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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.

BY
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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	{ This at the commencement of a word is a mere prep 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>schah</i> .
ب	Bá	B	
ت	Tá	T	as in English, but more forcibly.
ث	Thá	Th	a soft dental, like the Italian <i>z</i> .
ج	Jím	J	as in <i>thing</i> (sometimes <i>s</i>).
ح	Há	H	as in <i>John</i> .
خ	<u>Khá</u>	<u>Kh</u>	a strong pectoral aspirate.
د	Dál	D	guttural, something like the Scotch <i>ch</i> in <i>loch</i> , or Welsh <i>ch</i> in <i>chwi</i> .
			soft dental, like the Italian <i>d</i> .

Arabic Letters.	Names.	English equivalents.	Pronunciation.
ذ	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 lisping <i>s</i> .
ض	Dhád	Dh	a hard palatal <i>d</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 ذ 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 د ذ ر ز س ص ط ظ ع غ ق ك ل م ن	ا ب ت ث ج ح د ذ ر ز س ص ط ظ ع غ ق ك ل م ن	ا ب ت ث ج ح د ذ ر ز س ص ط ظ ع غ ق ك ل م ن	ا ب ت ث ج ح د ذ ر ز س ص ط ظ ع غ ق ك ل م ن

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

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 ^{ee}—, they are pronounced respectively *an*, *un* and *in*. This is called تنوين *tenwín*, i.e. “giving the *n* sound.”

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

Thus: **كِتَابٌ** *al-kitábu*, "THE book," **كِتَابٌ** *kitábun*, "A book," **مَلِكٌ** *malikín*, "OF A king," but **كِتَابٌ مَلِكٍ** *kita'bu malikín*, "the BOOK of A king."

The short vowels **ا** **ي** **و** correspond to the weak consonants **ا** **ي** **و** and the long vowels are formed by a combination of the two; thus, **بَا** *bá*, **بُو** *bú*, **بِي** *bí*. **و** **ي** and **ا** preceded by *fethah* form diphthongs **بَو** *bau* (pronounced as *ow* in *now*) and **بَي** *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* **أ**, and the long vowels accordingly become at the beginning of a word **أَا** *aa*, **أُو** *uu*, **أِي** *ii*, = *á*, *ú*, *í*.

Meddah.

In the case of **أَا** *aa* the second *alif* is written over the first thus **آَا** *á*, or **آَا** 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 **بَا** *ba*. 2. Two consonants with a short vowel between, as **بِتْ** *bit*. In this case the mark **ـْ** is placed over the last, and is called *sukún*, "rest," or *jezmeh*, "cutting off." A letter without a vowel is called "quiescent."

Teshdíd.

When the article *al* precedes any *dental*, *liquid*, or *sibilant* letter, it is assimilated with it, and the letter itself is doubled to compensate for the elision; thus we say *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 *al-hurúf al-shamsíyah* *al-hurúf ash-shamsíyah*, "solar letters," because the word *shems* "sun" begins with one of them. The remainder are called *al-hurúf al-qamariyah* *al-hurúf al-qamariyah*, "lunar letters," for a similar reason.

The mark of reduplication is called *teshdíd*, "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 *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, *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 *kum* "you," "your," *hum* "them," "their," *antum* "you,"

and مُذْ *mudh*, "since," when it is pronounced with *ḍhammah*; and after اِي *í*, نِي *ní*, "me," "my," مِنْ *min*, "from," and مَعَ *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 أَفْعَلُ "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 *tenwín*, is written ٱ; but when it stands at the beginning of a sentence, it is written ا, ٱ, ٱ, ٱ.

Hemzet el-kaṭa' is always written in full ٱ. When the latter occurs in the middle of a word, and introduces ٱ *ḍhammah* or ٱ *kesrah*, the *alif*, which serves as its prop, is changed into the semi-vowel analogous to the short vowel; as مُؤْمِنٌ *mu'-minun* (not مُأْمِنٌ), "a believer," جِئْتُ (not جَأْتُ), "I came." When ا 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

Bismi'lláhi 'rraḥmáni 'rraḥím, not *'rraḥími*.

ة, with or without *tenwīn*, becomes ة in the pause; as جَاءَتْ رَحْمَةً pronounced *jú-at rahmah*. *Tenwīn kesrah* and *dhammah* are dropped; as جَاءَ زَيْدٌ and مَرَرْتُ بِزَيْدٍ, pronounced *já'a Zeid* and *marartu bi-Zeid*; but *tenwīn fethah* ا becomes آ, as رَأَيْتُ زَيْدًا, pronounced *ra'aitu Zeidá*.

The single emphatic ن *nún*, which is sometimes added to the imperative and aorist of verbs, also becomes آ; as اَمْرَيْنِ, pronounced at the end of a sentence اَمْرِيَا *idhribá*.

Words of one letter add ة in the pause; as رَ *rah* and قَ *kih* for رَ *ra* and قَ *ki*.

Words like قَاهِي, in which the *tenwīn kesrah* stands for ا which has dropped out, reject the *tenwīn* in the pause; as مَرَرْتُ بِقَاهِي pronounced *marartu bi-kádh*.

Examples for Practice in Reading.

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

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

آ أو أوى أئى بوى ثوى جوى حوى خوى دوى ذوى روى زوى سوى شوى
rī dhá dú khi ha jú thī tí bú ai i au ú á

زوى سوى هوى موى طوى ظوى عوى غوى فوى قوى كوى لوى موى نوى وى
má lú ká kī fú ghī 'a dhú í dhá sú shī sá zú

نوى وى واوى وى هوى يوى
yi yú hū wī war wī nī

تَبْتُ فُتْتُ بَتْتُ مَتْتُ قَدْتُ هَجْتُ رَحْتُ قَطْتُ خَدْتُ قَعْتُ صَرْتُ مَدْتُ
mudh ṣar ḵ'a khudh ḵaṭ ruḥ ḵaḵ ḵad mīt bīt fut tab
 نَرْتُ دَسْتُ زُرْتُ بَلْتُ كَمْتُ مَفْتُ
ṣaf kam bal zur das dur

* لِلنَّاسِ * فِي الزَّمَانِ * فِي الْحَرْبِ * عَلَيْهِ * فِي الْحَيَاةِ * وَاللَّهِ *
wa'llāhi fi'l-ḥayāti 'alāhi fi'l-ḥarbi fi'z-zamāni linnāsi
 * لَبِثْتُ إِلَى الْيَوْمِ * لِلْحَيَاةِ الدُّنْيَا *
lil-ḥayāti 'd-dunyá 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 *formulæ* 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 *dharbun*, "striking," **ضَارِبٌ** "a striker."

قَتَلَ *katlun*, "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 اِ اُ**. 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. فَعَلٌ "doing" | = | °(3) °(2) (1) |
| 2. فَاعِلٌ "doer"* | = | °(3) (2) ˆ(1) |
| 3. فَعَلَ "he does" | = | ˆ(3) ˆ(2) ˆ(1) |
| 4. فُعِلَ "it is done" | = | ˆ(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) ˆ(1) = غَزَزَ "A raid or foray."
2. ˆ(3) (2) ˆ(1) = غَاوَا Here the *kesrah* 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 غَاوِيَا "a raider."

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

3. $\bar{(3)} \bar{(2)} \bar{(1)} = \text{عَزَّى}$ Here the two *fethahs* absorb the و, changing it into ا, and the word becomes عَزَّى "he made a foray."
4. $\bar{(3)} \bar{(2)} \bar{(1)}$ (from قَوْلٌ "saying") قِيلَ = قِيلَ.

In the 3rd person preterite active of the same verb قَالَ 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 قَوْلْتُ; 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 مَفْعَالٌ, from وَزَن, would be مِوزَانٌ and the measure مَفْعَلٌ, from يَقِن, would be مَيْقِنٌ; but مِوزَانٌ *miw-zánun* and مَيْقِنٌ *muyqínun* are repugnant to the ear, and therefore become مِيزَانٌ *mízánun* 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* *اَفْتَعَلَ* from the root *مَرَب* we should have *idhtaraba* *اَضْتَرَبَ*; 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 *afṭaraba* *اَفْطَرَبَ*.

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 *ṣadd* *صَدَّ* for *maddun* *مَدَدٌ*; or when two letters of the same kind come together, as *makatta* *مَكَتَّتْ* 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** *íti*, from **آتَى** *atá*, "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 trilateral verb as the **ف** *fú*, **ع** *‘ain*, or **ل** *lám* 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 **ضرب** *ḍharbun*, "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	فَعَلْتَا	فَعَلَا	فَعَلْتُ	فَعَلَ * 3rd person.
فَعَلْتُمْ	فَعَلْتُمْ	فَعَلْتُمَا		فَعَلْتِ	فَعَلْتَ 2nd „
فَعَلْنَا				فَعَلْتُ	1st „

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

.....	فَعَلْتُ	فَعَلْتِ	فَعَلَ
.....	فَعَلْتِ	فَعَلْتَ	فَعَلَ
.....	فَعَلْتُ	فَعَلْتَ	فَعَلَ

The Aorist.—The aorist active of the simple verb is formed as follows :

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

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

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

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 *e* to *u* to express the conditional or subjunctive mood, and when preceded by certain particles : in this case the *u* 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
تَفْعَلْنَ	تَفْعَلُوا	تَفْعَلَا		تَفْعَلِي	تَفْعَلِي
نَفْعَلْنَ				أَفْعَلْ	
					3rd person.
					2nd „
					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
تَفْعَلْنَ	تَفْعَلُوا	تَفْعَلَا		تَفْعَلِي	تَفْعَلِي
نَفْعَلْنَ				أَفْعَلْ	
					3rd person.
					2nd „
					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	يَفْعَلُونَ	تَفْعَلَانِ	يَفْعَلَانِ	تَفْعَلْنِ	يَفْعَلْنِ
تَفْعَلْنَ	تَفْعَلُونَ	تَفْعَلَانِ		تَفْعَلْنِي	تَفْعَلْنِي
نَفْعَلْنَ				أَفْعَلْنِ	
					3rd person.
					2nd „
					1st „

2. With the single *nún* ن

Plural.		Dual.		Singular.		
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	
Wanting	يُفْعِلْنَ	Wanting	Wanting	تَفْعِلْنَ	يُفْعِلْنَ	3rd person.
Wanting	تَفْعِلْنَ	Wanting		تَفْعِلْنَ	تَفْعِلْنَ	2nd „
	نَفْعِلْنَ			أَفْعِلْنَ		1st „

The long vowels و and ي are elided before the ن or ن̣ .

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 تَفْعَلْ, by removing the ت, we should have فَعَلْ; that is to say, a word beginning with a quiescent letter, and therefore inadmissible. To remedy this defect we add a *hemzet el waṣl* pointed with َ if the vowel of the aorist be َ, as أَفْعَلْ; but with ِ if the vowel is either ِ or ِ, as أَفْعِلْ or أَفْعِلْ.

Plural.		Dual.	Singular.	
Fem.	Masc.	Common.	Fem.	Masc.
أَفْعِلْنَ	أَفْعِلُوا	أَفْعِلَا	أَفْعِلِي	أَفْعِلْ

The remaining persons of the imperative are formed by prefixing ل to the apocopated aorist, as لِيَفْرِبْ “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 *فُعِلَ*.

1st, 2nd, and 3rd Classes.

Transitive *فَعَّلَ*; Neuter *فُعِلَ*.

	Measures.			Examples.			
	Pret.	Aor.	Noun.	Pret.	Aor.	Noun.	
Transitive	فَعَّلَ	يَفْعِلُ	فَعْلٌ	نَصَرَ	يَنْصِرُ	نَصْرٌ	To assist
Neuter			فُعِلَ	قَعَدَ	يَقْعُدُ	قُعُودٌ	To sit
Transitive	فَعَّلَ	يَفْعِلُ	فَعْلٌ	ضَرَبَ	يَضْرِبُ	ضَرْبٌ	To strike
Neuter			فُعِلَ	جَلَسَ	يَجْلِسُ	جُلُوسٌ	To sit
Transitive	فَعَّلَ	يَفْعِلُ	فَعْلٌ	قَطَعَ	يَقْطَعُ	قَطْعٌ	To cut
Neuter			فُعِلَ	خَضَعَ	يَخْضَعُ	خُضُوعٌ	To be humble

4th Class.

Transitive *فَعَّلَ*; Neuter *فَعَّلَ*.

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

5th Class.

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

Neuter	فَعْلٌ	يَفْعِلُ	فَعَالَةٌ	ظَرَفَ	يَظْرِفُ	ظَرَفَةٌ	To be charming
Neuter			فُعُولَةٌ	سَهَلَ	يَسْهَلُ	سَهْلَةٌ	To be easy.
Neuter			فَعْلٌ	عَظَّمَ	يَعْظِمُ	عَظْمٌ	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, ^{ca}أَفْعَلَ.

The prefix of *hemzet el kaṭa'* 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 **أَنْزَلَ** "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 **كَسَّرَ** "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 *alif* between the first and second radicals gives an idea of reciprocity to the action ; as **قَاتَلَ** "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 *مَرِضَ* “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 triliteral verb **فَعَلَ** : as **قَطَعْتُه** “I cut it”; **أُتِّعَ** “it was cut.”

8th Conjugation, **أَفْعِلَ**.

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 triliteral verb, the 8th conjugation conveys the notion of being *affected* by the action; as **جَمَعْتُه** “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, **أَفْعَلٌ**; 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 **أَحْمَرٌ** “red;” **أَحْدَبَّ** “to be hump-backed,” from **أَحْدَبٌ** “a hunchback.”

Third Group (adding Three Letters).

10th Conjugation, **أَسْتَفْعَلُ**.

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 *اَسْتَحْجَرَ 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. *اَصْفَارَ* “to be very yellow.”

12th Conjugation, *اِفْعَوَعَلَ*. 13th Conjugation, *اِفْعَوَّرَ*.

These imply great intensity, as *اِخْشَوْشَنَ* “to be very rough and rugged,” from *خَشَنَ* “to be rough.”

The grammars give two other forms—14th Conjugation *اِفْعَنَّ*, and 15th *اِفْعَنَلَى*; 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 triliteral verb; as *فَعَّلَ*, *فَعَّلْتُ*, *فَعَّلْتَ*, 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 تَعْلِيلٌ
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>				
ت 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>Third Group.</i>				
Two or more letters added, modifying the sense of the root.				
7. Exhibiting the effect of the ac- tion of the root	أَفْعَلَّ	يَنْفَعِلُ	أَفْعِلْ	أَفْعَالٌ
8. Being affected by the action of the root	أَفْتَعَلَ	يَفْتَعِلُ	أَفْتَعِلْ	أَفْتَعَالٌ
10. Asking for or re- garding as the original idea ex- pressed by the root	أَسْتَفْعَلْ	يَسْتَفْعِلُ	أَسْتَفْعِلْ	أَسْتَفْعَالٌ
Aor. act. عَلَّ . . . يَ ; pass. عَلَّ . . . يَ				
<i>Fourth Group.</i>				
9. } Colour or de- fect	أَفْعَلَّ	يَفْعَلُّ	أَفْعَلِّ	أَفْعَالٌ
11. }	أَفْعَلَّ	يَفْعَلُّ	أَفْعَلِّ	أَفْعِيَالٌ
Aor. act. عَلَّ . . . يَ .				
12. } Great intensity	أَفْعَوَّلَ	يَفْعَوِّلُ	أَفْعَوِّلْ	أَفْعَوَالٌ
13. }	أَفْعَوَّلَ	يَفْعَوِّلُ	أَفْعَوِّلْ	أَفْعَوَالٌ
Aor. act. عَلَّ . . . يَ .				

Passive.

	Preterite.	Aorist.		Preterite.	Aorist.
2	فَعَلَ	يُفَعَّلُ	7	أُفَعِّلَ	يُفَعَّلُ
4	أَفْعَلَ	يُفَعَّلُ	8	أَفْتَعَلَ	يُفْتَعَّلُ
8	فُوْعِلَ	يُفَاعَلُ	10	أُسْتَفْعِلَ	يُسْتَفْعَلُ
5	تَفَعَّلَ	يَتَفَعَّلُ	9	Wanting	Wanting
6	تَفَوَّعَلَ	يَتَفَوَّعَلُ	11	Wanting	Wanting
			12	أُفْعُوْعِلَ	يُفْعُوْعَلُ
			13	أُفْعُوْلَ	يُفْعُوْلُ

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 **مَرَبَّ** of which the aorist (to be found only by the dictionaries) is **يُضَرَّبُ**. In the table we find that the imperative of this class is **أَفْعِلْ**, and by substituting (1) **هـ** for **ف** (2) **ر** for **ز** and (3) **ب** for **ل** we get **أُضَرِّبْ**, 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 **مَرَبَّ** 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 <i>mim</i> .
مَرَبَةٌ	مَرَابٌ	مَرْوَبٌ	مَرْبٌ

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

Preterite.	Aorist.
مَرَبَ = فَعَلَّ	يُفَرِبُ . . . رِبٌ = يَفُ . . . عَلٌ

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

Passive (Preterite).	Passive (Aorist).
مُرِبَ = فُوعِلَ	يُرَبُّ . . . رِبٌ = يُزُّ . . . عَلٌ

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

Noun of Action.	Agent.
مُضَارَبَةٌ = مَفَاعَلَةٌ	مُزِّ . . . عَلٌ

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

Patient. Noun of Action in <i>mim</i> . Noun of Time and Place.	} مُزِّ . . . عَلٌ = as before مُضَارِبٌ .
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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 VERB.		Active.		Passive.		Impera- tive.	Noun of Action.	
		Prete- rite.	Aorist.	Prete- rite.	Aorist.		Transi- tive.	Neuter.
(See p.19.)	1. Class 1	فَعَلَ	يَفْعَلُ	فُعِلَ	يُفْعَلُ	أَفْعَلْ	فَعْلٌ	فُعُولٌ
	" 2	"	يَفْعَلُ	"	"	أَفْعَلْ	"	"
	" 3	"	يَفْعَلُ	"	"	أَفْعَلْ	"	"
	" 4	فَعَلَ	يَفْعَلُ	"	"	أَفْعَلْ	"	فَعْلٌ
	" 5	"	يَفْعَلُ	"	"	أَفْعَلْ	"	{ فَعَالَةٌ فُعُولَةٌ فَعْلٌ }
	" 6	فَعَلَ	يَفْعَلُ	"	"	أَفْعَلْ	"	
DERIVED CONJUGATIONS.								
1st Group. (One letter added.)	2	فَعَّلَ	يَفْعِّلُ	فُعِّلَ	يُفْعِّلُ	أَفْعِّلْ	{ تَفْعِيلٌ تَفْعِيلَةٌ }	
	3	فَاعَلَ	"	فُوعِلَ	"	"	{ فَعَالٌ مَفَاعَلَةٌ }	
	4	أَفْعَلَ	"	أُفْعِلَ	"	أَفْعَلْ	أَفْعَالٌ	
2nd Group. (ت pre- fixed.)	5	تَفَعَّلَ	تَفَعَّلُ	تَفُعِّلَ	"	تَفَعَّلْ	تَفَعُّلٌ	
	6	تَفَاعَلَ	"	"	"	"	"	
3rd Group. (Two or more letters added.)	7	اَفْعَلَ	اَفْعَلُ	"	"	اَفْعَلْ	اَفْعَالٌ	
	8	اَفْتَعَلَ	"	"	"	"	"	
	10	اِسْتَفْعَلَ	"	"	"	"	"	
4th Group. (Colour or Defect.)	9	اَفْعَلَّ	اَفْعَلُّ	"	"	اَفْعَلِّلْ	اَفْعَلَّلٌ	
	11	اَفْعَلَّ	يَفْعَلُّ	"	"	"	"	
	12	اَفْعَوَّلَ	يَفْعَوِّلُ	"	"	اَفْعَوِّلْ	اَفْعَوَّلٌ	
	13	اَفْعَوَّلَ	"	"	"	"	"	

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 alike.

II. *Hemzated*, 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 غَوَا) "he made a raid," رَمَى (for رَمَيَ) "he threw," رَفَى (for رَفِيَ).

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

It will be noticed that the weak consonants or semi-vowels are ا *hemzeh* (not *alif*), و *wiw*, and ي *yí: 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 يَمَدُّ for يَمَدَد; 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 مَدِّ .

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 ٲ (which is the characteristic letter of the conjugation), is in the passive changed by the ٲ (which is the characteristic vowel of the voice), into the corresponding semi-vowel, namely و. The forms مَادَّ , تَمَادَّ , etc., as well as مَادُّ for مَادِّ (مَادِّ), 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. مَادِّ = مَادِّ , and not مَادِّ .

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 مَدَّيْتُ , etc. as ظَلَّيْتُ . 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 مَدَّنَا) (يَمَدَّدَانِ (not يَمَدَّنَانِ).

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 يَنْتَرُ for يَنْتَرُ, 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 يَنْتَرُ for يَنْتَرُ, يَنْتَرُ for يَنْتَرُ, as before. In the 4th and 8th, يَنْتَرُ and يَنْتَرُ are for يَنْتَرُ and يَنْتَرُ, where the second of two *hemzehs* which come together yields and is changed into the ي, corresponding to the preceding vowel *kesrah*. So, too, in the passive of the 4th, يُنْتَرُ is for يُنْتَرُ. 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 ي without dots. See p. 6. In the 8th يُنْتَرُ is sometimes further contracted into يُنْتَرُ, as يُنْتَرُ from يُنْتَرُ.

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 ي the dots are omitted, as يُسَلُّ and يُسَلُّ.

The ع is sometimes dropped in the imperative, in

which case the *hemzet el-waṣl* is no longer needed. Thus ^{هَـ}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 ^{هَـ}أَبْرَأَ, ^{هَـ}يَبْرِئُ; ^{هَـ}قَبْرَأَ, ^{هَـ}قَبْرِئُ.

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 ^{هَـ}وَعَدَ, pret. 4th ^{هَـ}أَوَعَدَ, aor. 4th ^{هَـ}يُوعِدُ, verbal noun 4th ^{هَـ}أَيْعَادُ. Note, when the verb begins with و and is of the measure ^{هَـ}يَفْعَلُ in the aorist, the و of verbs beginning with that letter is dropped in that tense, as ^{هَـ}وَعَدَ, ^{هَـ}يَعِدُ, to promise.

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

Preterite	^{هَـ} وَعَدَ	^{هَـ} وَعَدْتُ	^{هَـ} وَعَدْتُ, etc.
Aorist	^{هَـ} يَعِدُ	^{هَـ} يَعِدُ, etc.	
Ditto	^{هَـ} يُوعِدُ	^{هَـ} يُوعِدُ, etc.	

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

Preterite.	Aorist.	Noun.
^{هَـ} وَعَدَ	^{هَـ} يَعِدُ	^{هَـ} عَدَّةٌ

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

IV. The Hollow Verb.

A verb of which the middle radical is **و** or **ي**, is called "hollow." Thus **قَالَ**, aorist **يَقُولُ**, 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 **يَقُولُ** for **يَقَوَّلُ**; 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 **قَبَّلَ kabala**.

If, however, we regard it as a *really* hollow verb, i.e. without a middle radical at all, the measure will be **ف*َـلَ**; 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 **يَفْعَلُ**, **فَعَلَ**, and we get **ف*َـلَ**, **ف*َـلَ**. Here the two *fethahs* in **ف*َـلَ** coalesce into **اَ**; and the *ḍhammah* in **ف*َـلَ**, from its position in the penultimate, where it naturally receives an accent, has a long sound. The form is then written **يَقُولُ**, and the **و**, thus obtained is treated as the radical letter of the root. Similarly **بَاعَ**, aorist **يَبِيعُ**, with a medial *ya* **ي**, may be written **ع*َـيَ** and referred to class 2, **فَعَلَ**, **يَفْعَلُ** becoming **ع*َـيَ**, **ع*َـيَ**, that is **بَاعَ**, **يَبِيعُ**.

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

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

اقَامَةٌ for اقْوَامٌ
استقامَةٌ „ استقْوَامٌ

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

b. و „ ي

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

c. ي „ ي {

Changes in the Termination of the Aorist.

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

Similarly in nouns.

f'. دُ } يُ	} become يُ.	
g'. دُ } يُ		
		„ =, the و and يُ not being required to support <i>tenwīn kesrah</i> .
وُ	becomes وُ	(but in verbs of the form رَمَى (= رَمَوْا) 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 دُ into دِ, can only be formed from verbs of the form يَفْعَلُ or يَفْعَلُ, as يَرْمِي (by h) يَغْزُو (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 يَرِم.

The defective verb in the 2nd conjugation always makes its noun of action *تَفَعُّلٌ* instead of *تَفْعِيلٌ* which is the most common form in the sound verb, as *تَصْفِيَةٌ* from *صَفَا*.

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 *غَزَا* fem. *غَزَتْ*, not *غَزَات*.

Doubly Imperfect Verbs.

1. Initial و and Final ي 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 يَفْعُلُ*; like *وَعَدَ* it rejects its *wáw* in the aorist, and like *رَمَى* it changes *يَ* into *يَ*, and *يَ* into *يَ* by *f* and *g* becoming in the aorist *يَقِي*.

2. Medial و and Final ي 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 *يَ* in *رَمَى* and *رَمَى*.

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>أَسْتَحَى</i>
Aorist	<i>يَسْتَحَى</i> „ <i>يَسْتَحَى</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 يَفْعُلُ*, becomes *أَوَى* by *c* and *g* for *أَوَى*. Similarly to form the imperative *افْعِلْ* we have *اِوِ* by the rule on p. 32 and by *m* for *أَوَى*.

Again, *رَأَى* of the measure *فَعَلَ يَفْعُلُ* becomes *رَأَى* by *c* and *f* for *رَأَى*; the *hemzeh* is then rejected, and the form becomes *رَأَى*. Similarly the apocopated form of aorist is *رَءِ* by *m*, and the imperative *رَءْ* or *رَءْ* 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	عَاوِرٌ	to be one-eyed.
عَوَزَ	يَعْوِزُ	عَاوِزٌ	to be wanting.
حَوَّلَ	يَحْوِلُ	حَاوِلٌ	to squint.
مَيَّدَ	يَمَيِّدُ	مَآيِدٌ	afflicted with glanders (a camel).
هَيَّدَ	يَهَيِّدُ	هَآيِدٌ	to be delicate in body.

In the form **أَفْعَلٌ**, from verbs with a medial weak radical, the strong form is used, as **أَسْوَدٌ** (not **أَمَسَدٌ**), 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 **غَزَا** “to make a raid or foray.” We look in the table (p. 24 or 28) for the third conjugation, which we find to be **فَاعَلَ**; the corresponding form of **غَزَا** will obviously be **غَزَا**. Again, the aorist of the third is of the measure **يَفْعَلُ.....يَفْعَلُ**, which in this case will be **يَغْزِي**; but **وُ** by *g* becomes **يُ**, and the whole word becomes **يَغْزِي**.

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 **يَ** of the third person, and we get **أَغْزِي** *ughází*, the form required.

The final short vowel **ـِ** 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.
هَاتِينَ	هَاتُوا	هَاتِيَا	هَاتِي	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

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 فَرَسٌ 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, *خِيطَةٌ* tailoring, *خِلَافَةٌ* office of Caliph.

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

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

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

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

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

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

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

9. Small pieces, refuse, by *فَعَالَةٌ*; as *قِرَاصَةٌ* 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,” ^{أُخْتُ} “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 ^{سِنٌ} “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,” ^{أَرْلَبٌ} “hare,” ^{فَبَعٌ} “hyena,”

آفَعَى “viper,” ضَلَع “rib,” بَشَّرَ “well,” عَرَوْضَ “prosody,”
 لَقَى , سَقَر , سَعِير , جَحِيم , جَهَنَّمَ “staff,” عَمَّا “fox,” تَعَلَّبَ
 “hell,” عَقَرَبَ “scorpion,” فَهَدَ “cheetah” (hunting leo-
 pard), عَرَبَ “bow,” قَوْمَ “Paradise,” فَرْدَوْسَ “axe,” فَأَسَّ
 “war,” كَأَسَّ “cup,” خَمَرَ “wine,” مَوْسَى “razor,” دَارَ “house,”
 نَارَ “fire,” دَرَعَ “coat of mail,” نَعَلَ “sandal,” دَلَوُ “bucket,”
 سَوَقَ “market.” رَحَى “hand-mill,” رَحَى “soul,” نَفْسَ

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 فَارِبٌ fem. فَارِئَةٌ “a striker” ; مَضْرُوبٌ 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 ; عَرِيَان “naked,” fem. عَرِيَانَةٌ .

3. أَفْعَل when it expresses the comparative or superlative makes its feminine فَعْلَى ; as أَكْبَرُ “greatest,” fem. كَبْرَى ; أَوَّلُ “first” (for أَوَّلُ), fem. أَوَّلَى ; آخِرُ (for آخِرُ), fem. آخِرَى .

4. أَفْعَل when it is descriptive of colour or deformity has for its feminine فَعْلَاءَ ; as أَحْمَرُ “red,” fem. حَمْرَاءَ ; أَحْدَبُ “hump-backed,” fem. حَدْبَاءَ .

5. **فَعُولٌ** when it has an active signification has no different form for the feminine, as **رَجُلٌ صَبُورٌ** "a patient man," **أَمْرَأَةٌ صَبُورٌ** "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 قَتِيلٌ** "a murdered woman," while **فَعِيلٌ** with an active meaning makes **فَعِيلَةٌ** in the feminine: **هَفِيعٌ** "an intercessor," fem. **هَفِيعَةٌ**.

The other forms of the intensive nouns **مَفْعَالٌ**, **مَفْعَلٌ**, and **مُفْعِلٌ**, being also nouns of instrument, do not take the feminine termination, with the exception of **مُسْكِينٌ** "a poor person," fem. **مُسْكِينَةٌ**; **مِيقَانٌ** "speaking the truth," fem. **مِيقَانَةٌ**.

Common Gender.

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

مُصَيٌّ "finger," **أَصْبَعٌ** "a dry measure," **صَاعٌ** "veil," **إِزَارٌ** "forenoon," **ثَدْيٌ** "breast," **ضَرْبٌ** "honey," **فُرى** "earth," **عَجَزٌ** "buttocks," **حَالٌ** "state, condition," **جَنَاحٌ** "wing," **طَرِيقٌ** "road," **عَمَسٌ** "wedding," **حَانُوتٌ** "store, shop," **عَسَلٌ** "honey (wild)," **رَحِمٌ** "womb," **عُقَابٌ** "eagle," **رَمْعٌ** "lance," **عُنُقٌ** "neck," **سَبِيلٌ** "road," **عَنْكَبُوتٌ** "spider," **سَرَى** "night"

journey," فَرَسَ "horse or mare," سَكِين "knife," فُلَّك "ship,"
 سِلَاح "arms," قَدَر "pot, kettle," سَطَّان "dominion," قَفَا "nape
 of the neck," سَلَم "peace," قَوْس "bow," سَلَم "staircase,
 ladder," كِرَاع "shin-bone," سَمَاء "heaven," لِسَان "tongue,"
 خَعِير "barley," لَيْل "night," صَرَا "way," مِسْك "musk," صَلَح
 "peace," مَعَى "intestines," صَلِيف "side of the neck," مَلَح
 "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, أَب "father," أَخ "brother," حَم "father-in-law," هُن "thing," ذُو "possessor," فَم "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 أَبِيهِ	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 *f'*, as رِضًا for رِضَوٌ.

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

Nouns of more than three letters of the form ***عَلٌ, whether from a final radical و or ي, make their termination in عَ: as مَرْتَمَعًى, from رَمَى; مَمْلَكَةً, from مَلَأَ.

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

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

Measure.		Indefinite.	Definite.
			With Article. With Pronoun.
فَعْلٌ	Subjective	رِضًا for رِضَوٌ	الرِّضَا رِضَاءٌ
	Dependent	رِضًا ,, رِضَوِ	الرِّضَا رِضَاءٌ
	Objective	رِضًا ,, رِضَوًا	الرِّضَا رِضَاءٌ

Measure.		Indefinite.	Definite.	
			With Article.	With Pronoun.
فَعْلٌ	Subjective	فَتَى for فَتًى	الْفَتَى	فَتَاهُ (or فَتِيْهُ)
	Dependent	فَتًى „ فَتًى	الْفَتَى	فَتَاهُ (or فَتِيْهُ)
	Objective	فَتًى „ فَتًى	الْفَتَى	فَتَاهُ (or فَتِيْهُ)
فَاعِلٌ	Subj.	قَاضٍ for قَاضِيٌ	القَاضِي	قَاضِيْهِ
	Depend.	قَاضٍ „ قَاضِيٌ	القَاضِي	قَاضِيْهِ
	Obj.	قَاضِيًا „ قَاضِيًا (regular)	القَاضِي (regular)	قَاضِيْهِ (regular)

Imperfectly declined Nouns.

Certain words are not susceptible of *tenwīn*, and employ *fethah* 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	—انِ	—تانِ
Dependent, }	—ينِ	—تينِ
Objective, }	—ينِ	—تينِ

In construction, or when followed by an affixed pronoun, the **ن** is dropped, **زَيْدٌ كِتَابَاهُ** "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.	وَنَ—nom.	} This is an expansion of the singular termination ة , for as un = وُ , so una = وُن .
..	يْنَ—oblique	

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

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 يَ.

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

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

جَرَحَ wounded. صَبَرَ 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.)

سِنَةٌ year, plural سِنُونَ

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," مِثُونٌ ; عَمَّةٌ "a thorny tree," عَصُونٌ.

A peculiarity of the class of plurals last mentioned is

that in the dependent case they may be treated as broken plurals, and declined throughout; *e.g.*

Sub. ^{سَنِينٌ} Dep. ^{سَنِينٍ} Obj. ^{سَنِينًا}

When the last letter of a noun is weak ^و, ^ى or *tanwīn* — the rules given on p. 36 for the change in the termination of the acrist of verbs and of nouns must be applied.

قَاضٍ a judge,	plural { قَاضُونَ by i.
	{ قَاضِينَ „ j.
مُصْطَفَى Mustafá,	„ مُصْطَفُونَ „ k.

Before a *hemzet el-waṣl* these lose their ^ن and take — and — respectively, as ^{مُصْطَفَى} ^{اللَّهِ}, “chosen of God,” pl. ^{مُصْطَفَوُ اللَّهِ}.

In construction with a following noun the regular plural loses its final ^ن, as

^{مَارِبُونَ} ^{زَيْدٍ} the strikers of Zeid.

N.B.—^ة whether singular or plural becomes ^ت when followed by another letter, as ^{إِخْوَةٌ} “brothers,” ^{إِخْوَتُهُ} “his brothers.”

The regular feminine plural in ^{آت} is frequently used in nouns which have a neuter sense, as

^{حَمَامٌ} bath, pl. ^{حَمَامَاتٌ}.

Broken Plurals.

There are two kinds of broken plurals recognized by the Arabic grammarians; namely, the plural of paucity, and the plural of multitude.

أَفْعَالٍ, أَفْعَلٍ, أَعْلَةٍ, فَعْلَانِ, فَعَالٍ, or مَفَاعِلٍ. Practice and the dictionaries alone can teach the student which of these various forms of plural a particular noun of the measure فَعْل takes, but he may approximately arrive at it by observing the nature of various plural forms. For example, the first فَعْلَة is generally used with words that have a weak consonant for the first or last radical, as أَخٌ (for أَخُو) "a brother," pl. 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 أسَدٌ "a lion," pl. أَسَدٌ, أُسَدٌ, or أُسُودٌ; if a number between three and ten is to be expressed, the plural of paucity is used, as جَبَلٌ pl. of paucity أَجْبَلٌ; 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) ١ (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) ١ (2) (1), which will be found to embrace all the forms مَفَاعِلٍ, فَعَالٍ, فَوَاعِلٍ, etc., as the position of

any of the three radicals in the form is immaterial. Thus from ^{(4) (3) (2) (1)}مِفْتَاحُ "key," we get ^{(4) (3) (2) (1)}مِفْتَاحُ (= مِفْتَاحُ the — changing the ʾ into ى), where the first radical ʾ of the root occurs in the second place of the measure (2); and from ^{(4) (3) (2) (1)}جَوْهَرُ "jewel," we have ^{(4) (3) (2) (1)}جَوْهَرُ = جَوْهَرُ, where the first radical ʾ 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) ʾ(2)-(1)}عَنْدَلِيبُ nightingale, plural ^{(4) (3) ʾ(2)-(1)}عَنْدَلِيبُ (يب) ^{(4) (3) ʾ(2)-(1)}سَفَرَجُ quince „ ^{(4) (3) ʾ(2)-(1)}سَفَرَجُ (ل) ^{(4) (3) ʾ(2)-(1)}سَفَرَجُ

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 ^{(4) (3) ʾ(2) (1)}مِفْتَاحُ = (4) ʾ(3) ʾ(2) (1), and should by the rule for the formation of broken plurals from quadriliteral nouns make ^{(4) (3) ʾ(2) (1)}مِفْتَاحُ, that is ^{(4) (3) ʾ(2) (1)}مِفْتَاحُ; but the — is the most important form to preserve, and the ʾ therefore yields and is changed to ى, the word becoming ^{(4) (3) ʾ(2) (1)}مِفْتَاحُ.

Plurals of Plurals.

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

^{(4) (3) ʾ(2) (1)}يَدُ (يَدَى) pl. ^{(4) (3) ʾ(2) (1)}أَيْدٍ (أَيْدَى), hands, pl. of pl. ^{(4) (3) ʾ(2) (1)}أَيْدٍ (أَيْدَى) 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. طَرَقَات .

Irregular Plurals.

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

أُمُّ mother, pl. أُمَّهَات as if from أُمَّة
 فَمٌ mouth, „ أَفْوَاهٌ „ ذُرَّةٌ
 مَاءٌ water, „ أَمْوَاءٌ „ مَنَاءٌ

The two following are also irregular.

نِسَاءٌ women, pl. نِسْوَةٌ and نِسْوَانٌ
 أَنْسَانٌ man, „ أَنْأَسٌ (rare and poetic) and نَاسٌ .

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

شَافِعِيٌّ Shafiite, coll. pl. شَافِعِيَّةٌ the Shafiite sect.

Examples of the Declensions of Nouns.

Regularly declined Nouns.—1. Nouns derived from a verb (except أَفْعَلُ) and denoting rational beings; as مُذْنِبٌ, 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 زَيْد *Zeid*, a man's name; هِنْد *Hind*,* a woman's name.

Plural.		Dual.		Singular.		
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	
هِنْدَات	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; مُحَمَّد *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 *آء*; as أُسَد *"lions,"* قِرَدَة *"apes."*

Plural.		
قِرَدَة	أُسَدٌ	Subjective.
قِرَدَة	أُسَدٌ	Dependent.
قِرَدَة	أُسَدًا	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.

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	زَيْنَبَاتُ	عَثْمَانَانِ	زَيْنَبَانِ	عَثْمَانُ	زَيْنَبُ
عَثْمَانِينَ	زَيْنَبَاتِ	عَثْمَانَيْنِ	زَيْنَبَيْنِ	عَثْمَانٍ	زَيْنَبٍ
				Subjective.	
				Dependent and Objective.	

2. Nouns of the form أَفْعَلُ, whether comparative or descriptive of colour and deformity; as أَفْضَلُ “more accomplished.”

Plural.		Dual.	Singular.
Masc.		Masc.	Masc.
أَفْضَلُونَ			أَفْضَلُ
أَفْضَلِينَ			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)(1)(2)(1), (4)(3)(1)(2)(1); as دَرَاهِمُ “dirhems” (drachmæ); مَفَاتِيحُ “keys.”

مَفَاتِيحُ	دَرَاهِمُ	Subjective.
مَفَاتِيحٍ	دَرَاهِمٍ	Dependent and Objective.

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

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

Plural.	Dual.	Singular.
قَرَّاءُونَ	قَرَّاءَانِ	قَرَّاءٌ Subjective.
قَرَّائِينَ	قَرَّائَيْنِ	قَرَّاءٌ Dependent.
		قَرَّاءَةً Objective.

2. Nouns ending in *آء*, this termination being derived from a final radical *و* or *ى* ; 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	
	كِسَاءَيْنِ	كِسَاءٌ Dependent.
	كِسَاوَيْنِ	كِسَاءَةً Objective.

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

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

3. Nouns ending in *آ*.

Plural.	Dual.	Singular.
The regular plural is wanting.	عَذْرَاوَانِ	عَذْرَاءٌ Subjective.
	عَذْرَاوَيْنِ	عَذْرَاءٌ { Dependent and Objective.

Broken plurals in $\bar{\text{آ}}$ are declined like the singular of this last form.

4. Proper names of men ending in $\bar{\text{آ}}$; as زَكْرِيَّا "Zachariah."

Plural.	Dual.	Singular.
زَكْرِيَّاءُونَ	زَكْرِيَّاءَانِ or زَكْرِيَّاءَاوَانِ	زَكْرِيَّاءٌ Subjective.
زَكْرِيَّائِينَ	زَكْرِيَّائَيْنِ زَكْرِيَّاءِوَيْنِ	زَكْرِيَّاءٌ { Dependent and Objective.

5. Triliterals ending in $\bar{\text{آ}}$ for $\bar{\text{و}}$.

Plural.	Dual.	Singular.
Regular plural wanting.	عَمَّوَانِ	عَمَّاءٌ Subjective.
	عَمَّوَيْنِ	عَمَّاءٌ Dependent.
	do.	عَمَّاءٌ Objective.

Similarly أَبَّ , أَخَّ , etc., for أَبَوٌ , أَخَوٌ , make أَبَوَانِ , أَخَوَانِ , etc. in the dual, the last radical weak letter being restored in the other forms.

6. Nouns ending in $\bar{\text{ى}}$ for $\bar{\text{ي}}$.

Plural.	Dual.	Singular.
Regular plural wanting.	فَتَيَّانِ	فَتًى Subjective.
	فَتَيَّيْنِ	فَتًى Dependent.
	do.	فَتًى Objective.

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

7. Quadrilaterals ending in **ـ** for **و** or **ى**.

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

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

In nouns which themselves end in the termination **ى**, the relative is formed by rejecting this, if preceded by more than two letters, and adding the termination **ى**, as as **كُرْسِيٌّ**, rel. **كُرْسِيٌّ**, so that the two are identical in form; but if preceded by only one letter, the first of the two *yās* **ى** is pointed with *fethah* and the second is changed into **و**, as **حَيٌّ** “an Arab village,” rel. **حَيَوِيٌّ**. If the first of the two *yās* **ى** stand in place of **ا**, it is also changed into that letter, as **طَوِيٌّ** “a fold,” rel. **طَوَوِيٌّ**.

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 **َانِيٌّ**. This is principally used in technical or scientific terms; as

جَسَمَانِيَّ "corporeal," رُوحَانِيَّ "spiritual," بَرَّانِيَّ "external,"
جَوَّانِيَّ "internal."

Very irregular forms are شَامِيَّ "Syrian," يَمَانِيَّ "of
Yemen." (These are declined like قَاعِيَّ.)

Abstract Noun.

From the Noun of Relation an Abstract Substantive is formed by the addition of the feminine termination ة, as إِلَهَ "a god," إِلَهِيَّ "divine," إِلَهِيَّةَ "divinity." In theological works (especially Christian) the termination رُوتْ is used instead, as لَاهُوتْ "divinity," "deity," مَلَكُوتْ "kingdom (of heaven)."

The Diminutive.

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

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

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.	أَنْتُمَا ye two.	أَنْتُمْ ye.		أَنْتُنَّ ye.
3rd „	هُوَ he.	هِيَ she.	هُمَا they two.	هُمْ 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	ي my, me.			نَا		
2nd „	كَ thy, thee.	كِ thy, thee.	كُمَا your, you two.	كُم your, you.		كُنَّ your, you.
3rd „	هُ his, him.	هَا her.	هُمَا their, them two.	هُمْ their, them.		هُنَّ their, them.

These only express the oblique or objective cases.

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

After a long vowel *ي* becomes *ى*, as خَطَايَا “sins,” خَطَايَاى “my sins.”

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

N.B.—If a *hemzet el-wasl* follows the plural masculine pronoun, the *mim* must be pointed with ـِ , as $\text{عَلَيْهِمُ السَّلَام}$ “peace be upon them!”

The feminine termination ـِة becomes ـ before the affixed pronoun, as كِتَابُهَا “writing,” كِتَابَتُهَا “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 أَعْطَيْتَكَ “I gave thee it,” the second may be either joined or written separately, the word أَيَّا being used as a peg on which to hang it; thus $\text{أَعْطَيْتَكَ أَيَّا}$ “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 أَعْطَيْتَكُمْ “I gave you,” أَعْطَيْتُكُمْو “I gave you it,” أَعْطَيْتُمْ “you gave,” أَعْطَيْتُمُو “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.	
أُولَئِكَ 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 تِي or ذِه at the end of a word is formed, and تَا or تِ 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 (أُولَاتِ)	ذَوُو (أُولُو)	ذَوَاتَا	ذَوَا	ذَاتُ	ذُو	Subjective.
ذَوَاتِ (أُولَاتِ)	ذَوِي (أُولِي)	ذَوَتِي	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)	فَاتِكَ	ذَاتِكَ	تَلِكَ	ذَلِكَ	Subjective.
”	فَيْتِكَ	ذَيْتِكَ	”		{ Dependent and Objective.

The ordinary demonstrative for near objects is formed by prefixing ها “lo!” “here,” to هَا, the ه being generally defectively written, thus هَذَا “this,” which is declined as follows :

Plural.		Dual.		Singular.		
		Fem.	Masc.	Fem.	Masc.	
هَآؤُلَآءِ		هَآئَانِ	هَآئَانِ	هَآءِ	هَآءِ	Subjective.
		هَآئِيْنَ	هَآئِيْنَ	”	”	{ Dependent and Objective.

For additional emphasis هَاكِ may be added to the above, as هَآءَاكِ “this here,” which is then declined :

Plural.		Dual.		Singular.		
		Fem.	Masc.	Fem.	Masc.	
هَآؤُلَآءَاكِ		هَآئَانَاكِ	هَآئَانَاكِ	هَآئَاكِ	هَآءَاكِ	Subjective.
”		هَآئِيْنَاكِ	هَآئِيْنَاكِ	”	”	{ Dependent and Objective.

The Relative and Interrogative Pronouns.

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

Plural.		Dual.		Singular.		
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	
اَلَّذِيْنَ	اَلَّذِيْنَ	اَلَّذِيْنِ	اَلَّذِيْنِ	اَلَّذِيْ	اَلَّذِيْ	Subjective.
or اَلَّذِيْ	{ [اَلَّذِيْنَ] }	اَلَّذِيْنِ	اَلَّذِيْنِ	”	”	{ Dependent and Objective.

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

مَا is indeclinable. مَنْ only very rarely declines.

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	اِثْنَانِ	اِثْنَانِ ثِنْتَانِ	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
7	٧	سَبْعَةٌ	سَبْعٌ	
8	٨	ثَمَانِيَةٌ	ثَمَانِيٌ (ثَمَانِ)	
9	٩	تِسْعَةٌ	تِسْعٌ	
10	١٠	عَشْرَةٌ	عَشْرٌ	
11	١١	أَحَدُ عَشَرَ	أَحَدِي عَشْرَةَ	ثَلَاثَةٌ “3 slaves.”
12	١٢	اِثْنَا عَشَرَ	اِثْنَانِ عَشْرَةَ	
13.	١٣	ثَلَاثَةُ عَشَرَ	ثَلَاثٌ عَشْرَةَ	The numerals compounded with ten are indeclinable, both

		Masculine.	Feminine.	
14	١٤	أَرْبَعَةٌ عَشْرَ	أَرْبَعٌ عَشْرَةَ	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 عَشْرَةَ	
16	١٦	سِتَّةٌ عَشْرَ	سِتٌّ عَشْرَةَ	
17	١٧	سَبْعَةٌ عَشْرَ	سَبْعٌ عَشْرَةَ	
18	١٨	ثَمَانِيَةٌ عَشْرَ	ثَمَانِيٌ عَشْرَةَ	
19	١٩	تِسْعَةٌ عَشْرَ	تِسْعٌ عَشْرَةَ	From 11 to 99 the numerals take an accusative singular of the thing numbered.
20	٢٠	عِشْرُونَ		
21	٢١	أَحَدٌ وَعِشْرُونَ	أَحَدِيٌّ وَعِشْرُونَ	
22	٢٢	اِثْنَانِ وَعِشْرُونَ	اِثْنَانِيَّتَانِ وَعِشْرُونَ	
23	٢٣	ثَلَاثَةٌ وَعِشْرُونَ	ثَلَاثَتِيٌّ وَعِشْرُونَ	
24	٢٤	أَرْبَعَةٌ وَعِشْرُونَ	أَرْبَعَتِيٌّ وَعِشْرُونَ	are common to both genders, and are declined like ordinary sound plurals.
25	٢٥	خَمْسَةٌ وَعِشْرُونَ	خَمْسَتِيٌّ وَعِشْرُونَ	
26	٢٦	سِتَّةٌ وَعِشْرُونَ	سِتَّتِيٌّ وَعِشْرُونَ	
27	٢٧	سَبْعَةٌ وَعِشْرُونَ	سَبْعَتِيٌّ وَعِشْرُونَ	
28	٢٨	ثَمَانِيَةٌ وَعِشْرُونَ	ثَمَانِيَتِيٌّ وَعِشْرُونَ	
29	٢٩	تِسْعَةٌ وَعِشْرُونَ	تِسْعَتِيٌّ 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.
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 مِائَةً <i>mi-atun</i> .]
700	٧٠٠	سَبْعَ مِائَةٍ	
800	٨٠٠	ثَمَانٍ مِائَةٍ ثَمَانِي	مِائَةٌ "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 آلَافٍ 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	

		Masculine.	In these cases the hundred and unit are written as one word.
11000	١١٠٠٠	أَحَدَ عَشَرَ أَلْفًا	
12000	١٢٠٠٠	اِثْنًا عَشَرَ أَلْفًا	
13000	١٣٠٠٠	ثَلَاثَةَ عَشَرَ أَلْفًا	
100000	١٠٠٠٠٠	مِائَةُ أَلْفٍ	
200000	٢٠٠٠٠٠	مِائَتَا أَلْفٍ	
300000	٣٠٠٠٠٠	ثَلَاثُمِائَةِ أَلْفٍ	
400000	٤٠٠٠٠٠	أَرْبَعُمِائَةِ أَلْفٍ	
1000000	١٠٠٠٠٠٠	أَلْفُ أَلْفٍ	
2000000	٢٠٠٠٠٠٠	أَلْفَا أَلْفٍ	
3000000	٣٠٠٠٠٠٠	ثَلَاثَةُ آلَافِ أَلْفٍ	

Ordinal Numbers.

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

Masculine.	Feminine.	
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*, *نُوبَةً* “once” (*lit.* “one time,” “one turn,” etc.); *ثَانِيًا* or *ثَانِي مَرَّةً* or *ثَانِيَّةً* “twice”; *ثَلَاثًا* or *ثَلَاثَ مَرَّةً* or *ثَانِيَّةً* “thrice”; and so on.

2. Distributive:—*أَحَادٌ* or *مَوْحَدٌ* “one by one”; *ثَنَاءً* or *مَثْنَى* or *اِثْنَيْنِ* or *اِثْنَيْنِ اِثْنَيْنِ* “two by two”; and so on.

These are imperfectly declined.

3. Multiplicative:—*مُفْرَدٌ* “single”; *مَثْنَى* “double, two-fold”; and so on.

4. Adjectival:—*ثَنَائِيٌّ* “dual, consisting of two”; *ثَلَاثِيٌّ* “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, هُمَا, هُمَا, changes their *dhammah* into *fatḥah*, *e.g.* بِه, بِهِم, بِهِمَا.

بِ by (a particle of swearing).

وَ by (ditto).

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

كَ like.

All prepositions take the following nouns in the dependent case.

Conjunctions.

The conjunctions are also either inseparable or separable.

The inseparable conjunctions are :

وَ and.

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

Adverbes.

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

أ interrogative.

سَ or سَوْفَ expresses future time.

ل certainly.

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

رَجُلٌ مَّا خَرَجَ يَوْمًا مِّنَ الْآيَّامِ "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 !

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, 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 *tenwīn*; and, if it stand by itself, except it be a proper name, by the addition of the article.

The absence of both *tenwīn* 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 قَائِمٌ "Zeid (is) standing."

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

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

The predicate may consist of or contain a verb, as زَيْدٌ ضَرَبَ "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 زَيْدٌ عَمَرَ "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 خَبَّاطًا “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 لَقَائِمٌ “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 *quâ* “Zeid,” i.e. in his *condition* of Zeid (*whence the use of the objective case*).

لَقَاتِمٌ “Well—(لَ) 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 أَنْ 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 بَقَاءَكُمْ “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 اَ ; it is used in all direct narration.

Subjunctive Mood.—The aorist of a verb changes its final vowel اَ into اِ , 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 = لَا اِنَّ = لَنْ “it will not happen that”) = “certainly not.”
3. اِذْ اِنَّ (= اِنَّ 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 *لَمَّا* "not yet," which always give a past negative sense to the aorist, as

لَمْ يَقُمْ "He did not stand."

جَاءَ وَ لَمَّا يَطْلُعُ الْفَجْرُ "He came, and the dawn had not yet appeared."

2. After the particle *لِ* used in an imperative sense, as *لِيَضْرِبْ 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 *فَلِيَضْرِبْ* "so let him strike."]

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

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

إِنْ تَكْسَلْ تَخْسَرُ "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.

ـَ is nominative, direct or subjective.

ـِ is genitive, oblique or dependent.

ـُ 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 ـَ and ـُ 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 ضُرِبَ 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.”

أَوْلَآئِكَ هُمُ الْمُفْلِحُونَ “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

قَامَ زَيْدٌ “Zeid stood.”
قَامَ الزَّيْدَانِ “The two Zeids stood.”
قَامَ الزَّيْدُونَ “The Zeids stood.”

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

قَامَتِ هِنْدٌ “Hind stood.”
قَامَتِ الْهِنْدَانِ “The two Hinds stood.”
قَامَتِ الْهِنْدَاتُ “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 قَامَ 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 فَقَالُوا* “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.

$$\text{ضُرِبَ زَيْدٌ} \text{ “Zeid was struck.”}$$

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."
أَمَرْتُ زَيْدًا بِقَتْلِ عَمْرٍو	أُمِرَ زَيْدٌ بِقَتْلِ عَمْرٍو
"I ordered Zeid to kill 'Amr."	"Zeid was ordered to kill 'Amr."
سَارَ هَزِيدٌ مِنْ بَغْدَادَ إِلَى الْمَدِينَةِ	سِيرَ هَزِيدٌ مِنْ بَغْدَادَ إِلَى الْمَدِينَةِ
"He escorted Zeid from Bagdad to el-Medina."	"Zeid was escorted from Bagdad to el-Medina."
لَمْ يَقْدِرِ السُّلْطَانُ عَلَى أَخْذِهِ	لَمْ يَقْدَرْ عَلَى أَخْذِهِ
"The Sultan could not take him."	"He could not be taken (his taking was impossible)."
جَاءَ عُمَرُ النَّبِيِّ بِبَنَائِي مِنَ الْعَرَبِ	أَتَيْنِي بِبَنَائِي مِنَ 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 **بَحَسَّ عَنْهُ** "he disputed about it," the preposition with its case is still retained, as **بُحِّسَ 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 :

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

الْمَجْهُوثُ 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—

- سَرْتُ مَيْلًا “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 غُلَامٌ زَيْدٍ* "Zeid's slave came to me."

PREPOSITIONS.

رَبِّ "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 *رَبِّ 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 *رَبِّهِ رَجُلًا* "many a man."

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

رَبِّ is often omitted after *و*, but the noun still continues in the genitive case, as *وَلَيْلٍ كَمَوْجِ الْبَحْرِ أَرْخَى سُدُوكَهُ* "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 *عَـمِـرَ* “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 عَبْدَ اللَّهِ* “Oh ‘Abdallah!” Or when it governs another noun in the accusative, as *يَا طَالِعًا 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 خُذْ بِيَدِي* “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 Zeid!” *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 ^{اللَّهُ} is seldom put in the vocative, but when it is, the *hemzet el-waṣl* may be either retained or elided, as ^{يَا} ^{اللَّهُ} *ya-allah*, or ^{يَا} ^{اللَّهُ} *ya 'llah*. But the word more generally used in addressing the Deity is ^{اَللّٰهُمَّ}, 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'afar.”

^{صَاحِبِ} for ^{صَاحِبِي} “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 *tenwīn*.

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

^{عَلَّامَ} ^{الرَّجُلِ} “The slave of the man.”

^{عَلَّامَ} ^{رَجُلٍ} “The slave of a man.”

Here the loss of the *tenwīn* makes the word ^{عَلَّامَ} 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

الْحَيَوةُ الدُّنْيَا The "life of this world."

الْحَيَوةُ الْخَيَوَانِ 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 لَ "to," or "belonging to," must be used with the second noun, as اِبْنُ 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," مَاحِبٌ "companion," أَبٌ "father," أُمٌ "mother," اِبْنٌ "son," ابْنَةٌ or بِنْتُ "daughter," أَخٌ "brother," أُخْتُ "sister"

ذُو and مَاحِبٌ imply simple possession or endowment, as ذُو الْعِلْمِ "learned," مَاحِبٌ 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 الْخَمَائِثِ “Mother of vices” (wine).

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

أَبْنُ 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 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 الْعَظِيمُ “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 ضَارِبَاتٌ “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 ضَارِبٌ زَيْدًا “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 نُرَبِّ زَيْدَ غُلَامَةٍ “Zeid, his slave is beaten,” so also you say, زَيْدٌ مَضْرُوبٌ غُلَامَةٍ “Zeid whose slave is beaten”; construed with the genitive, as زَيْدٌ مَضْرُوبٌ غُلَامَةٍ, 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 أَفْضَلُ “Zeid is the most accomplished.”

هِنْدٌ أَفْضَلُ “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 أَفْضَلُ 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 الْأَثَمِ وَ أَحَرَصُ 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

فَارَقَنَا أَحَرَجَ مَا نَحْنُ 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

الرَّجُلُ الْحَسَنُ } الْوَجْهَ
 } الْوَجْهَ

[In this example *الْحَسَنُ* is considered as equivalent to *الَّذِي حَسَنَ*, the conjunctive and the verb, and if pointed with *هـ*, *الْوَجْهَ* is either considered as the agent or nominative of such verb="who the face is handsome"; or if pointed with *ـه*, *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!” = نَزَلَ.

اُكْتُبْ “Write away!” = كَتَبَ.

Words of this kind are construed exactly like the verb.

Such verbs as كَانَ “he was,” مَارَ “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 الْجَاهِلُ مَحْبُوبًا “an ignorant person is not liked.”

لَيْسَ generally takes the preposition بِ with its predicate, as لَيْسَ زَيْدٌ بِجَاهِلٍ “Zeid is not a fool.”

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

لِكُونِكَ قَوِيًّا وَكَوْنِ غَيْرِكَ نَعِيفًا “From thy being strong and others weak.”

Certain particles—

لَعَلَّ “probably.”

لَيْتَ “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, لَآتَ and اِنَّ, govern words in the same manner as the verb كَيْسَ.

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

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

لَا مَارًا بِزَيْدٍ 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 رَأَيْتَهُ

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

*literally,* The man who I saw him.

### *Relatives or Conjunctives.*

*مَنْ* is for definite antecedents only; for indefinite "who?" and "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.”
يَعْجِبُنِي أَيُّ قَائِمٍ		
يَعْجِبُنِي أَيُّ هُوَ قَائِمٌ		
يَعْجِبُنِي 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 ضَرَبْتُهُ “He came whom I struck.”

جَاءَ الظَّانِ ضَرَبْتُهُمَا “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 فَأَكْرِمَكَ أَوْ أَكْرِمَكَ “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 تَظْفَرُ - تَظْفَرُ* “if you have patience, you will win.”

If both be preterite, there can, of course, be no apocopation, as *أَنْ قَمَتَ قَمْتُ* “if thou standest, I stand.”

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

### *Particles of Exception.*

*أَلَّا* 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 *أَلَّا*.

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

<i>جَاءَ الْقَوْمَ مَا عَدَا زَيْدًا</i>	} “The people came except Zeid,” <i>lit.</i> what is beside (or free from) Zeid.
<i>جَاءَ الْقَوْمَ مَا خَلَا زَيْدًا</i>	

*لَا سِيمًا* “especially,” may take either the nominative or genitive after it, as *أَعْجَبَنِي النَّاسُ لَا سِيمًا 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 أَنْتَ “I passed by thee—thee.” So, too, the initiative أَنْ cannot be repeated without its noun, as [أَنَّ أَنْ زَيْدًا] “verily Zeid” [not زَيْدًا أَنْ].

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

ضَرَبْتَ أَنْتَ “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 نَفْسُ “self” or “soul,” and عَيْنُ “eye” or “essence,” with the affixed pronouns. نَفْسُ agrees in number with the noun, as

Masculine.			
زَيْدٌ الزَّيْدَانِ أَنْفُسُهُمَا الزَّيْدُونَ أَنْفُسُهُمْ	جَاءَ نِي	Zeid himself	} came to me
		The two Zeids themselves	
		The Zeids themselves	
Feminine.			
هِنْدٌ أَنْفُسُهَا الْهِنْدَانِ أَنْفُسُهُمَا الْهِنْدَاتُ أَنْفُسُهُنَّ	جَاءَتْ	Hind herself	} came
		The two Hinds themselves	
		The Hinds themselves	

عَيْن is used in the singular only, as

الزَيْدُونَ عَيْنَهُمْ "The Zeids themselves."

الْهِنْدَاتُ عَيْنُهُنَّ "The Hinds themselves."

We may also say بِنَفْسِهِ "in propria personâ," as  
 زَيْدٌ 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 عَدُوٌّ "Go down, enemies to each other."

#### Admiration.

There are many forms of expressing admiration in  
 Arabic, as

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

وَاهَا لَسَلَمَى ثُمَّ 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 أَفْعَلٌ, and (2) مَا أَفْعَلٌ.

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

مَا أَحْسَنَ زَيْدًا "How handsome is Zeid!"

مَا أَحْسَنَ "How handsome he is!"

(2)  $\text{أَفْعَلٌ}^{\text{cc}}$  governs the thing admired in the genitive by the preposition  $\text{بِ}$ , as

$\text{أَحْسَنُ}^{\text{cc}}$   $\text{زَيْدٍ}^{\text{cc}}$  “How handsome is Zeid!”  
 $\text{أَكْرَمُ}^{\text{cc}}$   $\text{بِهِ}$  “How noble he is!”

The thing admired must immediately follow the forms  $\text{مَا أَفْعَلٌ}^{\text{cc}}$  and  $\text{أَفْعَلٌ}^{\text{cc}}$ , and cannot occur in any other position in the sentence.

### Particles.

The following are the most important:

$\text{كَلِمَةٌ}^{\text{cc}}$  “if,” used in conditional sentences, and followed by  $\text{ل}$  in the complement, as  $\text{كَلِمَةٌ}^{\text{cc}}$   $\text{زَيْدٌ}^{\text{cc}}$   $\text{لَا كَرَمَتَهُ}^{\text{cc}}$  “if Zeid had come, I would have honoured him.”

$\text{أَمَّا}^{\text{cc}}$  “as for,” followed by  $\text{ف}$ , as  $\text{أَمَّا}^{\text{cc}}$   $\text{زَيْدٌ}^{\text{cc}}$   $\text{فَمَنْطَلِقٌ}^{\text{cc}}$  “as for Zeid, (he is) going away.”

$\text{أَ}$  interrogative, as

$\text{أَقَامَ}^{\text{cc}}$   $\text{زَيْدٌ}^{\text{cc}}$  “Did Zeid stand up?”

When an alternative follows, it is introduced by  $\text{أَمْ}^{\text{cc}}$ , as

$\text{أَمْ}^{\text{cc}}$   $\text{دِبَسٌ}^{\text{cc}}$   $\text{فِي الْإِنَاءِ}^{\text{cc}}$   $\text{أَمْ عَسَلٌ}^{\text{cc}}$  “Is it *dibs* (syrup of raisins) in the vessel or honey?”

$\text{هَلْ}^{\text{cc}}$  asks a direct question, and is never used in alternative questions, as

$\text{هَلْ}^{\text{cc}}$   $\text{قَامَ}^{\text{cc}}$   $\text{زَيْدٌ}^{\text{cc}}$  “Did Zeid stand up?”

$\text{حَيْثُ}^{\text{cc}}$  “where,” “since.”

$\text{أَيْنَ}^{\text{cc}}$  “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.

أَنَا عَشْرٌ is, however, an exception, the first portion being declined as an ordinary dual noun.

Compound adverbs of time and place, as

مَبَاحَ مَسَاءَ "As morning and evening."

بَيْنَ بَيْنَ "Middling."

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

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

كَمْ "How many?"

كَايَ "How many!"

كَذَا "So and so," "so many."



## SECTION III.—READING EXERCISES.

## CLASSICAL AND GRAMMATICAL ARABIC.

الرَّحِيمِ 'rraḥím	الرَّحْمَنِ 'rraḥmání	اللَّهِ 'lláhi	بِسْمِ bismi*	
the compassionate	the merciful	of God	In the name	
الرَّحِيمِ 'rraḥími	الرَّحْمَنِ 'rraḥmání	الْعَالَمِينَ 'álamína	لِلَّهِ رَبِّ rabbi lilláhi	الْحَمْدُ El ḥam
the com- passionate	the merciful	of the worlds	lord to God	Praise
نَعْبُدُ na'budu	إِيَّاكَ iyyáka	الدينِ 'ddíni	يَوْمِ yaumi	مَالِكِ máliki
we serve 1 per. pl.	thee See p. 62.	of Judgment	the day	the ruler of
aor. of عِبَدَ				
الْمُسْتَقِيمِ 'lmustaqíma	الصِّرَاطَ 'ṣṣiráṭa	اهْدِنَا ihdína	نَسْتَعِينُ nasta'ínu	وَإِيَّاكَ iyyáka wa
the straight Agent 10th conj.	the way	guide us imp. هَدَى	we ask for aid 1 p. pl. aor. 10th conj. of هَانَ	thee
from قَامَ accus. case				

* For بِاسْمِ .

مَرَامًا	الَّذِينَ	أَنْعَمْتَ	عَلَيْهِمْ	غَيْرِ	الْمَغْضُوبِ
ṣirāṭa	'lladhīna	an'amtā	'alaihim	ghairi	'lmaghḏhubi
the way	of those	thou art	to them	not	the
		gracious			angered (other than)
		2 sing. pret. 4th			See pp. 81-82.
		conj. نعم			

[Kor'un, Chapter 1.]

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

See pp. 81-82.

إِلَهُ	لَا	إِلَهَ	إِلَّا	هُوَ	الْحَيُّ	الْقَيُّومُ
allāhu	lá	iláha	illá	húwa	al haiyyu	'lḳaiyyúm
God	no	God	except	Him	the living	the
						substantant
						root قوم

See p. 32.

لَا	تَأْخُذُهُ	سِنَّةٌ	وَلَا	نَوْمٌ	لَهُ	مَا
lá	ta'khudhuhu	sinatun	walá	naum	lahu	má
not	takes him	slumber	and not	sleep	to him	what
		2 sing. aor. اخذ				ومن

فِي	السَّمَوَاتِ	وَمَا	فِي	الْأَرْضِ	مَنْ	ذَا
fi	essamawáti	and what	fi	'l arḏhi	man	dhá
in	the heavens	and what	in	the earth	who is	that
	pl. of سَمَاء					

الَّذِي	يَشْفَعُ	عِنْدَهُ	إِلَّا	بِإِذْنِهِ	يَعْلَمُ
'lladhí	yashfa'u	'indahu	illá	bi idhnihi	ya'lamu
which	intercedes	with him	except	by-his-	he knows
	aor. 3 sing.			permission	8 sing. aor.
	شفع				علم

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

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

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

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

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

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

* بين أيديهم always means "before them."

*The Caliph Mo'áwiyeh and his Desert Bride.*

مَجْدَلٍ	بِنْتُ	مَيْسُونٍ	اتَّصَلَتْ	وَلَمَّا
Majdalín	bintu	Maisúnu	'ttaṣalat	lamma wa
—	daughter of	—	united	and when
نَقَلَهَا	وَ	عِنْدَ	إِلَهِ	رَبِّي
naḳalahá	wa	(anhu	'allah	raḏhiya)
transferred	and	from=	God	be pleased
her		with him		with —
تَكْثُرُ	كَانَتْ	الشَّامِ	إِلَى	الْبَدْوِ
takthuru	kánat	'shshá'm	ila	'lbadwi
great at	she was	Damascus	to	the desert
فَمِنْ	مِنْ	الْبَدْوِ	إِلَى	الشَّامِ
li maskaṭi	wa'ttadhakkura	násiha	'ala	lhanín
to the falling	and remem-	her-people	for	yearning
place	brance			
مَقَطٌ	noun of act. 8th			
	conj. of ذكر			
يَوْمٍ	ذَاتِ	فَاسْتَمَعَ	رَأْسَهَا	
yaumin	dháta	fa'stama'a	ra'sihá	
day	a certain	and he listened	of-her-head*	
		(8th سمع)		
وَقَوْلٍ	تَنْشِدُ	فَسَمِعَهَا		
wa taḳúlu	tunshidu	fasami'ahá		
and saying	reciting poetry	and heard her		
	3 fem. sing. aor. of			
	4th conj. of نشد			

* = birth-place.

فِيهِ	الْأَرْيَاحُ	تَخَفَّقَ	لَبَيْتَ
fíhi	'l aryáhu	takhfúku	la-baitun
in it	the winds	flutter	certainly a tent
	pl. of رِيح		

مُنِيفٌ	قَصْرٌ	مِنْ	إِلَى	أَحَبُّ
munífí	qaşrin	min	ilaiya	aḥabbu
lofty	a palace	than	to me	is dearer

بَيْتِي	قَعْرُ	مِنْ	كُسَيْرَةٍ	وَ أَكَلُ
baití	qa'ri	min	kusairatin	wa aklu
my tent	the bottom of	a crust	eating	
	(floor)	(dim. from كَسَى)		

أَلْصُنُوفُ	أَكْلُ	مِنْ	إِلَى	أَحَبُّ
aşunúfí	akli			
sorts				
(various dashes)				
pl. of صِنْف				

فَجٌّ	بِكُلِّ	الْأَرْيَاحِ	وَأَصْوَاتُ
fajjin	bikallí	'rriyānī	wa aṣwātu
hollow,	in every	the winds	and sounds
pass		pl. of رِيح	pl. of صَوْت

الدُّفُوفُ	مِنْ	فَقْرٍ	إِلَى	أَحَبُّ
'dúfúfí	naḥri			
of drums	the beating			
pl. of دَف				

عَيْنِي	تَقَرُّ	و	عَبَاءَةً	وَلَبَسَ
'ainí	taqirru	wa	'aba'tin	lubsu wa
my eye	it is cool	and	an abba*	wearing
	v.e. comfort- able	= while		and

أَحَبَّ إِلَى مَنْ لَبَسَ الشُّفُوفِ  
shshufúfí  
gauze  
pl. of شُفُوف from شَفَّ  
to be transparent.

دُونِي	الطَّرَافِ	يَنْبَحُ	وَكَلَبَ
dúní	'ṭurráḩa	yanbaḩu	kalbun wa
in front of	the nightly	barks at	a dog and
me	visitors (pl. of طَارِق)		

إِلَى مَنْ قَطَّ أَلُوفِ  
alúfí kuṭṭin  
familiar a tom cat

طَعْنَا	الْأَطْعَانِ	يَتَّبِعُ	بَكْرٍ	و
ṭha'nan	'laṭḩána	yatba'u	bakrun	wa
departing	the departing	follows	a young	and
	ones		camel	

أَحَبَّ إِلَى مَنْ بَغَلَ رَفُوفِ  
rafúfí bagḩlin  
nibbling a mule

---

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

وَعَفِيفٌ	عَمِّى	بَنَى	مِنْ	خَرَقٍ	وَ
dha'ifun	'ammí	baní	min	khirqin	wa
weak	my-uncle	the sons	from	a brave	and
		pl. of بنو		fellow	
عَنْفٍ	عَجَلٍ	مِنْ	إِلَى	أَحَبَّ	
'anúfi	'ijlin				
rampant	a calf				
مُعَاوِيَةَ	سَمِعَ	لَمَّا	وَ	الرَّأَوِى	قَالَ
Muá'wiyetun	sami'a	lamma	wa	'rráwí	kála
	heard	when	and	the relator	said
أَبْنَةُ	رَضِيَتْ	مَا	قَالَ	الْأَبْيَاتِ	
'bnatu	radhiyati	ma	kála	il abyát	
the daughter of	was content	not	said	the verses	
				pl. of بيت	
عَنِيفًا	عَجَلًا	جَعَلْتَنِي	حَتَّى	مَجْدَلٍ	
'anifan	'ijlan	ja'alatnî	hattá	Majdalin	
rampant	a calf	she made me	until		

*The Mohaddeth* and the Christian.*

النَّصْرَانِى	فَآخَرَجَ	سَفِينَةً	فِي	وَنَصْرَانِى	مُحَدِّثٌ	اجْتَمَعَ
	4th of خَرَجَ	boat		Christian		8th جَمَعَ
	to go out.					to collect.

* *Mohaddeth*, an authority for the *ḥadīth* 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 وَشَرِبَ  
drank cup poured wine leathern  
bottle

ثُمَّ صَبَّ ثَانِيًا وَعَرَّضَ عَلَى الْمَحْدَثِ فَتَنَّاوَلَهُ مِنْ غَيْرِ  
without took it in to offered a second  
his hand time  
6th of نَالَ

فِكْرَةٍ وَلَا مِبَالَةَ فَقَالَ النَّصْرَانِي جَعَلْتُ فِدَاكَ إِنَّهَا  
thy may I be caring thought  
ransom made 3rd of بَالَ

حِمْرَةً فَقَالَ مَنْ آيَنَ عَلِمْتَ ذَلِكَ قَالَ اشْتَرَاهَا غُلَامِي  
my slave bought it that know where wine  
8th of شَرَى

مِنْ يَهُودِيٍّ فَشَرِبَهَا الْمَحْدَثُ سَرِيعًا وَقَالَ لِلنَّصْرَانِي مَا  
quickly Jew

رَأَيْتُ أَحْمَقَ مِنْكَ تَكُنْ أَصَابَ الْحَدِيثِ  
tradition companions, we a more foolish I have  
masters fellow not seen

فَتَكَلَّمَ فِي مِثْلِ سَفْيَانِ بْنِ عُيَيْنَةَ وَبَزِيدِ بْنِ هُرَيْرٍ  
like speak, discuss  
5th of كَلَّمَ

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 اسناد Isnád.



أَصَدِّقُ نَصْرَانِيًّا عَنْ غُلَامَةٍ عَنْ يَهُودِيٍّ وَأَنَّهُ مَا هَرِجَتْهَا  
 from shall we  
 believe  
 2 of صدق

إِلَّا لضعف، الإسناد  
 the authority for the weakness of except

*Haroun al Raschid and Abu Nawwas the Jester Poet.*

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

الرَّمِيدُ بِقَتْلِهِ فَقَالَ أَتَقْتُلُنِي 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 lusting  
 noun of action,  
 10th from حق

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

فِيمَ اسْتَحَقَّقْتُ الْقَتْلَ قَالَ بِقَوْلِكَ  
 have I and for  
 deserved what  
 saying

الَا فَاسْقِنِي خَمْرًا وَ قُلْ لِي هِيَ الْخَمْرُ  
say wine then give me oh!  
to drink  
imper. مَقِّ

وَلَا تَسْقِنِي سِرًّا إِذَا أَمَكَنَ الْجَهْرُ  
publicity is possible when in secret and do not give  
me to drink

قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَفَعَلِمْتَ أَنَّهُ سَقَانِي . وَ  
gave me whether do you  
to drink he know

مَرَبَّتْ قَالَ أَظُنُّ ذَلِكَ قَالَ اتَّقِئْتَنِي عَلَى ظَنِّ  
suspicion I suspect so I drank

وَبَعْضُ الظَّنِّ إِنَّكُمْ قَالِ قَدْ قُلْتُمْ أَيْضًا مَا تَسْتَحِقُّ بِهِ  
thou dost also a sin* some  
deserve

أَلْقَلْتُ قَالِ مَا هُوَ قَالِ قُلْتُ فِي التَّعْطِيلِ  
atheism

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

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

قال أَفَجَاءَنَا أَحَدٌ يَا امِيرَ الْمُؤْمِنِينَ قال لا قال  
and did there come  
اقتلتني على الصّدق قال أَلَسْتَ القائل  
The sayer art thou not truth

كَيْسَ  
يَا أَحْمَدُ الْمُرتَجَى فِي كُلِّ مُلَمَّةٍ  
accident trusted in Ahmed oh  
fem. agent 4th from 8th رجا hope = Mohammed

قُمْ سَيِّدِي نَعِصْ جَبَّارَ السَّمَوَاتِ  
of the the mighty let us rebel my lord rise  
heavens one against  
1st pl. apocop-  
ated aor. of عصى

قال يَا امِيرَ الْمُؤْمِنِينَ أَوَصَّارَ الْقَوْلِ فَعَلًا قال  
a deed and did it become?  
و. with interrog.  
part. ا and conj. و

لا أَعْلَمُ قال يَا امِيرَ الْمُؤْمِنِينَ اِقْتُلْنِي عَلَى مَا لَا  
know

تَعْلَمُ قال دَعْ هَذَا كُلَّهُ فَدَ اعْتَرَفْتَ فِي  
thou hast all of it this leave  
confessed imp. ودع  
8th عرف

مَوَاقِعَ كَثِيرَةٍ مِنْ شِعْرِكَ بِمَا يُوجِبُ الْقَتْلَ وَهُوَ  
makes thy many places  
incumbent poetry pl. of  
aor. 4th of وجب مَوَاقِعَ

الزَّيْنَةَ قَالَ أَبُو نَوَاسٍ قَدْ عَلِمَ اللَّهُ هَذَا مِنْ قَبْلُ  
before knew fornication

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

تَعَالَى وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ أَلَمْ تَرَهُمْ أَنَّهُمْ  
seen the erring there follow the poets  
2nd sing. aorist from رأى synco-  
pated after لم*

فِي كُلِّ وَادٍ يَهِيمُونَ وَأَنْهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ  
do not do wander valley

فَقَالَ الرَّسِيدُ خَلُودًا 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 *موشحات* 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.

* Kor'án, ch. 26, v. 224.

Metre "*Raml*."

فَاعِلَاتُنْ فَاعِلَاتُنْ فَاعِلَاتُنْ فَاعِلَاتُنْ

fā'ilātun | fā'ilātun || fā'ilātun | fā'ilat  
— ' — ' — || — ' — ' — || — ' — ' — || — ' — ' —

أَيُّهَا الطَّبِيُّ الْمَقْدِيُّ أَنْتَ لِلْبَدْرِ شَقِيقُ  
own-brother full-moon whose ransom fawn oh!  
I am  
past part. from  
2nd conj. فدى

لَكَ عَيْسُ الْحَبِّ مُعَدًّا وَعَلَى قَلْبِي الطَّرِيقُ  
are driven love yellow road my heart  
camels  
pl. of أَنِيسُ

## strophe

خَدَّكَ الْفَانِي آرَانِي مَاءَ وَرْدٍ فِي لَهَبٍ  
conflagration of rose water showed-me crimson thy  
tion 4th of رَأَى cheek

وَمُحَيَّاكَ سَبَانِي بَسَنَى الْجَسَنِ الْعَجِيبِ  
wondrous beauty with flash captivated thy face  
me

أَنْتَ مَا بَيْنَ الْجَسَانِ بَدْرٌ تَمُّ لَا يَغِيبُ  
sets goes away full amongst

وَعَزَّالٌ رَاحَ عَمَدًا لَسَمَ الْأَسَدِ يَرِيْقُ  
shed lion to the blood deliberately goes gazelle  
aor. 4th of رِيْقُ

ثَغْرَكَ أَلْبَاسُ أَبْدَى نَوَّلُوا بَيْنَ عَقِيْقٍ  
displays smiling thy mouth  
4th of بَدَى (row of teeth and gums)

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

زَرَّ أَخَا الشَّوْقِ غُلَامَكَ لَا تَخَفْ عَيْنًا تَرَكَ  
thy ser- long- brother visit  
vant ing of imp. of يزور زار  
sees thee eye fear apoc. aorist of خَاف used as prohibitive.

حَمَلَ الصُّبْحُ إِمَامَكَ وَحَمَى اللَّيْلُ وَرَاكَ  
before morning advances behind night defends thee  
thee to attack

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

وَالْمَعْنَى لَكَ مَدًّا مِثْقَالِ وَثْقٍ  
captive pass. part. 2nd firm of compact hand stretched  
(the anif is for the sake of the rhyme)

دور

تَمِيلُ	عَنِي	لَمَتْنِي	رَفَقًا	الْأَعْطَافِ	لَيِّنَ
turn	from me	till when	be kind!	sides	soft
nor. 2nd from				pl. of عَطَفَ	gentle
مَالٍ					

أَسِيلُ	الْخَدَّ	نَاعِمَ	بَشَنًا	الْأَحْشَاءِ	أَنَلَفَ
soft cheek	cheek	soft of	by a	heart	destroyed
			shot	(bowels)	4th conj.
			pl. of ,		

أَلْمَحِيقِ	مِنْ لَطَى الْعِشْقِ	وَجَدًا	دَمْعِي	فَجَرَى
encompassing	love	flame	through	my
agent 4th conj.			passion	tears
حَاقَ				

حَرِيقُ	وَ	لِغَرِيقِ	قَدْ تَصَدَّأَ	لَصَبَ	مَنْ
burning		drowning	is exposed to	for	who
			5th of مَدَى	a lover	(sc. brings help)
				who	

دور

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

وَمَرٌّ	جَفَّ	كُلُّ مَا	وَيَحْلُو	يَنْدُو	فَالْهَوَى
is bitter	gets dry	whatever	sweetens	wets	love

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

رَهِيقٌ	الْعُطْفُ	لَدَنَ	قَدَا	يَهْوُ	لَمْ	مَنْ	بَسَّ
straight	sides	soft	stature	loves	apocop. after		was ill luck

بَفِيقَ	لَا	وَنَوْمَ	يَهْدِي	لَيْسَ	عَاوٍ	فَهْوٍ
awakes, revives aor. 4th of فَاقَ		sleeper	get guided aor. pass. of هَدَى	does not	erring agent of شَوَى	



## 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 هذا *háda*, sometimes like *z*, as العلى *ellazí*. The proper sound is that of *th* in *that*, and is used by the Bedawín.

ظ is pronounced sometimes like a strong *z*, as عظيم *'azím* "grand," sometimes like ض, as ظهر *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 قال, pronounced 'ál. The Bedawín almost always pronounce it like *g* in *go*, as قم *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 كلب *chelb* "a dog." But elsewhere it is sounded as *k* in *kiss*.

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

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

The short vowels ا, إ, ع are very indistinctly pronounced, and are modified greatly by the strong consonants; thus, in فهمت *fehemt*, "I understand," الحمد لله *el hamdu lillah*, and دهرابه *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 مكدم *emkaddem*, "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	ketébi
2. ketébt	ketébtí	ketébtú	ketébtú
1. ketébt		ketébna	

### *Aorist.*

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

### *Imperative.*

Masc.	Fem.	Plural.
2. éktub	éktubí	éktubú

* The Bedawín often use *yéktubin*.

*Agent.*

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 *ḥ* *b'* is prefixed, to all persons of the aorist except to the first plural, when *n'* 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:—

*húwa* ‘ammál *b'yéktub*, “he is writing.”

*híya* ammálé *b'téktub*, “she is writing.”

*hum* ammálín *b'yéktubú*, “they are writing” (masc.).

*hum* ammálát *b'yéktubú* “they are writing” (fem.).

Sometimes the agent form of the verb **اَح**, "to go" is used with a similar signification, as **اَنَا رَاح** *ana ráih*, "I am going to . . . ."

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

**يَكْتُبُ يَدَّهُ** *biddo yéktub*, "he shall or will write."

**يَكْتُبُ يَدَّهَا** *biddhí téktub*, "she shall or will write."

**تَكْتُبُ بِدَكَ** *biddak téktub*, "thou wilt write."

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

**يَكْتُبُوا بِدْهُمْ** *biddhum yéktub*, "they will write."

**يَكْتُبُ بِدِي** *biddí éktub* "I will write," &c.

The **ب** and **م** are not prefixed to the aorist after **يَدَّ**, and the alif of the 1st person is elided, as **يَكْتُبُ بِدِي أَرَح** *biddí 'rúh*, not *biddí arúh*.

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

**كَانَ يَكْتُبُ** *kán yektub*, "he was writing."

**كَانَتْ تَكْتُبُ** *kínat tektub*, "she was writing."

**كُنْتُ أَكْتُبُ** *kunt ektub*, "I was writing," &c.

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

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

**كَانَ كَتَبَ** *kán kéteb*, "he had written."

**كَانَتْ كَتَبَتْ** *kánat kétebet*, "she had written."

**كُنْتُ كَتَبْتُ** *kunt ketébt*, "I had written," &c.

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

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

تكون كتبت *tekún kétebet*, "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 إذا أردت *izá 'radt*, "if you wish," ان كتب لي رديت له *in kéteb lí raddeit 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 kéteb 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 أنا حاطة الصحن في الخزانة *ana hūtīt es s'hún fi'l kheristán*, "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 *enkésser* "to be broken," تزوج *etzawwaj* "to be married."

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

In feminine passive participles derived from defective verbs, the termination **ا** becomes **اية** *aiyeh*, as **مخللة** *mukhallát*, pronounced *m'khallaiyé*, "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, **نعال** *ta'ál*, is almost always substituted.

From **رأى** "to see," the second conjugation becomes **يرى**, **يرى**, and sometimes **وري**, "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," *bi'jib* "thou bringest," *jib* "bring," and so on.

## NOUNS.

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

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

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** *Básha*, "Pasha," **آغا** *Agha*, &c., are formed in **وات**, e.g. **باشاوات**,

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

The form أَعْلَ signifying *colour*, &c., makes its plural نُعْل, as أَحْمَر *ahmar*, "red," أَبْيَضُ حُمْر *abyadh*, "white," pl. بَيْض *bídh* (for بَيْض).

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

In addition to the classical style of placing two nouns in construction, الرجل كتاب *kitáb ar rajul* (pronounced *rijíl*), "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'tá' er rajl*. متاع and بتاع are declined, fem. *b'tát* pl. *b'tú'* e.g. العصاة *el 'asíyeh b'tútóh*, "his stick," الكتب بتوعه *el kutub b'tú'oh*, "his books."

In Arabia proper, حق *hakḥ* is used in the same sense as الكتاب حقي *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 *kí* كى after a vowel, as *kitúbik* “thy book,” مبروكى *dharabúki*, “they struck thee.”

The affixed masc. pronoun ك becomes *ak* after a consonant, and *k* after a vowel; thus, *kitábak*, “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 hón*, “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, جاءه لى, *jáboh lí* or it may be put last and introduced by the word ايا, as *jáb lí íyyáh*, “he brought me it.”

This word آيا, preceded by the conjunction و, is used for “with,” as راح واياه *roh wa íyyáh*, “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 kitábí ana*, “this is my book.”

The preposition ل 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 *el kitáb da* (or *dí*).

When هذا and هذى or هذ are used, and followed by the article, it is shortened into *hal*, as هلكتاب *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 *háddl* 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.”

مَنْ “who” becomes *mín*.

“What” is expressed by ماذا, ماذا, 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 ايشى *aiyyu shai'in*, “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	„	اتنעش <i>etn'ash</i>
ثلاثة عشر	13	„	تلتعش <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	ستعش <i>sitt'ash</i> .
سبعة عشر	17	„	سبعتعش <i>seba't'ash</i> .
ثمانية عشر	18	„	ثمانتعش <i>t'mánt'ash</i> .
تسعة عشر	19	„	تسعتعش <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)?”  
 لي أراعي هناك *ili arádhí hunák*, “I have lands there.”  
 عندي كتاب *'andi kitáb*, “I have a book.”  
 معي فلوس *ma'í f'lús*, “I have money.”

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

لي عنده فلوس *ili 'ando f'lús*, “he owes me money.”

### TO BE.

This is expressed by the preposition في “in,” or فيه “in it,” e.g. في عندكم موية *fí 'andkum moiyeḥ*, “have you water (is there with you water)?” ما فيش or ما في *andn'í*, “we have not,” “there is not.” كان في موية “there was some water.” يكون في “there will be.”

## NEGATION.

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

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

ما نى رائح *manní* (for *ma anní*) *ráyeh*, "I am not going."

ما نك رائح *mannek ráych*, "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 'ebírah*, "have you any statement (news) from Cairo?"

## MODERN LOCUTIONS.

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

آدى behold!

آدبنى حيت here, I have come.

آب جزم آنت عاوز تروح really, as آب جزم must you *really* go?

آبصر let 's see! who knows?

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

از آى how?

الذى آلى who, that, as

كتر خيرك إالى تعبت من هانى كذا I am much obliged to you for taking so much trouble on my account.

أَنْبَارُ *emb.ireh* = الْكَارُ yesterday.

وَأَمَّا — أَمَّا or أَمَّا either . . . or, &c.

أَمَّا تَقَعْدُ وِ أَمَّا تَرْجُ either sit down or else go.

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

أَنْجَا *anjak*, scarcely, hardly.

أَيَا (وَأَيَا) as

رَجَّ وَأَيَا go with him.

أَيَمَتِي when?

أَيَوَه yes.

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

بَحْتَ luck.

بَا بَحْتَكَ how lucky for you.

بَدَّ or بَدَّ necessity, as

مِنْ كُلِّ بَدَّ تَعَال come without fail.

لَا بَدَّ مَا يَجِي he is sure to come.

إِنْ كَانَ بَدَّكَ تَجِي تَعَال if you must come, come!

بَدْرِي early.

بَرَّا out, as

إِنْ كُنْتَ طَالِعَ بَرَّا if you are going out.

بَرَّه the same still, as

هُوَ بَرَّه it is he himself.

بَرَّه شَابَّ he is still young.

بَس enough, only,

ثَلَاثَةَ بَس only three.

تَعَال بَس come, that will do.

بَشَقَّة other, separate, as

ذَا بَشَقَّة that is quite another thing.

بَشْوِيش gently.

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

بَا then!

تَعَال بَا come, then.

بَا مَا أَتَاش جَاي are not you coming, then?

تَا نُرُوحَ as تَا نُرُوحَ = تا  
then.

قَوَام at once (frequently used  
in the desert).

قَوِي very, as

أَلْعَالِمَةِ دِي كَوْبَسَةِ قَوِي  
this singing girl is  
very pretty.

كَمْ or كَمْ how much?

كَمَان or كَمَان again.

كَيْف how, as.

بَكَيْفَكَ as you like.

تَوَّمَا or تَو just now, as

تَوَّمَا نَام he has just  
gone to sleep.

نَوَّة فَايَت he has just  
gone by.

جَدَّا very, as

قَوِي جَدَّا very strong.

جَوَّا inside (the opposite of  
(بَرَّا).

خُوش مَا كَان whatever hap-  
pens, under any circum-  
stances.

دُغْرِي دُغْرِي doghri, straight,  
exact, as

رُوح دُغْرِي go straight  
on.

أَلْسَاعَةِ ثَلَاثَةِ دُغْرِي three  
o'clock precisely.

رَيْت or رَيْت as

رَيْت يَطِيب would that  
he might get better!

رَيْتَنِي مَا كَدْتُ عَرَفْتَهُ وَأَصْل  
would I had never known  
him. (رَيْت is for لَيْت.)

سَوَّا together, equal, as

نَرْكَب سَوَّا لِلصِّيد we will  
ride to the chase to-  
gether.

كُلُّهُ عِنْدَهُ سَوَّا it is all the  
same to him.

ش — at the end of a  
word is used as an in-  
terrogative, as

حَدَّثَ جَا has anyone  
come.

بَاشَ بَاشَ (Persian مُوْ بَش)  
bravo!

شَوِيَّة a little.

عَظِيم certainly!

قَدْ أَيْسَ how much?

قَصْرَة in short.

على خاطر, على شان  
sake of.

عُمُرِي in my life, never.

لِلسَّاعَةِ yet, not yet, as

لَسَّه مَا جَاش he has not  
come yet.

مَا فَيْش there is not, I have  
not.

مِنْ شَان for the sake of.

كَثِيرٌ = مَشْوَار much (in Syria).

نُصِّ = نَصِّ half.

هَنْتَرِي or هَلْ تَرِي let us see,  
who knows!

يَعْنِي that is to say.

It also asks a question:

يَعْنِي مَا نَكُونش نَافَعِينَ  
shall not we profit?

Besides the above, there are a few words that differ from those used in classical Arabic, such as—

رَأَى instead of يَشْفُوف شَاف “to see”;

حَاجَة (in Egypt) instead of شَيْءٌ “a thing”;

وِش (pl. وِشوش) wish (pl. w'shûsh) for وَجْهَة “a face.”

and purely local idioms, such as—

بِالْف (in Algiers) instead of كَثِيرٌ “very much”;

هَلَقِيَّت (in Palestine)

هَلْ وَقِيَّت “this time” = “now.”

These, however, must be learnt by practice.

## READING EXERCISES IN COLLOQUIAL ARABIC.

EXTRACT from رَحَلَةُ أَبِي نَظَّارَةَ زَرْكَاءَ *Rahlat Abi Naḍḥdhira Zerká* (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 نضارة for نظارة, and so on.]

*Conversation between Abu Khalíl and Abu Naddhira Zarká at the Café Riche on the Boulevard des Italiens, on the evening of the 14th of July 1878, in Paris.*

*Abu Khalíl.*—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?

مَحَاوَرَةٌ بَيْنَ أَبِي خَلِيلٍ وَأَبِي  
نَظَّارَةَ رَقَّاءَ عَلَى قَهْوَةِ رَبَشٍ فِي  
بُولْفَارِ دِيزِبْتِلْيَانِ فِي لَيْلَةِ أَرْبَعَةِ  
عَشَرَ لَوْلِيُو سَنَةِ فِي پارِيزِ

أَبُو خَلِيلٍ  
يَا جَمَسُ يَا أَبُو نَضَّارَةَ  
أَنْسَتِ پارِيزَ يَا هَاطِرُ  
مَعَكْشِ مِنْ مَصْرَ عِبَارَةَ  
تَنْعِشْ بِهَا مِنِّي الْهَاطِرُ



*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,

أَبُو نَضَارَةَ  
إِنْ رَدَّتْ أَحْكَمَكَ أَحْكَى  
عَنْ مَصْرٍ بِأَهَى الظَّلَمَةِ  
بَعْدَ الْفَرْحِ عَادَتْ تَبْكِي  
مِنْ نَارِ حَوَادِثِهَا الْوَلَعَةِ

Egypt the happy, the protected, was joyful in honour; but to-day you see her sad, angry at the abasement of her lot.

مَصْرَ السَّعِيدَةِ الْمَحْمِيَةِ  
بِالْعَزِّ كَانَتْ فَرَحَانَةً  
وَالْيَوْمَ تَشُوفُهَا مَحْمِيَةً  
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 مَصْرٍ مَا فَيْشُ حُرِّيَةٍ  
وَالظُّلْمُ خَلَّاهَا دَقَّةً  
وَأَنْ رَدَّتْ تَدْرِي الْكَيْفِيَّةَ  
أَنْظُرْ بِنَعَارَتِي الزَّرَقَةِ

In Egypt the tyranny of the *Sheikh el Húrah** is as manifest as the shining sun; he ordered the shutting up of the Spectacles, suppressed them for

فِي مَصْرِ جَوْرِ شَيْخِ الْحَارَةِ  
ظَاهِرٌ كَمَا الشَّمْسُ الْوَاضِحَةِ  
أَمَرَ بِقِفْلِ الْأَنْظَارَةِ  
أَكْمَنَهَا لِحَالِهَا 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 الشَّاهِرَةِ  
وَبَلْبَلَى فِيهَا صَاحِبِ  
وَمَسَكَ نَفَارَتِي الْبَاهِرَةِ  
مِنْهَا لِپَارِيزِ صَارَ فَايَحِ

إِنْ عِشْتُ أَرْجِعْ بِالثَّانِي  
لِمَصْرٍ وَأَنْظُرْ أَحِبَّائِي  
وَأَنْ بَتَّ تَبْقَى إِخْوَانِي  
يَتَرَحَّمُوا مَعِ أَحِبَّائِي

أبو خليل—بُوسَه عَلَى دُؤْلِ يَا بُو  
نُصَارَه بُوسَه * اخ * وَاللَّهِ وَحْشَنِي  
كَلَامَكَ يَا شَيْخَ * الْحَمْدُ لِلَّهِ  
بِالسَّلَامَةِ يَا نَهَارَ مَبَارَكِ بُوصُولِكَ  
أَنْتَ غَبَّتْ كَدَا لِأَيَّهِ أَنَا سَافَرْتُ  
مِنْ مَصْرَ يَوْمَ مَا سَافَرْتُ أَنْتَ  
لَأَمَّا بَعْدَ الظُّهْرِ وَخَلَيْتَكَ فِي  
أَسْكَندَرِيَه تَشَمَّ نَفْسَكَ وَتَشَطَّحَ  
وَتَأْتَسَ شَبَابَ مَدِينَةِ ذِي الْقَرْنَيْنِ  
الَّتِي عَلَى مَا بَلَغْنِي بِحَبُّوكَ زِي  
عَيْنِيهِمْ وَأَنَا حَظِيْتُ كَتَفَ يَا وَلِيدَ  
وَرَكِبْتُ بِأَبْوَرِ الْبَرْدَنْدِي إِلَيَّ

(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 Naddira.*—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 هُنَا سَرْعَ مَنْ  
الْبَرْقِ وَأَهْوُ حَارِلِي فِي أَنْتَظَارِكَ  
يَجِي زِيَادَةٌ مِنْ جَمْعَتَيْنِ أَنْتَ  
قَعَدْتَ كَمْ يَوْمٍ فِي أَسْكَندَرِيَّةٍ وَكَمْ  
يَوْمٍ فِي مَالطَةِ وَكَمْ يَوْمٍ فِي  
مَرْسَلِيَا بِاللَّهِ تَحْكِي لِي بِالتَّطْوِيلِ  
وَتُخَفِّفْنِي بِنَوَادِرِكَ دَا أَنَا مَا  
أَسْلَاشَ أَقْوَالِكَ الظَّرِيفَةِ وَأَدَى  
سَبَبَ ارْتِحَالِي مِنْ وَطْنِي الْعَزِيزِ  
وَحُضُورِي لِهَذَا الظَّرْفِ * يَا إِلَهَ  
بَقَاءِ أَمَالِ هَاتِ مِنْ عِنْدِكَ هَاتِ  
وَرَبِّبْ مَسَامِعَ صَدِيقِكَ أَبُو خَلِيلِ *

أَبُو نَضَارَةَ—عَلَى الْعَيْنِ وَالرَّاسِ  
يَا سَيِّدَ النَّاسِ إِذَا مَا حَكَيْتَشْ  
نَوَادِرِي لَكَ رَاجِحَ أَحْكِيهَا لِمَنِ  
أَحْسَنَ مِنْكَ وَاللَّهِ إِنَّ الْقُلُوبَ

* This expression *يا الله* is used for "come in," or, "let us go," it is probably from the Persian *يَلِيدَن*, 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 Naddíra.*—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 الْقَلْبِ إِلَى  
الْقَلْبِ رَسُولٌ * إِنَّمَا أَنْتَ طَلَعْتَ  
أَفْرَسَ مَنَى وَصَدَقَ مَنْ قَالَ عَلَّمْتَهُ  
عَلَى الشَّجَانَةِ سَبَقْنِي عَلَى  
الْبَيَانِ لَكُونَتْ سَافَرْتَ مِنْ بَعْدِي  
وَوَصَلْتَ قَبْلِي وَعَمَلْتَ آيَةً يَاقَرَّةَ  
عَيْنِي فِي الْكَمِّ يَوْمَ اللَّيْلِ أَنْتَ  
هنا *

أبو خليل—لَا شُغْلَهُ وَلَا مُشْغَلَهُ *  
بَصْمُهُ صَنْفَ عَيْنٍ * دَهْ يَاشَيْخَ  
الْأَنْسَانِ هُنَا فِي بَارِيزَ لَا بَدَّ أَنْ  
يَكُونُ تَقِيَّ *

أبو نضارة—بِاللَّهِ عَلَيْكَ تَفَسَّرَ تَقِيَّ  
لِزَايَ وَهُوَ فِي بِلَادِ الْكُفْرِ *

أبو خليل—أَحْلَمَ بَنَّا شَرُفَ يَاسِيدِي  
أَلْوَا حِدَ مَنَا فِي أَلْبَلَدِ الْعَظِيمَةِ دَهْ  
يُفَضِّلُ يَذْكُرُ طَوْلَ النَّهَارِ لِأَنَّ إِذَا  
الْتَفَتَ يَمِينٍ أَوْ شِمَالٍ مَا قَدَّامَهُ  
إِلَّا وَهْوشَ حُلْوَةٍ زَى طَبَقِ الْوَرْدِ  
وَعُمُونِ يَسْمُرُوا وَالشُّعُورَ 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 Naddira*.—No profanity, Sir! Don't go mad, or, by Allah, I will write to your people.

*Abu Khalil*.—No, my boy! do not disturb them! I have been all over the world for your sake.

*Abu Naddira*.—God reward you (= I am much obliged to you).

*Abu Khalil*.—Good! As for

اللى ينزلوا على الكتاف الممر  
زى سبابك الذهب والمعاصم  
ايها كون الفنة والكتاف المملظة  
فاذا يلتزم يصيح ويقول الله الله  
ويقتل يذكر كده طول ما هو  
ماشى * والله يا شيخ ان اغلب  
حوريات الجنة لا بد انهم وارد  
باريز اهو شوف ده اللي قاعدة  
جنبنا الله ياسيدي الله اهي  
ده بكرة لما تشرق الشمس  
ملك من ملايكة السما يضرب  
عينه ويشوف صاحبنا وحالا  
يخطفها ودغرى يضيفها على  
الحريم العالى *

ابو نصارة — بلا كفر يا شيخ ما  
تجننش ولا والله اكتب  
لجماعتك *

ابو خليل — لا يا وليد ما تدقهاش  
أ! سبت الدنيا على شان  
خاطرك *

ابو نصارة — جزاك الله خيرا *

ابو خليل — طيب احنا يرجع مرجوعنا

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 Naddúra.*—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 Naddúra, 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

لَرَحَلْتَنِكَ * الْخَوَاجَا يُوسُفَ رَمَلَهْ  
كَتَبَ لِي مِنْ اسْكَنْدَرِيَه اَنَّكَ  
سَافَرْتَ فِي اَوَّلِ يَوْمٍ مِنَ الشَّهْرِ  
دَه فِي بَابُورٍ مِنْ كَمْپَانِيَه فَرِسِينَه  
عَلَى طَرِيقِ مَالْطَه بَقَا أَحْكَى لِي  
بِالتَّفْصِيلِ كُلِّ الِّى جَرَا لَكَ مِنْ  
يَوْمٍ مَا مَخَرَجْتَ مِنْ اسْكَنْدَرِيَه اِلَى  
اللَّيْلَه دَه *

ابو نضاره—بِالْبَحْتِ الْبَابُورِ مَا كَانَتْش  
فِيهِ رَكَابٌ كَثِيرٌ وَالْقَبْطَانُ كَانَ مِنْ  
اِخْوَتِنَا فَاَوَّلَ مَا سَلَّمَ عَلَيَّ وَرَمَى  
عَلَى الْكَيْفِيَه حَالًا وَصَى عَلَيَّ  
الْجَرَسُونِ وَالسَّفَرَجِي وَجَمِيعِ  
الْمُسْتَعْدَمِينَ وَقَدَّمَنِي اِلَى  
السَّتَاتِ بَتَوَعِ اَوَّلِ وَثَانِي دَرَجَه  
وَقَالَ لَهُمْ اِهْو دَه اَبُو نَضَارَه الِّى  
فَتَحَ عَيْنُونَ الْعَالَمِ وَأَظْهَرَ لِلنَّحَاسِ  
وَالْعَالَمِ جَوْرَ وَظْلَمِ الْحُكَّامِ وَأَيَّقَظَ  
الْفَلَاحِ مِنْ غَفْلَتَه وَعَرَفَه بِحَقُوقَه  
وَقُوَّتَه *

ابو خليل — مَا مَاءَ آللهِ وَأَنْتَ

you did not believe it could be true when you found yourself amongst the ladies (*madámât*). Really, Abu Naddára, you are lucky in these affairs.

*Abu Naddára.*—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 Khalíl.*—What for? What happened? God forbid!

*Abu Naddára.*—Hold your tongue! Every time I think of that my hair stands on end and my flesh creeps.

*Abu Khalíl.*—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 Naddára.*—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 مَدَّقْتَ لَمَّا وَجَدْتَ نَفْسَكَ بَيْنَ  
الْمَضَامَاتِ حَتَّى أَنتَ يَا أَبُو نَضَارَةَ  
مُبْتَلًى فِي الْأُمُورِ *  
أَبُو نَضَارَةَ—لِلَّهِ الْحَمْدُ إِنَّمَا الْأَنْبَسَاءُ  
الَّتِي أَنْبَسَتْهُ فِي أَوَّلِ يَوْمَيْنِ  
السَّفَرِ طَلَعَ مِنْ عَيْنِي فِي آخِرِ  
يَوْمٍ وَآخِرِ لَيْلَةٍ *

أَبُو خَلِيلٍ—لَا إِلَهَ إِلَّا جَرَأَ إِلَيْهِ لَا سَمَحَ  
اللَّهُ

أَبُو نَضَارَةَ—أُسْكُتْ دَا يَا شَيْخَ إِنَّا  
كُلُّ مَا أَفْتَكِرُ شَعْرِي يَقْبُ وَجْهِي  
يَنْمَلُ *

أَبُو خَلِيلٍ—لَا يَدَّ أَنْ قَامَتْ عَلَيْكُمْ  
فُرْقُونُهُ وَالْبَحْرُ هَاجَ وَتَلَاطَمَتِ الْأَمْوَاجُ  
وَصَارَ الْبَابُورُ يَغْطِسُ وَيَقْبُ وَقَلْبُ  
الرَّكَّابِ يَرْجِفُ وَيَطْبُ *

أَبُو نَضَارَةَ—تَمَامٌ وَاللَّهِ اَللّٰهُ  
بِاسْمِكَ تُوصِفُ الْوَصْفَةَ دَا  
لِيَقُولَ عَلَيْكَ كُنْتُ حَاضِرَهَا دَا  
إِنَّا كُنْتُ نَائِمٌ فِي غَرْ نَوْمِي  
وَأَسْمَعُ لَكَ صَرِيحَ وَصِيحٍ وَتَوَكُّبِ

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 Khalíl.*—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 تَشْرُ فِي الْمَتَعَدِّ فَنَطِيتُ  
مِنْ حَزْنَتِي الْمَعْلُوقَةِ وَكَانَتْ الْمِيهَ  
لِلرَّكْبِ فَقَاتَ لِأَشْكَ وَلا رَيْبَ أَنَّ  
شَيْخَ الْحَارَةِ أَحْضَرَ أَمِيرَ الْمُنَجِّمِينَ  
وَعَلَاهُمْ يُسَلِّطُوا عَلَيْنَا عَفَّارِيَتَ  
الْبَحْرِ حَتَّى أَنْ الْبَابُورَ يَنْكَسِرَ  
وَأَبُو نَضَارَةَ يَرْجُو حَرَامَكَ *

أَبُو خَلِيلٍ—إِنَّمَا رَبَّنَا نَجَّاكَ لَكُونِ  
وَرَاكَ أَفْضَلَ مَشَايِخِ بَرِّ مِصْرَ  
بَدَعُوا لَكَ بِالْخَيْرِ *

أَبُو نَضَارَةَ—رَبَّنَا بِحَفَظِهِمْ وَبِقَبْلِ  
دَعَائِهِمْ وَبِرَفْعِ عَنِ عُنُقِ آبْنَاءِ  
مِصْرَ الْجَوْرِ وَالظُّلْمِ وَبِنِعْمِ عَلَيْهِمْ  
بِمَنْ يَحْكُمُ بِالْعَدَالَةِ وَالْحِلْمِ لِأَنَّ  
يَقِينًا الظُّلْمَ فِي بِلَادِنَا حَصَلَ لِأَخِرِ  
دَرَجَةٍ إِنْ تَشُوفُ الْعَالَمَ هُنَا فِي  
فَرَنْسَا مَبْسُوطِينَ وَمُسْرُورِينَ  
وَرَبَّاهِينَ وَدَا كَلَّةٍ 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 Naddíra.* — 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 اللى بيحصل عندنا كان  
يحصل هنا كانوا يسكتوا العالم  
دول * دول ياما فنوا ملوك *

أبو نصارة—الوقت راح يا أبو خليل  
وأنا الكلام في سرّك جيعان  
بعد ما ناكل أحكي لك بقية  
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 قبعة ارى بدعه	وساق على ساق ملتفون
بارخ مور عل شبقونو	وشلوم عل كل خون *

Madhrúb doḡmák rakab jemel

Taffe 'ssákiyeh maftún

Shalah ḡub'oh árá bid'oh

Wa sák alá sák multaffún

*Bárikh* moro 'al shubḡonû

Weshlom 'al kulkhûn.

* This is the Syriac benediction :

نُتَبِّرُ مِنْ بِلَا مَصْفُورٍ هُكْمَدِ بِلَا خَلْقِ

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 يَنَامَ	مَعْقُولٌ مَنْ نَا مَتَ عِيُونَهُ
لَمْ عَلَى الْعَاشِقِ مَلَامَ	وَاللَّهُ أَمَا مَعْرَمَ صَبَا بِهِ
عِشْقِي مَحْبُوبِي فَتَنِي	دُوسَ يَا لَلِّي دُوسَ يَا لَلِّي

تَجَمَّعَنِي عَلَنِي لَيْلَهُ	يَا شَيْخَ الْعَرَبِ يَا سَيِّدَ
لَا عَمَلَ لَهُ الْكَشْمِيرَ طَلِيلَهُ	وَأَن جَاءَنِي حَيْبَ قَلْبِي
عِشْقِي مَحْبُوبِي فَتَنِي	دُوسَ يَا لَلِّي دُوسَ يَا لَلِّي

## 3.

وَالْعَيْنُ السُّودَ رَمُونِي	كَامِلَ الْأَوْصَافِ فَتَنِي
وَالْهَوَى زُودَ جُنُونِي	مِنْ هَوَا هُمْ صِرَتْ أَغْنِي
عِشْقِي مَحْبُوبِي فَتَنِي	دُوسَ يَا لَلِّي دُوسَ يَا لَلِّي

4.

جَمَعُ الْعَوَالِدِ عَنْ حَبِيبِي يَمْنَعُونِي  
وَاللَّهُ أَنَا مَا أَفُوتُ هَوَاهُمْ  
دُوسُ يَا لَلِّي دُوسُ يَا لَلِّي  
عِشْقِي مَحْبُوبِي فَتَنِّي

5.

قُمْ بِنَا يَا خَلَّ نَسَكَرَ  
نَقَطَ الْخُوحِ مِنْ عَلَى أُمِّهِ  
دُوسُ يَا لَلِّي دُوسُ يَا لَلِّي  
تَحَتَ طُلِّ أَلْيَاسِمِينَهُ  
وَالْعَوَالِدِ غَا فَلِينِ  
عِشْقِي مَحْبُوبِي فَتَنِّي

6.

يَا بَنَاتِ جُوِّ الْمَدِينَةِ  
تَلْبَسُوا الشَّانِحِ بِلُوْ لَهُ  
دُوسُ يَا لَلِّي دُوسُ يَا لَلِّي  
عِنْدَكُمْ أَشْيَا تَمِينَهُ  
وَالْفَلَادَةِ عِنْدِهِ زِينَهُ  
عِشْقِي مَحْبُوبِي فَتَنِّي

7.

يَا بَنَاتِ إِسْكَندَرِيَّةَ  
تَلْبَسُوا الْكَشْمِيرِ بَنَلِي  
دُوسُ يَا لَلِّي دُوسُ يَا لَلِّي  
مَشِيكُمْ عِلْفَرِشِ عِيَّةَ  
وَالشَّافِافِ سُكَارِيَّةَ  
عِشْقِي مَحْبُوبِي فَتَنِّي

8.

يَا مِلَاحَ خَافُوا مِنَ اللَّهِ  
حُبِّكُمْ مَكْتُوبٌ مِنَ اللَّهِ  
دُوسُ يَا لَلِّي دُوسُ يَا لَلِّي  
وَأَرْحَمُوا الْعَاشِقِ لِلَّهِ  
قَدَرُوا أَلْمُولَى عَلَى  
عِشْقِي مَحْبُوبِي فَتَنِّي

## 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.

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* *le'la*, in the Egyptian patois, means "lady," "sweet-heart."

† In the Arabic it is "her black eyes have shot me."

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 *shateh*, 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.

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.

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### Exercise 1.

a daughter, girl,	house, بَيْت	large, كبير
بِنْت	leaf, وَرَقَة	garden, جَنِينَة
merchant, تاجر	tree, شَجَرَة	son, child, وَلَد
good, طَيِّب	modest, مُتَوَاضِع	pretty, كَوَيِّسَة

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, أبيض
good, حسن	river, نَهْر	enough, بالكفاية
broad, عريض	paper, ورقة	weather, هَوَا

bad, رَدِي	next, adjoining,	book, كِتَاب
horses خَيْل	مَجَاوِرَة	to place, حَاطَ
street, حَارَة	table, مَافَة	

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, عَالِم
industrious, مَجْتَهِد		

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 (كُبَار) houses. The two houses are large. Two broad (عَرِاض) 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, رَطْل
small, صَغِير	day, يَوْم	piastre, عِشْرَش
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, بِزِيَادَةِ	to speak of, to speak
brother, أَخ, أَخُو	enough, بِالْكَفَايَةِ	about,
to buy, اشْتَرَى	next adjoining,	تَكَلَّمَ فِي خَصْصٍ
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, نَظَرَ	each other, بَعْضُهُمْ to enter (modern
to see (modern	بَعْضًا Arabic), حَش,
Arabic), شَاف, each other (modern	يَكْتَوِش Arabic),
يشوف	بعض to reside, أَقَام, نَقِمَ
to want, أَرَادَ	to say, tell, قَالَ, there, هُنَاكَ
to want (modern	يَقُول to sell, بَاعَ, بَيَعَ
Arabic), عَاوَزَ	to touch, مَسَّ apple, تَفَاحَة
what, مَا	dear, غَالِي
which, أَيُّ	cheap, رَخِيص

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, <b>فَتَى</b>	life, <b>حَيَاة</b>	another, <b>آخَر</b>
to tell a lie, <b>كَذَّبَ</b>	length, <b>طَوَّلَ</b>	a lie, <b>كَذْبَةٌ</b>

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, <b>سَأَلَ</b>	to eat, <b>أَكَلَ</b>	poor, <b>فَقِير</b>
physician, <b>طَبِيب</b>	to answer, <b>أَجَابَ</b>	whenever, <b>حَيْثُمَا</b>
time, <b>وَقْتُ</b>	rich, <b>غَنِيٌّ</b>	to be possible for
proper, <b>مُنَاسِبٌ</b>	to please, <b>أَعْجَبَ</b>	<b>أَمَكَنَّ</b>

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, <b>وَقَفَ عَلَى</b>	to see, <b>رَأَى</b>	beauty, <b>حُسْنٌ</b> , <b>جَمَالٌ</b>
crow, <b>غُرَابٌ</b>	jackal, <b>ابْنُ آوَى</b>	feather, <b>رَيْشٌ</b>
branch, <b>غُصْنٌ</b>	to hasten, <b>إِسْتَدْرَجَ</b> , <b>أَسْرَعَ</b>	to exceed (go further), <b>زَادَ</b>
tree, <b>شَجَرَةٌ</b>	shade, <b>ظِلٌّ</b>	
beak, <b>مِنْقَارٌ</b>	to begin, <b>أَخَذَ فِي</b>	say, <b>يَقُولُ</b> , <b>قَالَ</b>
cheese (a piece of), <b>جَبْنَةٌ</b>	gross flattery, <b>مَدِيحٌ</b>	voice, <b>صَوْتُ</b>
	attract, <b>أَطْنَابُ</b>	beautiful, <b>جَمِيلٌ</b>

like, نَظِيرٌ	to wish, أَرَادَ	to fall, سَقَطَ
to call, يَدْعُو, دَعَا	to hear, سَمِعَ	to go off, مَفَى فِي سَبِيلِهِ
bird, طَيْرٌ, pl. طُيُورٌ	to hesitate, لَبِثَ	
to glory, اِفْتَخَرَ	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, بَرٍّ مَصْرَ	young man, جَدَّعٌ	
غَرِيبٌ	whilst, بَيْنَمَا	what is the matter
ride, رَكَبَ	gallop, جَالَ, يَجُولُ	with, مَا بَالَ؟
ass, حِمَارٌ	bray, فَمَقَّ	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, اغمى	search, طَلَبَ	margin, postscript, حَاشِيَةٌ
wife, امْرَأَةٌ, زَوْجَةٌ	physician, دَوَّاب	
Ireland, ايرلندا	after, بَعْدَ	following, آتِي
to order, أَمَرَ	note, تَذَكُّرَةٌ	to cure, شَفَى
servant, خَادِمٌ		necessity, حَاجَةٌ
to prepare, أَعَدَّ, هَيَّأَ	to come to, revive, اِسْتَشْفَقَ	presence, حَظُورٌ
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, مِخْدَعٌ	keyhole ( <i>lit.</i> lock-hole), نَقَبٌ أَلْعَالُ
to spend, مَرَفَ	to be able, قَدَرَ	would that, بِأَلَيْتَ
time (extent) مَدَّةٌ	bother! ...! تَبَا	to give rest, أَرَّاحَ
to open, فَتَحَ	to steal, مَرَقَ	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
يَعُوذُ	to provide, bless,	big, كَبَّرَ
beating, ضَرَبَ	رَزَقَ	to reach, وَصَلَ
father, أَبَ	a son, وَلَدَ	to stop, كَفَّ
to drag, حَرَّ	to grow old, شَاخَ	grandfather, جَدَّ
door, بَابَ	an old man, شَيْخَ	

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,	presence, حَضْرَة
مِثْلَ	some, بَعْضَ
حُكَمَاءَ	

money (dinars, to be in need of, matter, ^{أَمْرٌ} )		
drachms) ^{دَنَانِيرَ} , ^{اِحْتِاجَ}		king, ^{مَلِكٌ} , pl. ^{مُلُوكٌ}
^{دِرَاهِمِ}		
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, ^{تَكَلَّمَ}	^{غَيْرَ}

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, ^{مِرَاجٌ}	to trim, ^{أَصْلَحَ}	master, ^{صَاحِبٌ}
alight, ^{مُشْتَعَلٌ}	being requisite, ^{أَقْتَضَا}	to place, put, ^{وَضَعَ}
pottery, earthen-		needle, ^{إِبْرَةٌ}
ware, ^{فَخَّارٌ}	at, ^{عِنْدَ}	instead of, ^{عَوَضًا}
to open, ^{فَتَحَ}	to find fault with, ^{أَمْتَصَّ}	to absorb, ^{أَمْتَصَّ}
wood, stick, ^{عُودٌ} , ^{لَاَمٌ}		grain, ^{قَمْحَةٌ}
pl. ^{عِيدَانٌ}	to visit, ^{زَارَ} , ^{يَزُورُ}	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, اِفْتَخِرْ	to see, رَأَى	ground, earth, أَرْضَ
family, عَائِلَةٌ	foot, قَدَمَ	to mean, أَرَادَ
high, عَالِي	to touch, مَسَّ	hanged, مَشْنُوقٌ
to be right, حَقْلٌ		

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, سَفِيهٌ
prophet, نَبِيٌّ	to send, بَعَثَ	stupid, اَحْمَقٌ
day, يَوْمٌ, pl. أَيَّامٌ	to bear witness, مَثَلٌ	
before him, بَيْنَ يَدَيْهِ	هَيْدَ	reward, جَائِزَةٌ
a prophet, نَبِيٌّ		



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, بِالقَرَبِ مِنْ	head, رَأْسَ	bo • He	exalted
'Abd el Melik, to desire, تَمَنَّى		(most	high),
عَبْدُ الْمَلِكِ	to earn, اِكْتَسَبَ	تَعَالَى	
time, when, حِينَ	to feed, قَاتَ	يَقُوتُ, to rebel,	to be a
to draw nigh, اِقْتَرَبَ	slave, عَبْدٌ	sinner, عَصَى	
end, term of life, رَعَى		to hear, سَمِعَ	
أَجَلَ	flocks, غَنَمَ	to praise, حَمَدَ	
to blame, يَلُومُ, لَامَ	to occupy oneself,	to make, جَعَلَ	
self, نَفْسَ	اِشْتَغَلَ	death, مَوْتَ	
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,

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* 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, غَرَشَ	to buy, اشْتَرَى
bull, ثَوْرٌ	to take, begin, أَخَذَ	to pay, دَفَعَ
market, سُوقٌ	to be angry, اِغْتَمَأَ	amount, مَبْلَغٌ
to sell, باعَ	to increase, run up, قَادَ	to lead, قَادَ
to crowd about, اجْتَمَعَ إِلَى	يَزِيدُ زَادَ	joy, delight, فَرَحٌ
people, قَوْمٌ	to be worth, سَارَى	to undo, حَلَّ
to offer, عَرَضَ عَلَى	little by little, مَشِيئًا فَمَشِيئًا	purse, كَيْسٌ

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, مُحَرَّم حَرَام	to be present, حَاضِر
clergyman, قَسِيس	to begin, شَرَعَ	to be right, أَصَابَ
on account of, about	to try, حَاوَلَ	it is said, قِيلَ
لِجَهَةٍ	agreement, con-	to enter, دَخَلَ
drinking, شَرَبَ	tenting, اِقْنَعَ	to defile, نَجَسَ
intoxicating drink, مُسْكِرَةٌ	without, بِدُونِ	man, اِنْسَان
smoking, تَدَخَّنَ	result, نَتِيجَةٌ	to go out, خَرَجَ
to find fault with, طَعَنَ فِي	bishop, اُسْقَف	
to carp at, طَعَنَ فِي		

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, حَاضِر	El Hejjáj, اَلْهَجَّاج	food, طَعَام
a desert Arab, اَعْرَابِيّ	to bring forward, قَدَّمَ	pudding, حَلْوَى
		meat, حَلْوَى

to leave, قَرَّكَ	at one time . . .	to laugh, نَجَّكَ
until, حَتَّى	and at another	to roll over, اسْتَلَقَى
morsel, لُقْمَةٌ	time, طَوْرًا وَقَارَةً	back of the neck, قَفَا
to be beheaded, ضَرَبَتْ عُنُقَهُ	prince, أَمِيرٍ	to leave as a le-
to refrain, اِمْتَنَعَ	gacy, or in one's	a reward, مِلَّةٌ
to remain, بَقِيَ	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, وَاِطَّ	to fight, قَاتَلَ	war, حَرْبٌ
to incite to, حَرَّضَ	enemy, عَدُوٌّ	supper, عِشَاءٌ
عَلَى	bravery, شَجَاعَةٌ	evening, مَسَاءٌ
soldier, جُنْدِي, pl.	lion, اِسْدٌ, pl. اُسُودٌ	Paradise, فِرْدَوْسٌ
جنود	until, at length, إِلَى أَنْ	to be delighted with, سَرَّ بِ, كَلَّمَ

to grow hot or army,	عَسَاكِرَ, pl.	عَسَاكِرَ	to promise,	وَعَدَ بَ
fierce (a fight),	returned,	رَجَعَ	to forget,	نَسِيَ
أَتَتَّبَعُ	back,	عَلَى عَقْبِهِ	يَنْسَى	
battle,	combat,	طَلَبَ	habit,	عَادَةً
قِتَالٍ	to seek,	فَرَارَ	to take supper,	
to shake,	فَرَزَعَهُ	flight,	أَتَعَشَّى	
rank,	صَفٍ, pl.	مَقُوفٍ	to stop,	أَوَقَفَ

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—

سائق الاطعان يطوى البید طى * منعماً عرج على كئبان 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 طَاعِنًا فِي سِتِّهِ      وَأَنْبَرَى عَمْرُو بْنُ جَاهِيهِ فُتًى  
 قَالَ شَيْخُ الْحَارَةِ الْهِمَّ الَّذِي      مَهْدَ الشَّيْبِ عَلَيْهِ بِالْفَنَى  
 مَا أَحْتِيَإِلِي فِيكَ مَقْلُوبًا عَلَى      رَأْسِكَ الْمَكْرُوبِ نَكْنًا لِلثَرَى  
 أَنْشَيْخُ هَائِبٌ مِثْلَكَ يَرُ      مَيَّ بِأَمْرِ مِثْلِ ذَا جَرِّ الْخَرَى  
 قَالَ يَا أَبْنَى عَادَةً مَرَّ هَبَا      بِي بِهَا قَدْ بَقِيَتْ مِنْذُ الْصَبَى  
 بَيْدَ آتَى كُنْتُ قَبْلًا خَائِفًا      مِنْ فَسَادٍ فِي دِمَاعِي أَوْ مَضَى  
 طَبْتُ نَفْسًا عَارِفًا مَا إِنْ حَوَى      قَحْفَ رَأْسِي مِنْ دِمَاعٍ قَطْ مَضَى

قَالَ عَمْرُو بْنُ أَنْثَى يَعْذِلُهُ      أَنْتَ شَيْخُ هَائِبٍ هَيَّ بَنُ بَيَّ*  
 مِثْلَمَا قَدْ مَرَّ قَوْلِي سَابِقًا      بَدَنَ كَالْبَدَنِ مَنفُوحَ الْحَشَى  
 أَبُوبِيبُ طَافِرًا تَدْخُلُهُ      لَيْسَ كَهَلٍّ فِي نَشَاطِ كَصَبَى  
 قَالَ قَدْ أَلْفَيْتُ يَا بَنَى حِيلَهُ      تَنْعَشُ الْجَسَمَ مَزِيدَ فِي الْقَوَى  
 خُذْ حُبُوبِي† نِي وَأَعْطِ دِرْهَمًا      فَمَنْ لِلْقُوَّةِ مِنْ أَجْدَى دَوَى

* Haiy 'ibnu Baiy="anybody, the son of nobody!"

† Literally "pills."



## 3.

قَالَ عَمْرُو يَا كَبِيرَ السِّنِّ لَا      مِنْ فِي فِيهِ تَبَقَّى مِنْ نُسِّي  
 هَمِيرَ مَحْمِ الْكَرْشِ لَا تَمَغْضُهُ      مَنْ رَأَى الطَّحَّانَ مِنْ غَيْرِ الرَّحَى  
 تَبْلَعُ الْوَرْدَ مَعَ مِنْقَارِهَا      وَالْعِظَامَ السَّمِ مِنْهَا كَالْعَصَى  
 لَمْ أُحِطْ عِلْمًا بِهَذَا قَابِلِنَ      لِي جَلِي الْأَمْرِ مِنْ هَمِيرِ مَرِي  
 قَالَ مَذْكَنْتُ صَبِيًّا قَدْ تَفَقَّهْتُ حَتَّى مَرْتُ أَقْفَى مِنْ قَفِي      حِينَمَا تَشَبَّهَ الْفَتَا عَلَى  
 وَأَحْتَاجَاجِي كُلَّهُ مَعَ زَوْجَتِي      هَرَبَ بِالْتَّحَرِّكِ فِيهِ حَنَكِي  
 فَشَأَتْ بِي قُوَّةَ الْبَلْعِ مِنْ آلِ

## 4.

عَادَ عَمْرُو قَالَ وَقَيْتَ الرَّدَى      بَيْتَسَ شَيْبٍ يُورِثُ النَّاسَ الْعَمَى  
 أَتَيْهَا الشَّائِبُ إِنَّا قَدْ عَمِدْ      نَاعَلَى عَيْنَيْكَ قَدْ غَشَى الْعَشَى  
 قَنَصَبُ الْأَفْعَى عَلَى الْمَارِنِ مِنْ      أَتَيْنَ وَجَدْنَاكَ لِلْعَيْنِ الْفُورَى  
 يَدُكَ الْبَيْضَاءُ حَسْبِي مُعْجَزَا      هَلْ لِمُوسَى مِثْلُ هَذِي مِنْ عَصَى *  
 هَا ثَلَاثَ مِنْ سَوَالَاتٍ مَضَتْ      لَا تَرِدُنِي بَعْدَ مِنْ حَيٍّ وَ لِي †  
 مَلِّ سَمْعِي أَنَهَارِي كُلَّهُ      أَسْمَعُ الْهَدَى بِأُصْغَارِ لَغَى  
 إِيهِ عَنِّي وَأَتَحَدَّرُ مِنْ دَرَجِ      هَاكَ مِنْ رَجُلِي تَعْجِيلًا لَدَى

* In allusion to Moses' miracle of the white hand, and of the rod which became a snake, as described in the Kor'ân, 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 وعُرْبُدَةُ سَفَاكِ الدَّمَاءِ

EXTRACT from "The Black Cat," translated from the English of Edgar Poe by E. H. Palmer.

لِي قِصَّةٌ عَجَبٌ سَأُخْبِرُكُمْ بِهَا      لِعَرِيبٍ مِمَّا تَجْرِي بِهِ الْأَحْوَالُ  
لَوْ أَقْتَنَيْتَنِي مِنْ سَامِعٍ تُصَدِّقُهَا      لَعُدُّوتُ مِمَّنْ يَعْتَرِيهِ حَبَّالٌ  
أَدَكُنْتَ أَكْذِبَ مَا تَرَى عَيْنَايَ أَوْ      سَمِعْتَ بِهِ أَدْنَى وَذَلِكَ مُحَالٌ

ولست بمجنون ولا نائم أرى أفعال أحلام لكنني فتاك قد دنا مني  
الأجل وأرقب الموت في الغد فأريد أن أضح اليوم عنى وقرى الذي  
انقض ظهري معترفاً بأنمي مقراً بكبير ذنبي ولا أودّ ألا أن أبين ما  
جرى عليّ من الأمور غير مضيف على ذلك كلمةً ما تفسيرا أو  
اعتذاراً فإنها من الموائد المبهولة المنخيفة لي المعذبة لقلبي الجالبه  
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  
بخرعبلات اللهو واللعب فربّ فاطر فيها يخال هولى هولا ويظن  
اضطرابى سهلا وذلك شأن من لم يسبر غور الامور غير ملتفت الى  
الطيش والزيف والنفس الامارة بالسوء ولا يرى فيما يروى ايراده الا  
الاسباب الطبيعية او القيام بما يجب على حقيقة

فقد كنت منذ الحداثة مشتهراً بدمائة الاخلاق و محبة بنى جنسى  
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 مواسي      تألف والانسان من فرط صبوتي  
وتسامح لي ابوى فيما رغبت فيه من الحيوانات الموثقة على  
اختلاف انواعها ولبثت اصرف غالب اوقاتي واياها جاعلاً غاية انشراحي  
في اطعامها ومواسيتها

وكل من ألف كلباً له      موثقتنا في الدار رباه حين  
ينتم ما أولع قلبي به      في حب حيوان انيس فطين

فلا حاجة ان اشرح له مقدار التسلى وفرط الانبساط الذي يتأتى من  
ذلك لانه يوجد في الفة الكلب الخالية من الغرض شئ يولف قلب  
من قد مارس الود الكاذب الخداع الذي يراعى 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 فَنِي وَقَدْ اسْعَفَنِي الْحُظُّ بِزَوْجَةٍ مُوَافِقَةٍ لِي لِاسْمِيَا فِي  
عَادَاتِي السَّلَفِ الْإِيمَاءِ إِلَيْهَا فَلَمَّا آنَسْتُ مِنِّي الْمَحَبَّةَ لِلْحَيَوَانَاتِ  
بَذَلْتُ مَجْهُودَهَا فِي تَحْصِيلِ مَا هُوَ الْأَلْطَفُ وَالْأَطْرَبُ تَلَهَّيًّا مِنْ  
الْحَيَوَانَاتِ الْمُوَانِسَةِ فَبَوَيْنَا عَصَائِيرَ وَسَمَكًا وَكَلْبًا جَيِّدًا وَارْنَبًا صَغِيرًا وَقَطًّا  
فَطِينًا

فَإِنَّمَا الْقَطُّ فَكَانَ كَبِيرَ الْحُجْمِ جَمِيلَ الْمَنْظَرِ حَالِكَ السَّوَادِ لَا ذَهَبَ  
عَجِيبَ مَدْهَشٍ وَكَانَتْ زَوْجَتِي تَتَخَيَّلُ قَلِيلًا مِنْ خُرَافَاتِ الْعَجَائِزِ  
فَكَلَّمَا صَوْدُفَ ذَكَرٍ قَطَّنًا تَلَمَّحَ لِتَوَهُّمِ الْعَوَامِ أَنَّ كُلَّ قَطٍّ أَسْوَدٌ سَاحِرٌ  
مَسْخُوفٌ وَلَا أَغْنَاهَا 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.

ولَقِينَا قَطْنَا بَابِي مُرَّةً فُضَارَ مِنْ اخْصِ مَوَانِسِيْ وَامْدَهُمْ لِي التَّزَامَا  
وَلَا اطْعَمُهُ اِلَّا بِيَدِي وَكَانَ لَا يِفَارِقُنِي الْبَيْتَةَ فِي الْبَيْتِ حَتَّى كِدْتُ لَا  
امْنَعُهُ مِنَ الْحَزْزِ مَعِيَ اِلَى السُّوقِ  
وَبَقِينَا عَلَى هَذِهِ الْاَلْفَةِ وَالْمُودَةِ حِينَمَا بَيَّدَ اَنْفِي فِي اَثْنَاءِ ذَلِكَ  
اعْتَرَقْتَنِي عِلَّةٌ مَرَعَتْ تَغْيِيرَ طَبْعِي وَتَبَدَّلَ مَزَاجِي وَتَوَسَّمَنِي بِحُضَالٍ غَيْرِ  
مَحْمُودَةٍ لَيْسَ مِمَّا وَصَفْتُهُ وَانْجَحَى اِدْمَانِي عَلَى الْخَمْرِ وَاسْتَفْرَقَنِي فِي  
النَّشْوَةِ سَبَابًا لِمَجْلِبَةٍ عَارٍ عَلَى طُولِ الْمَدَى فَمَا زِلْتُ اَزْدَادُ يَوْمًا عَبُوسًا  
وَهَرَّاسَةً وَهِيَجَانًا سَرِيعًا غَيْرَ مَكْتَرِتٍ بِأَحَدٍ حَتَّى رَضِيتُ لِنَفْسِي أَنْ  
اخْاطُبَ زَوْجَتِي بِالْفَحْشَاءِ وَالْغَضَبِ ثُمَّ بَعْدَ هَنْيِئَةٍ ابْتَدَأْتُ اعْرِبَهَا

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.

وأما موانسى المساكين فما نَجَوْنَ من حدة خُلُقِي فغفلت عنهم بل  
 ظلمتهم بالداهية والغربة الآ قطنا أبا مرة بقيت له فى قلبى بقيَّةٌ من  
 المودة القديمة تمنعنى أن أغربه أو أطرده وإن كنت أوجعت الارانب  
 والقرد حتى الكلب ضربا مؤلما وطردتها وأذيتها ولم تأخذنى بها رأفة  
 لأننى أحسست منهمنَّ أَلْقَى يَنْفِرْنَ إِنْ مَدَّا وَإِنْ تَدَلَّلَا  
 لكنَّ دَأْبِي ونَاهِيكَ من دَاءٍ كَشَرَب الخمر قد ازداد بى حتى لحي  
 غضبى أبى مرة وقد طعن فى السن وذلك أسرع للهياج عليه مما لو كان  
 فى غَضٍّ مشابه  
 ففى ليلةٍ مَا أتيت البيت مى الخمارة سكران فوسوست النشوة فى  
 صدرى آنَّ القَط فآر منى مجتنب مَراجعتى فقبضت عليه أمرض رقبته  
 فلجوفه من هُدَّة غضبى عض بأسنانه المسنونة يدى فصرجها دَمًا

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 وكأنّ روحى  
الاصليّة انتزعت منى ونبض بدبلا منها فى كل اعصابى ومفاصل بدنى روح  
داهية عنيدة اشبه بالاباسة متولدة من سورة الخمر على ان اعمد  
الى موسى مطوية فى جيبى فانتضيتها وعصرت رقبة الحيوانة المسكينه  
فغورت عينها

واحر قلباه من عار ومن حجل اذ ليس ينفع قرع السن من ندم  
يكاد يكرى فوادى من لظى آلم اذا كتبت اجترامى الاثم بالقلم  
ولما صحت من سكرتى وقد اطار النوم الخمر عنى وعادنى شعورى  
ارعدت فرائضى و خامرنى الندم على ما فرطت وقد كسبته يدى  
وهيئات النزوع الى متاب اترك ههنا الصهباء نقدا  
واذلم 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

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اعوم فى الخمور واستهوانى الغوص فى لجها فاعرقت نفسى فى  
حباتها

وفى ذلك الحين برئ الشظ من جراحته لكن موضع العين العائرة  
كان منظره شنيعا وان زال الوجع عنه فطفق يطوف فى الدار كعادته  
السالفة غير انه لشدة فزعته كان يفرّ منى فراراً كلما واجهنى فى ناحيته  
مما من البيت

فحزنت فى البدأة لما دهمنى من اجتنابه مؤانستى وكراحتى لى  
وقد كان يهمنى فيما مضى حباً شديداً

وبعد ذا هاج مدّة غضباً متقدداً فى حشائى ملتها  
وحلّ روح الامر ارقى لى يبيدنى بالدمار منقلباً

أمّا روح الاصرار فلا يبحث عنه فى كتب الحكمة ولا بعدة الحكماء  
بين الحركات لقابوب الناس لكننى متيقن كما ان روحى حية واهديه

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 الغريزية بالملكة فى اصل الفطرة واحد  
القوى البسيطة الحاكمة طبع الانسان

مَنْ ذَا الَّذِى مَا سَاءَ قَطَّ وَمَنْ لَهُ الْاِحْسَنُ فَقَطَّ  
كَمْ فِعْلَةً سَيِّئَةً وَرُطْنَا فِيهَا الْغَلَطَّ

افلا نميل الى مخالفة امر الشريعة على زعم عقلنا حال كوننا  
متيقنين اوامر الشرع فاقول ان روح الاصرار هذه قد حلت فى لهلاكى  
والبوار التام ووزعت نفسى نزوعا غير متناه لتعذيب ذاتها واعطها  
طبعها واغرائى الاستمرار على ما تصدّيت اليه باتمام اغرائى وايداعى  
للحيوانة البريئة

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 والقيت في عنق الطحلا وشددت عليه  
الوثاق وعلقتة مربوطا على غصن شجرة فاختنق خنقته وعيناي تفيض  
دموعا 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 روعي الأبدية وتجعلني لو أمكن  
محروما من موفور رحمة الله الرحيم المهيّب  
وفي الليلة التالية بعد هذا الفعل القبيح أرقني صوت مآج النار  
النار فنظرت وإذا أستار سريري تلهب والدار كلها تتأجج غراما وكدت أنا  
وامراتي وجاريتي 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 وأدركتنى هلكة  
لم تبق لي في الأرض شيئا يملك  
أسلمت مذ يومئذ نفسي إلى  
يأس مبيد بُت فيه أَمْنُكَ

وما أنا بأنيبٍ حتى أخال الجرم علّةً للحادث كأن بينهما اهتراك  
السبب بالمسبّب لكننى أهرج ههنا كل ما قد جرى لي على التتابع  
ولا أجادر من ذلك شيئا مّا البتة

فلما اغروانى النهار طفقت أطوف الخرائب فرأيت الحيطان متهدّمة  
آلا جدارا لم يبرح قائما وقد كان غير غليظ وموقعه وسط الدار وكان  
مستنداً إليه سريرى جهة راس مضجعى والجير هنالك قد كان يدفع  
تأثير النار لكونه على ما أخال مطلقاً 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 فحسنى استغرابهم وعراهم "بالعجب" وما أشبه  
ذلك الى الاطلاع على امرهم فلما دنوت منهم اذا بصورة كانها صورة  
قط ضخمة مطبوعة فى صفحة الحائط البيضاء وكانت صورة مدهشة باستكمال  
الهيئة وفى عنق القط حبل مبيّن فلما رأيت هذا المنظر الهائل  
واستيقنت أنه منقوش بيد عفرية فما كدت املك نفسى لفرط ما  
اعترائنى من العجب وما نزل بى من الرعب

ثم اقبلت على هواhuis الافكار فى تأويل هذا السر الخفى  
فخطر لبالى ان القط مشنوق فى جنيته متملة بالدار ولما تصاح

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 امتلئت الجنينة بالخلق ازدحاماً فلا بد أن يكون أحد  
الناس قطع الجبل وانزل الحيوان من فوق الشجرة فرمى به فى  
هياك الحجرة المفتوح وذلك ليوقظنى من الكرى ولما وقعت الحيطان  
لقت قتلى فنقشت صورته فى 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 } presence.  
حَضْرَة }

سَيَادَة lordship.

سَعَادَة happiness (used only to a Prince or a Patriarch).

e.g. كَيْفَ حَالُ جَنَابِكَ how are you?

كَيْفَ حَالُ حَضْرَةِ الْبَيْتِ 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 يَصْبِحُكُمْ بِالْخَيْرِ God make your morning good !

مَسَاءُ الْخَيْرِ good evening.

Ans.—اللَّهُ يُمْسِيكُمْ بِالْخَيْرِ God make your evening good.

لَيْلَتُكَ سَعِيدَةٌ good night.

Ans.—أَسْعِدِ اللَّهُ لَيْلَتَكَ God make your night happy.

* This is only to be used by and to Muslims.

} أَشْ حَالَك } how do you do?  
 or كَيْفَ حَالَك }

*Ans.*—الْحَمْدُ لِلَّهِ praise to God (*i.e.* I am well, thank you).

In Egypt زَيْك or أَزَيْك is most commonly used for How are you? and in Aleppo they say—

اِش لَوَم كَيْفِيَتَكَ *ish-laum kéfiyetek*, what is the state  
 (colour) of your condition?

Thanks are never given direct to an individual, but one must say—

كَتَّر خَيْرَك may (God) increase your goodness.

مَكَّرَ اللَّهُ فَضْلَكَ may God thank your kindness.

اللَّهُ يُدِيمُ 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.* :

حَلَّتِ الْبَرَكَهَ بِقُدُومِكَ I am glad to see you (*lit.* blessing  
 has descended at your approach).

*Ans.*—اللَّهُ يَبَارِكْ فِيكَ God bless you!

حَاطَرَكَ good-bye! (*lit.* your mind.)

*Ans.*—اللَّهُ يَسَلِّمْ حَاطَرَكَ God save your mind.

سَلِّمْ عَلَيَّ اِخْوَتِكَ give my compliments (*salaam*) to your brother.

اللَّهُ يُسَلِّمَكَ 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 شَاءَ 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 بَعِيدَ مِنَ السَّامِعِينَ “May it be remote from my hearers!”

(أَهْلًا وَسَهْلًا)  
(مَرْحَبًا)  
(مَرْحَبًا بِكَ) } welcome.

هِنَا your health—said to a person who is about to eat or drink.

Ans.—اللَّهُ تَهْنِئَتُكَ

نَعِيمًا in comfort!—said to one about to be shaved.

A future intention or a hope must be accompanied with the formula إِنْ شَاءَ اللَّهُ “if God please.”

إِنْ شَاءَ اللَّهُ أَرْجُو بُكْرَةً please God, I will go to-morrow.

مَا شَأْنِي مَرَّانَ شَاءَ 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).

هَرَفْتَنَا I am glad you called (you do me honour).

Ans.—أَنَا الْمَشْرُفُ it is I who am honoured.

مع السلامة good-bye!

*Ans.*—الله بَسَلَمَ خاطركَ God save you.

الله في امانِ الله good-bye!

أَنْسَتَنَا I am glad to see you (you have made us comfortable with your society).

*Ans.*—الله يَوَانِسُكَ God comfort you with society.

أَرْحَشَتَنَا we have not seen you for some time (you have made us lonely).

*Ans.*—الله لا يَرْحِشُ فيكَ may God make no loneliness in your case.

أَعُوذُ بالله I seek refuge in God (when any calamity 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—

وَإِنَّا إِلَيْهِ لَرَاجِعُونَ verily we belong to God, and unto him shall we return.

On beginning anything, they say—

بِسْمِ الله in the name of God.

Thus, in Egypt and elsewhere, if a person knocks at a door, the occupant of the room calls out—

بِسْمِ الله “name,” that is, “say الله 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 المَرْحُوم “the late,” *lit.* “on whom God has had mercy.”

There are several formulæ of condolence, but to say اللَّهُ يُعَوِّضُ عَلَيْكَ “God give you a substitute,” is the most usual.

A beggar is met with a pious and courteous reply, such as—

اللَّهُ يَرْزُقُكَ 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.”

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## 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 Khalíl wa Abí Naḍḥḍhárah  
Zerḳá ‘ala Ḳahwat Rísh fí “Búlefár dezítalíyán” fí lailat  
arba’t ‘ashar Lúliyú sennéh 78 fí Paríz.

*Abu Khalíl:*

Yá Chéms¹ yá Bu Naḍḥḍhárah

Anast² Paríz yá shaṭír

Ma‘aksh³ min Maṣr⁴ ‘ibárah

Tun‘ish b’há minní ‘l kháṭír

¹ James.

² 4th of انس “to be social.”

³ مع

“with,” ك “thee,” ش used as an interrogative, see p. 127.

⁴ Properly Miṣr.

p. 132.

*Abu Naḍḥḍhārah :*In rudt¹ aḥkīlak aḥkí

'An Maṣr yá báhi 'tṭala'

Ba'd al ferḥ 'ádat tabkí

Min nár ḥawádithhá 'l wula'.

Maṣr es sa'ídeh el maḥmíyeh²

Bi'l'izz kánat ferḥáneh

Wa'l yóm t'shúfhá maḥmíyeh²

Min dhill ḥálha za'láneh.

Fí Maṣr má físh ḥurríyeh

Wadh dhulm khalláha dukḡah

Wa in rudt tadri 'l kaiffíyeh

Unzur binadhḍhártí 'zzerḡah.

Fí Maṣr jaur Sheikh el Ḥārah

Dhābir kama 'shshams el wāḍḥihah

Amar bi ḡufl en Naḍḥḍhārah

Akmanhá lihálo fáḍḥihah.

¹ For *aradtu*, from اراد.      ² The verb حمى means both "to protect" and "to be angry with." It is used here in both senses.

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p. 133.

Safart min Maṣr el Ḳáhirah¹

Wa bulbulí fíha sá-ih

¹ Miṣr el Ḳáhirah, "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 Khalíl.*—Búsa 'ala dól ya Bú Naḥḍḥárah búsa !  
akh ! wallah ! waḥḥashní k'lámek, yá Sheikh ! Alḥamdu  
lillah bi'sselámeh ! yá n'hár embárek⁴ biwusúlek ! ante  
ghibt kéde li-aiy ? Ana safart min Maşr, yóm-ma safart  
ante, innamá bád eqh-ḍohr,⁵ wa khalleitak fi Iskanderí-  
yeh t'shimn nafsak wa tasṭah wa ta-áнас⁶ shebbán  
medínat Zi 'l kárnain ellí⁷ 'ala ma balaghni biḥabbúka⁸  
zaiy 'ainaihum ; wa ana ḥaṭteit kitf, ya wuleid ! wa rakébt  
bábúr (vapore) el Brindizí ellí

² For ثانی مَرَّة or ثانی مَرَّة .      ³ Pl. of اخ .      ⁴ For *mubáarak*.  
⁵ الظهر vulgar for الضهر .      ⁶ 6th conj. of انس .      ⁷ For  
*elladhí*.      ⁸ See p. 119.

p. 134.

yaḳúlu 'aiaín wa ji't héne¹ asra' min al barḳ wa áhú  
şár lí fi intizárah yejí ziyádeh min jim'atain ; ante ka'adt²  
kem yóm fí Iskanderíyeh, we kem yóm fí Máltah, we kem  
yóm, fí Mársíliya ? Billahi ! taḥkí lí bit-taṭwíl wa tut-  
ḥifní binawádirak dá ; ana má aslásh aḳwálak ezzarífeh !

¹ For *huna*.

² تعد "to remain," *lit.* "to sit."

Wa á dí sebeb irtihálí min waṭaní 'lázíz wa ḥuḍhúrí li hádha 'tṭaraf. Yellah! baḳá ummáli³ hát min 'andak hát! wa raṭṭib mesámi' ṣadúḳak Abu Khalíl!

*Abu Naḍḥḥúrah.*—'Ala 'l 'ain wa'rrás! ya, seiyyid en nás! iza ma ḥakeitsh nawádirí lak, rá-ih aḥkíha limín⁴ aḥsan minnak? wallah anna 'l ḳulúb

³ See p. 127.

⁴ For *liman* لمن.

p. 135.

'and ba'ḍihá, wa "min al ḳalb ila 'l ḳalb rasúl." Innamá ante ṭala't afraṣ minnǐ; wa ṣadaḳ man ḳál "al-lamto 'ala 'shshahāṭah, sabaknǐ 'ala 'l bíbān," likaunak¹ safart min ba'dí wa waṣalt ḳablí. Wa 'amalt aiy, yá ḳurrat 'ainí, fi'lkem yóm elli ante héne?

*Abu Khalíl.*—Lá shughl wa lá mushghila; baṣbaṣa ṣanaf 'ain! Díh, ya Sheikh! el insán héne fí Páriz, lá budd an yakún takí.

*Abu Naḍḥḥúrah.*—Billahi 'alaik, t'fassir²! takí izzai wa húwa fi b'lád el kufr?

*Abu Khalíl.*—Aḥlam! baḳa shúf, ya sídí! al wáḥid minna fi'l beled el 'azíma dih yaḥḍhal yazkur ṭúl 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."

p. 136.

ellí yanzilú ‘ala ’l kitáf al marmar zaiy sebábek ed-deheb, wa’l ma‘ášim iyyáha laun el fuḏḏhah,¹ wa ’l kitáf el muladḥla²; fa-izan² yeltazem yaših wa yaḳúl “Alláh, Alláh!” wa yafḏhal yazkur kéle túl má húwa máshí! Walláhi, ya sheikh! an aghlab húriyát el jenneh lá budd annahum wárid Páriz! A hú, shúf dí ellí ḳá‘ideh jambaná; Alláh, ya sídí, Alláh! á hí dí bukra, lemma tushriḳ esh-shems malák min meláik es-semá yadhrib ‘ainoh, wa yashúf ṣahibetná, wa ḥálan yakḥtifhá, wa doghrí⁴ yuḏḥifhá⁵ ‘ala ’lḥarím al ‘álí!

*Abu Naḏḏḥárah.*—Belá kufr, ya sheikh! ma tet’jen-nensh, wa-illa, walláhi! ektub li-jamá’atak.

*Abu Khalíl.*—Lá, ya wuleid! ma tadukḥhásh! Ana subt ed dinyá ala sháu⁵ kháṭirak.

*Abu Naḏḏḥárah.*—Jazák Alláh khair!

*Abu Khalíl.*—Taiyib! aḥna yarja‘ marjú’na

¹ For *fidḏdhah*.      ² And then.      ³ 2nd sing. fem. aor. of 4th conj. of *هرق*.      ⁴ “direct,” from the Turkish *طوغرو*.      ⁵ 3rd sing. mase. aor. of 4th *صاف*.      ⁶ “for the sake of.”

p. 137.

li rahłatak. Al *khawájah* Yúsuf Ramleh keteb lí min Iskanderíyeh annak safart fí awwal yóm min ash-shahr díh, fí bábur (vapore) min kumpaníyet Ferísínah ‘ala ṭarík Málta; baḳá, aḥkí lí bittafśíl kull ellí jará lak min yóm-má *kharajt* min Iskanderíyeh ila ’l leilah díh.



*Abu Naḍḥḍhārah.*—Bi 'l bakht al bábūr má kánsh fíl rakkáb k'tír,¹ wa 'l kaptán kán min ikhwatná²; fa-awwal ma sallam 'alaiya wa rusí 'ala 'l kaifíyeh, hálán waṣṣá 'alaiya 'l garṣon wa 'ssufrají wa jamí' el mustakhdimín wa ḳaddamni ila 'ssittát b'tú'³ awwal wa tání darajah, wa kál lahum "á dí Abu Naḍḥḍhārah ellí fattah 'uyyún al 'alam wa-aḍhhar li 'l kháṣṣ wa 'l 'ámm jaur u dhulm al ḥukkám, wa aikaz el felláh min ghufflatoh, wa 'arraffho biḥukúḳoh wa kúwwatoh.

*Abu Khalíl.*—Má shá'alláh! wa ante

¹ For *kathír*.      ² Pl. of *ع*.      ³ Pl. of 'btá', see p. 123.

p. 138.

ma saddakt lemna wajedt nafsak bain el maḍhamát. Haḳḳan, anta, ya Abu Naḍḥḍhārah! mubkhit¹ fi 'l umúr díh.

*Abu Naḍḥḍhārah.*—Lillahi 'l ḥamd! innamá 'l imbisát elli embastuh fí awwal yómain essafr tala' min 'uyúní fí ákhir yóm wa ákhir laileh!

*Abu Khalíl.*—Li-aiy? jará aiy? lá samaḥ Alláh!

*Abu Naḍḥḍhārah.*—Uskut! Dá, yá sheikh ana kullamá eftekir, sha'rí yaḳubb wa jisdí yanmall!

*Abu Khalíl.*—La budd an ḳámat 'alaikum fortúna wa 'l baḥr háj wa talátamat el amwáj, wa sár al bábūr yaḡṭus wa yaḳubb, wa ḳalb ar rakkáb yarjiff wa yaṭabb.

¹ Agent from *بخت* from *بخت*, "fortune."

*Abu Naḍḥḥárah.*—Tamám! walláhi! elli b'yesma'ak túṣef el waṣfah dí, l'yakúl² alaik kunt háḍhirhá! dá ana kunt náim fi ghurr nómi, wa asma' lak ṣaríkh wa ṣaiyáh wa tawalwí

² "Would certainly say."

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p. 139.

wa miyáh tashurr fi 'l maḥ'ad; fa naṭṭait min khaznatí al mu'allakah¹ wa kánat al maiyah lirrúkab faḥult lá shakk wa lá reib an Sheíkh el H́arah aḥḍhar amhar al munajjimín wa khalláhum yusallitú 'alainá 'afárit al baḥr ḥatta anna 'l bábúr yankasir, wa Abu Naḍḥḥárah yarúh khara samak.²

*Abu Khalíl.*—Innamá rabbuná najják likaun warák afḍhal masháikh barr³ Maṣr yaḍ'ú lak bil-khair.

*Abu Naḍḥḥárah.*—Rabbuná yaḥfuzhum, wa yaḥbul da'áhum, wa yarfa' 'an 'unḡ abná' Maṣr⁴ al jaur wa 'zzulm, wa yan'am 'alaihim biman yaḥkum bi 'l 'adálat wa'l ḥilm! Lianna yaḡínan azzulm fí bládna ḥaṣṣal li-ákhír darajah. In t'shúf al 'álam bene fí Fransá mab-sútín 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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p. 140.

*Abu Khalíl.*—Min el Ḥurriyyeh! Hú izá kán¹ ellí b'ya-  
ḥaṣṣal 'andná kán b'yaḥaṣṣal hene kánú biyuskitú 'l'álam  
dól! Dól yá má f'nú mulúk!

*Abu Naḍḥḍhārah.*—Alwaḳt ráiḥ, ya Bú Khalíl? wa  
ana — al k'lám fi sirrak—jí'an. Bád ma na'kul aḥkí lak  
baḳíyat er raḥlah.

¹ *izá kán* = "if."

p. 141.

Ma'ḳúlu man námat 'uyúno  
Yaḥsib el 'áshik yanám  
Walláh ana muḡhrām ṣebábch¹  
Lam 'ala 'l 'áshik malám  
Dús² yá lellí, dús yá lellí,  
'Ishḳe maḥbúbi fettaní!

Yá sheikh el 'Arab! ya Seiyid!  
Tejma'ní 'al³ khilli leileh!  
W' in já'ní ḥabíbe ḳalbí  
L' 'amal loh 'l Kashmír duleileh!⁴  
Dús yá lellí, dús yá lellí,  
'Ishḳe maḥbúbi fettaní!

¹ Excited by passion. ² *يدوس داس* "to tread." ³ For  
على النخل '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.

Jama'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!  
  
 Kūm b'ná ya khillí nasker  
 Taḥta zill alyásmínch  
 Naḥṭuf al-khókh⁴ min 'ala ummoh⁵  
 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 يَفُوت *fat* "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 zíneh  
     Dús yá lellí, dús yá lellí,  
     'Ishke maḥbúbí fettení!

Ya b'nát Iskenderíyeh  
 Mashykum ala 'l furshi jíyeh  
 Telbisú 'l Kashmír biṭalí¹⁰  
 Wa 'shshefáif¹¹ sukkaríyeh  
     Dús yá lellí, dús yá lellí,  
     'Ishke maḥbúbí 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 maḥbúbí fettení.

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⁶ "inside."      ⁷ Properly ḥaṭṭ "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,"

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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.

Ráḥa Zeidun ṭá'inan ff sinniḥi ¹Wa 'mbará ² 'Amrun yunájíhí futaiy ³Kála, Sheikḥ el Hárat al himmu ⁴ 'lladhíSháhida 'shshaibu 'alaihi bi'l funaiy ⁵Ma 'ḥtiyálí fíka ⁶ maḥlúban 'aláRa'sika 'l mankúbi nikthan liththuraiy ⁷

A-fa-sheikḥun shá-ibun mithluka yar-

-dhá bi-amrin ⁸ mithli dhá jarra 'lkhuzaiy ? ⁹

¹ "Far advanced in years."      ² began.      ³ dimin. of *fatan*, "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 *qad* baqiyat mundhu 'şşubaiy ¹⁰  
 Baida anní kuntu kablan *kháifan*  
 Min fasádin fí dimághí au qhunaiy ¹¹  
 Tibtu nafsán ¹² 'árifan má in hawá ¹³  
 Qahfu ra'sí min dimághin qatṭu 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'ziluhu ²  
 Anta sheikhun sháibun haiyu 'bnu baiy  
 Mithlumá *qad* marra qaulí sábiqan ³  
 Badanun ka 'lbudni manfúkhu 'l hushaiy ⁴  
 A-buweibun qáfirán tadhuluhú  
 Laisa kahlun fí nisháṭin ka-şubaiy ⁵  
 Kála *qad* alfaitu, ⁶ ya 'bní, hīlatan ⁷

¹ "and turned," 7th of *تَوَلَّى*. ² to reproach him.  
³ previously. ⁴ "a body like a bulky camel with puffed out belly," *hushaiy*, dim. of *hashá*. 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 muzídan fi 'l kuwaiy  
 Khudh ḥubúbí dhí wa a'tí dirheman  
 Fahya lilḳúwati min ajda 'dduwaiy.⁹

⁸ 3rd fem. sing. aor. of 4th conj. of نَعَشَ, "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.

Ḳála 'Amrun ya kabíra 'ssinni ¹ lá  
 Sinna ² fí fíhi ³ tabaḳḳá min thunaíy ⁴  
 Ghaira shahmi 'l kirshi la tamghuḍḥuhú ⁵  
 Man ra-á 'ṭṭaḥhána min ghairi 'rruḥaiy ⁶  
 Tabla'u 'lwazzata ma' minḳárihá  
 Wa 'l'idháma 'ṣṣammi minhá ka 'l'uṣaiy ⁷  
 Lam uḥiṭ ⁸ 'ilman bihádhā fa-abin ⁹  
 Lí jalíya 'l-amri ¹⁰ min ghairi muraíy ¹¹

¹ *sinni*, "years." ² *sinna*, "a tooth." ³ *fíhi*,  
 "his mouth," from فَم, see p. 54. ⁴ dim. of *thani-  
 yatun*, "gums."  
⁵ "Except the fat of the paunch you cannot chew (it)."  
⁶ "Who has (ever) seen a miller without a mill-stone." *ruḥaiy*, dim. of *raḥá*.  
⁷ "and the bones of it as hard as walking-sticks." ⁸ 3rd  
 sing. masc. aorist, 4th conj. from حَاطَ, apocopated after  
 the negative *lam*. *lam uḥiṭ 'ilman bi . . .* "I comprehend  
 not by (my) knowledge." ⁹ "so explain," imper. 2nd  
 conj. of بَانَ.  
¹⁰ *jalíy al 'l-amri* = *al-amri 'l jalíy*, "the  
 important affair."  
¹¹ *muraíy*, dim. of *mary*, "strife and doubt."



Ḳála mudh kuntu ṣabíyan ḳad tafaḳ-  
 -ḳahtu ¹² hatta ṣirtu aḳḏhá min ḳuḏhaiy ¹³  
 Wa'ḥtijájí ¹⁴ kulluhu ma' zaujatí  
 Hínamá ¹⁵ tashabbaha ¹⁶ 'lfatya ¹⁷ 'alaiy  
 Nashsha-at ¹⁸ bí ḳúwata 'lbal'í ¹⁹ min al-  
 -hirfi bit-taḥríki fíhi ḥanakaiy. ²⁰

¹² "I have studied law" (*fikh*). ¹³ "till I  
 became more of a cádhi than a cádhi is." Comparative  
 أَقْنَى and dim. قَنَى of قَائِي (for قَائِي, see p. 36), "a ḳáḏhí,"  
 which is the agent of قَنَى "to judge." ¹⁴ 8th conj. of  
 حَجَّ "to argue," حُجَّة *ḥujjatun*, "an argument." ¹⁵ When-  
 ever, *hína* + *má*. ¹⁶ "was doubtful," 5th of (شَبَّهَ) *shabba*,  
 "doubt." ¹⁷ "the judicial sentence." ¹⁸ "caused  
 to grow," 2nd of *nasha'a*. ¹⁹ The faculty of swallowing.  
²⁰ "my two jaws."

## 4.

'Ada ¹ 'Amrun ḳála wuḳḳíta 'rradá ²  
 Bi'sa shaibun yúritu 'nnása 'l'umaiy ³  
 Aiyuha 'shsháibu inna ḳad 'ahid-  
 -ná 'alá ⁴ 'ainaika ḳad ghasha 'l'ushaiy ⁵

¹ "He repeated." ² "May you be guarded from  
 evil," 2nd sing. preterite (used precatively) masc. passive  
 of وَقَى . ³ *Lit.* Evil is old age which makes men in-  
 herit dimness of sight (*yúritu*, 3rd sing. masc. aor. 4th  
 of وَرِثَ "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 'dhḡhuwaiy⁷  
 Yaduka 'lbaidháu ḡhasbí mu'jīzan⁸  
 Hal li Músa mithlu hádhí min 'uṣaiy  
 Há theláthun min suwálatin maḡhat⁹  
 La tazidní ba'du¹⁰ min ḡhaiyin wa laiyy;  
 Malla sam'í¹¹ a nahárí kullahu  
 Asma'a 'lhadhyá¹² bi-iṣgháin¹³ li-ḡhaiy¹⁴  
 'Thi 'anni¹⁵ wa 'nhadhir¹⁶ min derajin  
 Háka min rijlíya 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 مَضَى "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 حَدَرَ.  
¹⁷ "here is my foot to hasten that," *ḡhaiy*, dim. of لَئِذَا "that."
-

p. 165.

Al Hirratu 'ssaúdá' 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 kīssatun ³ 'ajabun sa-ukhbirukum ⁴ biháLi-gharíbi má tajrí bihi 'l-aḥwálú ⁵Lau aḡṭaḡbí ⁶ min sámi'in taṣḡíkahá ⁷Laghadautu ⁸ mimman 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 *kámil*:

The foot  $\cup \cup \overset{'}{\cup} \cup \overset{'}{\cup}$  may become  $\text{—} \overset{'}{\text{—}} \cup \overset{'}{\text{—}}$

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 قفى "I require." ⁷ "the believingit," 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 shouldbelie." ¹¹ 3rd sing. fem. aor. رأى "to see." ¹² "myear." ¹³ wadháka maḡálu, "then that were impossible."

Wa lastu bimajnúni¹⁴ wa lá náïman¹⁵ ará¹⁶ adh-  
ghátha 'l-ahlámi.¹⁷ Lákinnaní fattákun¹⁸ kad daná  
minný¹⁹ al-ajalu²⁰ wa arḡubu²¹ 'lmauta fi 'lghaddi²² fa  
urídu an aḡha'a²³ 'lyóma waḡrí²⁴ 'lladhí anḡaḡba²⁵ dhabrí,  
mu'tarífan²⁶ bikabíri dhambí,²⁷ wa lá awaddu²⁸ illa an  
ubaiyina²⁹ má jará 'alaiya min al-umúri, ghaira mu-  
dhífín³⁰ 'alá dhálíka kelimatam-má,³¹ tafsíran aw i'tidháran  
fa-innahá mina 'lmuwáddi³² 'lmuhwilati³³ 'lmukḡhifati³⁴  
líy, almu'adhdhibati³⁵ liḡalbíy aljalíbatí 'ala³⁶ 'l-idmári.³⁷

¹⁴ *lastu bi* . . . . "I am not," fr. لیس "not to be," *maj-  
núni*, "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 minní*, "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 نقص .

²⁶ Confessing, 8th of عرف , the verb requires the preposi-  
tion 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 بين بان . ³⁰ أمام 4th

conj. "to add." ³¹ See p. 71. ³² pl. of مادة

"matter." ³³ "terrible," fem. agent 4th conj. هال

يهول . ³⁴ "causing fear," fem. agent 4th conj. of

يخاف يخاف (خوف). ³⁵ "tormenting," fem. agent 2nd

عذب . ³⁶ "conducting to." ³⁷ "destruction,"

verb. noun 4th دمر .

p. 166.

Wa húdhá¹ ashra'u fi² sharhi³ sebebihá wa ma kána lí fihá siwá 'l'adhábi wa 'l khaufi wa la-in tashábaha⁴ 'alá 'l-kári'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-márati bi'ssú¹¹ wa la yará fímá yarú'uni íráduhu¹² illa 'l-asbába 'ttabí'iyeta au alkiyáma¹³ bimá yajibú¹⁴ 'alaiya haqíqatan.

Fakad kuntu mundhu 'lhadáthati¹⁵ nushtaheran¹⁶ bi-damáthati¹⁷ 'l-akhláki¹⁸ wa mahabbati baní jinsí¹⁹ hattá shirtu baina 'lkhulláni wa 'l-as-hábi 'ibratan²⁰ li-rikkati²¹ kalbí.

¹ "behold!"² I begin.³ Explanation.⁴ Resemble, 6th of (شبه) "like."⁵ "idle tales."⁶ "sport and play."⁷ "many a," see page 84.⁸ Will fancy.⁹ "agitation," 8th conj. from ضرب, the

ت 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.

¹³ Con-

sistence, = مقارمة 3rd from قام.

¹⁴ aor. of وجب "to be

necessary."

¹⁵ "youth."¹⁶ Well known,

8th of شهر (شهرة "renown").

¹⁷ Gentleness.¹⁸ pl.

of 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 tasámaḥa⁶ lí abawaiya⁷ fíma raghabtu⁸ fíhi min  
 al haiwánati 'lmu-talifati⁹ 'ala 'khtiláfi¹⁰ anwá'ihá¹¹; wa  
 labithtu¹² aşrufu¹³ gháliba¹⁴ aukátí¹⁵ wa-íyáhá¹⁶ já'ilan  
 gháyata¹⁷ 'nshirahí¹⁸ fí iṭ'ámihá¹⁹ wa mu-ánasatiha.

Wa kullu man allafa²⁰ kalban lahoMu'taminan²¹ fi 'ddári rabbáhu²² ḥín²³

¹ "I loved," 4th conj. حب. ² "tame," "sociable,"  
 3rd conj. انس. ³ "becomes familiar," 5th of الف.  
⁴ wa with the accusative="with." ⁵ The excess of  
 my passion. The metre of this verse is *ṭawíl*

— / — — — / — — — / — / — — — / — / — — —

repeated. ⁶ Allowed, 6th of سمح. 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 نوع "sort," "kind." ¹² "I tarried." ¹³ "to  
 spend." ¹⁴ "the most of," from غلب to overcome.  
¹⁵ pl. of *wakt*, "time." ¹⁶ "with them," see above,  
 note 4. ¹⁷ The extremity of. ¹⁸ "my joy," 7th  
 conj. from شرح "to expand," cf. *Qor'an*, ch. v. 1, *a lem*  
*nashrah 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 امن.  
²² Has brought it up. ²³ For a time.

Ya'lamu ma úlī'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-annahu  
yújadu ³² fí ulfati ³³ 'lkalbi 'lkḥáliyati ³⁴ min algharadh ³⁵  
shai-un ³⁶ yu-allifu ḳalba man ḳad máraṣa ³⁷ 'lwudda 'l-  
káziba ³⁸ 'lkḥaddá'a 'lladhí yará-a ³⁹ bihi 'l-insánu.

²⁴ passive of 4th of **وَلَع** "passionately fond of." ²⁵ "so-  
ciable." ²⁶ "intelligent." The metre of these lines  
is 2nd *Basít*

²⁷ "necessity." ²⁸ "the amount," **قَدْر**. ²⁹ "con-  
solation," 8th of **سَلَا (سَلَو)**. ³⁰ Pleasure, from **بَسَطَ**  
"to spread," cf. *inshiráh*, note ¹⁸ above. ³¹ "proceeds."  
5th of **أَتَى**. ³² "there is found," "exists," passive of  
**وَجَدَ**. ³³ "familiarity." ³⁴ "void of," **خَلَا**,  
agrees with **الْفَةِ**. ³⁵ "ulterior motives." ³⁶ Nominative  
to *yújadu*. ³⁷ "experienced," 3rd of **مَرَسَ**. ³⁸ "false,"  
"lying." ³⁹ Pretends, 3rd of **رَأَى**.

p. 168.

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 **زَوَّجَ**. ² "while yet a  
young man." ³ "permitted me," 4th of **سَعَفَ**.  
⁴ "fortune." ⁵ "suitable," 3rd of **وَفَّقَ**. ⁶ "espe-  
cially." ⁷ "my habit." ⁸ "former."

'l-ímá-i ilaihá.⁹ Falemmá ánasat¹⁰ minný almahabbata lilhaiwánátí bazalat¹¹ majhúdahá¹² fí tahşlí¹³ má húwa 'l-alţafu wa 'l-atrabu¹⁴ talahhiyan¹⁵ mina 'lhaiwánátí lmuwánisatí faḥawainá¹⁶ aṣáíra wa semakan wa kalban jaiyidan¹⁷ wa arneban ṣaghíran wa kuṭṭan faṭínan.

Fa-amma 'lkuṭṭu fa kána ḳabíra 'lḥajmí,¹⁸ jamíla¹⁹ 'lmanzari,²⁰ ḥálíka²¹ 'ssuwádi, dhá²² dhahnin²³ 'ajíbin mudhishin²⁴ wa kánat zaujatí tatakḥaiyala²⁵ ḳalílan min ḳharáfátí²⁶ 'lajáizi,²⁷ fakullamá ṣúdifá²⁸ zikru kuṭṭina tulammiḥu²⁹ litawahhumí³⁰ 'lawwámí³¹ an kulla kuṭṭin aswadin sáḥirin³² mamsúkhin³³ wa lá azunnuhá taḳúlu

⁹ "referred to," *ímái*, 4th of *ومى*, verbal noun, dependent case, in apposition with *'údatí*, which is governed by *fí*, *lit.* "in my habit of preceding-reference to it," *i.e.* "previously referred to."

¹⁰ "she perceived," 3rd of *أنس*.

¹¹ "she bestowed," 3rd of *جهد*.

¹² "efforts," 3rd of *جهد*.

¹³ "acquiring," 2nd of *حصل*.

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, *حالك السواد* "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 *صدر*, 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," *مسح*.



dhálíka biljiddi wa lákinnaní dhakartu kalimatahá  
háhuná liannahá fi hádha 'ddaḳíḳati³⁴ khaṭarat³⁵ 'alá  
bálí.³⁶

³⁴ "moment."

³⁵ "occurs."

³⁶ "my mind."

p. 169.

Wa laḳḳabná¹ ḳuttaná bi-Abi Murratin² fa-sára min  
akḥaṣṣi³ mu-ánisiya⁴ wa ashaddihim líya 'ttizáman⁵ wa  
lá ut'imuhu⁶ illa bi yadí wa kána lá yufárikuní⁷ albattata  
fí 'lbaiti ḥatta kidtu lá amna'uhu⁸ mina 'lkḥurúji⁹ ma'í  
ila 'ssúḳi wa baḳíná 'alá hádhibi 'l-ulfati wa 'l-mawad-  
dati¹⁰ hínan¹¹ baida¹² annaní fi ithná'í¹³ dhalíka "ta-  
ratní¹⁴ 'illatun¹⁵ shara'at¹⁶ tughaiyiru¹⁷ ṭab'í wa  
tubaddilu¹⁸ mizájí¹⁹ wa túsimuní²⁰ bi khiṣálin ghairi

¹ "We entitled." ² "Abu Murrati," "Father of Powers," is a nickname of the Devil. ³ Superlative of خاص "intimate." ⁴ pl. masc. of مونس "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 طعم "feed." ⁷ aorist, 3rd of فارق. ⁸ "I came near to not preventing him," "I could scarce prevent him." ⁹ "going out," from خرج. ¹⁰ "love." ¹¹ "for a time." ¹² "although." ¹³ "in the midst of," verbal noun, 4th of ثنى. ¹⁴ "attacked me." ¹⁵ "a malady." ¹⁶ "began." ¹⁷ "changed," 3rd fem. sing. aor. 2nd غير. ¹⁸ "altered," 3rd fem. sing. aor. 2nd بدل. ¹⁹ "my temperament," from مزج "to mix." ²⁰ "marked me."

maḥmúdatin²¹ laisa mimma waṣaftuhu²² wa aḍhá idmání²³  
 ‘alá ‘l^{kh}amri wa ‘stighrákí²⁴ fi ‘nnashwati²⁵ sebaḥan li  
 majlabati ‘árin²⁶ ‘alaiya túla ‘l^{ma}dá²⁷ fa má ziltu²⁸  
 azdádu²⁹ yóman ‘abúsan³⁰ wa sharásatan³¹ wa híjánan³²  
 sarí‘an ghaira muktarithin³³ bi-aḥadin ḥattá raḍhaitu  
 linafsí an u^{kh}átiba³⁴ zaujatí bil-faḥshá‘i wa ‘lghaḍhabi  
 thumma ba‘da hunaihatin³⁵ ibtada’tu³⁶ aḍhrubuhá.

- 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 يرال زال  
 “to cease.”    ²⁹ “increase,” 8th of زاد , ازتاد for ازداد ,  
 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 هنو (هنو).    ³⁶ “I began,” 8th  
 of بدأ .

p. 170.

Wa amma muwánisiya ‘lmasákína¹ fa ma najaunǎ² min  
 ḥiddati³ ^{kh}ulǵí faghafaltu ‘anhunna⁴ bal⁵ zalumtuhunna  
 biddáhiyati⁶ wa ‘lgharízati⁷ illá kuṭṭaná Abá Murratin  
 baḳiyat laho fí ḳalbí min al-mawaddati ‘l-ḳadímati tam-

- ¹ pl. of مسكين “poor.”    ² pl. fem. pret. of نجا “to escape.”  
³ “sharpness.”    ⁴ “I neglected them.”    ⁵ “nay,”  
 “but rather.”    ⁶ “in accidental circumstances.”  
⁷ “naturally.”

na'uní⁸ 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

lákinna dáí¹⁹—wa náhíka min²⁰ dáín ka-sharbi 'lķhamri  
 —ḡad izdáda bí ḥatta lahíka²¹ ḡhadhabí bi-Abí Murrati,  
 wa ḡad ṭa'ana fi 'ssinni²² wa dhálíka asra'u lilbiyáji  
 'alaihi mimma lau kána fí ḡhaḡbḡhi shabábihi.²³

Fafí lailatim-má ataitu 'lbaita min al khammáratí²⁴  
 sakrána.²⁵ fawaswasatí²⁶ 'nnashwatu fi ṣadrí²⁷ ann ai  
 ḡuṭṭa fárrun²⁸ minnúi mujtaniban²⁹ muwájahatí³⁰ faḡa-

⁸ "prevented me."

⁹ طرد "to push away."

¹⁰ "I gave pain to," 4th of وجع.

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 حسّ.

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 liḡhaufihi ³³ min  
shiddati ³⁴ ḡhaḡhabí 'aḡbḡh bi-asnáníhi 'lmasnúnati ³⁵  
yaḡí faḡharajabá 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 ḡhaḡhabun wa junúnun ² lem uṡiḡ ³ an  
amluka ⁴ ma'ahuma nafsí wa ka-anna ⁵ rúḡí 'laṡlíyata ⁶  
'ṡtaza'at ⁷ minní wa nabaḡha ⁸ baḡílan ⁹ minhá fí kulli  
'aṡábí ¹⁰ wa mafásiḡí ¹¹ baḡaní rúḡun dáhiyatun 'anídatur ¹²  
ashbahu ¹³ bil-ibáḡisati ¹⁴ mutawallidatur ¹⁵ min saurati ¹⁶  
'lḡhamri 'alá an a'amuda ¹⁷ ilá músí ¹⁸ 'lmaṡwíyatí ¹⁹ fí  
jaibí fa'ntaḡhaituhá ²⁰ wa 'aṡartu ²¹ raḡabata 'lḡaiwánati  
'lmiskínati 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," طاقة.

⁴ "to control."

⁵ "(it was) as though."

⁶ "ori-  
ginal."

⁷ "was plucked out," 8th of نزع.

⁸ "pul-  
sated."

⁹ "instead."

¹⁰ "nerves."

¹¹ "joints."

¹² "rebellious."

¹³ "resembling," compar. of شبهة

"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 عور

"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-ádf³⁰ min ladhá³¹ alamin³²

Izá ketebtu 'jtirámi³³ 'l-ithma³⁴ bilḳalamí.³⁵

Wa lamma saḥautu³⁶ min sukratí waḳad aṭára³⁷  
'nnauma 'lkhumúra³⁸ 'anní wa 'áwadani³⁹ shu'urí⁴⁰  
ur'idat faráisi⁴¹ wa khamarani⁴² 'nnadamu alá má farraṭ  
tu⁴³ wa ḳad kasabat-hu⁴⁴ yadaiya.

Wa haiháta⁴⁵ 'nnuzú'u⁴⁶ ilá matábin⁴⁷

A atruku⁴⁸ 'háhuna 'ṣṣahbáa⁴⁹ faḳdá⁵⁰

²³ "Oh, the heat of." ²⁴ Vocative affix اَهِ to كَلْب  
"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 طَارَ.  
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 taubatí naşúhan 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 'lghauşu ³ fí lajjihá ⁴  
fa-aghraḳtu ⁵ nafsí fí khabáthatihá ⁶

Wa fí dhálíka 'lhíni barí-a ⁷ 'lkuṭṭ min jaráḥatihi ⁸  
lákin maudhi'a ⁹ 'l'aini 'l'á-irati ¹⁰ kána mandharuhu ¹¹  
shaní'an, ¹² wa in zála ¹³ 'lwaj'u ¹⁴ 'anhu fa ṭafaḳa ¹⁵ ya-  
ṭúfu ¹⁶ fi 'ddári k'ádatihí ¹⁷ 'ssálifati ¹⁸ ghaira annahu  
li-shiddati faz'ihí ¹⁹ kána yalirru minnúi firáran kullamá  
wájahaní ²⁰ fí naḥiyati-mmá ²¹ min al beiti.

Fa ḥazintu ²² fi 'lbedáäti ²³ lma dáhamaní ²⁴ min ijtíuá-

¹ "swim."

² 10th of هـ "seduced me."

³ "diving."

⁴ "its abyss."

⁵ "I drowned,"

4th of غرق.

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 راجع.

²¹ "any part."

²² "I grieved."

²³ "in the beginning."

²⁴ "unexpectedly happened to me."

bihi mu'ánisatí wa karáhatihi²⁵ lí wa qad kána yuhib-  
buní fímá maḍhá²⁶ ḥubban shadídán.²⁷

Wa ba'da dhá hája ṣadduhu²⁸ ghaḍhaban

Muttaḥidan²⁹ fí aḥsháya multahibá³⁰

Wa ḥalla³¹ rúḥu 'l-iṣrári³² fíya lakai.

Yubídání³³ 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 mutayaḳḳinun,³⁹ kamá  
anna rúḥí haiyatun wa-abadíyatun,⁴⁰ anna 'l-iṣrára húwa  
min al-khiṣáli '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 وقَد ,  
the و becoming ت by assimilation.    ³⁰ "flaming,"  
8th from لَهَب .    ³¹ "alighted," "took up its abode."  
³² "perversity."    ³³ "to destroy me."    ³⁴ 7th  
of قَلَب , "reversed." The metre of these lines is *munsarih*

— / — — — / — — — / — — —

- ³⁵ "discussed," passive aorist of بحث with preposition عن ,  
see p. 81.    ³⁶ "metaphysics."    ³⁷ "number it."  
³⁸ "the motives."    ³⁹ "certain," 8th of يَقِن , the ي  
becoming ت by assimilation.    ⁴⁰ "immortal,"  
"eternal."    ⁴¹ "original constitution."
-

p. 173.

al kuwá¹ 'lbasítati² 'l hákimati³ tab'a⁴ 'l-insániMan dha 'lladhí má sá-a⁵ katt⁶Waman lahu 'lhusná fakatt⁷

Kam fi'latin saiyí-atin

Warraṭana⁸ fíbá 'l ghalat⁹.

A falá numílu¹⁰ ila makhálafati¹¹ amri 'shsharí'ati¹²  
 'ala raghmi¹³ 'akliná¹⁴ hála kauniná¹⁵ mutayakkinína  
 awámira¹⁶ 'shshar'í fa akúlu anna rúḥa 'l-isrári hádhihi  
 kad hallat fíya lihalákí¹⁷ wa 'l bawári¹⁸ 'ttámmi¹⁹ wa  
 naza'at²⁰ nafsí nuzú'an ghair mutanáhin²¹ lita'z'ibi  
 zátihá²² wa 'idhtihádi²³ tab'ihá wa aghrání²⁴ 'l-istimrára²⁵  
 'ala má tasaddaitu²⁶ ilaibi bi-itmámi²⁷ idhrárá²⁸ wa idha'í  
 li'lhaiwánati 'lbarí-atí.²⁹

- ¹ pl. of قوه "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 امال "to incline," 4th conj.      ¹¹ "oppo-  
 sition to," 3rd خلف .      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 نى "to deny," ghaira=  
 "negative."      ²² "itself."      ²³ "persecute,"  
 8th conj. ضد .      ²⁴ "incited," "hounded me on," 4th  
 conj. غرى .      ²⁵ "perseverance," 10th of مر .      ²⁶ "I had  
 engaged in," or "exposed myself to."      ²⁷ "com-  
 pletion," 4th conj. تم .      ²⁸ "harm," 4th of ضر .  
²⁹ "innocent."



p. 174.

Fa ašbahtu¹ fī aḥadi 'l-aiyāmi wa alḥaitu² fī unḳi 'lkuṭṭi ḥablan wa shaddadtū 'alaihi³ 'lwithāka⁴ wa-'allak-tuhu⁵ marbūtan⁶ 'alā ghuṣni⁷ shajratin⁸ fa 'khtanaḳa⁹—khanaktuhu¹⁰ wa-'aināya tafīdhu¹¹ dumú'an,¹² wa-mará-ratu 'nnadámati¹³ fī kalbī—khanaktuhu li'ilmī annahu kána yuḥibbuní fímá salafa¹⁴ wa li-annaní a'rifu annahu lam yasi'¹⁵ ilaiya abadan khanaktuhu li-annaní 'alimtu anní murtakibun¹⁶ bi-dhálíka saiyí-atan saufa¹⁷ tuhliku¹⁸ rúhí 'labadíyata wa-taja'luní lau amkana¹⁹ maḥrúman²⁰ min maufúri raḥmati²¹ 'lláhi 'rraḥímí 'l muḥíbi.²²

Wa fī 'llailati 'ttáliyati²³ ba'da hādha 'l fī 'l 'lḳabíli²⁴

- ¹ "I was in the morning," 4th conj. صبح, see p. 20.  
² "I threw," 4th conj. لقي. ³ هَدَّ عَلَى "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 strangled—hung—it." ¹¹ "pouring," 3rd fem. aor. of غاض. ¹² pl. of دمع, "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. ركب.  
¹⁷ Sign of the future tense. ¹⁸ "destroy," fem. sing. aor. 4th of هلك.  
¹⁹ "it were possible," 4th of مكن. ²⁰ "excluded," حرم. ²¹ = min er-raḥmati 'lmaufúri, "the ample mercy."  
²² agent from اهَاب, 4th conj. to cause "awe" or "terror" هيبة.  
²³ "next," from تلا "to follow." ²⁴ "vile."

arraḳaní²⁵ ṣautu²⁶ ṣāīḥin²⁷ "annára! annára!"²⁸ fana-  
dhartu²⁹ wa izá astáru³⁰ sarírí³¹ taltahibu³² wa'ddáru  
kulluhá tata-ajjaju³³ ḡharáman³⁴ 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 tubḳi² li fi 'l-arḡhi shai-an yumlakú³  
Aslamtu⁴ min yóma-izin⁵ nafsí ilá  
Ya-sin⁶ mubídin⁷ buttu⁸ fíhi uḡhnakú.⁹

¹ "caught me up," 4th of درك .      ² "left," aor. apoc. 4th conj. بقى .      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  
يبيت , "to pass the night."      ⁹ "made ill," or "reduced to straits," the last vowel in *yumlaku* and *uḡhnakú* 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 ¹⁰ hattá akhálu 'ljurma 'illatan ¹¹ lil-hádithi ¹² ka-anna bainahumá 'shtiráka ¹³ 'ssebebí wa'l musabbabi ¹⁴ lakinnaní ashrahu háhuná kulla má qad jará lí 'ala 'ttatábu'i ¹⁵ wa lá ughádiru ¹⁶ min dhálíka shai-am-má albattata. ¹⁷

Fa lamma aḡhwání ¹⁸ 'nnaháru ṭafaḡtu uṭawwifu ¹⁹ 'l-kharáiba ²⁰ fa ra-aitu 'lhítána ²¹ mutahaddamata ²² illá jidáran ²³ lam yabraḡ ²⁴ ká-íman waḡad kána gḡhaira gḡhalídhin ²⁵ wa mauḡi'uhu ²⁶ wuṣṭa 'ddári wa kána musta-nidan ²⁷ ilaihi sarírí jihata ²⁸ ra'si maḡhja'í ²⁹ wa 'ljíru ³⁰ hunálíka qad kána yadfa'u ³¹ ta'thíra ³² 'nnára likaunihi 'alá ma akhálu ³³ maṭlíyan ³⁴ 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 ضوء ضاء.  
¹⁹ "go round about, 2nd of يطوف طاف.  
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."
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p. 176.

Wa 'jtama'a¹ ḥaula² ḥádhba 'lháit jamá'atun kathí-  
 rúna yata-ammalúna³ juz'an⁴ minhu bi kamáli⁵ 'lfaḥši⁶  
 wat-tadkíki⁷ fa haththani⁸ 'stighrábuhum⁹ wa šarákhu-  
 hum¹⁰ "ya lal'ajab!"¹¹ wa má ashbaba dhálika¹² ila  
 'l-itṭilá'¹³ 'alá amrihim fa lamma danautu minhum izá  
 bi-šúratin ka-annahá šúratu kuṭṭin ḡhakḡmin¹⁴ maṭbú  
 'atin¹⁵ fí šafḡhati¹⁶ 'lháiti 'lbaidḡháí¹⁷ wa kápat šúratan  
 mudhishatan bistikmáli¹⁸ 'lhai-ati¹⁹ wa fí 'unḡi 'lkuṭṭi  
 ḡablun mubínun²⁰ fa lammá ra-aitu ḡádhba 'lmandḡhara  
 'lháila²¹ wa 'staiḡantu²² annahu manḡúshun²³ biyadi  
 'ifrítin²⁴ fa má kidtu amliku nafsí lifarṡi²⁵ ma 'tarání²⁶  
 mina 'l'ajabi wa má nazala²⁷ bí min arrahbi.²⁸

- ¹ "assembled," 8th of جمع .      ² "around."      ³ "con-  
 templating," 5th of امل .      ⁴ "a portion."      ⁵ "perfec-  
 tion."      ⁶ "investigation."      ⁷ "minute inspection,"  
 2nd conj. of دق .      ⁸ "urged me."      ⁹ "their  
 astonishment," 10th of غريب ("strange").      ¹⁰ "their  
 shouting."      ¹¹ "O what a wonder!"      ¹² "and  
 the like thereof."      ¹³ "to get information," 8th  
 of طالع , the ت becoming ط by assimilation, see p. 12.  
¹⁴ "bulky."      ¹⁵ "imprinted," from طبع .      ¹⁶ "the  
 surface."      ¹⁷ "white," fem. of ابيض .      ¹⁸ "with  
 the perfection of," 10th of كمل .      ¹⁹ "aspect."  
²⁰ "obvious," 4th of بين بان .      ²¹ "horrible," agent of  
 هال (هول).      ²² "I felt certain," 10th of يقن .      ²³ pas-  
 sive participle of نقش "to engrave."      ²⁴ "of a demon."  
²⁵ "because of the excess."      ²⁶ "attacked me."  
²⁷ "alighted on me."      ²⁸ "dread."

Thumma aḵbalat²⁹ 'alaiya hawájisu³⁰ 'l-afkári³¹ fí ta'wli³² hádha 'ssirri³³ 'lkhafíy, fa-khatara libáli anna 'lkutṭa mashnúkun³⁴ fí junainatin³⁵ muttaṣilatin³⁶ bid-dári wa lammá taṣáyaha³⁷

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²⁹ "approached," 4th of قبل . ³⁰ "occurring thoughts," "suggestions," pl. of هاجس . ³¹ "thoughts," pl. of فكر . ³² "interpretation," 2nd conj. ³³ "secret." ³⁴ "hanged." ³⁵ "garden," dimin. of جنة . ³⁶ "adjoining," 8th of وصل the و being changed to ت by assimilation. ³⁷ 6th of صاح "to shout."

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p. 177.

annásu binnári 'mtaliat¹ aljunainatu bilkhalki 'zdiḥáman² falá budda³ an yakúna ahadu 'nnási ḵata'a 'lḥabla wa anzala 'lḥaiwána min faukí⁴ 'shshejrati faramá bihi fí shebbáki⁵ 'lḥujrati⁶ 'lmaftúḥi⁷ wa dhálíka liyúkidhaní⁸ min al kerá⁹ wa lammá waḵa'ati 'lḥitán laffat¹⁰ ḵatílí¹¹ fa nukishat¹² ṣúratuha fí 'ljibsi 'ṭṭaríyi.¹³

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¹ "it became full," 8th of مَلَأَ . ² "in crowds," 8th from زحم the ت becoming د by assimilation; see p. 12. ³ "necessarily," *lit.* "and there (was) no escape." ⁴ "from off." ⁵ "window." ⁶ "apartment." ⁷ "opened," pass. part. of فَتَحَ . ⁸ "awaken," 4th of بَدَأَ . ⁹ "sleep." ¹⁰ "they involved," fem. sing. used with a broken plural. ¹¹ "my victim," قَتِيل = مَقْتُول from قَتَلَ "to kill." ¹² "was engraved," or "depicted," نَقَشَ . ¹³ "fresh," "moist."

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LETTERS AND OTHER DOCUMENTS.¹

صورة تهنئة بزفاف او اكليل

جناب الاخ الاجل الامجد حرسه الله تعالى

ثَبَّ ثَقَدَ الخاطر ومزید الاستحرام نبدي ان الباعث لتحريرة اولاً  
استعطاف الخاطر والاستفسار عن رفاهية المزاج اللطيف وثانياً تقديم  
مراسيم التهنئة بما من الله تعالى عليكم من الاكليل او الزفاف  
جعلك تعالى مبارکاً ورزقكم الذرية الصالحة نرجوه سبحانه وتعالى ان  
تكون عاقبة هذه النعمة مصحوبة بدوام السرور والاقبال كما اننا نرجو  
منكم غمض النظر عن التقصير بالقيام بما يليق بالمقام ودام  
بهاكم

*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

¹ 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 التهنية

جناب الاخ الاجل الامجد دام بقاءه

بعد تقديم الشكر واهداء التحية لجنابكم نبدي انه ورد علينا  
تحرير مودتكم ققرآنه مسرورين و كلما تفضلتم به علينا بمكاتبتكم  
احاط الذهن به علماً وعزنا بذلك غريقين احسن الممنونية متقلدين  
عقود الافعال نسأله تعالى ان يديم لنا صداقتكم و يقدرنا على  
مكافاتكم بالافراح السعيدة والآن اشعاراً بوصول مشرفتككم واطهاراً  
لممنونيتنا صار تقديم مشقة الخلوص بهذا الخصوص وادام بقاكم

*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 مزيد كثرة الاشواق الوافرة لمشاهدتكم نعرض انه فينما نحن مترقبون اخباركم السارة اذ شئفت الاذان ببشارة الشرور بظهور نجلكم السعيد فحمدناه تعالى على هذه النعمة الواجبة الشكر اقر الله به اعينكم وجعله من السعداء الملحوظين بنظر العناية والتوفيق والآن قادية لفريضة التهنية بادرنا بتزقيم هذه النميقة الى جنابكم ملتسمين عدم المواخذة عن قصور القلم بتحرير ما يليق بالمقام الكريم راجيين تشريفنا بما يلزم وادمتهم

*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  
 غلب الاحترام لذاتكم الانيسة فبدى انه حيث تفضل المولى تعالى  
 علينا بهذه المدة باكليل احدا 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 لملقاة  
 الافراح والمسرات نساله تعالى ان يقدرنا على مكافاتكم بامثال ذلك  
 ويزين دياركم بمطالع الهناء والسرور ودام بقاءكم

### *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.*

سيدى المحترم  
 قبلى الجديدىن نواتب الدهر والله كَلَّ يوم فى خليقته امر وان كانت  
 اعمار الخليفة كما قيل محدودة الايام فالحيّ مذ يوم يولد يشرع يسعى الى  
 الحمام والعبرة لنا فيمى غير فانهم السابقون ونحن على الاثر واننى  
 لفى اهدّ كربةٍ لِمَا آلَمَ بكم ومنّ يسره سروركم فلا ريب انه يكون فى  
 الحزن هريككم والله المسئول ان يتولى تعزية قلبكم الحزين انه  
 المستعان على الخطوب كل حين

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

وتشكر فضل من كان عنده

جناب سيدى الاجل الاكرم دام بقاءه

غيب افتقاد الخاطر الشريف والاستفحاص عن رفاهية المزاج  
اللطيف نبدي أنه بحمدته تعالى قد تسير وصولنا الى محلنا بكل صحة  
وسلامة ونشرنا الوبى النماء على معروفكم الذى فعلتموه معنا وقد  
حصلت لنا المسرة النامة برؤية الاهل والاحباب وما شق علينا سوى  
فراقكم الذى ما زالت وحشته داخل الخاطر وبما اننا قاصرون عن اداء  
واجبات التشكرات المقتضية للجناب اقتصرنا عن الاطباب لعلمنا ان  
فضلكم السابق غنى بشهرته عن ذكره فلا برحتم اهلاً للمعروف ومصدراً  
للمحامد من كل شار و وارد وبناءً على ممنونيتنا اقتضى تقديم هذا  
التحرير معرباً عن وصولنا والغاية الوحيدة عندنا تشريفنا بما يقتضى ويلزم  
فانه رهين الامر والاعلام وجميع من عندنا يسالون الخاطر الكريم  
ودمتم

*Form of a Letter containing news of one's arrival Home, and thanking the Person with whom one has been stdyng.*

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 التسليمات فبدى انه بهذا الحين متوجه  
الى طرفكم فلان بشغل نعرفونه منه وبما ان من الواجب علينا اجراء  
المساعدة التامة له نظراً لشرف ذاته ووحدة الحال بادراكنا بتحرير الركة  
ودادنا هذه مؤملين بها من جنابكم معاملته بما يليق به وتقديره  
بما يلزمه كما هو معهود من غيرتكم وبذلك نصير من جملة المتشكرين  
لمعروفكم هذا ما لزم ابديناؤه وعرفونا عما يلزم ودام بئناكم

*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 excellency 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 لتحريره

انه بتاريخه ادناه قد اجر زيد ما هو له الى بكر وهو استاجر بنفسه  
ونلك الماجر هو جميع المحل الفلانى الكاين فى محلة كذا المحدود  
بكذا على مدة كذا ابتداوها من تاريخ كذا اجارة واستيجاراً صحيحين  
بالايجاب والقبول والتسليم لثله بالتحلية فارغاً باجرة 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 اعلاه وقدره كذا غروش ندفعه الامر فلان بعد مدة كذا  
من تاريخه القيمة وصلت لنا نقداً او ثمن بضاعة استلمنا منه تحريراً في  
وعنا الامر فلان الفلانى كاتبه

*Form of a Bill of Exchange.*

— piastres — parās, 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 اعلاه وقدره كذا غروش  
لامر 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 ———

أيام الاسبوع      *The Days of the Week.*

الاحد	Sunday.	الخميس	Thursday.
الاثنين	Monday.	الجمعة	Friday.
الثلاثاء	Tuesday.	السبت	Saturday.
الاربعاء	Wednesday.		

الشهور      *The Months.*

كانون الثاني	January.	تموز	July.
شباط	February.	أب	August.
آذار	March.	أيلول	September
نيسان	April.	تشرين الاول	October.
أيار	May.	تشرين الثاني	November.
حزيران	June.	كانون الاول	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, فضة or بارا, 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 Govern- ment Cur- rency.	Syria.		Egypt.		French Equiva- lents.
		Jerusa- lem.	Beirút and Jaffa.	Govern- ment Tariff.	Cur- rent.	
	Piastres. Paras.	Piastres. Paras.	Piastres. Paras.	Piastres. Paras.	Piastres. Paras.	Francs. Centimes.
Piastre . . . . .	...	40	40	40	20	...
Fânas . . . . .	...	20	20	...	...	...
Zâlata . . . . .	...	30	30	...	...	...
Baraghût . . . . .	...	1 5	1 5	...	...	...
Saghtût . . . . .	...	5	5	...	...	...
½ Mejdî . . . . .	5	5 15	5 25	...	...	1 25
¼ Mejdî . . . . .	10	10 30	11 15	...	...	2 50
Beshlik . . . . .	5	5 30	5 20	...	...	...
		(to 6)				
Altlik . . . . .	6	6 10	6 20	...	...	...
Mejdî . . . . .	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 co- lums).	...	25	26 (to 26½)	...	...	...
Napoleon, <i>lirah Fransâvî- yeh</i> (in Egypt, <i>Binto</i> ).	86 10	95	100 0	77 6	154 12	20
Russian imperial . . . .	90	97	102	78 20	157	20
Turkish pound, <i>lirah Oth- mâniyeh</i> .	100	109	115	87 30	175 20	22 75
English sovereign, <i>lirah İnglîziyeh</i> .	110	120	126 10	97 20	195	25 25
Egyptian pound . . . .	...	...	...	100	200	26
Egyptian dollar, <i>riyal masri</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.



*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  $\text{ع\`ي}$  d'rá'=67 $\frac{3}{4}$  centimetres (in Aleppo 79 centimetres).

## ARABIC MANUAL.

## PART III.—VOCABULARY.

## A.

abandon, دَمَّرَ , تَرَكَ

abide, اسْتَقَرَّ , دَامَ

able, قَادِرٌ

to be able, قَادِرٌ عَلَى

abound, تَكَثَّرَ , أَكْثَرَ

about, حَوْلَ

about to be, or do, مُزْمِعٌ

above, عَلَى , أَعْلَى , فَوْقَ

abridge, اِخْتَصَرَ , أَوْجَزَ

abridgement, اِخْتِصَارٌ , اِيجَازٌ

abscess, دُمْلَةٌ

absence, غَيْبَةٌ , غِيَابٌ

absent, غَائِبٌ

absolute, مُطْلَقٌ

absorption, تَنْشِيشٌ

abstain, زَهَدَ عَنْ , عَفَّ عَنْ

to abuse, مَتَمَّ

abuse, مَتِيمَةٌ

academy, مَدْرَسَةٌ

to accept, قَبِلَ

access, دُخُولٌ إِلَى

accident, مَدْفَعَةٌ , اِتِّفَاقٌ , عَرَضٌ

accidental, مَدْفِئِيٌّ

to accommodate, وَفَّقَ , عَجَبَ

accommodation, حَبِيجَة

to accompany, رَافِق , مَصحِب

to accomplish, أَتَمَّ , أَنْهَى ,  
أَنجَزَ

accord, اتِّفَاق , أَجْمَاع

to accost, مَلَّم , خَاطَبَ

account, عِلْم , أَشْعَار , حِسَاب

keep account, أَحْصَى

to call to account, in money  
matters, حَاسَبَ

to accuse, رَافَعَ , شَكَا

accustom, عَوَّدَ عَلَى

to be accustomed to, تَعَوَّدَ  
عَلَى

to accustom oneself to, أَدَمَّنَ

to ache, وَجَعَ

my head aches, يُوجَعُنِي رَأْسِي

to acquaint, أَطْلَعَ عَلَى , أَخْبَرَ

acquaintance, إِخْبَار , إِطْلَاع

تَعَارُف , مَعْرِفَة

to acquire, كَسَبَ , حَصَلَ

acquirement, حَصِيل ,

acquit, بَرَأَ

acre, فَدَّان

to act, فَعَلَ , عَمَلَ

to act for, يَنْوِب , نَاطَب عَنْ

act, فَعَلَ

action, عَمَل

active, مَعْمُول , شُغَال

activity, نَشَاط

to adapt, جَعَلَهُ صَالِحًا لِّ , أَهَّلَ

to add, زَاد , أَضَافَ إِلَى

add up, أَجْمَعَ

additional, مَزِيد , مَضَاف

to address, كَالَّمَ , خَاطَبَ

address, خُطَاب

adjacent, مُجَاوِر , مُتَاخِم

adjective, نَعْت

to administer, بَاشَرَ , خَدَّمَ

administration, مَسَامَة , إِدَارَة

admirable, رَافِع , هَدِيع

admiral, قَبْطَان بَاشَا , أَمِير الْبَحْرِ

to admire, رَجَحَ , تَعَجَّبَ مِنْ

to admit, قَبِلَ , سَلَّمَ , أَذِنَ ,

to admit of, اِغْتَمَلَ

adieu, وداعاً , خاطرك	age, عَمَر
to adopt, اِسْتَصَوَّب , استحسِن	aged, مُسِنَّ , مُسِنَّ
adore, سَجَدَ لـ	agency, وَكَالَة
to advance, تَرَقَّى , تَقَدَّمَ	agent, وَكِيل
to advance money, سَلَفَ فِى	agility, خَفَّة
سلف فِى	ago, مَضَى , سَلَفَ
advantage, مَنَفَعَة , إِفَادَة	to agree, اِتَّفَقَ , اِتَّحَدَ , اِجْمَعَ عَلَى
advantageous, مُفِيد , نَافِع	agreeable, مُوَافِق , مُلَاقِم
adversary, مُنَازِع , مُنَاصِم	agreement, عَهْد , شَرَط
advertisement, اِعْلَان	agriculture, فَلَاحَة , حِرَاثَة
advice, نَصِيحَة , مَشُورَة	ague, رَجِيف , نَفَاض
to advise, اِشَارَ بِ , نَصَحَ	to aid, اِعَانَ , سَاعَدَ
affair, حَاجَة , اَمْر	aid, اِعَانَة , اِسْعَاف
affection, وَدَاد , حَبَّ	to ail, اِعْتَلَّ , مَرَضَ
affections, اَشْوَاق	air, هَوَاء
afflict, اَحْزَنَ , غَمَّ	to alarm, اَفْرَعَ , رَعَبَ ; (rouse)
affliction, غَمٌّ , حَزَن	رَعَب , اَرَعَبَ , فَرَّغَتَ ; نَبَّهَ
afford (expense), اَلْطَاقُ عَلَى	alarm, فَرَع
afraid, مَشْفَق , خَائِف	to alight, نَزَلَ عَنْ , حَوَّلَ عَنْ ,
after, بَعْدَ , تَمَّ , عَقِبَ	تَرَجَّلَ
afternoon, اَلْعَصْرُ , بَعْدَ الظُّهْرِ	alike, مُتَمَاثِل , مُتَسَاوٍ
again, اَيْضًا , كَمَا	alive, حَيٌّ
against, عَدَا , ضَدَّ	all, جَمْلَة , قَاطِبَة , جَمِيع , كُلَّ

to allow, رخص في, اذن , قبل	amount, مَبَاغ , قِيَمَة
جوّز , اجاز	amply, وسيعاً , نسيحاً
alluded to, المُشار اليه	amuse, فرّج , لهّى
almond, لَوَز	amuse oneself, تفرّج , تنزّه
almost, ألا قليل	anarchy, بلا حكم , بلا حكومة
to be almost, كاد يكاد	anchor, انجر , مرسى
alone, منفرداً , وحده	to anchor, رسا
along, من جانب	ancient, عتيق , قديم
aloud, جهرةً	angel, ملك
already, آلا , قبل , قد	anger, غيظ , غضب
also, كذلك , ايضاً	angry, مغتاظ , غضبان
to alter, غيّر	animal, حيوان
although, ولو , وإن	annoy, أذّى
altogether, معاً , جميعاً	annual, سنوياً , عامياً
alum, شَبّ	another, غير , آخر
always, على التوالى , دائماً	to answer, لَبّى , اجاب
ambassador, وafd , سفير	answer, تلبية , جواب
ايلاجى	ant, نملة
amber, كهرمان	anteroom, دَهليز
ambuscade, مَكْمَن	anticipate, سبَق , سلف
amiable, محبوب	antique, قديم , متقدم
ammonia, نوحادر	antiquity, قَدَم , قديم
to amount, علا , يعلو , بلغ	an antiquity, أَنتِيْقَة



anxious, متلهف الى , رغوب , متشوق	apprentice, تلميذ
anxiety, هم , تلهف , رغبة	approach (to), دنا , قرب من من
any, كائناً , اياً ما كان	approach, subs. قدوم
apartment, حجر , اوضة	apricot, مشمش
ape, قرد	aqueduct, سقاية , قناية
apology, اعتذار , عذر	arch (of a bridge), قنطرة
apothecary, بيع الادوية , العطارة	arch (of doorway), طاق
apparatus, عدة	architect, مهندس
apparent, ظاهر	architecture, بناء , تعمير
an appeal, رفع دعوى الى	to argue, تحاجج
to appear, لاح , بدا , ظهر	argument, برهان , قياس , دليل
appearance, منظر , بدو , ظهور	the arm, يد , ذراع ; the fore- arm, ساعد
appellation, تسمية , اسم	arms, سلاح
appetite, اشتها , شهوة	army, عسكر , جيش
apple, تفاحة	arrange, نظم , نظم
application, اجتهد , ملازمة , اقبال على	arranged, مننظوم
to apply to, اطلق على , قيد , شكا الى	arrangement, ترتيب , تنظيم
appoint, ضرب ميعاداً , عيّن	arrest, قبض على
appointment, ميعاد	arrival, قدوم , بلوغ , وصول
to apprehend, خشي , حذر , ادرك	to arrive, قدم , بلغ , وصل
	art, صنعة

article, مَادَّة , صَافٍ ; pl. مَوَادِّ

artisan, صَنَائِعِي

as, كَمَا , كَأَنَّ

aside, عَلَى نَاجِيَةٍ

to ask, اسْتَفْهَم , سَأَلَ

aspect, مَنَظَرٌ

ass, حِمَارٌ

to assemble, اجْتَمَعَ , انْتَدَى

assembly, مَعْشَرٌ , جَمَاعَةٌ

to assert, اَكْدَّ , جَزَمَ ;

assertion, تَوْكِيدٌ , تَحْقِيقٌ

assess, سَعَّرَ

assign, سَلَّمَ , حَوَّلَ

to assist, سَاعَدَ , اَعَاثَ , عَاوَنَ

assistance, مُسَاعَدَةٌ

associate, رَافَقَ , شَرَكَ

assortment, جَمْلَةٌ , صُفُوفٌ , نَحْبَةٌ

astern, عَنْ دُبُرٍ , دَاخِرٌ

to astonish, اَذْهَلَ , حَيَّرَ

astonishment, ذَهُولٌ , تَحْيِيرٌ

astronomy, عِلْمُ النُّجُومِ

النَّجِيمِ

at, لَدَى , فِى , عِنْدَ

atmosphere, هَوَاءٌ , جَوٌّ

atom, ذَرَّةٌ , هَبَاءٌ

attach, لَزَقَ

attack, حَمَلَ عَلَى

attain, حَصَلَ

to attempt (try), جَرَّبَ ,

سَعَى فِى (strive) , اَمْتَحَنَ

قَصَدَ إِلَى

to attend, حَضَرَ , لَازَمَ , شَهِدَ

attendance, تَبَعَ , حُضُورٌ

attract, اَسْتَجَلَبَ , جَذَبَ

attraction, اِنْجِذَابٌ , جَذَبٌ

auctioneer, دَلَّالٌ

aunt (maternal), خَالَهٗ

aunt (paternal), عَمَّةٌ

author, مَنَشِئٌ , مَصْنُفٌ , مُؤَلِّفٌ

authority, رِيَاسَةٌ , سَيَادَةٌ

auxiliary, مُسَاعِدٌ

avoid, اجْتَنَبَ , جَانَبَ

awake, اَيْقَظَ , نَبَّهَ

away, بَعْدًا

## B.

baby, طِفْل	bargain, عهد , شرط
bachelor, عزب	bark (ship), مَغِينَة
back, ظَهر	bark (of a dog), نَباح
bad, رَدِي	barley, شعير
tag, زَكِيَّة , جَرَاب	baron, بَيْلِك , بارون
baggage, أَثْقَال , عَفْش	barren (land), اجذب
to bake, طَها , عَيز , شَوَى	basin, مَاحور . طُشْت
baker, شَوَا , خَبَّاز , طَاهِي	basket, دَنَبِيل , قَفَّة
balance, مِيزَان	bath (warm) حَمَّام
bale (out water), نَرَج	battle, وَقْعَة , قِتَال
ball, كُرَة	bay, جُون , خَلِيج
ballast, صَبْرَة	be (to), كَانَ يَكُون
banana, مَوْز	bear (animal), دَبّ
bandage, رِبَاط , عِمَاد	bear (to), احتمل , حَمَل
banker, صَرَّاف	beard, دَقْن , لَحِيَّة
banner, أَلَوِيَّة ; pl. لَوَاة	to beat, ضَرَب
baptism, مَعْمُودِيَّة	beautiful, مَليح , جَمِيل
bar (to bar the door), دَرَبز	beautifully, جَمْسَن , مَلاَحَة
barber, حِجَّام , مَرَيِّين , حَلَّاق	beauty, حُسن , مَلاَحَة
bare, مَجْرَد , عُرْيَان	because, لِأَنَّ
barefoot, حَافِي (حَاف)	to become, صَار

bed, فِرَاش , فِرْشَة	bend ( <i>v.a.</i> ), لَوَى ; ( <i>v.n.</i> ) اَلتَّوَى
bedstead, سرير , تخت	أَحْتَنَى
bee, نَحْلَة	benefactor, مُعْضِل , مُحْسِن
beehive, كَوَارَة	berth, مَقْعَد , خُرْنَة
beef, لحم , بقر	besides, ما عدا
beer, فِقا ع , بيرة	best, أَحْسَن , أَخِير
beetle, خُنْفَسَة ; pl. خُنَافِس	to bestow, اَنْعَم , اَعْطَى
before, قُدَام , قَبْل	bet, رَهَن
beforehand, نَقْدًا , نَاجِزًا , مَقْدَمًا	betimes, بَاكِرًا
to begin, اَبْتَدَأ , اَبْتَدَأَ	betray, خَدَرَ , خَوَّنَ
beginning, بَدْء , اَبْتَدَأَ , اَبْتَدَأَ	better, أَحْسَن
beggar, مُسْتَوِل , مُسْتَحْدَن	between, بَيْن
to behave, عَمِلَ مَعَ , سَلَكَ	beyond, عَمِير , وِرَاء
behaviour, عَمَل , سُلُوك	bid, أَمَرَ
behind, وَاء , خَلْف	bill (of bird), مَنَقَار
to behold, رَأَى , شَهِدَ	bill (account), حِسَاب
to believe, اَمَنَ , اَمْتَقَد , مَدَّقَ	to bind, رَبط , جَلَدَ
bell, نَاقُوس , جَرَس	binding, تَجْلِيد , رَبط
belly, بَطْن	bird, طَيْر , عَصْفُور
to belong, اَلَى , خَصَّ , اِلَى	birth, وِلَادَة
below, اَسْفَل , مَحْت	birthday, مَوْلِد
bench (stone), مَصْطَبَة	biscuit, بَقْسَمَات
	bishop, اُسْقَف

bit (a piece), قُطْعَة	bone, عَظْم
bite, عَضَّ	book, كِتَاب
black, أَسْوَد	book-case, قَمَطَر, كُتُب, صندوق
blacksmith, حَدَّاد	حِلَاف
blanket, لِحَاف, حِرَام	bookseller, كَاتِبِي
to blaze, أَجَّ, اصْطَرَم, اشتعل	boot, جَزْمَة
blaze, اصْطِرَام, اشتعال	borrow, اسْتَعَار
bleed, نَزَف	bottle, شَيْشَة, قَنِينَة
to bless, دَعَا لَ, بَارَكَ	bottom, قَعْر
blessing, دُعَا, بَرَكَة	box, عَلْبَة, صندوق
blind, أَعْمَى	boy, وَلَد, صَبِي
block, حَشَبَة	brain, دِمَاع
blood, دَم	branch, غُصْن, فَرْع
bloody, دَمَاوِي	brass, نَحَاس أَصْفَر
blotting-paper, وَرَق تَنْشِيف	brave, مُقْدَام, شَجَاع
blow (to puff), نَفَخ	bray (as an ass), نَهَق
blow (the wind), هَبَّ	bread, عَيْش, خُبْز
blue, أَزْرَق, كُحْلَى	breadth, عَرْض
boat, قَارِب	break, انْكَسَرَ (v.n.), كَسَرَ
board, دَفَّة, تَحْتَة	breakfast, كَسْر صَفْرَا, فَطُور
body, جِسْم, جَسَد (a corpse)	تَرْوِيفَة
جَسَد	breast, صَدْر
to boil, سَلَق, غَلَا	breeze, نَسِيم

to bribe, رشا , بَرَطْل

brick, طوب

bridal, عرس

bride, عَرُوس

bridegroom, عريس

bridge, جَسْر

brim, عنان , لجام

bride, زاهى , نور , زاهر

brimstone, كِبْرِيت

to bring, حمل , جَاء , جلب

brink, جاب يَجِيب

brink, حافية

broad, عريض , واسع

broker, دلال , مَسْأَر

brook, ساقية

brother, اخ (اخو)

brown, اسمر

to bruise, رَحَى

to brush, نَفَس , مَسَح

brush, فَرْشَة

brute, بَهِيمَة

bug, بَقَى

to build, بَنَى

building, عمارة , بناء

bull, ثَوْر

bullet, رصاصة

bundle, رُبْطَة

burden, حَمْل

bureau, مَكْتَب

burial ground, مَدْفَنَة مَقْبَرَة

to burn, أَحْرَق

bury, دَفَن

business, مِشْغَل , مِشْغَلَة

busy, مِشْغُول

butcher, جَزَّار , قَصَّاب

butter, fresh, زَبْدَة

butter, salt, سَمْن

button, زِرّ ; pl. أَزْرَة

to buy, اشْتَرَى

## C.

cabin, حُرْمَة , قَمَرَة

cage, قَفْس

calamity, مَصِيبَة , دَاهِيَة

calico, هَيْت

to call, دَعَا , نَادَى	caravan, قَافِلَةٌ
to call on (visit), مَرَّ . زَارَ	caravanserai, حَافِان
call, دَعْوَةٌ , زُورَةٌ	carcase, جِيفَةٌ
calm, هَادِئٌ , سَاكِنٌ	to care, اِعْتَنَى , رَمَى
calomel, زَبَقٌ	care, حَذَرٌ
calumny, بُهْتَانٌ	careful, مُتَعَدِّلٌ , مُتَحَذِّرٌ
camel, جَمَلٌ , بَعِيرٌ	carefully, بِتَحَذُّرٍ , بِعِتْنَاءٍ
camp, مَحْطَةٌ	cargo, مَحْمُولَةٌ , وَسْقَةٌ
camp (of an army), مَعَسَكَرٌ	carpenter, نَجَّارٌ
can (a), قَنَكَةٌ	carpet, مَسْجَدَةٌ , طَنْفَسَةٌ
canal, خَلِيجٌ , قَنَايَةٌ	carriage, مَرْكَبَةٌ , عَرَابَةٌ
candid, نَصِيحٌ , مُلِيمٌ	to carry, حَمَلَ , رَفَعَ
candle, شَمْعٌ	to carve (meat, &c.), قَطَعَ ,
candlestick, شَمْعَدَانٌ	شَرَّحَ
cannon, مَدْفَعٌ	to carve (wood, &c.), نَقَشَ
capable, أَهْلٌ لِّ , قَادِرٌ	cask, بَرْمِيلٌ
capacity, إِطَاقَةٌ , فَهْمٌ , ادْرَاكٌ	cast, رَمَى
capital (stock in trade),	castle, قَلْعَةٌ , قَصْرٌ
رَأْسُ مَالٍ	cat, قَطٌّ
capital (of a pillar),	catch, لَحَقَ , نَقَفَ
رَأْسٌ , قَاعِدَةُ الْعَمُودِ	cattle, بَهَائِمٌ
captain, رَئِيسٌ , قَبْطَانٌ	cause, سَبَبٌ , دَعْوَى
captive, أَسِيرٌ	caution, حَذَرٌ , حَزْمٌ , احْتِيَاظٌ

cautious, متحذر , حازم

cavalry, عيالة

cave, مغارة , كهف

cease, يزال زال

cedar, أرز

cellar, قابو , دهليز , سرداب

century, مائة سنة , قرن

ceremony, رسوم , طقوس , تكليف

certain, أكيد , محقق

عين اليقين

certainly, بقينا , بالتحقيق , بالتوكيد

chace, قنص , صيد

chain, سلسلة , زنجير

chair, كرسي

chalk, تباشير

chamber, ارفة , حجرة

to change, غير , بدل , صرف

change, تغيير , صرف

small change (money), حردة

chapter, سورة باب , فصل

character, خلق , طبع , حيلة

to charge, طلب , تقاضى

charge, طلب , تقاضى

charitable, محسن , بخير , ذو فضل

charity, محبة , حسن

charm (a), طلسم , حمايل

cheap, رخيص

cheat, مكار , غشاش

cheek, خد

cheese, جبن

chest, صندوق

chicken, فروخ

chief, مقدم , أول

chiefly, غالباً , بالأخص , فى الأكثر

child, طفل , ولد

childbirth, نفاس , توليد , ولادة

childhood, صغر

chill, بارد

chin, دقن

china, صيني

chisel, ازميل , سميل

choice, امطافه , انتخاب



to choke, خنق , v.n. اختنق	clay, طين
to choose, اصطفى , انتخب	to clean, نظف
chopper, ساطور	clean, نظيف
Christian, نصراني	clear, رائق , عافى , ظاهر , وامنح
church, كنيسة , بيعه	clever, هاطر , تقن , ماهر
circle, دائرة	climate, قطر , مناخ , هوا
to circulate, جال فى , دار فى	climb, قرقى , ارتقى
circulation, جولان , دوران	cloak, برنس
circumspect, متحذر , حريص	clock, ساعة , دقاقة كبيرة
circumspection, متحذر , حرص	close, مغلق , مسدود , ملازق
circumstance, حوادث , اعراض , احوال	closet, ميندع
citadel, قلعة	cloth, جوخ
city, بلد , مدينة	clothes, لباس
civil, كيس , لطيف , متمدّن , ادوب	cloud, غيم , سحاب
civility, نظرف , لطف	cloudy, معيم
to claim, ادعى , اتحل	clove, قرنفل
claim (a), دعوى	coal, فحم حجرى
clap, محاك , مقى , تصفيق , تصادم	coarse, خشن , ثخين
class, باب , طبقة , رتبة	coast, ساحل , هط
claw, مخلاب	coat, عباءة , جبة
	cock, ديك
	coffee, قهوة , (in the bean)
	قهن

coffin, قَبْرَت	compass (circuit), دَوْرَة , دور
coin, سِكَّة	compass, mariner's, قِبْلَة نَما
cold, بارِد , (feeling cold),	compassionate, رَحوْم , رَزَوَف ,
بَرْدَان	حنون
collect, جَمع	compatriot, اَبْنِ بِلاد
college, مَدْرَسَة , جَامِعَة	compel, اِضْطَرَّ , اَلْزَم
colour, صِبْغ , لَوْن	competent, كَافِي , قَابِل
comb, مَسْط	compilation, جَمع , مَجْموع ,
to come, اَتى , جَاء	تَأْلِيف
come! تَعَالَ	to complain, تَشَكَّى مِنْ
to command, حَكَم , اَمَر	complaint (malady), عِلَّة
اَوْصَى	complement, تَمَمَة , اِتْمَام
commandment, وَصِيَّة	complete, تَام , وَاپ ,
to commence, مَشَرع فِى	مُكْمَل ,
commencement, مَشْرُوع	تَمَام , كَامِل
commerce, بَيْع وَشَرَا , مَتَجَر	compliment, مَحِيَّة , فِكْلِيْف ,
commercial, مَتَجَرِّي	سَلَام
companion, مَصَاحِب , رَفِيق	compose, صَنَف , اَلَّف
company, صَحْبَة , رَفَقَة , (in	composition, اَنْشَاء
trade, &c.) جَمِيعَة	compound, مَرْكَب , مَوْتَلَف
to compare, قَايَس , طَابَق بَيْن	comprehend, اِهْمَل فِى ,
مِثْلَة	حَوَى , نَمَّن , اِشْتَمَل عَلٰى
comparison, تَشْبِيْه , مِطَابَقَة	comprehension (mental),
	اِدْرَاك

compulsion, الزَّام, جَبَر	to confine oneself to,
concave, أَجَوَف	اقتصر على
conceal, كَتَم, أَخْفَا	صَدَّق, مَدَّق
to conceive, فَهَمَ, عَقَلَ	conform, طَابَقَ مَعَ
conception, فَهَمَ	confound (mix), خَبِطَ, خَبِضَ ;
concern oneself, أَكْثَرَ فِي	(silence), أَفْجَمَ
concerning, عَنْ, نَحْوَ, مِنْ	congeal, جَمَّدَ
خصوص	to congregate, اجْتَمَعَ
to conciliate, لَاقَى, صَالَحَ	congregation, جَمَاعَة
concise, مَوْجِز	congress, مُؤْتَمَر
conclude, أَنْهَى, قَضَى	conjecture, تَخَيَّنَ
concord, مُوَافَقَة	to conquer, ظَفَرَ فِي, غَلَبَ
concourse, أَزْدَحَام, جَمْع	conscience, نِيَّة, ضَمِير
to condemn, دَانَ, قَضَى عَلَى	conscientious, صَاحِبُ ذِمَّة
عَاب	conscious, مَطَّلَع, خَبِير
condition (state), حَالَة, حَال	to consent, رَضِيَ فِي, رَضِيَ
(requirement) شَرَط	consent, ارْتِضَاء, أَجَابَة
conditional, شَرْطِي	consequence, نَتِيجَة, عَاقِبَة
conduct, أَرْشَاد, تَسْدِيد, سِيرَة	حَاصِل
سلوك	to consider, اِعْتَمَرَ فِي
to confess, اِعْتَرَفَ, أَقَرَّ	considerably, بِكَثْرَة, بِزِيَادَة
confidence, اِعْتِمَاد	consideration, اِعْتِبَار, عِبْرَة
confine, أَحْبَسَ	consign, أَوْدَعَ, سَلَّمَ

consignee, مستودع	contrary, ضد , خلاف
to consist, اشتمل , تضمن	convenience, مناسبة , موافقة
consistency, ذات ثبوت , استقامة	convenient, مناسب , موافق
console, سَلَّى	conveniently, بتيسر , بمناسبة
conspire, تحالف	convent, دَيْر
constant, مداوم	to converse, حكى , حدث
constitution (of body), مزاج	conversation, مقالة , حديث
construct, صنع , عمر	convex, مقبب , محدب
consul, قنصل	convict, اُثبت على , الزم
to consult, استنصَح , شاور	convince, حَقَّقَ لـ
to contain, احتوى , شمل	cook, طاهى , طبَّاه
contemporary, معاصر	to cook, طبع
contemptible, حقير	cool, طرى , رطب , بارد
contentment, اقتناع	copper, نحاس , صفر
contents, مضمون	copy, نُسخة
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, كَمَش , هارط	corn (grain), حبة
contract (a), عقد , هرط	corner, زاوية
	corporal, جسمى
	corporeal, جسمى , جسمانى

corpse, مَيِّت , جُثَّة  
 correct, مَصْحُوح , مضبوط  
 to correct, أَصْلَح  
 correctly, بِالتَّصْصِيح بِالضَّبْط  
 to correspond, رَاسَلَ  
 correspondent, مِرَاسِل  
 corresponding to, مَسَالِمْ ,  
 مطاوع  
 corrupt, فَاسِد  
 to corrupt, فَسَد  
 corruption, فَسَاد  
 to cost, كَلَّف , غَرَّمَ , سَاوَى  
 cost, كَلْفَة , قِيَمَة  
 costly, غَالِي , مُثْمِن  
 costume, مَلْبُوس , هَيْئَة , زِي  
 cotton, قُطْن  
 couch, مَتَكِي  
 cough, سَعَال  
 council, مَجْلِس , مَجْمَع  
 counsel, مَوْأَمَرَة , مَشَوْرَة  
 to counsel, اِئْتَمَرَ , اِسْتَشَار  
 counsellor, مُشِير  
 to count, عَدَّ

to counteract, نَافَى , ضَادَّ  
 country, بِلَاد  
 courage, جَسَارَة , اِقْدَام , نَشَاط  
 courier, بَرِيد , سَاعِي  
 course, طَوْر , طَرِيقَة  
 court (yard), مَحَن , سَاحَة  
 courtesy, لُطْف , لُطَافَة  
 to cover, غَطَّى  
 a cover, غِطَاء  
 covet, طَمَع  
 cousin, ابْن عَمَّ  
 cow, بَقَرَة  
 coward, جَبَان  
 crack (burst with a noise),  
 فَرَقَعَ  
 to crack, هَرَط , هَشَم  
 cradle, مَهْد  
 create, خَلَقَ  
 creature, مَخْلُوقَة  
 Creator, خَالِق  
 credit (repute), اِعْتِبَار  
 creditor, غَرِيم  
 creed, مَذْهَب , زَيْمَان

crew, حُرْبَة , زُمْرَة ; (of ship), بحريّة	cucumber, خِيَار
crime, جُرْم , جناح	culprit, مُذْنِب
criminal, مُجْرِم	to cultivate, نَبَت , حَرَث , اتقن
crooked, اعْوَج	cultivation, تَنْبِيْط , حَرَث , فلاحة , اتقان
crop (produce), غَلَّة	cup, كَاس ; coffee cup, فَنْجَان
the Cross, صليب	cupboard, خزانة , منْخِذَع
to cross, مَرَّ , عَمَرَ	currency, عَمَلَة
to crowd, اَزْدَحَم	current, دَارِج , ماشى , سالِك
crowd, جَوْق , زحام	to curse, هَتَم , لعن
crown, تاج	curve, حَنُو
cruel, جافى , قاسى	cushion, وِساد
cruet-stand, آنية الابازير , مِقْرَحَة	custom, دَسْتُوْر , عَادَة
crumb (of bread), نُبْ	custom-house, كَمْرُكْ
crumble, فَتَمَت	customer, زبون
crust, قَشْر	cut, قَطَعَ
to cry, بَكَى , صَرَخَ	cypress, مَرْوَة
cry, بَكَاء , صراخ	
crystal, بَلُوْر	

## C.

dagger, خَنْجَر	damp, (s.) نَدَاء , رطوبة
daily, كُلْ يَوْم , يَوْمِيّا	damsel, جَارِيَة !

to dance, رقص , زفن  
 danger, عَطَب , خطر  
 dangerous, مُعْطَب , ذو خطر  
 to dare, تجاسر , تَجَرَّأَ  
 dark, مُظْلِم , قاتم  
 darkness, ظلام , قتمة  
 to date, أَرَخَ الكتاب  
 date (fruit), بَلَّحَ ; (era),  
 تاريخ  
 daughter, بَنَتْ  
 dawn, فَجَّر , سَحَر  
 day, يوم ; (opposed to night)  
 نهار  
 dead , مَيِّت  
 deaf, أَعْرَشَ  
 to deal, قَسَم , وَزَعَ  
 dealings, مُعَامَلَة , مُخَالَطَة  
 dear (in price), غَالِي  
 death, مَوْت  
 debauchery, فَسَقَى  
 debt, دَيْن  
 deceased, مَرْتَوِي , مرحوم  
 to deceive, مَكَرَ , خَشَّ , خَدَعَ

decent, لَائِق , مُحْتَشَم  
 decently, بِأَدَب , بِحِشْمَة  
 to decide, فَصَلَ , جَزَمَ  
 decision, فَصْل , جَزْم  
 deck (of ship) , سَقِيفَة  
 ظهر المركب  
 declare, أَشْهَر  
 decline (refuse), أَمَّا  
 to decline (sink), تَنَازَلَ , هَبَطَ  
 to decree, قَضَى  
 a decree, حُكْم  
 deep, عَمِيق  
 defect, قَمُور , تَنَصُّير  
 defective, قَاصِر . مَقْصَر  
 to defend, حَامَى عَنْ , دَافَعَ  
 defendant (in law),  
 الْمُدَّعَى عَلَيْهِ  
 deficient, نَاقِص  
 defy, حَامَعَ  
 degree, دَرَجَة  
 deign , تَنَزَّلَ , تَفَضَّلَ  
 delay, تَأَخَّر , أَطْلَأَ  
 deliberate together, اتَّعَمَّرَ

delicate (subtle), رقيق , دقيق ; (elegant), طريف	deposit (money), وديعة ; (sand, &c.) رَسوب
delicious, لذيذ , طيب	depôt, مَخْزَن , مَخْطَة
delight, حُبور , سرور , ابتهاج	deprive, أَحْرَم , أَعْدَم
delightful, سار , انيق , بهيج	depth, عمق
to deliver from, سَلَّمَ مِنْ , نَجَّى , انقذ	deputy, قائم مقام , نائب
to deliver to, سَلَّمَ لـ	descend, هبط , انحدر , نزل
delude, اغرّ	descendant (from an ances- tor), سِلَالَة
to demand, طَلَبَ , تَقاضَى	descent (going down), نَزول ; (slope) حُدُور (race) نسل
democratical, شعوبى , جمهورى	desert, صحراء , قفر , بادية
demon, عَفْرِيت	desert (merit), اسْتَحَقاق
demonstrate, اَوْضَح , بَيَّن	to desert, دَشَرَ , تَرَكَ ; (as a soldier), هَرَب
demonstration, بَيِّنَة , بُرْهَان ; (display), تَظَاهَر	deserve, اسْتَحَقَّ , اسْتَاهَل
den, وَكْر , جَحْر	design, قَصْد
denomination, مَذْهَب , تَسْمِيَة	to desire, رَام , رَغِب فِى
deny, انكر	desk, بَشْتَكْتَة
to depart, فَصَلَ عَنْ , افترق	despair, اِيَاس , قَنُوط
departure, فَرَاق	despicable, مُهِين , حَقِير
to depend on, تَوَقَّفَ عَلَى	to despise, اِهَانَ , احْتَقَرَ
to deplore, تَأَسَّفَ عَلَى , رَثَى لـ	dessert, نَقْل
depose (from office), عَزَلَ	



destination, مَقْصَدٌ	digest, هَضَمَ
destroy, أَهْلَكَ , أباد	diligent, مُجْتَهِدٌ , مُجِدِّدٌ
detain, أَخَّرَ , أوقف	diligently, بِاجْتِهَادٍ
determination, عَزَمَ , تَقَرَّرَ , جَزَمَ	dilute, شَابَ بِالْمَاءِ
to determine, عَزَمَ , تَقَرَّرَ عَلَى , جَزَمَ	dim, كَاسِفٌ , مُكَمِّدٌ
devote, أَهْدَى , نَذَرَ	diminish, قَلَّلَ , صَغَّرَ
devout, مُتَعَبِّدٌ , نَاسِكٌ	dimness, غُشَاوَةٌ
dew, نَدَا , طَلٌّ	to dine, تَغَدَّى
dialogue, مِخَاوَرَةٌ , مِكَالِمَةٌ	dinner, غَدَاءٌ
diamond, المَازِ , المَاسُ	to dip, غَمَسَ
diarrhoea, إِسْهَالٌ	diploma, بَرَاءَةٌ , فَرْمَانٌ
dictate, أَمْلَى	to direct, أَرْشَدَ , هَدَى
to die, تَوَفَّى , مَاتَ	direction, صَوْبٌ , أَرْشَادٌ , هُدًى ,
diet, طَعَامٌ	جِهَةٌ
difference, مِغَايِرَةٌ , خِلَافٌ ,	directly, دُونَ تَوَرُّبٍ , قَصْدًا , تَوًّا ,
مُبَايَنَةٌ	حَالًا
different, مُخْتَلِفٌ , مِغَايِرٌ ,	dirt, نَجَاسَةٌ , وَسَخٌ
مُبَايِنٌ	dirty, قَذِرٌ , نَجِيسٌ , غَيْرُ نَظِيفٍ , وَسِخٌ
difficult, عَسِرٌ , مُشْهِمٌ , صَعِبٌ ,	disagree, تَخَالَفَ
عَرِيسٌ	disappear, بَرَزَ , زَالَ , غَابَ عَنْ
difficulty, إِهْجَامٌ , عُسْرٌ , صَعُوبَةٌ ,	to disappoint, خَيَّبَ , نَفَسَ
هَوَاصٌ	disapprove, اسْتَمْتَحَنَ , اسْتَقْبَحَ
	disaster, مُصِيبَةٌ , مِحْسٌ

discharge (a gun, &c.), اطلق ; (a debt) قضى ; (a servant) صرف , طرد , عزل	disinherit, احرمه من الارث , من الميراث or to disinter, قبش
disciple, تلميذ	to dislike, استكره
discipline, تأديب ; (of sol- diers), ضبط	dismal, موحش
discord, مخالفة	to dismiss, اطلق , دحر
discount, إسقاط	to dismount, نزل
to discover, استكشف , وقف على , اطلع على , كشف عن	disobedience, معصية , عصيان , عتو
discovery, كشف , اطلاع , استنباط	disobedient, عات , عامى , عقوق
discreet, صاحب تدبير , رازن , عاقل , حازم , لميب	disorder, هواش , قرقب , لقبط
discuss, باحث عن , بحث	to disown, تناكر
disease, مرض , داء	to dispatch, ارسل
disembowel, وسط	to disperse, نشر , بث
disgrace, نازلة , شين , عيب	to disperse the enemy, هزم
disgraceful, مفضح	to display, اظهر
disguise, نكر	to dispose, دبّر , مَيّل
to disgust, افر من , بشع	dispute, جدال
dish, صحن	to disregard, اهمل , هارن
dishonest, هاش , غير أمين	to dissemble, نافي
	to dissolve, ذوّب
	distance, مسافة , بعد

distant, نَازِح , بعيد	dominion, تَسَاطُط , سلطان ,
distinct, مُمْتَّاز , بَيِّن	مَمْلُوكَة
to distinguish, فَضَّل , مَيَّز , فرق	donkey, حِمَار , جَحْش
distress, كَرْب , غَم , ضِيق	door, بَاب
distressing, مُحْزِن , مُغِمْ , ضَائِع	door-post, رِجْلُ الْبَاب
to distribute, وَزَعَ	double, مَضَاعِف
disturb, أَفْلَقَ	to doubt, تَوَهَّم , شَك , اِرْتَاب
ditch, حَفْرَة , حَفِيرَة	doubt, وَهَم , شَك , اِرْتِيَاب
dive, غَمَسَ يَغْمِس , غَطَسَ	doubtless, وَلَا شَك ,
to divide, بَعَضَ , جَزَأَ , قَسَمَ	من دُونِ شُبْهَة
division, تَقْسِيم , قِسْم	dozen, دُوزِينَة
divorce, طَلَّقَ	draper, جَوْحَى
dizzy, دَائِج	to draw, جَرَّ , جَذَب , سَحَب
to do, قَضَى , عَمِلَ , فَعَلَ	drawer, دَرَج
doctor (learned man), مُعَلِّم ;	to dress, كَسَا , لَبَسَ
(of medicine) حَكِيم ; (of	dress, كِسْوَة , لَبْس
laws) فَكِيهَة	to drink, شَرَبَ
dog, كَلْب	to drive, مَاقَ يَسُوقُ
doll, لُعْبَة	dromedary, هِجِين
dollar, رِيَال	to drop (of liquids), قَطَرَ , خَرَّ ;
dome, قُبَّة	(of solids) طَحَ , سَلَتَ
domestic, أَهْلِي	to drown, غَرِقَ
dominate, اسْتَوْلَى عَلَى	due, لَزُوم , حَقّ

duplicity, موالسة , نفاق , رياء  
durable, مستمر , مستديم  
duties (religious), رواتب

dwarf, دحاح  
to dwell, سكن

## E.

each, كل واحد , فرد , كُل  
eagle, نسر  
ear, اذن  
early, باكراً , بُكرَةً , بكير  
earn, اكتسب  
earnest money, عربون  
earth, ارض  
earthenware, فخار  
ease, رفاهية , راحة  
easily, بالسهولة  
east, شرق  
eastern, شرقي  
easy, هين , سهل  
to eat, أكل  
echo, صدا  
eclipse, كسوف  
economical, موفّر , مُقتصد  
مدبّر

economy, اقتصاد , تدبير  
edge, طرف , حدّ  
to educate, هدّب , خرّج , أدّب ,  
رَبّى  
education, تهذيب , تخريج ,  
تربية , تأديب  
eel, انقليس  
to efface, امحى , ازال  
effect, نتيجة  
effeminate, منخنك  
effort, معنى , جهد  
egg, بيضة  
egg-cup, ظرف  
egregious, متفاقم , جزيل  
either (one) احد  
eject, اخرج  
elastic, لدن  
elasticity, لدانة

elbow, مِرْفَق	embroider, طَرَز
elder, اكبر العَمَر	emerald, زَمَرَد
an elder, شَيْخ (pl. مشائخ)	emerge, طلع من , برز
eldest, بكر اخوته	emetic, مَطْرُش , مَقِيّ
elect, مُنْتَقَب , مُخْتَار (title of Mohammed) مُصْطَفَى	emigrate, اَرْتَحَلَ عَنْ
electuary, مَعْجُون	eminence, سَمَوّ , عُلُوّ
elegant, مُسْتَظَرَف , ظَرِيف , لطيف , مَلِيح	eminent, رَفِيع , سَنَى , شهير
elegy, مَرثِيّة	emphasis, اسْتِعْلَاه , فَبْرَة
element, عُنْصُر ; elements مَبَادِي (rudiments)	empire, سَلْطَنَة
elephant, فِيل	to employ, اسْتَعْمَد , شَغَلَ
elevation, اِرْتِفَاع	employment, شُغْل
eligible, جَدِير	empty, فَائِي , فارغ
elm tree, در دَارَة	emulation, مُنَافَسَة
eloquent, بَلِيغ , فصيح	enable, اَقْدَر عَلَى , مَكِّن مِنْ
embalm, بَلَسَم , حَنَطَ	enamel, مِينَا (a Persian word).
embark, نَزَلَ بِمَرْكَب	encamp, حَيَّمَ , حَاطَ
to embark, رَكِبَ الْبَحْر	encampment, مَحْطَة , مَحِيْم
embassy, مَسَارَة	enclose, ضَمِنَ
emblem, رَمَز , كَنَايَة	enclosed (term used in letter writing), مَحْطُوَة , مَحْمُولَة
embrace, عَانَقَ	

to encourage, رَغَّب, شَجَّع	engrave, حَفَر, نَقَش
encouragement, تشجيع, ترغيب	to enjoy, حَظِيَ, تَمَتَّع, تَمَلَّى
encouraging, مَنَشِّط, مَرغِب	enjoyment, تَمَلَّى, حَظوة, تَمَتَّع
to encumber, لَبَّكَ, ثَقَّلَ عَلَى	enough, حَسْبُ, وَافٍ, كَافٍ
encumbrance, لَبَكَة, تَثْقِيل	to enquire, اسْتَفْهَم, سَأَلَ, اسْتَحْصَرَ
end, غَايَة, آخِر, مَنتَهَى, خَتَام	to enter, دَخَلَ, وَلَجَ, vulgar, حَشَّ
to endanger, غَامَر, خَاطَرَ	entire, كَامِل, تَمَام, تَامَّ, مستوف
to endeavour, جَدَّ فِى, اجْتَهِد	entirely, جَمَلَةً, بِالْكُلِّيَّة, قَاطِبَةً
endeavour, جَدَّ, اجْتِهَاد	envious, حَامِد, حَسُود
to endow (a religious establishment, &c.), وَقَفَ بِقَف	environs, حَوَالِي
endure, كَابَدَ, أَطَاقَ, v.n. اسْتَمَرَّ, اسْتَدَام	envoy, رَسُول
enemy, عَدُوّ, خَصِيم	envy, حَسَد
enfranchise, اعْتَقَى	epithet, لَقَب, نَعَت
to engage, اَلْزَمَ, شَغَلَ, (in battle) نَاضَرَ, قَاتَلَ	epitome, اِخْتِصَار
engaged, مَشْغُول, مَقَيَّد	equal, مَسَاوِي, سَوِي
engagement, تَعْيِينَ, شُغْل, قِتَال	equalize, مَسَاوِي, سَوَّى
English, اِنْكَلِيزِي	equator, حَقِّ الِاعْتِدَال
	equip, اسْتَعَدَّ, اَعَدَّ
	equivalent, عَوَض
	ere, اَوَّلَ مَا, قَبْلَ

erect, واقف , مُنتصب  
 error, غلطه , غلط  
 escape, نجا , سلم من , فلت  
 escort, هرب من , حِصص  
 escort, شيع , غفر  
 essence, جوهر , ذات  
 estate, حال (condition) ; عِمار  
 to esteem, اعتبر  
 esteem, هَيِّبَة , مراعاة , اعتبار  
 eternal, أَبَدِيّ  
 eternity, ازل , ابد  
 ethics, أخلاق , ادب  
 eunuch, خنسي , طواشي  
 Europe, أوربا  
 evaporate, نشف , تسعد  
 even, مساوي , سوي  
 evening, مساء  
 event, عارضة , حادثة , مَوْقَعَة  
 ever, ابدآ  
 every, كل واحد  
 everywhere, في كل مكان  
 evidence, شَهادَة , بَيِّنَة ,  
 لَئِيَّات

exact, مدقق فيه , مضبوط  
 exaction, ظلم , سلب , تعزيم  
 to examine, امتحن , فحص  
 examination, امتحان , فحص  
 example, مَثَل , مِثَال , انمُودج  
 عبرة  
 exceed, زاد على , جاوز  
 exceedingly, جَدًّا , الى الغاية  
 excel, على , فاق على , فاق  
 فضل  
 excellent, نفيس , فاعل  
 to except, استثنى  
 except, ما خلا , ما عدا  
 excess, زيادة , مبالغة , فضل  
 excessive, وافر , مُفْرِط  
 excessively, بفرط , بوفور , باغراط  
 exchange, بَدَل , بدل  
 to excite, حَرَّك , استنهض , هيج  
 exclude, منع , طرد , حرم من  
 أبعد  
 exclusively, خارج عن , دون غيره  
 excusable, معذور  
 to make excuse for, اعتذر من

to excuse, برأ , قبل عذراً	explain, هرح , بين , قول , فهم
excuse, عذر	to expose, أبزر , نصب , عرض
to exercise, درب , مرّن , روض	to express, نطق , عبر عن
exercise, إدّمان , ترويض , ممارسة	extempore speech, اقتراح
exhaust, انهد , يحل	extend, مَدّ , طَوَّل ; v.n. امتدّ
an exile, نفى	exterior, خارج , ظاهر
exit, خروج	extinct, منعدم
exorbitant, متجاوز , فوق الحدّ	extinguish, اطفى
expanse, فسحة	extract, استخرج
to expect, انتظر , ترقّب	extravagant, مُسْرِف
expectation, انتظار , ترقّب	extreme, متناهى
expel, طرد من	extremely, للغاية
expense, نفقة , مصروف	eye, طرف , عَيْن
experience, خبرة , تجرّبة	eye (of a needle), سَمّ خياط
experiment, تجربة , امتحان	eyebrow, حاجب
expire, سَلِمَ الروح	eyelid, جفن

## F.

fable, مثل , خرافة	to fade, نفص , ذبل , فنى
face, مَحْيا , وجه	اضمحّل , انتمس
facilitate, يسّر	to fail, غاب من , قمر عن
factory, كارخانه (كرهان)	fair, رقيق , لطيف



faith, إيمان

faithful, أمين

to fall, سقط , وقع

fall, سقوط , وقوع (waterfall)

هَلَال

false, مزور , كاذب

falsehood, زور , كَذِب

familiar, خبير , أليف , أنيس

family, عَيْلَة , أَهْل

fan, مِرْوَحَة

fancy, خيال , وَهْم , خاطر

to fancy, تصوّر , خيّل

far, نازح , بعيد

fare (boat hire, &c.), أَجْرَة ,

معاش (victuals) ; كَرَا

مَعِيشَة

to bid farewell, ودّع

farewell ! وداعاً , الوداع

fashion, كَسَم , هَيْئَة , زَيّ

fast, مستعجل , سريع , عاجل

fast (not eating), صَوْم

fat, s. دهن , سمن , لحم , دسم

fat, adj. دسيم , سمين

fate, قضاء , تقدير , أجل

father, والد , أب

father-in-law, حمو

fatigue, تعب

fault, سهو , غلط

favour, عطافه , معروف , نِعْمَة

نُطْف

to fear, يخاف , خاف

feast, وليمة , ضيافة

feather, ريش

features, سِمَا , سِرَار pl. أَسْرَة

feeble, ضايف , ضعيف

feed, v. act. قات يقات .

رعى (graze) ; علف (cattle)

feel (handle), لَمَس

to feel, شعر , أحسّ

feign, صنع

fellow, نظير , قرين , صاحب

(vulgar "brother") أخو

female, مَوْنَث

a female, أنثى

fence, سياج , زريبة , زرب

to fence, زرب

- ferry (ford), مَعْبَر
- to fetch, أَحْضَر, جَاءَ
- fertile, خَصِيب
- fever, حُمَّى
- feverish, مَسْهُوم
- fibre, لَيْف; (of cloth), نَسِيج
- fickle, مُتَقَلِّب, مُتَلَوِّن
- fiddle, كَمَنْجَة, رِبَابَة
- field, حَقْل; (open country), فِصَاء
- fiery, نَارِي
- fight, قَاتِل
- fighting, مُقَاتَلَة
- figure, هَوْرَة, شَكْل
- to figure to oneself, تَصَوَّر
- file (tool), مِيفَرْد, (rank) مَفَّ
- to filter, مَفَّى
- to find, أَحْصَا, وَجَد
- fine, لَطِيف, حَسَن
- a fine, جَرِيمَة, غَرَامَة
- finger, أَصْبَع
- to finish, أَتَمَّ, انْهَى
- to fire (a gun), فَرَّغَ, أَطْلَقَ
- to fire at, أَطْلَقَ عَلَى
- fire, نَار
- firm, وَائِق, ثَابِت
- first, أَوَّل
- fish, حَوْتَ, سَمَك
- fissure, شَقَّ
- to fit (a coat), لَبِقَ
- to fix, مَسَكَنَّ, رَكَزَ, عَيَّنَ, قَرَّرَ, ثَبَتَ
- flag, سَنَجِي, عَلَم, بَيْرَاق
- flap, صَفَقَ
- flash, وَمِيزُ, لَمَعَ, لَمَحَ
- flat, مَسَطَح
- to flatter, مَلَّقَ
- flax, كَتَّان
- fleet, دَوْنَمَة, اسْطَوَّلَ
- flesh, لَحْم
- flight, طَيَّارَان; (running away), هَرَوَب
- flint, صَوَّان
- to float, عَوَّمَ
- flock (of sheep), قَطِيع; (of birds), حَوْمَة

to flog, اَدَّب , سَوَّط  
 flogging, جَلَد , تَسْوِيط  
 flour, دقيق , طحين  
 flow, انصب , جرى  
 flower, نور , زهر  
 a fly, دَبَّان (ذبابة) ; pl. دَبَّان  
 to fly, فر , طار , يطير  
 foam, رَغْوَة  
 fodder, علف  
 fog, ضباب , ضباب  
 to fold, طوى , ثنى , طوى  
 fold (for sheep), حظير  
 to follow, تبع , اتبع ; (the ex-  
 ample of another), تابع على  
 folly, جهالة , حماقة  
 fond, مولى , مغرم  
 food, غذاء , طعام  
 fool, ابله , احمق  
 foolish, ابله , جاهل  
 foot, قدم , رجل  
 forbid, احرم , حرم , منع  
 force, غصب , جور , جبر ; per-  
 force, غصباً عليه

ford, مَخَاضَة  
 foregoing, سابق , متقدم  
 forehead, جبين  
 foreign, اجنبي , غريب  
 foreigner, اجنبي , غريب  
 foremost, اقدم  
 to forget, نسي , سها عن  
 forgetful, ناسي , نساء  
 forgetfulness, نسيان  
 to forgive, سامح , غفر ,  
 صفح عن  
 forgiveness, عفو , مغفرة  
 forgiving, عفو , غفور , غافر  
 fork, مَلَقَط , شوكة للسفرة  
 to form, كون , احدث , انشأ  
 form, شكل , صورة  
 formidable, مهييب  
 fortnight, اسبوعين  
 fortune, حظ , سعد , بخت  
 fountain, فوارة , ينبوع  
 fowl, دجاجة  
 frame, بروز  
 fraternal, اخوي

fraud, مَكْر, خديعة, كَيْد  
 free, حُرّ  
 freedom, حُرِّيَّة  
 to freeze, جَمَد, تَلَجّ  
 freight, مَشْن, وَسْنَة, وَسْق  
 French, فرنسارى  
 frequent, مُكْرَر, كثير الوقوع  
 fresh, طازة, غَضّ, طَرّ  
 friend, خليل, صديق, حبيب  
 friendship, مَدَاقَة, حُبّ  
 frightful, مَهْرُول, هَائِل  
 from, عَنْ, مِنْ

front, مَقْدَم  
 frontier, حُدُود  
 to fry, قَلَى  
 frying-pan, مَقْلَاة, طَاجِن  
 to furnish, أَهَضَفَ, جَهَّزَ, تَأَثَّثَ  
 furniture, اثاث البيت  
 fruit, فَاكِهَة, ثَمَر  
 full, مَمْلَأَ, مَمْلَأَ, مَمْلَى  
 funnel, قَمْع  
 fye ! لا, اف ! لا

## G.

to gain, كَسَب, رَجَحَ, رَجَحَ عَلَى  
 gain, رَجَحَ, كَسَبَ  
 gallop, رَمَحَ, رَكَضَ  
 to gamble, قَامَرَ  
 gambler, مُقَامِر  
 gambling, تَمَار  
 a game, لَعَب  
 game (prey), صَيْد

garden, حَدِيقَة, جَنِينَة, بُسْتَان  
 garden (artificially watered),  
 غَيْطًا مَسْقَاوِي  
 garden (only watered by  
 rain), غَيْطًا بَعْلِي  
 gardener, بُسْتَانِجِي  
 gate, بَاب; pl. ابواب and  
 بِيَان

gather, جمع	طاسة, قدح, كأس, glass
gazette, كِتَابَة, صحيفة	globe, كُرَة, دُنْيَا
gender, جِنْس	to go, مَضَى, انطاع, ذهب
genealogy, نَسَب, نَسْل	goat, مَعَز, عَنَزَة
general (officer), جَنَرَال	good, طَيِّب, جَيِّد, صالح
اميرالى	goodness, طَيِّبَة, صلاح, احسان
general, عَمِيم, عَمومى, عام	معروف
مَجْمَل, شامل	goods, سَلْعَة, بَضَاعَة, اَمْتَعَة
generally, عموماً, فى الغالب	goose, وَزَة
غالباً	gospel, الانجيل
generosity, سَخَا, جود, كرم	to govern, تَسَلَّطَ عَلَى, حكم
generous, سَخِي, جواد, كريم	government, تَمَلَّك, حُكُومَة
genteel, كَوَّيس, مثلبى	the government, المِيرى,
gentle, لَطِيف	الدَّوْلَة
gentleman, مَسْتَدْرَم, خواجه	governor, حاكم
gibbet, مَشْنَقَة	gradually, بالتدرج, هَيَّا نَشِيْقًا
gift, عَطَاء	grain, قَمْح, حبوب
gipsy, قَرْبَاط; نُورَى; pl. نُور	grammar, صَرْف وَنَحْو
عَجَر, زَبَّ, زَنْج	grammatical,
girl, جَارِيَة, صَبِيَة, بِنْت	على قواعد الصرف والنحو
to give, وَهَب, اعطى	grand, جَلِيل, عَظِيم
glad, مَبْسُوط, مَسْرُور, فرحان	grandchild, حَافِد
glance, كَمَحَة, نَظَرَة, نظر	grandfather, جَدَّ

to grant, خَوْل , منح , انعم ؛	grind, جَرش , طحن , (crush), سحق
grape, عِنْبَة ; pl. عَنَب	
to grasp, مَسَكَ عَلَى , قبض	grossly, جِزَالَة , جِسَامَة
grass, عَشْب , حَشِيش	ground, اَرْض , حَفِيش
grateful, شَكُور	guard, حَارِس
gratis, مَجَانًا	to guard, حَرَس , حَفَظ
gratitude, شُكْر	guess, خَمَّن
a grave, قَبْر	guest, ضَيْف , نَزِيل
gravel, حَصَا , حَصْبَة	to guide, اَرشَد , هَدَى
grease, زَهْن , دُهْن	guide, مُرْشِد , هَادِي
great, كَبِير , جَزِيل , عَظِيم	guilty, مُجْرِم , جَانِي
green, اخضر	gun, بَانْدُقِيَة , بَانْدُوتَة

## II.

habit (custom), عَادَة , اِدْمَان	hall, قَاعَة
habitation, مَسْكَن	to halt, وَقَف
habitual, مُسْتَعْمِل	halter, رَسَن , مِقْوَد
habitually to take or use	hammer, مَطرَقَة , مَرْزَبَة
anything, اِسْتِعَان بِشَيْء	to hand, نَاوَل
hail, بَرَد	hand, يَد
hair, شَعْر	handful, قَبْضَة
half, نِصْف , خَطَر	handle, مَقْبَض , نَصَاب

handsome, لطيف , جميل

handy, ملائم , مطاوع

hang (up), علقى ; (on a gal-  
lows) هَنَّقى

to happen, وقع , عرض , حدث

happiness, سعادة , غبطة

happy, مُغْتَبَط , سعيد

harbour, مَرَسَى , ميناء

hard, قاسى , علب , قاسى

harden, قَسَّى

hardly (scarcely), أَتَحَقَّقُ  
(Turkish)

hardware, آلات حديد

hare, أرنب

harm, ضرر , أذى ; (there is no  
harm) لا بأس

harness, عُدَّة , طَقَم الخيل

harvest, حصاد

haste, سُرْعَة , عَجَلَة

hasty, عَجَل , قَلْبى

hat, بَرْنِيَّة

to hate, أَبْغَضَ , مَنَى

haughty, مُتَكَبِّر

hay, عَلَف , 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, كَوَّمَ

to hear, سَمِع

heart, قَلْب , قُوَاد

heartily, بالقلب والارادة ,  
طوعا

heat, حَر , حرارة ; (of water),  
سَخُونَة

the heathen, الرُّنَيَّة

heaven, سَمَاء

heavy, ثَقِيل

heel, عَقَب

height, عُلُو , قامة ; (stature)

heir, وَارِث

hell, جَهَنَّم

- to help, أعان , ساعد  
 help, أعانة , مساعدة  
 hemp, قَنَب  
 hen, دَجاجَة  
 hence, من ثَمَّ , من هنا  
 herb, بقل , نبات , عُشْبَة  
 herbage (pasture), كَلَاء  
 herd (of cattle), مَرْب  
 here, هُنَا , هَنا  
 hero, غازی , بطل  
 hide, أَخْفَى ; v.n. اسْتَخْفَى  
 high, رفیع , عالی  
 highly, بارتفاع , بكثرة  
 highwayman, قاطع الطريق  
 hill, رُبَا ; pl. رُبُوة  
 to hinder, مَدَّ , منع  
 hint, غَمْرَة , اشارة , رَمَز  
 hip, وَرِك  
 hippopotamus, فرس البحر ,  
 (in Egypt) بَرْنِيق  
 hog, خنزیر  
 hold, مَسْك , (to contain)  
 وسع یسع  
 hole, ثَقَب , بَحْش  
 hollow, أجوف  
 holy, مقدّس , قدوس  
 home, محلّ , بَیت , وطن  
 honest, کریم , امین , حرّ  
 honesty, کرم , امانة , حرورية  
 honour, شَرَف  
 to honour, اکرم , کرم  
 hoof, حَفّ ; (of camel), حافر  
 hook, عَقْفَاء , كُلاب  
 to hope, ترجى , امل , رجا  
 طمع فى  
 hope, طمع , امل , رجا  
 hopeless, مأیوس , قاطع الرجاء  
 horizon, آفاق ; pl. أفق  
 horn, قَرَن  
 horse, حصان  
 horseback, ظهر الحصان ,  
 horse-race, مسابقة الخيل  
 hospitable, مُکْرِم الضیف ,  
 مُضِيف  
 hospital, مستشفى , مارستان  
 هشاشانة



host, مُصِيف

hot, حَارٌّ, حَامِى, مُسَخَّن

hotel, لُوكَانْدَة, مَنْزِل, خَان, فَنْدَق

hour, سَاعَة

house, دَار, بَيْت

household, أَهْلُ الْبَيْت

how, أَنَّى, كَيْفَ

however, كَيْفَمَا, كَيْفَ كَانَ

hug, عَانَقَ

human, إِنْسَانِيّ, بَشَرِيّ

humble, خَاشِع

humility, خُضُوع

humour (fun), هَزَل, مُكَاهَمَة

(of body), حِلْط

hump, حُدْبَة; (of camel)

سَتَام

hunt, صَاد, امْطَاد

to hurt, أَلَمَ, ضَرَّ

husband, زَوْج, بَعْل

husbandman, فَلَاح

hypocrisy, رِيَاء, نِفَاق

hypocrite, مُنَافِق, رِيَاءِيّ

## I.

ibex, بَدَن (in Sinai); وَعَل

ice, جَلِيد, ثَلْج (snow)

idea, تَصَوُّر, خَيَال

idiom, إِصْطِلَاح

idle, بَطَال, كَسْلَان

idol, وَثَن, صَنَم

if, كَلَّا, إِذَا, إِنْ كَانَ, إِنْ

ignorance, جَهَالَة, جَهْل

ignorant, جَاهِل

ill (sick), مَرِيض, عَيَّان

ill-luck, سُوءُ الْحِظِّ

illustrate, صَرَّحَ, وَضَّحَ, صَرَّحَ

image, خَيَال; (an idol or

statue) تُمَثَال

imagine, تَوَهَّم, تَصَوَّرَ

imbecile, أَبْلَه

to imitate, قَلَّدَ

immediately, على الفور , حالا ,

لَوْقَتَهُ

immoral, فاسد , فاسق

immortal, صمد , ابدى , دايم

باقى

impartiality, بلا مَحَابَاة ,

بلا غرضية

impassable, غير سالك

impede, زاحم , صد

imperative, امرى , حتمى , امر

imperfect, ناقص

imperfection, نقصان ,

عدم كمال

imperial, هـا ايون , سلطانى

implore, اُبتَهَل

to imply, دلّ على , عنى يعنى ,

اشار (يشير) الى

to import, جلب من البلاد البرّانية

important, مهمّ

to impose, عيّن , غشّ , كلفّ

to impoverish, ادقّر , افقر

imprisonment, حبس , سجن

to improve, v.a. اصْلَحَ , v.n.

استفاد من

imprudence, غباوة , غفلة

incite, اغرى , حرّض

to include, تضمّن ,

incomparable, غير دى مطابقة ,

لا يقايس

incorrect, غير مصحّح

incumbent, واجب على

incursion, غزاة , pl. غزوات

to increase, زاد , ضاعف

indecent, غير لائق , عيب

indefinite, مبهم

independent, مستقّل

index, فهرس

India, بلاد الهند

indifferent, على حدّ سوى , بلا فرق

غير مبالى (unconcerned)

indigestible, وخيم

indiscriminately, بلا تمييز

individual, واحد , نفر

industrious, عمّول , شغال

مجتهد

to infer, اسْتَدَلَّ , اسْتَنْتَجَ مِنْ  
 inferior, اَدْنَى , دَنَى , دُونَ ;  
 (lower), تَحْتَانِي , اَسْفَلَ  
 inference, اسْتَدْلَال , اسْتَنْتَاج  
 to infest, عَدَى عَلَى , نَهَبَ  
 infidel, كَافِر  
 to inflict punishment, عَاقَبَ ,  
 اَوْجَبَ الْفَضَاصَ  
 to inform, اَخْبَرَ , اَعْلَمَ , حَدَّثَ  
 informer, نَمَّام  
 information, اَعْلَام , اَخْبَار  
 ingratitude, كُفْرَانُ النِّعْمَةِ  
 inhabitant, سَكْنَى  
 inherent, جَبَلِيّ  
 to inherit, وَرِثَ  
 injection (medical term),  
 حَقْنَةٌ  
 ink, مَرْكَب , مَدَاد , حَبْر  
 inkstand, دَوَاةُ  
 inn, خَمَّارَةٌ , فَنَدَق , لَوَكُنْدَةٌ  
 (caravanserai), حَاان  
 innocence, عَصْمَةٌ , بَرَاءَةٌ  
 innocent, مَعْصُوم , بَرِيّ

to inquire, اسْتَفْهَم , اسْتَفْصَى  
 insect, هَامَّةٌ , دَوِيْبَةٌ pl. هَوَامّ  
 inspiration, وَحْي , اِلْهَام  
 instant, لَحْظَةٌ  
 instead, عِوَضًا عَنْ , بَدَلًا مِنْ  
 فِي مَحَلّ  
 instruct, عَلَّمَ , وَصَّى  
 instrument, آَلَةٌ  
 insult, مَقْتَمٌ  
 insurance, مَكْرُورَةٌ  
 intellect, عَقْلٌ  
 intelligence, اَعْلَام , اَخْبَار  
 intelligent, لَبِيْب , عَاقِل  
 to intend, نَوَى , عَمِدَ اِلَى , قَصَدَ  
 اَزْمَعَ , عَنِى  
 intercede, تَشَفَّعَ  
 intercession, مَشَاوَعَةٌ  
 intercourse, مَعَاشَرَةٌ , مَخَالَطَةٌ  
 interest, اِسْتِفَادَةٌ , بَغْيَةٌ , رِبْحٌ  
 interesting, مَرْغَبٌ , مَفِيدٌ  
 يَدْخُلُ اِلَيْهِ  
 interfere, تَدَاخَلَ فِي  
 interior, (s.) جَوَانِي , دَاخِلِي  
 دَاخِل , بَاطِن

interpreter, مترجم, ترجمان (dragoman)	invasion, غارة
to interrupt, قطع, عطل, تعرض	invent, وجد, اخترع, ابدع
interview, مَلاحَظَة, لقاء, مَلاحَظَة	inventory, قائمة
intricate, مُشَكِّل	invite, دعى, حَزَمَ
to introduce, ادخل, عرف احداً بآخر	iron, حديد
introduction, فاصحة, ادخال, دخول على	irregular, غير مطرد, غير قياسى
	island, جزيرة
	to issue, صدر, خرج; n. issue (offspring), مُلَاة
	ivory, عاج, سنّ الفيل

## J.

jewel, جَوْهَرَة	judicious, ذورأى
to joke, مزح, هزل	jug, قَلَّة, كوز
joke, تهزير, مزاح	juice, عصارة, مرق
joy, انبساط, فرح	just, قسط, عدل
journey, رحلة, سفر	justice, عدالة, انقسام
judge, قاضى, مَفْتَى	
judgment, قضاء, دينونة, رأى, نية	

## K.

keen, كَرِب , حَادّ	kindness, مَعْرِيف , أَحْسَان
keenly, بَحْدَة	king, مَلِك
to keep, حَفِظ , عَلَى	kingdom, مَمْلَكَة
خَزَن	kitchen, مَطْبَخ
to kill, قَتَلَ	knife, سِكِّين
kind, مُفَضِّل , مَحْسِن	to know, عَرَف , دَرَى
kind, نَوْع ,	knowledge, مَعْرِفَة , دَرَايَة , عِلْم

## L.

laborious, كَادِح , كَثِير الشَّغْل	language, لُغَة , نَهْجَة
labour, كَدَح , تَعَب , شُغْل	large, عَظِيم , كَبِير , وَاسِع
to labour, تَعَب , اشْتَغَلَ , كَدَح	latch, سَقَّاطَة
labourer, شَغَال , صَانِع , فَاعِل	late, مُؤَخَّر , آخِر
lad, وَلَد , فَتَى , غُلَام	to lay, بَسَط , وَضَعَ
ladder, مَرَقَاة , سُلَّم	to lead, هَدَى , أَرْهَد
lady, خَاتُون , سَيِّدَة	دَلَّ عَلَى
lame, أَعْرَج	lead, رِصَاع
lamp, قَنْدِيل , سِرَاج	leaf, وَرَقَة
land, بَر , أَرْض	lean, مَهْزُول , ضَعِيف
landlord, مَالِك الْبَيْت ,	to learn, تَعَلَّمَ
خَانَانِي	learned, عَالِم

to leave, مَخْلَى عَنْ, تَرَكَ	likely, مُمْكِن, مَحْتَمِل
leave (permission), اخَازَة, اَذِن	likewise, أَكْثَرًا, كَذَا وَكَذَلِكَ
leg, ساق	lime, جِير, كَأْس
lemon, لَيْمُون	to line, بَطِن, حِشَا
to lend, قَرْض, سَلَف	linen, كَتَّان
less, أَقَلَّ, انْقَصَ	lining, بَطَانَة
letter, رسالة, مَكْتُوب, حرف	lion, أَسَد
liable, مَوْجِبَة, مَعْرَض, عَرَضَة	to five, عَمْر. عَاش
liberty, حُرِّيَة, عِتَق, اِطْلَاق	living (livelihood), مَعِيشَة
library, خَزَانَة كُتُب	long, طَوِيل
lie, كَذَبَ	to look, هَاف يَشُوف, vulg. نَظَرَ إِلَى
life, حَيَاة (pronounced <i>haiyât</i> ), عَيْشَة	look, مَنَظَر, طَلْعَة
to lift, رَفَعَ, حَمَلَ, شَالَ	looking-glass, مِرْآة
light, ضَوْء, نُور	to loose, حَلَّ
to lighten, بَرَقَ, أَضَاءَ	loss, خَسَارَة, فَقْد
lightning, بَرَقَ	to lower, نَزَلَ, نَقَصَ
	lovely, مُسْتَحَبَّ, اِنْتَبَى

## M.

mad, مَجْنُون	to make, مَنَعَ, عَمَلَ
madam, مَادَامَة, سَيِّدَة	to maintain, كَفَلَ, مَانَ, مَانَ
madness, جُنُون	;
magistrate, قَاضِي, حَاكِم شَرْعِي	man, اِنْسَان, رَجُل

manner, نمط , أسلوب , منوال  
 manuscript, خط الأيد  
 many, وافر , كثير  
 market, بازار , مبيع , سوق  
 to marry, تَزَوَّج , زَوْج , تاهل  
 master, أستاذ , حواجة , مُعَلِّم  
 mat, حصيرة  
 matter, قضية , مادة  
 mattress, طراحة , الفرشة  
 meal, مأكل , طعام  
 to mean, افاد , عنى  
 mean, ذليل , حقير , مهين  
 means, أسباب , وسائل  
 meat, لحم  
 to meddle with, تدأخل ,  
 تعرض  
 medical, طبى , دوائى  
 medicine, دواء  
 to meet, صادف , لاقى  
 meeting, اجتماع ; (assembly)  
 مجمع , محفل  
 to melt, ذاب , انذاب  
 member, جارية , عضو

memorandum, نذره  
 to mention, كنى عن , ذَكَر  
 mercantile, بضاعى , متجريت  
 merchant, بياع , هَرَّاء , تاجر  
 messenger, سفير , بشير , رسول  
 milk, لبن , حليب  
 to mind, اعتنى به , نظر فى  
 mind, بال , خاطر , لب , عقل  
 mindful, محترص , ذو عناية  
 miserable, تَعِس , مثنى , محس  
 misery, شقاوة , محس  
 misfortune, سوء بخت , سوء حظ  
 to miss, ما اصاب , اخطأ  
 طاش عن  
 miss, مهبو , خطأ  
 mist, غباب  
 mistake, مهبو , غلط  
 moderate, متوسط , معتدل  
 مُنْصَف  
 modest, محتشم , حَيَّ , ادوب  
 modesty, حشمة , حيا , ادب  
 to molest, نكَّد على , عَنَّى , آذَى  
 molestation, نكَّد , آذَى

moment, لحظة , دقيقة	to mortify, قهر , اصاب
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, احتاج الى
napkin, فوطه	needle, مسلة , ابرة
narrow, حرج , ضيق	to neglect, غفل عن , اهمل
nation, قبيلة , امة	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, بظرافة , باتقان	next, قادم , تالى
necessary, واجب , لازم	night, ليل
لا يغنى عنه	no, ليس , لا
necessity, لزوم , حاجة	noble, جليل , مجيب , نبيل
need, اضطرار , احتياج	nobly, بجلالة , بهجابه , بنبالة



nobody, ليس أحد

noise, لغاء , زينة

nonsense, هذيان , لغو

not, لا , لم , ما

note, قايمة , ماحق , علم

nothing, لا شيء , عَدَم

notice, ملاحظة , تنبيذ

## O.

obedience, ادعان , طاعة

to obey, اطاع , اذعن

to object, عارض , خالف فى

objection, خلاف , اعتراض

to oblige, جعله ممنوناً , الزم ,  
مَنَّ على

obliging, صاحب معروف , لطيف

obscene, فاحش

to observe, راعى , لاحظ , رآه

observance, } ملاحظة , مراعاة  
observation, }

obsolete, مَعْتَق , مَنسوخ , قديم

obstacle, عائق , مانع

obstinacy, عناد , مكابرة

obstinate, معاند , مكابر

obtain, حَصَلَ , قال

occasionally, أحياناً

occupation, تشاغل , شغل

to occupy, شغل , اشغَلَ

occur, وقع , حَصَلَ , عرض

to occur to anyone,

خطر فى بال

occurrence, حادث , عارض

ocean, البحر المحيط

الأوقيانوس

odd, مُفَرِّد , فرد

off, بعيداً عن

offence, إساءة

to offend, ساءَ الى

offer, عرض , عرض

to offer, أَهْدَى , قَدَّم  
office, خِدْمَة ; (place of business), مَكْتَب

offspring, نَسْل

often, غَيْر مَرَّة , مَرَارًا , كَثِيرًا مَا

oil, دَهْن , زَيْت

oilcloth, مَشْمَع

old, كَبِير الْعَمَر , مُسِنّ

olive, زَيْتُون

omen, فَاَل

to omit, حَذَف , تَرَك , الْغَى

once, دَفْعَة , خَطَرَة , مَرَّة

one, وَاحِد

one another, بَعْضُ بَعْضًا

only, *adj.* (unique) وَحِيد

only, بَس , لَا غَيْر , فَقَط

to open, كَشَف , فَتَح

open, مَكْشُوف , عَلَانِيَة , مَفْتُوح

an opening, نَقَب , فَتْح

operate, عَمَل

opinion, رَأْي , مَذْهَب

opium, أَمْيُون

opportunity, فُرْصَة

to oppose, خَالَف , نَاقَض , ضَادّ

opposite, قِبَالَة , حَذَاه , تَجَاه

opposition, مَنَاقِضَة , مُضَادَّة

to oppress, جَارَ عَلَى , ظَلَم , ظَلَمَ

oppression, جَوْر , ضَيْم , ظَلَم

oppressive, ظَالِم , ضَائِم

opulence, ثَرَوَة , غِنَى , جَاه

opulent, ثَرَوَة , دُو غِنَى

or, أَوْ , أَم , أَلَا

orange, بَرْدَقَانَة , اَتْرَيجَة

to order, أَمَرَ

order, تَنْظِيم , تَرْتِيب

ordinary, مَعْتَاد

oriental, شَرْقِيّ

origin, نَاصِيَة , أَسْل

ornament, زِينَة

orphan, يَتِيم

otherwise, وَإِن لَّم , وَإِلَّا

orthography, رَسْمُ الْخَط ,

رَسْمُ الْحُرُوف

ounce (weight), أُونْصَة

out, خَارِج , بَرًّا

outside, الْخَارِج , الْبَرَانِي

outrage, منقصة , مباحة , فطاعة	to oversleep, سبغ , استثقل نومًا
over, عَلَى , فَوْق	overturn, كَبَّ
overbalance, راجح	overwhelm, غمر , غمر
to overcharge, غالي في الطلب , بالغ في	owl, بومة
to overcome, ظهر على , غلب	own, <i>adj.</i> خاص
overflow, طفق	to owe, عليه ل , اغترم , غَرِمَ
overseer, ناظر , مناظر	owner, صاحب , مالك
	oyster, استر ديا

## P.

to pack, دَرَب , اوعى , عَبا	pair, زَوْج , اثنَين
packet, رِباطة , صُرَّة	palace, سرايا , قصر
padding, حشو	paling, زرب , زربية
page, وجه , صفحة	palm (tree), نخلة ; (of hand) راحة
pail, عُلْبَة	pane of glass, لوح قزاز
pain, وجع , آلم	paper, ورق , قِرطاس
painful, ممصّ , مَرَج , اليم	paradise, فِرْدَوْس
pains (care), سعى , حَرَص , اعتنا	paralysis, فالج
paint, صبغ , دهن	parasol, همسيّة
to paint, لون , ادهن (deli- neate), صور , نَتَش	parcel, رزمة

- parchment, رَقّ  
 to pardon, مَفح , سامح , عفا عن  
 pardon, مَسامحة , عفو  
 parent, والد  
 parrot, بَبْغَاء , دُرَّة  
 part, حِصَّة , قسم , جزء  
 partake of, تَشَارَكَ فِي  
 particular, مَخْصُوص , خصوصي  
 partition (wall), حَاجِب , حائط , حُجَاب  
 partridge, حَجَلَة  
 pass (permission), جَوَاز  
 a mountain pass, نَقَب  
 to pass, مَرَّ , عَبر , جَاز  
 passage, مَخَاضَة , مَمَر , مَعْبَر  
 passion, هَوًى , هَوَس (anger)  
 غَيْط , قَلَق  
 passport, تَذْكَرَة , جَوَاز  
 passenger, عَابِر , رَاكِب الْبَحْرِ  
 past, مَاضِي  
 paternal, آبَوِي  
 path, مَسِيل , مَسْلَك , دَرَب  
 patience, اِنَاة , تَأَنِّي , صَبْر  
 patriot, مَحَبَّ مَآلِفِهِ , مَعَزَّ وَطَنِهِ  
 patron, وَلِي نِعْمَةٍ  
 paunch, كِرَش  
 pave, بَلَطَ  
 pavement, بِلَاط  
 to pay, آوَفَى , آدَى  
 payment, وَفَاء , آدَاء  
 pea (peas), حُمُص  
 peace, سَلَامَة , سَلَام (political)  
 صُلَح  
 to make peace (between  
 two), صُلِحَ  
 to make peace (with an-  
 other), صَالَحَ  
 pear, أَرْمُود , نَجَاس , كُمَّشْرَة  
 pearl, لَآلِي , pl. اُرْلُو , دُرَّة  
 peasant, فَلَاح  
 pebble, حَصَا ; pl. حَصَا  
 peck (at), نَقَرَ  
 peculiar, مَخْصُوص  
 pedigree, نَسَب , اَنْل  
 peel, قَشَر  
 peg, وَتَد

pelt, رَجْم , رَاشِق  
 pen, قَلَم  
 penalty, جَزَاء , جَرِيمَة  
 pencil, قَلَم رِصَاص , مِرْسَم  
 to penetrate, نَفَذ , خَرَق  
 penitence, دَامَة  
 penitent, نَادِم  
 people, النَّاس , شَعْب , قَوْم  
 pepper, فِلْفَل  
 perceive, شَعَرَ بِ  
 perfect, وَافٍ , كَامِل , تَامَّ  
 perfection, كَمَال , تَعَام  
 perfume, عَطَر , طِيب  
 perhaps, لَعَلَّي , رُبَّمَا  
 to perish, فَنَى , تَلَاشَى , هَلَكَ  
 perjury, حَنَث  
 permission, إِجَازَة , إِذْن , رَخْصَة  
 to permit, إِجَاز , إِذْن , رَخَصَ فِي  
 a permit, جَوَاز  
 to perplex, حَيَّر , لَبَكَ , بَكَ  
 perseverance, مَدَامَة , مَوَاطَبَة

to persevere, دَامَ , وَاطَب  
 persevering, مَدَامٍ , مَوَاطِب  
 person, نَفَر , ظَلَم , شَخْص  
 personal, شَخْصِي , ذَاتِي  
 perspire, عَرَق  
 to persuade, آقَنَعَ , آرَضَى ,  
 آمَل  
 perusal, قَرَاءَة , تَصَفُّح , تَلَاوَة  
 to peruse, قَرَأَ , تَصَفَّح , تَلَا  
 petition, عَرَض , اَلْتِمَاس  
 phantom, طَافِي , خِيَال  
 philosopher, فَيْلَسُوف  
 philosophy, فَيْلَسُفَة  
 phrase, عِبَارَة , اِمْتِلَاح , جَمَلَة  
 physician, طَبِيب  
 physic, طَب  
 piaster, غِرْش , قِرْش  
 to pick, لَمَّ , اَلْتَقَط , لَقَط  
 pickaxe, فَأْس  
 picture, صُورَة  
 pie, فُطِير , مَحْشَى  
 piece, فِلْدَة , مَرْحَة , شَقْفَة , قِطْعَة  
 piety, مِلَاح , تَقْوَى , وَرَع

- pig, خِنْزِير
- pigeon, حمامة , حمام
- pile (stake), وَدَّ
- to pile up, عَرَمَ
- piles (disease), بَرَّاعِير
- pilgrim (to any holy place),  
 زَائِر (pl. زَوَار) ; (to Mecca)  
 حَاجَّ
- pilgrimage, زِيَارَة , حَجَّ
- pillar, عمود
- pillow, مَنَدَّة
- pilot, مَدَبِّر المَرَكَب
- pin, اِبْرَة , دَبُّوس
- pincers, كَلَالِب , pl. كَلَالِيب
- pinch, قَرَصَ
- pine tree, صَوْبُر
- pious, وَرَع , تَقَى
- pipe, قَصَبَة , شَبَك
- pistol, طَبَنَجَة
- pit, حَبَّ
- pitch (tar), قَطْرَان , قَبِير , زَقَتْ
- to pitch a tent, صَرَب خَيْمَة
- pith, قَلَب , لُبَّ
- pitiful, شَفِيق , عَطُوف , رَوُوف
- to pity, تَحَنَّن , تَرَآف , عَلَى
- تَوَجَّعَ
- pity, تَوَجَّع , تَحَنَّن , رَآفَة
- place, مَطْرَح , مَكَان , مَوْضِع
- to place, اَنْعَد , جَعَلَ , وَضَعَ
- plague, وَبَاء , طَاعُون
- plain (clear), بَسِيط , سَهْل
- plain (level ground), رَاضِع ,  
 قَاع , بَقْعَة , سَهْل
- plainly, بَيَانًا , بِصَرَاخَة , بِوُضُوح
- plaintiff, مُدَّعِي
- to plan, رَسَم , ارْتَأَى , قَصَدَ
- plan (intention), مَقْصَد , قَصْدَ ,  
 رَأَى مَأْرَبَ ; (diagram, &c.),  
 رَسَم
- planet, مَسِيرَة
- to plant, زَرَعَ , غَرَسَ
- plant, غَرْس , نَبَات
- plantain (fruit), مَرُوز
- planter, غَرَّاس
- plaster (for wound), مَرْهَم ,  
 جَبَسَ (cement) ; لُبْقَة

plate, طَاجِر , مَحَن  
 to play, عَرَفَ , اَعْبَى  
 play, عَرَفَ , اَعْبَى  
 plaything, لَعْبَةٌ  
 pleasant, مَسْتَلْطَف , بِهِيج ,  
 مُسْتَطَرَف  
 to please, اَرْضَى  
 pleasure, لَذَّة , مَسْرَّة , اِنْشِرَاح ,  
 اِنْبِساط  
 pledge, رَهْن  
 plentiful, كَثِير , غَفِير , غَزِير  
 plenty, كَثْرَةٌ , غِزَارَةٌ  
 a plough, مَحْرَاث  
 to plough, حَرَثَ  
 pluck (feathers, &c.), قَطَفَ ;  
 نَتَفَ (hair) ; جَنَى (fruit)  
 plunge, غَاصَ , غَطَسَ  
 pocket, جَيْب  
 poem, شِعْر , اَرْجُوزَةٌ , قَمِيْدَةٌ  
 poet, شَاعِر , نَاطِم  
 poetry, شِعْر , نَظْم  
 point, طَرَف , رَأْس , نَقْطَةٌ  
 to point, حَزَرَ عَلَى , رَوَّسَ , نَقَطَ

to point at, اَشَارَ إِلَى  
 poison, سَمّ  
 pole (in astronomy), قُطْب ;  
 (stake), عَوْد  
 polite, مَتَادِب , كَيْس , اَدُوب  
 political, حُكُومِيَّة , سِيَاسِيَّة  
 poll-tax, جَزْيَةٌ  
 pool, بَرْكَةٌ  
 poor, حَقِير , فَقِير , مُسْكِين  
 popular, مَحْبُوب , مَشْهُور ,  
 مَرْغُوب  
 population, اَهَال , سُكَّان  
 porch, رَوَاق  
 porcupine, قَنْقَذ  
 pork, لَحْمُ خِنْزِير  
 port, مَرَسَى , مِينَا  
 porter (black beer), مِزْدَر ,  
 حَمَّال , مِشَّال (carrier) ;  
 بَوَّاب (doorkeeper)  
 portion, نَصِيب , قِسْم  
 to possess, اَحْرَزَ , مَلَكَ ,  
 اَحْتَوَى عَلَى  
 possession, اَحْرَاز , مِلْك

possibility, إمكان , احتمال  
 possible, مُمَكِّن , محتمل  
 possibly, بإمكان , باحتمال  
 post, بريد , بوسطة  
 post-office, محلّ البوسطة  
 pot, طنجرة , غلاية  
 potato, بطاطة , قَلْنَقاس  
 pound weight, رطل  
 to pound, دقّ , هرس , رض  
 poverty, مسكنة , فقر  
 power, عزّ , قدر , قوّة  
 powerful, عزيز , قادر , قوى  
 practical, استعمالى , عملى  
 practice, تمرّن على , مُمارسة , استعمال  
 to practise, مارَس على , تمرّن على , استعمال  
 praise, ثنى على , مدح , حمد  
 pray, صَلّى  
 prayer, صلوة (pron. ṣalāt)  
 preach, وعظ , كرز  
 precaution, تحذّر  
 precede, سبق

precedence, تقدّم  
 precious, عزيز  
 precipice, ورطة  
 predecessors, سلفاء , أمّلاف  
 preface, ديباجة , طالعة , مُقدّمة  
 to prefer, استحبّ , مرّى , فضل , رجّح  
 preferable, أولى , مُفضّل  
 preference, اِشار , تفضيل  
 premier, الوزير الاعظم  
 preparation, تاهّب , تهيّز  
 to prepare, تهيّأ , تاهّب , تهيّز  
 prescription (medicine), وصفة , نسّخة  
 presence, شهادة , حضرة , حضور  
 present, هدية , تحفة  
 present, شاهد , حاضر  
 presently, ناخرآ , الآن  
 preserve, مان يَصون  
 to press, رَحم , عَصّ , لَرّ  
 pretence, تَعَلّل , عِلّة  
 pretend, ادّعى , زعم



pretty, لطيف, كَرِيس, ملج  
 to prevail, غلب; (to be general), عم, شمل  
 to prevent, تعرض ل, حظر, منع  
 previous, سابق  
 price, ثمن, قيمة, سعر  
 to prick, همز, نقر  
 pride, تكبر, كبر  
 priest (Christian), قسيس, خوري  
 principal, اهم, اخص, املئ  
 print, طبع  
 prison, حبس, سجن  
 prisoner, مسجون  
 private, ذو افراد, على حدة  
 prize, حلوان, عوض  
 it is probable, يحتمل  
 probably, تخميناً  
 to proceed, تقدم, سار, صدر  
 procession, زفة, موكب  
 proclamation, منادية  
 to procure, حصل على, حصل, احرز

to produce, اثمر, انتج, اغل  
 product, حاصل, غلة  
 professor, مدرس, شيخ, استاذ  
 profit, كسب, منفعة, ربح  
 to profit, اكتسب, انتفع, ربح  
 profound, متبحر (fig.); عميق  
 profuse, مبعثر, مسرف, مبدّر  
 progress, ترقى, تقدم, نجاح, افلاح  
 to prohibit, منع, نهى عن, حرم, حظر  
 to promise, عاهد, وعد  
 promise, عهد, وعد  
 to promote, روج, قدم  
 promotion, ترقى  
 to pronounce, عبر عن, لفظ, نطق  
 pronunciation, نطق, لفظ  
 proof, دليل, حجة, برهان  
 حجة, بيّنة  
 propensity, ميل الى  
 proper, ملائم, لائق, مناسب, مخصوص

- properly, بِمَنَاسِبَةٍ , بِمِلَاقَةِ , proverb, مَثَلٌ  
 خصوصية  
 property (wealth), مَالٌ , مِلْكٌ ; to provide for anyone, رَزَقَ  
 (peculiarity) خَاصَّةٌ to provide against any-  
 prophet, نَبِيٌّ thing, تَدَارَكَ  
 proportion, مُطَابَقَةٌ , تناسب , providence, عَنَایَةِ الِهيَّةِ ,  
 بِقَدَرٍ حِکْمَةٌ رِبَائیَّةٌ  
 proposal, مَخْطِیْبٌ , عَرَضٌ , province, وِلَايَةٌ , اَیَالَة  
 to propose, خَبَّرَ , عَرَضَ , provision, زَادَ , مَوْثِقَةٌ , نَخِیرَةٌ ,  
 proprietor, صَاحِبٌ , مَالِکٌ أَهْبَةٌ  
 propriety, مَنَاسِبَةٌ , لِیَاقَةٌ , prudence, فَطَنَةٌ , رَشَدٌ , حَزْمٌ  
 جَدَارَةٌ prudent, فَطِنٌ , رَاشِدٌ , حَازِمٌ  
 prospect, مَطْمَحٌ , مَنَظَرٌ , psalm, مَرْمُورٌ  
 to prosper, نَجَحَ , صَحَّ لَهُ , افْلَحَ , public, عَلَانِیٌّ , عَامٌّ , جُمْهُورِیٌّ  
 تَوَفَّقَ عمومیًّا , عَلَانِیَّةٌ  
 prosperity, اِقْبَالٌ , تَوَفِّیقٌ , to publish, بَثَّ , اَعْلَنَ , اَشْهَرَ ,  
 مُسْلِحٌ , بَخِیْتٌ , مَوْفَّقٌ , نشر  
 prosperous, مَوْفَّقٌ , نَشْرٌ  
 prostrate, صَرَّحَ , مَصْرُوحٌ , pudding, زَرْدَةٌ , بُودِیْنَةٌ  
 to protect, دَافَعَ عَنْ , حَمَى , نَوْعٌ مِنَ الْحُلُوءِ  
 اَجَارَ  
 protection, اَجَارَةٌ , وَقَايَةٌ , حِمَايَةٌ  
 proud, مَعْرُورٌ , مُتَكَبِّرٌ  
 to prove, دَلَّ عَلَى , بَرَّهَنَ , punishment, اَقْتَصَّ , عَاقَبَ , عَذَّبَ  
 قِصَاصٌ

pupil, تلميذ; (pupil of the eye) حداقة العين

to purchase, اشترى, تبضع, تسوق

purchaser, مُشْتَرِي

pure, نقي, صاف, خالص

purpose, قصد, غاية

purposely, قَصْدًا

purse, كيس الفلوس

to pursue, اقتفى, تبع, طارد  
pursuit, طَراد

to push, دفع, بهز, مضط

to put, وضع, حط

to put on (clothes), لبس

to put off (clothes), خلع

putrid, عفونى, مُعَفَّن

pyramid, الهرم; pl. اهرام

## Q.

quail, قُرْة, سَمَانة

quality, ماهية, كيفية

quadrant, ربع الدائرة

quadrilateral, مُرَبَّع

ذو أربع ضلوع

to quarrel, نازع, حاسم

quarrel, جدال, خصام, نزاع

quarry, مَقْلَع, مَحَجَّر; (prey)

صيد, قبيصة

quarter, صَوْب, حَاذَة, رُبُع

quay, رَمِيف

queen, سلطنة, ملكة

quench (fire), أَطْفَى; (thirst)

روى

question, بحث, مسئلة

quick, ثَقَن, عَجول, سريع

quicklime, كِلْس

quickly, عَلى الفور, بِسُرعة

quiet, هادئ, مطمئن

quill, قصب الريشة

quince, سُرْجُل

quire (of paper), كُرَّاس, pl.

دَسْتَن, كَفَّ, جُر, كَرَارِيس

to quit, خلا, زایل

quite, بتمام, بالکلیہ

to quote, اَقْنَبِس, مَمْن,

استعان ؟

## R.

rabbit,

race (stock), نَسَب, آمل

(running) مِیَاق, مَسَابَقَه

radiance, شعاع

radical, اَصْلِی

raft, طَوْف, رَمَث

ragged, مَخْرُوق, خَرِیق

raid, غَارِزَه, غَزْوَه

railway, دَرَبِ الْحَدِید

سَكَّة الْحَدِید

rain, مَطَر

rainbow, قَوْس قَرَح

rainy, مَاطِر

to raise, رَفَعَ, اَنْهَض, اَذْنَم

هَال ؟

raisin, زَبِیب

rank, رَتَبَه ; (military) مَق

ransom, فِدَا, فِدِیَه ; (blood-

money) دِیَه

rapid, فَارَط, سَرِیع, جَرَّی

rare, عَزِیز, نَادِر, نَحْفَه

rarely, بَعَزَاة, بِنْدَرَه

rarity, نَدَرَه, نَحْفَه

rascal, هَرِیر, حَمِیث, اَبْنِ حَرَام

rash, طَفَحَه (eruption); مُتَهَوِّر

rat, جَرَد

rate (price), سِعَر

raven, غُرَاب

ray, لَمَح, شُعَاع

razor, مَرَسُ الْحَلَاة

to reach, اَدْرَكَ, بَلَغ, نَالَ

to read, نَلَا, قَرَأ

readily, وخفّة, وهيكلا, حالا

ready, عتيد, ناجز, حاضر

real, حقيقى

really, فى الواقع, حقيقية, جبر, لاجرم

realm, مملكة, ملك

ream, رزمة, ورق

reap, حصد

rear (as a horse), تَنْطَر, شبّ;  
(of an army), مَوْخَر

to rear (a child), رَبّى

to reason, نَعَقَل, ناظر فى,  
حاجّ, تدبّر

reason, سبب (cause); عقل, علة

reasonable, متعقّل, معقول, متبصّر

to rebel, فتن, خرج عن, عمى,  
شق العصا

rebellion, خروج عن, عصيان, فتنه

rebuke, وبّى

recall, استرجع, استعاد (recol-  
lect) فذكر

receipt, تمسك, وصول

to receive, قَبِل, مستقبل,  
تلقّى, ترحّب

reception, قَبول, تلقّى

recent, حديث, طريف, غصّ

recently, سَجْدَثًا, جديدًا

to reckon, حَسَب, عدّ

recline, اتكى, سند

recognize, اُكْتَشَف

to recollect, تَذَكَّر, تفكّر, اذكّر

recollection, اذكار, تذكّر

to recommend, رَمَى فى, وصف

recommendation, توصية

to recover, شَفِيَ, افاق من

red, احمر

reed, قصبه, براعة

reed pen, قلم

to refer, تعلق, آل الى,  
نسب الى

to reflect, تامل فى, فكّر

reform, اَصْلَح, اَدَب

refrain, قَرَعَ, قَرَعَ

refuge, اَلتَّجَاة

refusal, اِعْرَاضٍ, عَنِ, اِبَاءٌ

to refuse, اَعْرَضَ عَنْ, اَبَى

regard, مِرَاعَاةٌ, اِعْتِبَارٌ

regiment, كَتِيْبَةٌ, اِلَى

region, اَقْلِيْمٌ, كَرَّةٌ

regret, تَأَسَّفٌ عَلَى (to miss)  
اِفْتَقَدَ

regular, قِيَاسِيٌّ, مَطْرُدٌ

to reign, تَمَلَّكَ

reign (subst.), مَمْلَكَةٌ, سُلْطَانَةٌ

rein, عِوَانٌ

to reject, اَطْرَحَ, طَرَدَ, رَدَّ

to rejoice, سَرَّ, اَنْبَسَطَ, فَرِحَ

to relate, اَخْبَرَ, حَدَّثَ, قَصَّ

relation, عِلَاقَةٌ, قِرَابَةٌ (story)  
قِصَّةٌ

release, عَتَقَ, سَيَّبَ, اَطْلَقَ  
خَلَّصَ

to relieve, اَعْتَقَ, اَنْجَى, اَنْقَذَ

religion, مِلَّةٌ, دِيَانَةٌ, دِيْنٌ

religious, تَقِيٌّ, مُتَدَيِّنٌ, دِيْنِيٌّ  
دِيْنِيٌّ

to rely, اِعْتَمَدَ عَلَى, وَثِقَ

to remain, اَسْتَمَرَّ, بَقِيَ

remainder, فَضْلٌ, بَقِيَّةٌ

remains (corpse), مَيِّتٌ, اَشْلُو;  
pl. اَشْلَالٌ

to remark, اِفَادَ, لَاحَظَ

remark, نَبِيْهَةٌ, مِلَاحَظَةٌ

remarkable, جَدِيْرٌ بِالْمِلَاحَظَةِ,  
بَدِيْعٌ

remedy, تَدَاوِيٌّ, عِلَاجٌ

remember, تَذَكَّرَ

remonstrate, عَتَبَ عَلَى,  
تَعَتَّبَ عَلَى

remote, قَامِيٌّ

remotest, اَفْصَى

to remove, اَزَاحَ, نَحَى

rent, حَرْقٌ (tear); اَجْرَةٌ

to repair, رَمَّمَ, عَدَّلَ, صَلَحَ

to repay, اَعَادَ, اَوْفَى

repel, دَافَعَ, حَامَى عَنْ, دَفَعَ عَنْ

to repent, اَنْابَ, تَابَ, نَدِمَ

repentance, اِنَابَةٌ, تَوْبَةٌ, نَدَمٌ

to reply, اَجَابَ, اَحَارَ

to reply, جَاوَب  
 a reply, جَوَاب  
 report, نَبَأ , علم , خبر  
 to represent, قَدَّمَ , استَحْضَر ,  
 مَثَّل  
 reproof, عَتَاب , تَعْزِير  
 reptile, هَوَامَّ , دَبِيب  
 repudiate, اَطْلَق  
 reputation, سَمِعَةٌ , صَيْت ,  
 عَرَضُ  
 to request; اَطْلَب , اَلْتَمَسَ  
 request, اَطْلَب , اَلْتَمَسَ  
 to require, اَقْتَضَى , اَسْتَلْزَمَ ,  
 اَخْرَجَ اِلَى  
 requisite, مَقْتَضَى  
 rescue, اَنْقَذَ , نَقَذَ  
 to resemble, مِثْلُ , شَابَهَ  
 resent, اَحْرَدَ عَلَى , غَلَّ عَلَى  
 to reserve, اَبْقَى  
 to reside, اَقَامَ , لَبِث ,  
 قَطَنَ ,  
 اسْتَمْكَنَ , سَكَنَ  
 residence, مَقَامُ , مَقْطَنُ  
 resident, مَقِيمٌ , قَاطِنٌ

resign, سَلَّمَ  
 resist, مَاتَعَ , مَانَدَ , قَاوَمَ  
 resolution, ثَبَاتٌ , جَزْمٌ , عَزِيمَةٌ  
 to resolve, حَتَمَ , جَزَمَ ,  
 resort to, اِنْتَابَ اِلَى  
 to respect, وَقَرَ , اِعْزَزَ , فَخَّمَ , كَرَّمَ  
 respect, تَفَخَّيْمٌ , تَكْرِيْمٌ  
 respectable, مَحْتَرَمٌ , مَكْرَمٌ  
 responsible, مُسْطَالِبٌ ,  
 مَسْئُولٌ عَنْ  
 rest, اِسْتَقْرَارٌ , رَاحَةٌ  
 to rest, قَرَّ , اِسْتَرَاخَ  
 restless, مَشْغُوشٌ , قَلِقٌ  
 restrain, ضَبَطَ , رَدَعَ  
 restrict, قَصَرَ , حَرَجَ  
 result, عَاقِبَةٌ , حَاصِلٌ , نَتِيجَةٌ  
 retain, وَعَى , حَفِظَ , حَاشَ  
 retire, تَقَعَّدَ عَنْ  
 retirement, حَلَوَةٌ , تَقَعُّدٌ  
 retreat, تَوَلَّى , رَجَعَ  
 to return, اَعَادَ , رَدَّ عَلَنَ , رَجَعَ  
 return, اَعَادَةً , رَدَّ , رَجُوعٌ  
 to revenge, اَعْدَ ثَارَةً , اَنْتَقَمَ مِنْ

revenue, دَخْل , إيراد	ridge, غارب , ظهره
reverend, مُحْتَرَم	right, صواب , سديد
reverse, عَكْس , نَكْس , تَقْلِيْب	ring, خاتم , حلقة
review, تَصَفَّح , نَقْد	to ring, دَقّ الجرس
عَرَض الجيش	ripe, ناضج , مستو
revile, عَيَّب على , سَب	ripple, غُضْنَة الماء
revolt (feel disgust), نَفَرَ عَنْ , زَهَق	to rise, نهض , قام
revolution, دَوْرَان ; (political) اِنْقِلَاب	to risk, خطر (sub.) ; خاطر
to reward, جَزَى , جَارَى , كافى	river, نهر , بحر
reward, جَزَاء , مكافاة	road, سبّكة , درب
rhetoric, اَلْبِدِيع , عِلْمُ الْبَيَان	roam, سرح
rhinoceros, كَرَكْدَان	to roar, زَار , هدر , قصف
rhubarb, رَاوَنْد	roast, مَقْوَى
rhyme, رَوَى , قافية	rob, سلب , عصب , سرق
rhythm, مَجْع , وزن	a robber, حرامى
rib, ضلع	rock, صخرة
rice, رِز	rod, عصا
rich, واسع , غنى	rogue, مَكَار , خداع
riches, ثروة , غنا	roll, دحرج
to ride, اَمْتَلَى , ركب	roof, سطح , سقف
ride, ركب	room, حجرة , اوضة , محلّ
	root, جذر , اصل
	rope, رَسَن , حبل



rose, وردة	rugged, وعَر
rot, رَم	ruin, خَرَاب , خَرَبَة or خَرْبَة
rough, أَحْرَش , خَشِن	to rule, تَسَلَّط , حَكَم على ; (to
round, مَكْوَر , مُسْتَدِير , مَدَوَّر	draw lines) سَطَّر
round, حَوْل , مَدَار . <i>adv.</i>	ruler, حَاكِم ; (for drawing
rub, حَكَ	lines) مَسَطَّرَة , مَسِيطَر
ruby, يَعْتَوِّث أَحْمَر , لَعْل	to run, جَرَى , رَكَض
rude, غَلِيظ	to rush, هَجَم

## S.

sad, مَغْتَم , كَثِيب	same, قَرَد , بِذَاتِهِ , عَيْنُهُ (vulg. بَرَّهَة).
saddle, بَرْدَعَة , سَرَج	sand, رَمْل
safe, سَالِم , آمِن	sandal (shoe), نَعْل
safety, سَلَامَة , آمِن	sanguine, مَتَلَهِّف الى , ظَمَان الى
to sail, أَقْلَع , سَافِر , سَارَفَى الْبَحْر	satiety, مَبْع
sailor, نَوْتَى , بَحْرَى	satire, هَجْو
salary, أَجْرَة , مَهْرِيَّة , جَمَكِيَّة	satisfaction, اِكْتِفَا , اِقْنَاع , رَضَى
sale, بَيْع	satisfactory, كَافَى , مَقْتَع , مَرْضَى
salt, مِلْح	to satisfy, كَفَى , اِقْنَع , اَرْضَى
salutation, مَلَّام	
salvation, نَجَاة , خَلَاص	

sauce, مَرَقَة , طَرَطُور	to scold, زَجَرَ , وَبَحَ , عَزَرَ , نَهَرَ
saucer, طَاسَة	to scoop up, غَرَفَ
savage, هَمَج , مَتَوَحَّش	scorn, اِحتَقَر
to be savage, جَفَا , تَوَحَّش	scrap, حَطَّه
a savage, مَوَحَّش , رَحْشَى	to scrape, حَكَّ , بَرَّشَ
to save, اسْتَبَقَى , وَفَّرَ , خَلَّصَ	scratch, جَرَشَ , خَمَشَ , خَرَشَ
saw, مَنَشَار	scream, صَرَخَ
to say, حَكَى , قَالَ	screen, حُجَاب
scaffold (for building), مَقَالَة ;	screw, لَوْلَب , بُرْغَى , مِلْوَى
(for executions), مَشْنَقَة	scythe, مِخْلَا
to scald, سَمَطَ	sea, بَحْر
scale, مِيزَان , فَلَسَ , قَشَرَ	seal, خَاتَم , طَابِع
scar, دَاغ , اَثَرُ الْجَرَحِ	sealing-wax, لَبَّكُ الْخَتَمِ
scarce, نَادِر , هَادِد , مِنَ الشَّوَادِ	to search, جَاسَ , بَحَثَ عَنْ ,
scarcely, اُنْجَبَى	تَطَلَّبَ
scatter, نَشَرَ , بَثَّ	season, اَبَانَ , زَمَانَ , فَصَلَ
scenery, مَنَظَر , مَرَأَى , مَشْهَد	seasoning, تَابَلَ
scent, هَذَا , رَائِحَة	seat, كُرْسَى
scheme, فَنّ , قَمْد , طَرِيقَة	second, ثَانَى ; (moment)
scholar, طَالِبُ عِلْم , تَلْمِيز	دَقِيقَة
مَجَاوِر	secret, مَكْنُون , مُسْتَوَر , سَرَى
school, مَكْتَب , كُتَّاب	secret, سِرّ
science, مَعْرِفَة , عِلْم	secretary, كَاتِب

sect, طائفة, مِلَّة, فِرْقَة  
 secure, مأمون, آمن  
 security, طمأنينة, امان, أمن  
 seduce, قَوَّة, اغْتَرَّ, اغْتَلَّ  
 to see, عاين, ابصر, رأى  
 seed, بذر, زرع  
 to seek, طلب, فتش  
 to seem, علن, ظهر, بدا, بان  
 to seize, أمسك, قبض, د  
 seldom, قلَّما, نادراً  
 to select, انتخب, انتقى  
 select, اُخْتِبة, مِنتخب, منتقى  
 selection, انتخاب, انتقاء  
 selfish, مستأثر, مُعْرِض, نفسانى  
 to sell, باع  
 to send, انفذ, بعث, ارسل  
 sensation, حاسة, حس  
 sense, حس, عقل  
 sensible, حساس, اديب, عاقل  
 sensual, فزیز, شهوانى  
 sentence, جُمْلَة, كَلَام; (in law)  
 فتوى, حُكْم  
 sentiment, اعتقاد, رأى

to separate, فصل, فَرَّق  
 separately, بالانفصال, بالتفريق, فرداً فرداً  
 separation, تفصيل, تفريق  
 serious, مُهِم, وقور, جدّ  
 sermon, خطبة, موعظة  
 serpent, ثعبان, حية  
 servant, خادم, خديم  
 to serve, نَصَف, خدم  
 service, طقم, خدمة  
 serviceable, مفيد, نافع  
 to set, ركز, حطّ, وضع  
 to settle, امسى, فصل, انهى  
 several, بعض, عدّة, جُمْلَة  
 severe, شديد, قاسى, عنيف  
 to sew, لفق, خاط  
 sex, نوع, جنس  
 shade, لون مُعَيِّف, فَيّ, ظل  
 shadow, فَيّ, ظل  
 to shake, حَرَك, زعزع, هزّ  
 shame, شَرار, عار, عَيْب  
 shameful, مُعَيِّب, فُضِيحَة  
 shape, هَيْئَة, صورة, شكل

share, سَهْم , حَصَّة

sharp, دَرِب , حَادّ

to sharpen, حَدّ , سَنّ

to shave, حَلَقَ

shawl, شَالَة

to shed, هَرَقَ (أَرَق) , سَفَكَ

sheep, شَاة , نَعِجَة

sheet, مَلَأَة , مَلْحِيَة

shelf, شَخْة

shell, مَدَف

to shelter, أَحْمَى عَنْ , آوَى

حَامَى

shepherd, رَاعِي

a shield, تَرَس

to shine, تَوَهَّجَ , تَلَأَأَ , لَمَعَ

ship, سَفِينَة

shipwreck, انْكَسَارُ الْمَرْكَبِ

shirt, قَمِيص

shoe, خَفّ , صُومِيَة , صُورَمَايَة

نَعْل (horse-shoe) ; قَاسُومَة

to shoot, رَمَى , قَوَسَ

عَرَبَ ؟

shop, دُكَّان

shore, سَاحِل , شَطْر

short, مَخْتَصِر , قَصِير

shortly, عَنْ كَثَب , عَنْ قَرِيب

shot (for guns, &c.), خَرْدَة

خَرَدَقَ

a shot, طَلْقَة

shoulder, مَنْكَب , دَنَف

shout, صُرَاخ , صَرْخَة

shovel, مَسْحَايَة , مَقْلَب

to show, أَبَدَى , أَبَانَ , أَرَى

أَظْهَرَ

shower, مَطَر , وَبَل , سَبِيلَة , طَشَشَ

وَأَبَلَ

shriek, زَاط , وَلَوَل

shrink, قَصَرَ , تَقَاعَصَ , كَشَّ

shroud, كَفَنَ

shudder, تَوَهَّرَ

shun, أَجْتَنَبَ , جَانَبَ

to shut, طَبَقَ , سَكَّرَ , أَغْلَقَ

sick, مَرِيض , مَقِيم , مَرِيض

sickle, مَنَجِل

sickness, مَرَض , دَاء

مَحَاصِرَة

sieve, مَنَحَال , مَغْرَبَال  
 side, صَوْب , جِهَة , نَاحِيَة  
 to sigh, تَحَسَّر , تَأَوَّه  
 a sigh, حَسْرَة  
 sight, مَنَظَر , نَظَر , بَصَر  
 a sign, عِمَارَة , إِشَارَة , عِلَامَة  
 to sign, أَمَضَى  
 signature, أَمْضَاء  
 signet, خَاتَم  
 to signify, عَرَفَ بِ , دَلَّ عَلَى  
 silence, صَمَت , سَكَوت  
 silent, صَامِت , سَاكِت  
 silk, اِبْرَشِيم , حَرِير  
 silly, بَهْلُول , أَهْلِيل  
 silver, فِضَّة  
 simple, سَادَة , سَادِج , بَسِيط  
 similar, نَظِير  
 simplicity, سَادِجِيَّة , بَسَاطَة  
 simply, لا غَيْر , لَيْسَ إِلَّا , فَحَقْ , بَسْطًا  
 sin, خَطِيئَة  
 since, مِنْ يَوْمٍ , مِذَّ , مِنْذُ (in-asmuch as) مِنْ حَيْثُ أَنْ

sincere, صَادِق , مُنْصَلَص  
 sincerity, صِدْق , إِخْلَاص  
 sinew, عَصَب  
 sing, غَنَى  
 single, فَذَّ , أَحَد , فَرْد  
 singly, فَرْد , فَرْد  
 singular, مُفْرَد , وَحِيد  
 sink, غَرَق , غَرِق , غَارَ يَغُور  
 sip, تَمَمَّص , مَضَّ  
 sister, مَذَقِيقَة , أُخْت  
 to sit, قَعَد , جَاس  
 sitting, جَلَسَة  
 situate, وَاقِعَ فِي  
 situation, مَقَام , مَنَزَلَة  
 size, مَقْدَار , حَجْم , جَرَم , قَدْر  
 skeleton, كَرْنِيْمَة , كَرْكَبَة  
 a sketch, مَسْوُودَة  
 to sketch, رَسَم , سَوَّ  
 skilful, تَقَن , حَازِق  
 skill, مَهَارَة , اتِّقَان , حَذَق  
 skin, بَشَرَة , جِلْد  
 skull, جَمَجَمَة , قَحْفَ الرِّئَاس  
 sky, سَمَاء , أَوْج , فِصَا , جَوَّ

slack, بَطْلَى عَنْ , مُسْتَرخ , رَخَو

slate, نَوْعُ حَجَرٍ , لَوْح

slaughter, ذَبَحَ

slave, رَقِيقٌ , عَبْدٌ , أَسِيرٌ

slavery, عِبُودِيَّةٌ , أَسْرٌ

slay, قَتَلَ

to sleep, نَامَ , رَقَدَ

sleep, نَوْمٌ , رَقُودٌ

sleepy, نَعْسَانٌ

sleeve, رَدْنٌ , كُمٌ

slender, ضَعِيفٌ , مَهْزُولٌ , بَخِيفٌ

slide, تَرَلَّقَى (for sport) ; زَلَقَ

slight, رَكِيكٌ ; (the slightest

thing) أَدْنَى شَيْءٍ

slip, زَلَقَ

slipper, بَابُوشٌ , بَابُوجٌ

slow, مَتَّعِدٌ , مَتَّانٌ , مَتَمَهِّلٌ

slowly, رَوِيدًا رَوِيدًا , عَلَى مَهْلٍ

sly, دَاهِيٌّ , مُحْتَالٌ

small, صَغِيرٌ

small-pox, جُدَارِيٌّ

smart, مَضٌّ (neat) ; كَوَيْسٌ

(quick) نَشِيطٌ

to smell, اسْتَنْشَقَ , هَمَّ

to smile, تَبَسَّمَ , بَسَمَ

smith, حَدَّادٌ , قَيِّنٌ

smoke, دُخَانٌ

to smoke, تَدَخَّنَ , دَخَّنَ

smooth, لَيِّنٌ , أَمْلَسَ , نَاعِمٌ

smother, غَمَرٌ , فَطَسَ , خَنَقَ

snail, حَلْدُونٌ

snake, اَفْعَى , حَيَّةٌ , حَنْشٌ

snarl (grin), هَدَرَ , أَكْشَرَ

snarl at, هَارَسَ

snatch, خَطَفَ

snore, خَنَفَرَ , شَخَّرَ

snow, ثَلَجَ

snuff, عِطُوسٌ , نَشْرُوعٌ , نَشْرُوقٌ

soak, هَرَبَ , نَقَعَ

soap, صَابُونٌ

society, مَعَاشِرَةٌ

a society, جَمَاعِيَّةٌ

sock, جَوْرَابٌ

sofa, أَرِيكَةٌ , نَمْرُقٌ , مَتَكَا , دِيْوَانٌ

soft, نَاعِمٌ , وَثِيرٌ , لَيِّنٌ

soften, نَعَّمَ , لَيَّنَ

to soil, طَبَعَ , لَوَّثَ	soup, مَهْرَبَا
soil, تُرَى , أَرْضُ	sound, حَسَّ , صَوَّتَ
sold, مَبَّاعٌ	to sound, قَاسَ , سَبَّرَ الْمَاءَ
soldier, جُنْدَى , عَسْكَرَى	sour, حَامِضٌ
sole, يَنْعَلُ	south, قِبْلَى , جَنْوُبٌ
solely, فَتَقَطَّ	sovereign, حَاكِمٌ , سُلْطَانٌ , وَآلَى
solid, صُلْبٌ , صُلْدٌ , مَتِينٌ	to sow, بَذَرَ , زَرَعَ
solidity, مَتَانَةٌ , صَلَابَةٌ	space, الْبَسِيطَةُ , فُسْحَةٌ
solitude, خَلَوَةٌ , أَنْفِرَادٌ , وَحْدَةٌ	spade, مِسْحَقَرٌ , مِسْحَاةٌ
some, شَيْءٌ , قَدَرٌ , بَعْضٌ	spark, مِهْرَارَةٌ
somebody, بَعْضُ النَّاسِ , أَحَدٌ	sparrow, عَصْفُورٌ
مَخْصُصٌ مَا	to speak, نَطَقَ , تَكَلَّمَ
somersault, طَفْرَةٌ	species, صِنْفٌ , نَوْعٌ
sometimes, تَارَةً وَطَوْرًا , أَيْحَانًا	spectacles, نَظَّارَةٌ
son, ابْنٌ , وَلَدٌ	spectator, نَاطِرٌ
song, أَغْنِيَّةٌ , غِنَاءٌ	speech, قَوْلٌ , كَلَامٌ , مَقَالَةٌ
soon, مِنْ قَرِيبٍ , عَاجِلًا	to spell, تَلَفَّظَ , تَهَجَّى
sooner than, قَبْلُ	to spend, أَنْفَقَ , صَرَفَ
sore, مَوْجِعٌ , وَجِيعٌ	sphere, فَلَكَ , الْبَسِيطَةُ , كُرَّةٌ
sorrow, غَمٌّ , حُزْنٌ	spice, قَرْحٌ , فَوْحَةٌ ; vulg. بَهَارَاتٌ
sorry, مَغْتَمٌ , حَزِينٌ	spill, صَبَّ , كَبَّ
sort, صَرَبَ : صِنْفٌ , نَوْعٌ	spin, غَزَلَ
soul, نَفْسٌ , رُوحٌ	to spin round, فَتَلَ , دَرَمَ

- spirit, نَفْس , رُوح  
 spit (of iron), سَفُود  
 to spit, تَفَّ , بَرَق  
 to split, مَدَعَ , فَطَرَ , هَقَّ  
 to spoil, اَفْسَدَ , خَسَرَ , اَتْلَفَ  
 sponge, اسْفَنْجَة  
 spoon, مِلْعَنَة  
 sport, لَعَبَ ; (field sports)  
 صَيْدَ وَ قَنَصَ  
 spot, عَيْبَ , طَبْعَة , لُطْخَة  
 (place) مَوْضِعَ  
 to spread, اَنْتَشَرَ , نَشَرَ ; (to  
 spread abroad) اَشَاعَ , بَثَّ  
 to spring, اَنْبَعَثَ , اَنْفَجَرَ , نَبَعَ ,  
 طَلَعَ  
 the spring, رَبِيعَ ; (a spring)  
 نَبْعَ , عَيْنَ  
 sprinkle, رَشَّ  
 spur, مِهْمَزَ  
 to spur, هَمَزَ , وَكَزَ , يَكَزَ  
 to spy, تَجَسَّسَ  
 a spy, جاسوس  
 square, مَرَبَّعَ  
 squeeze, عَصَ  
 squeeze out, عَصَرَ  
 squinting, أَحْوَلَ  
 squirrel, سِنَجَابَ  
 stab, نَحَرَ  
 stable, اسْتَبَلَّ  
 stack (of hay), كَوْمَة  
 stag, طَبْيَ , عَفْرَ , أَيَّالَ  
 to stain, خَضَّبَ  
 stair, مَرْقَاةَ , دَرَجَة  
 stalk, ساقَ النِّبَاتِ  
 stallion, فَحْلَ  
 stammer, طَمَطَمَ  
 a stamp, طَبَعَ , مَطْبَعَ  
 to stamp, وَطَأَ , دَامَسَ  
 to stand, وَقَفَ , قَامَ ; (stand  
 up for) حَامَى عَنْ ; stand  
 against) قَاوَمَ  
 standard (of weight, &c.),  
 بَيْرَاقَ (banner) ; عِيَارَ  
 نَسَقَ (rule)  
 star, كَوْكَبَ , نَجْمَ  
 start (as a horse), جَفَلَ



starve, <i>v.a.</i> جَوَعَ	step, دَرَجَة , خَطْوَة
state, نَوْع , حَال (condition)	to stew, سَلَقَ
دَوْلَة (government)	a stew, مَسْلُوق , يَخْنِي
شَأْن , جَاه (dignity) ; دَوْلَة	stick, عَوْد , قَضِيب
station, مَحَل , مَثْوَى , مَقَام	stiff, صَلْب , يَابَس
مَنْزِل	stifle, فَطَسَ
stationary, وَاقِف	still, هَادِئ , سَاكِت
stationer, وَرَاق	still (yet), مَا زَالَ , مَا بَرِحَ
stationery, وَرَاقَة	لا يَزَالُ
statue, صُورَة , صَنَم , تَمَثَال	to sting, نَقَرَ , عَقَصَ , لَسَعَ
stature, قَامَة	stink, اذْفَر , اُتْن , تَتْن
to stay, اَقَام , لَبِث , اَنْتَظَر	to stir, اَحَاش , اسْتَنَهَضَ , هَاج
steady, ثَابِت	stirrup, غَرَز , رِكَاب
to steal, سَرَق , لَصَّ , اخْتَسَسَ	stock, مَبْلَغ , جُمْلَة , طَوْق
steel, فَوَلَاد , بَوَلَاد ; (for striking fire), زِنَاد (flint and steel)	stocking, قَلَشِيْن , شُرَابَات , جَوْرَب
مَسْتَحَدَّ (sharpening knives)	stomach, حَوْصَلَة , مَعْدَة
a steep, هَوْبَة , هَبْوَط , جُرْف , عَقَبَة	stone, حَصَا , حَجَر
steep, مَعْرُود , وَاقِف	stoop, مَحْبَى , حَبَا
to steer, سَيَّر , دَبَّر	to stop, قَاف , صَبَر , قَانَى
stem (of tree), جَذَع	store, اَنْبَار , ذَخِيْرَة
stench, نَتْن	store (a shop), مَخْزَن
	stork, لَقْلَق
	storm, نَوَّ

stormy, ذَوْنُو, نَوْمِي  
 story, اسطورة, pl. اساطير; حكاية  
 قصّة

stout (big), رصين

stove, وُجاق

straight, مستقيم, متدل

straighten, تَقَفّ

straightforward, درغری

(fig.) صادق

strain, قَنَب, طَنَف

a strainer, مُصْفِي

strange, اجنبی, غریب

stranger, اجنبی, غریب

strangle, خنق

strap, سَبَر

to stray, تَاة, ضاع

stream, مَسِيل, سَيْل

street, رُقَاق, سَكّة, طَرِيق

strength, هُدّة, قُوّة

stretch, v. a. مَدّ; v. n. تَمَدّد

strict, مدقّق, عَیِيف, متشدّد

strictly, بتدقیق, بعنف, بتشدّد

stride, فَجّ, فَشَع

to strike, دَقّ, ضرب

string, حَیْط

strip, مَلَح, جَرَد

strive, تَغَالِب, حَاوَل

strong, مَشْدِيد, قَوِي

student, تَلْمِیذ, ظَالِب علم

studious, دَارِس, مُمَارِس

study, مَطَالَعَة, دَرَس

to study, طَالَع, دَرَس

to stuff, حَشَا

stuff (matter), مَادّة; pl.  
مَوَادّ

stumble, عَثَر

stun, طَوّش

stupid, غَشِیم, بَلِید, اَحْمَق

style, طَرَز, عِبَارَة, اُسْلُوب

to subdue, اَخْضَع, دَوّخ, هَلَب

طَوّع

subject, تَبِع, رَعِیّة; (subject  
مَبْنَى, مَوْضُوع matter)

to submit, عَنَا, ذَلّ, خَضَعَ

to subscribe, رَوّع, اَمْنَع

subsequent, تَالِي

substance, جَوْهَر , خلاصة , ذات

substitute, عَوَض , قائم مقام

subtle, دَقِيق

subtract, اَسْطَأ , حَصَم

suburb, ضواحي المدينة

to succeed, خَنَف , اَعْنَب

success, فَوْز , فلاح , نجاح

successful, فَائِز , مُفْلِح , ناجح

succour, اَسْعَاف , مساعدة , اغاثة

such, كَهَذَا , ومِثْلُ ذَلِكَ , مِثْلُ هَذَا

suck, اَسْتَص , مَصَّ (as an in-

fant) اَرْضَع , رَضِع

suckie, اَرْضَع

sudden, فِجَاءَةٌ , باغت

suddenly, فِجَاءَةً , بغتة

to suffer, اَحْتَمَلَ , كَادَ , قَاسَى

تَأَلَّمَ

sufficient, مَجْرٍ , حَسَب , كَافٍ

sugar, سَكَّر

suicide, قَتَلَ نَفْسَهُ

to suit, وَاَفَق , نَاسَب

suit, دَعْوَى (at law) حَلَّة , طَعَم

sulphur, كِبْرَيْت

sultan, مُلْطَان

sum, مَبْلَغ , قِيَمَة

summer, صَيْف

summit, قُمَّة , اَعْلَى

ذُرَّة

sun, شَمْس

sunset, مَغْرِب , غُرُوب

sap, تَعَشَّى

superior, سَامٍ , عَالٍ , فَائِز , رَفِيع

superior of a convent, religious order, &c., رَفِيس ,

رَفِيس , رَفِيس

تَقِيْب

superiority, اَفْضَلِيَّة , مَرْيَّة

تَغْلِب

superstition, عَقَائِد فَاَسَدَة

اَضَالِيل

superstitious, ذُو عَقَائِد فَاَسَدَة

ذُو اَضَالِيل

supper, عِشَاء

supple, لَدَن

suppliant, مُتَضَرِّع

to supply, اَمَدَّ , اَعَانَ , اَغَاث

جَوَر

# VOCABULARY.

to support. مان , ائال , اسعف  
support, امداد , اغائة , اسعاف ,  
مدد

to suppose, حَمَن , فرض , قَدَّر  
supposition, تَحْمِين

to suppress, اَبْطَلَ , حَطَّ , خَفَضَ

sure, واثق , يقين , اكيد

surely, حقًا , يقينًا , بتاكيد

surely, يقينًا , على اليقين

surety, ضامن , كفيل

surface, سطح , وجه

surname, اسم , لقب

to surprise, هجم , راع , اعجب

surprise, روعة , عجب , دهشة

to surround, احاط , احاط

to survey, تطلع الى , استشرف

to suspect, ظن , حدس

استشعر

suspend, علق

suspense, حيرة . ترادد

suspicion, ظن , تخمين , وهم

to sustain, حمى , اعان , امد  
حمل

to swallow, استرط , بلع

swallow (bird), سنونو , خُطَّاف

swarm, قطيع , سرب

to swear, آلى , اقسم , حلف

sweat, رشح , عرق

to sweat, رشح , عرق

to sweep, قم , كنس

sweet, عذب , حلو

swell, v. a. ورم , v. n. ورم

swift, عجل , مبادر

to swim, عام , سبح

swing, جوج , طوح , هزهر

a swing, أرجوحة

swollen, ورمان

swoon, غشى

sword, حسام , سيف

syllable, حركة , تهجئة

وتد خفيف

system, مذهب , هاكله , طريقة

## T.

table, مائدة , خزان , سُفرة ,

طاولة

table-cloth, غطا السفرة

tailor, خياط

to take, اخذ , تناول

tale, حديث , قصة

talent, قريحة , صليقة , مَلَكة , مَرِيَّة

to talk, حكى , حدث

talk, حكى , تحدث

tall, طويل

tame, جَوّ , مُنقاد , داجن

tap (of a barrel, &c.), لَوَلْب

tar, قطران

target, هدف

task, مشغلة , مصلحة

to taste, ذاق , طعم

taste, طعم , ذوق

tax, ضريبة , خراج , pl. ضرائب

to tax, كلف بالخراج

tea, شاي

tea-cup, فنجان الشاي

tea-pot, إبريق الشاي

tea-spoon, ملعقة الشاي

to teach, علّم , لقّن , درّس

teacher, مُعلّم , ملقّن , مدرّس

to tear, مرّق , شط

tear, عَمِرة , دَمعة

technical, اصطلاحى

tedious, مُعَيّ , مُطوّل

telegram, رسالة برقية

to tell, أخبر , أنبا

temper, طبع , خلق , مزاج

temperate, معتدل , مقتصد

tempest, زعازع , نوّ

temple, هيكل

to tempt, جرب , ابتلى , امتحن

فتن

tender, ناعم , رخص , لين

tent, بيت , خدر , حباء , خيمة

term, كلمة , لفظ , شرط

terms, مَرُوط  
 termination, ركن الكلمة الآخر ,  
 اَنْتِهَاء , نِهَاية  
 terrace, طَبَقَّة , وَجْه , مِطَاح  
 terrible, مَخَوِّف , مَهْوِل  
 terribly, خَوْف , يَهْوِل  
 terror, خَوْف , هَوْل , مَرَع  
 test, عِيَار , اِمْتِحَان  
 testament, وَصِيَّة  
 testator, مَوْصِي  
 testimony, بَيِّنَة , شَهَادَة  
 text, مَتْن  
 than, مِنْ  
 thank, شَكَر  
 thank you, كَثَر خَيْرِكَ ,  
 شَكَرَ اللّٰهُ فَضْلَكَ  
 to thank, شَكَر  
 thankful, شَاكِر , مَشْكُور  
 thanks, اَنْثِيَّة , مَذْكِرَات  
 that, ذَلِكَ  
 that, اَنَّهُ , اَنَّ  
 theft, مَرْقَة  
 then, حَتَّى , بَعْد , ثُمَّ , حِينَئِذْ

thence, مِنْ هُنَاكَ , مِنْ ثَمَّ  
 theology, عِلْمُ الْكَلَامِ ,  
 عِلْمُ الْاِلَهِوْت  
 there, هُنَاكَ , هُنَا  
 therefore, اِذَا , اِنَّ  
 ولهذا , مِنْ اَجْلِ ذَلِكَ  
 thick, مَنَعْد , غَلِيظ , مَخِين  
 thickness, غِلَاطَة , مَخَانَة  
 thief, سَرَّاق , لَص  
 thimble, كِسْتَبَان  
 thin, رَقيق , دَقِيق  
 thing, شَيْء , اَمْر  
 to think, ظَنَّ , تَفَكَّرَ فِي  
 to thirst, ظَمَأ , عَطَشَ  
 thirsty, ظَمَان , عَطْشَان  
 thorn, شَوْكَة  
 though, وَلَوْ , وَإِنْ  
 thought, فِكْر , ظَن  
 thoughtful, مَتَفَكِّر , فَكِير  
 thread, خِيط , سَلَك  
 to threaten, تَوَعَّد , تَهَدَّدَ  
 threat, تَوَعَّد , تَهَدَّدَ  
 thresh, دَرَس

threshing floor, أَنْدَر  
 threshing machine, نَوْرَج  
 throne, مَنبَر, كُرْسِي, عَرْش  
 through, بَيْن, فِي  
 to throw, نَبَذ, أَلْقَى, رَمَى  
 thumb, أَهْجَام  
 thunder, رَعْد  
 thus, كَذَا, هُكَذَا  
 a tick, قِرَادَة  
 tickle, دَغْدَغ, دَكْدَك, زَغَزَغ,  
 نَغْمَش  
 tide (ebb and flow), مَدَد و جَزَر  
 to tie, هَبَذ, رَبَط  
 tight, مَرْتَق, مَحْزَق  
 till, أَوْ, حَتَّى, إِلَى أَنْ  
 timber, خَشَب  
 time, مَرَّة, زَمَان, وَقْت  
 tin, تِنَك, صَفِيح, قَصْدِير  
 a tin (can), تِنَكَة  
 tint, لَوْن  
 tire, أَتْعَب  
 title, لَقَب, pl. لِقَاب; (of  
 book) عَنَوَان; (epithet) صِ

toast, مَحْمَص, مَجْمَر  
 tobacco, دُخَان, تَنْن; (for a  
 'narghileh,' or water-  
 pipe) قَنْبَك  
 toe, أَصْبَعُ الرَّجْلِ; (great toe)  
 أَهْجَامُ الرَّجْلِ  
 together, مَعًا, جَمِيعًا  
 tolerable, مَقَارِب, مُحْتَمَل,  
 لَا بَاسَ بِهِ  
 to tolerate, رَخَّصَ فِي, أَبَاح  
 toll (payment), مَكْس; (as a  
 bell) أَجْرَسُ الْجَرَس, طَنَّ  
 tomb, قَبْر  
 tone, لَحْن, نَغْمَة, صَوْت  
 tongs, مَلْقَط, مَنْقَاش  
 tongue, لُحَّة, لِسَان  
 too, كَذَلِكَ, أَيْضًا  
 أَيْضًا (besides); كَثِيرًا  
 tool, عِدَّة, آلَة  
 tooth, ثَنِيَّة, سِن  
 top, قِمَّة, ذَرَّة, أَعْلَى  
 topic, مَوْزُوع, مَضْمُون  
 torch, مَشْعَل

torment, عَذَاب; *subst.* عَذَاب

torrent, سَيْل

to touch, مَسَّ , لَمَسَ

tough, كَثِيف

towards, إِلَى , نحو

إِلَى طَرَف

towel, فُوطَة

tower, بَرْج

town, مَدِينَة , مَصْر , بَلَد

to trace, تَتَبَعَ , اِتَّبَعَ

track, آثَر , *pl.* آثَار

tract, (a) بَقْعَة , نَاحِيَة , كَوْرَة

رسالة , كُتَيْب (publication)

trade, تِجَارَة , حِرْفَة , صِنْعَة

to trade, تِجَارَة , تَسَبَّبَ

بَاعَ وَاشْتَرَى

tradesman, صَانِعِي , حِرْفَة , دُو حِرْفَة

مُحْتَرَف

tradition, تَقْلِيد , رَوَايَة

traffic, تِجَارَة , بَيْع وَشُرَاء

train, قَطَار

traitor, خَائِن , عَدَاوِي

to transact, اَجَرَى , تَعَاوَى

transaction, اِجْرَاء , تَعَاوَى ,  
مَعَامَلَة

to translate, اِسْتَدْرَج , تَرْجَمَ

translation, نَقْل , تَرْجَمَة

translator, مُتَرْجِم ,

نَاقِل

to transpire, حَضَرَ , وَقَعَ , حَدَثَ

trap, فَخ

to travel, سَافَرَ , سَاحَ

travel, سِيَّاحَة , سَفَر

traveller, مُسَافِر , سَاحِل

tray, حَيَّان , طَبَق

treachery, } خِيَانَة , خَدَر

treason, }

to tread, دَاسَ , وَطَى

treasure, خَزَنَة , كَنْز

to treat, اِعَامَلَ , صَنَعَ

treatment, مَعَامَلَة , صَنِيع

tree, شَجَرَة

tremble, اِرْتَعَشَ

to tremble, اِرْتَعَدَ , رَتَعَشَ

trial, فَحْص , تَجَرِبَة

tribe, طَائِفَة , سَبَط , قَبِيلَة



trick, حيلة  
troop, جوق  
to trouble, ازعج , اقلق , سام ,  
شق على  
trouble, مشقة , تعب , ازعج  
troublesome, مزيج , شاق  
true, صحيح , صدق , حق  
truly, صدقا , حقيقة  
trumpet, صور , نرق  
trunk (of a tree, &c.), جذع ,  
صندوق (box) ; ساق  
(elephant's trunk), مَلَمَلَة ,  
خُرطوم  
trust, اعتماد , ثقة , اتكال  
to trust, اعتمد , وثق , اتكل

truth, صدق , حق  
to try, اجرب , جرب  
tune, مقام , لحن , نغمة  
tunnel, قناية  
Turk, ترك ; pl. أتراك  
Turkey, روم  
turkey (bird), ديك هندي  
to turn, حَرَطَ , برم , دَوَّر  
turn, دَوَّر , ثَوَّبَ , برم , تدوّر  
turnips, خَلَجَم , لَفَت  
tutor, مهذب , مربّي , مَوَدَّب  
twilight, هَمَق , سُدْفَة  
tyranny, جور , صيم , ظلم  
tyrant, جائر , ظالم

## U.

ugly, مستهجن , قبيح  
umbrella, همسيّة , غاشية , ظلة  
unanimous, ملتئم , متّحد

uncertain, مشكوك , مَوْهُوم ,  
غير يقين , غير محقق  
uncertainty, شك , وهم ,  
دون تحقيق  
uncle, عمّ , خال

unclean, وسع , غير نظيف  
 uncomfortable, غَيْر مَهْتَنِي ,  
 مُتَعَب  
 uncommon, نادر , غَيْر شَائِع  
 to uncover, أَمَاط , كشف عن  
 under, دُون , تحت  
 underneath, تحت  
 to understand, فَهَم ,  
 عرف , وقف على  
 understanding, ذَهَن , فَهَم  
 to undertake, عَزَم على  
 undertaking, حَتَم , عَزِيمَة  
 to undress, جَرَد , نَزَعَ من ,  
 عَرَّى  
 unequal, غَيْر مُتَسَاوٍ  
 unfaithful, خَدَّار , خَائِن  
 unfit, غَيْر لَائِق  
 unfruitful, عَاقِر , عَقِيم  
 غير مُثْمِر  
 ungrateful, عَدِيم الشُّكْرِ , كَنُود  
 unhappy, مَنَحُوس , مُشَقِّق  
 uniform, على حَدِّ سَوَى , مُوَافِق  
 uniform, زِيَّ , لِبَس , طَقَم

union, اتِّفَاق , اِتِّحَاد  
 to unite, أَحَد , وَفَّق , أَوَّصَل  
 universal, عَمِيم , جَامِع  
 unjust, غَيْر مُنْفَع , ظَالِم  
 unkind, قَاسِي القَلْب ,  
 عَدِيم الرِّحْمَة  
 unkindly, بِقِسَاوَة قَلْب ,  
 بِلا رَحْمَة  
 unknown, غَيْر مُعْلُوم , مُجْهُول  
 unlawful, مَحْرُوم , حَرَام ,  
 غَيْر مُحِلَّل  
 unlucky, عَدِيم البَخْت , مَنَحُوس  
 غير مُسْعُود  
 unreasonable, غَيْر مُعْقُول ,  
 مُتَجَاوِز الحَدَّ  
 unruly, سَائِب , مُطَّلَق , مُتَمَرِّد ,  
 غَيْر مُنْقَاد , غَيْر مُضَبُوط  
 unsheathe, سَلَّ  
 unskilful, جَاهِل , غَشِيشِيم ,  
 غَيْر مُاهِر , غَيْر شَاطِر  
 unsound, رَكِيك , ضَعِيف ,  
 غَيْر سَالِم , مُقْلَق , مُكْسُور  
 unsteady, مُتَزَعْزِع , مُتَقَلِّق ,  
 غَيْر رَصِين , غَدَّ ثَابِت

to untie, حَلَّ  
 until, حَتَّى , الى  
 untrue, كَذِب , مُزَوَّر , زُور ,  
 غير حَقِيق  
 unusual, غَيْر مَعْبُود , نَادِر  
 unwearied, كَثِير الاجْتِهَاد , لَا يَكِلُ ,  
 غَيْر مُتَعَب  
 unwilling, غَيْر مُرِيد , آبَى  
 unworthy, غَيْر مُسْتَحَقَّ  
 upholsterer, مُنَجِّد  
 uproar, فَتَنَة , سَجَس , شَغَب ,  
 وَلَوْلَة  
 upwards, إِلَى فَوْق , إِلَى الْعَلَا  
 to urge, حَثَّ , اضْطَرَّ , الْحَّ عَلَى ,  
 حَرَّضَ  
 urgent, مُسْتَعِجَل , مَطْرَر , مَلَّح

urgent necessity, دَاعِ ; pl.  
 مُرُورِيَّة , دَوَاعِي  
 urinal, مَبْوَلَة  
 urine, بَوْل  
 use, فَائِدَة , الْعَمَل , استعمال ,  
 نَفْع  
 to use, عَمِلَ , استعمال  
 useful, نَافِع , مُفِيد  
 usefully, بِنَفْع , بِفَائِدَة  
 usefulness, فَائِدَة , أَفَادَة  
 usual, مَسْأُوف , مَعْبُود ,  
 مُعْتَاد , عَلَى الْعَادَة  
 utensil, آلَة , مَاعُون , مَتَاع ,  
 أَنَاء , طَرَف , وَعَاء  
 utmost, أَقْصَى , أَبْعَد , أَنْج  
 to utter, تَنَطَّط  
 utter, أَوَّلَى , أَمَّ

## V.

vacancy, خَلْو , خَلَا  
 vague, مُبْهَم  
 vain, زَهُو , ذُو كِبَر , بَاطِل  
 vale, اِطْلَع , مَسِيل , وَادِي

valley, قَاع , وَادِي  
 value, ثَمَن , قِيَمَة  
 to value, عَرَف , ثَمَّن , قَوَّمَ  
 vanity, عَرُور , عَيْث , بَطْل

vapour, بخار

variation, تَغْيِير, اختلاف, تَنْوُّع

varied, مُشَكَّل

variety, تَخَالُف, تَبَايُن, تَغَايُر, تَلَوَّن

various, مُتَغَايِر, مَبَايِن, شَتَّى

vast, رَحِيب, فَسِيح, وَاسِع

vault, قَابُوص, قُبَّة

vegetable, خَضْرَاءَات, بَقْل, نَبَت

to veil, بَرَقَعَ, حَجَب, سَتَرَ

veil, حِجَاب, بَرَقَعَ

vein, حِمَاسَة, عِرْق, شَرِيَان

vellum, رَق

velvet, مَخَمَل, قَطِيفَة

venomous, سَام

to venture, غَامَرَ, غَرَّر, خَاطَرَ

جَسَرَ

verbally, شَفَاهَةً

verse, مَجْمَعَة, فُقْرَة, بَيْت شَعْر

نَظْم

very, كَثِيرًا, جَدًّا

vessel, مَسِينَة (ship); طَرَف وِعَاء

vestige, آثَر; pl. أَثَار

to vex, غَاظ, أَغْضَب, تَعَدَّى عَلَى

vice, زَدَالَة, شَرّ, فَسَاد

victuals, مَوْنَة, عَمِيش

vile, رَذِيل

village, قَرْيَة, ضَيْعَة, كَفَر

vinegar, خَلّ

virtue, مَرْيَة, فَضِيلَة

vision, رُؤْيَة

visit, زِيَارَة, اِفْتِقَاد

to visit, زَار, اِفْتَقَدَ

vizier, وَزِير

voice, حَسَن, صَوْت

volcano, جَبَل نَار

volume, جُلْد, كِتَاب مَجْلَد

voluntary, طَوْعًا, عَنْ أَرَادَة

عَنْ طِيبِ نَفْسٍ

vow, عَهْد, نَذَر

vowel, حَرَكَة

voyage, سَفَر

vulgar, هَامّ, خَسِيس, دَنِيّ

دَارِج

vulture, نَسْر, عَقَاب

## W.

wafer, بُرْهَانَةٌ  
 wages, جَعْلٌ , كِرَاءٌ , أَجْرَةٌ  
 waggon, عَرَبَانَةٌ , عَرَابَةٌ  
 waist, خَصْرٌ  
 waistcoat, صَدْرِيَّةٌ , مَدْرِيَّةٌ  
 to wait, تَرَقَّبَ , اُنْتَظَرَ  
 waiter, خَادِمٌ , اَلْسَفَرَةُ  
 to wake, اَهْبَ , اسْتَيْقِظَ  
 to walk, سَارَ , تَمْشَى , مَشَى  
 walk, مَشَى  
 wall, حَائِطٌ , جِدَارٌ , سُوْرٌ  
 walnut, جَوْزَةٌ  
 to wander, طَاحَ , تَافَ , سَرَبَ  
 to want, اَعْرَضَ , اَحْتَاجَ , اَرَادَ  
 want, اَعْدَمَ , قَلَّ , اِفْتَقَرَ , اَحْتَاجَ  
 war, مَعْرَكَةٌ , قِتَالٌ , حَرْبٌ  
 warm, حَارٌّ , حَامٍ , سَخِنَ  
 to warm, اَحْمَى , سَخَّنَ  
 to warrant, تَكْفَّلَ , عَمِنَ  
 تَقَعَّدَ  
 to wash, غَسَلَ

watch, سَاعَةٌ ; (guard or  
 sentinel) عَمَسٌ , حِرَاسَةٌ ,  
 خَفَرٌ  
 to watch, خَفَرَ , حَرَسَ , عَسَّ ,  
 سَهَرَ  
 water, مَاءٌ  
 to water, سَقَى  
 wave, مَوْجَةٌ  
 wax, شَمْعٌ  
 wax candle, شَمْعٌ  
 way, طَرِيقٌ , سَبِيلٌ ; (manner)  
 اَسْلُوبٌ , نَوْعٌ , وَجْهٌ  
 waylay, رَعَدَ لَ , تَخَتَّلَّ لَ  
 weak, وَاِنٌ , عَاجِزٌ , ضَعِيفٌ  
 weakness, وِنَاءٌ , ضَعْفٌ  
 wealth, مَالٌ , جَاهٌ , غِنًى , ثَرَوَةٌ  
 wealthy, صَاحِبُ ثَرَوَةٍ , وَجِيهٌ , غِنًى  
 to wear, تَوَشَّحَ , تَقَلَّدَ , لَبَسَ  
 رَتَّ , اَبْلَى (to wear out)  
 weary, مَتَّعَبٌ , مَعِيءٌ  
 weather, هَوَاءٌ , زَمَانٌ , طَقْسٌ

to weave, نَسج , حاك  
 weaver, نَسَّاج , حائك  
 week, جمعة , أسبوع  
 to weep, بكى  
 to weigh, رَاز , رَظَل , وزن  
 weight, ثَقْل , زِنَة , وزن  
 welcome, مَرَحِبَا , تَرَحَّب ,  
 اهلاً  
 well, حسناً , جَيِّد , طَيِّب  
 a well, بَقْر , pl. بَقَار  
 wet, مَشْرَب , مبلول  
 when, لَمَّا , مَی  
 whence, مِّن , أَيْنَ  
 whether, سَوَاءً  
 while, فِی خِلَال , بَیْنَمَا  
 whip, كِرَاج , مَوَط  
 to whip, جلد , ضَرْب , سَوَط  
 whisper, سِرَّار , رَسُوسَة  
 white, أَبْيَض  
 wholesome, هَاف ,  
 مُوَافِق لِلْمَعَّة  
 why, لِمَ , عَلامَ , مَا لَ , لِمَاذَا  
 wicked, هَرِير , خَبِيث

wickedness, فَجُور , هَر , خُبْث  
 wide, رَاسِع  
 widow, أَرْمَلَة  
 widower, أَرْمَل  
 wife, زَوْجَة  
 wild, جَاف , بَرِّی  
 will, مَشِیْعَة , ارادة  
 willing, هَآء , مُرِيد  
 to win, قَمَر , رَیج , غَلَب , عَزَّ  
 wind, رَیج  
 to wind, دَوَّر , (twist) فَتَّل ;  
 (to wind up a watch)  
 رَكَّب  
 windmill, طَاحُون الَرِیج  
 window, كَوَّة , طَاقَة , هَبَّاک  
 روشن  
 wine, خَمَر , نَمِیذ  
 wing, جَنَاح  
 winter, هَتَاء  
 to wipe, مَسَح  
 wisdom, عِلْم , عَقْل , حِكْمَة  
 wise, عَاقِل , حَكِيم  
 to wish, رَدَّ , أَحَبَّ , ارَاد

wish, ارادة , رَدَّ , حَبَّ , هَوَى	to work, اشتغل , عمل , صنع
wit, ذكاء , دهاء	work, شغل , عمل
within, جَوْاء , داخل	workman, عامل , صانع
without, من دون , من غير , خارج , برآ (outside)	world, دُنْيَا , عالم
witness, استشهاد , شهادة	worm, دودة
to witness, شهد , شاهد	worse, أَرَدَأُ
woman, امْرَأَة	worship, عِبَادَة , نسك
to wonder, تَعْجَبُ مِنْ , استغرب	worth, قيمة , استحقاق
wonder, عجب , استغراب	worthless, لا قيمة له
wonderful, عجيب , مستغرب	worthy, مستحق , مستاهل
wood, عود , حطب	to wrap, لفَّ , درج
wooden, من حطب	wretched, حقير , دنئ , معلوك , هَقِي
wool, صوف	to wring, عَصَرَ
woollen, من صوف	wrong, غلط , غير صواب , غير صحيح
word, لفظة , كلمة	to wrong, ظلم , أساء الى , حكر

## Y.

yard (measure), ذراع ;	year, حول , عام , سنة
(court) حَوْشُ الْبَيْتِ ; (of a ship) رَاجِع	yesterday, أمس , البارحة
	yellow, أصفر

yet, لَمَّا , بَعْد , أَلَا أَنْ ,

young, شَاب , مُتَرَعِّع , فَتَى ,

حديث السِّنِّ

youth. صُغُر , فَتَاه , شَبَاب ,

حدائق السِّنِّ

## Z.

zeal, حَمِيَّة , غَبَرَة ,

zero, صِفْر ; pl. اَصْفَار

zephyr, صَبَا , نَسِيم

zoology, عِلْمُ الْحَيَوَانَات



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