>وَ</i> and, and both are declined.
27	٢٧	سَبْعَةٌ وَعِشْرُونَ	سَبْعٌ وَعِشْرُونَ	
28	٢٨	ثَمَانِيَةٌ وَعِشْرُونَ	ثَمَانٍ وَعِشْرُونَ	
29	٢٩	تِسْعَةٌ وَعِشْرُونَ	تِسْعٌ وَعِشْرُونَ	
30	٣٠	ثَلَاثُونَ		
40	٤٠	أَرْبَعُونَ		
50	٥٠	خَمْسُونَ		
60	٦٠	سِتُونَ		
70	٧٠	سَبْعُونَ		
80	٨٠	ثَمَانُونَ		

		Masculine.	
90	٩٠	تِسْعُونَ	The word مِائَةٌ <i>mi-atun</i> "hundred" is common to both genders.
100	١٠٠	مِائَةٌ	
200	٢٠٠	مِائَتَانِ	From 100 to 1000 the numerals govern the singular of the noun numbered, which they put in the oblique case, as مِائَةٌ رَجُلٍ "a hundred men."
300	٣٠٠	ثَلَاثَ مِائَةٍ	
400	٤٠٠	أَرْبَعَ مِائَةٍ	When the hundreds are compounded with units, they are put in the oblique case of the singular.
500	٥٠٠	خَمْسَ مِائَةٍ	
600	٦٠٠	سِتَّ مِائَةٍ	[مِائَةٌ is pronounced as if written مِئَةٌ <i>mi-atun</i> .]
700	٧٠٠	سَبْعَ مِائَةٍ	
800	٨٠٠	ثَمَانِ مِائَةٍ ثَمَانِي	The word أَلْفٌ "a thousand" is common to both genders.
900	٩٠٠	تِسْعَ مِائَةٍ	
1000	١٠٠٠	أَلْفٌ	Thousands compounded with units follow the rules above given, i.e. they are treated as a thing numbered. Thus for 3000 to 10000 the broken plural آلَاف is used in the oblique case; from 10000 to 99000 the accusative singular أَلْفًا is used; and from 100000 upwards the oblique singular أَلْفٍ.
2000	٢٠٠٠	أَلْفَانِ	
3000	٣٠٠٠	ثَلَاثَةَ آلَافٍ	
4000	٤٠٠٠	أَرْبَعَةَ آلَافٍ	
5000	٥٠٠٠	خَمْسَةَ آلَافٍ	
6000	٦٠٠٠	سِتَّةَ آلَافٍ	
7000	٧٠٠٠	سَبْعَةَ آلَافٍ	
8000	٨٠٠٠	ثَمَانِيَةَ آلَافٍ	
9000	٩٠٠٠	تِسْعَةَ آلَافٍ	
10000	١٠٠٠٠	عَشْرَةَ آلَافٍ	

		Masc. num.	
11000	١١٠٠٠	أَحَدَ عَشَرَ أَلْفًا	
12000	١٢٠٠٠	اثْنَا عَشَرَ أَلْفًا	
13000	١٣٠٠٠	ثَلَاثَةَ عَشَرَ أَلْفًا	
100000	١٠٠٠٠٠	مِائَةَ أَلْفٍ	
200000	٢٠٠٠٠٠	مِائَتَا أَلْفٍ	
300000	٣٠٠٠٠٠	ثَلَاثُمِائَةَ أَلْفٍ	In these cases the hundred and unit are written as one word.
400000	٤٠٠٠٠٠	أَرْبَعُمِائَةَ أَلْفٍ	
1000000	١٠٠٠٠٠٠	أَلْفُ أَلْفٍ	
2000000	٢٠٠٠٠٠٠	أَلْفَا أَلْفٍ	
3000000	٣٠٠٠٠٠٠	ثَلَاثَةُ آلَافٍ أَلْفٍ	

Ordinal Numbers.

The ordinal numbers for the units (except the first) are formed on the measure of the agent, masc. **مَاعِلٌ**, fem. **مَاعِلَةٌ**; the tens, hundreds and thousands do not differ from the cardinal numbers

Masculine.	Femine	
أَوَّلٌ	أَوَّلَى	1st
ثَانِي	ثَانِيَةٌ	2nd
ثَالِثٌ	ثَالِثَةٌ	3rd
and so on up to عَاشِرٌ.		

Masculine.	Feminine.	
حَادِي عَشَرَ	حَادِيَّةٌ عَشْرَةٌ	11th
ثَانِي عَشَرَ	ثَانِيَّةٌ عَشْرَةٌ	12th
etc.		
عِشْرُونَ		20th
حَادٍ وَعِشْرُونَ	حَادِيَّةٌ وَعِشْرُونَ	21st
ثَانٍ وَعِشْرُونَ	ثَانِيَّةٌ وَعِشْرُونَ	22nd
etc.		
تِسْعُونَ		90th
حَادٍ وَتِسْعُونَ	حَادِيَّةٌ وَتِسْعُونَ	91st
etc.		

Other classes of Numerals.

1. Adverbial numerals:—مَرَّةً, مَرَّةً, “once” (*lit.* “one time,” “one turn,” etc.); ثَانِيًا or ثَانِي مَرَّةً or ثَانِيَّةً “twice”; ثَالِثًا or ثَالِث مَرَّةً or ثَالِثِيَّةً “thrice”; and so on.

2. Distributive:—أَحَادًا or مَوْحَدًا “one by one”; ثَنَاءً or ثَنَانًا or اِثْنَيْنِ اِثْنَيْنِ “two by two”; and so on.

These are imperfectly declined.

3. Multiplicative:—مُفْرَدًا “single”; مُتَنَتْنِي “double, two-fold”; and so on.

4. Adjectival:—ثَنَانِي “dual, consisting of two”; ثَلَاثِي “treble, consisting of three”; and so on.

PARTICLES.

Under the head Particle the Arabs include Prepositions, Conjunctions, Adverbs, and Interjections.

Prepositions.

The prepositions are either inseparable (*i.e.* are written as one word with the following noun) or separable.

The inseparable prepositions are five in number, namely :

ب in, by, with, etc. This, when joined with the affixed pronouns هُ, هُم, هِمْ, changes their *dhammah* into *fatḥah*, *e.g.* بِه, بِهم, بِهِنَّ.

بِ by (a particle of swearing).

و by (ditto).

ل to (with pronouns this is pointed with *fethah*).

ك like.

All prepositions take the following nouns in the dependent case.

Conjunctions.

The conjunctions are also either inseparable or separable.

The inseparable conjunctions are :

و and.

ف and so (as a consequence of what has gone before).

Adverbs.

The adverbs are also either inseparable or separable.
The first are:

أ interrogative.

مَنْ or مَوْفَ expresses future time.

ج certainly.

مَا "what?" after an indefinite noun is equivalent to the English "a certain," or "any whatever," as

رَجُلٌ مَّا خَرَجَ يَوْمًا مِنَ الْبَلَدِ "A certain man went out one day."

مَا رَأَيْتُ رَجُلًا مَّا "I did not see any man whatever."

The *n* of the *tenwin* in this case always coalesces with the *m* of مَا, which is then doubled; thus رَجُلٌ مَّا pronounced *rajulu mmá*.

Interjections.

The principal interjections are:

وَيْ وَاهَا آهَاهُ ah! alas!

أَلَا أَيَا يَا oh! ho! etc., etc.

A great many other words are used as interjections, but are in reality verbs or nouns, and are therefore not included amongst the particles.

All particles are indeclinable.

SECTION II.—SYNTAX.

The Principles of Arabic Syntax.

The following are the principal points of Arabic syntax, to which the attention of the student is directed.

1. Sentences are composed of nouns, verbs, and particles.

2. Arabic nouns are all *concrete*; that is, they are all what we should call substantives, and do not express *abstract* ideas.

3. The verbs contain a pronoun inherent in the form, which is their real agent.

Consequently, in analyzing the sentence جَاءَ زَيْدٌ الْكَرِيمُ "Zeid the generous came," rather than say, as in European languages, that زَيْدٌ is the nominative or agent to the verb جَاءَ, and that الْكَرِيمُ is an adjective agreeing with زَيْدٌ, I should prefer to say that the true explanation is—

جَاءَ "He came" (the agent *he* being contained in the word جَاءَ).

زَيْدٌ "I mean Zeid" (Zeid being the *name* of the agent اسمُ الْفَاعِلِ, and therefore in apposition with it).

الْكَرِيمُ "The generous one" (also in apposition with the agent or with the name).

4. One noun may define or determine another; such a state of dependence is indicated by the dependent case, as كِتَابُ الرَّجُلِ "the book of the man."

THE *indefinite* NATURE OF A NOUN IS EXPRESSED BY *tenwin*.

THE DEFINITE NATURE OF A NOUN BY THE LOSS OF THE *tenwin*, and, if it stand by itself, except it be a proper name, by the addition of the article.

The absence of both *tenwin* and article shows that the noun, unless it be a proper name, is connected with that which immediately follows it.

5. A sentence naturally consists of a subject and predicate, that is, the thing about which we are going to speak, and some statement concerning it, as

	Subject.	Predicate.
زَيْدٌ	هَـوَ	قَائِمٌ
"Zeid (is) standing."		

BOTH SUBJECT AND PREDICATE ARE PUT IN THE SUBJECTIVE CASE WITH PHAMMAH.

The simple logical copula "*is*," is generally omitted; if emphasis be required, the pronoun is used to supply its place, as زَيْدٌ هَـوَ قَائِمٌ "Zeid *he* (is) standing."

The predicate may consist of or contain a verb, as ضَرَبَ زَيْدٌ "Zeid struck." This is properly "*He struck*," namely "*Zeid*." The agent "*he*" being contained in the verb, and the *name* of such agent being subsequently mentioned for the sake of clearness, hence it follows that the natural order of words is to place the *so-called* agent after the verb.

But if the verb is active or transitive, there must be also an object on which the action falls, as ضَرَبَ زَيْدٌ عَمْرًا "Zeid struck 'Amr."

THE OBJECT IS PUT IN THE OBJECTIVE CASE WITH FETHAH.

If it is neuter or intransitive, further explanation may

be needed as to the *state or condition* of the agent, as
 قَامَ زَيْدٌ مُسْرِعًا "Zeid rose hastily."

STATE OR CONDITION IS ALWAYS EXPRESSED BY THE
 OBJECTIVE CASE.

I have said that both subject and predicate are put in the direct case, as in the sentence "Zeid (is) standing," in which the logical copula "is," and a noun or a verb with its true inherent pronominal nominative, form the predicate.

If, however, we wish to express *existence in a state of—* or, *the fact of becoming*, that is, *of assuming a certain condition*—it is clear that by the rule above given, such state must be expressed by the objective case, as

كَانَ زَيْدٌ قَائِمًا "Zeid was standing."

صَارَ زَيْدٌ خَيَّامًا "Zeid became a tailor."

HENCE THE RULE THAT كَانَ AND SIMILAR VERBS PUT
 THE PREDICATE IN THE OBJECTIVE CASE.

6. Particles modify the sentence by extending or restricting the action of the verb. Some few, إِنَّ and the like, are exactly the reverse of كَانَ, putting the subject in the objective case, and the predicate in the nominative, thus إِنَّ زَيْدًا قَائِمٌ "verily, Zeid is standing." Here the predicate is introduced by a second or subordinate initial particle لَ. The explanation of this seems to be—

إِنَّ "I am going to speak of my subject."

زَيْدًا quā "Zeid," i.e. in his *condition* of Zeid (*whence the use of the objective case*).

لَهَا تَمَّ “Well—(ج) he is standing” (which last becomes, as it were, a new predicate, and is therefore properly put in the nominative).

These principles will account for every possible phase of Arabic syntax. The following rules, however, should be studied.

THE TENSES OF VERBS.

I. *The Preterite.*

The Preterite denotes a completed act, but the time at which it took place is left indeterminate, unless defined by the context or by some particle.

So an Arab author, in citing a verse of poetry, employs the expression, كَمَا قَالَ الشَّاعِرُ “as the poet *says*.”

Or it may express a foregone conclusion, such as naturally occurs in hypothetical or conditional sentences, as إِنْ قُمْتَ قُمْتُ “if you rise, I will rise.”

A similar idea seems to influence the English colloquial idiom, “if you do that, you are lost,” or “are a dead man”; where “you are lost,” “are a dead man,” are apparent preterites.

From this use of the preterite results another very common use in Arabic, namely, in precative sentences, as أَدَامَ اللَّهُ بِهَاتِمًا “may God perpetuate your existence!”

And with لَا “not,” in averting anything undesirable, or in cursing, as لَا بَارَكَ اللَّهُ فِيكَ “may God not bless you!”

The preterite of the verb كَانَ with the preterite of

another verb is equivalent to the pluperfect, as كَانَ زَيْدٌ قَامَ "Zeid had stood up."

But the perfect or pluperfect is more usually expressed by the preterite preceded by the particle قَدْ, with or without the conjunction وَ.

The particle قَدْ restricts the preterite to a time actually past, as قَدْ جَاءَكُمْ رَسُولٌ مِنْ قَبْلِي "Prophets have come to you before me."

II. The Aorist.

The Aorist denotes an act not yet completed. Like the preterite, it is somewhat indeterminate in respect of time, until defined by the context or by particles.

THE MOODS OF VERBS.

The Indicative Mood.—In the direct or indicative mood, the aorist ends in ۚ; it is used in all direct narration.

Subjunctive Mood.—The aorist of a verb changes its final vowel ۚ into ۚ, to express the subjunctive mood.

This change takes place when the verb is preceded by any one of the following particles:

1. اِنَّ "that."
2. لَّا يَكُونُ اِنَّ (لَّا اِنَّ) = "it will not happen that" = "certainly not."
3. اِذْ اِنَّ (= اِذْ اِنَّ) "then."

The Apocopation of the Final Vowel of the Aorist.

The aorist of the verb loses its final vowel altogether in the following cases :

1. After *لَمْ* "not," and *لَمْ يَكُنْ* "not yet," which always give a past negative sense to the aorist, as

لَمْ يُمْ "He did not stand."

جَاءَ وَ لَمْ يَطْلُعِ الْفَجْرُ "He came, and the dawn had not yet appeared."

2. After the particle *لِ* used in an imperative sense, as *لِيَضْرِبَ زَيْدٌ* "let Zeid strike."

[*Note.*—This is the regular form of imperative for all except the second person. When preceded by *فَ*, *لِ* loses its vowel, as *فَلْيَضْرِبْ* "so let him strike."]

3. After *لَا* prohibitive, as *لَا تَضْرِبْ* "do not strike."

After *أِنْ* "if," and similar particles, both verbs lose their final vowel, as

إِنْ تَكُنْ لَازِئًا "If you are lazy you will come to want."

III. *The Imperative.*

The Imperative is used in precisely the same manner as in other languages. It exists only in the second person; for the other persons the apocopated form of the aorist with the affirmative *لِ* prefixed is employed.

The prohibitive is obtained in the same manner, by apocopating the aorist for all persons and prefixing *لَا*.

THE CASES OF NOUNS.

In Arabic short vowels are used as terminations to express the different cases.

ـُ is nominative, direct or subjective.

ـِ is genitive, oblique or dependent.

ـَ is accusative, conditional, or objective.

In nouns these are doubled to express further the *indefinite* nature of the thing.

When so doubled, they are pronounced with an *n* sound called تَنْوِينٌ.

[In verbs only ـُ and ـَ are used, and the *aorist* is the only *tense* capable of being modified by them.]

The Subjective Case.

The following require the subjective or nominative case :

The agent or subject of a verb : ضَرَبَ زَيْدٌ "Zeid struck."

The nominative or subject of a passive verb ; as ضَرِبَ زَيْدٌ "Zeid was struck."

Both the subject and predicate of a simple sentence in which the simple copula "*is*" is either omitted, or expressed by هُوَ in the singular masculine, هُمْ in the plural, &c. ; as

زَيْدٌ قَائِمٌ "Zeid is standing."

الْعِلْمُ نَافِعٌ "Knowledge is useful."

اللَّهُ هُوَ الْحَيُّ "God is the living one."

أُولَئِكَ هُمُ الْمُتَّقُونَ "They are the prosperous."

Where the subject is a personal pronoun of the first or second person, the pronoun of the *third person* is used to form the copula, as *أَنَا هُوَ الرَّبُّ إِلَهُكَ* "I am the Lord thy God."

The Agent and the Verb.

The agent is put in the subjective case.

The agent follows the verb, and the object of the action follows the agent ; as *ضَرَبَ زَيْدٌ عَمْرًا* "Zeid struck 'Amr."

Concord of the Verb and the Agent.

The agent is always in the subjective case, and is properly placed after the verb.

When the agent is, grammatically speaking, masculine, of no matter what number, the verb is put in the masculine singular, as

<i>قَامَ زَيْدٌ</i>	"Zeid stood."
<i>قَامَ الزَّيْدَانِ</i>	"The two Zeids stood."
<i>قَامَ الزَّيْدُونَ</i>	"The Zeids stood."

With a feminine agent the verb is properly put in the feminine singular, as

<i>قَامَتِ هِنْدٌ</i>	"Hind stood."
<i>قَامَتِ الْهِنْدَانِ</i>	"The two Hinds stood."
<i>قَامَتِ الْهِنْدَاتُ</i>	"The Hinds stood."

But if the agent be not really feminine, but only feminine from a grammatical point of view, either the mas-

culine or feminine verb may be used, *according as the speaker keep the feminine idea in his mind, or not, from the first, as*

$$\left. \begin{array}{l} \text{طَلَعَ الشَّمْسُ} \\ \text{طَلَعَتِ الشَّمْسُ} \end{array} \right\} \text{“The sun rose.”}$$

For the same reason, even when the agent is really feminine, provided a word intervenes between it and the verb, either form may be used.

$$\left. \begin{array}{l} \text{قَامَ الْيَوْمَ هِنْدٌ} \\ \text{قَامَتِ الْيَوْمَ هِنْدٌ} \end{array} \right\} \text{“Hind stood to-day.”}$$

When the intervening word is *إِلَّا* “except,” the verb is more elegantly put in the masculine, as *مَا زِلَمَ إِلَّا هِنْدٌ* “there rose not save Hind.”

When a second verb occurs referring to the same agent, such verb agrees with it logically in gender, number, and person, as *اجْتَمَعَتِ الرِّجَالُ وَقَالُوا* “the men assembled and (they) said,” the broken plural requiring the grammatical construction with the feminine singular in the first verb; but in the second verb *قَالُوا*, which refers to the same agent, the logical agreement is preserved.

The Subject of a Passive Verb.

The same rules which apply to the agent of an active verb apply to the subject of a passive verb.

ضُرِبَ زَيْدٌ “Zeid was struck.”

The following examples will illustrate the construction of the passive:

Active.	Passive.
آتَى اللَّهُ بَنِي إِسْرَءِيلَ كِتَابًا	أُوتُوا بَنُو إِسْرَءِيلَ كِتَابًا
"God gave a Scripture to the Children of Israel."	"The Children of Israel were given a Scripture."
أَعْطَى زَيْدًا دِرْهَمًا	أُعْطِيَ زَيْدٌ دِرْهَمًا
"He gave Zeid a drachma."	"Zeid was given a drachma."
أَمَرَ زَيْدًا بِقَتْلِ عَمْرٍو	أُمِرَ زَيْدٌ بِقَتْلِ عَمْرٍو
"I ordered Zeid to kill Amr."	"Zeid was ordered to kill Amr."
سَارَ زَيْدٌ مِنْ بَغْدَادَ إِلَى الْمَدِينَةِ	سِيرَ زَيْدٌ مِنْ بَغْدَادَ إِلَى الْمَدِينَةِ
"He escorted Zeid from Bagdad to el-Medina."	"Zeid was escorted from Bagdad to el-Medina."
لَمْ يَتَذَرِ السُّلْطَانُ عَلَى أَخْذِهِ	لَمْ يَقْدَرْ عَلَى أَخْذِهِ
"The Sultan could not take him."	"He could not be taken (his taking was impossible)."
جَاءَ عَمْرٌو النَّبِيَّ بِبَنَائِ مِنْ الْعَرَبِ	جِيءَ النَّبِيُّ بِبَنَائِ مِنْ الْعَرَبِ
"Omar brought the Prophet some Arabs."	"The Prophet was brought some Arabs."

When a verb which governs with a preposition is put in the passive voice, as *جَحَفَ عَنْهُ*, "he disputed about it," the preposition with its case is still retained, as *جَحَفَ عَنْهُ*, "it was disputed about." The verb is then strictly impersonal, and therefore, in forming the passive participle,

the masculine form only is used, the *pronoun alone* being altered to express the gender, thus:

أَلْمَجْحُوثُ عَنْهُ “The thing (masculine) disputed about.”

أَلْمَجْحُوثُ عَنْهَا “The thing (feminine) disputed about.”

This idiom is almost parallel to the English vulgarism by which I have translated it: “The thing *disputed about*.”

THE OBJECTIVE CASE.

The following require the objective case:

1. The object of the action of a verb.
2. Words defining or specifying the action.
3. Nouns used adverbially.
4. The cause or effect of the action.
5. Words expressing the state or condition.
6. Words following particles of exception, vocatives (not addressing a person present), and a few other instances of which details are given in the following paragraphs:

The object of a Verb.

The object of the verb is that upon which the action falls, as ضَرَبْتُ زَيْدًا “I struck Zeid.”

A verb may have two objects, as أَعْطَيْتُ زَيْدًا دِرْهَمًا “I gave Zeid a dirhem”; or two objects and a word defining the nature or period of the action, or the state of the object, as أَعْلَمْتُ زَيْدًا عَمْرًا مُنْطَلِقًا “I showed to Zeid ‘Amr in the act of going away.”

Similarly all definitions of time, place, circumstance, &c. are expressed by the objective case, as—

مَرَّتْ مِيلًا “I marched a mile.”

جَلَسْتُ قَرِيبَ الْأَمِيرِ “I sat near the Emír.”

هَرَبْتُ خَوْفًا “I fled fearing.”

ضَرَبْتُ ابْنِي تَأْدِيبًا لَهُ “I beat my son to correct him.”

هَرَبْتُ خَوْفَ الْقَتْلِ “I fled fearing slaughter.”

جَاءَ زَيْدٌ رَاكِبًا “Zeid came riding.”

طَلَعَ الْقَمَرُ بَدْرًا “The moon rose full” (*lit.* “A full moon”).

A sentence may be used as an adverb, as—

جَاءَ زَيْدٌ وَيَدُهُ عَلَى رَأْسِهِ “Zeid came to me (with) his hand on his head.”

جَاءَ زَيْدٌ يَرْكُضُ “Zeid came running.”

THE SYNTAX OF THE OBJECTIVE CASE MAY BE SUMMED UP BY SAYING THAT IT IS USED OBJECTIVELY AND ADVERBALLY. The following sentence contains an example of each of the various uses of the objective case:

ضَرَبْتُ أَنَا وَعَمْرًا زَيْدًا أَمَامَ الْأَمِيرِ يَوْمَ الْجُمُعَةِ ضَرْبًا شَدِيدًا تَأْدِيبًا لَهُ

“I struck, conjointly with ‘Amr, Zeid, before the Emír, on Friday, a severe blow by way of correcting him.”

THE GENITIVE OR DEPENDENT CASE.

The genitive case is peculiar to nouns, and is employed in two instances.

1. After a preposition, as *خَرَجْتُ مِنَ الْبَلَدِ* "I went out from the city."

2. When following another noun, the sense of which it defines or determines, and with which it is said to be in a state of construction, as *جَاءَنِي عَبْدِي زَيْدٌ* "Zeid's slave came to me."

PREPOSITIONS.

رَبُّ "many a," or, conversely, "but few," is used as a preposition. It must begin the sentence, and the noun which it governs must be indefinite and qualified by a subsequent adjective, as *رَبُّ رَجُلٍ كَرِيمٍ لَقِيتُهُ* "many a generous man have I met." Sometimes a pronoun is affixed to it, in which case the following word must be indefinite and in the accusative case, as *رَبَّهُ رَجُلًا* "many a man."

If the particle *مَا* be affixed to *رَبُّ*, it signifies "perhaps," "probably," and serves to introduce a sentence, as *رَبَّمَا زَيْدٌ قَائِمٌ* "perhaps Zeid is standing."

رَبُّ is often omitted after *و*, but the noun still continues in the genitive case, as *وَلَيْلٍ كَمَوْجِ الْبَحْرِ أَرْخَى مَدْوَلَهُ* "and (many a) night like the waves of the sea has let down its curtain of darkness."

قَبْلَ and *بَعْدَ*, meaning respectively "before" and "after," are used as prepositions; the length of time by which they are defined is introduced by *بِ*, as

قَبْلَ وَفَاةِ زَيْدٍ بِيَوْمَيْنِ "Two days before the death of Zeid."
بَعْدَ طُلُوعِ الشَّمْسِ بِسَاعَتَيْنِ "Two hours after sunrise."

Many other nouns are used as prepositions, such as *عِـمْرَ* "except," *فَوْقَ* "over," etc. They have the accusative form without *tenwīn*.

THE VOCATIVE.

The vocative particles are *يَا*, *أَيُّ*, *آيَا*, *هَيَا*, of which the first, *يَا*, is the more common. They usually govern the noun in the subjective case.

The vocative is put in the objective case—

1. When the noun is in construction, as *يَا عَمَدَ آلِهَ* "Oh 'Abdallah!" Or when it governs another noun in the accusative, as *يَا طَالِعَا جَبَلًا* "O thou who art ascending a mountain!"

2. When it is undefined, or not directly addressed, *e.g.* as when a blind man says, *يَا رَجُلًا خُدِّ بَدَنِي* "Here somebody! take my hand." But if the noun is not in construction, but is indefinite, and not qualified by a subsequent adjective, being nevertheless directly addressed, it is put in the nominative case without *tenwīn*, as *يَا زَيْدٌ* "Oh Zaid!" *يَا رَجُلٌ* "Oh man!" If, however, it be so qualified, it is more often put in the objective case, as *يَا رَجُلًا كَرِيمًا* "O generous man!"

When the noun has the article prefixed, the vocative is expressed by putting it in the nominative case and prefixing the word *أَيُّهَا* "masculine," and *أَيُّهَا* "feminine," for all numbers, as

أَيُّهَا الْفَاعِلُ "Oh (thou) the accomplished!"

أَيُّهَا الْمَرْأَةُ "Oh you woman there!"

The name of God ٱللَّهُ is seldom put in the vocative, but when it is, the *hemzet el-wasl* may be either retained or elided, as يَا ٱللَّهُ *ya-allah*, or يَا ٱللَّه *ya 'llah*. But the word more generally used in addressing the Deity is ٱللَّهُمَّ , without a vocative particle.

A proper name may be familiarly shortened in the vocative, as

فَاطِمَةُ , vocative فَاطِمَ "Oh! Fatima."

جَعْفَرُ , vocative جَعْفَ "Oh! Ja'afer."

صَاحِبِي for صَاحِبِ "Oh! my companion," is a rare exception.

NOUNS IN CONSTRUCTION.

Of the first of two Nouns in Construction.

Of two nouns in construction, the first invariably loses its *tenwin*.

The use and application of the construct arrangement of nouns will be best understood from a study of the following examples :

$\text{عَلَّامُ ٱلرَّجُلِ}$ "The slave of the man."

عَلَّامُ رَجُلٍ "The slave of a man."

Here the loss of the *tenwin* makes the word عَلَّامٌ definite in both instances; it is not necessary therefore further to define it by prefixing the article. From this results the rule that *the first of two nouns in a state of construction does not require the article*.

Sometimes, however, when the two nouns in construction have come to be regarded almost as a single expression, the article may be prefixed, as

الْحَيَاةُ الدُّنْيَا The "life of this world."

الْحَيَاةُ الْخَيْرَاتِ The book called "The life of animals"
(name of a work on natural history).

If it be necessary to leave the first of two nouns indefinite, and yet to express the same relation between them as that implied by the state of construction, the preposition *لِ* "to," or "belonging to," must be used with the second noun, as *ابْنٌ لِلْمَلِكِ* "a son of the king."

Other Modes of expressing the relation between Nouns.

The idea of possession, companionship, etc. is also expressed in Arabic by the use of the following words: *ذُو* masc. *ذَاتُ* fem. "possessor," *صَاحِبٌ* "companion," *أَبٌ* "father," *أُمٌ* "mother," *ابْنٌ* "son," *ابْنَةٌ* or *بِنْتُ* "daughter," *أَخٌ* "brother," *أُخْتُ* "sister"

ذُو and *صَاحِبٌ* imply simple possession or endowment, as *ذُو الْعِلْمِ* "learned," *صَاحِبٌ مَالٍ* "wealthy."

أَبٌ and *أُمٌ* imply that the thing expressed by the following noun proceeds from, or has an intimate connexion with, the person or thing so qualified. They are used in forming nick-names, and in the names of localities, as

أَبُو هُرَيْرَةَ "Abu Hurairh" ("father of the kitten,"
the name of one of the companions of
Mohammed).

أَبُو شَيْحٍ “Abu Shíah” (“father of Shíah,” i.e. a sweet-scented desert-herb; name of a mountain in Sinai).

أُمُّ الْخَبَائِثِ “Mother of vices” (wine).

أَبْنٌ and بَنْتُ, or أَبْنَةٌ are the converse of أَبٌ and أُمٌّ, as

إِبْنُ السَّبِيلِ “Son of the road (a traveller).”

أَخٌ and أُخْتُ also imply being endowed with a quality, as—

أَخُو الصِّدْقِ “Sincere (the brother of sincerity).”

أَخٌ is also used for “fellow,” as هَذَا الثَّوبُ أَخُو هَذَا “this garment is the fellow one to this.”

Concordance of Nouns and Epithets.

If the noun be definite, the qualifying epithet must also be definite, as

الْكِتَابُ الْعَظِيمُ “The mighty Book.”

إِبْرَاهِيمُ الْأَمِينُ “The faithful Abraham.”

If the noun be in a state of construction with another noun, or have an affixed pronoun, the qualifying epithet is placed after such compound expression, and is also rendered definite by prefixing the article, as

كِتَابُ مُوسَى الْعَظِيمِ “The mighty Book of Moses.”

كِتَابُهُ الْمَكْرَمُ “His honoured Book.”

But if the noun be indefinite, the epithet will also be indefinite, as كِتَابٌ عَتِيقٌ “an old book.” The rules for

the concordance of the noun and epithet in gender and number are the same as for the agent and verb.

Occasionally, however, a broken plural may take the epithet in the feminine plural, as

أَسْوَدٌ مَّارِيَّاتٌ “Devouring lions.”

The use of the Participles as a Verb.

The agent, intensive agent, or passive participle, may govern a noun in the objective case if they refer to a present or future time, as هَذَا مَارِبٌ رَّحَدًا “this is (a man who) is striking, or is going to strike, Zeid.”

The passive participle may govern the nominative like its verb; thus, just as you say زَيْدٌ مُّغْلَامَةٌ “Zeid, his slave is beaten,” so also you say, زَيْدٌ مَضْرُوبٌ مُّغْلَامَةٌ “Zeid whose slave is beaten”; construed with the genitive, as زَيْدٌ مَضْرُوبٌ مُّغْلَامَةٍ, it would mean “Zeid with a beaten slave.”

The Noun of Superiority.

If the noun of superiority have the article prefixed, it is considered as a superlative, and agrees in gender, number, and case with the noun qualified by it, as

زَيْدٌ أَكْمَلُ “Zeid is the most accomplished.”

هِنْدٌ أَكْمَلُ “Hind is the most accomplished.”

If it is to be used as a comparative, it takes مِنْ, and in this case remains always in the masculine singular, as

زَيْدٌ أَكْمَلُ مِنْ عَمْرِو “Zeid is more accomplished than ‘Amr.”

Comparatives formed from transitive verbs take the object in the dependent case with **لِ**, as **هُوَ أَطْلَبُ لِلْعِلْمِ مِنْكُمْ** "he seeks more after knowledge than you."

Those formed from intransitive verbs require the same preposition after them as the verb from which they are derived, as

هُوَ أَزْهَدُ فِي الدُّنْيَا وَ أَسْرَعُ إِلَى الْخَيْرِ وَ أَبْعَدُ مِنَ الْإِثْمِ وَ أَحَرَّصُ إِلَى الْحَمْدِ

"He is more abstinent in worldly things, prompter to good, farther from sin, and more eager for praising God."

Followed by **مَا**, the noun of superiority expresses the greatest possible degree of superiority, as

فَارَمَنَا أَحْوَجَ مَا عَنَّ إِلَيْهِ فِي مَخَالِبِ أَعْدَائِنَا

"He left us, when we had most need of him, in the claws of our enemies."

Nouns expressing inherent Qualities.

Nouns expressing inherent qualities may govern like verbs, as

الْوَجْهَ } الرَّجُلُ الْحَسَنُ
الْوَجْهَ }

[In this example **الْحَسَنُ** is considered as equivalent to **الَّذِي حَسَنَ**, the conjunctive and the verb, and if pointed with **ـَ**, **الْوَجْهَ** is either considered as the agent or nominative of such verb="who the face is handsome"; or if pointed with **ـِ**, **الْوَجْهَ**, as the adverbial accusative="who is handsome as to the face."]

Other verbal forms.

There is an adverbial form derived regularly from the verb, and used as an interjection, namely *فَعَال*, as

انْزِلْ "Come down!" = *نَزَال*.

اُكْتُبْ "Write away!" = *كُتَاب*.

Words of this kind are construed exactly like the verb.

Such verbs as *كَانَ* "he was," *صَارَ* "he became," *أَصْبَحَ* "he was or did something in the morning," *لَيْسَ* "he is not," put the subject in the nominative, and the predicate in the objective case, as *كَانَ زَيْدٌ كَرِيمًا* "Zeid was generous," and *لَيْسَ الْإِجَاهِلُ مَحْبُوبًا* "an ignorant person is not liked."

لَيْسَ generally takes the preposition *بِ* with its predicate, as *لَيْسَ زَيْدٌ بِإِجَاهِلٍ* "Zeid is not a fool."

The noun of action and the agent of the verb *كَانَ* are frequently construed like the verb itself, as

لِكَوْنِكَ قَوِيًّا وَكَوْنِ غَيْرِكَ نَعِيفًا "From thy being strong and others weak."

Certain particles —

لَعَلَّ "probably."

لَيَتَّ "would that."

لَكِنَّ "but."

كَأَنَّ "as though."

أَنَّ "that" (emphatic).

إِنَّ "verily."

are exactly the reverse of *كَانَ* in their mode of governing, for they put the noun or subject in the objective or accusative, and the predicate in the nominative case; thus—

كَانَ زَيْدٌ قَائِمًا "Zeid was standing."

إِنَّ زَيْدًا قَائِمٌ "Verily Zeid is standing."

Negative Particles.

The particles of negation, مَا, لَا, لَآت, and اِنَّ, govern words in the same manner as the verb نَيسَ.

The absolute Negative.

When the negative particle لَا denies the existence of a thing absolutely, it governs in the same manner as اِنَّ, i.e. it puts the noun in the objective case, and the predicate in the subjective case, provided only that both noun and predicate are undefined, and that لَا introduces the noun, as لَا رَجُلٌ قَادِمٌ "there is no man coming."

If the noun be grammatically unconnected with any other word, the *tenwin* is dropped, as in the example. If the subject of the negation be immediately connected with any other word, the *tenwin* is retained, as

لَا طَالِعًا جَبَلًا عِنْدَنَا "There is no one with us going-up-a-mountain."

لَا مَارًّا زَيْدٌ حَاضِرٌ "There is no passer-by-Zeid present."

But if the noun be definite, or separated by any intervening word or words from the negative لَا, it is not governed by the latter, as

لَا زَيْدٌ فِي الْبَيْتِ وَلَا عَمْرٌو وَلَا فِي الْبَيْتِ رَجُلٌ وَلَا عِنْدَنَا امْرَأَةٌ

"Zeid is not in the house, nor 'Amr; and there is not in the house a man, and there is not with us a woman."

In such cases as the above لَا should be repeated with each separate negation.

When there are several nouns to be denied, and لَا is

repeated (such nouns being undefined, unconnected with any other word, and introduced by the *لَا*), either or both of the above constructions may be used ; thus

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ	} "There is no strength and no power but in God."
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ	
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ	
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ	
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ	

Relative Sentences.

The relative sentence in Arabic consists of four parts—
 (1) The antecedent. (2) The relative or conjunctive noun, pronoun, or particle. (3) The qualificative clause.
 (4) The pronoun referring to the antecedent, thus

الرَّجُلُ الَّذِي رَأَيْتُهُ

(1) (2) (3) (4)

literally, The man who I saw him.

Relatives or Conjunctives.

الَّذِي is for *definite* antecedents only ; for *indefinite* مَنْ "who?" and مَا "what?" are used. In interrogation the demonstrative pronoun is added مَنْ ذَا "who is that?" مَا ذَا "what is that?"

The article *الْ* is regarded as a relative.

أَيَّ “which” (of two or more) “the one who,” etc., may be used in four ways, as

يَعْجِبُنِي أَيُّهُمْ هُوَ قَائِمٌ	} “He of them who is standing pleases me.”
نَعْجِبُنِي أَيُّ قَائِمٍ	
يَعْجِبُنِي أَيُّ هُوَ قَائِمٌ	
نَعْجِبُنِي أَيُّهُمْ قَائِمٌ	

The Pronoun which refers to the Antecedent.

The pronoun which refers to the antecedent agrees with it in gender, number, and person, as

جَاءَ الَّذِي مَرَرْتَهُ “He came whom I struck.”
 جَاءَ الَّتَانِ مَرَرْتُهُمَا “They two came, both of whom I struck.”

Conditional Sentences.

In conditional or hypothetical sentences the apodosis is generally introduced by one of the particles وَ and فَ.

The aorist subjunctive, pointed with *fethah*, and introduced by وَ or فَ, is used in the apodosis of a conditional proposition, as

زُرْنِي فَكَرِّمَكَ أَوْ وَكَرِّمَكَ “Visit me and I will honour you.”

If, however, the protasis be an aorist, and the apodosis a preterite, the former must be apocopated, as أَنْ تَصْبِرَ ظَفَرْتَ “if you have patience, you will win” (*lit.* “have won,” i.e. as we should say, “as good as won”).

If the protasis be a preterite, and the apodosis an aorist, the latter may be either apocopated or not, as *أَنْ صَبَرْتَ تَفْزَحَ - تَفْزَحُ* "if you have patience, you will win."

If both be preterite, there can, of course, be no apocopation, as *أَنْ قُمْتَ قُمْتُ* "if thou standest, I stand."

The introduction of *فَ* prevents the apocopation of the aorist.

Particles of Exception.

إِلَّا takes the objective case, if the preceding clause is neither negative nor interrogative, as *قَامَ الْقَوْمُ إِلَّا زَيْدًا* "the people rose—except Zeid." Otherwise it is put in simple apposition with the noun, as *مَا قَامَ أَحَدٌ إِلَّا زَيْدٌ* "no one rose but Zeid."

سِوَى and *غَيْرَ*, being nouns, place the thing excepted in a state of construction.

سِوَى is indeclinable, but *غَيْرَ* is declined, and follows the same rules as those given for the noun following *إِلَّا*.

عَدَا, *خِلَا*, and *حَاوِيَا*, are generally construed with the objective case, *عَدَا* and *خِلَا* having for the most part the particle *مَا* prefixed.

<i>جَاءَ الْقَوْمُ مَا عَدَا زَيْدًا</i>	} "The people came except Zeid," <i>lit.</i> what is beside (or free from) Zeid.
<i>جَاءَ الْقَوْمُ مَا خِلَا زَيْدًا</i>	

لَا سِيمَا "especially," may take either the nominative or genitive after it, as *أَعْجَبَنِي النَّاسُ لَا سِيمَا زَيْدٌ أَوْ زَيْدٌ* "all the people pleased me, especially Zeid."

Corroboration.

If it be required to repeat the affixed pronoun corroboratively, the word to which it is affixed must also be repeated, as مَرَرْتُ بِكَ بِكَ “I passed by thee, by thee” [not بِكَكَ].

It may, however, be repeated separately in its nominative form, as مَرَرْتُ بِكَ أَنتَ “I passed by thee—thee.” So, too, the initiative اِنَّ cannot be repeated without its noun, as اِنَّ زَيْدًا اِنَّ زَيْدًا “verily Zeid” [not اِنَّ زَيْدًا].

If the pronoun be inseparable from the verb or preposition, etc., it must be repeated in its detached form, as

ضَرَبْتَ أَنتَ “Thou hast struck—thou.”

ضَرَبْتَنِي أَنَا “Thou hast struck me—me.”

مَرَرْتُ بِهِ هُوَ “I passed by him—him.”

My—thy—him—her—its—self, etc. are expressed by the words نَفْسٌ “self” or “soul,” and عَيْنٌ “eye” or “essence,” with the affixed pronouns. نَفْسٌ agrees in number with the noun, as

		Masculine.		
زَيْدٌ نَفْسُهُ اَلزَّيْدَانِ اَنْفُسُهُمَا اَلزَّيْدُونَ اَنْفُسُهُمْ	}		Zeid himself	} came to me
		جَاءَ لِي	The two Zeids themselves	
			The Zeids themselves	
		Feminine.		
هِنْدٌ اَنْفُسُهَا اَلْهِنْدَانِ اَنْفُسُهُمَا اَلْهِنْدَاتُ اَنْفُسُهُنَّ	}		Hind herself	} came
		جَاءَتِ	The two Hinds themselves	
			The Hinds themselves	

عَيْن is used in the singular only, as

الرَّيْدُونَ عَيْنَهُمْ "The Zeids themselves."

الْهِنْدَاتُ عَيْنَهُنَّ "The Hinds themselves."

وَ may also say بِنَفْسِهِ "in propria personâ," as
 زَيْدٌ جَاءَ بِنَفْسِهِ "Zeid came in propria personâ," and so on.

"Each other," "one another," are expressed by بَعْضُ
 "a portion," repeated for each of the two parties to the
 mutual action, as

أَهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوًّا "Go down, enemies to each other."

Admiration.

There are many forms of expressing admiration in
 Arabic, as

لِلَّهِ دُرَّةٌ فَارِسًا "God bless him (literally "To God
 his milk flow") for a horse-
 man!" = "what a fine horse-
 man!"

وَاهَا لِسَلَمَى نَمَّ وَاهَا وَاهَا "Bravo! Selma! bravo! bravo!"

Such as these are of course irregular; but there are
 two forms which may be derived regularly from any
 verb, viz. (1) مَا أَفْعَلُ , and (2) أَفْعَلٌ .

(1) مَا أَفْعَلُ takes the accusative of the thing admired, as

مَا أَحْسَنَ زَيْدًا "How handsome is Zeid!"

مَا أَحْسَنَهُ "How handsome he is!"

(2) أَفْعَلٌ governs the thing admired in the genitive by the preposition **بـ**, as

أَحْسَنَ زَيْدٌ "How handsome is Zeid!"

أَكْرَمَ بـ "How noble he is!"

The thing admired must immediately follow the forms مَا أَفْعَلٌ and أَفْعَلٌ, and cannot occur in any other position in the sentence.

Particles.

The following are the most important:

تَوَّ "if," used in conditional sentences, and followed by **لـ** in the complement, as تَوَّ جَاءَ زَيْدٌ لَّا كَرَمَةً "if Zeid had come, I would have honoured him."

أَمَّا "as for," followed by **فـ**, as أَمَّا زَيْدٌ مَّضَى "as for Zeid, (he is) going away."

أَ interrogative, as

أَقَامَ زَيْدٌ "Did Zeid stand up?"

When an alternative follows, it is introduced by أَمْ, as

أَدَبَسَ فِي الْأَنَاءِ أَمْ عَسَلٌ "Is it *dibs* (syrup of raisins) in the vessel or honey?"

هَلْ asks a direct question, and is never used in alternative questions, as

هَلْ قَامَ زَيْدٌ "Did Zeid stand up?"

حَيْثُ "where," "since."

أَيْنَ "where?"

Indeclinable Words.

The compound numerals from 11 to 19.

جَاءَ أَحَدَ عَشَرَ "Eleven came."

Both portions of the compound are pointed with *fethah* throughout.

أَتْنَا عَشَرَ is, however, an exception, the first portion being declined as an ordinary dual noun.

Compound adverbs of time and place, as

صَبَاحَ مَسَاءَ "As morning and evening."

بَيْنَ بَيْنَ "Middling."

فُلَانٌ جَارِي بَيْتَ بَيْتَ "So and so is my next door neighbour" (*lit.* house house=house to house).

كَيْتَ كَيْتَ } "So and so."
ذَيْتَ ذَيْتَ }

كَمْ "How many?"

كَايَ "How many!"

كَذَا "So and so," "so many."

SECTION III.—READING EXERCISES.

CLASSICAL AND GRAMMATICAL ARABIC.

الرَّحِيمِ	الرَّحْمَنِ	اللَّهِ	بِسْمِ
'rrahím	'irrahmání	'Iláhi	bismi*
the compassionate	the merciful	of God	In the name

الرَّحِيمِ	الرَّحْمَنِ	الْعَالَمِينَ	لِلَّهِ رَبِّ	الْحَمْدُ
'rrahími	'rrahmání	'álamína	rabbi liláhi	El ham
the com- passionate	the merciful	of the worlds	lord to God	Praise

نَعْبُدُ	أَتَاكَ	الدِّينِ	يَوْمِ	مَالِكِ
na'budu	iyýaka	'ddíni	yaumi	málíki
we serve	thee	of Judgment	the day	the ruler of
1 per. pl. See p. 62				
aor. of عبد				

الْمُسْتَقِيمِ	الصِّرَاطِ	أِهْدِنَا	تَسْتَعِينُ	وَإِيَّاكَ
'lmustakíma	'şşiráta	ihdína	nasta'ínu	iyýaka wa
the straight	the way	guide us	we ask for aid	thee
Agent 10th conj.		imp هدى	1 p. pl. aor. 10th	
from قام accus.			conj. of عان	
case				

* For بِاسْمِ.

مِرَآءُ	أَلَّذِينَ	أَنْعَمْتَ	عَلَيْهِمْ	غَيْرِ	الْمَغْضُوبِ
śirāṭa	'lādhiṇa	an'anṭa	'alaihim	ghairi	'līnaghḍūbi
the way	of those	thou art	to them	not	the
		gracious			angered (other than)
		2 sing pret. 4th			See pp. 81-82.
		عَمِ			

[Kor'án, Chapter 1.]

عَلَيْهِمْ	وَلَا	أَصْلَاحِينَ
'alaihim	wa la	'dhqhalína
against them	not and	the erring
		pl. gen. agent
		of نَلَّ

See pp. 81-82.

أَللَّهُ	لَا	إِلَهَ	إِلَّا	هُوَ	الْحَيُّ	الْقَيُّومُ
alláhu	lá	iláha	illá	húwa	al ḥaiyyu	'lḳaiyyúm
God	no	God	except	Him	the living	the
						subsistant
						root قوم

See p. 93.

لَا	تَأْخُذُهُ	مِنْهُ	وَلَا	نَوْمٌ	لَهُ	مَا
lá	ta'khudhubu	sinatun	walá	naum	lahu	má
not	takes him	slumber	and not	sleep	to him	what
		root وسن				

2 sing. aor. أخذ

فِي	السَّمَوَاتِ	وَمَا	فِي	الْأَرْضِ	مَنْ	ذَا
fi	c-samawáti	and what	fi	'l ardhi	man	dhá
in	the heavens	and what	in	the earth	who is	that

pl. of سَمَاء

الَّذِي	يَشْفَعُ	عِنْدَهُ	إِلَّا	بِإِذْنِهِ	يَعْلَمُ
'lādhi	yashfa'u	'indahu	illá	bi idhnihi	ya'lamu
which	intercedes	with him	except	by-his-	he knows
				permission	2 sing. aor.
					علم

aor. 3 sing. شَفَعَ

خَلْفَهُمْ	وَمَا	أَيْدِيهِمْ	بَيْنَ	مَا
khalfahum	wamá	aidíhim	baina*	má
behind them	and what	their hands	between	what
		pl. of يَد pronoun		

عِلْمِهِ	مِنْ	بِشَيْءٍ	يُحِيطُونَ	وَلَا
'ilmíhi	min	bishai'in	yuhíṭuna	walá
his-	from	(with)	they com-	and not
knowledge		anything	prehend	
		(the preceding verb	3 pl. aor. 4th	
		requiring the	conj. حَاطَ	
		prep. بِ)		

كُرْسِيِّهِ	وَسِعَ	هَآءِ	بِمَا	إِلَّا
kursíyuhu	wasí'u	shá a	bimá	illá
His throne	extends	He please	(with) what	except
(nom.)	over			

حِفْظَهُمَا	يَا'ُودُهُ	وَلَا	وَالْأَرْضَ	السَّمَوَاتِ
hifḍuhumá	ya'úduhu	walá	wa'l arḍha	'ssamawáti
the guard-	tires him	and not	the earth	the heavens
ing them	3 sing. aor.			(accus.)
both	أَوْ			

الْعَظِيمِ	الْعَلِيِّ	وَهُوَ
'l'adhímu	'l'aliyu	wahúwa
the mighty	the exalted	and He

[The "Áyat el Kursí," *Kor'án*, ch. 2, v. 256.]

* بين أيدهم always means "before them."

The Caliph Mo'awiyeh and his Desert Bride.

وَلَمَّا	أَقَامَت	مَبْسُورٌ	بِنْتُ	مَجْدَلٍ
lamina wa	'ttaṣalat	Maisūna	bintu	Majdalīn
and when	united	—	daughter of	—
بِمُعَاوَنَةٍ	رَضِيَ	إِلَّاهُ	عَنهُ	وَوَقَّعَهَا
bi Mu'awiyatin	radhiya	'allahu	(anlu	naḳalahá
with —	be pleased	God	from=	transferred
			with him	her
مِنْ	الْبَدْوِ	إِلَى	الشَّامِ	كَانَتْ
mina	'lbadwi	ila	'shshá'm	kānat
from	the desert	to	Damascus	she was
الْجَنِينِ	عَلَى	نَاسِهَا	وَأَلْتَذَكَّرُ	لِمَسْقَطٍ
lhanín	'ala	násiha	wa'ttadhakkura	li maskaṭi
yearning	for	her-people	and remem- brance	to the falling place
			noun of act 8th conj. of ذَكَرَ	مَسْقَطٍ
رَأْسَهَا	فَاسْتَمَعَ	عَلَيْهَا	ذَاتَ	يَوْمٍ
ra'silá	fa'stama'a	'aluhá	dháta	yaumin
of-her-head*	and he listened	to her	a certain	day
	(8th مَسْمَعِ)			
فَسَمِعَهَا	تُنَشِّدُ	وَقَوْلُ		
fusami'ahá	tunshidu	wa taḳúlu		
and heard her	reciting poetry	and saying		
	3 fem. sing. aor. of 4th conj. of نَشَدَ			

* = birth-place.

فِيهِ	الْأَرْيَاحَ	تُخَفِّقُ	لَبَيْتُ
fībi	'l aryāḥu	takhfiḡu	la-oaitu
in it	the winds	flutter	certainly a tent
	pl. of رِيح		

مُنِيفٍ	قَصْرٍ	مِنْ	إِلَى	أَحَبَّ
munifī	qasrin	min	ilayya	aḥabbu
lofty	a palace	than	to me	is dearer

وَأَكَلَ	كُسِيرَةً	مِنْ	قَعْرِ	بَيْتِي
wa akla	kusīratin	min	qa'ri	ḥaitī
eating	a crust	the bottom of	(floor)	my tent
	(dim from كَسَبَ)			

الْمُنُوفِ	أَكَلَ	مِنْ	إِلَى	أَحَبَّ
munūfī	akli			
sorts				
(various dishes)				
pl. of مَنُوفٌ				

وَأَصْوَاتُ	الْأَرْيَاحِ	بِكُلِّ	فَجٍّ
wa aṣwātu	'rriyāḥi	bikullī	fajjin
and sounds	the winds	in every	hollow,
pl. of صَوْتٌ	pl. of رِيح		pass

أَحَبَّ	إِلَى	مِنْ	تَقَرُّ	الدُّفُوفِ
aḥabbu	ilay	min	taqarru	'dufūfī
			the beating	of drums
				pl. of دَفٌّ

وَيْسِي	تَقَرُّ	وَ	عَبَاةٌ	وَلَبَسَ
'aini	taḡirru	wa	'aba'tin	lubsu wa
my eye	it is cool	and	an abba*	wearing
	as comfortable	= while		and

أَحَبَّ	إِلَى	مِنْ	لَبَسِ	الشُّفُوفِ
				shufúfí
				gauze
				pl. of هَف from هَف
				to be transparent.

وَكَلَبَ	يَنْبَحُ	الضَّرَافِ	دُونِي
kalbun wa	yanbahu	'ṭarraḡa	dúní
a dog and	barks at	the nightly	in front of
		visitors	me
		(pl of طارق)	

أَحَبَّ	إِلَى	مِنْ	قَطَّ	أَلُوفٍ
			ḡuttin	alúfí
				familiar a tom cat

وَ	بَكَرَ	يَنْبَغُ	الْأَطْعَانَ	طَعَنَ
wa	bakrun	yatba'u	'lathána	ṭha'nau
and	a young	follows	the departing	departing
	camel		ones	

أَحَبَّ	إِلَى	مِنْ	بَغْلٍ	رَفُوفٍ
			baghlin	rafúfí
			a mulo	nibbling

* A cloak of goats' or camels' hair worn by the desert Arabs, pronounced in modern Arabic 'aba'yeh.

وَعَفِيفٌ	عَمِّى	بَنَى	مِنْ	خُرِجَ	وَ
dha'ifan	'ammí	baní	min	khirkín	wa
weak	my-uncle	the sons	from	a brave	and
		pl. of بنو		fellow	
عَنْفٍ	عَجَلٍ	مِنْ	إِلَى	أَحَبَّ	
'anúfí	'ijlín				
rampant	a calf				
مُعَاوِنَةٌ	سَمِعَ	لَمَّا	وَ	الْراوِىَ	قَالَ
Muá'wiyetun	sami'a	lamma	wa	'rráwí	kála
	heard	when	and	the relator	said
ابْنَتُهُ	رَفِيَّتٍ	مَا	قَالَ	الْأَبْيَاتِ	
'bnatu	radhiyati	ma	kála	il abyát	
the daughter of	was content	not	said	the verses	pl. of بيت
عَنِيفًا	عَجَلًا	جَعَلَتْنِى	حَتَّى	مَجْدَلٍ	
'anífan	'ijlan	ja'alatnî	hattá	Majdalim	
rampant	a calf	she made me	until		

The Mohaddeth and the Christian.*

النَصْرَانِىَّ	فَأَخْرَجَ	مَشِينَةً	فِى	وَنَصْرَانِىٍّ	مُحَدِّثٌ	اجْتَمَعَ
	4th of خرج	boat		Christian		8th جمع
	to go out.					to collect.

* *Mohaddeth*, an authority for the *hadith* or traditional sayings of Mohammed which make up the Sunnen or legal and ceremonial code of the Muslims. These people

زَكْرَةً مِنْ خَمْرٍ كَانَتْ مَعَهُ وَصَبَّ مِنْهَا فِي كَأْسٍ وَهَبَ
 drank cup poured wine leathern
 bottle

ثُمَّ صَبَّ ثَانِيًا وَعَرَضَ عَلَى الْمَحْدَثِ فَتَنَاوَلَهُ مِنْ غَيْرِ
 without took it in to offered a second
 his hand time
 6th of نَال

فِكْرَةً وَلَا مِبَالَةَ فَنَالَ النَّصْرَانِي جَعَلَتْ فِدَاكَ إِنَّهَا
 thy may I be caring thought
 ransom made 3rd of نَال

حَمْرَةً فَقَالَ مِنْ أَبْنِ عَلِمْتَ ذَلِكَ قَالَ اشْتَرَاهَا غُلَامِي
 my slave bought it that know where wine
 8th هَرَى

مِنْ يَهُودِيٍّ فَشَرِبَهَا الْمَحْدَثُ سَرِيعًا وَقَالَ لِلنَّصْرَانِي مَا
 quickly Jew

رَأَيْتُ أَعْمَقُ مِنْكَ نَحْنُ أَصَابُ الْخَدِيثِ
 tradition companions, we a more foolish I have
 masters fellow not seen

نَتَكَلَّمُ فِي مِثْلِ سَفِيَانِ بْنِ عَمِيْنَةَ وَزَيْدِ بْنِ هُرَيْرٍ
 like speak,
 discuss
 5th of كَلَم

profess to be able to give the whole chain of authorities by whom these sayings are handed down, thus Z had it from Y, who had it from X, and so on up to A, who heard it from the Prophet's own mouth. The citation of these authorities is called **إِسْنَاد** Isnād.

أَفَصَدِّقُ نَصْرِيًّا عَنْ غُلَامَةٍ عَنْ يَهُودِيٍّ وَأَنَّهُ مَا مَرَّ بِهَا
 from shall we
 believe
 2 of صدق

أَلَّا لِفَعْدَةٍ، الْأَمْنَادِ
 the authority for the weakness of except

Haroun al Raschid and Abu Nawwas the Jester Poet.

وَنَظِيرُ ذَلِكَ مَا أَتَّفَقَ لِأَبِي نَوَاسٍ وَقَدْ أَمَرَ
 ordered to Abu Nawwas happened like
 5th of وافق

الرَّحِيدَ بِقَتْلِهِ فَقَالَ أَقْتُلْنِي يَا أَمِيرَ الْمُؤْمِنِينَ
 of believers prince dost thou for his al Raschid
 kill me? slaughter

مَهْوَةً لِقَتْلِي قَالَ لَا بَلِ اسْتَحَقَّاقًا قَالَ أَبُو نَوَاسٍ
 deservedly for my lustling
 noun of action,
 10th from حق

فَإِنَّ اللَّهَ تَعَالَى يَحَاسِبُ ثُمَّ يَعْفو وَيُعَاقِبُ
 and punishes pardons them calls to most high but
 3rd عقب vorily

فَبِمَ اسْتَحَقَّتْ الْقَتْلَ قَالَ بِقَوْلِكَ
 have I and for
 deserved what
 saying

أَلَا قَامَسْنِي خَمْرًا وَ قُلْ لِي هِيَ الْخَمْرُ
say wine then give me oh !
to drink

وَلَا تَسْقِنِي سِرًّا إِذَا أَمَكَّنَ الْجَهْرُ
imper. سقى
publicity is possible when in secret and do not give
me to drink

قَالَ يَا أَسِيرَ الْمَرَمِينَ أَعَلِمْتَ أَنَّهُ سَقَانِي وَ
gave me whether do you
to drink he know

مَرَبَّتْ قَالَ أَلَطْنُ ذَلِكَ قَالَ انْقَتَلَنِي عَلَى طَنِ
suspicion I suspect so I drank
وَبَعْضُ أَلَطْنِ إِنْهُمْ قَالَ قَدْ قُلْتَ أَيَّمَا مَا تَسْتَحِقُّ بِهِ
thou dost also a sin* some
deserve

أَلْقَلَ قَالَ مَا هُوَ قَالَ قُلْتَ فِي الشُّعْطِيلِ
atheism

مَا جَاءَنَا أَحَدٌ يُخْبِرُ بَأَنَّهُ
inform us came
aor. 4th خبر

فِي جَنَّةٍ مَدَّ مَاتَ أَوْ فِي النَّارِ
(hell) fire he died since Paradise

قال أَفَجَانَا أَحَدٌ يَا أَمِيرَ الْمُؤْمِنِينَ قال لا قال

and did
there come

أَتَقْتَلِنِي عَلَى الصِّدْقِ قال أَأَنْتَ الْغَائِلُ

The sayer art thou not truth

كَيْسَ

يَا أَحْمَدُ أَلَمْ تَجِ فِي كُلِّ مَلَمَةٍ

accident - trusted in Ahmed oh
fem. agent 4th from 8th رجا hope = Mohammed

لَمْ

قُمْ سَيِّدِي نَعَصِ جَبَّارِ السَّمَوَاتِ

of the the mighty let us rebel my lord rise
heavens one against

1st pl. apocop-
ated aor. of عَصَى

قال يَا أَمِيرَ الْمُؤْمِنِينَ أَوَصَرَ أَلْقَوْلُ فَعَلًا قال

a deed and did it
become?

with interrog.
part. اُ and conj. و

لا أَعْلَمُ قال يَا أَمِيرَ الْمُؤْمِنِينَ أَتَقْتَلِنِي عَلَى مَا لَا

know

تَعْلَمُ قال دَعْ هَذَا كُلَّهُ فَدْ أَعْتَرَفْتَ فِي

thou hast all of it this leave
confessed imp. ودع

عرف 8th

مَوَاصِعَ كَثِيرَةٍ مِنْ شِعْرِكَ بِمَا يُوجِبُ الْقَتْلَ وَهُوَ

makes thy many places
incumbent poetry pl. of
aor. 4th of وجب مَوَاصِعَ

الزَّانَا قَالَ أَبُو نُوَاسٍ قَدْ عَلِمَ آلَهُ هَذَا مِنْ قَبْلِ
before knew fornication

عَلِمَ أَسِيرَ الْمُؤْمِنِينَ فَأَخْبَرَ أَنِّي أَقُولُ مَا لَا أَفْعَلُ قَالَ
and informed
خبر 4th of

تَعَالَى وَالشُّعْرَاءُ تَنْبِغُهُمُ الْغَاوُونَ أَلَمْ تَرَ أَنَّهُمْ
seen the erring there follow the poets
2nd sing aorist them
from رأى apoco-
mated after لم *

فِي كُلِّ وَادٍ يَمِيزُونَ وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ
do not do wander valley

فَقَالَ الرَّسِيدُ حَلَّوْا سَبِيلَهُ
his way let him go

The next extract is from the pen of M. Francis Merrash, of Aleppo, and is an imitation of the *موهجات* or "Ornate Lyrics" invented by the Arabs of Spain. It is written in good classical Arabic, and the student is recommended to learn it by heart, as the rhythm, which is particularly flowing, will teach him to observe the proper accent of the words.

وَعَزَّالٌ رَاحَ هَمَدًا لَمِمْ الْأَسَدِ يَرِيْقُ
shed lion to the blood deliberately goes ghazelle
aor. 4th of

رَبِيْقُ بَيْنَ لَوْلَا أَدَّى الْبَاسِمُ ثَغْرَكَ
ruby pearl displays smiling thy mouth
4th of بَدَى (row of teeth
and gums)

بِالَّذِي أَنشَأَ قَوَامَكَ فَتَنَنَ بَيْنَ الْأَرَاكِ
the *Arāk* a source stature caused by Him
trees of trouble to grow who!
4th of نَشَأَ

زَرَّ أَخَا النَّسْوَقِ فُلَامَكَ لَا تَخَفْ عَيْنًا تَرَاكَ
sees thee eye fear thy ser- long- brother visit
apoc. aorist of vant ing of imp. of
تَخَفَ used as يزور زار
prohibitive.

حَمَلَ الصَّبْحَ إِمَامَكَ وَحَمَى اللَّيْلَ وَرَاكَ
behind night defends before morning advances
thee thee to attack

وَعَدَا الْعَنْبَرُ عَبْدًا لَكَ وَالْمِسْكُ رَفِيقُ
companion musk slave ambergris was
(lit. was in the morning.)

وَالْمَعْنَى لَكَ مَدًا يَدَ مِثْقَالٍ وَثَمَةً
firm of compact hand stretched captive
(the anif is for the pass. part. 2nd
sake of the rhyme) from عَنِ

دور

تَمِيلُ	عَنِّي	لَمَتْنِي	رِفْقًا	الْأَعْطَافِ	لَيِّنَ
turn from me		till when	be kind!	sides	soft
nor. 2nd from مال				pl of عَطْفٍ	gentle

أَسْبَلُ	الْخَدَّ	نَاعِمٌ	رَشْنًا	الْأَعْشَاءَ	أَنَلَفَ
soft check	check	soft of	by a shot	heart (bowels)	destroyed
				pl. of حَسُو	4th conj. تَنَفَّ

الْمَحِيقِ	مِنْ لَطَى الْعِشْقِ	وَجَدًا	دَمْعِي	فَجَرَى
encompassing love	flame	through passion	my tears	and run
4th conj. حَاقَ				

حَرِيقُ	وَ	لِغَرِيقِ	قَدْ تَصَدَّا	لِصَبٍ	مَنْ
burning		drowning	is exposed to for		who
			5th of صَدَى	a lover (sc. brings help)	

دور

أَسْتَقِرُّ	فِي	عَنْ هَوَى	أَسْلُو	لَا وَاللَّهِ	لَسْتُ
is settled in me	love		be con- soled	no! by God	I am not (will not)
10th of قَرَّ					

وَمَرٌّ	جَفَّ	كُلُّ مَا	وَتَحَلُّوْ	يَنْدُوْ	فَالْهَوَى
is bitter	gets dry	whatever	sweetens	wets	love

وَالْغَالِي	فِيهِ	يَغْلُوْ	السَّعَرِ	وَرَخِيصَ
keeps so the dear		grows dear	price	and cheap
10th conj.				

رَهِيقُ	أَلْعَطَفِ	لَدَنَ	قَدَا	لَمْ يَهُوَ	مَنْ	بَقَسَ
straight	sides	soft	stature	loves		ras ill
			apocop.			luck
			after	لَمْ		
بَقِيَ	لَا	وَنُورَمَ	يَهْدِي	لَيْسَ	شَاوِ	فَهُوَ
awakes,		sleeper	get	does	erring	
revives			guided	not	agent of	
aor. 4th of			aor pass. of		غَرَى	
فَدَى			هَدَى			

PART II.—THE MODERN DIALECT.

THE modern or vulgar dialect differs from the classical language in—1, Pronunciation ; 2, Simplifying grammatical forms ; 3, Vocabulary, especially in the introduction of foreign words ; 4, The use of local idioms.

PRONUNCIATION.

The long vowel \bar{a} is often pronounced, especially in Syria, like our *ay* in *pay*, as كلاب pronounced *K'layb*, “dogs.”

A short vowel at the beginning of a word is frequently omitted in the pronunciation, as in the example, *K'layb* for *Kiláb*.

ث is pronounced by Syrians and Egyptians sometimes as *t*, as in ثلاثة *t'láté*, “three,” and sometimes as *s*, as حديث *hadís*. The Bedawín Arabs generally give it the proper sound of *th* in *thing*.

ج is pronounced in Egypt like our hard *g* in *go* ; in Syria it approaches to the French *j* in *journal*. Some Arabs, as those of Zanzibar, pronounce it almost as *y*, as جبل *yebel*. The proper sound is *j* in *John*.

ذ is sometimes pronounced like *d*, as هَذَا *háda*, sometimes like *z*, as اَلَّذِي *ellazí*. The proper sound is that of *th* in *that*, and is used by the Bedawín.

ط is pronounced sometimes like a strong *z*, as عَظِيم *'azím* "grand," sometimes like ض, as ذَهْر *dhohr*, "mid-day."

ق properly pronounced like a very guttural *ck* in *stick*, is often confounded, especially in Syria and Egypt, with the *hemzah*, as قَالَ, pronounced 'ál. The Bedawín almost always pronounce it like *g* in *go*, as قُمْ *gum* for *kum*, "get up."

ك is pronounced in some parts of Palestine and by some of the Arabs of the Syrian desert like our *ch* in *church*, as كَلْب *chalb* "a dog." But elsewhere it is sounded as *k* in *kiss*.

The diphthong وَو is pronounced in certain words nearly like our *o*, as يَوْم *yóm*.

ي is more often pronounced like *ai* in *wait*, than properly, like *i* in *wine*, e.g. بَيْتَك *baytak* "thy house."

The short vowels ا - - are very indistinctly pronounced, and are modified greatly by the strong consonants; thus, in فِهِمْتُ *fihimtu*, "I understood," اَلْحَمْدُ لِلّٰهِ *el hamdu lillah*, and ذُرَابُوه *dhuraboh*, the *fethah* is pronounced respectively as *e* in *let*, *a* in *lamb*, and *u* in *luck*. So *kesrah* hovers between *i* and *e*, and *dhammah* between *u* and *o*, according to the consonant which it follows. In the first syllable of words, as has been said above, the short vowels are scarcely sounded.

In words beginning with م *mim*, the first syllable, *mu* is changed to *em*, as امْكَاوْدَم *emkaidem*, "commander."

The long vowels **ا**, and **ي** are not pronounced long at the end of a word, the penultimate taking the accent, as **يَـرْجُو** *yérju*, not *yerjú*.

THE VERB.

The final short vowels of the preterite and aorist are dropped; the second person fem. singular ends in long *i*, and the termination *tum* of the 2nd plural masc. of the preterite becomes *tú*.

The following is the modern conjugation of the verb **كتب** "to write."

Preterite.

Singular.		Plural.	
Masc.	Fem.	Masc.	Fem.
3. kéteb	kétebet	kétebú	ketébhú
2. ketébt	ketébtí	ketébtú	ketébtú
1. ketébt		ketébna	

Aorist.

Singular.		Plural.	
Masc.	Fem.	Masc.	Fem.
3. yéktub	téktub	yéktubú	yéktubú*
2. téktub	téktubí	téktubú	téktubú
1. éktub		néktub	

Imperative.

Masc.	Fem.	Plural.
2. éktub	éktubí	éktubú

* The Bedawín often use *yéktubin*.

<i>Agent.</i>			
Singular.		Plural.	
Masc.	Fem.	Masc.	Fem.
kátib	kátibeh	katibín	kátibát

Verbal Noun.

Kitábeh

The dual is very rarely employed in modern Arabic.

In Egypt and Syria the syllable ب *b'* is prefixed, to all persons of the aorist except to the first plural, when *m'* is substituted. The aorist becomes—

Singular.		Plural.	
Masc.	Fem.	Masc.	Fem.
3. b'yéktub	b'téktub	b'yéktubú	b'yéktubú
2. b'téktub	b'téktubí	b'téktubú	betéktubú
1.	béktub	m'néktub	

With *doubled* verbs, the *bi* and *m'* form a syllable with the first letter of the word; thus, *بَتَمَدَّ* *bet-mudd*, "thou extendest," *مَتَمَدَّ* *men-mudd*, "we stretch," &c. In verbs of this class the form *مَدَّيْتُ* is always used in the preterite instead of *مَدَدْتُ*.

To define more exactly the time expressed by the aorist as present or future, the following means are employed:

In Egypt and Syria the present is expressed by prefixing the word *عَمَّال* "doing," declined according to gender and number, to the aorist, thus:—

háwa ammál b'yéktub, "he is writing."

háya ammálé b'téktub, "she is writing."

hun ammálín b'yéktubú, "they are writing" (masc.).

hum ammálát b'yéktubú "they are writing" (fem.).

Sometimes the agent form of the verb **راح** "to go" is used with a similar signification, as **انا راج** *ana ráh*, "I am going to"

The future is expressed by the word **بد** *bidd* or *bedd*, with the affixed pronouns, followed by the aorist, as

يكتبه *biddo y'ktub*, "he shall or will write."

يكتبها *biddhi téktub*, "she shall or will write."

تكتبك *biddik téktub*, "thou wilt write."

تكتبينك *biddik téktub*, "thou (fem.) wilt write."

يكتبونها *biddhum y'ktub*, "they will write."

يكتبني *biddí éktub* "I will write," &c.

The **ب** and **م** are not prefixed to the aorist after **بد**, and the alif of the 1st person is elided, as **بدى اروح** *biddí 'rúh*, not *biddí arúh*.

The imperfect is made with **كان** declined throughout, followed by the aorist without the prefixes **ب** and **م**, as

كان يكتب *kán yektub*, "he was writing."

كانت تكتب *kínat tektub*, "she was writing."

كنت اكتب *kunt ektub*, "I was writing," &c.

The agent may be used with **كان** as in English, *e.g.* **كان راج** "he was going."

The pluperfect is formed as in the classical language by **كان**, followed by the preterite, the short vowels being of course omitted.

كان كتب *kán kéteb*, "he had written."

كانت كتبت *kánat kétebet*, "she had written."

كنت كتبت *kunt ketébt*, "I had written," &c.

The past-future is formed by the aorist of كان with the preterite, as

يكون كتب *yekún kíteb*, "he will have written."

تكون كتبت *tekún kítebt*, "she will have written."

تكون كتبت *tekún ketébt*, "thou wilt have written," &c

The tenses are used in the same manner as in the classical language.

In conditional sentences, for instance, the preterite is employed, even although past time may not be referred to, as اذا اردت *izá 'radt*, "if you wish," ان كتب لي ردت له *in kíteb lí raddéit loh jewáb*, "if he writes to me I will send him back an answer"; the apodosis may be, however, in the aorist, and we may say ان كتب لي ارد له *in kíteb lí arudd loh jewáb*.

The agent of a verb signifying something done, of which the effect remains is sometimes used in a past sense, as انا حاطة الصحون في الخزانة *ana hátiṭ es s'hún fi'l kheristín*, "I have put plates in the cupboard."

The Passive voice is very rarely used in modern Arabic, except in the past participle of the form مفعول, as مضروب *madhrúb*, "beaten"; موجود *maujúd* (au as ow in "cow"), "existing," "at hand." This form is of very common occurrence. Instead of the passive, one of the other derived forms is used, as انكسر *enkísser* "to be broken," تزوج *etkawwaj* "to be married."

The derived conjugations are used much the same as in classical Arabic, some few verbs undergoing slight phonetic changes, as استأني *esta'ná*, "to wait for," becomes *esténna*; استراح *esteráh* becomes occasionally *esteraiyyeh*.

In feminine passive participles derived from defective verbs, the termination **ال** becomes **اية** *aiyeh*, as **مخللة** *mukhallát*, pronounced *m'khalaiyé*, "left."

The rules for the conjugation of the Irregular verbs are precisely the same as in classical Arabic.

The verb **جاء** "to come," is pronounced *édja* in the preterite; the imperative is *édji*, for which, however, **تعال** *ta'úl*, is almost always substituted.

From **رأى** "to see," the second conjugation becomes **رأى**, **يرى**, and sometimes **يُرى**, "to show."

The verb **جاء** "to come," when followed by the preposition **ب**, signifies in classical Arabic "to come with," "to bring." This in the modern dialect becomes **جاب** *jáb*, which is treated as a single word, and regularly conjugated: **جاب** "he brought," *jibt* "I brought," *bitjib* "thou bringest," *jíb* "bring," and so on.

NOUNS.

The diminutive is of very common occurrence in the modern dialect, especially in adjectives as **صغير** *sogheiyir*, "little," **كويس** *kwaíyis*, "pretty," **شوية** *shuweíych*, "a little."

Feminine nouns in **ال** are pronounced as if that termination were written **اية**, as **عصاة** "a stick," pronounced *aşáyeħ*.

The plurals are formed as in classical Arabic, except that occasionally the sound feminine plural in **ات** is used even for masculine objects, as **حصان** "a horse," pl. **حصانات**.

The plurals of Turkish titles, such as **باشا** *Báša*, "Pasha," **آغا** *Agha*, &c., are formed in **ات**, e.g. **باشاوات**,

أغوات; sometimes the plural of بك *Bek* "Bey," is similarly formed بكوات *békawát*.

The form أَعْلَ signifies *colour*, &c., makes its plural نُعْلَ, as أَحْمَر *aḥmar*, "red," أبيض حَمَر *abyadh*, "white," pl. بَيْض *bídh* (for بَيْض).

Adjectives in ي, make their plurals by adding ة, as انكليزي "an Englishman," pl. انكليزيه *inkilíziyeh*.

In addition to the classical style of placing two nouns in construction, كتاب الرجل *kitáb ar rajul* (pronounced *rajil*), "the book of the man," the modern Arabs employ different locutions, as—

In Egypt بتاع, and in Syria متاع, "belonging to," are used; thus, الكتاب بتاع الرجل *el kitáb b'tú' er rajl*. متاع and بتاع are declined, fem. b'tút pl. b'tú' e.g. العصاة *el 'asá'iyeh b'tú'toh*, "his stick," الكتب بتاعه *el kutub b'tú'oh*, "his books."

In Arabia proper, حق *hakḥ* is used in the same sense as حتى *el kitáb hakḥí*, and in Bagdad مالى, مال *el kitáb málí*, "my book"; these words are not declined.

PRONOUNS.

The personal pronouns are nearly the same as in the Classical:

ana "I."

ent or *ente*, masc., *enti* or *entí*, fem. "thou."

híwe or *hú*, "he," *hí* or *híye*, "she."

entum or *éntu*, "you."

hum, masc., *hunne*, fem. "they"

The affixed fem. pronoun becomes *ik* after a consonant,

and *ki* كى after a vowel, as *kitúbik* “thy book,” عربوكى *dharabúkí*, “they struck thee.”

The affixed masc. pronoun ك becomes *ak* after a consonant, and *k* after a vowel; thus, *kitúbak*, “thy book,” *dharabúk*, “they struck thee.”

ة becomes *o* or *oh* or *h*, as ضربه *dharabo*, “he struck him,” ضربوه *dharabúh*, “they struck him.”

The affixed pronouns are sometimes used instead of the isolated ones, as ما دامك هون *má dāmak hōn*, “whilst thou art here.”

When a verb takes two pronouns for its complements, as, “he brought it me,” the first may be affixed to the verb, and we may say, جابه لى, *jáboh lí* or it may be put last and introduced by the word ايا, as *jáb lí iyyáh*, “he brought me it.”

This word آيا, preceded by the conjunction و, is used for “with,” as راج واية *roh wa iyyáh*, “go with him.”

For the reflexive pronouns, the words ذات روح نفس and حال are used with the affixed pronouns, as—

شفتة بذاته *shifto b'zátó*, “I saw him himself.”

قتل حاله *katal háló*, “he killed himself.”

The isolated pronoun is used for emphatic repetition, as in the classical language,

هذا كتابى انا *háda kitúbí ana*, “this is my book.”

The preposition لى used with pronouns is often pronounced *il*, like “ill” in English, as *ílo*, “to him,” *íli*, “to me.”

The demonstrative pronouns are slightly different from the classical.

The **هـ** is often dropped from the beginning of **هذا** and its compounds, as **ذا** "this," **ذاك** "that," and in Egypt these are placed after the word **الكتاب ذا** *el kitáb da* (or *dí*).

When **هذا** and **هذه** or **هذ** are used, and followed by the article, it is shortened into *hal*, as **هكتاب** *hal kitáb*, for **هذا الكتاب**, **هلبنت** *hal bint* for **هذه البنت**, **هررجل** *harrájl* for **هذا الرجل** "this man."

The plural of **هذا** and **ذا** is **هádól** and **dol**.

The relative pronouns, **الذى**, &c., become **آلى** *elli*. **الذى** is often used for "since," "inasmuch as," e.g. **الحمد لله الذى** "thank God that I have seen you."

مَن "who" becomes *mín*.

"What" is expressed by **مالا**, **ايش**, or **اى**, as **ما ذا بتريد** *má dhá b'tríd*, **ايش بتريد** *aish b'tríd*, **اى بتريد** *b'tríd ay*, all meaning "what do you want?" (**ايش** is for **اى شى** *aiyyu shain*, "what thing?")

"Which" or "what" is in Syria **اينا**, and in Egypt **انا**, as **انا كتاب** *ana kitáb*, "which book."

NUMERALS.

The numerals are the same as in classical Arabic, except that from 10 to 19 they are contracted as follows:

أحد عشر	11	becomes	حدهش <i>hadd'ash</i> .
اثنا عشر	12	„	اثنعش <i>etn'ash</i>
ثلاثة عشر	13	„	ثلثعش <i>t'let'ash</i> .
أربعة عشر	14	„	اربععش <i>arba't'ash</i> .
خمسة عشر	15	„	خمسعش <i>khamst'ash</i> .

ستة عشر	16	becomes	متعش <i>sitt'ash.</i>
سبعة عشر	17	„	سبععش <i>seba't'ash.</i>
ثمانية عشر	18	„	ثمانعش <i>t'mánt'ash.</i>
تسعة عشر	19	„	تسععش <i>tisa't'ash.</i>

These are used for both genders.

TO HAVE.

The verb “to have” is expressed by prepositions; the following examples will show their use:

أيش بك *aish bek*, “what is the matter with you
(what have you)?”

إلى أراعى هناك *ili arádhí hunák*, “I have lands there.”

عندى كتاب *andi kitáb*, “I have a book.”

معى فلوس *ma'í f'lús*, “I have money.”

A debt is expressed by ل for the creditor and عند for the debtor, as

إلى عندة فلوس *ili 'ando f'lús*, “he owes me money.”

TO BE.

This is expressed by the preposition فى “in,” or فيه “in it,” e.g. فى عندكم موبة *fí 'andkum moiyeḥ*, “have you water (is there with you water)?” ما فى *ma fí* or ما فى *andnī*, “we have not,” “there is not.” موبة كان فى *moibe kān fí*, “there was some water.” يكون فى *yakūn fí*, “there will be.”

الإنكار
NEGATION.

The negation is formed by prefixing ما and adding ش (=^شهـ "at all"), like the French "ne—pas," as ما شفتوش *má shiftúsh*, "I have not seen him," where the affixed pronoun هـ "him" becomes و or ú for ó, as above.

In Syria, especially, ما followed by أن is used with the personal pronouns, as

ما نى رائج *manní* (for *ma anní*) *ráyeh*, "I am not going."
ما نك رائج *mannék ráyeh*, "thou art not going," &c.

The final ش without the preceding ما is sometimes used in asking a question, as

ما عكش من مصر عبارة *ma'aksh min maṣr 'ebúrah*, "have you any statement (news) from Cairo?"

MODERN LOCUTIONS.

The following are a few other locutions in common use in Modern Arabic :

آلى behold!

آلى هنا here, I have come.

آلى حرم أنت عاوز تروح really, as آلى حرم must you *really* go?

آلى let 's see! who knows?

آلى ما جاش ليه *absar má jásh li-ey*, who knows why he has not come?

آلى how?

آلى who, that, as

آلى كثير خيرك إالى تعبت من هالى كذا I am much obliged to you for taking so much trouble on my account.

أَمْسَ *emb. areh* = أَمْسَ yesterday.

أَمَّا or أَمَا either . . . or, as

أَمَّا تَتَعَدَّ or أَمَا تَذْهَبُ either sit down or else go.

أَمَّا or أَمَّا then, in that case, as أَمَّا come, then!

أَنْجَى *anjak*, scarcely, hardly.

أَبَا as

أَبَا رَجُلٌ go with him.

أَيَّمَنِي when?

أَيَّهْ yes.

أَيَّهْ yes, indeed (also used for "good-bye").

أَيَّهْ luck.

أَيَّهْ يَا بَخْتِكَ how lucky for you.

أَيَّهْ or أَيَّهْ necessity, as

أَيَّهْ مِنْ كُلِّ بَدِّ تَعَالٍ come without fail.

أَيَّهْ لَا بَدَّ مَا يَجِي he is sure to come.

أَيَّهْ إِنْ كَانَ بَدُّكَ تَجِي تَعَالٍ if you must come, come!

أَيَّهْ بَدْرِي early.

أَيَّهْ out, as

أَيَّهْ إِنْ كُنْتُ طَالِعَ بَرَا if you are going out.

أَيَّهْ the same still, as

أَيَّهْ هُوَ بَرَّهْ it is he himself.

أَيَّهْ بَرَّهْ هَابٌ he is still young.

أَيَّهْ enough, only,

أَيَّهْ ثَلَاثَةٌ only three.

أَيَّهْ تَعَالٍ بَسٌ come, that will do.

أَيَّهْ بَشْتَهْ other, separate, as

أَيَّهْ دَا بَشْتَهْ that is quite another thing.

أَيَّهْ بِشَوِيشٌ gently.

أَيَّهْ "after," is also used to express "yet," "still," like the French *encore*.

أَيَّهْ then!

أَيَّهْ تَعَالٍ بَقَا come, then.

أَيَّهْ مَا إِيْتَاشَ جَائِي are not you coming, then?

تَأْتِرُوحَ as حَتَّى=تا let 's go then.

قَوَام at once (frequently used in the desert).

قَوِي very, as

الْعَالِمَةُ دِي كَوْبَسَه قَوِي
this singing girl is
very pretty.

كَمْ or كَمَّ how much?

كَمَان or كَمَان again.

كَيْف how, as.

بَكَيْفَكَ as you like.

تَوَمَّا or تَو just now, as

تَوَمَّا نَام he has just
gone to sleep.

نَوَهَ فَايَت he has just
gone by.

جَدًّا very, as

قَوِي جَدًّا very strong.

جَوَّا inside (the opposite of
بَرَّا).

خُوش مَا كَان whatever hap-
pens, under any circum-
stances.

دَوَغْرِي دَوَغْرِي doghri, straight,
exact, as

رُوح دَوَغْرِي go straight
on.

ثَلَاثَه دَوَغْرِي three
o'clock precisely.

رَت or رَهت as

رَت يَ رَت يَ would that
he might get better!

يَا رَهْنِي مَا كُنْتُ عَرَفْتَه وَاصِل
would I had never known
him. (رَت is for لَبِت.)

سَوَّا together, equal, as

نَرْكَب سَوَّا لِلصَّيْد we will
ride to the chase to-
gether.

كُلُّهُ عِنْدَه سَوَّا it is all the
same to him.

ش — at the end of a
word is used as an in-
terrogative, as

حَدَشْ جَا has anyone
come.

هَاشَ (Persian هُوَ بَشَ)
bravo!

هَوِيَّة a little.

عَظِيم certainly!

قَدَّ أَيَسْ how much?

قَصْرَة in short.

على على خاطر, على هان for the sake of.

عَمْرِي in my life, never.

لَسَهَ لِلْسَّاعَةِ yet, not yet, as

لَسَهَ مَا جَاسَ he has not come yet.

مَا فِيش there is not, I have not.

مِنْ هَانَ for the sake of.

كثِير=مَشَوَار much (in Syria).

نَصْف=نَص half.

هَنْتَرِي or هَلْ تَرِي let us see, who knows!

يَعْنِي that is to say.

It also asks a question:

يَعْنِي مَا نَكُونش نَافِعِينَ shall not we profit?

Besides the above, there are a few words that differ from those used in classical Arabic, such as—

رَآى instead of يَشَوف هَاف “to see”;

شَيْءٌ (in Egypt) instead of شَيْءٌ “a thing”;

وِش (pl. وِشوش) wish (pl. w'shūsh) for وَجْهَه “a face.”

and purely local idioms, such as—

بَالَرَف (in Algiers) instead of كَثِير “very much”;

هَلَقِيَّت (in Palestine)

هَلْ وَفِيَّت “this time”=“now.”

These, however, must be learnt by practice.

READING EXERCISES IN COLLOQUIAL ARABIC.

EXTRACT from رَحْلَةُ أَبِي نَضَّارَةَ *Raḥlat Abi Naḍḍhira Zerḳú* (The journey of Father Blue-Spectacles), a political and satirical journal, published in Paris by Professor James Sanú'a, an exile from Cairo.

[The dialect is Arabic, as spoken in Egypt; the words are all to be read without final vowels, except where these are put in. The spelling represents the vulgar pronunciation, as نظارة for نظارة, and so on.]

Conversation between Abu Khalil and Abu Naddira Zarkú at the Café Riche on the Boulevard des Italiens, on the evening of the 14th of July 1878, in Paris.

Abu Khalil.—O, James; oh father of spectacles, we are glad to see you in Paris, you clever fellow! Have you any news of Egypt to cheer up my soul with?

مَحَاوِرَةٌ بَيْنَ أَبِي خَلِيلٍ وَأَبِي
نَضَّارَةَ رَحْمَةً عَلَى قَهْوَةٍ رَمَتْ فِي
بُولْفَارِ دِيْزِيْطِلْيَانِ فِي لَيْلَةِ أَرْبَعَةِ
عَشَرَ لَوْلِيُو سَنَةٍ فِي پَارِيْزِ

أَبُو خَلِيلِ
يَا جَمَّسَ يَا أَبُو نَضَّارَةَ
أَتَسْتِ پَارِيْزَ يَا هَاطِرُ
مَعَكْشَ مِنْ مَصْرَ عِبَارَةَ
تَنْعِشَ بِهَا مَنِّيَ الْخَاطِرُ

Abu Naddara.—If you like me to tell you, I will tell you about Egypt, oh, brilliant of aspect! After joy it has returned to weeping from the fire of its grievous accidents,

أبو نضارة
إِنْ رُذِّتْ أَحْكَيْكَ أَحْكِي
عَنْ مِصْرَ يَا بَاهِيَ الطَّلَعِ
بَعْدَ الْفَرْجِ عَادَتْ تَبْكِي
مِنْ نَارِ حَوَادِثِهَا الْوَلَعِ

Egypt the happy, the protected, was joyful in honour; but to-day you see her sad, angry at the abasement of her lot.

مِصْرُ السَّعِيدَةِ الْخَمِيمَةِ
بِالْعَزِّ كَانَتْ فَرِحَانَةً
وَالْيَوْمَ تَسْتَوْفُهَا مَحْزِينَةً
مِنْ ذِلِّ حَالِهَا زَعْلَانَةً

There is no freedom in Egypt, and tyranny has left her crushed. If you want to know the particulars, look through my "blue spectacles."

فِي مِصْرٍ مَا فِيشْ حُرَّةٌ
وَالْظُّلْمُ خَلَّاهَا دُمَّةٌ
وَإِنْ رُذِّتْ قَدْرِي الْكَيْفِيَّةُ
أَنْظُرْ بِنِظَارَتِي الرُّقَّةُ

In Egypt the tyranny of the *Sheikh el Hārāh** is as manifest as the shining sun; he ordered the shutting up of the Spectacles, suppressed them for

فِي مِصْرٍ جَوْرُ شَيْخِ الْحَارَةِ
ظَاهِرٌ كَمَا أَلْسَمُ الْوَانِجَةِ
أَمَرَ بِقِفْلِ النِّظَارَةِ
أَكْمَنَهَا لِجَالِهَا فَاضِحَةِ

* *Lit.* "the elder of the quarter," but it also signifies "a pimp." The ex-Khedive is meant.

showing up his circumstances.

I have travelled from Cairo, but my nightingale is singing there. He has taken hold of my bright spectacles, but Paris is full of (*lit. ex-hales*) them.

If I live I will go back again to Egypt and see my friends. And if I do, my brethren will keep on having pity on me, together with my friends.

Abu Khalil.—Alas, for these! oh, Abu Naddara, alas! oh dear! By God, your words desolate me, oh Sheikh! Praise to God for your safety. O day fortunate in your arrival. What did you keep away so for. I travelled from Egypt on the same day that you travelled yourself, only in the afternoon. And I left you in Alexandria to take breath, and enjoy yourself, and associate with the youth of the city of "the two-horned one" (Alexander), who, according to what I hear (reaches me), love you like their two eyes. But I turned my back on it, my boy, and embarked

سَافَرْتُ مِنْ مَصْرَ الْبَاهِرَةِ

وَبَلْبَلِي فِيهَا صَايِح

وَمَسَكَ نَفَارَتِي الْبَاهِرَةِ

مِنْهَا لِبَارِزِ صَارَ فَايَح

اِنْ عِشْتُ اَرْجِعْ بِالنَّانِي

لِمَصْرٍ وَأَنْظُرْ أَحْبَابِي

وَأَنْ يَتَّ تَبْقَى إِخْوَانِي

يُتَرَحَّمُوا مَعِ أَصْحَابِي

أَبُو خَلِيلٍ—بُوسَةً عَلَى دُورِ نَا بُو

نُفَارَةٍ بُوسَةً * اخ * وَاللَّهِ وَحْشَنِي

كَلَامَكَ بِأَمْرٍ * الْحَمْدُ لِلَّهِ

بِالسَّلَامَةِ بِأَمْرٍ مَبَارَكٍ بُو صَوْلَكَ

أَنْتَ عَجِبْتَ كَذَا لِأَبِي أَمَا سَافَرْتُ

مِنْ مَصْرَ بَوْمَ مَا سَافَرْتُ أَنْتَ

إِنَّمَا بَعْدَ الْفَهْرِ وَخَلَّيْنَاكَ فِي

أَسْكَندَرِيَّةٍ قَسَمَ نَفْسِكَ وَنَسَطَحَ

وَنَاسَ شَبَابَ مَدِينَةِ ذِي الْقُرَيْنِ

الَّتِي عَلَى مَا بَلَغَنِي بِحَبُوكَ زِي

عَيْنِيهِمْ وَأَنَا حَظَّيْتُ كَيْفَ بَاوَلَيْدَ

وَرَكَبْتُ بَابُورَ الْبُرْنَدِيِّ الَّتِي

(rode) on the Brindisi steamer which they talk about, and I came here quicker than lightning. And here I have been more than a fortnight waiting for you. How long did you stay in Alexandria? And how long in Malta? And how long in Marseilles? For God's sake tell me it at length, and let me share (present me with) those rare (stories) of yours; I cannot console myself (without) your charming speeches. Now here is the reason for my starting from my dear home, and coming to (being present in) these parts. Come! now then! what is it? Give something which you have, give! and refresh the ears of your friend Abu Khalil.

Abu Naddāra.—Upon the eye and the head (with pleasure), oh Lord of men! If I don't tell my rare stories to you, who am I going to tell them

يَتَوَلَّوْا عَلَيْهِ وَجِيتَ هَذَا سَرْعَ مَنْ
الْبَرْقِ وَأَهْوَى مَارِلِي فِي أَنْتَظَرَكِ
بِحَيِّ زِيَادَةٍ مِنْ جَمْعَيْنِ أَنْتَ
قَعَدْتَ كَمْ يَوْمٍ فِي أَسْكَندَرِيَّةٍ وَكَمْ
يَوْمٍ فِي مَالِطَةٍ وَكَمْ يَوْمٍ فِي
مَرْسِيلِيَا بِإِلَّهِ تَحْكِي لِي بِالتَّطَوُّلِ
وَتُخَفِّئِي بِنَوَادِرِكَ دَا أَنَا مَا
أَسْلَاشَ أَمْوَالِكَ الطَّرْفَةِ وَأَدَى
سَبَبِ إِرْجَالِي مِنْ وَطْنِي الْعَزِيزِ
وَحُضُورِي لِهَذَا الطَّرَفِ * يَا إِلَهَ
بِقَامَاتِ هَاتِ مِنْ عِنْدِكَ هَاتِ
وَرَطِّبْ مَسَامِيعَ صَدِيقِكَ أَبُو خَلِيلِ *

أَبُو نَضَارَةَ—عَلَى الْعَيْنِ وَالرَّاسِ
يَا سَيِّدَ النَّاسِ إِنْ دَا مَا حَكَيْتُشْ
فَوَادِرِي لَكَ رَاحِ أَحْكِيهَا لِمَنْ
أَحْسَنَ مِنْكَ وَاللَّهِ إِنَّ الْقُلُوبَ

* This expression *يا الله* is used for "come in," or, "let us go," it is probably from the Persian *يَلِدُن*, and not the Arabic "oh God!"

to better than you? By God! verily hearts are with each other, and "from heart to heart (there is) a messenger." Only you have turned out more sagacious than me, and he spoke the truth who said, "I showed him the way, and he got to the door before me." Because you started after me and arrived before me. And what did you do, oh delight (coolness) of my eyes! in the few days that you were here?

Abu Khalil.—No business, and nothing to occupy me. Keeping my eyes open. Oh sheikh! a man here in Paris *must* be pious.

Abu Naddira.—For God's sake explain yourself! "pious," how, while he is in a land of infidelity?

Abu Khalil.—Excuse me. Now look, Sir; one of us in this great city keeps on thinking all the day, because wherever he turns, right or left, there is nothing before him but sweet faces, like rose-petals, and eyes that enchant, and their hair, too,

عِنْدَ بَعْضِهَا وَمِنْ أَلْتَلَبَ إِلَى
أَلْقَلْبَ رَسُولَ * إِنَّمَا أَنْتَ طَلَعْتَ
أَقْرَسَ مِنِّي وَصَدَقَ مَنْ قَالَ عَلِمْتَهُ
عَلَى الشَّجَاتِ سَبَقْنِي عَلَى
أَلْبَيَانِ لَكُونَتْ سَافَرْتَ مِنْ بَعْدِي
وَوَصَلْتَ قَبْلِي وَعَمِلْتَ أَهْ يَاقَرَّةَ
عَيْنِي فِي أَلْكَمِ يَوْمَ أَلَلِي أَنْتَ
هنا *

ابو خليل—لَا فَعْلَهُ وَلَا مَشْغَلَهُ *
بَصِيصُهُ صَفِ عَيْنِ * دَهْ بِأَمِشِخَ
الْأَنْسَانِ هُنَا فِي بَارِئِ لَا بَدَّ أَنْ
يَكُونُ تَقَى *

ابو نضارة—بِاللَّهِ عَلَيْكَ تَفَسَّرَ تَقَى
لَزَايَ وَهُوَ فِي بِلَادِ الْكُفْرِ *

ابو خليل—أَحْلَمَ بَنَّا شَوْفَ يَاسِيدِي
أَلْوَاهِدِ مَنَا فِي أَلْبِلْدِ الْعَظِيمَةِ دَهْ
يُفْضِلُ يَذْكُرُ طَوْلَ أَلْنَّهَارِ لَنْ إِذَا
أَلْتَفَتَ يَمِينِ أَوْ شِمَالِ مَا قَدَّامَهُ
إِلَّا وَهْوشَ حُلْوَةٍ زَى طَبَقِ الرُّودِ
وَعَمِيُونِ يَسْحَرُوا وَالشَّعُورِ إِيَّاهَا

that comes down on to their marble shoulders like molten gold, and their wrists, too, the colour of silver, and quivering shoulders, and then he is obliged to scream out and say, "Allah! Allah!" and keep on thinking so all the while he is walking. By God, oh sheikh! most of the Houries of Paradise must be settled in Paris. Here, now, look at this one who is sitting beside us. Allah! Sir, Allah! Why! to-morrow, when the sun rises, one of the angels of heaven will rub his eyes and see our friend, and immediately seize her and take her straight to the Harem on high.

Abu Naddúra.—No profanity, Sir! Don't go mad, or, by Allah, I will write to your people.

Abu Khalíl.—No, my boy! do not disturb them! I have been all over the world for your sake.

Abu Naddúra.—God reward you (=I am much obliged to you).

Abu Khalíl.—Good! As for

اللى يَنزِلُوا عَلَى الْكَتَافِ الْمَرْمَرِ
زَى سَبَابِكِ الدَّهَبِ وَالْمِعَامِ
لِيَاها كُونِ الْفَتَّةِ وَالْكَنَافِ الْمَلَكَلَّةِ
فَإِذَا يَلْتَزِمُ يَصِيحُ وَيَقُولُ اللَّهُ اللَّهُ
وَيَفْعَلُ يَذْكُرُ كَدَهُ طُولَ مَا هُوَ
مَاشِي * وَاللَّهُ يَأْشِيعُ أَنْ أَغْلِبَ
حُرُوبَاتِ الْجَنَّةِ لَا بُدَّ أَتَاهُمْ وَارِدِ
بَارِزِ أَهْوِ شُوفْ دَهَ الْلَى قَاعِدَةِ
جَنِينَا اللَّهُ بِاسْبِدَى اللَّهُ أَهَى
دَهَ بَكْرَةٍ لَمَّا تَشْرُقَ الشَّمْسُ
مَلَكٌ مِنْ مَلَائِكَةِ السَّمَاءِ يَضْرِبُ
عَيْنَهُ وَيَشُوفُ صَاحِبَتَنَا وَحَالًا
يَخْطُفُهَا وَدُقْمَرَى يُضِيقُهَا عَلَى
الْحَرِيمِ الْعَالَى *

أبو نضارة — هلا كفر يا شيخ ما
تنجنننش وإلا والله أكتب
لجماعتك *

أبو خليل — لا بآ وليد ما قدقهاش
أنا سبت الدنيا على هان
حاطرك *

أبو نضارة — جزاك الله خير *

أبو خليل — طيب أحنأ يرجع مرجعنا

us, we come back to your journey. Mr. Joseph Ramleh wrote to me from Alexandria that you started, on the first day of this month, in the steamer of the Company Ferisina by way of Malta. So, now tell me, in detail, what happened to you from the day you set out from Alexandria until to-night.

Abu Naddára.—Fortunately, the steamer had not in it many passengers, and the captain was a friend of ours. So, as soon as he had saluted me and learnt the particulars, he at once told the waiter (*garçon*) and the steward and all the servants to take care of me, and introduced me to the ladies in the first and second class, and said to them, "This is Abu Naddára, who has opened the eyes of all the world, and shown to high and low the oppression and tyranny of the Rulers, and has awakened the Felláh from his carelessness to a sense of his rights and his strength."

Abu Khalil.—Bravo! and

لِرَحْلَتِكَ * الْخَوَاجَا يُوسُفَ رَمَلَهُ
كَتَبَ لِي مِنْ اسْكَنْدَرِيَّةِ أَنَّكَ
مَافَرْتِ فِي أَوَّلِ يَوْمٍ مِنَ الشَّهْرِ
دَه فِي بَابُورٍ مِنْ كُمْپَانِيَّةِ فَرِسِينَه
عَلَى طَرَبِ مَالَطَهْ بَهَا أَحْكَى لِي
بِالنَّفْصِيلِ كُلِّ الَّلِي جَرَا لَكَ مِنْ
يَوْمٍ مَا مَخَرَجْتَ مِنْ اسْكَنْدَرِيَّةِ إِلَى
الَّيْلَهْ دَه *

أَبُو نَفَارَهْ—بِالْبَنْجَتِ الْبَابُورِ مَا كَانَتْشِ
فِيهِ رَكَابٌ كَثِيرٌ وَالسَّيْطَانُ كَانَ مِنْ
أَحْوَنَا فَأَوَّلَ مَا مَلَّمْ عَلَى وَرْسِي
عَلَى الْكَيْفِيَّةِ حَالًا وَصَى عَلَى
الْجَرَسُونِ وَالسُّفَرَجِي وَجَمِيعِ
الْمُسْتَعْدِمِينَ وَقَدَّمَنِي إِلَى
السَّتَاتِ بِتَوَعِ أَوَّلِ وَثَانِي دَرَجَهْ
وَقَالَ لَهُمْ أَهْوْ دَه أَبُو نَفَارَهْ الَّلِي
فَتَحَ عَيْنُونِ الْعَالَمِ وَأَظْهَرَ لِلْخَاصِّ
وَالْعَامِّ حَوْرَ وَظْلَمِ الْحُكَّامِ وَأَبْهَطَ
الْفَلَاحِ مِنْ غُفْلَتِهِ وَعَرَفَهُ بِحَقَّقَتِهِ
وَقُوَّتِهِ *

أَبُو خَلِيل — مَا هَامَ آللهُ وَأَنْتَ

you did not believe it could be true when you found yourself amongst the ladies (*madîmât*). Really, Abu Naddâra, you are lucky in these affairs.

Abu Naddâra.—Praise be to God. But the only enjoyment I had was during the first two days of the voyage. It left my eyes on the next day and the next night.

Abu Khalîl.—What for? What happened? God forbid!

Abu Naddâra.—Hold your tongue! Every time I think of that my hair stands on end and my flesh creeps.

Abu Khalîl.—Then there must have arisen over you a storm, and the sea ran high, and the waves beat, and the ship pitched and tossed, and the hearts of the passengers trembled and felt faint.

Abu Naddâra.—Just so! By Allah, to hear you describe it, one would say you had been present. I was sleeping in my first sleep, when I heard screaming and crying and lamentation, and the

مَا صَدَّقْتَ لَمَّا وَجَدْتَ نَفْسَكَ بَيْنَ
الْمَفَامَاتِ حَتَّى أَنتَ يَا أَبُو نَضَارَةَ
مُبْتَخٍ فِي الْأُمُورِ *
مَا صَدَّقْتَ لَمَّا وَجَدْتَ نَفْسَكَ بَيْنَ
الْمَفَامَاتِ حَتَّى أَنتَ يَا أَبُو نَضَارَةَ
مُبْتَخٍ فِي الْأُمُورِ *

أَبُو نَضَارَةَ—لِلَّهِ الْحَمْدُ إِنَّمَا الْأَنْبَسَاطُ
الَّتِي أَنْبَسَتْهُ فِي أَوَّلِ يَوْمَيْنِ
السَّفَرِ طَلَعَ مِنْ عَيْنِي فِي آخِرِ
يَوْمٍ وَآخِرِ لَيْلَةٍ *
أَبُو نَضَارَةَ—لِلَّهِ الْحَمْدُ إِنَّمَا الْأَنْبَسَاطُ
الَّتِي أَنْبَسَتْهُ فِي أَوَّلِ يَوْمَيْنِ
السَّفَرِ طَلَعَ مِنْ عَيْنِي فِي آخِرِ
يَوْمٍ وَآخِرِ لَيْلَةٍ *

أَبُو خَلِيلٍ—لَا إِلَهَ إِلَّا جَرَأَ إِلَهَهُ لَا سَمْعَ
لِلَّهِ
أَبُو خَلِيلٍ—لَا إِلَهَ إِلَّا جَرَأَ إِلَهَهُ لَا سَمْعَ
لِلَّهِ

أَبُو نَضَارَةَ—أَسْكُتْ دَا بَاهِغِ إِنَّمَا
كُلُّ مَا أَفْتَكِرُ شَعْرِي يَتَبَّ وَجْهِدِي
يَنْمَلُ *
أَبُو نَضَارَةَ—أَسْكُتْ دَا بَاهِغِ إِنَّمَا
كُلُّ مَا أَفْتَكِرُ شَعْرِي يَتَبَّ وَجْهِدِي
يَنْمَلُ *

أَبُو خَلِيلٍ—لَا بَدَّ أَنْ قَامَتْ عَلَيْكُمْ
فُرْقَانُهُ وَالْبَحْرُ هَاجَ وَلَاطَمَتِ الْأَمْوَاجُ
وَصَارَ الْبَابُورُ يَغْطِسُ وَيَقْبَبُ وَقَلْبُ
الْرُكَّابِ يَرْجِفُ وَيَطَبُّ *
أَبُو خَلِيلٍ—لَا بَدَّ أَنْ قَامَتْ عَلَيْكُمْ
فُرْقَانُهُ وَالْبَحْرُ هَاجَ وَلَاطَمَتِ الْأَمْوَاجُ
وَصَارَ الْبَابُورُ يَغْطِسُ وَيَقْبَبُ وَقَلْبُ
الْرُكَّابِ يَرْجِفُ وَيَطَبُّ *

أَبُو نَضَارَةَ — تَعَامَ وَاللَّهِ أَلَّتِي
بِاسْمِكَ تُوصِفُ الْوَصْفَةَ دَى
لِقَوْلِكَ عَلَيْكَ كُنْتُ حَاضِرَهَا دَا
أَنَا كُنْتُ نَائِمٌ فِي غُرِّي نَوْمِي
وَأَسْمَعُ لَكَ صَرِيحَ وَصِيحٍ وَتَوَكُّلِي
أَبُو نَضَارَةَ — تَعَامَ وَاللَّهِ أَلَّتِي
بِاسْمِكَ تُوصِفُ الْوَصْفَةَ دَى
لِقَوْلِكَ عَلَيْكَ كُنْتُ حَاضِرَهَا دَا
أَنَا كُنْتُ نَائِمٌ فِي غُرِّي نَوْمِي
وَأَسْمَعُ لَكَ صَرِيحَ وَصِيحٍ وَتَوَكُّلِي

water spoiling the seat, and dripping from my suspended locker, and the water was up to my knees: and I said, No doubt the Sheikh el Harah has sent for the most skilful astrologers, and has let them cause the sea-demons to control us, so that the steamer may be wrecked and Abu Naddára may go to feed the fishes.

Abu Khalil—Only the Lord saved you, because you had got the best sheikhs in Egypt praying for you.

Abu Naddára.—God preserve them, and accept their prayers, and raise from the necks of our compatriots the yoke of oppression and tyranny, and bless them with some one who will rule them with justice and clemency.* Because, for certain, tyranny in our land has reached its last stage. If you look at people here in France, they are happy and joyful, and making money, and what does all that come from?

وَمِيَاهُ تَشْرُّ فِي الْمَتَعَدِّ فَنَطِيتُ
مِنْ خَزَنَتِي الْمَعْلُوقَةِ وَكَانَتْ الْمِيهَ
لِلرَّكْبِ فَقُلْتُ لَأَهْلِكَ وَلَا رَبِّ أَنْ
هَمِيعَ الْخَارَةِ أَحْضَرُ أَهْمُ الْمُنَجِّمِينَ
وَحَلَّاهُمْ نُسْطُوا عَلَيْنَا عَفَارِتَ
الْجَرِّ حَتَّى أَنْ الْبَابُورَ بَنَكْسَرُ
وَأَبُو نَضَارَةَ بَرَّوْجَ خَرَّاسَمَكْ *

أَبُو خَلِيلٍ—إِنَّمَا رَبَّنَا نَجَّاكَ لَكُونِ
وَرَّاكَ أَفْضَلَ مَسْتَدْعٍ بَرٍّ مِصْرَ
بَدْعُوا لَكَ بِالْخَيْرِ *

أَبُو نَضَارَةَ—رَبَّنَا تَحْفَظْهُمْ وَتَقْبَلْ
دُعَائِهِمْ وَتَرْفَعْ عَنْ عُنُقِ آبِنَاءِ
مِصْرَ الظُّلْمِ وَالظُّلْمِ وَنَنْعِمَ عَلَيْهِمْ
بِمَنْ يَحْكُمُ بِالْعَدْلِ وَالْحِلْمِ لِأَنَّ
يَقِينَنَا الظُّلْمَ فِي بِلَادِنَا حَلَّ لآخر
دَرَجَةً إِنْ تَشُوفُ الْعَالَمَ هُنَا فِي
فَرَسًا مَبْسُوطِينَ وَمُسْرُورِينَ
وَرَبَّانِينَ وَدَا كُلَّهُ مِنْ آيَةٍ

* حِلْمٌ an allusion to Halím Pasha, whose cause the writer of the journal espoused.

Abu Khalíl.—From Freedom. Here, if what has happened to us had happened to them, they would soon have silenced these people. Ah, how their kings have disappeared!

Abu Naddära.—Time is going fast, oh Abu Khalíl, and I—to tell you a secret—am getting hungry. After we have eaten, I will tell you the rest of my voyage.

أبو خليل—من الحرية * هو إذا
كان ألي يحصل عندنا كان
يحصل هنا كانوا يسكرتوا العالم
دول * دول ياما فنوا ملوك *

أبو نصارة—الوقت راح يا أبو خليل
وأنا الكلام في سرّك جيعان
بعد ما نأكل أحكي لك بقيّة
الرحلة *

The following is a satire on a convert to Mohammedanism, written in Arabic as spoken in Syria :

مضرب دقماق ركب جمل	طف الساقية مفتون
شلع تبعه أرى بدعه	وساق على ساق ملتشون
بارخ مورّ عل شبحونو	وشلوم عل كل خون *

Madhrúb doḡmák rakab jemel

Taffé 'ssáḡiyeh maftún

Shalah ḡub'oh árá bid'oh

Wa sáḡ álá sáḡ multaffún

Bárikh moro 'al shubḡoná

Weshlom 'al kulḡhín.

* This is the Syriac benediction :

نَبْرَ مَرْبَلَا مَصْفَه! دُكْمَد بِلَا فُلْخَمِ

A stupid dolt (*lit.* "struck on the head with a mallet") rode on a camel (*i.e.* adopted Arab ways) and jumped over the gutter (=passed the rubicon); took off his red skull-cap (which Christians wear), displayed heresy, and sat with one leg crossed over the other (like a Turk).—"The Lord bless your ancestors, and peace be on us all."

An Egyptian popular love-song (from Lane's "Modern Egyptians"). The translation is from "Meister Karl's Sketch Book," by Ch. G. Leland (Hans Breitmann), Trübner & Co., London:—

1.

يَحْسِبُ الْعَاشِقُ بَنَامَ	مَعْقُولٌ مَنْ نَا مَتَ عِيُونُهُ
لَمْ عَلَى أَلْعَا شَقِ مَلَامَ	وَاللَّهُ أَمَا مَعْرُومَ صَبَا بِهِ
عِشْقِي مَحْبُوبِي فَتَنِي	دُوسَ يَا لَلِّي دُوسَ يَا لَلِّي

2.

تَجْمَعُنِي عَلَّجَلْ لَيْلَهُ	يَا هَيْجَ الْعَرَبِ يَا سَيِّدَ
لَا عَمَلُ لَهُ الْكَشْمِيرَ طَلِيلَهُ	وَأَنْ جَاهُنِي جِيبَ قَلْبِي
عِشْقِي مَحْبُوبِي فَتَنِي	دُوسَ يَا لَلِّي دُوسَ يَا لَلِّي

3.

وَالْعَبِيرُونَ السُّودَ رَمُونِي	كَامِلَ الْأَوْصَافِ فَتَنِي
وَالْأَهْوَى زُودَ جُنُونِي	مِنْ هَوَا هُمْ صِرَتْ أَهْنِي
عِشْقِي مَحْبُوبِي فَتَنِي	دُوسَ يَا لَلِّي دُوسَ يَا لَلِّي

4.

جَمَعَم جَمَعَ الْعَوَالِدِ
وَاللَّهُ أَنَا مَا أَفُوتُ هَوَاهُمْ
دُوس يَا لَلِّي دُوس يَا لَلِّي
عَنْ حَبِيبِي يَمْنَعُونِي
بِالسُّيُوفِ لَوْ قَطَعُونِي
عِشْقِي مَحَبُّوبِي فَتَنِي

قُمْ بِنَا يَا حِلَّ نَسَكْرَ
تَقْطِفُ الْخَوْخَ مِنْ عَلَى أُمِّهِ
دُوس يَا لَلِّي دُوس يَا لَلِّي
تَحْتَ طَلِّ الْيَاسِ
وَالْعَوَالِدِ غَا فَلِينِ
عِشْقِي مَحَبُّوبِي فَتَنِي

6.

يَا بَنَاتِ جُوِّ الْمَدِينَةِ
تَلْبَسُوا الشَّاتِحِ بِلْوَلَهُ
دُوس يَا لَلِّي دُوس يَا لَلِّي
عَمْدَكُمْ أَهْيَا نَمِينَةٍ
وَالْغِلَادَةِ عَنْهَدِ زِينَةٍ
عِشْقِي مَحَبُّوبِي فَتَنِي

7.

يَا بَنَاتِ إِسْكَندَرِيَّةَ
تَلْبَسُوا الْكَشْمِيرِ بَنَلِي
دُوس يَا لَلِّي دُوس يَا لَلِّي
مَشِيكُمْ عِلْفَرِشِ عَمِيهِ
وَالشَّافِافِ سُكَارِيهِ
عِشْقِي مَحَبُّوبِي فَتَنِي

8.

يَا مِلَاحَ خَانُوا مِنَ اللَّهِ
مَسْبُوكُمْ مَكْتُوبَ مِنَ اللَّهِ
دُوس يَا لَلِّي دُوس يَا لَلِّي
وَأَرْحَمُوا الْعَاهِقِ لِلَّهِ
قَدَرُوا أَلَمَوْلَى عَلَى
عِشْقِي مَحَبُّوبِي فَتَنِي

1.

Although your slumber may be deep,
 Think not that love can yield to sleep;
 By ALLAH wild with love I flame!
 And he who loves is ne'er to blame.

Step, O my joy !*

Step, O my joy !

Mad love has stung with sore annoy.

2.

Sheyk of the Arabs ! Seyed the free !
 Oh ! give her but one night to me !
 I'll give her if she come to me,
 My cashmere for a canopy.

Step, O my joy !

Step, O my joy !

Mad love hath stung with sore annoy.

3.

From all her charms my grief has grown,
 By her black eyes I'm overthrown;†
 They made me love, love made me sing,
 And every word doth madness bring.

Step, O my joy !

Step, O my joy !

Mad love has brought me sore annoy.

* *le?la*, in the Egyptian patois, means "lady," "sweet-heart."

† In the Arabic it is "her black eyes have shot me."

4.

To keep me from her love the crew
Who blamed our love together drew;
By ALLAH! she my love shall be,
Although with swords they mangle me!
Step, O my joy!
Step, O my joy!
Mad love hath wrought me sore annoy.

5.

Up love! let us be drunk with wine!
Beneath the spreading jessamine!
We'll cull the dripping apricot,
While those who blame us know it not.
Step, O my joy!
Step, O my joy!
Mad love hath wrought me sore annoy

6.

Ye city damsels, rich and fair!
Ye're jewels bright of value rare!
Ye wear the *shatch*, pearl encrest,
And the *kiladeh* on your breast.
Step, O my joy!
Step, O my joy!
Mad love hath wrought me sore annoy.

7.

Girls of Iskendereéyeh, all,
Ye wear with grace the cashmere shawl,
Ye walk with grace on tiny feet,
And oh, your lips are sugar sweet !

Step, O my joy !

Step, O my joy !

Mad love hath wrought me sore annoy.

8.

Ye lovely girls, fear God above !
And for His sake love all who love !
To love you is what God ordains ;
He willed that I should wear your chains.

Step, O my joy !

Step, O my joy !

Mad love hath wrought me sore annoy.

EXERCISES FOR TRANSLATION.

Exercise 1.

a daughter, girl,	house, بَيْت	large, كَبِير
بِنْت	leaf, وَرَقَة	garden جَنَّة
merchant, تاجر	tree, شَجَرَة	son, child, وَلَد
good, طَيِّب	modest, مُتَوَاضِع	pretty, كَوْنَسَة

The merchant's daughter. The leaf of the tree. The window of the house. The two trees of the garden. The merchant's children. The merchant's daughters are modest. The garden is pretty. A large window. Large houses. Pretty girls. A leaf of a tree. A son of the merchant. A merchant's daughter.

Exercise 2.

father, أَب	the Nile, نِيل	white, أَبْيَض
good, حَسَن	river, نَهْر	enough, بِالْكَفَايَة
broad, عَرِيض	paper, وَرَقَة	weather, هَوَاء

bad, رَدِي	next, adjoining,	book, كِتَاب
horses, خَيْل	مَجَاوِرَة	to place, حَا
street, حَارَة	table, سَفْرَة	

Better than a father. A river broader than the Nile. The paper is not white enough. The weather is too bad. The best of the gardens. The prettiest horses. In their houses. The merchant whose house is in the next street. The table on which you placed the book. My house has no garden. My book is larger than yours.

Exercise 3.

broad, عَرِيض	more than, أَكْثَرُ مِنْ	mufti, مُفْتِي
useful, نَافِع	judge, قَاضِي	learned, عَلِيم
industrious, مُسْتَهِد		

A good father. The good father. The father is good. A pretty girl. The pretty girl. The girl is pretty. A large garden. The large garden. The garden is large. Two large (كَبَار) houses. The two houses are large. Two broad (عَرَاض) streets. The books are useful. More industrious than the son of the merchant. The judge is more learned than the mufti.

Exercise 4.

fathers, آبَاء	door, بَاب	pound, رَظْل
small, صَغِير	day, يَوْم	piastre, عَشْرَش
camel, جَمَل	an hour, سَاعَة	tumbler, كِبَابَة
horses, خَيْل		

The best of the fathers. The prettiest of the horses. The two most beautiful horses. The horse is much smaller than the camel. The most beautiful horses. The first day. The second book. The third door. The fourth tree. A quarter of an hour. A half a pound. Two hundred and thirty-four piastres. Two tumblers of water.

Exercise 5.

book, كِتَاب, pl. كُتُب	white, أبيض
I have, عِنْدِي	all, كُلّ
tall, طَوِيل	

These books are mine. My book is larger than yours. I have the large books. The books which he has are larger than mine. This horse is prettier than your two horses. The three white camels were the tallest of all. The second house in the broad street is very large. The three industrious sons of the merchant of Bagdad.

Exercise 6.

good, حَسَن	too, بَرِيْدَة	to speak of, to speak
brother, أَخ, أَخُو	enough, بِالْكَفَايَةِ	about,
to buy, اشْتَرَى	next adjoining,	تَكَلَّمَ لِي خَصَّوَص
sister, أُخْت	مُجَارِر	

Which is the best book? It is the largest of your brother's books. The house which your father has bought is better than that which my sister is going

to buy for her son. The door is too large. The horses are too tall. The street is not broad enough. I have a pretty house, but it is too small for me and my children. The merchant whose house is in the next street to ours. The man you spoke of. The children you came with.

Exercise 7.

who, من	self, نَفْس, pl. أَنْفُس to enter, دَخَلَ
to see, رَأَى, نظر	each other, بَعْضُهُمْ to enter (modern
to see (modern	بَعْضًا Arabic), حَش,
Arabic), شاف, each other (modern	يَخْشَوْش
يشوف	Arabic), بعض to reside, أَقَامَ, نَقِمَ
to want, أَرَادَ	to say, tell, قَالَ, هناك
to want (modern	يَقُول to sell, بَاعَ, بيع
Arabic), عَاوَزَ	to touch, مَسَّ apple, تَفَاحَة
what, مَا	dear, عَالِي
which, أَيُّ	cheap, رَخِيس

Who is there? Who has come? What do you want? What did you say? Did you tell the merchant's son who came in at the door? Go in and see who has been touching my books. The house is too dear, but it is large enough. The man you spoke of sells apples cheaper than the merchant who resides in our street. They told each other to go in. They spoke of each other to the merchant. I have the book the merchant spoke to me of.

Exercise 8.

youth, فَتَى	life, حَيَاة	another, آخَر
to tell a lie, كَذَبَ	length, طَوَّلَ	a lie, كَذِبَةٌ

A youth said, "I have never told a lie in my whole life" (my life in its length). Another answered, "Then this is your first lie."

Exercise 9.

to ask, سَأَلَ	to eat, أَكَلَ	poor, فَقِير
physician, طَبِيب	to answer, أَجَابَ	whenever, حِينَمَا
time, وَقْتُ	rich, فَتَى	to be possible for
proper, مُنَاسِب	to please, أَعْجَبَ	أَمْكَنَ

Some one asked a physician about the proper time in which to eat. He answered, "If you are rich, the time that pleases you; but if you are poor, the time that is possible for you."

Exercise 10.

to stand, وَقَفَ عَلَى	to see, رَأَى	beauty, جَمَالَ حُسْن
crow, عُرَابٌ	jackal, ابْنُ أَرَى	feather, رَيْشٌ
branch, فُصْنٌ	to hasten, ابْتَدَرَ أَسْرَعَ	to exceed (go further), زَادَ
tree, شَجَرَةٌ	shade, ظِلٌّ	say, يَقُولُ قَال
beak, مِنْقَارٌ	to begin, أَخَذَ فِي	voice, صَوْتُ
cheese (a piece of) جُبْنَةٌ	gross flattery, اطْنَابٌ	beautiful, جَمِيلٌ

like, نَطِيرُ	to wish, أَرَادَ	to fall, سَقَا
to call, يَدْعُو, دَعَا	to hear, سَمِعَ	to go off,
bird, طَيْرٌ, pl. طُيُورٌ	to hesitate, لَبِثَ	مَقَى فِي سَبِيلِهِ
to glory, افْتَخَرَ	to open, فَتَحَ	

A crow stood on the branch of a tree with a piece of cheese in his mouth. A jackal saw him and hastened to the shade of that tree, and began grossly to flatter the beauty of the crow's feathers. Then he went further, and said to him, "If your voice were beautiful, like your feathers, I should call you the sultan of birds." So the crow gloried, and wished to let the jackal hear the beauty of his voice, and did not hesitate to open his beak till the cheese fell out, and the jackal hurried to it and went off.

Exercise 11.

stranger, poor man, Egypt, بَرٌّ مِصْرَ	young man, جَدْعٌ
غَرِيبٌ	whilst, بَيْنَمَا . what is the matter
ride, رَكَبَ	gallop, جَالَ, جَوَلَّ with? مَا بَالُ
ass, حِمَارٌ	bray, نَهَقَ home-sick, مُفَارِقٌ

A certain (*One of the strangers*) stranger was riding an ass in Egypt, and while he was galloping in the street the ass brayed, and a man asked its master "Young man! what is the matter with the ass that he brays?" Said he, "He is a stranger and home-sick."

Exercise 12.

to faint, اُغْمِيَ	search, طَلَبَ	margin, postscript, حَاشِيَةٍ
wife, امْرَأَةٌ, زَوْجَةٌ	physician, طَبِيبٌ	
Ireland, أَيْرْلَنْدَا	after, بَعْدَ	following, آتِيٍّ
to order, أَمَرَ	note, تَذَكُّرَةٌ	to cure, شَفَى
servant, خَادِمٌ		necessity, حَاجَةٌ
to prepare, أَعَدَّ, هَيَّأَ	to come to, revive, اِسْتَأْنَفَ	presence, حُضُورٌ
horse, حِمَارٌ		to send, أَرْسَلَ

The wife of a man from Ireland fainted. So her husband ordered his servant to get a horse ready that he might go in search of the doctor. But when the horse was ready and the note written to the doctor, the wife came to. So he wrote on the note the following postscript: "My wife is quite cured, so there is no need for your presence," and sent it off by the servant to the doctor.

Exercise 13.

student, تَلْمِذٌ	cupboard, مَخْدَعٌ	keyhole (<i>lit.</i> lock-hole), قَبْضَا لُغَالٍ
to spend, مَرَفَ	to be able, قَدَرَ	would that, يَأْلَيْتَ
time (extent) مَدَّةٌ	bother! تَبَا ل... لَ	to give rest, آَرَّاحَ
to open, فَتَحَ	to steal, سَرَقَ	torment, عَذَابٌ
door, بَابٌ		

A student, after he had spent a long time in trying to open the door of his cupboard without being able to do it, said, "Bother him who stole the key-hole; would that he had stolen the lock as well, and given me rest from this torment."

Exercise 14.

to be used, عَادَ	to marry, تَزَوَّجَ	to grow up, to get big, كَبُرَ
يعودُ	to provide, bless, رَزَقَ	to reach, وَصَلَ
beating, ضَرَبَ	father, أَبَ	a son, وَلَدَ
to drag, جَرَّ	to grow old, شَاخَ	to stop, كَفَّ
door, بَابَ	grandfather, جَدَّ	an old man, هَبِخَ

A man was accustomed to beat his old father, and drag him to the door of the house. At length he married, and was blessed with a son, and when he grew old and his son grew up, his son used to beat him as he had been used to beat his own father, until he reached the door, when the old man used to cry out, "Stop, my boy! this is where I used to drag your grandfather to."

Exercise 15.

to stand before, sage, حَكِيمَ	plural, حَكَمَاءَ	presence, حَضْرَةٍ
مِثْلَ		some, بَعْضَ

money (dinars, to be in need of, matter, ^{أَمْرٌ} drachms) ^{دِقَانِيرٌ} , ^{أَحْتَاجَ}	king, ^{مَلِكٌ} , pl. ^{مُلُوكٌ}
^{دِرَاهِمٍ}	
you used to (<i>lit.</i> it to give, ^{أَعْطَى}	to see, ^{رَأَى}
preceded to you), at first, ^{أَوَّلًا}	not, other than,
^{سَبَقَ لَكَ} to speak, ^{نَكَلَمَ}	^{عَيْرَ}

One of the sages stood in the presence of a certain king, and asked him for some money. The king said to him, "You used to tell me that sages never wanted money." The sage replied, "Give me first what I ask, and after that we will speak of this matter." So the king ordered it to be given to him. Then he said to the king, "Do you not see that I do not want money now?"

Exercise 16.

lamp, ^{سَرَاجٌ}	to trim, ^{أَصْلَحَ}	master, ^{صَاحِبٌ}
alight, ^{مُسْتَعَلٌ}	being requisite, ^{وَاقِعٌ}	to place, put, ^{وَضَعَ}
pottery, earthen- ware, ^{فَخَّارٌ}	^{أَفْتَضَاءَ}	needle, ^{إِبْرَةٌ}
at, ^{عِنْدَ}	instead of, ^{عَوْنًا}	
to open, ^{فَتَحَ}	to find fault with, ^{أَمْنَسَ}	to absorb, ^{أَمْسَ}
wood, stick, ^{عُودٌ} , ^{لَاَمٌ}	grain, ^{قَمْحَةٌ}	
pl. ^{عِيدَانٌ}	to visit, ^{زَارَ} , ^{يُزَوِّرُ}	oil, ^{زَيْتٌ}
sulphur, ^{كِبْرَيْتٌ}		

A man visited one of his friends at night, and saw a lamp alight. It was one of the open earthenware lamps;

and he saw in the lamp a lucifer match (*a stick of sulphur sticks*), to trim the lamp with as required. The visitor blamed the master of the house for that, and said to him, "Put a needle there instead of a match, because it absorbs every night two or three grains of oil, and a needle absorbs nothing."

Exercise 17.

to boast, اَفْنَحِرْ	to see, رَأَى	ground, earth, أَرْضْ
family, عَائِلَةٌ	foot, قَدَمْ	to mean, أَرَادَ
high, عَالِي	to touch, مَسَّ	hanged, مَشْنُوقْ
to be right, حَقَّقْ		

A certain man was boasting that he came of a very high family, and one of those who were present answered, "You are quite right to boast so, for I have seen some one of your family so high that his feet could not touch the ground." (He meant that he had seen him hanged.)

Exercise 18.

to claim to be a	yes, نَعَمْ	fool, سَفِيهْ
prophet, نَبِيٍّ	to send, بَعَثَ	stupid, أَحمَقْ
day, يَوْمْ, pl. أَيَّامْ	to bear witness, مَثَّلَ	like, مِثْلْ
before him, بَيْنَ يَدَيْهِ	reward, مَهْدْ	reward, جَائِزَةٌ
a prophet, نَبِيٍّ		

A man claimed to be a prophet in the days of a certain king, and when he came before him the king said, "Are you a prophet?" "Yes," said he. "And to whom are you sent?" again asked the king. "To thee," answered the other. "I bear witness," said the king, "that you are a stupid fool." He replied, "There is only sent to every people one like unto themselves."* And the king laughed and ordered him a reward.

Exercise 19.

near to, بِالْقُرْبِ مِنْ	head, رَأْس	bo	He	exalted
'Abd el Melik, to desire, تَمَنَّى		(most	high),	
عَبْدَ الْمَلِكِ	to earn, اِكْتَسَبَ	تَعَالَى		
time, when, حِينَ	to feed, قَاتَ	نُفُوتَ, قَاتَ	to rebel, to be a	
to draw nigh, اِفْتَرَبَ	slave, عَبْد	عَمَى	sinner,	
end, term of life, رَعَى		سَمِعَ	to hear,	
أَجَلَ	flocks, غَنَمَ	حَمْدَ	to praise,	
to blame, لَامَ, بَلَّوْمَ	to occupy oneself,	جَعَلَ	to make,	
self, نَفْسَ	اِسْتَفْعَلَ	مَوْتَ	death,	
hand, يَدَ	obedience, طَاعَةَ			

A poor man was near to 'Abd el Melik when he drew nigh to his end, and 'Abd el Melik was blaming himself,

See Kor'an, *passim*.

and beating on his head with his hand, and saying, "I would desire to earn day by day what would feed me, or to be the slave of a man and tend his flocks, and occupy myself with obedience to God most high (rather) than be a sinner." And the poor man heard him, and said, "Praise be to God, who makes them at their death desire the state that we are in, while we do not at our death desire the state that they are in."

Exercise 20.

to go, ذَهَبَ	piastre, غُرْش	to buy, اشْتَرَى
bull, ثَوْر	to take, begin, آخَذَ	to pay, دَفَعَ
market, سُوق	to be angry, اِفْتَأَى	amount, مَبْلَغ
to sell, باعَ	to increase, run up, قَادَ	to lead, قَادَ
to crowd about, اجْتَمَعَ إِلَى	joy, delight, بَرِدَ زَادَ	فرح
people, قَوْم	to be worth, سَارَى	to undo, حَلَّ
to offer, عَرَضَ عَلَى	little by little, كَيْس	purse, كَيْس
	مَشِيئًا فَشِيئًا	

A man took his bullock to market, to sell it; and people came round him and offered him a hundred and fifty piastres, and then began to run it up (*increase*) little by little to two hundred and fifty piastres. Then he got angry, and said, "It is worth more than three hundred, and I will buy it myself for that." Then he undid his purse and paid them the amount, and led the bull off, and went away delighted.

Exercise 21.

to dispute, تَجَادَلْ	unlawful, مُحَرَّمٌ حَرَامٌ	to be present, حَاضِرٌ
clergyman, قَسِيسٌ	to begin, هَرَعَ	to be right, أَصَابَ
on account of, about	to try, حَاوَلَ	it is said, قِيلَ
لِجَهَةٍ		
drinking, هَرَبٌ	agreement, con-	to enter, دَخَلَ
intoxicating drink, مُسْكِرَةٌ	tenting, اِفْتِنَاعٌ	to defile, نَجَسَ
	without, بَدُونِ	man, اِنْسَانٌ
smoking, تَدَخُّينَ	result, نَبِجَةٌ	
to find fault with, طَعَنَ فِي	bishop, اُسْقَفٌ	to go out, خَرَجَ

A man disputed with a clergyman about drinking intoxicating things and smoking. And the clergyman found fault with smoking, and said that it was unlawful. Then he began to try and persuade the man that drinking intoxicating things was not unlawful, like smoking, but without success. A bishop who was present said, "The priest is right in his opinion. Have you not heard what is said, 'It is not what entereth the mouth that defileth a man, but that which goeth out of his mouth, that defileth a man.'"

Exercise 22.

to be present, حَاضِرٌ	El Hejjáj, اَلْحَجَّاجُ	food, طَعَامٌ
a desert Arab, اَعْرَابِيٌّ	to bring forward, قَدَّمَ	pudding, sweet-
		ment, حَلْوَى

to leave, تَرَكَ	at one time . . .	to laugh, تَحَكَّ
until, حَتَّى	and at another	to roll over, اسْتَلَقَى
morsel, لُقْمَةٌ	time, طَوْرًا وَقَارَةً	back of the neck, قَفَا
to be beheaded, ضُرِبَتْ عُنُقُهُ	prince, أَمِيرٍ	
to refrain, امْتَنَعَ	to leave as a le-	
to remain, بَقِيَ	gacy, or in one's	a reward, صَلَّةٌ
	care, أَوْمَى بِ	

A desert Arab was present with some people at (عند) El Hejjáj's, and the food was brought and they eat of it. Then the pudding was brought, and El Hejjáj let the Arab alone until he had eaten a morsel of it, when he said, "Whoever eats of the pudding shall be beheaded," so they all refrained from eating it. But the Arab remained looking one time at El Hejjáj and another at the pudding, and then said, "O Prince, I leave my children to your care," and began to eat. El Hejjáj laughed until he rolled over on his back, and ordered him a reward.

Exercise 23.

preacher, وَاَعِظْ	to fight, تَقَاتَلَ	war, حَرْبٌ
to incite to, حَرَّصَ	enemy, عَدُوٌّ	supper, عَشَاءٌ
عَلَى	bravery, شَجَاعَةٌ	evening, مَسَاءٌ
soldier, جُنْدِي, pl.	lion, أَسَدٌ, pl. أُسُودٌ	Paradise, فِرْدَوْسٌ
جُنُودٌ	until, at length, إِلَى أَنْ	to be delighted with, سَرَّيْتُ، كَلَامٌ

to grow hot or army, عَسَكَرَ, pl. عَسَاكِرُ	to promise, وَعَدَ
fierce (a fight), returned, رَجَعَ	to forget, نَسِيَ
أَنْتَشَبَ	بَسَى
battle, combat, عَلَى عَقْبِهِ	habit, عَادَةً
قِتَالٌ	to seek, طَلَبَ
to shake, قَرَعَهُ	flight, فَرَارٌ
rank, صَفٌّ, pl. صُفُوفٌ	to take supper, أَتَعَشَّى
to stop, أَوَّفَ	

A preacher was once inciting the soldiers to fight the enemy with the valour of lions; at length he said, "any one of you who is killed to-day in the war, his supper this evening shall be in Paradise." The soldiers were delighted at his words, but when the combat grew fierce, and the ranks of the army were shaken, the preacher turned back, seeking flight; but a soldier stopped him, and said, "Have you forgotten the supper which you promised us in Paradise to-night?" Said the priest, "I have not forgotten, my son, I have not forgotten, but I am not in the habit of taking supper myself!"

Translation of a ballad from "Alice in Wonderland":—

1.

"You are old, father William," the young man said,
 "And your hair has become very white;
 And yet you incessantly stand on your head,
 Do you think at your age it is right?"

"In my youth," the old man replied to his son,
"I feared it might injure the brain,
But now that I'm perfectly sure I have none,
I do it again and again."

2.

"You are old," said the youth, "as I mentioned
before,
And have grown most uncommonly fat ;
Yet you turned a back somersault in through the
door !
Pray what is the reason of that ?"
"In my youth," said the sage, as he shook his
white locks,
"I kept all my limbs very supple
By the use of this ointment, one shilling the box ;
Allow me to sell you a couple."

3.

"You are old," said the youth, "and your jaws are
too weak
For anything tougher than suet ;
Yet you eat up the goose with the bones and the
beak !
Pray how did you manage to do it ?"
"In my youth," said the old man, "I took to the
law,
And argued each case with my wife,

And the muscular strength which it gave to my
 jaw
 Has lasted the whole of my life."

4.

"You are old," said the youth, "one would hardly
 suppose
 That your eye was as steady as ever;
 Yet you balanced an eel on the end of your nose!
 What made you so wonderfully clever?"
 "I have answered three questions, and that is
 enough,"
 Said the old man; "Don't give yourself airs.
 Do you think I will listen all day to such stuff?
 Be off, or I'll kick you down stairs."*

* In the following translation of this trifle I have imitated the rhyme and metre of the well-known poem by Omar ibn el Fâridh beginning—

سائى الاطعان يطوى البيد طى * منعماً عرج على كنبان طى

Zeid and 'Amr are the fictitious personages used as illustrations in all works of grammar and jurisprudence: they are the John Noakes and Thomas Stiles, or the John Doe and Richard Roe of the Arabs.—*E.H.P.*

1.

رَاحَ زَيْدٌ طَاعِمًا فِي مَيْتِهِ وَأَنْبَرَى عَمَرُو يَنْجِيهِ فُتَيَّ
 قَالَ مَتَيْعَ الْحَارَةِ أَلْهِمَ الَّذِي هَمِيدَ السَّيْبِ عَلَيْهِ يَا لَهْفَتِي
 مَا أَحْتِيَإِلِي فِيمَكَ مَقْلُوبًا عَلَى رَأْسِكَ الْمَكْرُوبِ نَكْنَا لِلْكَرَى
 أَمَشَيْعَ هَائِبٌ مِثْلَكَ يَرُ فَمِي يَأْمُرُ مِثْلَ ذَا جَرِّ الْخَرَى
 قَالَ يَا أَبْنَى عَادَةً مَرَّ هَبَا بِي بِهَا قَدْ بَقِيَتْ مِنْذَ الْصَبَى
 بَسَيْدَ آتَى كُنْتُ قَبْلًا خَائِفًا مِنْ فَسَادٍ فِي دِمَاعِي أَوْ ضَنَى
 طُبْتُ نَفْسًا عَارِفًا مَا إِنْ حَوَى قَهْفُ رَأْسِي مِنْ دِمَاعٍ قَطْ هَيَّ

قَالَ عَمَرُو وَأَنْسَى يَعْذِلُهُ أَنْتَ مَتَيْعَ هَائِبٌ هَيَّ بَنِي بَيَّ*
 مِثْلَمَا قَدْ مَرَّ قَوْلِي سَابِقًا بَدَنَ كَالْبَدَنِ مَنفُوحَ الْهَشَى
 أَبْوَسَبَ طَافِرًا تَدْخُلُهُ لَيْسَ كَهْلٌ فِي نَشَاطٍ كَمَبَى
 قَالَ قَدْ أَلْفَبْتُ يَا بَنَى حِيلَةَ تَنْعَشُ الْجِسْمَ مُرِيدَ فِي الْقَوَى
 حَذَّ حَبُوبِي † ذِي رَأْعَطٍ دِرْهَمًا فَبَيَّ لِلْقُوَّةِ مِنْ أَجْدَى دَوَى

* Haiy 'ibnu Baiy="anybody, the son of nobody!"

† Literally "pills."

3.

قَالَ عَمْرُو بْنُ كَيْسَرٍ أَلَيْسَ لَا مِنْ فِى فِىهِ تَبَيَّنَ مِنْ ثُنَى
 غَيْرَ مَحْمٍ الْكَرْشِ لَا تَمُغُّهُ مَنْ رَأَى الطَّحَّانَ مِنْ غَيْرِ الرَّحَى
 تَبْلَعُ الرُّزَّةَ مَعَ مِقَارِهَا وَالْعِظَامَ الصَّمْرَ مِنْهَا كَالْعَصَى
 لَمْ أَحِطْ عِلْمًا بِهَذَا قَابِلٍ لِي جَلِيَّ الْأَمْرِ مِنْ غَيْرِ مَرِي
 قَالَ مَذْكَنْتُ صَبِيًّا قَدْ تَفَقَّهْتُ حَتَّى مَرْتُ أَقْمَى مِنْ قَهَى حِينَمَا تَشَبَّهَ الْفَتْيَا عَلَى
 وَأَحْتَاجَاجِي كُلَّهُ مَعَ زَوْجَتِي هِرَفٍ بِالتَّحَرُّكِ فِيهِ حَنْكَى
 فَشَأْتُ بِي قُوَّةَ الْبَلْعِ مِنْ آلِ

4.

هَادَ عَمْرُو قَالَ وَقَبْتَ الرَّدَى بَشَسَ شَيْبَ يُوْرِكُ النَّاسَ الْعَمَى
 أَيْهَا الشَّائِبُ إِنَّا قَدْ عَهَدُ فَأَعْلَى عَيْنَيْكَ قَدْ غَشَى الْعَشَى
 قَنَصُ الْآفَعَى عَلَى الْعَارِنِ مِنْ أَهْنٍ وَجَدَاكَ لِلْعَيْنِ الْفُورَى
 بِذَلِكَ الْبَيْضَاءِ حَسْبِي مُعْجَرًا هَلْ لِمُوسَى مِثْلُ هَذَى مِنْ عَصَى*
 هَذَا ثَلَاثٌ مِنْ مَوَالَاتٍ مَضَتْ لَا تَرْدِنِي بَعْدَ مِنْ حَيٍّ وَ لَيَّ†
 مَلِّ سَمْعِي أَنْهَارِي كُلَّهُ أَسْمَعَ الْهَدَى بِأُصْغَارِ لَغَى
 لَيْهٍ عَنِّي وَأَنْحَدِرُ مِنْ دَرَجِ هَاكَ مِنْ رِجْلِي تَعْجِيلًا لَدَى

* In allusion to Moses' miracle of the white hand, and of the rod which became a snake, as described in the Kor'ān, vii. 104-105.

† Haiyun wa laiyn=nonsense.

THE BLACK CAT.

FOR the most wild yet most homely narrative which I am about to pen I neither expect nor solicit belief. Mad indeed would I be to expect it in a case where my very senses reject their own evidence. Yet, mad am I not; and very surely do I not dream. But to-morrow I die, and to-day I would unburden my soul. My immediate purpose is to place before the world, plainly, succinctly, and without comment, a series of mere household events. In their consequences, those events have terrified—have tortured—have destroyed me.

الهِرَّةُ السُّودَاءُ وعُرْبَدَةُ مَفَاكِ الدِّمَاءِ

EXTRACT from "The Black Cat," translated from the English of Edgar Poe by E. H. Palmer.

لِي قِمَّةٌ عَجَبٌ مَا حَبَّرَكُم بِهَا لَغَرَبٌ مَا تَجَرَى بِهِ الْأَحْوَالُ
لَوْ أَقْتَضَى مِنْ سَامِعٍ تَصَدَّقَهَا لَخَدَّرْتُ مِمَّنْ نَعْتَرُهُ حَبَّالُ
أَذْكَنْتُ أَكْذَبَ مَا تَرَى عَيْنَايَ أَوْ سَمِعْتُ بِهِ أَدْبَى وَذَاكَ مَحَالُ

ولست بمجنون ولا نائم أرى أفعاك أحلام لكننى متأك قد دنا منى
الأجل وأرقب الموت فى الغد فأريد أن أضع اليوم على وقرى الذى
أفقد ظهري معتزلاً بأنمى مقراً بكبير ذنبى ولا أرتدّ إلا أن أبين ما
جرى علىّ من الأمور غير مضميف على ذلك كلمة ما تفسيرا أو
اعتذاراً فانها من الموات المبهلة المُنْخِيشة لى المعذبة لثلبى الجالبة
على الدمار

Yet I will not attempt to expound them. To me they have presented little but Horror; to many they will seem less terrible than *barroques*. Hereafter, perhaps, some intellect may be found which will reduce my phantasm to the common-place; some intellect more calm, more logical, and far less excitable than my own, which will perceive, in the circumstances I detail with awe, nothing more than an ordinary succession of very natural causes and effects.

From my infancy I was noted for the docility and humanity of my disposition. My tenderness of heart was even so conspicuous as to make me the jest of my companions.

وهذا اشرع فى شرع سببها
وما كان لى فيها سوى العذاب والخوف ولئن تشابه على القارى
بخرعيلات اللهو واللعب فربّ فاطر فيها يخال هولى هزلا ويظن
اضطرابى سهلا وذلك هأن من لم يسبر غور الامور غير ملتفت الى
الطيش والزيف والنفس الامارة بالسوء ولا يرى فيما يروعى ابرادة الآ
الاسباب الطبيعية او القيام بما يجب على حقيقة
فقد كنت منذ الحداثة مشتتة بدمائة الاخلاق و محبة بنى جنسى
حتى صرت بين الخلان والاصحاب عبرة لرفقة قلبى

I was especially fond of animals, and was indulged by my parents with a great variety of pets. With these I spent most of my time, and never was so happy as when feeding and caressing them. This peculiarity of character grew with my growth, and in my manhood I derived from it one of my principal sources of pleasure. To those who have cherished an affection for a faithful and sagacious dog I need hardly be at the trouble of explaining the nature or the intensity of the gratification thus derivable. There is something in the unselfish and self-sacrificing love of a brute which goes directly to the heart of him who has had frequent occasion to test the paltry friendship and gossamer fidelity of mere *Man*.

فاحببت في الحيوان كل مؤانس
فألف والانسآن من فرط صبوتي
وتسامع لى أبواى فيما رغبته فيه من الحيوانات المؤتلفة على
اختلاف أنواعها ولبست أصرف غالب أوقاتى وإياها جاعلاً نهاية انشراحى
فى أطعامها وموانسها

وكل من ألف كلباً له موثماً فى الدار رباه حين
بذنته ما أولع قلبى به فى حب حيوان انيس فطين
فلا حاجة أن أشرح له مقدار التسلى وفرط الانبساط الذى يتأتى من
ذلك لأنه يوجد فى الفة الكلب الخالية من الغرض متى يؤلف قلب
من قد مارس الوعد الكاذب الخداع الذى يراى به ابشر

I married early, and was happy to find in my wife a disposition not uncongenial with my own. Observing my partiality for domestic pets, she lost no opportunity of procuring those of the most agreeable kind. We had birds, gold-fish, a fine dog, rabbits, a small monkey, and a cat.

This latter was a remarkably large and beautiful animal, entirely black, and sagacious to an astonishing degree. In speaking of his intelligence, my wife, who at heart was not a little tinctured with superstition, made frequent allusion to the ancient popular notion which regarded all black cats as witches in disguise. Not that she was ever *serious* upon this point; and I mention the matter at all for no better reason than that it happens just now to be remembered.

تَزَوَّجْتُ وَأَنَا فَتَى وَقَدْ اسْعَفَنِي الْحُظُّ بِزَوْجَةٍ مُوَافِقَةٍ لِي لِاسْمِهَا فِي
عَادَاتِي السَّلَفِ الْإِيمَاءَ إِلَيْهَا فَلَمَّا آتَسْتُ مِنْهُ الْمَحَبَّةَ لِلْحَيَوَانَاتِ
بَذَلْتُ مَجْهُودَهَا فِي تَحْصِيلِ مَا هُوَ الْإِلْفُ وَالْإِطْرِبُ قَلْبًا مِنْ
الْحَيَوَانَاتِ الْمُرَانِسَةِ مَحَبُّنَا عَصَائِرَ وَسَمَكًا وَكَلْبًا جَيِّدًا وَارْتَبَا صَغِيرًا وَقَطًّا
فَطِينًا

فَمَا الْقَطُّ فَكَانَ كَبِيرَ الْحَجْمِ جَمِيلَ الْمَنْظَرِ حَالِكَ السَّوَادِ لَا ذَهَبَ
عَجِيبَ مَدْهَشٍ وَكَانَتْ زَوْجَتِي تَتَخَيَّلُ قَلِيلًا مِنْ خِرَافَاتِ الْعَجَائِزِ
فَكَلَّمَا صَوْدُفَ ذَكَرٍ قَطَّنًا تَلَمَّحَ لِنَوْهَمِ الْعَوَامِ أَنَّ كُلَّ قَطٍّ أَسْوَدٌ سَاحِرٌ
مَمْسُوعٌ وَلَا أَطْنَاهَا تَقُولُ ذَلِكَ بِالْجِدِّ وَلَكِنِّي ذَكَرْتُ كَلِمَتَهَا ههنا لِأَنَّهَا فِي
هَذِهِ الدَّقِيقَةِ خَطَرَتْ عَلَى بَالِي

Pluto—this was the cat's name—was my favourite pet and playmate. I alone fed him, and he attended me wherever I went about the house. It was even with difficulty that I could prevent him from following me through the streets.

Our friendship lasted in this manner for several years, during which my general temperament and character, through the instrumentality of the fiend Intemperance, had (I blush to confess it) experienced a radical alteration for the worse. I grew, day by day, more moody, more irritable, more regardless of the feelings of others. I suffered myself to use intemperate language to my wife. At length, I even offered her personal violence.

ولقّبنا قطنا باني مَرَّةً فصار من أخص مواسي وأهدهم لي التزاماً
ولا أطعمه إلّا ببدى وكان لا يشاركني البنية في البيت حتى كِدْتُ لا
أمنعه من الحزج معي إلى السوق
وبقينا على هذه اللفة والمودة حيناً بيد أنني في أثناء ذلك
اعترتني علة شرمت تغبر طبعي وتبدل مزاجي وتوسمني بحضال غير
محمودة ليس مما وضند وأنجى أدماني على الخمر واستغرائي في
النشوة سبباً لمجلبة عارٍ على طول المدى فما زلت ازداد يوماً عبوساً
وهراساً وهيجاناً سريعاً غير مكترث بأحد حتى رضيت لنفسى أن
أخاطب زوجتي بالفحشاء والغضب ثم بعد هنيهة ابتدأت أضربها

My pets, of course, were made to feel the change in my disposition. I not only neglected but ill-used them. For Pluto, however, I still retained sufficient regard to restrain me from maltreating him, as I made no scruple of maltreating the rabbits, the monkey, or even the dog, when by accident, or through affection, they came in my way. But my disease grew upon me—for what disease is like Alcohol?—and at length even Pluto, who was now becoming old, and consequently somewhat peevish—even Pluto began to experience the effects of my ill-temper. One night, returning home much intoxicated from one of my haunts about town, I fancied that the cat avoided my presence. I seized him; when, in his fright at my violence, he inflicted a slight wound upon my hand with his teeth.

واما مواسى المساكين فما نجون من حدة خلقى فغفلت عنهم بل
 ظلمتهم بالدهية والغربة الا قطنا ابا مرة بقيت له فى قلبى بقيه من
 المودة القديمة تمنعنى ان انزبه او اطرده وان كنت اوجعت الارانب
 والقرود حتى الكلب ضربا مؤلما وطردها واذيتها ولم تأخذنى بها رافه
 لا تنى احسست منهم اقلنى ينفرون ان صدا وان قدلا
 لكن دأبى وناهيك من دأب كسرب الخمر قد ازداد بى حتى لى
 غصبى باى مرة وقد طعن فى السن وذلك اسرع للهباج عليه مما لو كان
 فى حفى شبابه
 فى ليلة ما اتيت البيت من الخماره مكران فوسوست النشوة فى
 صدرى ان القط فار منى مهتنب مواجعتى فقبضت عليه امرض رقبته
 فلخولده من حدة غصبى عض باسنائه المستونة يدى ففرجها دما

The fury of a demon instantly possessed me. I knew myself no longer. My original soul seemed at once to take its flight from my body; and a more than fiendish malevolence, gin-nurtured, thrilled every fibre of my frame. I took from my waistcoat-pocket a pen-knife, opened it, grasped the poor beast by the throat, and deliberately cut one of its eyes from the socket!

I blush, I burn, I shudder, while I pen the damnable atrocity.

When reason returned with the morning—when I had slept off the fumes of the night's debauch—I experienced a sentiment half of horror, half of remorse, for the crime of which I had been guilty; but it was at best a feeble and equivocal feeling, and the soul remained untouched.

فحملنى غضبٌ وجنونٌ لم اطق ان املك معهما نفسى وكأَنَّ روحى
الاصليّة انتزعت منى وبص بدلا منها فى كل اعصابى ومفاصل بدنى روح
داهية عنيدة اشبه بالابالسة متولدة من سورة الخمر على ان اعمد
الى موسى مطوية فى جيبى فانفضيتها وعصرت رقبة الحيوانة المسكينّة
مغرورت عينها

واخر قلبا من عارى ومن حجلٍ اذ ليس بنفع قرع السن من ندم
يكذب يكرى فوادى من لطفى آلم اذا كنت اجترامى الاثم بالقلم
ولما صحت من سكرتى وقد اطار النوم الخمر عنى وعادنى شعورى
ازعدت فراغى و خامرنى الندم على ما فرطت وقد كسبته يداى
وهيهات النزوع الى متابٍ اترك ههنا الصباه نقدا
والدم تكن توبتى نصوحا فما فتئت فى الغواية جامعا وعجت

I again plunged into excess, and soon drowned in wine all memory of the deed.

In the meantime the cat slowly recovered. The socket of the lost eye presented, it is true, a frightful appearance, but he no longer appeared to suffer any pain. He went about the house as usual, but, as might be expected, fled in extreme terror at my approach. I had so much of my old heart left, as to be at first grieved by this evident dislike on the part of a creature which had once so loved me. But this feeling soon gave place to irritation. And then came, as if to my final and irrevocable overthrow, the spirit of PERVERSENESS. Of this spirit philosophy takes no account. Yet I am not more sure that my soul

اعوم فى الخمر واستهوانى الغوص فى لجها فاشترقت نفسى فى
حبائتها

وفى ذلك الحين برى القط من جراحته لكن مومع العين العائرة
كان منظره شنيعا وان زال الوجع عنه فطفق يطوف فى الدار كعادته
السالفة غير انه لشدة فزعده كان يفرّ منى فراراً كلما واجهنى فى ناحية
ما من البيت

فحزنت فى البدأة لما دهمنى من اجتنابه مؤانستى وكراهته لى
وقد كان يحمنى فيما مضى حباً شديداً

وبعد ذا هاج مده غضباً متقدداً فى حشاى ملتها
وحلّ روح الامر ارفى لكى يبيدنى بالدمار منقلباً

أما روح الاصرار فلا يجهت عنه فى كتب الحكمة ولا يعدّه الحكماء
بين الحركات لقلوب الناس لكننى متيقن كما ان روحى حية وابدية

lives, than I am that perverseness is one of the primitive impulses of the human heart—one of the indivisible primary faculties or sentiments which give direction to the character of man. Who has not, a hundred times, found himself committing a vile or silly action, for no other reason than because he knows he should *not*? Have we not a perpetual inclination, in the teeth of our best judgment, to violate that which is *law*, merely because we understand it to be such? This spirit of perverseness, I say, came to my final overthrow. It was this unfathomable longing of the soul *to vex itself*—to offer violence to its own nature—to do wrong for the wrong's sake only—that urged me to continue and finally to consummate the injury I had inflicted upon the unoffending brute. One

ان الاصرار هو من الخصال الغريبة بالملكة فى اصل الفطرة واحد
القوى البسيطة الحاكمة طبع الانسان

مَنْ لَدَا الَّذِى مَا سَاءَ قَطَّ وَمَنْ لَدَا الْجَسَنِ فَقَطَّ
كَمْ فَعَلَهُ سَيِّئَةً وَرَطَّنَا فِيهَا آغْلَطَ

افلا نميل الى مخالفة امر الشريعة على زعم عقلنا حال كوننا
متيقنين اوامر الشرع فاقول ان روح الاصرار هذه قد حلت فى لهلاكى
والبورار التام ونزعى نفسى نزعاً غير متناهٍ لتعذيب ذاتها وامطهاد
طبعها واغرائى الاستمرار على ما تصديت اليه باتمام امرارى وابدأنى
للحيوانة البرهمة

morning, in cool blood, I slipped a noose about its neck and hung it to the limb of a tree; hung it with the tears streaming from my eyes, and with the bitterest remorse at my heart; hung it *because* I knew that it had loved me, and *because* I felt that it had given me no reason of offence; hung it *because* I knew that in so doing I was committing a sin—a deadly sin that would so jeopardise my immortal soul as to place it—if such a thing were possible—even beyond the reach of the infinite mercy of the Most Merciful and Most Terrible God.

On the night of the day on which this cruel deed was done, I was aroused from sleep by the cry of fire. The curtains of my bed were in flames. The whole house was blazing. It was with great difficulty that my wife, a servant, and myself, made our escape from the conflagration.

فأصبحت في أحد الأيام والنيت في عنق الطحلا وهددت عليه
الوثاق وعلقته مربوطاً على غصن شجرة فاختنق خنقته وعيناي تفيض
دموعاً ومرارة الندامة في قلبي خنقته لعلمي أنه كان يحبني فيما
سلف ولأنني أعرف أنه لم يسيئ إلى أبداً خنقته لأنني علمت أنني
مرتكب بذلك سيئة سوف تهلك روحي الأبدية وتجعلني لو أمكن
محروماً من موفور رحمة الله الرحيم المهيّب
وفي الليلة التالية بعد هذا الفعل القبيح أرقني صوت صائح "النار
النار" فنظرت وإذا أستار سريري تلهب والدأر كلها تتأجج فراماً وكدت أنا
وامرائي وجاريي لا نجد النجاة من اللهب

The destruction was complete. My entire worldly wealth was swallowed up, and I resigned myself thenceforward to despair.

I am above the weakness of seeking to establish a sequence of cause and effect between the disaster and the atrocity. But I am detailing a chain of facts, and wish not to leave even a possible link imperfect. On the day succeeding the fire, I visited the ruins. The walls, with one exception, had fallen in. This exception was found in a compartment wall, not very thick, which stood about the middle of the house, and against which had rested the head of my bed. The plastering had here, in great measure, resisted the action of the fire—a fact which I attributed to its having been recently spread.

جاء البوار وادركنى هلكه
لم تبقي لى فى الارض شيئا يملك
اسلمت مذ يومئذ نفسى الى
ياس مبيد بت فيه امنتك
وما انا باقين حتى احوال الجرم علة للحادث كان بينهما اشتراك
السبب بالمسبب لكننى اخرج ههنا كل ما قد جرى لى على التتابع
ولا اناذر من ذلك شيئا ما البتة
فلما احوالى النهار طفقت اطوف الخرائب فرأيت الشيطان متهدمة
الا جدارا لم يبرح قائما وقد كان غير غليظ وموقعه وسط الدار وكان
مستنداً اليه سرى جهة راس مضجعى والجمر هنالك قد كان يدفع
قائير النار لكونه على ما احوال مظلماً جديداً

About this wall a dense crowd were collected, and many persons seemed to be examining a particular portion of it with very minute and eager attention. The words "strange!" "singular!" and other similar expressions, excited my curiosity. I approached and saw, as if graven in *bas relief* upon the white surface, the figure of a gigantic cat. The impression was given with an accuracy truly marvellous. There was a rope about the animal's neck.

When I first beheld this apparition—for I could scarcely regard it as less—my wonder and my terror were extreme. But at length reflection came to my aid. The cat, I remembered, had been hung in a garden adja-

واجتمع حول هذا الحائط جماعة كثيرون يتأملون جزءاً منه بكمال
الفحص والتدقيق فحنّنى استغرابهم وضراخهم "يا للعجب" وما أشبه
ذلك الى الاطلاع على امرهم فلما دنوت منهم اذا بصورة كأنها صورة
قط ضخمة مطبوعة فى صفحة الحائط البضاء وكانت صورة مذهشة باستكمال
الهيئة وفى عنق القط حبل مبيّن فلما رأيت هذا المنظر الهائل
واستيقنت أنه منشقوش بيد عفریت فما كدت املك نفسي لفرط ما
اعترائنى من العجب وما نزل بى من الرهب

ثم اقبلت على هواجيس الافكار فى تأويل هذا السر الخفى
فخطر لبالى أن القط منشقوف فى جنيته متملة بالدار ولما تصابع

cent to the house. Upon the alarm of fire, this garden had been immediately filled by the crowd, by some one of whom the animal must have been cut from the tree and thrown through an open window into my chamber. This had probably been done with the view of arousing me from sleep. The falling of other walls had compressed the victim of my cruelty into the substance of the freshly-spread plaster.

الناس بالنار امتلكت الجنينة بالخلق ازدحاماً فلا بد أن يكون أحد
الناس قطع الجبل وأنزل الحيوان من فوق الشجرة فرمى به في
هباك الحجرة المفتوح وذلك لبوقطنى من الكرى ولما وقعت الحيطان
لقت قتيلي فنقشت صورته في الجبس الطرى

FORMS OF ADDRESS, &c.

A person is seldom addressed directly unless he be an inferior or a very intimate friend, in which case the second person singular may be used. In speaking to equals or superiors some periphrasis such as "your excellency," or "your highness," must be employed with

the second person singular or plural, according to the rank of the person addressed or the degree of familiarity between him and the speaker. Of these the most common are—

جَنَاب }
حَضْرَة } presence.

مَيَادَة lordship.

سَعَادَة happiness (used only to a Prince or a Patriarch).

e.g. كَيْفَ حَالُ جَنَابِكَ how are you?

كَيْفَ حَالُ حَضْرَةِ الْبَتِّ how is the lady (your wife)?

The following are some of the most common formulæ in conversation :—

السَّلَامُ عَلَيْكَ peace be on you.*

Answer.—وَعَلَيْكَ السَّلَامُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ and on you be peace and the mercy and blessings of God.

صَبَاحُ الْخَيْرِ good morning.

Ans.—اللَّهُ يَبْسِطَ لَكُمْ بِالْخَيْرِ God make your morning good!

مَسَاءُ الْخَيْرِ good evening.

Ans.—اللَّهُ يُمَسِّكُكُمْ بِالْخَيْرِ God make your evening good.

لَيْلَتُكَ مَعِيدَة good night.

Ans.—إِسْعَدَ اللَّهُ لَيْلَتَكَ God make your night happy.

* This is only to be used by and to Muslims.

أَيْشْ حَالِك } how do you do?
or كَيْفْ حَالِك }

Ans.—الْحَمْدُ لِلَّهِ praise to God (*i.e.* I am well, thank you).

In Egypt زَيْكْ or أَزَيْكْ is most commonly used for How are you? and in Aleppo they say—

اِشْ لَوْمْ كَيْفِيَّتْكْ *ish-laum kéfiyetek*, what is the state (colour) of your condition?

Thanks are never given direct to an individual, but one must say—

كَتَّرْ خَيْرَكْ may (God) increase your goodness.

شَكَرَ اللَّهُ فَمَلَكَ may God thank your kindness.

اللَّهُ يَدِيمُ وُجُودَكَ God preserve you—or the like.

So, too, when any good wish or blessing occurs in any of the customary formulæ, the answer must be a prayer for the same blessing on the speaker, *e.g.* :

حَلَّتْ الْبَرَكَهْ دَقْدُومَكْ I am glad to see you (*lit.* blessing has descended at your approach).

Ans.—اللَّهُ يَبَارِكْ فِيكَ God bless you!

خَاطَرَكْ good-bye! (*lit.* your mind.)

Ans.—اللَّهُ يُسَلِّمْ خَاطَرَكْ God save your mind.

سَلِّمْ عَلَى أَيْوَكْ give my compliments (*salaam*) to your brother.

اللَّهُ يُسَلِّمَكْ God salute you or keep you in peace.

No expression of direct admiration must be used; to do so is considered very unlucky, and it is customary to say when a thing pleases you—

مَا هَاءَ اللَّهُ (it is) as God pleases!

or سُبْحَانَ اللَّهِ Glory be to God!

If anything unpleasant or impolite must be mentioned, the speaker prefaces it with the remark أَجَلَّكَ اللَّهُ "God keep you clear of such a thing," or بَعِيدٍ مِنَ السَّامِعِينَ "May it be remote from my hearers!"

(أَهْلًا وَ مَهْلًا)
مرحبا
مرحبا بك } welcome.

هَنِيئًا your health—said to a person who is about to eat or drink.

Ans.—اللَّهُ تَهْنِئِكَ

نَعِيمًا in comfort!—said to one about to be shaved.

A future intention or a hope must be accompanied with the formula أَنْ هَاءَ اللَّهُ "if God please."

أَنْ هَاءَ اللَّهُ أَرْجُو بَكْرَةً please God, I will go to-morrow.

مَا شَيْءٌ يَضُرُّ إِنْ هَاءَ اللَّهُ (to a sick person) there is no harm, please God.

كُلَّ عَامٍ وَأَنْتَ سَالِمٌ a happy new year to you! (*lit.* every year and you happy).

مَرَرْتَنِي I am glad you called (you do me honour).

Ans.—أَنَا الْمَشْرُوفُ it is I who am honoured.

مع السلامة good-bye!

Ans.—اللَّهُ بِسَلَامٍ خَاطِرِكَ God save you.

فِي أَمَانٍ اللَّهُ good-bye!

أَنْتُمْ أَنَا I am glad to see you (you have made
us comfortable with your society).

Ans.—اللَّهُ يَوَاسِكَ God comfort you with society.

أَوْحَشْتَنَا we have not seen you for some time
(you have made us lonely).

Ans.—اللَّهُ لَا يُوَحِّشُ فَيْكَ may God make no loneliness in your
case.

أَعُوذُ بِاللَّهِ I seek refuge in God (when any cala-
mity is mentioned).

Mohammedans say when in sudden danger or trouble—

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ there is no power or
strength save in God the exalted and mighty!

and, when death seems imminent—

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ لَرَاغِبُونَ verily we belong to God, and
unto him shall we return.

On beginning anything, they say—

بِسْمِ اللَّهِ in the name of God.

Thus, in Egypt and elsewhere, if a person knocks at a
door, the occupant of the room calls out—

سَمِي "name," that is, "say بِسْمِ اللَّهِ and enter."

When deprecating any course of action—for instance,
on being asked not to divulge a secret—they say—

أَسْتَغْفِرُ اللَّهَ I ask pardon of God!

When a person sneezes عند العطاس it is usual to say—

يَرْحَمُكُمُ اللَّهُ God have mercy upon you!

but, as this suggests the formula for a deceased person, the person addressed averts the omen by saying—

رَحِمَ اللَّهُ أَمْوَاتِكُمْ God have mercy on your dead ones!

or simply says—

أَجْرَكُمْ اللَّهُ God reward you.

A deceased person is spoken of as المرحوم “the late,” *lit.* “on whom God has had mercy.”

There are several formulæ of condolence, but to say اللَّهُ يَعْوِضُ عَلَيْكَ “God give you a substitute,” is the most usual.

A beggar is met with a pious and courteous reply, such as—

اللَّهُ بِرِزْقِكَ God provide for you!

اللَّهُ يَفْتَحُ عَلَيْكَ God find an opening for you!

and if he exhibits some deformity as an appeal *ad misericordiam*, you say—

مَكْتُوبٌ “it is written,” that is, “fated.”

TRANSLITERATION AND NOTES.

As the reading exercises and translations in colloquial Arabic are not easy to read, I add a transliteration of them for the benefit of beginners, with an explanation of the difficult constructions and idioms. The student is recommended to practice reading the extracts in the native character, making use of this part only as a help or key.

p. 131.

Muḥáwarah bain Abí Kḥalíl wa Abí Naḥḍḥárah
Zerḳá ‘ala Ḳahwat Rísh fí “Búlefár dezítalíyán” fí lailat
arba’t ‘ashar Lúhyú sennéh 78 fí Paríz.

Abu Kḥalíl:

Yá Chéms¹ yá Bu Naḥḍḥárah

Anast² Paríz yá shaṭír

Ma‘aksh³ min Maṣr⁴ ‘ibárah

Tun‘ish b’há minní ‘l khátír

¹ James.

² 4th of أنس “to be social.”

³ مع

“with,” ك “thee,” ش used as an interrogative, see p. 127.

⁴ Properly Mīsr.

p. 132.

Abu Naḍḥḥárah :

In rudt¹ aḥkḥlak aḥkí
 ‘An Maṣr yá báhi ‘ṭṭala’
 Ba’d al ferḥ ‘ádat tabkí
 Min nár ḥawáðithhá ‘l wula’.

Maṣr es sa’ídeh el maḥmíyeh²
 Bi’l’izz kánat ferḥánech
 Wa’l yóm t’shúfhá maḥmíyeh²
 Min dhill ḥálha za’láneh.

Fí Maṣr má físh ḥurríyeh
 Wadh dhulm khalláha duḥḥah
 Wa in rudt tadri ‘l kaiffíyeh
 Unzur binaḍḥḥártí ‘zzerkah.

Fí Maṣr jaur Sheikh el Ḥárah
 Dháhir kama ‘shshams el wáḍḥihah
 Amar bi ḥuḥ en Nadhḥḥárah
 Akmanhá lihálo fáḍḥihah.

¹ For *aradtú*, from ادرت. ² The verb حمى means both “to protect” and “to be angry with.” It is used here in both senses.

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Safart min Maṣr el Káhirah¹
 Wa bulbulí fíha sá-ih

¹ Miṣr el Káhirah, “Egypt the Victorious,” the name of which “Cairo” is a corruption.

Wa masak nadhdhártí 'l báhirah

Minhá li-Páriz sár fá-ih.

In 'isht arja' bit-táni²

Li Maşr w' unzur aḥbábí

Wa in bitt tabkí ikhwání³

Yet'raḥḥemu ma' aṣ-ḥábi.

Abu Khalil.—Búsa 'ala dól ya Bú Naḍḍhárah búsa!
akh! wallah! waḥḥashní k'lámek, yá Sheikh! Alḥamdu
lillah bi'sselámeḥ! yá u'hár eubárek⁴ biwusúlek! ante
ghibt kéde li-aiy? Ana safart min Maşr, yóm-ma safart
ante, innamá bád eqḥ-ḍohr,⁵ wa khalleitak fi Iskanderí-
yeh t'shimni nafsak wa tasṭṭah wa ta-áнас⁶ shebbán
medínat Zi 'l ḳarnain ellí⁷ 'ala ma balaghni biḥabbúka⁸
zaiy 'ainaihum; wa ana ḥaṭṭeit kitf, ya wuleid! wa rakébt
bábúr (vapore) el Brindizí ellí

² For ثانی or ثانیة.

³ Pl. of أع.

⁴ For *mubáarak*.

⁵ الفهر vulgar for الطهر.

⁶ 6th conj. of انس.

⁷ For

elladhí.

⁸ See p. 119.

p. 134.

yaḳúlu 'aiain wa ji't ḥóne¹ asra' min al bark wa áhú
şár lí fi intizárah yej' ziyádeḥ min jim'atain; ante ka'adt²
kem yóm fi Iskanderíyeh, we kem yóm fi Máltah, we kem
yóm, fi Mársíliya? Billahi! taḥkí lí bit-taṭwíl wa tut-
ḥifní binawádirak dá; ana má aslásh aḳwálak ezzarífeh!

¹ For *huna*.

² قعد "to remain," lit. "to sit."

Wa á dí sebeb irtihálí min waṭaní 'lázíz wa huḍhúrí li hādha 'tṭaraf. Yellah! baḳá ummáli³ hát min 'andak hát! wa raṭṭib mesámi' ṣadíkak Abu Khalíl!

Abu Naḍḥḍhárak.—'Ala 'l 'ain wa'rrás! ya, seiyyid en nás! iza ma ḥakeitsh nawádirí lak, rá-ih aḥkíha limín⁴ aḥsan minnak? wallah anna 'l ḥulúb

³ See p. 127.

⁴ For *liman* لمن.

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'and ba'ḍihá, wa "min al ḳalb ila 'l ḳalb rasúl." Innamá ante ṭala't afras minní; wa ṣadaḳ man ḳál "al-lamto 'ala 'shshahaṭah, sabakní 'ala 'l bíbán," likaunak¹ safart min ba'dí wa waṣult ḳablí. Wa 'amalt aiy, yá ḳurrat 'ainí, fi'lkem yóm elli ante héne?

Abu Khalíl.—Lá shughl wa lá mushghíla; baṣbaṣa ṣanaf 'ain! Dfh, ya Sheikḥ! el insán héne fí Páriz, lá hudd an yakún taḳí.

Abu Naḍḥḍhárak.—Billahi 'alaik, t'fassir²! takí izzai wa húwa fí b'lád el kufr?

Abu Khalíl.—Aḥlam! baḳa shúf, ya sídí! al wáḥid minna fí'l beled el 'azíma dih yaḥḍbal yazkur ṭál an nihár, li-an iza altafat³ yamín au shemál ma ḳaddámo illa wu-shúsh⁴ ḥalwah zaiy ṭabak al ward, wa 'uyún yas-harú, wa 'shshu'úr iyyáhá

¹ "for your being," i.e. "because." ² 2nd conj. 2nd pers. sing. imper. from فسر. ³ 8th of لفت. ⁴ Pl. of وش vulgar for وجه "a face."

Abu Naḍḥḍhārah.—Bi 'l bakht al bábūr má kánsh fflh rakkáb k'tír,¹ wa 'l kapṭán kán min ikhwatná²; fa-awwal ma sallam 'alaiya wa rusí 'ala 'l kaifiyyeh, hálán waṣṣá 'alaiya 'l *garṣon* wa 'ssufrají wa jamí' el mustakhdimín wa ḡaddamni ila 'ssittát b'tú'³ awwal wa tání darajah, wa kál lahum "á dí Abu Naḍḥḍhārah ellí fattalḥ 'uyyún al 'álam wa-aḍḥhar li 'l *kháṣṣ* wa 'l 'ámm jaur u *dhulm* al ḥukkám, wa aikáz el felláh min *ghuflatoḥ*, wa 'arraḥḥo biḥukúḳoh wa kúwwatoḥ.

Abu Khalíl.—Má shá'alláh! wa ante

¹ For *kathír*. ² Pl. of *ḡl*. ³ Pl. of '*btá'*', see p. 123.

p. 138.

ma saddakt lenma wajedt nafsík bain el maḍhamát. Haḳḳan, anta, ya Abu Naḍḥḍhārah! mukḳhit¹ fi 'l umúr dñh.

Abu Naḍḥḍhārah.—Lillahi 'l ḥamd! innamá 'l imbisát elli embastuh fí awwal yómain essafr tala' min 'uyúní fí ákhir yóm wa ákhir laileḥ!

Abu Khalíl.—Li-aiy? jará aiy? lá samah Alláh!

Abu Naḍḥḍhārah.—Uskut! Dá, yá sheikh ana kullamá effekir, sha'rí yaḳubb wa jisdí yanmall!

Abu Khalíl.—La budd an kámat 'alaikum fortúna wa 'l baḥr háj wa taláṭamat el amwáj, wa sár al bábūr yaḡṭus wa yaḳubb, wa ḳalb ar rakkáb yarjiff wa yaṭabb.

¹ Agent from *بخت* from *بخت* "fortune."

Abu Naḍḥḍhārah.—Tamám! walláhi! elli b'yesma'ak. túṣef el waṣfah dí, l'yakúl² alaik kunt háḍhirhá! dá ana kunt náún fi ghurr nómi, wa asma' lak ṣaríkh wa ṣaiyáh wa tawalwíl

² "Would certainly say."

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wa miyáh tashurr fi 'l maḥ'ad; fa naṭṭait min khaznatí al mu'allakah¹ wa kánat al maiyah lirrukab faḥult lá shakk wa lá reib an Sheikh el llārah aḥḍhar anihar al munajjimín wa khallāhum yusallitú 'alainá 'afárit al baḥr ḥatta anna 'l bábúr yankasir, wa Abu Naḍḥḍhārah yarúh khara samak.²

Abu Khalíl.—Innamá rabbuná najjāk likaun warák afḍhal masháikh barr³ Maṣr yaḍ'ú lak bil-khair.

Abu Naḍḥḍhārah.—Rabbuná yaḥfuzhum, wa yaḥbul da'āhum, wa yarfa' 'an 'unḥ abná' Maṣr⁴ al jaur wa 'zzulm, wa yan'am 'alaihim binian yaḥkun bi 'l 'adálat wa'l ḥilm! Lianna yaḥínan azzulm fí bládna ḥaṣṣal li-ákhir darajeh. In t'shúf al 'álam bene fí Fransá mab-súṭín wa masrúrín wa rubḥánín; wa dá kulloh min aiy?

¹ "I jumped from my bunk." By a misreading of the lithographed original, this sentence was mistranslated, and by an oversight left uncorrected in the text until the sheet was printed off. ² *Lit.* stercor piscium. ³ The land of Egypt. ⁴ The sons of Egypt.

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Abu Khalíl.—Min el Ḥurriyeh! Hú izá kán¹ ellí b'ya-
ḥaṣṣal 'andná kán b'yaḥaṣṣal he ie kánú biyuskitú 'l'álan
dól! Dól yá má f'nú mulúk!

Abu Naḍḥḍháraḥ.—Alwaḳt ráiḥ, ya Bú Khalíl? wa
a ia — al k'lám fi sirrak—jí'un. Báḍ ma na'kul aḥkí lak
baḳíyat er raḥlah.

¹ *izá kán* = "if."

p. 141.

Ma'kúlu man námat 'uyúno

Yahsib el 'úshík yanám

Walláh ana muḡḥram ṣebábeh¹

Lam 'ala 'l 'úshúk malám

Dús² yá lellí, dús yá lellí,

'Ishḳe maḥbúbi fettaní!

Yá sheikh el 'Arab! ya Sciyid!

Tejma'ní 'al³ khilli leleh!

W' in já'ní ḥabíbe ḳalbí

L' 'amal loh 'l Kashmír ḍuleileh!⁴

Dús yá lellí, dús yá lellí,

'Ishḳe maḥbúbi fettaní!

¹ Excited by passion. ² بدوس داس "to tread." ³ For
على الخلل 'ala 'l khilli, "to the friend." ⁴ "pay" or
"brokerage."

Kámil el auṣáf fettaní
 We 'l 'uyún es súd ramúní
 Min hawáhum ṣirt ughanní⁵
 Wa 'l hawá⁶ zawwad j'núní⁷
 Dús yá lellí, dús yá lellí,
 'Ishķe mahbúbí fettaní!

⁵ I began to sing. ⁶ hawá means both "love"
 and "air." ⁷ Increased my madness.

p. 142.

Jana'um¹ jam' al 'awázil²
 'An ḥabíbí yamna'úní;
 Wallah, ana ma afút³ hawahum
 Biss'yúf lau ḥaṭṭa'úní!
 Dús yá lellí, dús yá lellí,
 'Ishķe mahbúbí fettení:

Ḳum b'ná ya khillí nasker
 Taḥta ṣill alyásmíneh
 Naḳṭuf al-ḫlúq⁴ min 'ala ummoh⁴
 Wa 'l 'awázil gháfilína!
 Dús yá lellí, dús yá lellí.
 'Ishķe mahbúbí fettení:

¹ For *jama'ú*. ² Pl. of *'ázil*, "one who reproves."
³ يموت فأت "to pass away from," "leave." ⁴ Peach.
⁵ *lit.* from off its mother, *i.e.* native branch.

Ya b'nát júw'⁶ el Medínah
 'Andakum ashyá themíneh
 Telbisú 'shshátih⁷ bilúleh⁸
 Wa 'l k'ládeh⁹ 'ala 'nnahd zínēh
 Dús yá lellí, dús yá lellí,
 'Ishke mahbúbí fettení!

Ya b'nát Iskenderíyeh
 Mashykum ala 'l furshi jíyeh
 Telbisú 'l Kashmír biṭalí¹⁰
 Wa 'shshefáif¹¹ sukkaríyeh
 Dús yá lellí, dús yá lellí,
 'Ishke mahbúbí fettení.

Ya meláh kháfú min Alláh
 Wa 'rḥamú 'l 'áshik lillah¹²!
 Ḥubbukum maktúb min Alláh
 Ḳaddarú¹³ 'l maulá 'alaiya.
 Dús yá lellí, dús yá lellí,
 'Ishke mahbúbí fettení.

⁶ "inside." ⁷ Properly حاج "a band or necklace
 of coins." ⁸ With pearls. ⁹ A necklace. ¹⁰ With
 gold embroidery or fringe. ¹¹ Lips. ¹² For God's
 sake! ¹³ For ḳaddarahu, "He has decreed it,"

p. 163.

Translation of the Ballad from "Alice in Wonderland."

The previous extracts are in the colloquial style, as *spoken* by the modern Arab-speaking peoples; in the present and following translations the style I have employed is that in use for literary composition.

They are intended to show how purely English ideas and expressions may be rendered into Arabic equivalents; and I have chosen them, especially Poe's "Black Cat," because of the very idiomatic English they contain, which makes the contrast between the two languages stronger.

1.

Ráha Zeidun ṭá'inan fí sinnihí ¹

Wa 'mbará ² 'Amrun yunájihí futaiy ³

Kála, Sheikh el Hárat al himmu ⁴ 'lādhi

Sháhida 'shshaibu 'alaihi bi'l funaiy ⁵

Ma 'htiyálí fíka ⁶ maḵlúban 'alá

Ra'sika 'l mankúbi nikthan liththuraiy ⁷

A-fa-sheikhun shá-ibun mithluka yar-

-dhá bi-amrin ⁸ mithli dhá jarra 'lkhuzaiy ? ⁹

¹ "Far advanced in years." ² began. ³ dimin. of *fatán*, "a youth."

⁴ *himm*, "a decrepit old man."

⁵ "to whose decay his hoary locks bear witness," *funaiy* dim. of *faná*, "decay."

⁶ "What am I to do with you?" *lit.* "What is my device concerning you?"

⁷ dim. of *thará*, "the ground." ⁸ "be content (to do) a thing."

⁹ "(which) brings (*lit.* drags on) disgrace," dim. of *khazy*.

Kála ya 'bní, 'ádatun marra shebá-
 -bí bihá kad baqiyat mundhu 'şşubaiy ¹⁰
 Baida anní kuntu kablan kháifan
 Min fasádin fí dimághí au qhunaíy ¹¹
 Tibtu nafsán ¹² 'árifan má in hawá ¹³
 Kaḥfu ra'sí min dimághin kaṭṭu shai.

¹⁰ "a habit in which my youth has passed has endured since my childhood," *şubaiy*, dim. of *şaby*. ¹¹ "sickness."
¹² "I became easy in mind." ¹³ *má in hawá*="it did not contain"; *má in* is a strong form of negative.

2.

Kála 'Amrun wa 'nthaná ¹ ya'z'iluhu ²
 Anta sheikhun sháibun haiyu 'bnu baiy
 Mithlumá kad marra kaufí sábiḡan ³
 Badanun ka 'lbudni manfúḡhu 'l ḡushaiy ⁴
 A-buweibun táfirán tadkhuluhú
 Laisa kahlun fí nisháṭin ka-şubaiy ⁵
 Kála kad alfaitu, ⁶ ya 'bní, ḡilatan ⁷

¹ "and turned," 7th of نَتَى. ² to reproach him.
³ previously. ⁴ "a body like a bulky camel with puffed out belly," *ḡushaiy*, dim. of *ḡashá*. ⁵ "An adult is not like a boy (*şubaiy*, dim. of *şabíy*) in nimbleness."
⁶ "I have found." ⁷ "a device."

Tun'ishu ⁸ 'ljisma muzádan fi 'l kuwaiy
 Khudh hubúbí dhí wa a'tí dirheman
 Fahya lilkúwati min ajda 'dduwaiy.⁹

⁸ 3rd fem. sing. aor. of 4th conj. of نعى, "raising or recuperating the strength of the body"; *kuwaiy*, dim. of *kuwá*, pl. of *kúwatun*.
⁹ "The best of medicine," *duwaiy*, dim. of *dawá*.

3.

p. 164.

Kála 'Amrun ya kabíra 'ssinni ¹ lá
 Sinna ² fí fíhi ³ tabakká min thunaiy ⁴
 Ghaira shahmi 'l kirshi la tamghuqhuhú ⁵
 Man ra-á 'tṭahhána min ghairi 'rruhaiy ⁶
 Tabla'u 'lwazzata ma' minkárihá
 Wa 'l'idháma 'ṣṣammi minhá ka 'l'uṣaiy ⁷
 Lam uhiṭ ⁸ 'ilman bihádha fa-abin ⁹
 Lí jalíya 'l-amri ¹⁰ min ghairi muraíy ¹¹

¹ *sinni*, "years." ² *sinna*, "a tooth." ³ *fíhi*,
 "his mouth," from فم, see p. 54. ⁴ dim. of *thani-*
yatun, "guns." ⁵ "Except the fat of the paunch
 you cannot chew (it)." ⁶ "Who has (ever) seen a
 miller without a mill-stone." *ruhaiy*, dim. of *raḥá*.
⁷ "and the bones of it as hard as walking-sticks." ⁸ 3rd
 sing. masc. aorist, 4th conj. from حاط, apocopated after
 the negative *lam*. *lam uhiṭ* 'ilman bi . . . "I comprehend
 not by (my) knowledge." ⁹ "so explain," imper. 2nd
 conj. of عا. ¹⁰ *jalíy al 'l-amri* = *al-amri 'l jalíyi*, "the
 important affair." ¹¹ *muraíy*, dim. of *mariy*, "strife
 and doubt."

Kála mudh kuntu şabíyan kad tafak-
 -kahtu ¹³ hatta şirtu aqđhá min kuđhaiy ¹³
 Wa'htijájí ¹⁴ kulluhu ma' zaujatí
 Hínamá ¹⁵ tashabbaha ¹⁶ 'lfatya ¹⁷ 'alaiy
 Nashsha-at ¹⁸ bí kúwata 'lbal'í ¹⁹ min al-
 -hirfí bit-tahríki fíhi hanakaiy. ²⁰

² "I have studied law" (*fikh*). ¹³ "till I
 became more of a cádhí than a cádhí is." Comparative
 أَقْصَى and dim. قَصِي of قَاضٍ (for قَاضٍ, see p. 36), "a kádhí,"
 which is the agent of قَضَى "to judge." ¹⁴ 8th conj. of
 حَجَّ "to argue," حُجَّة *hujjatun*, "an argument." ¹⁵ When-
 ever, hína + má. ¹⁶ "was doubtful," 5th of (شَبَّهَ) شَبَّهَ,
 "doubt." ¹⁷ "the judicial sentence." ¹⁸ "caused
 to grow," 2nd of *nasha'a*. ¹⁹ The faculty of swallowing.
²⁰ "my two jaws."

4.

'Áda ¹ 'Amrun kála wuqqíta 'rradá ²
 Bi'sa shaibun yúritu 'nnása 'l'umaiy ³
 Aiyuba 'shsháibu inna kad 'abid-
 -ná 'alá ⁴ 'ainaika kad ghasha 'l'ushaiy ⁵

¹ "He repeated." ² "May you be guarded from
 evil," 2nd sing. preterite (used precatively) masc. passive
 of رَقَى. ³ *Lit.* Evil is old age which makes men in-
 herit dimness of sight (*yúritu*, 3rd sing. masc. aor. 4th
 of رَفَى "to inherit;" 'umaiy, dim. of 'umyun, blind-
 ness). ⁴ 'ahidná 'alá, "we have been accustomed to."
⁵ "purblindness has covered them."

Tansubu 'l-uf'á 'ala 'l mārini⁶ min
 Aina wujdánuka lil'aini 'ḡhḡhuwaiy⁷
 Yaduka 'lbaiḡhá'u ḡasbí mu'jizan⁸
 Hal li Músa mithlu hádhí min 'uṣaiy
 Há theláthun min suwálátin maḡhat⁹
 La tazidní ba'du¹⁰ min ḡaiyin wa lai; ;
 Malla sam'í¹¹ a naharí kullahu
 Asma'a 'lhadhyá¹² bi-iṣḡhāin¹³ li-ḡhaiy¹⁴
 'Thi 'anni¹⁵ wa 'nhadhir¹⁶ min derajin
 Hāka min rijlīya ta'jīlan lidhaiy.¹⁷

- ⁶ "you set up a snake on the tip-of-the-nose."
⁷ "where did you find (*lit.* is your finding) (this) light for the eyes," *ḡhuwaiy*, dim. of *ḡhaw*, "light."
⁸ These two lines are inserted: "Thy white hand is enough miracle for me (suffices me as a miracle)! had Moses a little rod like this?" see note, p. 164. ⁹ 3rd sing. fem. pret. of مضى "to pass away."
¹⁰ "Do not give me any more nonsense," *lit.* "do not increase me after of"
¹¹ "my hearing is wearied."
¹² "trifling."
¹³ Giving an attentive ear to.
¹⁴ "error," perverseness. ¹⁵ An idiomatic expression, "get thee gone from me!"
¹⁶ "descend," imp. of 7th conj. of حذر.
¹⁷ "here is my foot to hasten that," *ḡhaiy*, dim. of لا "that."

p. 165.

Al Hirratu 'ssaudá' wa 'Arabdatu ¹ saffáki 'damá'.²

(In reading the prose portion of this translation the rules given on pp. 6, 7, for the omission of the final vowels in pause must be observed.)

Lí kissatun ³ 'ajabun sa-ukhbirukum ⁴ biháLi-gharíbi má tajrí bihi 'l-aḥwálú ⁵Lau aḡṭaḡhí ⁶ min sámi'in taṣḡḡahá ⁷Laghadautu ⁸ miniman ya'taríhi ⁹ khabálúIdh kuntu ukzibu ¹⁰ ma tará ¹¹ 'ainaiya auSami'at bihí udhní ¹² wa dháka maḡálú.¹³¹ "drunken frenzy."² A shedder of blood.³ The metre of these lines is *kúmil*:

The foot $\cup \cup \text{—} \cup \text{—}$ may become $\text{—} \text{—} \cup \text{—}$

⁴ 1st. sing. aor. 4th of خبر with sign of future من prefixed.⁵ Because of (li) the strange thing with which (ma) circumstances happen (from جرى) to me!⁶ 1st pers. aor. from 8th of قسى "I require."⁷ "the believing it," verbal noun of 2nd conj. of صدق. ⁸ "I should be in the morning," i.e. "I should become."⁹ Attacks him, 8th of عرى.¹⁰ 1st. sing. aor. 4th of كذب "if I should belie."¹¹ 3rd sing. fem. aor. رأى "to see."¹² "my ear."¹³ wadháka maḡálu, "then that were impossible."

Wa lastu bimajnúnin¹⁴ wa lá náïman¹⁵ ará¹⁶ adh-
ghátha 'l-ahlámi.¹⁷ Lákinnaní fattákun¹⁸ qad daná
minniy¹⁹ al-ajalu²⁰ wa arkubu²¹ 'lmauta fi 'lghaddi²² fa
urídu an aqha'a²³ 'lyóma waqrí²⁴ 'lladhí anqadha²⁵ dhahrí,
mu'tarífan²⁶ bikabíri dhambí,²⁷ wa lá awaddu²⁸ illa an
ubaiyina²⁹ má jará 'alaiya min al-umúri, ghaira mu-
dhífín³⁰ 'alá dhálíka kelímatam-má,³¹ tafsíran aw i'tidháran
fa-innahá mina 'lmuwáddi³² 'lmuhwilati³³ 'lmukhífati³⁴
líy, almu'adhdhibati³⁵ líkalbíy aljálíbatí 'ala³⁶ 'l-idmári.³⁷

- ¹⁴ *lastu bi* "I am not," fr. ليس "not to be," *maj-nún*, "mad" (possessed by a *jinn* or "demon").
¹⁵ Agent of نام "to sleep." ¹⁶ 1st sing. aor. of رأى "to see."
¹⁷ "jumbles of dreams." ¹⁸ "a murderer."
¹⁹ *daná minni*, "has drawn nigh to me." ²⁰ "doom." ²¹ I watch. ²² To-morrow.
²³ 1st sing. aor. of وضع "to put off."
²⁴ "my burden." ²⁵ "weighed down," 4th of نقض .
²⁶ Confessing, 8th of عرف , the verb requires the preposition ب with the following noun. ²⁷ *bi-dhambíy alka-bíri*, "my great sin."
²⁸ ود "to be fain." ²⁹ 1st sing. masc. aor. 2nd conj. of يبين بان .
³⁰ 4th conj. "to add." ³¹ See p. 71. ³² pl. of مآدة "matter."
³³ "terrible," fem. agent 4th conj. هال .
³⁴ "causing fear," fem. agent 4th conj. of يهول .
³⁵ (خوف) يخاف خاف .
³⁶ "tormenting," fem. agent 2nd conj. عذب .
³⁷ "conducting to." ³⁸ "destruction," verb. noun 4th دمر .

p. 166.

Wa húdhá¹ ashra'ú fi² sharhi³ sebebihá wa ma kána lí fihá siwá 'l'adhábi wa 'l'khaufi wa la-in tashábaha⁴ 'alá 'l-kárir'i bi-khuza'biláti⁵ 'llahwi wa 'lla'bi⁶ fa rubba⁷ názirin fihá yakhálu⁸ haulí hazalan wa yadhunnu 'dhtirábí⁹ sahlán wa dhálíka sha'nu man lam yasbur ghaura¹⁰ 'l-amúri ghaira multafitin ila 'ttaishi wa 'zzaighi wa 'nnafsi 'l-am-máratí bi'ssú¹¹ wa la yará fímá yarú'uni íráduhu¹² illa 'l-asbába 'ttabí'iyeta au alkiyáma¹³ bimá yajibu¹⁴ 'alaiya hakíkatan.

Fakad kuntu mundhu 'lhádúthati¹⁵ mushtaheran¹⁶ bi-damáthati¹⁷ 'l-akhláki¹⁸ wa mahabbati baní jinsí¹⁹ hattá sirtu baina 'lkhulláni wa 'l-as-hábi 'ibratan²⁰ li-rikkati²¹ kalbí.

1 "behold!"

2 I begin.

3 Explanation.

4 Resemble, 6th of (شبه) شبيه "like."

5 "idle tales."

6 "sport and play."

7 "many a," see page 84.

8 Will fancy.

9 "agitation," 8th conj. from (عرب) عرب, the

ع being changed to ط, see page 12.

10 "Does not

fathom the depths of."

11 "the spirit that bids evil"

is the usual Arabic equivalent for "sensuality."

12 "al-

leging," "quoting," verbal noun, 4th from (ورد) ورد.

13 Con-

sistence, = (مقاربة) مقاربة 3rd from قام.

14 aor. of (وجب) وجب "to be

necessary."

15 "youth."

16 Well known,

8th of (شهر) شهر "renown").

17 Gentleness.

18 pl.

of (خلق) خلق "disposition."

19 "the sons of my race,"

i.e. my fellow creatures.

20 "an example."

21 Softness.

p. 167.

Fa-ahbabbu¹ fi 'l haiwáni kulla mu-ánisin.²Ta-allafa³ wa 'l-insána⁴ min farti şabwatí⁵

Wa tasámaha⁶ lí abawaiya⁷ fíma raghabtu⁸ fihi min
 al haiwánati 'lmu-talifati⁹ 'ala 'khtiláfi¹⁰ anwá'ihá¹¹; wa
 labithtu¹² aşrufu¹³ gháliba¹⁴ aukátí¹⁵ wa-íyáhá¹⁶ já'ilan
 gháyata¹⁷ 'nshirahí¹⁸ fí it'ámihá¹⁹ wa mu-ánasatiha.

Wa kullu man allafa²⁰ kalban lahoMu'taminan²¹ fi 'ddári rabbáhu²² hín²³

¹ "I loved," 4th conj. حب. ² "tune," "sociable,"
 3rd conj. اس. ³ "becomes familiar," 5th of الف.
⁴ wa with the accusative="with." ⁵ The excess of
 my passion. The metre of this verse is *ṣawīl*

repeated. ⁶ Allowed, 6th of سمع. ⁷ "my
 two parents." ⁸ raghaba fí="to long for," raghaba
 'an="to be averse from." ⁹ "familiar," 8th
 of الف. ¹⁰ "variety," 8th of خلف. ¹¹ pl.
 of نَوْع "sort," "kind." ¹² "I tarried." ¹³ "to
 spend." ¹⁴ "the most of," from غلب to overcome.
¹⁵ pl. of waḥt, "time." ¹⁶ "with them," see above,
 note 4. ¹⁷ The extremity of. ¹⁸ "my joy," 7th
 conj. from عَجَز "to expand," cf. Ḳor'án, ch. v. 1, a lem
 nashraḥ laka şadraka, "have we not expanded for thee thy
 breast?" ¹⁹ "feeding," 4th of طعم. ²⁰ "has
 attached," 2nd of الف. ²¹ "trusty," 8th of آمن.
²² Has brought it up. ²³ For a time.

Ya'lamu ma úli'a ²⁴ ḳalbí laḥú

Fí ḥubbi ḥaiwánin anísin ²⁵ faṭín. ²⁶

Falá ḥájata ²⁷ an ashraḥa laḥú miḳdára ²⁸ 'ttasallí ²⁹ wa
farṭa 'l-imbisáti ³⁰ 'lladhí yata-attá ³¹ min dhálik li-annabu
yújadu ³² fí ulfati ³³ 'lkalbi 'lkḥáliyati ³⁴ min algharaḍḥ ³⁵
shai-un ³⁶ yu-allifu ḳalba man ḳad múraṣa ³⁷ 'lwudda 'l-
káziḇa ³⁸ 'lkḥaddá'a 'lladhí yará-a ³⁹ bihi 'l-insánu.

²⁴ passive of 4th of **ولع** "passionately fond of." ²⁵ "so-
ciable." ²⁶ "intelligent." The metre of these lines
is 2nd *Basíṭ*

²⁷ "necessity." ²⁸ "the amount," **قدر**. ²⁹ "con-
solation," 8th of **سلا (ملو)**. ³⁰ Pleasure, from **بسط**
"to spread," cf. *inshirúḥ*, note ¹⁸ above. ³¹ "proceeds."
5th of **اتى**. ³² "there is found," "exists," passive of
وجد. ³³ "familiarity." ³⁴ "void of," **خلا**,
agrees with **الفة**. ³⁵ "ulterior motives." ³⁶ Nominative
to *yújadu*. ³⁷ "experienced," 3rd of **مرس**. ³⁸ "false,"
"lying." ³⁹ Pretends, 3rd of **راى**.

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Tazawwajtu ¹ wa ana fatan ² wa ḳad as'afaní ³ al ḥazzu ⁴
bizaujatin muwáfikatin ⁵ lí, lá-síyamá ⁶ fí 'ádátí ⁷ 'ssalafí ⁸

¹ "I married," 5th from **زوج**. ² "while yet a
young man." ³ "permitted me," 4th of **سعف**.
⁴ "fortune." ⁵ "suitable," 3rd of **ولى**. ⁶ "espe-
cially." ⁷ "my habit." ⁸ "former."

'l-ímá-i ilaihá.⁹ Falemmá ánasat¹⁰ minníy almaḥabbata
lilháiwánátí bazalat¹¹ majhúdabá¹² fí taḥṣli¹³ má húwa
'l-aṭṭafu wa 'l-aṭrabu¹⁴ talahhíyan¹⁵ mina 'lháiwánátí
lmuwánisatí faḥawainá¹⁶ aṣáfíra wa semakan wa kalban
jaiyidan¹⁷ wa arneban ṣaghíran wa kuṭṭan faṭínan.

Fa-amma 'lkutṭu fa kána ḡabíra 'lhajmi,¹⁸ jamíla¹⁹ 'l-
manzari,²⁰ ḡálíka²¹ 'ssuwádi, dhá²² dhahnin²³ 'ajíbin
mudhishin²⁴ wa kánat zaujatí tatakhaiyala²⁵ ḡalílan min
kharáfátí²⁶ 'l'ajáizi,²⁷ fakullamá ṣúdifu²⁸ zikru kuṭṭina
tulammíhu²⁹ litawahhuuni³⁰ 'l'awwámi³¹ an kulla kuṭṭin
aswadin sáḥirin³² mamsúkhin³³ wa lá azunnuhá takúlu

⁹ "referred to," *ímái*, 4th of *ومى*, verbal noun, dependent case, in apposition with *'ádātí*, which is governed by *fí*, *lit.* "in my habit of preceding-reference to it," i.e. "previously referred to."

¹⁰ "she perceived," 3rd of *انس*.

¹¹ "she bestowed" from *جهد*.

¹² "efforts," ¹³ "acquiring," 2nd *حل*.

¹⁴ Comparatives of *لطيف* "fine," and *طرب* "pleasing," "merry."

¹⁵ "diversion," 5th from *لهو لها* sport.

¹⁶ "we held."

¹⁷ "excellent."

¹⁸ "bulk."

¹⁹ "handsome."

²⁰ "aspect," ²¹ Of a deep black, *السود* "intensely black."

²² Accusative of *dhú*, "possessed of."

²³ "sagacity."

²⁴ "astonishing," 4th of *دهشة*.

²⁵ "fancy," 5th of *خال* (*خيال*).

²⁶ "nonsensical stories."

²⁷ pl. of *عجوز* "an old woman."

²⁸ "accidentally came up," pass. of *صدف*, to "come suddenly upon."

²⁹ "she would hint at," or "refer to," 2nd of *لمح*.

³⁰ "suspicion," 5th of *وهم*.

³¹ pl. of *عام* "the vulgar."

³² "magician," "wizard."

³³ "metamorphosed," *مسع*.

dhálika biljiddi wa lákiunani dhakartu kalimatahá
háhuná liannahá fi hádha 'ddaḡíḡati³⁴ khatarat³⁵ 'alá
bálf.³⁶

34 "moment."

35 "occurs."

36 "my mind."

p. 169.

Wa laḡḡabná¹ ḡuttaná bi-Abi Murratin² fa-sára min
aḡḡaṣṣi³ mu-ánisiya⁴ wa ashaddihim liya 'ttizáman⁵ wa
lá ut'imuhu⁶ illa bi yadí wa kána lá yufárikuní⁷ albattata
fi 'lbaiti ḡatta kidtu lá amna'uhu⁸ mina 'lḡhurúji⁹ ma'í
ila 'ssúḡi wa baḡíná 'alá hádhibi 'l-ulfati wa 'l-mawad-
ḡati¹⁰ hínan¹¹ baida¹² annaní fi ithná'í¹³ dhalika 'ta-
ratní¹⁴ 'illatun¹⁵ shara'at¹⁶ tugḡaiyiru¹⁷ ṡab'í wa
tubaddilu¹⁸ mizájí¹⁹ wa túsimumí²⁰ bi ḡhiṣálin ḡḡairi

- ¹ "We entitled." ² "Abu Murrati," "Father of Powers," is a nickname of the Devil. ³ Superlative of ḡaṣṣ "intimate." ⁴ pl. masc. of mu'ans "familiar," with the affixed personal pronoun, the final ن being lost, see p. 62, ي added. ⁵ "most attached to me." ⁶ 1st aor. of 4th of ṡam "feed." ⁷ aorist, 3rd of farq. ⁸ "I came near to not preventing him," "I could scarce prevent him." ⁹ "going out," from ḡarḡ. ¹⁰ "love." ¹¹ "for a time." ¹² "although." ¹³ "in the midst of," verbal noun, 4th of ṡani. ¹⁴ "attacked me." ¹⁵ "a malady." ¹⁶ "began." ¹⁷ "changed," 3rd fem. sing. aor. 2nd ḡayir. ¹⁸ "altered," 3rd fem. sing. aor. 2nd ḡadil. ¹⁹ "my temperament," from ṡay "to mix." ²⁰ "marked me."

maḥmúdatin ²¹ laisa mimma waṣaftuhu ²² wa aḥhá idmání ²³
 ‘alá ‘lkhamri wa ‘stighrákí ²⁴ fi ‘nnashwati ²⁵ sebaḥan li
 majlabati ‘árin ²⁶ ‘alaiya túla ‘lmadá ²⁷ fa má ziltu ²⁸
 azdádu ²⁹ yóman ‘abúsan ³⁰ wa sharásatan ³¹ wa híjánan ³²
 sarí‘an ghaira muktarithin ³³ bi-aḥadin ḥattá raḥhaitu
 linafsí an ukhátiba ³⁴ zaujatí bil-faḥshá‘i wa ‘lghaḍhabi
 thumma ba‘da hunaihatin ³⁵ ibtada‘tu ³⁶ aḥhrubuhá.

²¹ “laudable,” passive participle fem. of حمد “praise.”
²² “not such as I have described.” ²³ “my persistence,”
 4th of دمن . ²⁴ “my immersion in,” 10th of غرق “to
 drown.” ²⁵ “intoxication.” ²⁶ “disgrace.”
²⁷ “the time.” ²⁸ 1st sing. masc. aor. of زال “to
 cease.” ²⁹ “increase,” 8th of زاد , ازداد for ارتاد ,
 see p. 12. ³⁰ “scowling.” ³¹ “peevishness.”
³² “excitement.” ³³ “concerning oneself,” 8th of
 كرت . ³⁴ “to address,” 3rd of خطب . ³⁵ “A
 little time,” dimin. of هن (هنو). ³⁶ “I began,” 8th
 of بدأ .

p. 170.

Wa amma muwánisiya ‘lmasákína ¹ fa ma najauná ² min
 ḥiddati ³ khulkí faghafaltu ‘anhunna ⁴ bal ⁵ zalumtuhunna
 biddáhiyati ⁶ wa ‘lgharízati ⁷ illá ḥuṭṭaná Abá Murratin
 baḥiyat laho fí ḳalbí min al-mawaddati ‘l-ḳadímati tam-

¹ pl. of مسكين “poor.” ² pl. fem. pret. of هرب “to escape.”
³ “sharpness.” ⁴ “I neglected them.” ⁵ “nay,”
 “but rather.” ⁶ “in accidental circumstances.”
⁷ “naturally.”

na'un⁸ an aḥrubahu au aṭrudahu⁹ wa-in kuntu auja'tu¹⁰
 'l-arániba¹¹ wa 'lķirda ḥattá 'lkalba ḡharaban mú'liman¹²
 wa ṭaradtuha wa ázaituha¹³ wa lem ta'khudhní bihá
 ra'fatun.¹⁴

Li-annaní aḥsastu¹⁵ minhunna 'lķilá

Yanfurná¹⁶ in ṣaddan¹⁷ wa in tadallulá¹⁸

lúkinna dáu¹⁹—wa nábíka min²⁰ dáin ka-sharbi 'lķhamri
 —kad izdáda bí ḥatta lahíka²¹ ḡhadhabí bi-Abí Murrati,
 wa kad ṭa'ana fi 'ssinni²² wa dhálíka asra'u lilhiyáji
 'alaihi mimma lau kána fí ḡhadhḡhi shabábihi.²³

Fafí lailatim-má ataitu 'lbaita min al khammáratí²⁴
 sakrána.²⁵ fawaswasatí²⁶ 'nnashwatu fi ṣadrí²⁷ ann al
 kuṭṭa farrun²⁸ minnái mujtanibau²⁹ muwájahatí³⁰ faḡa-

- ⁸ "prevented me." ⁹ طرد "to push away."
¹⁰ "I gave pain to," 4th of رجع. ¹¹ pl. of
 أرنب "a rabbit." ¹² 'painful,' agent of
 4th from ألم. ¹³ "I harmed them." ¹⁴ "kind-
 ness." ¹⁵ "I perceived," 4th of حس. ¹⁶ 3rd
 fem. pl. aor. of فر "to flee." ¹⁷ "from aversion."
¹⁸ "from coquetry." ¹⁹ "my illness." ²⁰ "where
 will you find a," lit. "prohibition to thee from . . . !"
²¹ "caught up," "reached." ²² See note 1, page 195.
²³ "the freshness of his youth." ²⁴ "the wine-shop,"
 "tavern." ²⁵ "drunk." ²⁶ "whispered,"
 "suggested." ²⁷ "my breast." ²⁸ Agent
 of فر "to flee." ²⁹ "avoiding," 8th of جنب. ³⁰ "my
 presence," verbal noun, 3rd وجه (face).

baḡhtu 'alaihi amruṣu ³¹ raḡabatahu ³² fa likhaufihi ³³ min
shiddati ³⁴ ghaḡhabí 'aḡhḡh bi-asnúnihí 'lmasnúnati ³⁵
yadi faḡharajahá ³⁶ daman. ³⁷

31 "to tickle." 32 "his neck." 33 "and for
(because of) his fear." 34 "the severity."
35 "sharp." 36 "smeared it." 37 "with blood."

p. 171.

Faḡhamalaní ¹ ghaḡhabun wa junúnun ² lem uṭik ³ an
amluka ⁴ ma'ahuma nafsí wa ka-auna ⁵ rúhí 'laṣṣíyata ⁶
'taza'at ⁷ minní wa nabaḡha ⁸ badílan ⁹ minhá fí kullí
'aṣábí ¹⁰ wa mafáṣílí ¹¹ badaní rúḡun dáhiyatun 'anfídatun ¹²
ashbahu ¹³ bil-ibálisati ¹⁴ mutawallidatun ¹⁵ min saurati ¹⁶
'lkhamrí 'alá an 'a'amuda ¹⁷ ilá músí ¹⁸ 'lmaṭwíyatí ¹⁹ fí
jaibí fa'ntaḡhaituhá ²⁰ wa 'aṣartu ²¹ raḡabata 'lḡaiwánati
'lmiskíuati fa'awwartu ²² ainahá.

¹ "and bore me," i.e. "induced me." ² "madness,"
possession by a *jinn*. ³ 1st sing. aor. (apocopated
after لم) 6th of اطاق 4th conj. "to be able," طاقه .
⁴ "to control." ⁵ "(it was) as though." ⁶ "ori-
ginal." ⁷ "was plucked out," 8th of عر . ⁸ "pul-
sated." ⁹ "instead." ¹⁰ "nerves." ¹¹ "joints."
¹² "rebellious." ¹³ "resembling," compar. of هببه
"like." ¹⁴ pl. of ابليس "the devil." ¹⁵ "born
of," 5th of ولد . ¹⁶ Violence, intoxicating effects.
¹⁷ "I made for," "purposely took." ¹⁸ "my pen-
knife." ¹⁹ "closed" = clasp. ²⁰ "opened,"
lit. "drew," or "unsheathed." ²¹ "wrung." ²² عر
"to blind of one eye."

Wa ḥurra²³ ḳalbáhu²⁴ min 'árin wa min khajalin

Iz laisa yanfa'u²⁵ ḳar'u 'ssinni²⁶ min nadamí²⁷

Yakádu²⁸ yukwá²⁹ fu-ádí³⁰ min ladhá³¹ alamin³²

Izá ketebtu 'jtirámi³³ 'l-ithma³⁴ bilḳalamí.³⁵

Wa lamma saḥautu³⁶ min sukratí waḳad aṭára³⁷

'unauma 'lkhumúra³⁸ 'anní wa 'áwadaní³⁹ shu'urí⁴⁰

ur'idat faráisi⁴¹ wa khamaraní⁴² 'nnadamu alá má farraṭ

tu⁴³ wa ḳad kasabat-hu⁴⁴ yadaiya.

Wa haihátá⁴⁵ 'nnuzú'u⁴⁶ ilá matábin⁴⁷

A atruku⁴⁸ 'háhuna 'ṣṣabbháa⁴⁹ faḳdá⁵⁰

²³ "Oh, the heat of." ²⁴ Vocative affix *si* to لب
 "heart." ²⁵ "profit." ²⁶ "gnashing the
 teeth." ²⁷ "repentance." ²⁸ "it almost."
²⁹ "was branded with." ³⁰ "my heart." ³¹ "fire
 of." ³² "pain," "grief." ³³ Commission
 of a crime. ³⁴ Sin. ³⁵ "with the pen." The
 metre of these lines is *basíṭ*

— — — — — repeated.
³⁶ "I became sober." ³⁷ "caused to fly," 4th of طار.
³⁸ "intoxication." ³⁹ "returned to me." ⁴⁰ "my
 senses." ⁴¹ "my joints trembled." ⁴² "over-
 came me," "affected me." ⁴³ "I had exceeded."
⁴⁴ "had committed." ⁴⁵ "alas for!" this always
 implies a negative or impossibility. ⁴⁶ "inclination."
⁴⁷ "repentance." ⁴⁸ Can I leave. ⁴⁹ "wine."
⁵⁰ "lacked," "missing." The metre of these lines is
wáfir.

— — — — — repeated,
 with the licence — — — in one of the first two feet.

Wa iz lem takun taubati naṣūḥan ⁵¹ famá fati'tu ⁵² fi
'lghawáyati ⁵³ jámiḥan ⁵⁴ wa 'ujtu ⁵⁵

51 "sincere."

52 "I did not stop."

53 "error."

54 "headstrong."

55 "I turned aside."

p. 172.

a'úmu ¹ fi 'lkhumúri wa 'stahwání ² 'lghaṣu ³ fí lajjihá ⁴
fa-agbraḳtu ⁵ nafsí fí khabáthatihá ⁶

Wa fí dhálika 'lhíni barí-a ⁷ 'lkuṭṭ min jaráhatihi ⁸
lákin maudhi'a ⁹ 'l'aini 'l'a-irati ¹⁰ kána mandharuhu ¹¹
shaní'an, ¹² wa in zúla ¹³ 'lwaj'u ¹⁴ 'anbu fa ṭafaḳa ¹⁵ ya-
ṭufu ¹⁶ fi 'ddári k'ádatihí ¹⁷ 'ssálifati ¹⁸ ghaira annahu
li-sbiddati faz'íhi ¹⁹ kána yafirru minnī firáran kullamá
wájahaní ²⁰ fí nahiyati-mmá ²¹ min al beiti.

Fa ḥazintu ²² fi 'lbedáati ²³ limá dahamaní ²⁴ min ijtí'á-

1 "swim."

2 10th of ل, "seduced me."

3 "diving."

4 "its abyss."

5 "I drowned,"

4th of عرق.

6 "its vileness."

7 "was healed."

8 "its wound."

9 "the place," noun of place from

وضع.

10 "blinded," عور.

11 "its view,"

"aspect."

12 "ugly."

13 "ceased."

14 "the

pain."

15 "began."

16 "to go round about."

17 "as (was) its custom."

18 "former."

19 "its

fright."

20 "it met me face to face," 3rd of واج.

21 "any part."

22 "I grieved."

23 "in the beginning."

24 "unexpectedly happened to me."

bihi mu'ánisatí wa karáhatihi²⁵ lí wa qad kána yuḥib-
buní fímá maḏbá²⁶ ḥubban shadídán.²⁷

Wa ba'da dhá hája ṣadduhu²⁸ ghaḏhaban

Muttaḳidan²⁹ fí aḥsháya multahibá³⁰

Wa ḥalla³¹ rúḥu 'l-iṣrári³² fíya lakai.

Yubídauí³³ bi 'ddamári munḳalebá.³⁴

Ammá rúḥu 'l-iṣrári falá yubḥathu 'anhu³⁵ fí kutubi
'lḥikmatí³⁶ wa lá ya'udduhu³⁷ 'lḥukamá-u baina 'lḥara-
káti³⁸ li-ḳulúbi 'nnási lakinnaní mutayaḳḳiuun,³⁹ kamá
anna rúḥí ḥaiyatun wa-abadíyatun,⁴⁰ anna 'l-iṣrára húwa
min al-ḳhiṣáli 'lgharízíyati bi 'lmilkati fí aṣli 'lfiṭrati⁴¹
waḥidu

²⁵ "its aversion." ²⁶ "in the time past." ²⁷ "strong."
²⁸ "its turning away." ²⁹ "kindled," 8th of **و**,
the **و** becoming **ت** by assimilation. ³⁰ "flaming,"
8th from **ب**. ³¹ "alighted," "took up its abode."
³² "perversity." ³³ "to destroy me." ³⁴ 7th
of **ق**, "reversed." The metre of these lines is *munṣarih*

— — — — —
— — — — —
— — — — —

³⁵ "discussed," passive aorist of **ج** with preposition **عن**,
see p. 81. ³⁶ "metaphysics." ³⁷ "number it."
³⁸ "the motives." ³⁹ "certain," 8th of **ي**, the **ي**
becoming **ت** by assimilation. ⁴⁰ "immortal,"
"eternal." ⁴¹ "original constitution."

p. 173.

al kuwá¹ 'lbasífatí² 'l hákimati³ tab'a⁴ 'l-insániMan dha 'lladhí má sú-a⁵ kaṭṭ⁶Waman lahu 'lḥusná faḳaṭṭ⁷

Kam fílatin saiyí-atin

Warraṭana⁸ fílbá 'l ghalat.⁹

A falá numílu¹⁰ ila makhálafati¹¹ amri 'shsharí'ati¹²
 'ala raghlmi¹³ 'akliná¹⁴ hála kauniná¹⁵ mutayaḳḳinína
 awámira¹⁶ 'shsharí fa aḳúlu anna rúḥa 'l-isrári hádhihi
 ḳad ḥallat fíya lihaláki¹⁷ wa 'l bawári¹⁸ 'ttúmmi¹⁹ wa
 naza'at²⁰ nafsí nuzú'an ghair mutanáhin²¹ lita'zíbí
 zátihá²² wa 'idḥṭihádi²³ tab'ihá wa aghrání²⁴ 'l-istimrára²⁵
 'ala má tasaddaitu²⁶ ilaihi bi-itmámi²⁷ idhrárá²⁸ wa ídha'í
 lí'lḥaiwánati 'lbarí-ati.²⁹

- ¹ pl. of قَوْء "faculty." ² "simple." ³ "govern-
 ing." ⁴ "nature." ⁵ "does evil." ⁶ "at all."
⁷ "only." ⁸ "has plunged us." ⁹ "mistake."
¹⁰ 1st. pl. aor. of اَمَلَ "to incline," 1th conj. ¹¹ "oppo-
 sition to," 3rd حَلَف . ¹² "lawful, legal." ¹³ "in
 spite of." ¹⁴ "our common sense." ¹⁵ "while
 we," lit. "in the condition of our being . . ." ¹⁶ "bid-
 dings," امر . ¹⁷ "to destroy me," lit. "for my destruc-
 tion." ¹⁸ "ruin." ¹⁹ "complete." ²⁰ "incited."
²¹ "incontrollable," 8th from نَبَى "to deny," ghaira=
 "negative." ²² "itself." ²³ "persecute,"
 8th conj. ضَد . ²⁴ "incited," "hounded me on," 4th
 conj. غَرَى . ²⁵ "perseverance," 10th of مَر . ²⁶ "I had
 engaged in," or "exposed myself to." ²⁷ "com-
 pletion," 4th conj. تَم . ²⁸ "harm," 4th of حَر .
²⁹ "innocent."

p. 174.

Fa aṣḥaḥtu¹ fī aḥadi 'l-aiyāmi wa alḥaitu² fī unḡi
 'lḡuṭṭi ḥablan wa shaddadtu 'alaihi³ 'lwithāka⁴ wa-'allaḡ-
 tuhu⁵ marbūtan⁶ 'alā ḡhuṣni⁷ shajratin⁸ fa 'khtanaḡa⁹—
khanaktuhu¹⁰ wa-'aināya tafīḡḡhu¹¹ dumú'an,¹² wa-mará-
 ratu 'nnadāmati¹³ fī ḡalbí—khanaktuhu li'ilmī annahu
 kána yuḡibbunī fīmá salafa¹⁴ wa li-annanī a'rifu annahu
 lam yasi'¹⁵ ilaiya abadan khanaktuhu li-annanī 'alimtu
 annī murtakibun¹⁶ bi-dhálíka saiyí-atan saufa¹⁷ tublíku¹⁸
 rúhí 'labadíyata wa-taja'lunī lau amkana¹⁹ maḡrúman²⁰
 min maufúri raḡnati²¹ 'llábi 'rraḡmí 'l muḡbí.²²

Wa fī 'llailati 'ttáliyati²³ ba'da hálḡa 'l fī 'l 'lḡabíḡi²⁴

- ¹ "I was in the morning," 4th conj. صبح, see p. 20.
² "I threw," 4th conj.لقى. ³ مَدَّ عَالِي "to bind."
⁴ pl. of وثيق, "a tight knot or bond." ⁵ "I hung
 it," 2nd conj. ⁶ "tied," from ربط. ⁷ "branch."
⁸ "of a tree." ⁹ "it was strangled," 8th conj.
 خنق. ¹⁰ "I strangle!—hung—it." ¹¹ "pouring,"
 3rd fem. aor. of غاص. ¹² pl. of دَمْع, "a tear."
¹³ "repentance." ¹⁴ "formerly," lit. "in what had
 preceded." ¹⁵ "had not done harm," aor. apocopated
 after lam, from ساء. ¹⁶ "committed," 8th conj. رَكِب.
¹⁷ Sign of the future tense. ¹⁸ "destroy," fem.
 sing. aor. 4th of هلك. ¹⁹ "it were possible," 4th
 of مَكُن. ²⁰ "excluded," حَرَم. ²¹ = min er-
 raḡmati 'lmaufúri, "the ample mercy." ²² agent
 from اهَاب, 4th conj. to cause "awe" or "terror" هَيْبَة.
²³ "next," from تَلَا "to follow." ²⁴ "vile."

arrakani²⁵ şautu²⁶ şūihin²⁷ "annára! annára!"²⁸ fana-
dhartu²⁹ wa izá astáru³⁰ sarírí³¹ taltahibu³² wa'ddáru
kulluhá tata-ajjaju³³ dharáman³⁴ wa kidtu ana wa 'mra
'tí wajáriyatí³⁵ lá najidu³⁶ 'nnajá'tu min allahebi.

²⁵ "awakened," 2nd conj. ²⁶ "voice." ²⁷ "one shouting."
²⁸ "fire! fire!" expressions like these are always in the accusative, some such verb as "beware of" being understood. ²⁹ "so I looked." ³⁰ pl. of ستر "a veil" or "curtain." ³¹ "bedstead."
³² 8th from لهب "to flame." ³³ "was blazing."
³⁴ "conflagration." ³⁵ "my maid-servant." ³⁶ 1st pl. aor. of وجد "to find."

p. 175.

Já- albawáru wa adrakatní¹ halkatun
Lam tubki² li fi 'l-arḡhi shai-an yumlakú³
Aslanitu⁴ min yóma-izin⁵ nafsí ilá
Ya-sin⁶ mubádin⁷ buttu⁸ fihi uḡhuakú.⁹

¹ "caught me up," 4th of درك . ² "left," aor. apoc. 4th conj. بقي . ³ aor. passive of ملك "to possess."
⁴ "I resigned," 4th conj. of سلم . ⁵ "from that day." ⁶ "despair." ⁷ "destructive," participle of 4th باد . ⁸ 1 sing. pret. from بات
بيت , "to pass the night." ⁹ "made ill," or "reduced to straits," the last vowel in *yumlaku* and *uḡhnaku* is lengthened by the rhyme. The metre of these lines is *kámil*

~~~~~  
repeated. The foot ~~~~~ may become ~~~~~  
provided that at least one foot in the poem is left in its original form.

Wa má ana bi-afínin <sup>10</sup> ḥattá akhálu 'ljurma 'illatan <sup>11</sup> lil-ḥádithi <sup>12</sup> ka-anna bainahumá 'shtiráka <sup>13</sup> 'ssebebí wa'l musabbabi <sup>14</sup> lakinnaní ashraḥu háhuná kulla má ḡad jará lí 'ala 'ttatábu'i <sup>15</sup> wa lá ughádiru <sup>16</sup> min dhálika shai-aw-má albattata. <sup>17</sup>

Fa lamma aḡhwání <sup>18</sup> 'nnuháru ṭafaktu uṭawwifu <sup>19</sup> 'l-kharáiba <sup>20</sup> fa ra-aitu 'lhítána <sup>21</sup> mutahaddamata <sup>22</sup> illá jidáran <sup>23</sup> lam ṡabrah <sup>24</sup> ká-iman waḡad kána gḡhaira gḡhalídhin <sup>25</sup> wa mauḡi'uhu <sup>26</sup> wuṡṡa 'ddári wa kána mustanidan <sup>27</sup> ilaihi sarírí jihata <sup>28</sup> ra'si maḡhja'í <sup>29</sup> wa 'ljíru <sup>30</sup> hunálika ḡad kána yaḡfa'u <sup>31</sup> ta'thíra <sup>32</sup> 'nnára likaunihi 'alá ma akhálu <sup>33</sup> maṡlíyan <sup>34</sup> jadídan.

- 
- 10 "foolish," "idiotic." 11 "cause." 12 "to the event."  
 13 "community." 14 "cause and effect."  
 15 "successively," 5th of تبع "to follow."  
 16 "leave," 4th of غدر. 17 "at all." 18 "lighted me," 4th of ضاء.  
 19 "go round about, 2nd of يطوف طاب.  
 20 pl. of خربة "a ruin." 21 "walls."  
 22 "thrown down," 5th of هدم. 23 "a partition wall."  
 24 "did not cease."  
 25 "thick." 26 "its situation," noun of place, from وقع.  
 27 "leant against," 8th of سند. 28 "in the direction of."  
 29 "my couch." 30 "and the plaster."  
 31 "repel." 32 "the effect."  
 33 "according to what I fancy." 34 passive participle of طلى "to plaster," "daub."

p. 176.

Wa 'jtama'a<sup>1</sup> ḥaula<sup>2</sup> hādha 'lhāiṭ jamá'atun kathí-  
 rúna yata-ammalúna<sup>3</sup> juz'an<sup>4</sup> minhu bi kamáli<sup>5</sup> 'lfaḥṣi<sup>6</sup>  
 wat-tadkíki<sup>7</sup> fa ḥaṭhthaní<sup>8</sup> 'stighrábuhum<sup>9</sup> wa ṣarákhu-  
 hum<sup>10</sup> "ya lal'ajab!"<sup>11</sup> wa má ashbaha dhálíka<sup>12</sup> ila  
 'l-iṭṭílá'<sup>13</sup> 'alá amribim fa lamma danautu minhum izá  
 bi-ṣúratin ka-annahá ṣúratu kuṭṭin dhakḥmin<sup>14</sup> maṭbú  
 'atin<sup>15</sup> fí ṣafḥati<sup>16</sup> 'lhāiti 'lbaidḥāi<sup>17</sup> wa kánat ṣúratan  
 mudhishatan bistikmáli<sup>18</sup> 'lhai-ati<sup>19</sup> wa fí 'unḳi 'lkutṭi  
 ḥablun mubínun<sup>20</sup> fa lammá ra-aitu hādha 'lmandhara  
 'lhāila<sup>21</sup> wa 'staiḳantu<sup>22</sup> annahu manḳúshun<sup>23</sup> biyadi  
 'ifrítin<sup>24</sup> fa má kidtu amlíku nafsí lifarṭi<sup>25</sup> ma 'tarání<sup>26</sup>  
 mina 'l'ajabi wa má nazala<sup>27</sup> bí min arrahbi.<sup>28</sup>

- <sup>1</sup> "assembled," 8th of جمع .      <sup>2</sup> "around."      <sup>3</sup> "con-  
 templating," 5th of امل .      <sup>4</sup> "a portion."      <sup>5</sup> "perfec-  
 tion."      <sup>6</sup> "investigation."      <sup>7</sup> "minute inspection,"  
 2nd conj. of دق .      <sup>8</sup> "urged me."      <sup>9</sup> "their  
 astonishment," 10th of غريب (غريب "strange").      <sup>10</sup> "their  
 shouting."      <sup>11</sup> "O what a wonder!"      <sup>12</sup> "and  
 the like thereof."      <sup>13</sup> "to get information," 8th  
 of طالع , the ت becoming ط by assimilation, see p. 12.  
<sup>14</sup> "bulky."      <sup>15</sup> "imprinted," from طبع .      <sup>16</sup> "the  
 surface."      <sup>17</sup> "white," fem. of ابيض .      <sup>18</sup> "with  
 the perfection of," 10th of كمل .      <sup>19</sup> "aspect."  
<sup>20</sup> "obvious," 4th of بين بان .      <sup>21</sup> "horrible," agent of  
 هال (هول).      <sup>22</sup> "I felt certain," 10th of يقين .      <sup>23</sup> pas-  
 sive participle of نقش "to engrave."      <sup>24</sup> "of a demon."  
<sup>25</sup> "because of the excess."      <sup>26</sup> "attacked me."  
<sup>27</sup> "alighted on me."      <sup>28</sup> "dread."

Thumma aḳbalat<sup>29</sup> 'alaiya hawájisu<sup>30</sup> 'l-afkári<sup>31</sup> fi ta'wili<sup>32</sup> hádba 'ssirri<sup>33</sup> 'lkhafíy, fa-khatara libáli anna 'lkuṭṭa mashnúkun<sup>34</sup> fi junainatin<sup>35</sup> muttaṣilatin<sup>36</sup> bid-dári wa lammá taṣáyah<sup>37</sup>

<sup>29</sup> "approached," 4th of فَبَلَ . <sup>30</sup> "occurring thoughts," "suggestions," pl. of هَاجَسَ . <sup>31</sup> "thoughts," pl. of فَكَّرَ . <sup>32</sup> "interpretation," 2nd conj. <sup>33</sup> "secret." <sup>34</sup> "hanged." <sup>35</sup> "garden," dimin. of جَنَّةَ . <sup>36</sup> "adjoining," 8th of وُجِلَ the , being changed to ت by assimilation. <sup>37</sup> 6th of صَاحَ "to shout."

p. 177.

annásu binnári 'mtaliat<sup>1</sup> 'ljunainatu bilkhalki 'zdiḥáman<sup>2</sup> falá budda<sup>3</sup> an yakúna ahadu 'nnási ḳata'a 'lḥabla wa anzala 'lḥaiwána min fauḳí<sup>4</sup> 'shshajrati faramá bihi fi shebbáki<sup>5</sup> 'lḥujrati<sup>6</sup> 'lmaftúhi<sup>7</sup> wa dhálaka liyúkidḥaní<sup>8</sup> min al kerá<sup>9</sup> wa lammá waḳa'ati 'lḥítán laffat<sup>10</sup> ḳatílí<sup>11</sup> fa nuḳishat<sup>12</sup> ṣúratuha fi 'ljibsi 'ṭṭariyi.<sup>13</sup>

<sup>1</sup> "it became full," 8th of مَلَأَ . <sup>2</sup> "in crowds," 8th from جَمَعَ the ت becoming د by assimilation; see p. 12. <sup>3</sup> "necessarily," lit. "and there (was) no escape." <sup>4</sup> "from off." <sup>5</sup> "window." <sup>6</sup> "apartment." <sup>7</sup> "opened," pass. part. of فَتَحَ . <sup>8</sup> "awaken," 4th of بَدَأَ . <sup>9</sup> "sleep." <sup>10</sup> "they involved," fem. sing. used with a broken plural. <sup>11</sup> "my victim," قَتَلَ = قَتَلَ from قَتَلَ "to kill." <sup>12</sup> "was engraved," or "depicted," نَقَشَ . <sup>13</sup> "fresh," "moist."

LETTERS AND OTHER DOCUMENTS.<sup>1</sup>

صورة تهنئة برفاف أو اكليل

جناب الاخ الاجل الامجد حرمه الله تعالى  
 ثبَّتْ تَقَدُّدَ الْخَاطِرِ وَمُرِيدَ الْاِحْتِرَامِ فَبَدَى اَنْ الْبَاثِلَ لِتَحْرِيرَةِ اَوْلَادِ  
 اَمْتِعَاتِ الْخَاطِرِ وَالْاِسْتِفْسَارِ عَنْ رَهَابَةِ الْمَزَاجِ اللَّطِيفِ وَثَابِتًا تَقْدِيمِ  
 مَرَامِهِمُ التَّهْنِائِي بِمَا مَنَّ اللهُ تَعَالَى عَلَيْكُمْ مِنْ الْاَكْلِيلِ اَوْ الزُّفَافِ  
 جَعَلَهُ تَعَالَى مَبَارَكًا وَرَزَقَكُمْ الذَّرِيَّةَ الصَّالِحَةَ نَرْجُو سُبْحَانَهُ وَتَعَالَى اَنْ  
 تَكُونَ عَاقِبَةُ هَذِهِ النِّعْمَةِ مَصْحُوبَةً بِدَوَامِ السُّرُورِ وَالْاِقْبَالِ كَمَا اَنَّا نَرْجُو  
 مِنْكُمْ شَمْسُ الدُّنْطَرِ عَنْ النِّفْصِيرِ بِالْقِيَامِ بِمَا يَلِيْقُ بِالْمَقَامِ وَدَامَ  
 بِقَاكُم

*Form of Letter of Congratulation on a Marriage.*

His excellency the illustrious, the most laudable brother, may God most High preserve him.

After inquiring after *your* mind (disposition) and increased respect, we state that the reason for writing it (this letter) is first to incline *your* mind towards *us*, and to ask after the comfort of your kind temperament, and secondly to present the usual congratulations for

<sup>1</sup> The translation is literal. It must be premised that the hyperbolical and metaphorical expressions employed do not appear strange or exaggerated in Arabic, but are those in every day use in epistolatory correspondence.

what God has favoured you with in the matter of the marriage ceremony; may God make it blessed and bestow upon you righteous (or "sound") posterity! We hope from Him—be He glorified and exalted—that the result of this favour may be accompanied with lasting joy and prosperity; as we hope that you will shut your eyes to *our* shortcomings in performing what is suitable to the occasion, and may your existence remain.

### صورة جواب النهضة

جناب الاخ الاجل الامجد دام بقاءه

بعد تقديم الشكر واهداء النحية لجنابكم نبدى انه ورد علينا  
تحرير مودتكم ققرآناة مسرورين و كلما تفضلتم به علينا بمكاتبتكم  
احاط الذهن به علماً وصرنا بذلك غريقين آخر الممنونية متقلدين  
عقود الافعال نسأله تعالى ان يديم لنا صداقتكم و يقدرنا على  
مكافاتكم بالافراح السعيدة والآن اشعاراً بوصول مشرفتم والمهارة  
لممنونيتنا صار تقديم حققة الخلوص بهذا الخصوص وادام بقاءكم

### *Answer to the above.*

His excellency the illustrious, the praiseworthy brother, may he endure.

After presenting thanks and offering salutations to your excellency, we state that your affectionate writing has reached us, and we read it with joy; and all that you were good enough to write to us our mind grasped

knowledge of; and we became through it drowned in the seas of obligation, collared with the necklaces of *your* favours; we ask Him, most High, to continue to us your friendship and to make us able to repay you for the happy joy *you have given us*, and now, referring to the arrival of your honourable letter and expressing our obligation, the presentation of *this* scrap of sincerity has taken place on this subject.

May (God) preserve you.

صورة تهنئة بمولود

جناب الاخ الاجل المحترم دام بقاءه

غيب مرید کثرة الاشواق الوافرة لمشاهدتکم نعرض أنه فیما نحن مترقبون اخبارکم السارة ان شفقت الازدان ببشارة الشرور بظهور بجلکم السعيد فحمدناه تعالى على هذه النعمة الواجبة الشکر اقر الله به اعینکم وجعله من السعداء الملک ووطن بنظر العناية والتوفیق والآن تادیة لفریفة التهنئة بادرننا بترقیم هذه النمیقة الى جنابکم ملتزمین عدم المواخذة عن قصور القلم بتحریر ما یلحق بالمقام الکریم راجیین تشرفنا بما یلزم وادمنم

*Form of Congratulation on the birth of a Child.*

His excellency the illustrious and esteemed brother, may he endure.

After exceedingly many ample longings to behold you, we represent that while we were expecting pleasant news from you, behold! our ears were adorned with glad-



tidings of joy of the appearance of your happy offspring, and we praised Him, most High, for this favour, which deserves thanks, may God cool (cheer) your eyes therewith, and make him one of the happy ones, regarded with the eye of favour and grace, and now, in accordance with the duty of congratulation, we hasten to indite this note to your excellency, begging for absence of punishment for the shortcoming of the pen in writing what is suitable for the noble occasion, hoping that you will honour us with what orders are necessary. May you remain . . . .

### صورة دعوة الى عرس

جناب الاخ الحبيب المحترم حرسه الله تعالى  
 غيب الاحترام لذاتكم الانيسة نبدى انه حيث تفضل المولى تعالى  
 علينا بهذه المدة باكليل احدنا فلان وصارت المباشرة بدعوات الاصدقاء  
 والاحباب الى اكليله صار تقديم هذه الشقة الى ذات محبتكم لأجل  
 تشريفكم الى محاكم لتحوز جمعيتنا بحضوركم الموانسة وتكون المسرة  
 مشتركة بيننا زيادة على ممنونيتنا من جنابكم ولا زلتم مصدراً لملاقاة  
 الافراح والمسرات نسائه تعالى ان يقدرنا على مكافاتكم بامثال ذلك  
 ويزين دياركم بمطالع الهناء والسرور ودام بھاكم

### *Form of Invitation to a Wedding.*

His excellency the brother, the esteemed friend, may God most High watch over him.

After esteeming your sociable self we state that since the Lord most High has favoured us in this period with

the marriage of one of us (our family) So-and-so, and it has been arranged to invite our friends and acquaintances to the ceremony, this note (scrap) is presented to your- (*lit.* "to your lovingness") -self that you may honour (us) by being in your place to embrace our party in your sociable presence, and that the joy may be participated among us in addition to the obligation laid upon us by your excellency—may you never cease to be foremost in meeting pleasures and joys, and we ask Him, most High, that he will enable us to repay you with the like thereof, and *we ask Him* to adorn your house with the aspects of congratulation and joy, and may your existence continue.

*A Letter of Condolence.*

سیدی المحترم  
 قَبْلِ الْجَدِيدِينَ نَوَاقِبَ الدَّهْرِ وَلِلَّهِ كُلُّ يَوْمٍ فِي خَلِيقَتِهِ أَمْرٌ وَإِذَا كَانَتْ  
 أَعْمَارُ الْخَلِيقَةِ كَمَا قَبِيلٌ مَحْدُودَةُ الْأَيَّامِ فَالْحَيَّ مِنْ يَوْمٍ بَوَدَّ يَشْرَعَ يَسْعَى إِلَى  
 الْحَمَامِ وَالْعَبْرَةِ لَنَا فِيمَا غَبَرَ فَانْهَمِ السَّابِقُونَ وَنَحْنُ عَلَى الْآثَرِ وَأَنْتَ  
 لَفِي أَهْدَى كَرْبَةٍ لِمَا أَلَمَّ بِكُمْ وَمَنْ يَسْرُهُ سُرُورُكُمْ فَلَا رَيْبَ أَنَّهُ يَكُونُ فِي  
 الْحُزْنِ مَرِيكَكُمْ وَاللَّهُ الْمُسْتَعُولُ أَنْ يَتَوَلَّى تَعْزِيَةَ قُلُوبِكُمُ الْحَزِينِ أَنَّهُ  
 الْمُسْتَعَانُ عَلَى الْخُطُوبِ كُلِّ حِينٍ

Esteemed Sir,

The reverses of fortune try (us by) night and day!  
 and God has every day a *fresh* bidding amongst His

creatures! Since the lives of the creatures are, as is said, but a limited number of days, and the living being from the day of his birth begins to hasten on towards death! there is a lesson for us in those who have passed away—verily, they have gone before, and we are on their track! Verily, I am in the severest trouble at what has happened to you; he who is joyful at your joy there is no doubt that he will share in your grief! and God is asked that He will rule the consolation of your grieving heart—for He is asked for aid in accidents in every season.

صورة تحرير بعلم وصول رجل الى محله

وتسكّر فضل من كان عنده

جناب سيدى الاجل الاكرم دام بقاءه

غيب انتقاد الخاطر الشريف والاستفحاص عن رفاهية المراج  
اللطيف نبى انه بحمدته تعالى قد تسبّر ووصلنا الى محلنا بكل صحة  
وسلامة ونشرنا الوبه النداء على معرفتكم الذى فعلتموه معنا وقد  
حصلت لنا المسرة النامة برؤية الاهل والاعباب وما حق علينا سوى  
فراقكم الذى ما زالت وحشته داخل الخاطر وبما اننا قاصرون عن اداء  
واجبات التسكرات المقننية للجناب اقتصرنا عن الاطباب لعلنا ان  
فلكم السابق غنى بشهرته عن ذكره فلا برحتم اهلاً للمعروف ومصدرًا  
للمحامد من كل هارد و وارد وبناء على ممنونيتنا اقتضى تقديم هذا  
التحرير معرباً عن وصولنا والغاية الوحيدة عندنا تشريفنا بما يقضى ويلزم  
فانه رهيى الامر والاعلام وجميع من عندنا يسالون الخاطر الكريم  
ودمتهم

*Form of a Letter containing news of one's arrival Home, and thanking the Person with whom one has been staying.*

His excellency, my illustrious honoured Sir—may his existence continue.

After inquiring after your noble mind, and investigating the comfort of your kind disposition, we state that with praise to Him, most High, our arrival at our place was brought about with all health and safety, and we spread the banners of thanks for your kindness which you did to (with) us, and there has accrued to us perfect joy at seeing our family and friends, and nothing seemed wretched to us but being separated from you, the feeling of loneliness at which ceases not within the mind; and since we fall short of paying the necessary thanks requisite for your excellency, we moderate flattery because we know (*lit.* for our knowledge) that your former favour is independent through its renown of being mentioned (*i.e.* is already so well known that I need not mention it). May you not cease to be a worthy (dispenser of) kindness and a source of praise for every one who breaks loose or arrives; and owing to (*lit.* founded upon) our obligation it became necessary to present this writing to inform you of our arrival; and the one single object we had (in view) is that you may honour us with the requisite and necessary *orders*, and verily this is pledged to your bidding and your indications; and all who are with us, ask after your honourable mind; and may you remain.

## صورة تحرير توصية بصاحب

جناب الاجل الاكرم دام بقاءه

بعد اهداء التحيات ووفور السليمانات نبدي انه بهذا الحين متوجّه  
الى طرفكم فلان بشغل معروفه منه وبما ان من الواجب علينا اجراء  
المساعدة النّامة له نظراً لسرف دأته ووحدة الحال بادراكنا بحرر الوكة  
ودادنا هذه مؤملين بها من جنابكم معاملته بما يليق به وتدريبه  
بما يلزمه كما هو معهود من غيرتكم وبذلك نصبر من حملة المتشكرين  
لمعروفكم هذا ما لرم اذنه وعرفونا عما يلزم ودام بقاءكم

*Form of a Letter of Introduction to a Friend.*

His most illustrious and honourable excellency, may  
his existence continue.

After presenting exceeding salutations and ample  
greetings, we state that this time there is setting out for  
your direction So-and-So, on a business which you will  
learn from himself; and since it is incumbent upon us to  
extend to him complete assistance, having regard to his  
own nobility and his being alone, we hasten to write this  
our communication of affection, hoping from your excel-  
lency that you will transact with him what is fitting and  
set him on the way to what he requires, as is customary  
from your honour, and that we may thus become of  
the number of those who participate in your kindness.  
This which we require we have stated, and do you let  
us know what you require; and may your existence  
continue.

## صورة اجارة

الداعى لتجيرة

انه بتاريخه ادناه قد اجر زيد ما هو له الى بحر وهو استاجر لنفسه  
وبذلك الماجور هو جميع المحل الفلانى الكاين فى محله كذا المحدود  
بكذا على مدة كذا ابتداوها من تاريخ كذا اجارة واستيجاراً صحيحين  
بالايجاب والقبول والسلم والنسليم لمثله بالنخلة فارها بأجرة قدرها  
عن مدة الاجارة المذكورة مبلغ كذا حال مقبوض تماماً من مال المستاجر  
بيد موجرة حسب الاعتراف وبناء عليه تحرر هذا السند للبيان تحريراً فى

*Form of a Lease.*

The reason for writing this is—

That on the date of this document (*lit.* of it below it) Zaid has let his property to Bekr, and he has hired for himself and that the thing let is the whole of Such-and-Such a place, situate in Such-and-Such a quarter, bounded by So-and-So, for Such-and-Such a term commencing from Such-and-Such a date, letting and hiring being both in order, with consent and acceptance, and taking over and giving over of the same, without reservation, for a rental amounting from the time of the above-mentioned hiring to the sum of so-and-so, the same being actually and completely paid into the hand of the lessor from the money of the lessee, according to acknowledgement: and thereupon this document is written to explain the same. Written on the —

صورة كمبيالة

بارة غروش

فقط

المبلغ المرقوم أعلاه وقدرة كذا غروش ندفعه لأمـر فلان بعد مدة كذا  
من تاريخه القيمة وصلت لنا نقداً أو نحن بضاعة استلمنا منه تحريراً في  
وعنا لأمـر فلان الفلاني كانبه

*Form of a Bill of Exchange.*

— piastres — paras, only.

The sum above mentioned, the amount of which is so many piastres, we will pay to the order of So-and-So after such-and-such a period from date ; the value has reached in cash or price of goods, which we have received from him. Written on the —

And from us (i.e. we pay it over to) the order of So-and-So of So-and-So.

*(Signature of the Writer.)*

صورة تحويل

بارة غروش

فقط

نرجو من جناب فلان دفع المبلغ المرقوم أعلاه وقدرة كذا غروش  
لأمـر فلان والقيمة قيدوها علينا تحريراً في

*Form of a Money Order.*

—— piastres —— paras, only.

We hope that His Excellency So-and-So will pay the above-mentioned sum, the amount of which is so many piastres, to the order of So-and-So, and debit us with the value. Written on the ——

*The Days of the Week.*

|          |            |        |           |
|----------|------------|--------|-----------|
| الاحد    | Sunday.    | الخميس | Thursday. |
| الاثنين  | Monday.    | الجمعة | Friday.   |
| الثلاثاء | Tuesday.   | السبت  | Saturday. |
| الأربعاء | Wednesday. |        |           |

*The Months.*

|              |           |              |            |
|--------------|-----------|--------------|------------|
| كانون الثاني | January.  | تموز         | July.      |
| شباط         | February. | أب           | August.    |
| آذار         | March.    | أيلول        | September. |
| نيسان        | April.    | تشرين الأول  | October.   |
| أيار         | May.      | تشرين الثاني | November.  |
| حزيران       | June.     | كانون الأول  | December.  |



The Mohammedan months are—

|              |           |           |              |
|--------------|-----------|-----------|--------------|
| محرم         | Moharram. | رجب       | Rejeb.       |
| صفر          | Şafar.    | شعبان     | Sha'bán.     |
| ربيع الأول   | Rabía I.  | رمضان     | Ramadhán.    |
| ربيع الآخر   | Rabía II. | شوال      | Shawwál.     |
| جمادى الأولى | Jumáda I. | ذو القعدة | Dhu'lka'dah. |
| جمادى الآخرة | Jumáda II | ذو الحجة  | Dhu'lHejjeh  |

but as they are lunar months reference must be made to the almanacks for the current year in order to find when the first of Moharram occurs.

### *Money.*

The Turkish coinage is current throughout most of the countries where Arabic is spoken, with certain local differences of value and name. In addition, however, to the regular currency, moneys of nearly all the nationalities of Europe pass freely, especially in Egypt and Syria.

Money is reckoned in piastres (قروش or غروش sing. قرش or غرش) and paras, بارأ or فسه, one piastre being equivalent to forty paras in Syria and in Egypt.

The following Table gives the names and value in piastres of the various coins :—

|                                                              | Turkish Government Currency. |        | Syria.     |                   | Egypt.             |          | French Equivalents. |
|--------------------------------------------------------------|------------------------------|--------|------------|-------------------|--------------------|----------|---------------------|
|                                                              | Piastres.                    | Paras. | Jerusalem. | Beirut and Jaffa. | Government Tariff. | Current. |                     |
| Piastre . . . . .                                            | ..                           | ..     | 40         | 40                | 40                 | 20       | ..                  |
| Fanas . . . . .                                              | ..                           | ..     | 20         | 20                | ..                 | ..       | ..                  |
| Zalata . . . . .                                             | ..                           | ..     | 30         | 30                | ..                 | ..       | ..                  |
| Baraghât . . . . .                                           | ..                           | ..     | 1 5        | 1 5               | ..                 | ..       | ..                  |
| Saghtût . . . . .                                            | ..                           | ..     | 5          | 5                 | ..                 | ..       | ..                  |
| ½ Mejdîf . . . . .                                           | 5                            | ..     | 5 15       | 5 25              | ..                 | ..       | 1 25                |
| ¼ Mejdîf . . . . .                                           | 10                           | ..     | 10 30      | 11 15             | ..                 | ..       | 2 50                |
| Boshlik . . . . .                                            | 5                            | ..     | 5 30       | 5 20              | ..                 | ..       | ..                  |
|                                                              |                              |        | (to 6)     |                   |                    |          |                     |
| Altlik . . . . .                                             | 6                            | ..     | 6 10       | 6 20              | ..                 | ..       | ..                  |
| Mejdîf . . . . .                                             | 20                           | ..     | 21 20-30   | 22 30             | ..                 | ..       | 5                   |
| Shilling . . . . .                                           | ..                           | ..     | 5 10       | 6 10              | 4 35               | 9 30     | 1 25                |
| Franc . . . . .                                              | ..                           | ..     | 4 30       | ..                | 3 30               | 7 28     | 1                   |
|                                                              |                              |        | (to 5)     |                   |                    |          |                     |
| Dollar . . . . .                                             | ..                           | ..     | 17 35      | 18 10             | ..                 | ..       | ..                  |
| Rouble . . . . .                                             | 17 20                        | ..     | 18 20      | 19 35             | ..                 | ..       | ..                  |
| Spanish dollar (with columns).                               | ..                           | ..     | 25         | 26 (to 20½)       | ..                 | ..       | ..                  |
| Napoleon, <i>liah Fransûti-yeh</i> (in Egypt, <i>Bint</i> ). | 86 10                        | 95     | 100 0      | 77 6              | 154 12             | 20       | ..                  |
| Russian imperial . . . . .                                   | 90                           | 97     | 102        | 78 20             | 157                | 20       | ..                  |
| Turkish pound, <i>liah Othmânî-yeh</i> .                     | 100                          | 109    | 115        | 87 30             | 175 20             | 22 75    | ..                  |
| English sovereign, <i>liah İnglizî-yeh</i> .                 | 110                          | 120    | 126 10     | 97 20             | 195                | 25 25    | ..                  |
| Egyptian pound . . . . .                                     | ..                           | ..     | ..         | 100               | 200                | 26       | ..                  |
| Egyptian dollar, <i>liah mahrî</i> .                         | ..                           | ..     | ..         | 19 20             | 39                 | 5        | ..                  |

In Egypt there are really three rates of currency: the Government fixed tariff, the current (which is arrived at by taking a piastre of half the value of the Government as the unit), and the "copper" rate, current in the markets for small coins. All these fluctuate daily to a slight extent.

*Weights.*

## EGYPT.

- 8 Mithkál=1 Oḳḳíyah or Arab ounce.  
 12 Oḳḳíyeh =1 Ruṭl or pound (about 1 lb. 2 oz. 8 dwt. troy).  
 $2\frac{3}{4}$  Ruṭl =1 Oḳḳa.  
 100-150 Ruṭl =1 Ḳanṭár (the number of ruṭl in a ḳanṭár varies according to the goods, the average being about 100 lbs. avoirdupois).

For gold and gums, the following weights are employed :—

- 4 Ḳumḥ (grains)=1 Ḳírát.  
 16 Ḳírát=1 Dirhem.  
 $1\frac{1}{2}$  Dirhems =1 Mithkál (1 drachm to 72 gr. English).  
 12 Dirhems =1 Oḳḳíyeh or oz. ( $571\frac{1}{4}$ —576 gr. English).  
 12 Oḳḳíyeh =1 Ruṭl.  
 150 Ruṭl =1 Ḳanṭár.

## SYRIA.

- 75 Dirhems = 1 Oḳḳíyeh.  
 $5\frac{1}{3}$  Oḳḳíyeh = 1 Oḳḳa.  
 $2\frac{1}{4}$  Oḳḳa = 1 Ruṭl.  
 44 Oḳḳa = 1 Ḳanṭár.

*Measures.*

## EGYPT.

Fitr=span with forefinger and thumb.

Shibr=longest span with little finger and thumb.

Ḳubdeh=the fist with the thumb erect.

1 D'rá'=cubit.

D'rá' Beledí=22-22 $\frac{3}{4}$  inches English.

D'rá' Stambúlí=26-26 $\frac{1}{2}$  inches English.

D'rá' Hindází (for cloth, &c.)=about 25 inches English.

2 Báhs=1 Ḳaşşabeh or rod=about 11 $\frac{1}{2}$  feet English.

333 Ḳaşşabeh=1 Feddán or acre.

In Syria the cubit  $\text{ع\`س}$  d'rá'=67 $\frac{1}{4}$  centimetres (in Aleppo 79 centimetres).

## ARABIC MANUAL.

## PART III.—VOCABULARY.

## A.

abandon, دَهَرَ , تَرَكَ

abide, اسْقَرَّ , دَامَ

able, قَادِرٌ

to be able, قَدِرَ عَلَى

abound, تَكَثَّرَ , أَكْثَرَ

about, حَوْلَ

about to be, or do, مُرَمِّعٌ

above, عَلَى , أَعْلَى , فَوْقَ

abridge, اِخْتَصَرَ , أَوْجَزَ

abridgement, اِخْتِمَارٌ , اِيجَازٌ

abscess, دُمْلَةٌ

absence, غَيْبَةٌ , غِيَابٌ

absent, غَائِبٌ

absolute, مُطْلَقٌ

absorption, تَنْشِيشٌ

abstain, زَهَدَ عَنْ , عَفَّ عَنْ

to abuse, هَتَمَ

abuse, هَنِيمَةٌ

academy, مَدْرَسَةٌ

to accept, قَبِلَ

access, دُخُولٌ إِلَى

accident, مَدَنَةٌ , اِتِّفَاقٌ , عَرَضٌ

accidental, مَدَنِيٌّ

to accommodate, وَفَّقَ , عَجَّ

accommodation, بحبہ

to accompany, رافق , صحب

to accomplish, انہی , انم , انجز

accord, اتفاق , اجماع

to accost, مخاطب , سلم

account, علم , اشعار , حساب

keep account, أحسب

to call to account, in money matters, حاسب

to accuse, رافع , شكا

accustom, عود على

to be accustomed to, تعود على

to accustom oneself to, آدم من

to ache, وجع

my head aches, يؤججنى رأسى

to acquaint, اطلع على , اخبر

acquaintance, اخبار , اطلاع

تعارف , معرفة

to acquire, كسب , حصل

acquirement, كسب , تحصيل

acquit, برأ

acre, فدان

to act, فعل , عمل

to act for, نائب عن

act, فعل

action, عمل

active, مشغال , عمول

activity, نشاط

to adapt, جعله صالحا لـ , أهّل

to add, اضاف الى , زاد

add up, اجمع

additional, مبريد , مضاف

to address, كلم , خطب

address, خطاب

adjacent, مجاور , متاخم

adjective, نعت

to administer, باشر , خدم

administration, سياسة , إدارة

admirable, رديع , رائع

يعجب منه

admiral, قبطان باہا , امير البحر

to admire, رجع , تعجب من

to admit, قبل , سلم , اذن

to admit of, احتمل

|                                   |                                        |
|-----------------------------------|----------------------------------------|
| adieu, وداعاً , خاطرك             | age, عمر                               |
| to adopt, استصوب :                | aged, مُسِنّ , مُسِنّ طاعين فى السنّ   |
| adore, سجد لـ                     | agency, وكالة                          |
| to advance, ترقى , تقدّم          | agent, وكيل                            |
| to advance money, سلف فى , سلف فى | agility, خَفّة                         |
| advantage, إمادة , منفعة          | ago, مَفى , سلف                        |
| advantageous, مُفيد , نافع        | to agree, اتّفق , اتّخذ , اجمع على     |
| adversary, منازع , مناصم          | agreeable, ملائم , موافق               |
| advertisement, إعلان              | agreement, عهد , شرط                   |
| advice, نصيحة , مشورة             | agriculture, فِلاحة , حرائه            |
| to advise, نصح , اّهار , اّ       | ague, نفاض , رجيف                      |
| affair, امر , حاجة                | to aid, اّعان , ساعد                   |
| affection, حبّ , وداد             | aid, اّعاف , اّعانة                    |
| affections, اّشواق                | to ail, اّعتلّ , مرضى                  |
| afflict, اّعزن , غمّ              | air, هواء                              |
| affliction, اّعزن , غمّ           | to alarm, اّزع , اّزع (rouse)          |
| afford (expense), اّطاق على       | ارب , اّرب , اّرب (frighten ; نَبّه    |
| afraid, مُشفق , خائف              | alarm, فرح                             |
| after, اّثمّ , عَقِب , بَعْد      | to alight, اّزل عن , اّزل عن , اّزل عن |
| afternoon, اّعصر , بعد الظهر      | اّرجل                                  |
| again, اّيّا , اّيّا              | alike, اّمتساو , اّمتساو               |
| against, على , اّدّ               | alive, اّحيّ                           |
|                                   | جَملة , قاطبة , جميع , كَل , اّل       |

to allow, رخص في, اذن, قبل,

جوز, اجاز

alluded to, المشار اليه

almond, لوز

almost, آلا قليل

to be almost, ناد يكاد

alone, منفردا, وحده

along, من جانب

aloud, جهرة

already, آلا, قبل, قد

also, كذلك, ايضا

to alter, غيّر

although, ولو, وإن

altogether, معاً, جميعاً

alum, شَبّ

always, على التوالى, دائماً

ambassador, سفير, راعد

ايلاجى

amber, كهرمان

ambuscade, مَكْمَن

amiable, محبوب

ammonia, نورهادر

to amount, علا, بعلو, بلغ

amount, مَبَاغ, قيمة

amply, وسيعاً, فسيحاً

amuse, فرّج, لهُي

amuse oneself, تفرّج, تنرّه

anarchy, بلا حكومة, عدم الحكم

anchor, انجر, مرسى

to anchor, رسا

ancient, متقادم, عتيق, قديم

angel, ملك

anger, غطّ, غضب

angry, مضطرب, غضبان

animal, حيوان

annoy, آذى

annual, سنوياً, عامياً

another, غير آخر

to answer, لَبّى, اجاب

answer, تلبية, جواب

ant, نملة

anteroom, دَهْلِيز

anticipate, سبى, سلف

antique, متقادم, قديم

antiquity, قديم, تقادم

an antiquity, آنتيقيّة



anxious, متلهف الى , رغبوب

متشوق

anxiety, هم , تلهف , رغبة

any, كائناً , ايأ ما كان

apartment, حجر , اوضة

نبد

apology, عذر , اعتذار

apothecary, بيع الادوية , العطارة

apparatus, عدة

apparent, ظاهر

an appeal, رفع دعوى الى

to appear, لاح , بدا , ظهر

appearance, منظر , بدو , ظهور

appellation, تسمية , اسم

appetite, اشتهاء , شهوة

apple, تفاحة

application, اجتهد , ملازمة

اقبال على

to apply to, اطلق على

قيّد , هكا الى

appoint, نرب ميعاداً , عيّن

appointment, ميعاد

to apprehend, حشى , حذر

ادرك

apprentice, تلميذ

approach (to), دنا , قرب من , من

approach, subs. قدوم

apricot, مشمش

aqueduct, سقاية , قناية

arch (of a bridge), قنطرة

arch (of doorway), طاق

architect, مهندس

architecture, بناء , تعمير

to argue, تخاصم

argument, برهان , قياس , دليل

the arm, يد , ذراع ; the fore-arm, ساعد

arms, سلاح

army, عسكر , جيش

arrange, نظم , نظم

arranged, منظم

arrangement, ترتيب , تنظيم

arrest, قبض على

arrival, قدم , بلوغ , وصول

to arrive, قدم , بلغ , وصل

art, صنعة

|                                |                             |
|--------------------------------|-----------------------------|
| article, منف , مادة ; pl. مواد | at, لدى , فى , عند          |
| artisan, صائغى                 | atmosphere, الهوا , جو      |
| as, كما , كان                  | atom, ذرة , هباء            |
| aside, على ناحية               | attach, لبق                 |
| to ask, سأل , استفهم           | attack, حمل على             |
| aspect, منظر                   | attain, حصل                 |
| ass, حمار                      | to attempt (try), جرب ,     |
| to assemble, اجتمع , انندى     | سعى فى (strive) , امتحن ,   |
| assembly, معشر , جماعة         | قصد الى                     |
| to assert, اكد , جزم ,         | to attend, حضر , شهد , لازم |
| assertion, تحقيق , تركيد       | attendance, تبع , حضور      |
| assess, سعر                    | attract, جذب , استجلب       |
| assign, سلم , حول              | attraction, جذب , انجذاب    |
| to assist, ساعد , اعان         | auctioneer, دلال            |
| assistance, مساعدة             | aunt (maternal), خالة       |
| associate, رافق , شرك          | aunt (paternal), عمّة       |
| assortment, مجموعة , نخبة      | author, مؤلف , مصنف , منشئ  |
| astern, عن دبر , دابر          | authority, رئاسة , سيادة    |
| to astonish, اذهل , حير        | auxiliary, مساعد            |
| astonishment, دهول , حير       | avoid, اجتنب , جانب         |
| astronomy, علم النجوم          | awake, ايقظ , نبه           |
| التنجيم                        | away, بعدا                  |

## B.

|                                     |                                    |
|-------------------------------------|------------------------------------|
| baby, مَلْفٌ                        | bargain, عهد , شرط                 |
| bachelor, عَزَب                     | bark (ship), مَغِينَة              |
| back, ظَهْر                         | bark (of a dog), نَباح             |
| bad, رَدِي                          | barley, شَعِير                     |
| bag, زَكِيَّة , جَرَاب              | baron, بَيْلِك , بَارُون           |
| baggage, أَكْفَال , عَفْش           | barren (land), أَجْدَب             |
| to bake, شَوَى , خَبَز , طَبَا      | basin, مَحَوْر . طَسْت             |
| baker, شَوَّاء , خَبَّاز , طَاهِي   | basket, دَنْبِيل , فَفَّة          |
| balance, مِيزَان                    | bath (warm) حَمَّام                |
| bale (out water), نَرَج             | battle, وَقْعَة , قِتَال           |
| ball, كُرَّة                        | bay, خَلِيج , بَحْر                |
| ballast, مَبْرُورَة                 | be (to), كَانَ يَكُون              |
| banana, مَوْز                       | bear (animal), دَبّ                |
| bandage, رِبَاط , ضِمَاد            | bear (to), أَحْتَمَلَ , حَمَلَ     |
| banker, صَرَّاف                     | beard, دَقْن , لَحْيَة             |
| banner, أَلْوِيَّة pl. ; لَوَاء     | to beat, ضَرَب                     |
| baptism, مَعْمُودِيَّة              | beautiful, مَلِيح , جَمِيل         |
| bar (to bar the door), دَرَز        | beautifully, بِمَلَاَحَة , بِحَسْن |
| barber, حَاجِم , مَرْبِيع , حَلَّاق | beauty, مَلَاَحَة , حَسَن          |
| bare, مَجْرَد , عَرِيَان            | because, لِأَنَّ , نَسَب           |
| barefoot, حَافِي (حاف)              | to become, مَار                    |

|                                              |                                                         |
|----------------------------------------------|---------------------------------------------------------|
| bed, فِرَاش, فَرْشَة                         | bend ( <i>v.a.</i> ), لَوَى ; ( <i>v.n.</i> ) اَلْتَوَى |
| bedstead, سرير, تخت                          | أَحْتَنَى                                               |
| bee, نحلة                                    | benefactor, مَنفَعِل, مَحْسَن                           |
| beehive, كَوَارَة                            | berth, عُرْنَة, مَقْعَد                                 |
| beef, لحم, بقر                               | besides, ما عدا                                         |
| beer, فِئَاع, بيرة                           | best, أَحْسَن, أَخِير                                   |
| beetle, خُنْفَسَة, pl. خُنَافِس              | to bestow, أَعْطَى, أَنْعَمَ                            |
| before, قُدَام, قَبْل                        | bet, رَهْن                                              |
| beforehand, نَقْدًا, نَاجِزًا, مَقْدَمًا     | betimes, بَاكِرًا, بَدَأًا                              |
| to begin, اِبْتَدَأَ, فِى, اِبْتَدَأَ        | betray, خَوَّنَ, عَدَرَ                                 |
| beginning, بَدْء, اِبْتَدَاء                 | better, أَحْسَن                                         |
| beggar, مَسْكِين, مُتَحَدِّد                 | between, بَيْن                                          |
| to behave, عَمِلَ مَعَ, سَلَكَ               | beyond, عِوَضًا, وَرَاءَ                                |
| behaviour, عَمَل, سُلُوك                     | bid, أَمَرَ                                             |
| behind, وَاخ, خَلْفَ                         | bill (of bird), مَنقَار                                 |
| to behold, رَأَى, شَهِدَ                     | bill (account), حِسَاب                                  |
| to believe, اِئْمَنَ, اِئْتَمَنَ, اِئْتَمَنَ | to bind, رَاطَ, رَاطَ                                   |
| bell, نَاقُوس, جَرَس                         | binding, رَاطَ, رَاطَ                                   |
| belly, بَطْن                                 | bird, طَيْر, عَمْشُور                                   |
| to belong, اِلَى, خَصَّ                      | birth, وِلَادَة                                         |
| below, اَسْفَل, سَحْت                        | birthday, مَوْلِد                                       |
| bench (stone), مَعْطَبَة                     | biscuit, مَقْسِمَات                                     |
|                                              | bishop, اِسْقَف                                         |

|                                            |                                           |
|--------------------------------------------|-------------------------------------------|
| hit (a piece), قُطْعَة                     | none, عَظْم                               |
| bite, عَضَّ                                | book, كِتَاب                              |
| black, أَسْوَد                             | book-case, قَمَطَرُ الْكُتُبِ ,<br>غِلَاف |
| blacksmith, حَدَّاد                        | bookseller, كَاتِبِي                      |
| blanket, لِحَاف , حِرَام                   | boot, جَرْمَة                             |
| to blaze, أَضْرَم , أَشْعَلَ               | borrow, اسْتَعَار                         |
| blaze, أَشْعَال                            | bottle, مَسْخَنَة , قَنْيْنَة             |
| bleed, نَفَس                               | bottom, قَعْر                             |
| to bless, دَعَا لَ , بَارَكَ               | box, عَلْبَة , مَسْدُوق                   |
| blessing, دُعَا , بَرَكَة                  | boy, وَلَد , صَبِي                        |
| blind, أَعْمَى                             | brain, دِمَاع                             |
| block, حَسْبَة                             | branch, فَرْع , عِنَس                     |
| blood, دَم                                 | brass, نَحَاس أَصْفَر                     |
| bloody, دَمَازِي                           | brave, مُتَدَام , شَجَاع                  |
| blotting-paper, وَرَق تَنْشِيف             | bray (as an ass), نَهَق                   |
| blow (to puff), نَفَخ                      | bread, عِيش , خُبْز                       |
| blow (the wind),                           | breadth, عَرْض                            |
| blue, أَزْرَق , كَحْلِي                    | break, كَسَر (v.n.) , انْكَسَرَ           |
| boat, قَارِب                               | breakfast, فُطُور , فُطْرَا               |
| board, دَفَّة , تَحْتَة                    | breast, مَدْر , قُرُوشَة                  |
| body, جَسَد , جِسْم , (a corpse)<br>جَنَّة | breeze, نَسِيم                            |
| to boil, غَلَا , سَلَق                     |                                           |

|                              |                                    |
|------------------------------|------------------------------------|
| to bribe, رشا , بَرَطْل      | brute, بهيمه                       |
| brick, طوب                   | bug, بَقَى                         |
| bridal, عرس                  | to build, بَنَى                    |
| bride, عَرَّوس               | building, عمارة , بناء             |
| bridegroom, عرس              | bull, تَوْر                        |
| bridge, جِسْر                | bullet, رصاصة                      |
| bridle, عنان , لجام          | bundle, رِبْطَة                    |
| bright, زاهى , نَوَّر , زاهر | burden, حَمْل                      |
| brimstone, كِبْرِيت          | bureau, مَكْتَب                    |
| to bring, حمل , جَاء , جلب   | burial ground, مَدْفَنَة مَقْبَرَة |
| vulg. جاب بجيب               | to burn, أحرَق                     |
| brink, حافية                 | bury, دفن                          |
| broad, عريض , واسع           | business, مِشْغَل , عِيشَة         |
| broker, دَلال , مَسْمَار     | busy, مَشْغُول                     |
| brook, ساقية                 | butcher, جَرَّار , قِصَّاب         |
| brother, (اخو) أَخ           | butter, fresh, زَبْدَة             |
| brown, اسمر                  | butter, salt, سمن                  |
| to bruise, رَضَّ             | button, زَرَّ; pl. أَزْرَة         |
| to brush, نَفَس , مَسَح      | to buy, اشْتَرَى                   |
| brush, فَرْشَة               |                                    |

## C.

|                          |                               |
|--------------------------|-------------------------------|
| cabin, حُرْنَة , قَمَرَة | calamity, دَاهِيَة , مُصِيبَة |
| cage, قَفَس              | calico, هَيْت                 |

|                                    |                             |
|------------------------------------|-----------------------------|
| to call, نادى , دعا                | caravan, قافلة              |
| to call on (visit), مَرَّ بِ . زار | caravanserai, حان           |
| call, زِوْرَة , دَعْوَة            | carcase, جيفة               |
| calm, ساكن , هادى                  | to care, رَمَى , اعتنى      |
| calomel, زَبَق                     | care, حذر                   |
| calumny, بُهتان                    | careful, مُعْتَنٍ , متحذّر  |
| camel, بعير , جمل                  | carefully, بتحذّر , بعناية  |
| camp, مَحَطّة                      | cargo, مَحْنَة , وِسْقَة    |
| camp (of an army), مَعَسْكَر       | carpenter, نجّار            |
| can (a), نَكّة                     | carpet, سَجادة , طُنْفَسَة  |
| canal, خليج , قنایة                | carriage, مركبة , عرابة     |
| candid, سليم , نضوح                | to carry, حمل . رفع         |
| candle, شمع                        | to carve (meat, &c.), قطع , |
| candlestick, شمعدان                | شَرَح                       |
| cannon, مَدْفَع                    | to carve (wood, &c.), نقش   |
| capable, اهل ل , قادر              | cask, برميل                 |
| capacity, ادراك , فهم , اطاقة      | cast, رمى                   |
| capital (stock in trade),          | castle, قلعة , قصر          |
| رأس مال                            | cat, قَطّ                   |
| capital (of a pillar),             | catch, لقف , لحق            |
| رأس , قاعدة العمود                 | cattle, بهائم               |
| captain, رئيس , قطبان              | cause, سبب , دعوى           |
| captive, اسير                      | caution, حزم , احتياط       |

cautious, متحذر , حازم

cavalry, عمالة

cave, مغارة , كهف

cease, يزال زال

cedar, أرز

cellar, قارو , دهليز , سرداب

century, مائة سنة , قرن

ceremony, رسوم , طقوس

تكليف

certain, أكيد , محقق

عين اليقين

certainly, بيقينا , بالتحقيق

بالتوكيد

chace, قنص , صيد

chain, سلسلة , زنجير

chair, كرسي

chalk, قباهير

chamber, ارفة , حجرة

to change, غير , بدل , صرف

change, تغيير , صرف

small change (money), حردة

chapter, سورة باب , فصل

character, خلق , طبع , صفة

to charge, طلب , تقاضى

charge, طلب , تقاضى

charitable, محير , محسن

دو فضل

charity, محبة , حسن

charm (a), طيسم , حمايل

cheap, رخيص

cheat, مكار , غشاش

cheek, خد

cheese, جبن

chest, صندوق

chicken, فرخ

chief, مقدم , اول

chiefly, غالباً , بالأخص

فى الأكثر

child, طفل , ولد

childbirth, فاس , توليد , ولادة

childhood, صغر

chill, بارد

chin, ذقن

china, صيني

chisel, ازميل , سميل

choice, إعطاء , انتخاب



|                                   |                               |
|-----------------------------------|-------------------------------|
| to choke, حنق, v.n. اختنق         | clay, طين                     |
| to choose, اصطفى, انتخب           | to clean, نظف                 |
| chopper, ساطور                    | clean, نظيف                   |
| Christian, نصراني                 | clear, واضح, ظاهر, صافى, راغى |
| church, كنيسة, بيعة               | clever, هابط, تقى, ماهر       |
| circle, دائرة                     | climate, مناخ, هوا            |
| to circulate, جال فى, دار فى      | climb, ارتقى, ترقى            |
| circulation, دوران, جولان         | cloak, برنس                   |
| circumspect, محتذر, حريص          | clock, ساعة, دقاقة كبيرة      |
| circumspection, محذر, حرص         | close, ملزق, مسدود, مغلق      |
| circumstance, حوادث, اعراف, أحوال | closet, منجدع                 |
| citadel, قلعة                     | cloth, جوخ                    |
| city, مدينة, بلد                  | clothes, لباس                 |
| civil, كئيس, لطيف, متمدين         | cloud, غيم, سحاب              |
| ادوب                              | cloudy, مغيم                  |
| civility, نظرف, لطف               | clove, قرنفل                  |
| to claim, ادعى, اتحل              | coal, فحم حجرى                |
| claim (a), دَعْوَى                | coarse, خشن, ثخين             |
| clap, محاك, متن, تصفيق            | coast, ساحل, هط               |
| تصادم                             | coat, حبة, جبة                |
| class, طبقة, رتبة                 | cock, ديك                     |
| slaw, مخلاب                       | coffee, قهوة, (in the bean)   |
|                                   | فن                            |

|                                                            |                                                               |
|------------------------------------------------------------|---------------------------------------------------------------|
| coffin, قَبْرَت                                            | compass (circuit), دَوْر , قَدْرَة                            |
| coin, سَكَّة                                               | compass, mariner's, قَبْلَة نَما                              |
| cold, بارِد , (feeling cold),<br>بَرْدَان                  | compassionate, رَحِيم , رَزْوَب ,<br>حَنُون                   |
| collect, جَمْع                                             | compatriot, اَبْنِ بِلاد                                      |
| college, مَدْرَسَة , جَامِعَة                              | compel, اَعْطَر , الزَم                                       |
| colour, صِبْغ , لَوْن                                      | competent, كَافِي , قَابِل                                    |
| comb, مَسْطَا                                              | compilation, جَمْع , مَجْمُوع ,<br>تَأْلِيف                   |
| to come, اَتَى , جَاء                                      | to complain, تَطَلَّمَ , تَشَكَّى مِنْ                        |
| come! تَعَالَ                                              | complaint (malady), عِلَّة                                    |
| to command, اَمَرَ , عَمَرَ ,<br>اَوْصَى                   | complement, تَمَمَّة , اَتْمَام                               |
| commandment, وِصِيَّة                                      | complete, تَامَّ , رَافِ ,<br>مَكْمُل , تَمَام , كَامِل       |
| to commence, شَرَعَ فِي                                    | compliment, مَحِيَّة , تَكْلِيف ,<br>مِلاَم                   |
| commencement, شُرُوع                                       | compose, صَنَف , اَلَّف                                       |
| commerce, بَيْع وَشُرَا , مَتَجَر                          | composition, اَنْشَاء                                         |
| commercial, مَتَجَرِي                                      | compound, مَرْكَب , مَوْلَف                                   |
| companion, مَصَاحِب , رَفِيق                               | comprehend, اِهْمَل فِي ,<br>حَوَى , نَمَّن , اِهْتَمَل عَلَى |
| company, رِفْقَة , صَحْبَة ; (in<br>trade, &c.) جَمْعِيَّة | comprehension (mental),<br>اِدْرَاك                           |
| to compare, قَايَسَ , طَابَقَ بَيْنَ ,<br>شَبَّهَ          |                                                               |
| comparison, تَشْبِيه , مِطَابَقَة                          |                                                               |

compulsion, إجْزَام , جبر  
 concave, أَجْوَف  
 conceal, كَتَم , أَخْفَا  
 to conceive, فَهِم , عَقَلَ  
 conception, فَهْم  
 concern oneself, أَكْثَرْتُ  
 concerning, عَنْ , عَنِ , مِنْ , بِمَنْصِبِ  
 to conciliate, لَاقَى , صَالَحَ  
 concise, مَوْجِز  
 conclude, أَنْهَى , قَضَى  
 concord, مُوَافَقَة  
 concourse, اِزْدِحَام , جَمْع  
 to condemn, دَانَ , قَضَى عَلَى  
 عَاب  
 condition (state), حَالَة , حَال ;  
 (requirement) شَرْط  
 conditional, شَرْطِي  
 conduct, اِرْشَاد , تَسْدِيد , سِيرَة  
 سُلُوك  
 to confess, اَعْتَرَف , اَقْرَر  
 confidence, اِعْتِمَاد  
 confine, اَحْبَس

to confine oneself to,  
 اِقْتَصَرَ عَلَى  
 confirm, مَدَّق  
 conform, طَابَقَ مَعَ  
 confound (mix), عَرِطَ , عَبَسَ ;  
 (silence), اِلْحَم  
 congeal, جَمَدَ  
 to congregate, اَجْتَمَعَ  
 congregation, جَمَاعَة  
 congress, مُؤْتَمَر  
 conjecture, خَيَّنَ  
 to conquer, ظَفَرَ , غَلَبَ  
 conscience, نَبِيَة , ضَمِير  
 conscientious, مَحَب ذَمَّة  
 conscious, مَطَّلَع , خَبِير  
 to consent, رَضِيَ , اِجَابَ اِلَى  
 consent, اِجَابَة , اِرْتِمَاء  
 consequence, نَتِيجَة , عَاقِبَة ,  
 حَاصِل  
 to consider, اَعْتَمَرَ , قَامَلَ لِي  
 considerably, بِكَثْرَة , بَرِيَادَة  
 consideration, اِعْتِبَار  
 consign, اَوْدَعَ , سَلَّمَ

|                                    |                               |
|------------------------------------|-------------------------------|
| consignee, مستودع                  | contrary, ضد , خلاف           |
| to consist, تضمن , اشتمل           | convenience, مناسبة , موافقة  |
| consistency, ذات ثبوت , استقامة    | convenient, مناسب , موافق     |
| console, سلى                       | conveniently, بتيسر , بمناسبة |
| conspire, محالط                    | convent, دير                  |
| constant, مداوم                    | to converse, حكى , حدث        |
| constitution (of body), مزاج       | conversation, مقالة , حديث    |
| construct, منع , عمر               | convex, مقبب , محدب           |
| consul, قنصل                       | convict, ائبت على , ازم       |
| to consult, استنص , شاور           | convince, حنى !               |
| to contain, شمل , احوى             | cook, طاهى , طبّاخ            |
| contemporary, معاصر                | to cook, طبخ                  |
| contemptible, حقير                 | cool, طرى , رطب , بارد        |
| contentment, اقتناع                | copper, نحاس , صفر            |
| contents, مضمون                    | copy, نسخة                    |
| continent, بر                      | to copy, نقل                  |
| continual, مستمر , مستديم          | core, لب , قلب                |
| continually, باستمرار , على الدوام | cork, سدادة                   |
| to continue, واطب على , داوم       | corkscrew, بريمة              |
| to contract, كمش , شارب            | corn (grain), حبة             |
| contract (a), عقد , شرط            | corner, زاوية                 |
|                                    | corporal, جسمى                |
|                                    | corporeal, جسمانى , جسدى      |

|                                     |                                       |
|-------------------------------------|---------------------------------------|
| corpse, مَيِّت , جَنَّة             | to counteract, فَاغَى , ضَادَّ        |
| correct, مَصْصَح , مضبوط            | country, بِلَاد                       |
| to correct, أَمْلَح                 | courage, جَسَارَة , اِقْدَام , نَشَاط |
| correctly, بِالتَّصْحِيح بِالضَّبْط | courier, بَرِّد , سَاعِي              |
| to correspond, رَاسَلَ              | course, طَوَّر , طَرِيقَة             |
| correspondent, مِرَاسِل             | court (yard), مَحَن , سَاحَة          |
| corresponding to, مَسَالِمْ ,       | courtesy, هَطَف , لَطَافَة , لُطْف    |
| مُطَاوِع                            | to cover, غَطَّى                      |
| corrupt, فَاسَد                     | a cover, غِطَاء                       |
| • to corrupt, فَسَد                 | covet, طَمَع                          |
| corruption, فَسَاد                  | cousin, ابْن عَم                      |
| to cost, كَلَّف , غَرَّمَ , سَاوَى  | cow, بَقَرَة                          |
| cost, كَلْفَة , قِيَمَة             | coward, جَبَان                        |
| costly, غَالِي , مُشْتَمِن          | crack (burst with a noise),           |
| costume, مَلْبُوس , هَيْئَة , زَى   | فَرَقَعَ                              |
| cotton, قُطْن                       | to crack, هَشَم , هَرَط               |
| couch, مَنَكِي                      | cradle, مَهْد                         |
| cough, سَعَال                       | create, خَلَق                         |
| council, مَجْلِس , مَجْمَع          | creature, مَخْلُوقَة                  |
| counsel, مَرَامِرَة , مَشَوْرَة     | Creator, خَالِق                       |
| to counsel, اِسْتَشَار , اِيْتَمَر  | credit (repute), اِعْتِبَار           |
| counsellor, مُشِير                  | creditor, غَرِيم                      |
| to count, عَدَّ                     | creed, مَذْهَب , اِيْمَان             |

|                                               |                                                            |
|-----------------------------------------------|------------------------------------------------------------|
| crew, حُرْبَة , حُرْمَة ; (of ship),<br>بحرّة | cucumber, خَبَار                                           |
| crime. جُرْم , جُنَاح                         | culprit, مُذَلِّب                                          |
| criminal, مُجْرِم                             | to cultivate, نَبَت , حَرَّت ,<br>أَقْن                    |
| crooked, اعْوَج                               | cultivation, تَنْبِيْهَت , حَرَّت ,<br>فَلَاحَة , أَقْنَان |
| crop (produce), غَلَّة                        | cup, فَئِجَان ; كَاس ; coffee cup,                         |
| the Cross, صَلِيب                             | cupboard, خَزَانَة , مَخْدَع                               |
| to cross, مَرَّ , عَبَر                       | currency, عَمَلَة                                          |
| to crowd, أَرْدَحَم                           | current, دَارِج , مَاشِي , مَالِك                          |
| crowd, جَوْق , حَافِم                         | to curse, لَعَن , هَنَم                                    |
| crown, تَاج                                   | curve, حَنُو                                               |
| cruel, جَافِي , فَاسِي                        | cushion, وِسَاد                                            |
| cruet-stand, آئِيَة الْاَبَازِيْر , مِفْرَحَة | custom, دَسْتُوْر , عَادَة                                 |
| crumb (of bread), لُبّ                        | custom-house, كَمْرُك                                      |
| crumble, فَتَّت                               | customer, زَبُوْن                                          |
| crust, قَشْر                                  | cut, قَطَعَ                                                |
| to cry, بَكَى , صَرَخ                         | cypress, مَرْوَة                                           |
| cry, بَكَاء , صَرَاح                          |                                                            |
| crystal, بَلُّوْر                             |                                                            |

## C.

|                                |                             |
|--------------------------------|-----------------------------|
| dagger, خَنْجَر                | damp, (s.) طَوْبَة , نَدَاة |
| daily, كُلْ يَوْمٍ , يَوْمِيَّ | damsel, جَارِيَة            |

to dance, رقص, زفن  
 danger, عَطَب, خطر  
 dangerous, مَعْطَب, ذو خطر  
 to dare, تجرأ, تجاسر  
 dark, مُظْلِم, قاتم  
 darkness, ظلم, قنمة  
 to date, أرخ الكتاب  
 date (fruit), بَلَح; تاريخ  
 daughter, بنت  
 dawn, فجر, سحر  
 day, يوم; (opposed to night) نهار  
 dead, ميت  
 deaf, أطرش  
 to deal, قَسَم, وزع  
 dealings, مُعَامَلَة, معامله  
 dear (in price), غالى  
 death, مَوْت  
 debauchery, فسق  
 debt, دَيْن  
 deceased, متوفى, مرحوم  
 to deceive, خدع, مكر, غش

decent, لائق, محتشم  
 decently, بآداب, بحشمة  
 to decide, قَطَعَ, فصل  
 decision, حَزْم, قَصْل  
 deck (of ship), سَفِينَة, ظهر المركب  
 declare, اظهر  
 decline (refuse), أبا  
 to decline (sink), هَبَط, تنازل  
 to decree, قضى  
 a decree, حُكْم  
 deep, عميق  
 defect, قصور, قصور  
 defective, منقّر, فاسر  
 to defend, دافع, حامى عن  
 defendant (in law), المَدْعَى عليه  
 deficient, ناقص  
 defy, حامع  
 degree, درجة  
 deign, تَفَضَّل, تنزل  
 delay, تأخر, ابطأ  
 deliberate together, اِثْمَر

|                                                     |                                                     |
|-----------------------------------------------------|-----------------------------------------------------|
| delicate (subtle), رقيق , دقيق ;<br>(elegant), ظريف | deposit (money), ودیعة ;<br>(sand, &c.) رُبوب       |
| delicious, لطيب , لذيذ                              | depôt, مَخْزَن , مَحْطَة                            |
| delight, حُبور , سرور , ابتهاج                      | deprive, اَحْرَم , اَعْدَم                          |
| delightful, سار , انيق , بهيج                       | depth, عمق                                          |
| to deliver from, من                                 | deputy, قائم مقام , نائب                            |
| نَجَّى , اَنْقَذ                                    | descend, هبط , اسحدر , نزل                          |
| to deliver to, سلم , ا                              | descendant (from an ances-<br>tor), سلاله           |
| delude, اَغْرَ                                      | descent (going down), نِزول ;                       |
| to demand, تَقاضَى , طَلَبَ                         | (slope) حُدُور ; (race) نِسل                        |
| democratical, شَعُوبِي , جُمهُورِي                  | desert, مِصْرَاء , قَفَر , بَادِيَة                 |
| demon, عَفْرِيَة                                    | desert (merit), اسْتِحْقَاق                         |
| demonstrate, اَوْضَح , بَيَّن                       | to desert, تَرَكَ , دَشَّر (as a<br>soldier), هَرَب |
| demonstration, بَيِّنَة , بُرْهَان                  | deserve, اسْتَحَقَّ , اسْتَأْهَلَ                   |
| (display), تَظَاهَر                                 | design, قَصْد                                       |
| den, وَكْر , جَحْر                                  | to desire, اِهْتَمَى , رَام , رَغِبَ فِي            |
| denomination, مَذْهَب , تَسْمِيَة                   | desk, بَشْتِخْتَة                                   |
| deny, اَنْكَر                                       | despair, قَنُوط , اِيَاس                            |
| to depart, فَصَلَ عَنِ , اِفْتَرَقَ                 | despicable, مُهِين , حَقِير                         |
| departure, فِرَاق                                   | to despise, اِهْأَن , اَحْتَقَر                     |
| to depend on, تَوَقَّفَ عَلَى                       | dessert, نَقْل                                      |
| to deplore, تَأَسَّفَ عَلَى , رَثَى                 |                                                     |
| depose (from office), عَزَلَ                        |                                                     |



|                                                       |                                                   |
|-------------------------------------------------------|---------------------------------------------------|
| destination, مَقْصِدٌ                                 | digest, هَنَمَ                                    |
| destroy, أَهْلَكَ , أباد                              | diligent, مُجْتَهِدٌ , مُجَدِّدٌ                  |
| detain, أَخْرَ , أَوْقَفَ                             | diligently, بِجَهْدٍ , بِاجْتِهَادٍ               |
| determination, عَزَمَ , قَضَرَ , حَزَمَ               | dilute, هَابَ بِالْمَاءِ                          |
| to determine, حَزَمَ , عَزَمَ , فَرَزَ عَلَى          | dim, كَاسَفَ , مَكْمَدٌ                           |
| عَزَمَ                                                | diminish, صَغَّرَ , دَلَّلَ                       |
| to devote, أَهْدَى , نَذَرَ                           | dinnness, خِشَاوَةٌ                               |
| devout, مُتَعَبِّدٌ , نَاسِكٌ                         | to dine, تَغَدَّى                                 |
| dew, طَلٌّ , نَدَا                                    | dinner, غَدَاءٌ                                   |
| dialogue, مَكَالَمَةٌ , مِجَازَةٌ                     | to dip, غَمَسَ                                    |
| diamond, المَازِ , المَاسُ                            | diploma, دِرْءَةٌ , فَرْمَانٌ                     |
| diarrhoea, إِسْهَالٌ                                  | to direct, هَدَى , أَرْشَدَ                       |
| dictate, أَمْلَى                                      | direction, هَدًى , أَرْشَادٌ , جِهَةٌ             |
| to die, تَوَفَّى , مَاتَ                              | directly, تَوْرَبَ , قَصْدًا , تَوْرًا , حَالًا   |
| diet, طَعَامٌ                                         | dirt, نَجَاسَةٌ , وَسَخٌ                          |
| difference, مُخَالَفَةٌ , خِلَافٌ , مِیَابَنَةٌ       | dirty, قَذِرٌ , نَجِسٌ , غَیْرِ نَظِیْفٍ , وَسِخٌ |
| different, مُخَالَفٌ , مِیَابِنٌ                      | disagree, تَخَالَفَ                               |
| difficult, عَسِرٌ , مُشْهِمٌ , مَعَبٌ , عَوِیصٌ       | disappear, زَالَ , غَابَ عَنْ                     |
| difficulty, اِبْهَامٌ , عُسْرٌ , مَعْرَبَةٌ , هَوَاصٌ | to disappoint, خَيَّبَ , نَقَسَ                   |
|                                                       | disapprove, اسْتَقْبَحَ                           |
|                                                       | disaster, مَصِیْبَةٌ , نَحْسٌ                     |

|                                |                               |
|--------------------------------|-------------------------------|
| discharge (a gun, &c.), اطلق ; | disinherit, احرمه من الارث ,  |
| (a debt) قسى ; (a servant)     | من الميراث or                 |
| صرف , طرد , عزل                | to disinter, نبش              |
| disciple, تلميذ                | to dislike, استكره            |
| discipline, نأديب ; (of sol-   | dismal, موحش                  |
| diers), ضبط                    | to dismiss, اطلق , دبر        |
| discord, مخالفة                | to dismount, نزل              |
| discount, إسقاط                | disobedience, معصية , عصيان , |
| to discover, استكشف ,          | عتو                           |
| وقف على , اطلع على , كشف عن    | disobedient, عات , عامى ,     |
| discovery, كشف , اطلاع ,       | عقوق                          |
| استنباط                        | disorder, هواش , قرقب , لقط   |
| discreet, صاحب تدبير , رازن ,  | to disown, تناكر              |
| عافل , حازم , لبيب             | to dispatch, ارسل             |
| discuss, باحث عن , بحث         | to disperse, اذاع , بث , نشر  |
| disease, مرض , داء             | to disperse the enemy, هزم    |
| disembowel, سبط                | to display, اطهر              |
| disgrace, نازلة , شين , عيب    | to dispose, ممل , دبر         |
| disgraceful, مفضح              | dispute, جدال                 |
| disguise, نكر                  | to disregard, اهمل , هاون     |
| to disgust, بشع , اقرب من      | to dissemble, نافق            |
| dish, صحن                      | to dissolve, لذوب             |
| dishonest, شاش , غير امين      | distance, مسافة , بعد         |

|                                        |                                        |
|----------------------------------------|----------------------------------------|
| distant, نَاءَ , نازح , بعيد           | dominion, قُدْرَة , سُلْطَان , تَسَاطُ |
| distinct, بَيِّن , مُمْتَاز            | مَمْلَكَة                              |
| to distinguish, فُتِل , مَيَّز , فَرَق | donkey, حِمَار , جَحْش                 |
| distress, كَرْب , غَم , مِصِيب         | door, بَاب                             |
| distressing, مُصِيب , مَائِم , مُحْزِن | door-post, رِجْلُ الْبَاب              |
| to distribute, وَزَعَ                  | double, مِثَاعَف                       |
| disturb, أَتْلَق                       | to doubt, تَوَهَّم , هَكَ , اِرْتَاب   |
| ditch, حَفْرَة , حَفِيرَة              | doubt, هَم , هَكَ , اِرْتِيَاب         |
| dive, غَاصَ يَغْوِس , غَطَسَ           | doubtless, وَلَا هَكَ ,                |
| to divide, بَعَسَ , جَزَا , قَسَمَ     | من دُونِ شَيْءٍ                        |
| division, تَقْسِيم , قِسْم             | dozen, دُوزِينَة                       |
| divorce, طَلَّق                        | draper, جُوحَى                         |
| dizzy, دَائِم                          | to draw, جَرَّ , جَذَب , سَحَب         |
| to do, قَعَى , عَمِلَ , فَعَلَ         | drawer, دُرَج                          |
| doctor (learned man), مُعَلِّم ;       | to dress, كَسَا , لَبَسَ               |
| (of medicine) حَكِيم ; (of             | dress, كِسْوَة , لُبْس                 |
| laws) فَهِيه                           | to drink, شَرِبَ                       |
| dog, كَلْب                             | to drive, مَاقَ يَسُوقُ                |
| doll, لَعْبَة                          | dromedary, هِجِين                      |
| dollar, رِيَال                         | to drop (of liquids), قَطَرَ , عَرَّ ; |
| dome, قُبَّة                           | (of solids) طَحَ , سَلَتَ              |
| domestic, أَهْلِي                      | to drown, غَرِقَ                       |
| dominate, اسْتَوْلَى عَلَى             | due, لَزُوم , حَقَّ                    |

|                                   |                 |
|-----------------------------------|-----------------|
| duplicity, رِيَاء , نفاق , موالسة | dwarf, دَحْدَاح |
| durable, تَدِيم                   | to dwell, سَكَن |
| duties (religious), رَوَاقِب      |                 |

## E.

|                                           |                                                         |
|-------------------------------------------|---------------------------------------------------------|
| each, كُلّ واحد , فرد , كُلّ              | economy, تَدْبِير , اِقْتِصَاد                          |
| eagle, نَسْر                              | edge, حَدّ , طَرَف                                      |
| ear, اُذُن                                | to educate, هَدَب , حَرَج , اَدَّب , رَبَّى             |
| early, بَكِير , بُكْرًا                   | education, تَهْدِيْب , تَحْرِيج , تَرْبِيَة , تَأْدِيْب |
| earn, اِكْتَسَب                           | eel, اَفْلَسِس                                          |
| earnest money, عَرَبُون                   | to efface, اَمَحَى , اِهَال , اِنَى                     |
| earth, اَرْض                              | effect, نَتِيْجَة                                       |
| earthenware, فَخَّار                      | effeminate, مَخْنُث                                     |
| ease, رَافَهِيَة , رَاحَة                 | effort, مَعْي , جَهْد                                   |
| easily, بِالسَّهْوَة                      | egg, بَيْضَة                                            |
| east, شَرْق                               | egg-cup, طَرَف                                          |
| eastern, شَرْقِيّ                         | egregious, مَتَفَاوِم , جَزْبَل                         |
| easy, هَيِّن , سَهْل                      | either احد (one)                                        |
| to eat, اَكَل                             | eject, اَخْرَج                                          |
| echo, صَدَا                               | elastic, لَدْن                                          |
| eclipse, كَسُوف                           | elasticity, لَدْنَة                                     |
| economical, مُسَقِّمِد , مَوْقِر , مَدِير |                                                         |

|                                                                |                                                                |
|----------------------------------------------------------------|----------------------------------------------------------------|
| elbow, مِرْفَق                                                 | embroider, طَزَز                                               |
| elder, اكْبَرُ الْعَمَرِ                                       | emerald, زَمْزَمَد                                             |
| an elder, شَيْخ (pl. مشائخ)                                    | emerge, طَلَعَ مِنْ , بَرَزَ                                   |
| eldest, بَكْرُ اخَوْتِهِ                                       | emetic, مُطْرِش , مَقْيِي                                      |
| elect, مُنْتَقَب , مُخْتَار (title<br>of Mohammed) مُصْطَفَى . | emigrate, اَرْحَلَ عَنْ                                        |
| electuary, مَعْجُون                                            | eminence, سَمَوٌ , عَلَوٌ                                      |
| elegant, مُسْتَطَرَف . طَرِيف ,<br>لطيف , مِلِيح               | eminent, رَفِيع , سَنَى ,<br>شَهَر                             |
| elegy, مَرْثِيَّة                                              | emphasis, اِسْتِعْلَاء , نَبْرَةٌ                              |
| element, عُنْصُر ; elements<br>(rudiments) مَبَادِي            | empire, سَلْطَنَةٌ                                             |
| elephant, فِيل                                                 | to employ, اِسْتَعْمَد , شَغَلَ                                |
| elevation, اِرْتِفَاع                                          | employment, شُغْل                                              |
| eligible, جَدْبَر                                              | empty, فَاغٍ . فَاغَى                                          |
| elm tree, دَرْدَارَةٌ                                          | emulation, مُنَافَسَةٌ                                         |
| eloquent, بَلِيغ , فَصِيح                                      | enable, اَقْدَرَ عَلَى ,<br>مَكَّنَ مِنْ                       |
| embalm, بَلَسَم , حَنَطَ                                       | enamel, مِيبِنَا (a Persian<br>word).                          |
| embark, نَزَلَ بِمَرْكَبٍ                                      | encamp, حَيَّمَ , حَطَّ                                        |
| to embark, رَكِبَ الْبَحْرَ                                    | encampment, مَحْطَّة , مَخِيْم                                 |
| embassy, مَسَاوَرَةٌ                                           | enclose, ضَمَّنَ                                               |
| emblem, رَمَز , كِتَابَةٌ                                      | enclosed (term used in<br>letter writing), طَوَّيْتُ , طَوَّيَ |
| embrace, عَانَقَ                                               |                                                                |

to encourage, شَجَّعَ , رَغَّبَ  
encouragement, تشجيع ,  
ترغيب

encouraging, مَنشَطٌ , مَرغَّبٌ  
to encumber, ثَقَّلَ عَلَى  
encumbrance, ثَقِيلٌ , ثَقْلٌ

end, غَايَةٌ , آخِرٌ , مَنتَهَى , خَتَامٌ  
to endanger, غَامَرٌ , خَاطَرَ  
to endeavour, اجْتَهَدَ , جَدَّ فِى  
endeavour, جَدَّ , اجْتِهَادٌ

to endow (a religious  
establishment, &c.),  
وَقَفَ بِقَفٍّ

endure, اُطَاقُ , كَابَدَ , v.n.  
استمَرَّ , استدام

enemy, عَدُوٌّ , خَصِيمٌ

eufranchise, اُعْتَقَ

to engage, اَلْزَمَ , شَغَلَ (in  
battle) نَارِشَ , قَاتَلَ

engaged, مَشْغُولٌ , مَقِيدٌ

engagement, تَعْيِينٌ , شُغْلٌ ,  
قِتَالٌ

English, اِنْگَلِيزِى

engrave, حَقَرُ , نَقَشَ

to enjoy, حَضَى , تَمَتَّعَ ,  
تَمَلَّى

enjoyment, حِظَّةٌ , تَمَتُّعٌ , تَمَلُّى

enough, حَسْبٌ , وَافٍ , كَافٍ

to enquire, اَسْتَفْهَمَ , سَأَلَ ,  
اَسْتَخْبَرَ

to enter, دَخَلَ , وَلَجَ , vulgar, حَشَى

entire, كَامِلٌ , تَمَامٌ , تَامٌّ ,  
مُسْتَوْفٍ

entirely, جَمَلَةً , بِالْكُلِّيَّةِ , قَاطِبَةً

envious, حَاسِدٌ , حَسُودٌ

environs, حَوَالِي

envoy, رَسُولٌ

envy, حَسَدٌ

epithet, لَقَبٌ , نَعَتٌ

epitome, اِخْتِمَارٌ

equal, مَسَاوِى , مَوِى

equalize, مَوِى , مَوِّى

equator, حَظُّ الْاِعْتِدَالِ

equip, اَعَدَّ , اَعَدَّ

equivalent, مَوْضِعٌ

ere, اَوَّلَ مَا , قَبْلَ

erect, واقف , مُنتصب  
 error, غلطة , غلط  
 escape, نجا , سلم من , فلت  
 هرب من , خلص  
 escort, مشيع , غفر  
 essence, جوهر , ذات  
 estate, حال (condition) ; عقار  
 to esteem, اعتبر  
 esteem, هَيِّبَة , مراعاة , اعتبار  
 eternal, آبدى  
 eternity, ازل , ابد  
 ethics, أخلاق , أدب  
 eunuch, خصى , طواشى  
 Europe, أوربا  
 evaporate, نشف , نصد  
 even, مساوى , سوى  
 evening, مساء  
 event, عرصة , حادثة , موقعة  
 ever, أبداً  
 every, كل واحد  
 everywhere, فى كل مكان  
 evidence, شهادة , بيّنة  
 إثبات

exact, مدقق فيه , مضبوط  
 exaction, ظلم , سلب , تعزيم  
 to examine, امتحن , فحص  
 examination, فحص , امتحان  
 example, مَثَل , مِثَال , انموذج  
 عبرة  
 exceed, زاد على , جاوز  
 exceedingly, جداً , الى الغاية  
 excel, على , فاق على , فاق  
 فضل  
 excellent, نفيس , فاضل  
 to except, استثنى  
 except, ما خلا , ما عدا  
 excess, زيادة , مبالغة , فضل  
 excessive, وافر , مفرط  
 excessively, بفرط , بوفرة , بافراط  
 exchange, بدل , بدل  
 to excite, حرك , استنهض , هيج  
 exclude, منع , طرد , حرم من  
 ابعد  
 exclusively, خارج عن , دون غيره  
 excusable, معذور  
 to make excuse for, اعتذر من

|                                  |                                      |
|----------------------------------|--------------------------------------|
| to excuse, برأ , قبل عذراً       | explain, شرح , بين , عول , فهم       |
| excuse, عذر                      | to expose, أبرز , نصب , عرض , ل      |
| to exercise, درّب , مرّن , روّض  | to express, فلق , عبر عن             |
| exercise, إدمان , ترويض , ممارسة | extempore speech, اقتراح             |
| exhaust, أنفد , نحل              | extend, امتدّ , مَدّ , طَوَّل ; v.n. |
| au exile, نفى                    | exterior, خارج , ظاهر                |
| exit, خروج                       | extinct, مُنْعَم                     |
| exorbitant, متجاوز , فوق الحدّ   | extinguish, أطفئ                     |
| expanse, فسحة                    | extract, أمتخرج                      |
| to expect, انظر , ترقّب          | extravagant, مُسْرِف                 |
| expectation, افتطار , ترقّب      | extreme, متناهى                      |
| expel, طرد من                    | extremely, للغاية                    |
| expense, نفقة , مصروف            | eye, طَرْف , عَيْن                   |
| experience, خبرة , تجرّبة        | eye (of a needle), سَمّ خِياط        |
| experiment, امتحان , تجرّبة      | eyebrow, حاجب                        |
| expire, سَلَم الروح              | eyelid, جَفَن                        |

## F.

|                       |                            |
|-----------------------|----------------------------|
| fable, مَثَل , خرافة  | to fade, فنى , ذبل , نقص   |
| face, مَحَيّا , وَجْه | faience, اَتمس             |
| facilitate, يَسّر     | to fail, حاب من , قَصّر عن |
| factory, كارخانه      | fair, رقيق , لطيف          |



|                                         |                                         |
|-----------------------------------------|-----------------------------------------|
| faith, إيمان                            | fate, قَدَام , أَجَل , قَدِير           |
| faithful, أمين                          | father, والد , أب                       |
| to fall, سقط , وقع                      | father-in-law, حمو                      |
| fall, سقوط , وقوع ; (waterfall) هَلَال  | fatigue, تعب                            |
| false, كاذب , مُرَوَّر                  | fault, سهو , غلط                        |
| falsehood, كَذِب , زور                  | favour, مَعْرُوف , نِعْمَة , لَطْف      |
| familiar, عَجِيب , أليف , أنيس          | to fear, خاف , يخاف                     |
| family, عَيْلَة , اهل                   | feast, مِيفَة , وليمة                   |
| fan, مِرْوَحَة                          | feather, ريش                            |
| fancy, خيال , وَهْم , هَال , خاطر       | features, سِمَا , سِرَار , pl. أَسْرَة  |
| to fancy, خَيَّل , خيل                  | feeble, ضَائِن , ضعيف                   |
| far, نَازِح , بعيد                      | feed, v. act. قَات يَقُوت . ; أَطْعَم ; |
| fare (boat hire, &c.), أَجْرَة ,        | رعى (graze) ; علف (cattle)              |
| معاش (victuals) ; كَرَا                 | feel (handle), لَمَسَ                   |
| مَعِيشَة                                | to feel, هَعَر , أَحَسَّ ,              |
| to bid farewell, ودَّع                  | feign, منع                              |
| farewell ! وداعاً , الوداع , خاطرك      | fellow, صاحِب , فَطِير , قَرِين         |
| fashion, كَسَم , هَيْئَة , زَيَّ        | (vulgar "brother" أخو)                  |
| fast, مَسْنَعَجِل , سريع , عاجل         | female, مَوْتَة                         |
| fast (not eating), صَوَّم               | a female, أُنْثَى                       |
| fat, دَهْن , سَمْن , سَمْن , دَسَم . s. | fence, مِجَال , زَرْبَة , زَرْب         |
| fat, دَسِيم , سَمِين . d/z.             | to fence, زَرْب                         |

|                                      |                                               |
|--------------------------------------|-----------------------------------------------|
| ferry (ford), مَعْبَر                | to fire at, اُطْلُق على                       |
| to fetch, احْضَر, جَا                | fire, نَار                                    |
| fertile, خَصِيب                      | firm, واثق, ثَابِت                            |
| fever, حُمَّى                        | first, أَوَّل                                 |
| feverish, مَحْمُوم                   | fish, حَوْتَ, سَمَك                           |
| fibre, ليف; (of cloth), نَسِيج       | fissure, شَق                                  |
| fickle, مُتَغَلِّب, مُتَلَوِّن       | to fit (a coat), لَبِق                        |
| fiddle, كَمَنَجة, رَبَابَة           | to fix, مَكَّن, رَكَز, عَيَّن, قَرَّر, ثَبَت  |
| field, حَقْل; (open country), فِصَاء | flag, سَنَجَق, عَلَم, بَيْرَاق                |
| fiery, نَارِي                        | flap, صَفَق                                   |
| fight, قَاتَل                        | flash, وَمِيز, لَمَعَ, لَمَح                  |
| fighting, مُقَاتَلَة                 | flat, مُسَطَّح                                |
| figure, نُورَة, شَكْل                | to flatter, مَلَق                             |
| to figure to oneself, نَصَوَّر       | flax, كَتَّان                                 |
| file (tool), مِئْبَرَة, (rank) صَف   | fleet, دَوْنَمَة, اسْطَوَّل                   |
| to filter, صَفَّى                    | flesh, لَحْم                                  |
| to find, اِصَاب, وَجَد               | flight, طَيَّارَان; (running away), هَرُوب    |
| fine, لَطِيف                         | flint, صَوَّان                                |
| a fine, جَرِيمَة, غَرَامَة           | to float, عَوَّم                              |
| finger, اصْبَع                       | flock (of sheep), قَطِيع; (of birds), حَوْمَة |
| to finish, اَنْهَى                   |                                               |
| to fire (a gun), فَرَّغ, اَطْلَق     |                                               |

|                                                                                                  |                                                            |
|--------------------------------------------------------------------------------------------------|------------------------------------------------------------|
| to flog, <b>أَدَبَ</b> , <b>مَوَّطَ</b>                                                          | ford, <b>مَخَاضَ</b>                                       |
| flogging, <b>جَلَدَ</b> , <b>تَسْوِيطَ</b>                                                       | foregoing, <b>سَابِقَ</b> , <b>مَتَقَدِّمَ</b>             |
| flour, <b>دَقِيقَ</b> , <b>طَحِينَ</b>                                                           | forehead, <b>جَبِينَ</b>                                   |
| flow, <b>أَنْصَبَ</b> , <b>جَرَى</b>                                                             | foreign, <b>أَجْنَبِيَّ</b> , <b>غَرِيبَ</b>               |
| flower, <b>نَوَّرَ</b> , <b>زَهَرَ</b>                                                           | foreigner, <b>أَجْنَبِيَّ</b> , <b>غَرِيبَ</b>             |
| a fly, <b>دَبَابَةٌ</b> (دَبَّانَةٌ); pl. <b>دَبَّانَ</b>                                        | foremost, <b>أَقْدَمَ</b>                                  |
| to fly, <b>فَرَّ</b> , <b>طَارَ</b> , <b>يَطِيرُ</b>                                             | to forget, <b>نَسِيَ</b> , <b>نَاسِيَ</b>                  |
| foam, <b>رَغْوَةٌ</b>                                                                            | forgetful, <b>نَاسِيَ</b> , <b>نَسَا</b>                   |
| fodder, <b>عَلَفَ</b>                                                                            | forgetfulness, <b>نَسْيَانَ</b>                            |
| fog, <b>هَابُورَةٌ</b> , <b>ضباب</b>                                                             | to forgive, <b>عَفَرَ</b> , <b>سَامَحَ</b> ,<br>صفح عن     |
| to fold, <b>طَبَّقَ</b> , <b>ثَنَى</b> , <b>طَوَى</b>                                            | forgiveness, <b>عَفْوٌ</b> , <b>مَغْفِرَةٌ</b>             |
| fold (for sheep), <b>حَظِيرَ</b>                                                                 | forgiving, <b>عَفُورٌ</b> , <b>غَافِرٌ</b>                 |
| to follow, <b>تَبَعَ</b> , <b>أَتْبَعَ</b> ; (the ex-<br>ample of another), <b>تَابَعَ عَلَى</b> | fork, <b>مَلَقَطٌ</b> , <b>مُوكَةٌ</b> , <b>لِسْفَرَةٌ</b> |
| folly, <b>جَهَالَةٌ</b> , <b>حِمَاقَةٌ</b>                                                       | to form, <b>أَشْأَ</b> , <b>أَحْدَثَ</b> , <b>كَوَّنَ</b>  |
| fond, <b>مُؤَلِّجٌ</b> , <b>مُغْرَمٌ</b> , <b>مُؤَلِّجٌ</b>                                      | form, <b>شَكْلٌ</b> , <b>صُورَةٌ</b>                       |
| food, <b>غِذَاءٌ</b> , <b>طَعَامٌ</b>                                                            | formidable, <b>مُهِيبٌ</b>                                 |
| fool, <b>أَبْلَهٌ</b> . <b>أَحْمَقٌ</b>                                                          | fortnight, <b>أَسْبُوعَيْنِ</b>                            |
| foolish, <b>أَبْلَهٌ</b> , <b>جَاهِلٌ</b>                                                        | fortune, <b>حَظٌّ</b> , <b>سَعْدٌ</b> , <b>بَخْتٌ</b>      |
| foot, <b>قَدَمٌ</b> , <b>رِجْلٌ</b>                                                              | fountain, <b>فَوَارَةٌ</b> , <b>يَنْبُوعٌ</b>              |
| forbid, <b>أَحْرَمَ</b> , <b>حَرَّمَ</b> , <b>مَنَعَ</b>                                         | fowl, <b>دِجَاجَةٌ</b>                                     |
| force, <b>جَبَرَ</b> , <b>جَوَرَ</b> , <b>غَضَبَ</b> ; per-<br>force, <b>غَضَبًا عَلَيْهِ</b>    | frame, <b>بُرُوزٌ</b>                                      |
|                                                                                                  | fraternal, <b>أَخَوِيٌّ</b>                                |

fraud, كَيْدٌ , خَدِيعَةٌ , مَكْرٌ

free, حُرٌّ

freedom, حُرِّيَّةٌ

to freeze, قَلَجَ , جَمَدَ

freight, مَحْنٌ , وَسْئَةٌ , وَسْقٌ

French, فَرَنْسَاوِيٌّ

frequent, مُكْرَرٌ , كَثِيرُ الْوُقُوعِ

fresh, طَرِيفٌ , غَضٌّ , نَازِعٌ

friend, خَلِيلٌ , صَدِيقٌ , حَبِيبٌ

friendship, مَدَاقِفَةٌ , حُبٌّ

frightful, مَهْرُوفٌ , هَائِلٌ

from, مِنْ , عَنِ

front, مَقْدَمٌ

frontier, حُدُودٌ

to fry, قَلَى

frying-pan, مَقْلَاةٌ , طَاجِنٌ

to furnish, أَصْحَفَ , جَهَّزَ , قَاتَنَ

furniture, اثَاثُ الْبَيْتِ

fruit, فَاكِهَةٌ , ثَمَرٌ

full, مَمْلَأٌ , مَمْلُوءٌ , مَمْلِيٌّ

funnel, قَمْعٌ

fye ! , آف !

## G.

to gain, حَمَلَ عَلَى , رَجَحَ , كَسَبَ

gain, رَجَحٌ , كَسْبٌ

gallop, رَجَحَ , رَمَحَ

to gamble, قَامَرَ

gambler, مُتَاَمِرٌ

gambling, تِمَارٌ

a game, لَعِبٌ

game (prey), صَيْدٌ

garden, حَدِيقَةٌ , جَنِينَةٌ , بُسْتَانٌ

garden (artificially watered),

غَيْطٌ مَسْقَاوِيٌّ

garden (only watered by

rain), غَيْطٌ بَعْلِيٌّ

gardener, بُسْتَانِيٌّ

gate, بَابٌ ; pl. أَبْوَابٌ and

بَيَمانٌ

|                                       |                                         |
|---------------------------------------|-----------------------------------------|
| gather, جمع                           | طاسة, قدح, كأس                          |
| gazette, كَزَّيْتَه, صحيفة            | globe, كُرَّة, دُنْيَا                  |
| gender, جَنْس                         | to go, مَضَى, انْطَلَق, ذَهَب           |
| genealogy, نَسَب, نَسْل               | goat, مَعَز, عَنْرَة                    |
| general (officer), جَنَرَال, اميرالاي | good, طَيِّب, جَيِّد, صَالِح            |
| general, عَمِيم, عَمُومِي, عَام       | goodness, طَيِّبَة, صِلَاح, اَحْسَان    |
| مَجْمَل, هَامِل                       | معروف                                   |
| generally, عَمُومَا, فِي الْغَالِب    | goods, مِلْعَة, بَضَاعَة, اَمْتَعَة     |
| غَالِبَا                              | goose, رَزَّة                           |
| generosity, سَخَا, جُود, كَرَم        | gospel, الْاِنْجِيل                     |
| generous, سَخِي, جَوَاد, كَرِيم       | to govern, تَسَلَّطَ عَلَى, حَكَم       |
| genteel, كَوَّس, هَلْبِي              | government, نَمْلَك, حُكُومَة           |
| gentle, لَطِيف                        | the government, الْمِيْرِي, الدَّوْلَة  |
| gentleman, مَسْتَدُوْم, عَوَاجَة      | governor, حَاكِم                        |
| gibbet, مَسْنَنَة                     | gradually, بِالدَّرَج, هَيَا فَسَيِّئَا |
| gift, عَطَاة                          | grain, فَمَح, حَبُوب                    |
| gipsy, نُورِي, فُرْبَاط, Pl. نُور     | grammar, مَرْف و حَو                    |
| عَجَر, زَط, زَنْج                     | grammatical,                            |
| girl, جَارِدَة, صَبِيَة, بِنْت        | على قواعد الصرف و النحو                 |
| to give, وَهَب, اَعْطَى               | grand, جَلِيل, عَظِيم                   |
| glad, مَسْبُوْط, مَسْرُوْر, فَرْحَان  | grandchild, حَاوْد                      |
| glance, لَمَحَة, نَظَرَة, نَظَر       | grandfather, جَدَّ                      |

## VOCABULARY.

|                                  |                                    |
|----------------------------------|------------------------------------|
| to grant, حَوَّلَ , منح , أنعم   | grind, جَرَشَ , طحن , (crush), سحق |
| grape, عِنْبَة ; pl. عَنَب       |                                    |
| to grasp, مَسَكَ عَلَى , قبض     | grossly, جَرَانَة , جَسَامَة       |
| grass,                           | ground, أَرْض , خَضِض              |
| grateful, شَكُور                 | guard, حَارِس                      |
| gratis, مَجَانًا                 | to guard, حَرَس , حفظ              |
| gratitude, شُكْر                 | guess, خَمَن                       |
| a grave, قَبْر                   | guest, ضَيْف : نَزِل               |
| gravel, حَصَا , حَصْبَة          | to guide, هَدَى , أَرَادَ          |
| grease, زَهْن , دُهْن            | guide, مُرْشِد , هَادِي            |
| great, كَبِير , جَرْدَل , عَظِيم | guilty, مُجْرِم , جَانِي           |
| green, أَخْضَر                   | gun, بَدَقِيَّة , بَارْدَة         |

## II.

|                                 |                               |
|---------------------------------|-------------------------------|
| habit (custom), دَاب , إِذْمَان | hall, قَاعَة                  |
| habitation, مَسْكَن             | to halt, وَقَفَ               |
| habitual, مَسْنَعَل             | halter, مَقْوَد , مَسَن       |
| habitually to take or use       | hammer, مَرْزَبَة , مَضْرُفَة |
| anything, أَسْعَان بَشْيء       | to hand, نَاولَ               |
| hail, بَرَد                     | hand, يَد                     |
| hair, شَعْر                     | handful, قَبْضَة              |
| half, نِصْف , خَطَر             | handle, مَقْبَض , نِصَاب      |

handsome, لطيف , جميل  
 handy, ملائم , مطاوع  
 hang (up), علق ; (on a gal-  
 lows) هَنَّقَ

to happen, وقع , عرض , حدث

happiness, سعادة , غبطة

happy, سعيد , مُغْتَبِطٌ

harbour, ميناء , مَرَسَى

hard, قاسى , صلب , يابس

harden, قَسَى

hardly (scarcely), أَتَحَقَّقُ

(Turkish)

hardware, آلات حدبد

hare, أرنب

harm, ضرر , أذى ; (there is no

harm) لا بأس

harness, عُدَّة , عَظَم الخيل

harvest, حصاد

haste, سُرْعَة , عَجَلَة

hasty, عَجَل , قَلْب

hat, بَرَبِيْعَة

to hate, مَهَت , ابغض

haughty, مُتَكَبِّر

hay, حَشِيش

to hazard, قامر , خطر

hazy, مُكْفَهَر

head, رَأْس ; pl. رُؤُوس

to heal, شَفَى

health, صِحَّة , عافية

healthy, شافى , مرافق للصحة

a heap, كَوْمَة ; (of stones),  
رَجَم

to heap, كَوَّم

to hear, سمع

heart, قَلْب , فؤاد

heartily, بالقلب والارادة ,  
طوعا

heat, حر , حرارة ; (of water),  
سُخُونَة

the heathen, الوَثَنِيَّة

heaven, سَمَاء

heavy, ثَقِيل

heel, عَقَب

height, عُلُو ; (stature) قامَة

heir, وارث

hell, جَهَنَّم

to help, أَعَانَ , سَاعَدَ

help, أَعَانَةٌ , مُسَاعَدَةٌ

hemp, قَنَبٌ

hen, دَجَاجَةٌ

hence, مِنْ هُنَا , مِنْ ثَمَّ

herb, عُشْبَةٌ , نَبَاتٌ

herbage (pasture), كَلَالَةٌ

herd (of cattle), مَرْبٍ

here, هُنَا , هَهُنَا

hero, غَازِيٌّ , بَطَلٌ

hide, أَخْفَى ; v.n. اسْتَخْفَى

high, رَفِيعٌ , عَالِيٌّ

highly, بِكَثْرَةٍ , بَارِعًا

highwayman, قَاطِعُ الطَّرِيقِ

hill, رُبَاٌ ; pl. رُبُوعٌ

to hinder, مَنَعَ , صَدَّ

hint, غَمْرَةٌ , إِشَارَةٌ , رَمَزٌ

hip, وَرِكٌ

hippopotamus, فَرَسُ الْبَحْرِ ,

(in Egypt) بَرْبَرِيٌّ

hog, خِنْزِيرٌ

hold, مَسَكَ ; (to contain)

وَسَعَ , بَسَعَ

hole, بَحْشٌ , ثَقْبٌ

hollow, أَجَوَفٌ

holy, مُقَدَّسٌ , قُدُوسٌ

home, بَيْتٌ , وَطَنٌ

honest, كَرِيمٌ , أَمِينٌ , حَرٌّ

honesty, اِمَانَةٌ , حُرُورِيَّةٌ

honour, شَرَفٌ

to honour, اَكْرَمَ , كَرَّمَ

hoof, حَافِرٌ ; (of camel),

hook, عَفَّاقَةٌ , كَلَّابٌ

to hope, رَجَا , اَمَلَ , تَرَجَّى ,

طَمَعَ فِي

hope, اَمَلَ , رَجَا , طَمَعَ

hopeless, قَاطِعُ الرَّجَاءِ , مَأْبُوسٌ

horizon, أَفُقٌ ; pl. آفَاقٌ

horn, قَرْنٌ

horse, حِصَانٌ

horseback, ظَهْرُ الْحِمَالِ

horse-race, مَسَابَقَةُ الْخَيْلِ

hospitable, مُكْرِمٌ الْغَيْفِ ,

مُضِيفٌ

hospital, مَارِسْتَانٌ , مُسْتَشْفَى

شِفَاخَانَةٌ



|                                      |                                   |
|--------------------------------------|-----------------------------------|
| host, مَضيف                          | humility, خُضُوع                  |
| hot, حَارٌّ, حَامِي, سُخْن           | humour (fun), هُزْل, فَكَاهَة     |
| hotel, فندق, حان, مَنزِل, اُوْكَادِد | (of body), خِلَاط                 |
| hour, سَاعَة                         | hump, حُدْبَة; (of camel)         |
| house, دار, بَيْت                    | سَنَام                            |
| household, اهل البيت                 | hunt, امْطَاد, مَاد               |
| how, كَيْف, اَيْ                     | to hurt, اَذَى, اَلَم, مَرَّ      |
| however, كَيْفَمَا, نَعَمْ كَان      | husband, رَجَّ, بَعْل             |
| hug, عَانَق                          | husbandman, فَلَاح                |
| human, اِنْسَانِي, بَشَرِي           | hypocrisy, رِيَا, نِفَاق          |
| humble, خَاضِع                       | hypocrite, مَاحِب رِيَا, مُنَافِي |

## I.

|                                 |                                   |
|---------------------------------|-----------------------------------|
| ibex, رَعْل; (in Sinai) نَدَن   | ignorant, جَاهِل                  |
| ice, بَلَح, جَلِيد (snow)       | ill (sick), عَجَان, مَرِيض        |
| idea, تَصَوُّر, خَيَال          | ill-luck, سُوءُ الْحَقْظ          |
| idiom, اِصْطِلَاح               | illustrate, مَرَّح, وَضَح, مَرَّج |
| idle, بَطَال, كَسْلَان          | image, عِبَال; (an idol or        |
| idol, مَنَم, وَثَن              | statue) نَمْنَال                  |
| if, كَو, اِذَا, اِنْ كَان, اِنْ | imagine, تَوَهَّم, نَصَوَّر       |
| ignorance, جَهَالَة, جَهْل      | imbecile, اَبْهَل                 |

to imitate, قَلَّدَ

immediately, على الفور, حالا, لَوَقْتِهِ

immoral, فاسد, فاسق

immortal, ابدى, صمد, باقى

impartiality, بلا مَحَابَاة, بلا غرضية

impassable, غير سالك

impede, زاحم, مَدَّ

imperative, امرى, حتمى, امر

imperfect, ناقص

imperfection, نُقْصَان, عدم كمال

imperial, هَمايون, سلطانى

implore, اَبْتَهَل

to imply, دَلَّ على, عنى يعنى, اِشَارَ (بِشِير) الى

to import, جَلَبَ من البلاد البَرَّانية

important, مهِم

to impose, غَبَن, غَشَّ, كَلَّفَ

to impoverish, ادْفَقَر, اَفْقَر

imprisonment, حَبَسَ, سَجَن

to improve, v.a. اَعْلَجَ, v.n. اسْتَفَادَ من

imprudence, غِباوة, غِباوة

incite, اَحْرَضَ, اَحْرَى, حَرَّضَ

to include, تَضَمَّنَ على

incomparable, غير لى مطابقة, لا يقايس

incorrect, غير مصحح, مختل

incumbent, واجب على

incursion, غزوة; pl. غزوات

to increase, زاد, ضاعف

indecent, عيب, غير لائق

indefinite, مبهم

independent, مُسْتَقِل

index, فهرس

India, بلاد الهند

indifferent, على حد سوى, بلا فرق, غير مبالى (unconcerned)

indigestible, وخيم

indiscriminately, بلا تمييز

individual, واحد, نفر

industrious, عَمَل, مَشْغَل, مُجْتَهِد

to infer, اِسْتَدَلَّ , اِسْتَنْجَحَ مِنْ  
 inferior, اَدْنَى , دَنَى , دُونَ  
 (lower), تَحْتَانِي , اَسْفَلَ  
 inference, اِسْتِدْلَال , اِسْتِنْتِجَاح  
 to infest, عَدَى عَلَى , نَهَبَ  
 infidel, كَافِر  
 to inflict punishment, عَاقَبَ ,  
 اَوْجَبَ الْفُضَاصَ  
 to inform, حَدَّثَ , اَعْلَمَ , اَخْبَرَ  
 informer, نَعَّام  
 information, اَعْلَام , اَخْبَار  
 ingratitude, كُفْرَانِ النِّعْمَةِ  
 inhabitant, سَكْنَى  
 inherent, جَبَلِيّ  
 to inherit, وَرِثَ  
 injection (medical term),  
 حَقَنَ  
 ink, مُرَكَّب , مَدَاد , حَبْر  
 inkstand, دَوَاةُ  
 inn, اَرَاةُ , فَنَدَقُ , لَوَكْنَدَةُ  
 (caravanserai), حَاان  
 innocence, عَصَمَةٌ , بَرَاءَةٌ  
 innocent, مَعْصُوم , بَرِيّ

to inquire, اِسْتَفْهَمَ , اِسْتَقْصَى  
 insect, هَامَّةٌ , دَوَابَّةٌ pl. هَوَامٌ  
 inspiration, وَحَى , اِلْهَام  
 instant, لَحْظَةٌ  
 instead, عِوَضًا عَنْ , بَدَلًا مِنْ  
 فِي مَحَلِّ  
 instruct, عَلَّمَ , وَصَّى  
 instrument, اَلَّةُ  
 insult, فَتَمَّ  
 insurance, سَكُورَةٌ  
 intellect, عَقْلُ  
 intelligence, اَعْلَام , اَخْبَار  
 intelligent, فَهِم , لَبِيب , عَاقِل  
 to intend, نَوَى , عَمِدَ اِلَى , قَصَدَ  
 اَزْمَعَ , عَنِ  
 intercede, تَشَفَّعَ  
 intercession, مَفَاعَاةُ  
 intercourse, مَعَاهَاةُ , مَخَالَطَةٌ  
 interest, اِسْتِفَادَةٌ , بَغْيَةٌ , رِبْحُ  
 interesting, مَرْغَبٌ , مَفِيدٌ ,  
 يَدْخُلُ اِلَيْهِ  
 interfere, تَدَاخَلَ فِي  
 interior, (s.) جَوَانِي , دَاخِلِي  
 دَاخِل , بَاطِنُ

|                                          |                                                      |
|------------------------------------------|------------------------------------------------------|
| interpreter, مترجم, ترجمان<br>(dragoman) | invasion, غارة                                       |
| to interrupt, قطع, عطل, تعرض             | invent, اُبتدع, وجد, اخترع                           |
| interview, مواجهة, لقاء, ملاقاتة         | inventory, قائمة                                     |
| intricate, مُشْكِل                       | invite, هَرَم, دعى                                   |
| to introduce, ادخل, عرف احداً بآخر       | iron, حديد                                           |
| introduction, فاتحة, ادخال, دخول على     | irregular, غير قياسى, غير مطرد                       |
|                                          | island, جزيرة                                        |
|                                          | to issue, صدر, خرج ; n. issue<br>(offspring), سُلالة |
|                                          | ivory, عاج, سِن الفيل                                |

## J.

|                                     |                        |
|-------------------------------------|------------------------|
| jewel, جَوْهَرَة                    | judicious. ذَو رَأْي   |
| to joke, هَزَل, مَرَح               | jug, كُوز, قَلَّة      |
| joke, تَهْزِير, مَرَّاح             | juice, مَرَق, عَصَارَة |
| joy, انبساط, فَرْح                  | just, قَسْط, مَعْدَل   |
| journey, رحلة, سَفَر                | justice, عدالة, انبساط |
| judge, مُقْتَضِي, قاضى              |                        |
| judgment, دِينُونَة, قَسَا, نَهْجَة |                        |

## K.

keen, زَرَب , حَادَّ  
 keenly, حِدَّةً  
 to keep, حَفِظَ , حَافِظٌ عَلَى  
 حَرَن  
 to kill, قَتَلَ  
 kind, مُنْفَعِل , مُنْجِسِن  
 kind, صَنَفَ , نَوَّعَ

kindness, مَعْرِيف , أَحْسَان  
 king, مَلِك  
 kingdom, مَمْلَكَة  
 kitchen, مَطْبَخ  
 knife, سِكِّين  
 to know, عَرَفَ , دَرَى  
 knowledge, مَعْرِفَة , دِرَايَة , عِلْم

## L.

laborious, كَثِيرُ الشَّغْلِ , كَادِح  
 labour, كَدَحَ , تَعَبَ , شَغَلَ  
 to labour, كَدَحَ , اشْتَغَلَ  
 labourer, شَغَال , صَانِع , فَاعِل  
 lad, وَلَد , فَتَى , غُلَام  
 ladder, مَرْتَبَة , سُلَّم  
 lady, خَانُون , سَيِّدَة  
 lame, أَعْرَج  
 lamp, قَنْدِيل , سِرَاج  
 land, بَرّ , أَرْض  
 landlord, مَسَالِكُ الْبَيْتِ ,  
 خَانَتَانِي

language, لُغَة , لُحْجَة  
 large, عَظِيم , كَبِير  
 latch, مَقَابِلَة  
 late, مُؤَخَّر , آخِر  
 to lay, بَسَطَ , وَضَعَ  
 to lead, أَرْهَدَ , هَدَى ,  
 دَلَّ عَلَى  
 lead, رِصَاع  
 leaf, وَرَقَة  
 lean, مَهْزُول , مَعِيف  
 to learn, تَعَلَّمَ  
 learned, عَالِم

|                                                   |                                           |
|---------------------------------------------------|-------------------------------------------|
| to leave, مَحَلَّى عَنْ, تَرَكَ                   | likely, مُمَكِّن, مُحْتَمَل               |
| leave (permission), إِحَازَة, اِذْن               | likewise, أَيْضًا, كَذَلِكَ               |
| leg, سَاق                                         | lime, جِير, كَأْس                         |
| lemon, لَيْمُون                                   | to line, حَشَا, بَطْن                     |
| to lend, اِئْتَمَر, قَرْض, سَلَف                  | linen, كَتَّان                            |
| less, اَقَلَّ, انْقُصَ                            | lining, بَطَانَة                          |
| letter, رِسَالَة, مَكْتُوب, حَرْف                 | lion, أَسَد                               |
| liable, مَوْجِبَة, مَعْرُض, عَرَضَة               | to live, عَاشَ, عَمَرَ                    |
| liberty, اِطْلَاق, عِتَق, حُرِّيَة                | living (livelihood), مَعِيشَة             |
| library, خَزَائِنَة, كُتُب                        | long, طَوِيل                              |
| lie, كَذَبَ                                       | to look, هَافَ يَشُوف, vulg. نَظَرَ إِلَى |
| life, حَيَاة (pronounced <i>haiyât</i> ), عَيْشَة | look, مَنَظَر, طَلْعَة, مَنَظَر           |
| to lift, هَالَى, حَمَلَ, رَفَعَ                   | looking-glass, مِرْآة                     |
| light, ضَوْء, نَوْر                               | to loose, حَلَّ                           |
| to lighten, أَمَاءَ, بَرَقَ                       | loss, خَسَارَة, فَقْد                     |
| lightning, بَرْق                                  | to lower, نَزَلَ, نَقَصَ                  |
|                                                   | lovely, مُسْتَحَبَّ, اِنْبِيقَى           |

## M.

|                                    |                            |
|------------------------------------|----------------------------|
| mad, مَجْنُون                      | to make, مَنَعَ, عَمَلَ    |
| madam, مَادَامَة, سَيِّدَة         | to maintain, اَنْ, كَفَّلَ |
| madness, جَنُون                    | تَمَشَّكَ                  |
| magistrate, قَاضِي, حَاكِم شَرْعِي | man, اِنْسَان, رَجُل       |

manner, نمط , أسلوب , منوال

manuscript, خط المُنْدُوعَة

many, وافر , كثير

market, بازار , مبيع , سوق

to marry, تَزَوَّج , زَوَّج

master, أستاذ , خواجه , مُعَلِّم

mat, حصيرة

matter, قضية , مادة

mattress, طرَاحَة , الفرشة

meal, مأْكُول , طعام

to mean, افاد , عَنَى

mean, دليل , حقير , مهين

means, اسباب , وسائل

meat, لحم

to meddle with, تدَاخَلَ ,

تعرَّضَ

medical, طبِّي , دوائِي

medicine, دواء

to meet, لاقَى , صادف

meeting, اجتماع ; (assembly)

مجمع , محفل

to melt, ذاب , انذاب

member, جارحة , عضو

memorandum, مُدْرِدْرَه

to mention, ذَكَر , كنى عن

mercantile, متجَرِّي , بضائِي

merchant, تاجر , هَرَّاء , بَيَّاع

messenger, رسول , بشير

milk, لبن , حليب

to mind, اَعْتَنَى , نظر فى

mind, بال , خاطر , لب , عقل

mindful, محترص , ذو عناية

miserable, شَنِى , محس , تعس

misery, شقاوة , محس

misfortune, سوء حظ , سوء بخت

to miss, ما اصاب , اخطأ

طاش عن

miss, مهو , خطأ

mist, ضباب

mistake, مهو , غلط

moderate, متوسط , معتدل

مُنَصَّف

modest, محتشم , حَيِّى , ادوب

modesty, حشمة , حياء , ادب

to molest, عَنَى , آلى

molestation, نكد , آلى

|                              |                         |
|------------------------------|-------------------------|
| moment, دقيقة , لحظة         | to mortify, قهر , امات  |
| money, فلوس , دراهم          | mosquito, برغش , ناموس  |
| mood, نسق , أسلوب , صيغة     | mother, والدة , أم      |
| moon, قمر                    | mule, بغل               |
| moral, متادب , ادابى         | muleteer, مكارى         |
| morality, حسن السلوك , آداب  | multitude, غزارة , كثرة |
| morals, مكارم , اخلاق , آداب | to murder, قتل          |
| morning, صباح                |                         |

## N.

|                         |                                  |
|-------------------------|----------------------------------|
| name, اسم               | to need, اعطى الى , احتاج الى    |
| napkin, فوطه            | needle, مسلكه , ابرة             |
| narrow, حرج , ضيق       | to neglect, غفل عن , اهمل        |
| nation, قبيلة , أمة     | neglect, غفلة , اهمال            |
| native, اهلى , ابن بلد  | never, قط , قطعاً , املاً , ابدأ |
| near, دان , قريب        | new, مستطرف , حديث , جديد        |
| neat, هلبى , غريف       | news, احاديث , اخبار             |
| neatly, نظافة , باهقان  | next, قادم , تالى                |
| necessary, واجب , لازم  | night, ليل                       |
| لا غنى عند              | no, ليس , لا                     |
| necessity, لزوم , حاجة  | noble, جليل , نجيب , نبيل        |
| need, اعطى الى , احتياج | nobly, بجلالة , بنجابه , بنبالة  |



nobody, ليس أحد

noise, لَغَا , زَيْطَة

nonsense, لَغْو , هَذْيَان

not, لا , لَمْ , مَا

note, قَائِمَة , مَاحِق , عِلْم

nothing, عَدَم , لَا هَيَّ

notice, مَلاحَظَة , تَفْيِيد

## O.

obedience, اذْعَان , طَاعَة

to obey, اطاع , اذعن

to object, عارض , خالف فى

objection, احتراض , خلاف

to oblige, جعله ممنوناً , الرزم

من ابل

obliging, صاحب معروف , لطيف

obscene, فاحش

to observe, راعى , لاحظ , راتى

observance, ملاحظة , مراعاة

observation, مَعْتَق , مَنسُوح , قديم

obstacle, عائق , مانع

obstinacy, عناد , مكابرة

obstinate, معاند , مكابر

obtain, فَال , حَصَلَ

occasionally, أحياناً

occupation, شُغْل , تَشَاوُل

to occupy, شُغِّل , استخدم

occur, وَقَعَ , حَصَلَ , عَرَض

to occur to anyone,

خطر فى بال

occurrence, عَارِض , حَادِث

ocean, الْبَحْر الْمَحِيط

الأرقيانوس

odd, مُفْرَد , فرد

off, بَعِيداً عَنْ

offence, إِسَاءَة

to offend, آتَى إِلَى , مَاتَ

offer, أَعْرَض , عَرَض

- to offer, أهدى , قَدَّم
- office, مَكْتَبَة ; (place of business), مَكْتَب
- offspring, نَسْل
- often, غَيْر مَرَّة , مَرَارًا , كَثِيرًا مَا
- oil, دَهْن , زَيْت
- oilcloth, مَشْمَع
- old, كَبِير الْعَمَر , مُسِنّ
- olive, زَيْتُون
- omen, نَاقِص
- to omit, حَذَف , تَرَكَ
- once, دَفْعَة , مَرَّة , خَطَرَة
- one, وَاحِد
- one another, بَعْض بَعْضًا
- only, *adj.* (unique) وَحِيد
- only, بَس , لَا غَيْر , فَحَط
- to open, كَشَف , فَتَح
- open, مَكْشُوف , عَلَانِيَة , مَشْتَرَح
- an opening, نَقَب , فَتْح
- operate, عَمَل
- opinion, مَذْهَب , رَأْي
- opium, أَمْيُون
- opportunity, فُرْصَة
- to oppose, خَالَف , نَاقَض , مَادَّ
- opposite, قِبَالَة , حَذَاء , تَحَاة
- opposition, مَنَاقِضَة , مَفَادَّة
- to oppress, جَارِعَ عَلَى , غَام , ظَلَم
- oppression, جَوْر , ضَيْم , ظَلَم
- oppressive, ضَائِم , ظَالِم
- opulence, جَاه , غِنَى , ثَرَوَة
- opulent, لَو غِنَى , ذُو ثَرَوَة
- or, أَلَا , أَمْ , أَوْ
- orange, بَرْدَقَانَة , اِتْرَاجَة
- to order, أَمَرَ
- order, تَنْظِيم , تَرْتِيب
- ordinary, مَعْتَاد
- oriental, شَرْقِيّ
- origin, نَاصِيَة , أَسْل
- ornament, زِينَة
- orphan, يَتِيم
- otherwise, وَآلَا , لَمْ
- orthography, رَسْم الْخَط , رَسْم الْحُرُوف
- ounce (weight), أُونْصَة
- out, خَارِج . بَرًّا
- outside, الْخَارِج , الْبَرَانِي

|                                        |                                  |
|----------------------------------------|----------------------------------|
| outrage, منقصة , ضنائة , فطاعة         | to oversleep, استثقل نوماً , سبغ |
| over, عَلَى , فَوْق                    | overturn, كَبَّ                  |
| overbalance, راجح                      | overwhelm, غمر , غمر             |
| to overcharge, غالى فى الطلب , بالغ فى | owl, بومة                        |
| to overcome, ظهر على , غلب             | own, خاص . <i>adj.</i>           |
| overflow, طغى                          | to owe, اغترم , غريم             |
| overseer, ناظر , مناظر                 | owner, صاحب , مالك               |
|                                        | oyster, استرديا                  |

## P.

|                                                          |                                    |
|----------------------------------------------------------|------------------------------------|
| to pack, ذَرَف , اوعى , عَبا                             | pair, اثنَين                       |
| packet, رَباط , صَرة                                     | palace, سرايا , قصر                |
| padding, حشو                                             | paling, زرب , زريبة                |
| page, وجه , صفحة                                         | palm (tree), نخلة ; (of hand) راحة |
| pail, علبة                                               | pane of glass, لوح قزاز            |
| pain, آلم , وجع                                          | paper, ورق , قرطاس                 |
| painful, مَصِّص , مَوْجِع , اليم                         | paradise, فردوس                    |
| pains (care), سعى , حرص , اعتناء                         | paralysis, فالج                    |
| paint, صبغ , دهن                                         | parasol, همسيّة                    |
| to paint, لَوَّن , ادهن (deli-<br>neate), صَوَّر , نَتَش | parcel, رزمة                       |

|                                                 |                                               |
|-------------------------------------------------|-----------------------------------------------|
| parchment, رَقّ                                 | patriot, مَعَزّ وطنه , بّ مائله               |
| to pardon, مَفح , سامع , عفا عن                 | patron, ولي نعمة                              |
| pardon, مَسامحة , عفو                           | paunch, كَرَش                                 |
| parent, والد                                    | pave, بَطّ                                    |
| parrot, بَبَّاه , دُرّة                         | pavement, بلاط                                |
| part, حِصّة , قسم , جزء                         | to pay, اَدّى , اوفى                          |
| partake of, تشارِك فى                           | payment, وِفَاء , اَدَاء                      |
| particular, مَخْصُوص , خصوصى                    | pea (peas), حَمَص                             |
| partition (wall),<br>حائِط , حُجَاب             | peace, مِلَامَة , سلام ; (political)<br>صَلَح |
| partridge, حَجَلَة                              | to make peace (between<br>two), صَلَح         |
| pass (permission), جَواز                        | to make peace (with an-<br>other), صالِح      |
| a mountain pass, نَقَب                          | pear, اَرْمُود , نِجَاس , كَمَثَرَة           |
| to pass, مَرّ , عَبر , جاز                      | pearl, لؤلؤ , دُرّة ; pl. لآلي                |
| passage, مَعبر , ممرّ , مَخاضَة                 | peasant, فلاح                                 |
| passion, هَوَى , هَوس , (anger)<br>غِيظ , قَلَق | pebble, حَصَا ; pl. حَصَا                     |
| passport, تَدَكِرَة , جَواز                     | peck (at), نَقَر                              |
| passenger, رَاكِب البَحر , عابِر                | peculiar, مَخْصُوص                            |
| past, ماضى                                      | pedigree, نَسَب , اَصل                        |
| paternal, اَبَوى                                | peel, قَشَر                                   |
| path, مَسِيل , مَسَلَك , دَرَب                  | peg, وَتَد                                    |
| patience, اِناة , تَأَتّى , صَبْر               |                                               |

pelt, رَجْم , راشق  
 pen, قلم  
 penalty, جزاء , جريمة  
 pencil, قلم رصاص , مِرْسَم  
 to penetrate, فَتَد , حَرَق  
 penitence, دَامَة  
 penitent, نَادِم  
 people, النَّاس , شَعْب , قَوْم  
 pepper, فِلْفَل  
 perceive, شَعَرَ بِ  
 perfect, وَافٍ , كَامِل , تَام  
 perfection, كَمَال , تَمَام  
 perfume, عَطَر , طِيب  
 perhaps, لَعَلَّي , رُبَّمَا  
 to perish, فَتَى , تَلَاهَى , هَلَكَ  
 perjury, حَنْث  
 permission, إِجَازَة , إِذْن , رَخْصَة  
 to permit, إِجَاز , إِذْن , رَخْصَ فِي  
 a permit, جَوَاز  
 to perplex, حَيَّر , لَبَّكَ , رَبَّكَ  
 perseverance, مَدَافِئَة , مَوَاطِبَة

to persevere, دَارَم , وَاعَب  
 persevering, مُدَافِئ , مَوَاطِب  
 person, نَفَر , ظَلَم , مُنْخَص  
 personal, شَخْصِي , ذَاتِي  
 perspire, عَرَق  
 to persuade, أَرَضَى , أَفْنَح , آمَال  
 perusal, قِرَاءَة , تَصَفُّح , تَلَاوَة  
 to peruse, قَرَأَ , تَصَفَّح , تَلَا  
 petition, عَرَض , أَلْتِمَاس  
 phantom, طَيْف , خِيَال  
 philosopher, فِيلَسُوف  
 philosophy, فِلْسَفَة  
 phrase, عِبَارَة , اِمْتِلَاح , جَمَلَة  
 physician, طَبِيب  
 physic, طَب  
 piaster, قِرْش , قِرْش  
 to pick, لَمَّ , النَّقَط , لَقَطَا  
 pickaxe, فَأَس  
 picture, صُورَة  
 pie, فُطِير , مَحْشِي  
 piece, فِلْدَة , مَرَحَة , شُقْفَة , قِطْعَة  
 piety, مِلَاح , تَقْوَى , وَرَع

- pig, خنزير  
 pigeon, حمامة , حمام  
 pile (stake), وتد  
 to pile up, عَمَّ  
 piles (disease), برآصير  
 pilgrim (to any holy place),  
 زائر (pl. زائر) ; (to Mecca)  
 حاج  
 pilgrimage, حَجَّ , زيارة  
 pillar, عمود  
 pillow, مَنَدَّة  
 pilot, مدبّر المركب  
 pin, ابرة , دبوس  
 pincers, كَلَّاب , pl. كلاليب  
 pinch, قَرَص  
 pine tree, صنوبر  
 pious, ورع , تقى  
 pipe, قصبه , هبّك  
 pistol, طَبَنَجَة  
 pit, حَبّ  
 pitch (tar), قِطْران , قير , زفت  
 to pitch a tent, ضرب خِيَمَة  
 pith, قَلَب , لبّ  
 pitiful, مَهْزُوف , رَوُوف  
 to pity, مَحَنَّن , تَرَآف , على  
 تَوَجَّح لـ  
 pity, تَوَجَّح , مَحَنَّن , رَأْفَة  
 place, مَطْرَح , مَكَان , مَوْضِع  
 to place, افعد , جعل , وضع  
 plague, وباء , طاعون  
 plain (clear), بَسِيط , مَسْهَل  
 plain (level ground), واضح ,  
 قاع , بَقْعَة , مَسْهَل  
 plainly, بَيَانًا , بَصْرَاحَة , بَوْضُوح  
 plaintiff, مُدَّعِي  
 to plan, رسم , ارَتَى , قصد  
 plan (intention), مَقْصِد , قَصْد ,  
 رَای مَأْرَب (diagram, &c.),  
 رسم  
 planet, مَسَيَّارَة  
 to plant, زرع , غَرَس  
 plant, غرس , نبات  
 plantain (fruit), موز  
 planter, غَرَّاس  
 plaster (for wound), مَرْهَم ,  
 جِبْس (cement) ; لَرَقَة

|                                                                   |                                                 |
|-------------------------------------------------------------------|-------------------------------------------------|
| plate, لَوْح , مَحَن                                              | to point at, أَهَار إِلَى                       |
| to play, عَرَفَ , أَعَبَ , ضَرَبَ                                 | poison, سَمَمَ                                  |
| play, عَرَفَ , لَعَبَ                                             | pole (in astronomy), قُتْبُ ;                   |
| plaything, لَعْبَةٌ                                               | (stake), عَوْدُ                                 |
| pleasant, مُسْتَلَطَفٌ , بِهِيجٌ , مُسْتَطَرَفٌ                   | polite, مَتَادِبٌ , كَبِيسٌ , أَدُوبٌ           |
| to please, أَعْجَبَ , أَرْضَى                                     | political, حُكُومِيَّةٌ , سِيَاسِيَّةٌ          |
| pleasure, لَذَّةٌ , مَسْرَّةٌ , انْشِرَاحٌ , لَذَّةٌ , انْبِسَاطٌ | poll-tax, جَرِيَّةٌ                             |
| pledge, رَهْنٌ                                                    | pool, بَرْكَةٌ                                  |
| plentiful, كَثِيرٌ , غَنِيْرٌ , غَرِيْرٌ                          | poor, حَقِيْرٌ , فَقِيْرٌ , مُسْكِيْنٌ          |
| plenty, كَثْرَةٌ , غَرَارَةٌ                                      | popular, مُحْبُوْبٌ , مُشْهُوْرٌ , مَرْغُوْبٌ   |
| a plough, مَحْرَاثٌ                                               | population, اَهَالٌ , سُكَّانٌ                  |
| to plough, حَرَثَ                                                 | porch, رَوَاقٌ                                  |
| pluck (feathers, &c.), قَلَفَ ; نَتَفَ (hair) ; جَنَى (fruit)     | porcupine, قَنْفَذٌ                             |
| plunge, غَاصَ بِغَوْصٍ , غَطَسَ                                   | pork, لَحْمُ خِنْزِيْرٍ                         |
| pocket, جَيْبٌ                                                    | port, مَرَسَى , مِيْنَا                         |
| poem, شِعْرٌ , اَرْجُوزَةٌ , قَصِيْدَةٌ                           | porter (black beer), مِذْرٌ ;                   |
| poet, شَاعِرٌ , نَاطِمٌ                                           | (carrier) حَمَّالٌ , هَيْتَالٌ ;                |
| poetry, شِعْرٌ , نَظْمٌ                                           | (doorkeeper) بَوَّابٌ                           |
| point, طَرَفٌ , رَأْسٌ , نَقْطَةٌ                                 | portion, نَصِيْبٌ , قِسْمٌ                      |
| to point, حَرَّرَ عَلَى , رَوَّسَ , نَقَطَ                        | to possess, اَحْرَزَ , مَلَكَ , اَحْتَوَى عَلَى |
|                                                                   | possession, اَحْرَازٌ , مِلْكٌ                  |

possibility, إمكان , احتمال  
 possible, ممكِن , محتمل  
 possibly, بإمكان , باحتمال  
 post, برید , بوسطه  
 post-office, محلّ البوسطة  
 pot, غلاية , طنجرة  
 potato, بطاطة , قنقاس  
 pound weight, رطل  
 to pound, دقّ , هرس , رض  
 poverty, فقر , مسكنة  
 power, عز , قدر , قوّة  
 powerful, عزيز , قادر , قوى  
 practical, استعمالى , عملى  
 practice, تمرّن على , ممارسة , استعمال  
 to practise, تمرّن على , مارس , استعمال  
 praise, حمد , مدح , اثنى على  
 pray, صلّى  
 prayer, صلوة (pron. *ṣalūt*)  
 preach, وعظ , كرز  
 precaution, تحذّر  
 precede, سبق

precedence, تقدّم  
 precious, عزيز  
 precipice, ورطة  
 predecessors, أسلاف , سلفاء  
 preface, ديباجة , طالعّة , مقدّمة  
 to prefer, مرّى , فضل , استحبّ , رجّح  
 preferable, أولى , مُفضّل  
 preference, ايفار , تفضيل  
 premier, الوزير الاعظم  
 preparation, تاهّب , تهيّئة , تجهيز  
 to prepare, تهيّأ , تاهّب , تجهّز  
 prescription (medicine), وصفة , نسخة  
 presence, حضرة , حضور  
 present, هديّة , تحفّة  
 present, شاهد . حاضر  
 presently, آنجا , الآن  
 preserve, مان يّصون  
 to press, رجم , عَصّ , كَرّ  
 pretence, تعلّل , علة  
 pretend, ادّعى , زعم



pretty, لطيف, طريف, كويس, مريح  
 to prevail, غلب; (to be general), عم, شمل  
 to prevent, تعرض لـ, حظر, منع  
 previous, سابق  
 price, ثمن, قيمة, سعر  
 to prick, نقر, همز  
 pride, تكبر, كبر  
 priest (Christian), قسيس, خوري  
 principal, اهم, اخص, اصلى  
 print, طبع  
 prison, سجن  
 prisoner, مسجون, مبرس  
 private, ذو افراد, على حدة  
 prize, حلوان, عوض  
 it is probable, يحتمل  
 probably, تخميناً  
 to proceed, تقدم, سار, مَدَّ  
 procession, زفة, موكب  
 proclamation, مناداة  
 to procure, حصل على, حصل, احرز

to produce, اُنتج, اُثّر, وُلد, اُغْل  
 product, حاصل, غلة  
 professor, شيخ, أستاذ  
 profit, كسب, منفعة, ربح  
 to profit, اُكتسب, اُنفع, ربح  
 profound, عميق (fig.) متبحر  
 profuse, مبذّر, مُسرف  
 progress, ترقى, تقدّم, نجاح, افلاح  
 to prohibit, منع, نهى عن, حرّم, حظر  
 to promise, عَهِد, وَعَد  
 promise, عهد, وَعَد  
 to promote, رُفِعَ, قَدَّمَ  
 promotion, ترقى  
 to pronounce, نطق, عن, لفظ  
 نطق  
 pronunciation, نطق, لفظ  
 proof, دليل, حجة, برهان  
 حبرة, بيّنة  
 propensity, ميل الى  
 proper, ملائم, لائق, مناسب, مخصوص

properly, بِمَنَاسِبِهِ , بِلِيَاقَةٍ ,

بِخُصُوصِيَّةٍ

property (wealth), مِلْكٌ , مَالٌ ;

(peculiarity) خَاصِّيَّةٌ

prophet, نَبِيٌّ

proportion, مُطَابَقَةٌ , تَنَاسُبٌ ,

بِقَدَرٍ

proposal, عَرَضٌ , عَرَضِيٌّ

to propose, عَرَضَ , عَرَّضَ

proprietor, مَالِكٌ , صَاحِبٌ

propriety, مَنَاسِبَةٌ , لِيَاقَةٌ ,

جَدَارَةٌ

prospect, مَنَظَرٌ , مَطْلَعٌ

to prosper, نَجَحَ , صَحَّ لَهُ , اَفْلَحَ ,

تَوَقَّعَ

prosperity, اَقْبَالٌ , تَوَفَّقِي

prosperous, مَتَّاعٌ , مَنَاحٍ , مَوْقٍ

prostrate, صَرَّحَ , مَصْرُوحٌ

to protect, دَافَعَ عَنْ , حَمَى ,

اَجَارَ

protection, اِجَارَةٌ , وِقَايَةٌ , حِمَايَةٌ

proud, مَغْرُورٌ , مَتَكَبِّرٌ

to prove, دَلَّ عَلَى , بَرَّهَنَ

preverb, مَثَلٌ

to provide for anyone, رَزَقَ

to provide against any-  
thing, تَدَارَكَ

providence, عِزَايَةُ الْهَيْئَةِ ,  
حِكْمَةٌ رِبَايَةِ

province, اَيَالَةٌ , اَيَالَةٌ

provision, زَادٌ , مَرْوُونَةٌ , نَخْبَةٌ ,  
أَهْبَةٌ

prudence, فُطْنَةٌ , رَشْدٌ , حَزْمٌ

prudent, فَطِنٌ , رَاشِدٌ , حَازِمٌ

psalm, مَرْمُورٌ

public, عِلَاقِيٌّ , عَامٌّ , جُمْهُورِيٌّ

publicly, عَمُومًا , عِلَاقِيَّةً

to publish, بَشَّرَ , اَعْلَنَ , اَشْهَرَ ,  
نَشَرَ

pudding, زُرْدَةٌ , بُودِيْنَةٌ

نَوْعٌ مِنَ الْحُلُوءِ

to pull, جَذَبَ , جَرَّ , سَحَبَ

pulpit, مَنْبَرٌ

pump, طَلْبَنِيَّةٌ

to punish, اَعَذَّبَ , عَذَّبَ

punishment, عِقَابٌ , عَذَابٌ

قِمَاصٌ

|                                                       |                                    |
|-------------------------------------------------------|------------------------------------|
| pupil, تلميذ ; (pupil of the eye) حُدَاقَةُ الْعَيْنِ | طارد , اَقْتَفَى , تَبَعَ , طَرَاد |
| to purchase, اشترى , تَبَعَ , تَسَوَّقَ               | طَرَاد , طَرَاد                    |
| purchaser, مُشْتَرِي                                  | مَطَّح , مَطَّح , مَطَّح           |
| pure, نَقِي , صَافٍ , خَالِصٌ                         | حَطَّ , وَضَعَ , حَطَّ             |
| purpose, مَقْصِدٌ , غَايَةٌ                           | to put on (clothes), لَبَسَ        |
| purposely, قَصْدًا                                    | to put off (clothes), خَلَعَ       |
| purse, كَيْسُ الْفُلُوسِ                              | putrid, عَفْوَنِي                  |
|                                                       | pyramid, الْهَرَمُ ; pl. أَهْرَامٌ |

## Q.

|                                                         |                                         |
|---------------------------------------------------------|-----------------------------------------|
| quail, قُرْطُفٌ , سَمَانَةٌ                             | quay, رَمِيْفٌ                          |
| quality, كَيْفِيَّةٌ , نَوْعٌ , مَاهِيَّةٌ              | queen, مَلِكَةٌ                         |
| quadrant, رَبْعُ الدَّائِرَةِ                           | quench (fire), أَغْفَى ; (thirst) رَوَى |
| quadrilateral, مُرَبَّعٌ , دَوَّارٌ                     | question, مَسْأَلَةٌ , سَأَلَ           |
| to quarrel, نَزَعَ , حَاصِمٌ                            | quick, سَرِيعٌ , عَجُولٌ                |
| quarrel, نِزَاعٌ , حِصَامٌ                              | quicklime, كَلْسٌ                       |
| quarry, مَقْلَعٌ , مَحْجَرٌ ; (prey) صَيْدٌ , قَبِيضَةٌ | quickly, بِسُرْعَةٍ , عَلَيِ الْفَرَرِ  |
| quarter, رُبْعٌ , حَارَةٌ , مَوْءٍ                      | quiet, مُطْمَئِنٌّ                      |
|                                                         | quill, قَصَبُ الرِّيشَةِ                |

quince, سَمَرَجَل

quire (of paper), كَرَامِس ; pl.

دَسْتَه , كَف , حَز , كَرَارِس

to quit, خَلَا , زَايَل

quite, بِتَمَام , بِجَمَلَة , بِالْكَلِيَة

to quote, مَنَّن , اَقْنَبِس

استعان ;

## R.

rabbit, فَنَيْت

race (stock), نَسَب , آصَل

(running) مِيقَا , مُسَابَقَة

radiance, شِعَاع

radical, أَصْلِي

raft, رَمَك , طَوْف

ragged, مَخْرُوق , عَرِيْق

raid, غَارِيَة , غَزْوَة

railway, دَرَبِ الْحَدِيد

مِكَّة الْحَدِيد

rain, مَطَر

rainbow, قَوْس قَرَح

rainy, مَاطِر

to raise, رَفَعَ , اَنْهَض , اَنَام

هَال ;

raisin, زَبِيب

rank, رَتَبَة ; (military) مَقَدِّم

ransom, فِدَا , فِدْيَة ; (blood-

money) دِيَّة

rapid, فَارَط , سَرِيع , جَرِي

rare, نَادِر , نَاطِقَة

rarely, بَعَزَاة , بَنَدَرَة

rarity, نَدَرَة , نَحْطَة

rascal, هَرِير , خَيْث , اَبْنِ حَرَام

rash, طَفْحَة (eruption) ; مُتَهَيِّز

rat, جَرَد

rate (price), مِيعَر

raven, غُرَاب

ray, لَمَح , شِعَاع

razor, مَوْسِ الْحَاكَة

to reach, اَدْرَكَ , بَلَغ , نَالَ

to read, قَرَأ , قَرَأَ

|                                              |                                                |
|----------------------------------------------|------------------------------------------------|
| readily, جَفَّةً , وُشِيكًا , حالًا          | receipt, مَسْتَك , وصول                        |
| ready, عَتِيد , نَاجِز , حَاضِر              | to receive, اسْتَقْبَل , قَبَّل ,              |
| real, حَقِيقِي                               | تَلَفُّوْى , رَحْبُ                            |
| really, حَقِيقَةً , جَيَّرَ ,                | reception, تَأَقَّى , قَبُول                   |
| لاجرم                                        | recent, جَدِيد , حَدِيث , طَرِيف ,             |
| realm, مَمْلَكَة , مَلِك                     | غَضَّ                                          |
| ream, رِزْمَة , وَرَق                        | recently, سَتَحْدَثَا , جَدِيدًا               |
| reap, حَصَد                                  | to reckon, عَدَّ , حَسَبَ                      |
| rear (as a horse), تَنَظَّرَ , شَبَّ ;       | recline, اَنَكَى , سَدَّ                       |
| (of an army), مَرَّوْعَر                     | recognize, اَكْتَشَفَ                          |
| to rear (a child), رَبَّى                    | to recollect, اَذْكُرَ , تَفَكَّرَ , تَذَكَّرَ |
| to reason, نَظَرَ فِى , تَعَقَّلَ ,          | recollection, اَذْكَار , تَذَكَّرَ             |
| حَاجَّ , تَدَبَّرَ                           | to recommend, وَصَّى فِى ,                     |
| reason, سَبَب (cause) ; عَقْل ,              | recommendation, تَوْصِيَة                      |
| عَلَّة                                       | to recover, اُفَاق مِّن , شَفَّى               |
| reasonable, مَتَعَقِّل , مَعْتَوِل           | red, أَحْمَر                                   |
| to rebel, فُتِنَ , خَرَجَ عَنِ , عَمَى ,     | reed, رَاعِيَة , قَصَبَة                       |
| شَقَّ الْعَصَا                               | reed pen, قَلَم                                |
| rebellion, خُرُوجَ عَنِ , عَصْيَان           | to refer, تَعَلَّقَ , آلَ اِلَى ,              |
| فَتْنَة                                      | نَسَبَ اِلَى                                   |
| rebuke, وَبَّيَّ                             | to reflect, فَكَّرَ , تَأَمَّلَ فِى            |
| recall, اِسْتِعَادَ , اِسْتَرْجَعَ ; (recol- | reform, اَصْلَحَ , اَدَّبَ                     |
| lect) تَذَكَّرَ                              | refrain, تَوَرَّعَ                             |

|                                           |                                            |
|-------------------------------------------|--------------------------------------------|
| refuge, أَلْجَاء                          | وَقِي د , اعتمد على                        |
| refusal, إِبَاء , اعراض , عن              | to remain, اِسْتَمَرَّ , بقى               |
| to refuse, أَبَى , اعرض عن                | remainder, فُضُول , بَقِيَّة               |
| regard, مِرَاعَاة , اعتبار                | remains (corpse), أَهْلُو , مَيِّت         |
| regiment, كَتِيْبَة , الِى                | pl. أَشْلا                                 |
| region, كُرَّة , اِقْلِيم                 | to remark, فَطِنَ ل , افاد , لاحظ          |
| regret, نَاسَفَ على ; (to miss)           | remark, نَبَّه , مَلاحَظَة                 |
| اِفْتَقَدَ                                | remarkable, جَدْبَر بِاَلْمَلاحَظَة ,      |
| regular, مَطْرَد , قِيَّاسِي              | بدع                                        |
| to reign, تَمَلَّك                        | remedy, قَدَاوِي , عَلاَج                  |
| reign (subst.), سَاطَنَة , مَلِك          | remember, نَذَرَ                           |
| rein, عِئان                               | remonstrate, عَتَبَ على ,                  |
| to reject, رَدَّ , طَرَد                  | تَعَنَّبَ على                              |
| to rejoice, سَرَّ , اَنِيسَط , فَرِح      | remote, قاصى                               |
| to relate, أَخْبَر , حَدَّث , قَصَّ       | remotest, أَفْصَى                          |
| relation, عِلَاقَة , قَرَابَة ; (story)   | to remove, أَرَاَح , بَحَى                 |
| قَمَّة                                    | rent, حَرَقَ (tear) ; أَجْرَة              |
| release, عَتَقَ , سَيَّب , أَطْلَقَ       | to repair, رَمَّم , عَدَّل , صَلَح         |
| عَلَّصَ                                   | to repay, أَوْفَى , أَعَاد                 |
| to relieve, أَعْتَقَ , أُنْجَى , اُنْقَذَ | repel, دَافَعَ , حَاسَى عَنِ , دَفَعَ عَنِ |
| religion, مِلَّة , دِيَانَة , دِين        | to repent, تَاب , نَدِم                    |
| religious, تَقَى , مُتَدِين , دِينِي      | repentance, اِنَابَة , تَوْبَة , نَدَم     |
| دِينِي                                    | to reply, لَبَّى , اِجَاب , اِجَابَ        |

to reply, جَاوَبَ

a reply, جَوَابٌ

report, نَبَأٌ , عِمْرٌ , عِلْمٌ

to represent, قَدَّمَ , اسْتَحْفَرَ

مَثَلٌ

reproof, عِتَابٌ , تَعْرِيرٌ

reptile, هَوَامٌّ , دَيْبِيٌّ

repudiate, اَطْلَقَ

reputation,

عَرَضٌ

to request, طَلَبَ , النَّمَسَ

request, طَلَبَ , التَّمَاَسَ

to require, اَتَقَضَى , اسْتَلْزَمَ

اُخْرَجَ اِلَى

requisite, مَقْتَضَى

rescue, اَنْقَذَ , نَقَذَ

to resemble, مِثْلٌ , هَابَهُ

resent, اَحْرَدَ عَلَى , غَلَّ عَلَى

to reserve, اَبْقَى

to reside, اَقَامَ , لَبِثَ , قَطَنَ

اسْتَمْكَنَ , سَكَنَ

residence, مَقَامٌ , مَقْلُنٌ

resident, قَاطِنٌ , مَقِيمٌ

resign, سَلَّمَ

resist, مَاتَعَ , مَادَّ , قَاوَمَ

resolution, حَزْمٌ , عَزِيمَةٌ

to resolve, حَتَمَ , حَزَمَ

resort to, اَتَنَابَ اِلَى

to respect, وَقَرَ , اَعَزَّ , فَخَّمَ , كَرَّمَ

respect, تَفَخَّيْمٌ , تَكْرِيْمٌ

respectable, مَكْرَمٌ , مَحْتَرَمٌ

responsible, مُسْأَلٌ ,

مَسْئُولٌ عَنْ

rest, اسْتَقْرَارٌ , رَاحَةٌ

to rest, قَرَّ , اسْتَرَاَحَ

restless, مَشْغُورٌ , قَلِقٌ

restrain, رَدَعَ , رَدَّ

restrict, حَرَجَ , قَصَرَ

result, حَاقَبَةٌ , حَاسِلٌ , نَتِيجَةٌ

retain, وَعَى , حَافَظَ , حَاشَ

retire, تَفَعَّدَ عَنْ

retirement, خَلَوَةٌ , تَفَعَّدَ

retreat, تَوَلَّى , رَجَعَ

to return, رَدَّ , رَجَعَ

return, اَعَادَ , رَدَّ , رَجَّعَ

to revenge, اَحْدَثَ ثَارَةً , اَنْتَقَمَ مِنْ

|                                               |                                  |
|-----------------------------------------------|----------------------------------|
| revenue, دَخْل , ايراد                        | ridge, غارب , طهره               |
| reverend, مَحْتَرَم                           | right, صواب , مدید               |
| reverse, عَكْس , نَكْس , تَقْلِيْب            | ring, خاتم , حلقة                |
| review, تَصَفَّح , نَقْد                      | to ring, دَقّ الجرس              |
| عَرَضُ الْجَمِش                               | ripe, ناضج , مستو                |
| revile, عَيَّبَ عَلَى , سَبَّ                 | ripple, غَفْضَةُ الْمَاءِ        |
| revolt (feel disgust), نَفَرَ عَنْ , رَهَقَ   | to rise, قَامَ , نَهَضَ          |
| revolution, دَوْرَان ; (political) اِنْقِلَاب | to risk, خَاطَرَ ; (sub.) عَطَرَ |
| to reward, جَزَى , جَاوَزَى , كَافَى          | river, نَهْر , بَحْر             |
| reward, جَزَاء , مَكَاْفَاة                   | road, سَبِيْلَة , دَرَب          |
| rhetoric, اَلْبَدِيْع , عِلْمُ الْبَيَان      | roam, سَرَح                      |
| rhinoceros, كَرَكْدَان                        | to roar, زَار , هَدَرَ , نَمَف   |
| rhubarb, رَاوَنْد                             | roast, شَوَى                     |
| rhyme, رَوَى , قَافِيَة                       | rob, سَلَب , عَصَب               |
| rhythm, مَجْع , وَزْن                         | a robber, حَرَامِي               |
| rib, مِلْع                                    | rock, صَخْرَة                    |
| rice, رِز                                     | rod, عَصَا                       |
| rich, وَاسِع , غَنِي                          | rogue, مَكْاَر , خَدَّاع         |
| riches, ثَرَوَة , غِنَا                       | roll, دَحْرَج                    |
| to ride, رَكَب , اَمْتَلَى                    | roof, مَطْع , مَقْف              |
| ride, رَكَب                                   | room, حَبْرَة , اَوْشَة , مَحَلّ |
|                                               | root, جَذَر , اَصْل              |
|                                               | rope, سَن , حَبَل                |



|                                      |                                  |
|--------------------------------------|----------------------------------|
| rose, وردة                           | rugged, وعَر                     |
| rot, رَم                             | ruin, خَرَاب, خَرَبَة or خَرْبَة |
| rough, أَحَرَش, عَشِن                | to rule, حَكَم على; (to          |
| round, مَكْوَر, مُسْتَدِير, مَدَوَّر | draw lines) سَطَّر               |
| round, <i>adv.</i> حَوْل, مَدَار     | ruler, حَاكِم; (for drawing      |
| rub, حَكَّ                           | lines) مَسْطَرَة, مَسْبُط        |
| ruby, يَعْقُوت أَحْمَر, لَعْل        | to run, رَكَض, جَرَى             |
| rude, فَحْلِيظ                       | to rush, هَجَم                   |

## S.

|                                         |                                     |
|-----------------------------------------|-------------------------------------|
| sad, مَغْتَم, كَثِيب                    | same, قَرْد, بذانة, عِينَة; (vulg.  |
| saddle, سَرْج, بَرْذَعَة                | (بَرْمَة).                          |
| safe, سَالِم, آمِن                      | sand, رَمَل                         |
| safety, سَلَامَة, آمِن                  | sandal (shoe). نَعْل                |
| to sail, سَافَر, سَارَفَى الْبَحْر      | sanguine, مَتَلَهَّف الَى,          |
| sailor, نَوْتَى, بَحْرَى                | طَمَان الَى                         |
| salary, أَجْرَة, شَهْرِيَّة, جَمَكِيَّة | satiety, شَبَع                      |
| sale, بَيْع                             | satire, هَجْو                       |
| salt, مَلَح                             | satisfaction, رَضَى, اِنْتَفَا      |
| salutation, سَلَام                      | satisfactory, مُرْفِي, مَقْنَع      |
| salvation, نَجَاة, خَلَاص               | to satisfy, كَفَى, اَنْفَع, اَرْضَى |

|                                         |                                             |
|-----------------------------------------|---------------------------------------------|
| sauce, مَرَقَة , طَرَطُور               | to scold, نَهَرَ , عَزَرَ , وَبَحَ , زَجَرَ |
| saucer, طَاسَة                          | to scoop up, غَرَفَ                         |
| savage, هَمَج , مَتَوَحَّش              | scorn, اِحتَقَرَ                            |
| to be savage, جَها , تَوَحَّش           | scrap, حَطَّة                               |
| a savage, مَوَحَّش , وحشى               | to scrape, حَكَ , بَرَشَ                    |
| to save, اسْتَبَقَى , وَفَّرَ , خَلَّصَ | scratch, جَرَشَ , خَمَشَ , خَرَشَ           |
| saw, مَنَشَار                           | scream, صَرَخَ                              |
| to say, حَكَى , قَالَ                   | screen, حِجَاب                              |
| scaffold (for building), عَقَالَة ;     | screw, لَوْلِب , بُرْغَى , مِلْوَى          |
| (for executions), مَسَنَقَة             | scythe, مَخَلَا                             |
| to scald, سَمَطَ                        | sea, بَحْر                                  |
| scale, مِيزَان , فَلَاس , قَشَر         | seal, خَاتَم , طَابَع                       |
| scar, دَاغ , اَثَرُ الْجَرَح            | scaling-wax, لَكَّ الختم                    |
| scarce, مَن الشَّوَاد , هَادَّ , نَادِر | to search, سَامَسَ , بَحَثَ عَنْ            |
| scarcely, اِسْتَبَقَى                   | تَطَلَّبَ                                   |
| scatter, نَثَرَ , بَثَّ                 | season, اَبَانَ , زَمَانَ , فَصَلَ          |
| scenery, مَنظَر , مَرَأَى , مَشْهَد     | seasoning, تَابِل                           |
| scent, هَذَا , رَائِحَة                 | seat, كَرْسَى                               |
| scheme, فَنَن , قَصْد , طَرِيقَة        | second, ثَانَى ; (momer                     |
| scholar, طَالِب عِلْم , تَلْمِيز        | دَقِيقَة                                    |
| مَجَاوِر                                | secret, مَكْنُون , مَسْتَوْر , مَرَّى       |
| school, مَكْتَب , كُتَّاب               | secret, مَرَّ                               |
| science, مَعْرِفَة , عِلْم              | secretary, كَاتِب                           |

|                                              |                                              |
|----------------------------------------------|----------------------------------------------|
| sect, طائفة, مِلَّة, فِرقة                   | to separate, فَرَقَ, فَرَّقَ                 |
| secure, مأمون, آمِن                          | separately, بِالتَّفْرِيقِ, بِالْانْفِصَالِ, |
| security, اَمَان, اَمْن                      | فَرَدًا فَرَدًا                              |
| seduce, اغْوَى, اغْتَرَا, اَمَلَّ            | separation, تَفْرِيقٌ, تَفْصِيلٌ             |
| to see, رَأَى, اَبْصَرَ                      | serious, جَدِّدٌ, وَقُورٌ                    |
| seed, زَرْعٌ, بَذَرٌ                         | sermon, مَوْعِظَةٌ, خُطْبَةٌ                 |
| to seek, طَلَبَ, فَتَشَ                      | serpent, حَيَّةٌ, ثُعْبَانٌ                  |
| to seem, بَانَ, طَهَرَ, بَدَأَ               | servant, خَادِمٌ, خَدِيمٌ                    |
| to seize, اَمْسَكَ, قَبَضَ                   | to serve, فَصَلَ, خَدَمَ                     |
| seldom, نَادِرًا, قَلْبًا                    | service, طَقْمٌ, خِدْمَةٌ                    |
| to select, اَنْتَقَى, اَنْتَخَبَ             | serviceable, مَفِيدٌ, نَافِعٌ                |
| select, اَنْخَبَ, مَنِخَبٌ, مَنِخَى          | to set, رَكَّبَ, حَطَّ, وَضَعَ               |
| selection, اِنْخَبَاءٌ, اِنْخَبَابٌ          | to settle, اَنْهَى, فَصَلَ                   |
| selfish, مُسْتَأَثِّرٌ, مُغْرِضٌ, نَفْسَانِي | several, بَعْضٌ, عِدَّةٌ, جُمْلَةٌ           |
| to sell, بَاعَ                               | severe, قَاسِيٌ, عَنِيفٌ, شَدِيدٌ            |
| to send, اَرْسَلَ, بَعَثَ                    | to sew, لَفَى, خَاطَ                         |
| sensation, حَسٌّ, حَاسَّةٌ                   | sex, نَوْعٌ, جِنْسٌ                          |
| sense, حَسٌّ, عَقْلٌ                         | shade, لَوْنٌ مُعْيِفٌ, فَيٌّ, ظِلٌّ         |
| sensible, حَسَّاسٌ, اَدِيبٌ, عَاقِلٌ         | shadow, فَيٌّ, ظِلٌّ                         |
| sensual, نَزِيرٌ, شَهْوَانِي                 | to shake, حَرَّكَ, زَعَزَعَ, هَزَّ           |
| sentence, جُمْلَةٌ, كَلَامٌ; (in law)        | shame, عَارٌ, عَيْبٌ, شَرَارٌ                |
| فَتَوْرَى, حُكْمٌ                            | shameful, مُعْيِبٌ, فَضِيحَةٌ                |
| sentiment, رَأْيٌ, اِعْتِقَادٌ               | shape, هَيْئَةٌ, صُورَةٌ, شَكْلٌ             |

share, سَهْم , حصّة  
 sharp, ذَرِيب , حَادّ  
 to sharpen, سَنَّ , حَدّ  
 to shave, حَلَقَ  
 shawl, مِثَالَة  
 to shed, هَرَقَ (أَرَقَ) . سَفَكَ  
 sheep, شَآن , نَعِجَة  
 sheet, مِلَاحَة , مَلَاة  
 shelf, تَحْتَة  
 shell, مَدَفّ  
 to shelter, أَعَمَى عَنْ , آوَى ,  
 حَامَى  
 shepherd, رَاعِي  
 a shield, نَرَسْ  
 to shine, تَوَهَّجَ , تَلَّأَ , لَمَعَ  
 ship, سَفِينَة  
 shipwreck, انْكِسَارُ الْمَرْكَبِ  
 shirt, قَمِيص  
 shoe, خَفّ , حَرْمَة , مَرْمَايَة  
 نَعْلَ (horse-shoe) ; تَاسُومَة  
 to shoot, رَمَى , قَسَمَ  
 ضرب  
 shop, دُكَّان

shore, سَاحِل , شَطْ , بَرّ  
 short, وَجِيز , مُخْتَصِر , قَصِير  
 shortly, عَنْ كَثْبٍ , عَنْ قَرِيبٍ  
 shot (for guns, &c.), حُرْدَة ,  
 حَرْدَق  
 a shot, طَلَقَة  
 shoulder, كَتِف , مَنْكَب  
 shout, صَرَخَ , صَرَاح  
 shovel, مَسْحَايَة , مَقْلَب  
 to show, أَبَدَى , أَبَانَ , أَرَى  
 أَظْهَرَ  
 shower, مَطَر , وَبَلّ , سُبْلَة , طَشّ  
 وَابِل  
 shriek, زَاط , وَلَوَل  
 shrink, قَصَرَ . تَقَاعَسَ , كَشَّ  
 shroud, كَفَن  
 shudder, نَوَّهَرَ  
 shun, اجْتَنَبَ , جَانَب  
 to shut, طَبَقَ , سَكَّرَ , اغْلَقَ  
 sick, هَيَّان , مَقِيم , مَرِيض  
 sickle, مِئْجَل  
 sickness, مَقَم , مَرَض , دَاء  
 siege, مِجَاصَرَة

sieve, مَنخَال , غِرْبَال  
 side, صَوْب , جِهَة , نَاحِيَة  
 to sigh, تَحَسَّر , تَأَوَّه  
 a sigh, رَبة  
 sight, مَنظَر , نَظَر , بَصَر  
 a sign, عِمَارَة , إِهَارَة , عِلَامَة  
 to sign, أَمَضَى  
 signature, أَمْضَاء  
 signet, خَاتَم  
 to signify, عَرَّفَ , دَلَّ عَلَى  
 silence, سَكُوت  
 silent, صَامِت , سَاكِت  
 silk, اِبْرَشِيم , حَرِير  
 silly, بَهْلُول , أَهْبَل  
 silver, فِضَّة  
 simple, سَادَة , سَادِح , بَسِيط  
 similar, نَظِير  
 simplicity, سَادَجِيَّة , بَسَاطَة  
 simply, لَا غَيْر , لَيْسَ إِلَّا , فَكَط  
 أَيْمًا  
 sin, خَطِيئَة  
 since, (in-) مِنْ يَوْمَ , مَذْ , مَئِذْ , مَئِذْ  
 asmuch as) مِنْ حَيْثُ أَنَّ

sincere, صَوْرَح , مَخْلَص , صَادِق  
 sincerity, نَصَح , إِخْلَاص , صِدْق  
 sing, غَنَى  
 single, فَدَّ , أَحَد , فَرْد  
 singly, فَرْد , فَرْد  
 singular, غَرِيب , وَحِيد , مَفْرَد  
 sink, غَرَق , غَرِق , غَار , بَغُور  
 sip, تَمَصَّص , مَصَّ , سِط  
 sister, إِخْت , شَقِيقَة  
 to sit, تَمَسَّس  
 sitting, جَلَسَة  
 situate, وَافَعَ نَى  
 situation, وَظِيفَة , مَنَرَلَة , مَقَام  
 size, مَقْدَار , حَجْم , جَرَم , قَدَر  
 skeleton, كَرْنِبَة , كَرَكَة  
 a sketch, مَسْوُودَة  
 to sketch, رَسَم , مَوَّد  
 skilful, مَاهِر , تَقَن , حَازِق  
 skill, مِهَارَة , أَتْقَان , حَذَق  
 skin, بَشَرَة , جِلْد  
 skull, جَنْجَمَة , قَافُ الرِّأْس  
 sky, سَمَاء , أَوْج , فُلا , جَوَّ

|                                                       |                                          |
|-------------------------------------------------------|------------------------------------------|
| slack, رَجَوٌ, مسترخٍ, بطى عن                         | to smell, مَمَّ, استنشق                  |
| slate, نوع حجر, لوح                                   | to smile, بَسَمَ, تبسم                   |
| slaughter, ذبح                                        | smith, قَيَّنَ, حداد                     |
| slave, عبيد, أسير                                     | smoke, دَخَانٌ                           |
| slavery, عبودية, أسر                                  | to smoke, دَخَنَ, تدخَّنَ                |
| slay, قتل                                             | smooth, نَاعِمٌ, أملس                    |
| to sleep, رَقَدَ, سَمَ                                | smother, خَنَقَ, غمر, فطس                |
| sleep, نوم, رقود                                      | snail, حَلْدُونٌ                         |
| sleepy, نَعْسَانٌ                                     | snake, حَيَّةٌ, حَنَشٌ                   |
| sleeve, رُدْنٌ, كُمٌ                                  | snarl (grin), هَدَرَ, اكشر               |
| slender, مَسْجِلٌ, مهزول, نحيف                        | snarl at, هَارَسَ                        |
| slide, زَلَقٌ, (for sport) نَزَلَقٌ                   | snatch, خطف                              |
| slight, رَكِيكٌ, (the slightest thing) أَدْنَى شَيْءٍ | snore, خَنَفَرٌ, هَجَرَ                  |
| slip, زَلَقٌ                                          | snow, ثَلَجٌ                             |
| slipper, بَابُوشٌ, بَابُوحٌ                           | snuff, نَشُوقٌ, نشوع                     |
| slow, مَسْنَدٌ, مَثَانٌ, متمهل                        | soak, شَرَّبَ, نقع                       |
| slowly, رَوِيْدًا, رَوِيْدًا, على مهل                 | soap, صَابُونٌ                           |
| sly, دَاهِيٌّ, مُحْتَالٌ                              | society, مَعَاشَرَةٌ                     |
| small, صَغِيرٌ                                        | a society, جَمْعِيَّةٌ                   |
| small-pox, جُدَارِيٌّ                                 | sock, جَوْرَابٌ                          |
| smart, مَضٌّ, (neat) كَوَيِّسٌ; (quick) نَشِيْطٌ      | sofa, أَرِكَةٌ, لمرق, مَتَكَا, دِيْوَانٌ |
|                                                       | soft, نَاعِمٌ, وَثِيْرٌ, لَيِّنٌ         |
|                                                       | soften, نَعَمَ, لَيَّنَ                  |

|                                           |                                            |
|-------------------------------------------|--------------------------------------------|
| to soil, طَبَعَ , تَوَثَّ                 | soup, هُرُوبَا                             |
| soil, تَرَى , اَرْض                       | sound, حَسَّ , مَوْت                       |
| sold, مَبَاع                              | to sound, مَسَرَّ الْمَاءِ , قَاس          |
| soldier, جُنْدَى , عَسْكَرَى              | sour, حَامِض                               |
| sole, نَعْل                               | south, قِبْلَى , جَنُوب                    |
| solely, فَتَطَّ                           | sovereign, حَاكِم , مُلْكَان , وَالَى      |
| solid, صُلْب , مَلْد , مَتِين             | to sow, بَذَر , زَرَعَ                     |
| solidity, مَسَانِد , صَلَابَة             | space, البَسِيطَة , فُسْحَة                |
| solitude, خَاوَة , اِنْفِرَاد , وَحْدَة   | spade, مِسْحَرَة , مِحْفَر                 |
| some, شَى , قَدَر , بَعْض                 | spark, هَرَارَة                            |
| somebody, بَعْض النَّاس , آحَد            | sparrow, عَصْفُور                          |
| مَخْصَص مَّا                              | to speak, نَطَق , تَكَلَّمَ                |
| somersault, طَفْرَة                       | species, صِنْف , نَوْع                     |
| sometimes, تَارَةً وَطَوْرًا , اِحْيَانًا | spectacles, مَنَازِرَة                     |
| son, ابْن , وَلَد                         | spectator, نَاطِر                          |
| song, اَغْنِيَة , غِنَاء                  | speech, قَوْل , كَلَام , مَقَالَة          |
| soon, عَنْ قَرِيب , عَاجِلًا              | to spell, تَلَفَّظ , تَهَجَّى              |
| sooner than, قَبْل                        | to spend, اَمْدَق , صَرَف                  |
| sore, مَوْجِع , وَجِيع                    | sphere, فَلَكَ , البَسِيطَة , كُرَة        |
| sorrow, غَم , حُرْن                       | spice, بَهَارَات . vulg. ; مِرْج , فَوْحَة |
| sorry, مَغْتَم , حَزِين                   | spill, صَبَّ , كَبَّ                       |
| sort, صَرَب . صِنْف , نَوْع               | spin, غَزَلَ                               |
| soul, نَفْس , رُوح                        | to spin round, فَتَلَ , بَرَم              |

|                                      |                                 |
|--------------------------------------|---------------------------------|
| spirit, نَفْس , رُوح                 | squeeze, عَص                    |
| spit (of iron), مَشْوَد              | squeeze out, عَصَر              |
| to spit, تَفَّ , بَرَق               | squinting, أَحْوَل              |
| to split, صَدَع , فَطَر , هَقَّ      | squirrel, سِنَجَاب              |
| to spoil, أَفْسَد , خَسَّر , أَتْلَف | stab, نَحَرَ                    |
| sponge, اسْفَنْجَة                   | stable, اسْتَبَل                |
| spoon, مِلْعَنَة                     | stack (of hay), كَوْمَة         |
| sport, لَعَب ; (field sports)        | stag, عَقْر , آتَال             |
| صيد و قنص                            | to stain, خَفَب                 |
| spot, عَيْب , طَبْعَة , لُطْخَة      | stair, مَرْفَافَة , دَرَجَة     |
| مَوْمِع (place)                      | stalk, ساق النِّبَات            |
| to spread, اَنْتَشَرَ , نَشَرَ ; (to | stallion, فَحْل                 |
| spread abroad) اشَاع , بَثَّ         | stammer, طَمَطَم                |
| to spring, اَنْبَعَث , اَنْفَجَرَ ,  | a stamp, دُمِيع , مَطْبَع       |
| طَلَعَ                               | to stamp, دَامَس , وَطَأَ       |
| the spring, رَبِيع ; (a spring)      | to stand, وَقَف , قَام ; (stand |
| نَبْع , عَيْن                        | up for) حَامَى عَنْ stand       |
| sprinkle, رَشَّ                      | against) فَاوَم                 |
| spur, مِهْمَز                        | standard (of weight, &c.),      |
| to spur, هَمَز , وَكَّر , نَكَّر     | بِيرَاق (bauncer) ; عِيَار      |
| to spy, تَجَسَّس                     | تَسَقَّ (rule)                  |
| a spy, جَاسُوس                       | star, كَوْكَب , نَجْم           |
| square, مَرَايِج                     | start (as a horse), جَلَّ       |



|                                                              |                                        |
|--------------------------------------------------------------|----------------------------------------|
| starve, <i>v.a.</i> جَوَعَ                                   | step, دَرَجَةٌ, خَطْوَةٌ               |
| state, نوع, حال, (condition)                                 | to stew, سَلَقَ                        |
| دولة; (government) حال حالة                                  | a stew, مَسْلُوقٌ                      |
| شأن, جاه (dignity); دَوْلَة                                  | stick, عود, قضيب                       |
| station, محلّ, مَسْرُور, مقام                                | stiff, صُلْب, يابس                     |
| مَسْرُور                                                     | stifle, فُطْسٌ                         |
| stationary, واقف                                             | still, ساكن, هادئ                      |
| stationer, وراق                                              | still (yet), ما زال, ما برح            |
| stationery, وراقة                                            | لا يزال                                |
| statue, تمثال, صُورَة, صنم                                   | to sting, نَقَزَ, عَقَسَ               |
| stature, قامَة                                               | stink, ادفر, ائتن, تئن                 |
| to stay, اقام, لبث, انتظر                                    | to stir, اجاش, استنبض, هاج             |
| steady, ثابت                                                 | stirrup, غَرَز, ركاب                   |
| to steal, اختلس, لص, سرق                                     | stock, مَبْلَغ, جُمْلَة, طوق           |
| steel, فولاد; (for striking fire) زناد                       | stocking, فِلَشِيم, شَرَابَات, جَوْرَب |
| (flint and steel) زناد; (for sharpening knives) مُسْتَحَدَّة | stomach, حَوْصَلَة, معدة               |
| a steep, حَقْبَة, جُرْف, هَبْوَط, هَارِيَة                   | stone, حَصَا, حجر                      |
| steep, واقف, مَعْرُود                                        | stoop, حَبَى, حيا                      |
| to steer, دَبّر, سَيّر                                       | to stop, قَاتَى, صبر, وقف              |
| stem (of tree), جَذَع                                        | store, اَنْبَار, ذخيرة                 |
| stench, فتن                                                  | store (a shop), مَخْرَن                |
|                                                              | stork, نَفْلَق                         |
|                                                              | storm, ثَوْر                           |

stormy, نَوَمَى , دَو نَو  
 story, اسطورة, pl. اساطير; حكاية,  
 قصّة

stout (big), رصين

stove, وِجاق

straight, معتدل, مستقيم

straighten, ثَقَّف

straightforward, دَو غسرى ;

صَادِق (fig.)

strain, قَنَب , طَنَف

a strainer, مَصْفَى

strange, اجنبى , غريب

stranger, اجنبى , غريب

strangle, خنق

strap, مَبْر

to stray, ضاع , تاه

stream, مَسِيل , سَيْل

street, رَقاق , سَكّة , طَرِيق

strength, هَدّة , قوّة

stretch, v. a. مَدّ ; v. n. نَمَدَد

strict, مَدَقّى , عَنِيف , مُتَشَدّد

strictly, بِنَدَقِيق , بَعِيف , بِنَشَدّد

stride, فَجّ , فَشَع

to strike, دَقّ , مَرَب

string, حَبِيط

strip, مَلَح , جَرَد

strive, تَغَالَب , حَاوَل

strong, هَدِيد , قوَى

student, تَلْمِيز , طَالِب علم

studious, دَارِس , مَبَارِس

study, مَطَالَعَة , دَرَس

to study, طَالَع , دَرَس

to stuff, حَشَا

stuff (matter), مَادّة ; pl.

مَوَادّ

stumble, عَثِر

stun, طَوّش

stupid, غَشِيم , بَلِيد , اَحْمَى

style, مَظَرّ , عِبَارَة , اُسْلُوب

to subdue, هَلَب , دَرَعَ , اَخَضَعَ

طَوَعَ

subject, مَبْنَى ; (subject

matter) مَوْضُوع

to submit, عَمَّا , ذَلّ , خَضَعَ

to subscribe, وَقَعَ , اَمْنَى

subsequent, تَالِي

substance, جَوْهَر , خِلَاصَة , ذات  
 substitute, عَوَض , قائم مقام  
 subtle, دَقِيق  
 subtract, اَسْطَا , حَصَم  
 suburb, مَوَاحِي المَدِينَة  
 to succeed, حَتَف , اَصْب  
 success, فَوْز , فَلَاح , نِجَاح  
 successful, مُفْلِح , نَاجِح  
 succour, اَسْعَاف , مَسَاعِدَة , اِغَاثَة  
 such, كَهَذَا , وَمِثْل ذَلِكَ , مِثْل هَذَا  
 suck, اَمْتَس , مَصَّ (as an in-  
 fant) اَرْتَضَع , رَضَع  
 suckie, اَرْمَض  
 sudden, فِجَاءَة , بَغَات  
 suddenly, فِجَاءَةً , بَغْتَةً  
 to suffer, اَحْتَمَل , كَاد , قَاسَى ,  
 قَالَم  
 sufficient, حَسْب , كَاف  
 sugar, سَكَّر  
 suicide, قَتَلَ نَفْسَهُ  
 to suit, وَافَق , نَاسَب  
 suit, دَعْوَى (at law) ; حَلَّة , طَعَم  
 sulphur, كَيْبَرِيْت

sultan, سُلْطَان  
 sum, مَبْلَغ , قِيَمَة  
 summer, صَيْف  
 summit, قُمَّة , اَعْلَى ,  
 ذَرْوَة  
 sun, شَمْس  
 sunset, مَغْرِب , غُرُوب  
 sup, تَعَشَّى  
 superior, سَامٍ , عَالٍ , فَائِظ ,  
 رَمِيح  
 superior of a convent, reli-  
 gious order, &c., رَئِيس ,  
 نَقِيب  
 superiority, اَفْضَلِيَّة , مَرْبَة ,  
 تَغْلِب  
 superstition, عَقَائِد فَاسِدَة ,  
 اِصَالِيل  
 superstitious, ذُو عَقَائِد فَاسِدَة  
 ذُو اِصَالِيل  
 supper, عِشَاء  
 supple, لَدَن  
 suppliant, مُتَضَرِّع  
 to supply, اَمَدَّ , اَعَانَ , اِغَاث ,  
 جَوَّر

to support. مان , انال , اسعف  
support, امداد , اغاثة , اسعف  
مدد

to suppose, عَمَّن , فرض , قَدَّر  
supposition, تَحْمِين

to suppress, اَبْطَلَ , حَقَّ , خَفَضَ  
sure, وَثِيق , يَقِين , اَكِيد  
surely, حَقًّا , يَهَيِّنَا , يَتَاكِيد  
surely, يَقِينًا , عَلَى الْيَقِين  
surety, ضَامِن , كَفِيل  
surface, سَطْح , وَجْه

surname, اَسْم , لَقَب  
to surprise, هَجَم , رَاع , اَعْجَب  
surprise, رَزَعَة , عَجَب , دَهْشَة  
to surround, اَحْدَق , احاطَ  
to survey, تَطَّلَعَ اِلَى , اسْتَشْرَف  
to suspect, طَنَّ , حَدَسَ ,  
اَسْتَشْعَرَ

suspend, عُلِقَ  
suspense, حَيْرَة . تَرَادَّد  
suspicion, ظَنُّ , تَحْمِين , وَهْم

to sustain, اَعَانَ , اَمَدَّ  
حَمَلَ

to swallow, اَسْتَرَط , بَلَغَ  
swallow (bird), مَنُونُو , خُطَّاف  
swarm, سَرَب , قَطِيع

to swear, اَلَى , اَقْسَم , حَلَفَ  
sweat, رَشَح , عَرَقَ

to sweat, رَشَح , عَرَقَ  
to sweep, قَمَّ , كَنَسَ  
sweet, عَذِب , حَلَوَ  
swell, v. a. وَرَمَ ; v. n. وَرَمَ

swift, عَجَلَ , مَبَادَرَ  
to swim, سَبَح , سَمِعَ

swing, جَوَّج , طَوَّح , هَرَزَ  
a swing, اَرْجُوْحَة

swollen, وَرْمَان  
swoon, غَشِيَ

sword, حَسَام , سَيْف

syllable, حَرَكَة , تَهْجِيَة  
وتد خفيف

system, مَذْهَب , هَاكِلَة , طَرِيقَة

## T.

|                                           |                                       |
|-------------------------------------------|---------------------------------------|
| table, مائدة , خزان , سُفرة ,<br>طاولة    | tea-cup, نَجان الشاي                  |
| table-cloth, غطا السفرة                   | tea-pot, إبريق الشاي                  |
| tailor, خياط                              | tea-spoon, ملعقة الشاي                |
| to take, تناول , أخذ                      | to teach, لَقِّن , عَلِّم             |
| tale, حديث , قصة                          | teacher, مُلَقِّن , مُعَلِّم          |
| talent, مِرْبَّة , مَلَكَة , مَرَبَّة     | to tear, مَرَق , مَرَّ                |
| to talk, حَدَّث , حَكَى                   | tear, عَبْرَة , دَمْعَة               |
| talk, حَدَّث , حَكَى                      | technical, اصطلاحى                    |
| tall, طويل                                | tedious, مُطَوَّل , مَعِي             |
| tame, جَوِّى , مُنْقَاد , داجن            | telegram, رِسَالَة بَرَقِيَّة         |
| tap (of a barrel, &c.), تَوَلَب           | to tell, أَخْبَر , أُنْبَأ            |
| tar, قِطْرَان                             | temper, طَبْع , خُلُق , مِرَاج        |
| target, هَدَف                             | temperate, مُعْتَدِل                  |
| task, مَصْلُحَة , مَشْغَلَة               | tempest, زَعَارِع , نُور              |
| to taste, طَعَم , ذَاق                    | temple, هَيْكَل                       |
| taste, طَعَم , ذَوَّق                     | to tempt, جَرَّب , أَتَلَى ,<br>فَتَن |
| tax, مَرَاثِب , pl. , مَرَبِيَّة , خَرَاج | tender, نَاعِم , رَخِص , لَيِّن       |
| to tax, كَلَّف بِالْخَرَاج                | tent, خِمَار , حِمَاء , خِيْمَة       |
| tea, هَاي                                 | term, كَلِمَة , لَفْظ , هَرَط         |

terms, هَرُوط  
 termination, ركن الكلمة الاعير,  
 اِنْتِهَاء, نِهَاية  
 terrace, طَبَقَة, وَجْه, سَطْح  
 terrible, مَخَوْف, مَهُول  
 terribly, بِخَوْف, بِهَوْل  
 terror, خَوْف, هَوْل, فَرَع  
 test, عِيَار, اِمْتِحَان  
 testament, وَصِيَّة  
 testator, مَوْتِي  
 testimony, بَيِّنَة, شَهَادَة  
 text, مَتْن  
 than, مِنْ  
 thank, شَكَر  
 thank you, كَثَر خَيْرِكَ,  
 شَكَرَ اللّٰهُ فَصَلَّكَ  
 to thank, شَكَر  
 thankful, شَاكِر, مَشْكُور  
 thanks, اِثْنِيَّة, شَاكِرَات  
 that, ذَلِكَ  
 that, اَنَّهُ, اَنَّ  
 theft, سَرَقَة  
 then, عَظ, بَعْد, ثُمَّ, حِينَئِذٍ

thence, مِنْ هُنَا, مِنْ ثَمَ  
 theology, عِلْمُ الْكَلَامِ,  
 عِلْمُ الْاِلَهِوْت  
 there, هُنَاكَ, هُنَا  
 therefore, اِذَنْ, اِذَا  
 ولهذا, مِنْ اَجْلِ ذَلِكَ  
 thick, غَلِيظ, مُخَيَّن  
 thickness, غِلَظَة, مَخَانَة  
 thief, سَرَّاق, لَص  
 thimble, كَشْتَبَان  
 thin, رَقِيْق, دَفِيْق  
 thing, شَيْء  
 to think, طَفَّن, تَفَكَّرَ فِي  
 to thirst, طَمَأ, عَطَشَ  
 thirsty, طَمَان, عَطْشَان  
 thorn, شَوْكَة  
 though, وَآن, وَلَوْ  
 thought, طَفَّن, فِكْر  
 thoughtful, مَنَفَكَّر, فِكْبِر  
 thread, سَلَك, حَيْط  
 to threaten, تَوَعَّد, تَهَدَّدَ  
 threat, تَوَعَّد, تَهَدَّدَ  
 thresh, دَرَس

threshing floor, أَنْدَر  
 threshing machine, ثَوْرَج  
 throne, مَنِير, كُرْسِي, عَرْش  
 through, فِي, بَيْن  
 to throw, رَمَى, أَلْقَى, نَبَذَ  
 thumb, أَهْجَام  
 thunder, رَعْد  
 thus, كَذَا, هَكَذَا  
 a tick, قِرَادَة  
 tickle, دَغْدَغ, دَكْدَك, زَغَزَغ, نَغْمَش  
 tide (ebb and flow), مَدَّ وَ جَزَّ  
 to tie, رَبط, هَدَّ  
 tight, مَرْنَق, مُحَزَق  
 till, أَوْ, حَتَّى, إِلَى أَنْ  
 timber, خَشَب  
 time, مَرَّة, زَمَان, وَقْت  
 tin, قَنْك, مَشِيح, قَصْدِير  
 a tin (can), قَنْكَة  
 tint, لَوْن  
 tire, أَنْعَب  
 title, لَقَب, pl. لِقَاب; (of  
 book) نَعْت; (epithet) نَعْت

toast, مَحْمَص, مَجْمَر  
 tobacco, دُخَان, تَبْن; (for a  
 'narghileh,' or water-  
 pipe) تَنْبَك  
 toe, أَمْبَعِ الرَّجْل; (great toe)  
 أَهْجَامِ الرَّجْلِ  
 together, مَعًا, جَمِيعًا  
 tolerable, مَقَارِب, مُحْتَمَل,  
 لَابَسَ بِهِ  
 to tolerate, رَخَّصَ فِي, أَبَاح  
 toll (payment), مَكْس; (as a  
 bell) أَجْرَسِ الْجَرَس, طَنَّ  
 tomb, قَبْر  
 tone, لَحْن, نَغْمَة, صَوْت  
 tongs, مَلْقَط  
 tongue, لَهْجَة, لَفْظَة, لِسَان  
 too, كَذَلِكَ, أَيْضًا; (too much)  
 أَيْضًا (besides); كَثِيرًا  
 tool, عِدَّة, آلَة  
 tooth, ثَنِيَّة, سِن  
 top, قَمَّة, ذَرَّة, أَعْلَى  
 topic, مَوْزُوع, مَسْئُوم  
 torch, مَشْعَل

|                                                                     |                                     |
|---------------------------------------------------------------------|-------------------------------------|
| tornient, عَذَاب; subst. عَذَاب                                     | transaction, اِجْرَاء, تَعَاطَى     |
| torrent, مَيْل                                                      | معاملة                              |
| to touch, مَسَّ, لَمَسَ                                             | to translate, اسْتَدْرَجَ, تَرْجَمَ |
| tough, كَثِيف                                                       | translation, نَقْل, تَرْجَمَة       |
| towards, اِلَى, اِجْو, صَوَّبَ                                      | translator, تَرْجَمَان, مترجم       |
| الى طرف                                                             | نافل                                |
| towel, فُوطَة                                                       | to transpire, حصل, وقع, حدث         |
| tower, بَرْج                                                        | trap, فَخ                           |
| town, مَدِينَة, مَصْر, بَلَد                                        | to travel, سَافَر, سَاح             |
| to trace, رَسَمَ, اَقْنَفَى, تَبَعَ                                 | travel, مِيَاحَة, سَفَر             |
| track, آثَر, pl. اَنَار                                             | traveller, مَسَافِر, سَاح           |
| tract, بَقْعَة, نَاحِيَة, كُورَة; (a publication) رَسَالَة, كُنْبَب | tray, خَوَان, طَبَق                 |
| trade, تِجَارَة, حِرْفَة, صِنْعَة                                   | treachery, } عَدْو, خِيَانَة        |
| to trade, تَسَبَّبَ, تَاجَرَ                                        | treason, }                          |
| باع واشترى                                                          | to tread, وَطَى, دَاسَ              |
| tradesman, تِو حِرْفَة, مَنَابَعِي                                  | treasure, خَزَنَة, كَنْز            |
| مُحْتَرَف                                                           | to treat, صَنَعَ اِلَى, عَامَلَ     |
| tradition, تَقْلِيد, رَوَايَة                                       | treatment, مَنَاحَة, مَعَامَلَة     |
| traffic, تِجَارَة, بَيْع وَشُرَاء                                   | tree, شَجَرَة                       |
| train, قَطَار                                                       | tremble, ارْتَعَشَ                  |
| traitor, خَائِن, غَدَّار                                            | to tremble, ارْتَعَدَ, رَتَعَشَ     |
| to transact, اَجَرَى, تَعَاطَى                                      | trial, نَحْص, تَجْرِبَة             |
|                                                                     | tribe, طَائِفَة, سَبَط, قَبِيلَة    |



|                                             |                         |
|---------------------------------------------|-------------------------|
| trick, حيلة                                 | truth, صدق, حق          |
| troop, جوق                                  | to try, جرب, اختبار     |
| to trouble, ازعج, اقلق, سام                 | tune, نغمة, لحن, مقام   |
| شق على                                      | tunnel, قناة            |
| trouble, مشقة, تعب, ازعج                    | Turk, ترك; pl. أتراك    |
| troublesome, مزعج, شاق                      | Turkey, روم             |
| true, صحيح, صدق, حق                         | turkey (bird), ديك هندي |
| truly, مدقا, حقيقة                          | to turn, حرك, برم, دور  |
| trumpet, صور, زرق                           | turn, دورة, برم, تدور   |
| trunk (of a tree, &c.), جذع                 | turnips, فلف            |
| ساق; صندوق (box); (elephant's trunk), مملمة | tutor, مربى, مؤدب       |
| طوم                                         | twilight, هفق, سدة      |
| trust, اعتماد, ثقة, اتكال                   | tyranny, جور, سيم, ظلم  |
| to trust, ائتم, ائكل                        | tyrant, جائر, ظالم      |

## U.

|                          |                         |
|--------------------------|-------------------------|
| ugly, مستهجن, شنيع, قبيح | uncertain, مشكوك, موهوم |
| umbrella, مظلة, غاشية    | غير يقين, غير محقق      |
| unanimous, ملتئم, متحد   | uncertainty, شك, وهم    |
|                          | دون تحقيق               |
|                          | uncle, عم, حال          |

unclean, غير نظيف ,  
uncomfortable, غير متهنى ,

uncommon, نادر , غير شائع  
to uncover, اباط , كشف عن  
under, دون , تحت

underneath, تحت  
to understand, فهم ,

عرف , وقف على  
understanding, فهم , ذهن  
to undertake, عزم على  
undertaking, حتم , عزيمة  
to undress, جرد , نزع من ,

عري  
unequal, غير متساو  
unfaithful, غدار , خائن  
unfit, غير لائق ,  
unfruitful, عاقر , عقيم ,  
غير مثمر

ungrateful, عديم الشكر , كنود  
unhappy, منحوس , هلكى  
uniform, على حد سوى , موافق  
uniform, زي , لباس , ظلم

اتفاق , اتحاد ,  
to unite, اُحد , وُفق ,  
universal, عميم , جامع  
unjust, غير منصف , ظالم  
unkind, قاسى القلب ,  
عدم الرحمة

unkindly, بقسوة قلب ,  
بلا رحمة

unknown, مجهول , غير معلوم  
unlawful, محرم , حرام ,

غير محلل  
unlucky, عديم البخت , منحوس ,  
غير مسعود

unreasonable, غير معقول ,  
متجاوز الحد

unruly, سائب , مطلق , متمرد ,  
غير منقاد , غير مضبوط

unsheathe, سَل  
unskilful, جاهل , غشيم ,  
غير ماهر , غير شاطر

unsound, ركيك , ضعيف ,  
غير سالم , مقلق , مكسور

unsteady, متزعزع , متقلقل ,  
غير رصين , غدا ثابت

|                                           |                                        |
|-------------------------------------------|----------------------------------------|
| to untie, حَلَّ                           | urgent necessity, دَاعٍ; pl.           |
| until, حَتَّى                             | ضرورية, دواعي                          |
| untrue, كَذِب, مُزَوَّر, زُور             | urinal, مَبْرُوكَة                     |
| غير حقيق                                  | urine, بَوْل                           |
| unusual, غَير مَعْهُود, نَادِر            | use, فائِدة, العَمَل, استعمال, نفع     |
| unwearied, كَثِير الاجْتِهَاد, لَا يَكِلُ | to use, عَمَل, استعمال                 |
| غَير مُتَعَب                              | useful, نَافِع, مُفِيد                 |
| unwilling, غَير مُرِيد, آبَى              | usefully, بِنَفْع, بِفَائِدة           |
| unworthy, غَير مُسْتَحَقَّ                | usefulness, انْتِفَاع, فائِدة, افائِدة |
| upholsterer, مُنَجِّد                     | usual, مَأْلُوف, مَعْهُود              |
| uproar, فَتَنَة, سَجَس, شَغَب             | معتمد, على العادة                      |
| وَلَوْلَه                                 | utensil, آتَة, مَاعُون, مَتَاع         |
| upwards, اِلَى فَوْق, اِلَى الْعَلَا      | أَنَاء, طَرَف, وِعَاء                  |
| to urge, حَث, اضْطَرَّ, اَلْحَ عَلَى      | utmost, أَمْرَج, أَبْعَد, أَقْصَى      |
| حَرَضَ                                    | to utter, تَفَطَّ                      |
| urgent, مُسْتَعَجَل, مُفْطَر, مَلَّح      | utter, أَوَّلَى, أَمَم                 |

## V.

|                               |                                    |
|-------------------------------|------------------------------------|
| vacancy, خُلُو, خَلَا         | valley, قَاع, وَادِي               |
| vague, مُبْهَم                | value, ثَمَن, قِيَمَة              |
| vain, زَهُو, ذُو كِبَر, باطل  | to value, عَرَفَ, ثَمَّنَ, قَوَّمَ |
| vale, اَبْلَح, مَسِيل, وَادِي | vanity, عَيْب, هُتْل               |

- vapour, بخار  
 variation, تغيّر, اختلاف, تنوّع  
 varied, مُشَكَّل  
 variety, تنوّع, تباين, تخالف, تلوّن  
 various, مُتَنَوِّع, متباين, متغاير  
 vast, رحيب, فسيح, واسع  
 vault, قَبو, قُبّة  
 vegetable, خضراوات, بقل, نبت  
 to veil, حجب, ستر, برقع  
 veil, حجاب, برقع  
 vein, حماسة, عرق, هريان  
 vellum, رقّ  
 velvet, مَخَمَل, قطيفة  
 venomous, سامّ  
 to venture, غامر, غرّر, خاطر  
 verbally, شفاهاً  
 verse, مسجعة, فقرة, بيت شعر, نظم  
 very, كثيراً, جداً  
 vessel, سفينة (ship); ظرف وعاء  
 vestige, أثر; pl. آثار  
 to vex, غاظ, اغضب  
 vice, زالة, شرّ, فساد  
 victuals, مَرْوّة, عَيْش  
 vile, رذيل  
 village, قَرْية, نعيمة, كفر  
 vinegar, خَلّ  
 virtue, فضل, مَرْوّة, فضيلة  
 vision, رُؤية  
 visit, افتقاد, زيارة  
 to visit, زار, افتقد  
 vizier, وزير  
 voice, لحن, حَسّ, صَوْت  
 volcano, جَبَل نَار  
 volume, جُلْد, كتاب مَجَلَّد  
 voluntary, عن ارادة, طوعاً  
 عن طيب نفس  
 vow, عهد, نذر  
 vowel, حركة  
 voyage, سفر  
 vulgar, عامّ, حسيّس, دنّى  
 دارج  
 vulture, وَحْمَة, نَسْر, عَقَاب

## W.

|                                                |                                          |
|------------------------------------------------|------------------------------------------|
| wafer, بَرشانة                                 | watch, سَاعَة ; (guard or                |
| wages, جَعَلَ , كَرَا , أُجْرَة                | sentinel) عَسَس , حِرَاسَة               |
| waggon, عَرَبَانَة , عَرَابَة                  | خَفَر                                    |
| waist, خَصَر                                   | to watch, عَسَس , حَرَس ,                |
| waistcoat, مَدْبِرِي , مَدْرِيَة               | سَهَر                                    |
| to wait, اَنْظَر , قَرَّب                      | water, مَاء                              |
| waiter, خَادِم , اَلْسَفَرَة                   | to water, مَقَى                          |
| to wake, اَهَب , اَسْتَيْقَط                   | wave, مَوْجَة                            |
| to walk, مَشَى , تَمَشَّى , مَشَى              | wax, شَمْع                               |
| walk, مَشَى                                    | wax candle, شَمْع                        |
| wall, حَائِط , جِدَار , سُوْر                  | way, طَرِيق , سَبِيل ; (manner)          |
| walnut, جَوْزَة                                | أَسْلُوب , نَوْع , وَجْه                 |
| to wander, طَاح , تَاف , سَرَب                 | waylay, رَصَد , تَخَتَّلَلْ              |
| to want, اَعَزَّ , اَنْظَر , اَحْتَاج , اَرَاد | weak, وَاي , عَاجِز , مُعْيِف            |
| want, اَعَزَّ , اَنْظَر , اَحْتَاج , اَرَاد    | weakness, وَنَاء , مُعَف                 |
| war, مَعْرَكَة , قِتَال , حَرْب                | wealth, مَال , جَاه , غِنَى , ثَرَوَة    |
| warm, حَار , حَام , مَخْن                      | wealthy, صَاحِب ثَرَوَة , وَجِيه , غِنَى |
| to warm, اَحْمَى , سَخَّن                      | to wear, تَوَشَّع , تَقَلَّد , لَبَس     |
| to warrant, تَكْفَل , ضَمِن                    | رَثَّ , اَبَى (to wear out)              |
| تَقَعَّد                                       | weary, مُتَعَب , مَعِي                   |
| to wash, غَسَلَ                                | weather, هَوَاء , زَمَان , طَقْس         |

to weave, نَسج , حاك

weaver, نَسَّاج , حائك

week, جمعة , أسبوع

to weep, بكى

to weigh, رَاز , رَطَل , وزن

weight, ثَقُل , زَنَة , وزن

welcome, وسهلاً , مرحباً , قَرَّحَب

أهلاً

well, حسناً , جيد , طيب

a well, بئر , pl. بَيَّار

wet, مشرب , مبلول

when, حين , لما , متى

whence, من , أين

whether, سواء

while, فى خلال , بينا , بينما

whip, كرناج , سوط

to whip, جلد , ضرب , سوط

whisper, سرار , أسرار , وسوسة

white, أبيض

wholesome, شاف ,

مواضع للصحة

why, لِم , لماذا

wicked, هزير , خبيث

wickedness, فجور , شر , خُبث

wide, واسع

widow, أرملة

widower, أرمل

wife, زوجة

wild, جاب , قرى

will, مشيئة , ارادة

willing, مأ , مُريد

to win, قمر , ربح , غلب , عز

wind, ريح

to wind, دَوَّر (twist) ; فَنَل

(to wind up a watch)

رَكَب

windmill, طاحون , نرج

window, كوة , طافه , شباك

روشن

wine, خمر , نبيذ

wing, جناح

winter, شتاء

to wipe, مسح

wisdom, عِلْم , عَقْل , حكمة

wise, عاقل , حكيم

to wish, رَدَّ , أحب , اراد

|                                 |                                      |
|---------------------------------|--------------------------------------|
| wish, رَغْبَة , حُب , أَرَادَة  | to work, اِهْتَمَلَ , عَمِلَ         |
| wit, دِهَان , ذَكَاة            | work, عَمَل , هَمَل                  |
| within, دَاخِل , جَوْاء         | workman, عَامِل , صَنِيع             |
| without, مِنْ دُون , مِنْ غَيْر | world, دُنْيَا , عَالَم              |
| (outside) خَارِج , بَرَاء       | worm, دَوْدَة                        |
| witness, شَهِادَة , شَهِيد      | worse, أَرْدَأ                       |
| to witness, شَهِد , شَهِدَ      | worship, عِبَادَة , لَسَكَ           |
| woman, امْرَأَة                 | worth, قِيَمَة , اِسْتَحْقَاق        |
| to wonder, مِنْ                 | worthless, لَا قِيَمَة لَهُ          |
| اِسْتَعْرَب                     | worthy, مُسْتَحَقّ , مُسْتَاهِل      |
| wonder, عَجَب , اِسْتَعْرَاب    | to wrap, لَفَّ , دَرَج               |
| wonderful, عَجِيب , عَجِيبَة    | wretched, دَنِيّ , مَعْلُوك , حَقِير |
| wood, عَوْد , حَطَب             | هَقِي                                |
| wooden, مِنْ حَطَب              | to wring, عَمَرَ                     |
| wool, صُوف                      | wrong, غَالِط , غَيْر صَوَاب         |
| woollen, مِنْ صُوف              |                                      |
| word, لَفْظَة , كَلِمَة         | to wrong, اِسَاءَ اِلَى , حَكَر      |

## Y.

|                            |                                  |
|----------------------------|----------------------------------|
| yard (measure), ذِرَاع ;   | year, سَنَة , عَام , حَوْل       |
| (court) حَوْش الْبَيْت (of | yesterday, الْيَوْمَ الْبَارِحَة |
| a ship) رَاجِع             | yellow, أَصْفَر                  |

|                           |                          |
|---------------------------|--------------------------|
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