

UC-NRLF



B 2 834 932



BERKELEY  
LIBRARY  
UNIVERSITY OF  
CALIFORNIA

J. D'Arcy Brown.

1941.

---



A  
PRACTICAL GRAMMAR  
OF THE  
ARABIC LANGUAGE.



A  
PRACTICAL GRAMMAR  
OF THE  
ARABIC LANGUAGE.

WITH  
INTERLINEAL READING LESSONS,  
DIALOGUES AND VOCABULARY.

BY  
FARIS ASH-SHIDYÂQ,

A NATIVE OF MOUNT LEBANON, SYRIA;  
FORMERLY PROFESSOR OF ARABIC AT THE UNIVERSITY OF MALTA;  
TRANSLATOR OF THE WHOLE BIBLE INTO ARABIC, &c. &c.

*Revised by the late*

REV. HENRY G. WILLIAMS, B.D.,  
FORMERLY PROFESSOR OF ARABIC IN THE UNIVERSITY OF CAMBRIDGE.

FOURTH EDITION,  
CORRECTED AND AUGMENTED.

LONDON:  
BERNARD QUARITCH,  
15 PICCADILLY.

1891

LOAN STACK

4867F

PJ6713  
S5  
1891  
MAIN

## PREFACE TO THE FOURTH EDITION.



THE Third Edition, which is now exhausted, was an attempt to rewrite the Second in a manner accordant with the newer and more scientific methods of explanation and transliteration which have arisen since the time of the Rev. Henry Williams.

In the present edition certain excrescences have been pared away, and the work has been corrected throughout, so as to render it equally useful for independent study as for the ordinary mode of learning a language with the help of a tutor.

The tongue to which this Grammar serves as an introduction is the daily speech of educated Arabs, and may be looked upon as intermediate between the vulgar dialects of Syria and Egypt, and the cultivated language of Arabic literature.

BERNARD QUARITCH.

*London, 1891.*

**201**

Digitized by the Internet Archive  
in 2008 with funding from  
Microsoft Corporation

## PREFACE TO THE SECOND EDITION.

---

THE little Arabic Grammar by Faris Al-Shidiâc has met with considerable success, the whole of the former edition having been for some time exhausted. It has been well received, both in Egypt and Syria, and found useful, as well by travellers in those parts, as by others whose business has led them to seek a temporary home in the East.

The small extent of the work, together with its practical character, precluded the introduction of any but the most necessary elements of Arabic Grammar. The present Editor, keeping this in view, has been careful to preserve its simplicity, while he has scarcely added to its bulk, but has found space for additional matter that seemed requisite, by expunging or abbreviating where occasion warranted.

While, however, the book is primarily intended to supply the want of such as do not contemplate any

extensive progress in the language, it is also hoped that it will furnish a solid foundation to such as may be induced to have recourse to a larger treatise on Arabic Grammar. Space would not allow, nor has it been deemed expedient, to make more than an occasional brief allusion to differences of usage in Egypt and Syria. Such differences are not great; and when (as it frequently happens) the Arabic language has several words with the same meaning, a little observation will soon determine which of them has the general, or perhaps exclusive, use in any particular district. "Nor is there so great a difference between the dialects of Arabic spoken in different countries as some persons, who have not held intercourse with the inhabitants of such countries, have imagined: they resemble each other more than the dialects of some of the different counties in England."\*

(HENRY G. WILLIAMS.)

\* Lane's "Manners and Customs of the Modern Egyptians,"  
Ch. IX.

# A GRAMMAR OF THE ARABIC LANGUAGE.

## CHAPTER I.

THE Arabians, in common with many of the Eastern nations, write from the right hand to the left. Their Alphabet consists of twenty-eight letters—all *consonants*—differently shaped according to their position at the beginning, middle, or end of words. The names and powers, and the order and figure, of the letters, may be seen in the following Table. There are, besides, three vowels, which are not usually marked in writing or printing, but which, if written, have their own special symbols, to be described in the second chapter.

### ALPHABETICAL TABLE.

| NAME.     | FORM.              |                   |                      |          | POWER.                                                                            |
|-----------|--------------------|-------------------|----------------------|----------|-----------------------------------------------------------------------------------|
|           | Final.<br>Connect. | Medial.<br>Uncon. | Initial.<br>Connect. | Initial. |                                                                                   |
| Alif..... | ا                  | ا                 | ا                    | ا        | Like a silent <i>h</i> . It only serves to give voice to the vowel annexed to it. |
| Bâ .....  | ب                  | ب                 | ب                    | ب        | <i>b</i>                                                                          |
| Tâ .....  | ت                  | ت                 | ت                    | ت        | <i>t</i> (as in Italian)                                                          |
| Thâ ..... | ث                  | ث                 | ث                    | ث        | <i>th</i> (as in <i>throw</i> )                                                   |

| NAME.       | FORM.              |        |                     |          | POWER.                                                                                                                                                        |
|-------------|--------------------|--------|---------------------|----------|---------------------------------------------------------------------------------------------------------------------------------------------------------------|
|             | Final.<br>Connect. | Uncon. | Medial.<br>Connect. | Initial. |                                                                                                                                                               |
| Jîm.....    | ج                  | ج      | ج                   | ج        | <i>j, g</i>                                                                                                                                                   |
| Hâ .....    | ح                  | ح      | ح                   | ح        | <i>h</i> (a deep and wheezy breathing)                                                                                                                        |
| Khâ .....   | خ                  | خ      | خ                   | خ        | <i>kh</i> (as <i>ch</i> in the German <i>doch</i> )                                                                                                           |
| Dâl.....    | د                  | د      | د                   | د        | <i>d</i> (as in Italian)                                                                                                                                      |
| Thâl .....  | ذ                  | ذ      | ذ                   | ذ        | <i>th</i> (as in <i>this</i> )                                                                                                                                |
| Râ .....    | ر                  | ر      | ر                   | ر        | <i>r</i> (always strong)                                                                                                                                      |
| Zâ .....    | ز                  | ز      | ز                   | ز        | <i>z</i>                                                                                                                                                      |
| Sîn.....    | س                  | س      | س                   | س        | <i>s</i> (never pronounced as <i>z</i> )                                                                                                                      |
| Shîn .....  | ش                  | ش      | ش                   | ش        | <i>sh</i>                                                                                                                                                     |
| Sâd.....    | ص                  | ص      | ص                   | ص        | <i>s</i> (a strong thickened <i>s</i> )                                                                                                                       |
| Dâd .....   | ض                  | ض      | ض                   | ض        | <i>d</i> (a strong explosive <i>d</i> )                                                                                                                       |
| Tâ .....    | ط                  | ط      | ط                   | ط        | <i>t</i> (a strong explosive <i>t</i> )                                                                                                                       |
| Thâ or Zâ,  | ظ                  | ظ      | ظ                   | ظ        | <i>z</i> (a strong explosive <i>z</i> )                                                                                                                       |
| Ain .....   | ع                  | ع      | ع                   | ع        | (a sort of choking sound, which resembles a sudden hiatus. We shall express it in transliteration by means of a reversed comma on the line, thus <i>ain</i> ) |
| Ghain ...   | غ                  | غ      | غ                   | غ        | <i>g</i> (the Northumbrian <i>r</i> , as in <i>round</i> )                                                                                                    |
| Fâ .....    | ف                  | ف      | ف                   | ف        | <i>f</i>                                                                                                                                                      |
| Kâf or Qof, | ق                  | ق      | ق                   | ق        | <i>q</i> (or <i>k</i> ) guttural                                                                                                                              |
| Kâf .....   | ك                  | ك      | ك                   | ك        | <i>k</i>                                                                                                                                                      |
| Lâm .....   | ل                  | ل      | ل                   | ل        | <i>l</i>                                                                                                                                                      |

| NAME.             | FORM.             |        |                     |          | POWER.                                                                                        |
|-------------------|-------------------|--------|---------------------|----------|-----------------------------------------------------------------------------------------------|
|                   | Final.<br>Connect | Uncon. | Medial.<br>Connect. | Initial. |                                                                                               |
| Mîm .....         | م                 | م      | م                   | م        | <i>m</i>                                                                                      |
| Nûn .....         | ن                 | ن      | ن                   | ن        | <i>n</i>                                                                                      |
| Wâw( <i>wow</i> ) | و                 | و      | و                   | و        | <i>w</i> (as in <i>war</i> )                                                                  |
| Hâ.....           | ا                 | ا      | ا                   | ا        | <i>h</i>                                                                                      |
| Yâ .....          | ي                 | ي      | ي                   | ي        | <i>y</i> (as in <i>yes</i> )                                                                  |
| Lâm-Alif          | لا                | لا     | لا                  | لا       | <i>lâ</i> . (This combination of <i>l</i> and <i>a</i> is usually but needlessly added here.) |

In this scheme, the consonants have their English sounds, except where otherwise indicated, and the vowels (in the names) are as in German.

## OBSERVATIONS ON THE ALPHABET.

All the Arabic letters are consonants, although it may seem to Europeans strange so to consider ا, ع, و, and ي. (There are likewise three vowels, which are not included among the letters, as they are only marked by certain signs over or under the consonants to which they are annexed. These vowels will be treated of in the next chapter). The consonant always precedes its own vowel, as in *be*, never follows it as in *ab*.

ا (called *âlif*) is the first consonant, but has no sound of its own. It is in fact like the silent *h* in the English words *hour* and *honour*, and is only a consonant in name. The vowel annexed to it may be *a*, *i*, or *u*, and the use of the ا is simply to afford a vehicle for the expression of

the vowel, as there would be no means, according to the graphic system of the Arabs, of writing an ordinary short vowel without a real or nominal consonant to bear the sign. (When the *l* is written without a vowel or any other modifying mark, it is either utterly soundless and useless except for the sake of some grammatical distinction, or else it assumes the character of a vowel for the purpose of lengthening the short vowel annexed to a preceding letter, as *qă*, *qâ*. When it is really performing the function of a consonant, as in *abu*, *ism*, *ukht*, it is customary to write it with a mark called *hamza*, thus : *أ*, *إ*, the place of the *hamza* being decided by the vowel written along with it, as *أَسْمَ*, *أَبُو*. The *hamza* indicates that there must be a slight pause or hiatus before the vowel, to emphasize as it were the fact that the *l* is a consonant.)

و (*w*) is properly sounded as *w* in *war*, when it begins a syllable. When it ends a syllable, and has no vowel annexed, it may, in some instances, remain a genuine consonant like the *w* to which we give a slight utterance when we pronounce rapidly the word *throwing*. In most instances, however, it there becomes a quasi-vowel, serving simply to lengthen the vowel which precedes, as *ă*, *û*; or to form a diphthong with it, as *au* (i. e. the *ow* in *now*).

ي (*y*) when a consonant, that is when it has a vowel attached, is always like the *y* in *yes*. When quiescent, that is without a vowel, it plays the part of a vowel either in lengthening a preceding short vowel *i* into *î*, or in forming a diphthong, *ai*, with a preceding *ă*. It is necessary to inform the learner here that the final vowels of words are never sounded in modern colloquial Arabic; *kitābu* being pronounced *kitāb*; *nabiyyu*, *nabî*. Thus the *y* often seems to be merely a lengthening vowel, while it is really a consonant, and the proper way of writing *nabî* would be *nabîyy*, giving to the *yy* the sound of the French colloquial *ille* as in *fille*.

ح is the ordinary English *h* as in *hand*, but is always sounded, never silent as in our interjection *ah*! When this letter bears two dots, thus ح—always at the end of a word—it is supposed to be sounded *t*, and to correspond to the letter ت, but the custom is to leave it quite silent except in reading the Koran, in grammatical exercises, and in construction before a vowel. Thus حمزة is pronounced *hamza*, not *hamzat*; قرّة *kurra*, not *kurrat*, but in construction *qurrat ul 'ain*.

ج (*j*) has usually the sound of *g* in *gem*, but the Egyptians pronounce it as *g* in *get*.

ح (*h*) is a deep aspirate, much more powerful than the *h* in *hand*. It is a strong wheezy breathing, to which

only the Arabs give it its full sound. Other people turn it into either a simple *h*, or a German *ch*.

خ (kh) is a guttural rougher than the German and Scotch *ch* in *loch*. Only the Swiss mountaineers give a proper Arabic hoarseness to the sound. It never varies according to position, like the German *ch* in *ich*, *ach*, and *Christ*; but is always the same.

ص (s) is a strongly articulated palatal *s*, thicker and more forcible than the *s* in *swarm*, *sword*. (It should be noted that in English we give to the letter *s*, in *sw*, a stronger and fuller sound than elsewhere.)

ض (d) is a strong *d* produced by a forcible pressure of the tongue against the teeth and the front of the palate, which impedes the utterance for a moment and then allows the sound to escape violently. All but genuine Arabs pronounce it either as an ordinary *d*, or as *z*.

ظ (z) is *z* pronounced with the tongue in the same position as when the letter ض is formed. It is like the ذ (i.e. *th* as in *those*) sounded forcibly after a check. It has been transliterated *thz* or *dhz*, but most people, except genuine Arabs, pronounce it as the ordinary *z*.

ع is a very difficult sound, resembling nothing so much as a gurgling in the gullet caused by the sensation of choking. This gasping is produced by a forcible contraction of the muscles of the throat, and the ع, with its

vowel, sounds like a suffocated attempt to pronounce *ga* or *gu*, with the result that only the vowel (*a*, *i*, or *u*) is heard, struggling as it were with a lump in the throat. It is clear that a consonant of this kind cannot be articulated without a vowel, and consequently, even when it is marked as unvowelled at the end of a syllable, a short and obscure *ă* is uttered with it. It is treated as a simple *l* by all but genuine Arabs. For want of a better symbol we have represented it by a reversed comma on the line, thus: *ilm*. The greatest difficulty with regard to it arises when it happens to be (as other letters frequently are) doubled between two vowels.

• The *hamza* alluded to in the observations on *l* above, is a sort of mild ع, and gives to the *ālif*, or rather to the vowel which follows, a deeper sound than usual, as though it were preceded by a check or hiatus. In the phrase “Goa is a town in India,” as pronounced rapidly by correct speakers, the *hamza* is heard in, or preceding, the vowel *i* of *is*. (Cockney speakers put an *r* in its place.) We shall transliterate the *hamza* by means of a reversed comma above the line, thus *‘umm*.

غ (*g*) is a guttural *g*, very much rougher than the North German *g* in *sage*, much rougher than the French *r grasseyé*, almost precisely like the burr of the Northumbrian *r*, but even stronger than this.

ق (*q*) is a hard *k*, best represented by *q* (without *u*). It is uttered explosively from the back of the throat. Only true Arabs sound it properly. In Egypt it is a mere hiatus like the *hamza*; Europeans, Turks, and Persians sound it as a simple *k*.

ن (*n*) when unvowelled and followed immediately by *b*, takes the sound of *m*; when followed by *r*, is sounded *r*; when by *l*, *l*; when by *m*, *m*; by *w*, *w*; by *y*, *y*. These are merely for the sake of euphony, but are often written according to the sound, as مَمَّن instead of مَن مِّن

ل (*l*) never changes its sound except when, in the article *al* (= *the*), it precedes a noun beginning with one of the so-called solar letters; it is then pronounced like the letter which immediately follows. The solar letters are *t*, *t*, *th*, *d*, *d*, *th*, *r*, *z*, *z*, *s*, *sh*, *s*, *n*. (The other letters, before which it is not altered, are called *lunar*.)

In Arabic words, the accent, or emphasis of tone, falls upon the long syllables or diphthongs. When the word consists of short syllables only, the accent is upon the penultimate if there are but two, on the antepenultimate if there are three or more syllables. When there is more than one long syllable or diphthong in a word, each of them bears a distinct stress or accent, but the greater weight is given to that which comes nearer to the end of the word.—It must be remembered that the modern

practice of leaving unsounded the final vowel vitiates the theory of accent. Thus كتاب is sounded *kitâb*, and the learner might suppose that it was accented on the ultimate syllable, but the stress is really on the penultimate, since in the classical language, and in orthoepical theory, the word is *kitâbu*; and the accent is supposed never to fall on the last syllable under any circumstances. A naturally short vowel becomes long if it is followed by a double consonant, or by two consonants which have no vowel between them.

---

## CHAPTER II.

### OF VOWELS AND ORTHOGRAPHICAL SIGNS.

THE Arabs have only three signs for vowels, which are called فَتْحَة *fatha* (*a*), كَسْرَة *kasra* (*i*), ضَمَّة *damma* (*u*). [These three vowels, *a*, *i*, *u*, are all that existed in the ancient and literary language, and although *e* and *o* are also found in the modern speech, they are only local and dialectal varieties, *a* and *i* being sounded sometimes as *e*; and *u* sometimes as *o*. As these peculiarities vary in different districts and in different instances, it will be safer to leave them to acquisition colloquially, especially as the short vowels are nearly always obscure in the utterance even of the best speakers.]

The *fatha* is represented by a small oblique stroke *above* the consonant ; *kasra* by a similar stroke *under* ; and *damma* by a small curve, like a comma, above the letter, as follows :—

*Fatha* ... ( َ ) sounding as *a* ; for example, لَکَ *laka*

*Kasra* ... ( ِ )        „        „ *i* ;        „        „        بِدِ *bihi*

*Damma* .. ( ُ )        „        „ *u* ;        „        „        هُوَ *huwa*

The vowel is always sounded *after*, never *before*, the consonant with which it is written.

It should be observed that these vowel-points, as they are called, are seldom written, and therefore a difficulty is presented at first to the learner, which, however, will soon be sufficiently overcome.

They are sometimes doubled in the final letters, which doubling is called تَنْوِين *tanwīn*, or *nunation*, because the vowel is then pronounced as if followed by ن (*nun*), as رَجُلٌ *rajulun*, “a man ;” رَجُلِي *rajulin* ; رَجُلًا *rajulan*. The first ( َ ) marks the nominative case singular ; the second ( ِ ) the oblique case (genitive, dative, and ablative) ; the third ( ُ ) the accusative. It must be observed here that the final ل adds nothing to the sound when the accusative is pronounced.

[It should be particularly remembered by the learner that the *nun*-ation (*un*, *in*, *an*) is not an essential portion

of the word to which it is attached, but is purely grammatical, and marks an indefinite sense in the noun. When the noun becomes definite by having the article ال prefixed, the *tanwin* is excluded. It is never used at all in the modern colloquial speech.]

*Fatha* before unvowelled ي and و forms the diphthongs *ai* and *au* : e. g. صَيْف (summer) and خَوْف (fear) are pronounced *saiif*, *khauf*.\* (These diphthongs are always long.)

When the *fatha* is written perpendicularly, it indicates an omitted ا, and has the sound of long *a*, as ذَلِكْ *thálik*, “that” (demonstr. pron.); اَللّٰهُ *alláh* “God.”

تَشْدِيد *tashdíd* (ض) doubles the consonant over which it is placed, as نَزَلَ *nazzala*, “he brought down;” مُحَمَّد *Muhammad*.

هَمْزَة *hamza* (ء) is most frequently found over or under the *alif*, and sometimes over و and ي. Its effect is to convert the consonant with which it is written into a feebly sounded ع. It has, however, various grammatical uses, which must be learned from a work of greater scope than this.

وَصلَة *wasla* (ء) implies *conjunction*, and is only in-

\* It may be well here to remind the learner of our scheme of pronunciation, by stating that the above two words would be represented in English by *sife*, *khowf*.

scribed over **l** at the beginning of a word, to indicate that the **l** and its vowel must be suppressed, and that the vowel of the letter preceding them must only be heard in their place; as **كِتَابُ اللَّهِ** *kitābu 'llāhi*, “the book of God.” (*Allah* is always pronounced *Allāh*.)

**مَدَّة** *madda* (ـ) implies *extension*, and is placed over **أ**, giving it a longer sound than the ordinary vowel-point would do, as **آدَمَ** *ādam*. It stands for an unwritten second *alif*.

**سُكُون** *sukūn*, or **جَزْمَة** *jazma*, written thus (°) or (°), signifies *a pause*, and is placed over a letter that has no vowel. Example: **بَلْ** *bal*; **أَخْتُ** *ukht*. When the letters **ل**, **و**, and **ي** are thus unvowelled, they become long vowels or diphthongs, as already mentioned. When the **ع** is in the same condition, only a semi-articulate gasping sound is heard, like an ineffectual attempt to pronounce a short *a* deep in the throat.

## CHAPTER III.

### OF THE ARTICLE.

THE proper order of succession of the parts of speech in Arabic is *verb*, *noun*, *particle* (the article, adjective, pronoun, and participle, being classed with nouns, and

adverbs, prepositions, and conjunctions comprised under particles) ; but, for the sake of English learners, we will here adopt the European arrangement.

The Arabs have but one article, *أل* (*al*), which is definite, and is prefixed either to the singular or plural ; as, *الْكِتَابُ* *alkitáb*, “the book ;” *الْكَتُبُ* *alkutub*, “the books.” When the article is prefixed to any word beginning with one of these letters, ت, ث, د, ذ, ر, ز, س, ش, ص, ض, ط, (called *solar* letters), the sound of the *l* is dropped ; or, rather, it is assimilated to that of the succeeding letter, which therefore assumes the *تَشْدِيدُ* *tashdíd* ; as *الرَّحِيمُ* *ar-rahím*, “the Merciful” (*i. e.* God) ; *السَّمَوَاتُ* *as-samawât*, “the heavens ;” *فِقْهُ الدِّينِ* *fiqhu 'd-dîn*, “knowledge of the religion.” Before the other letters (called *lunar*) the *l* of the article retains its sound.

N.B.—The word to which the article is annexed does not admit of *nún*-ation, and we may therefore say that the Arabic *tanwîn* is equivalent to our indefinite article.

---

## CHAPTER IV.

## OF NOUNS.

IN the Arabic, nouns admit of variation in regard of gender, number, and case, and may be either definite by nature, as in proper names, for example, مُحَمَّد *Muhammad*; or may be made so by the prefixture of the article اَلْ, as نَبِيّ *nabíyy* (more grammatically, نَبِيٌّ *nabíyyun*), “a prophet;” اَلنَّبِيُّ *annabíyy*, “the prophet.” (Ordinarily pronounced *nabí*, but more correctly as if the final *í* sound resembled that of the *ille* at the end of the French word *fille*.)

It is suitable to mention here that all Arabic words are either pure root-forms, or else constructed from radicals, by modification, or by the addition of servile letters. The root consists usually of three letters, and is always the third person masculine singular preterite of a verb. Thus, from رَسَلَ *rasala*, “he sent,” we have رَسُولٌ *rasúlun* (or *rasúl*, “an apostle;” and from سَلَّمَ *salama*, “he gave the salutation of peace,” we get اِسْلَامٌ *islám*, “the Musulman Church,” and مُسْلِمٌ *muslim*, “a Moslem.”

All nouns are supposed to end in the nominative case with the short vowel *ũ*, extended to *ũn* when the sense is indefinite; but in the colloquial language neither *ũ* nor *ũn* is sounded.

## OF GENDER.

There are two genders, مُذَكَّر *muthakkar*, “masculine,” and مُؤَنَّث *mu‘annath*, “feminine.” Nouns are feminine either by signification or termination. By signification : 1st, names of women and female appellatives, as مَرْيَم *Mar-yam*, “Mary;” أُم *umm* (or *omm*), “a mother;” بِنْت *bint*, “a girl;” أُخْت *ukht* (or *okht*), “a sister:” 2ndly, the double members of the body, as يَد *yad*, “the hand;” عَيْن *ain*, “the eye;” كَتِف *katif*, “the shoulder;” 3rdly, names of countries and towns, as مِصْر *Misr*, “Egypt;” مَكَّة *Makka*, “Mecca.”

By termination : 1st in ة, as جَنَّة *janna* (*jannat*), “a garden;” ظُلْمَة *zulma*, “darkness;” 2ndly, in ا servile, as بَيْضَا *baidá*, “white;” 3rdly, in ي servile, pronounced like *a*, as ذِكْرَى *thikra*, “remembrance;” أُولَى *ûla*, “first.” There are a few words which are to be learnt by practice and observation, being used as feminines neither by signification nor by termination ; such as أَرْض *ard*, “the earth;” خَمْر *khamr*, “wine;” حَرْب *harb*, “war;” نَار *nâr*, “fire;” رِيح *rîh*, “the wind;” شَمْس *shams*, “the

sun ;" &c. &c. (It must be remembered that this word is *shams*, not *shamz*, as an English tongue might call it ; and so with all similar instances of final *s*.)

All other words are masculine.

Feminines are formed from masculines chiefly by the addition of ة, as طَيِّب *tayyib*, "good," fem. طَيِّبَةٌ *tayyiba* ; مَكْتُوبٌ *maktûb*, "written ;" fem. مَكْتُوبَةٌ *maktûba* ; مَلِكٌ *malik*, "a king ;" fem. مَلِكَةٌ *malika*, "a queen."

#### OF NUMBER.

There are three numbers, singular, dual, and plural. The dual is formed by adding to the singular اُنِ *âni* (*ân*) in the nominative case, and اَيْنِ *aini* (*ain*) in the other cases. The plural is either regular or irregular. The regular plural is that which ends in اُونَ *ûna* (*ûn*) in the nominative case, and in اَيْنَ *ina* (*în*) in the other cases. The regular feminines form their plural by adding اَات *ât*. The irregular (or broken) plurals are such as are not formed by the addition of اُونَ and اَيْنَ, and are so extremely irregular and various, that no rules can greatly assist the memory. They must be acquired [by practice. The dictionaries specify the irregular plurals.

EXAMPLES OF REGULAR PLURALS.

|         | SING.                                                                                                                                                                             | DUAL.                                                                                                                            | PLURAL.                                                                                                                          |
|---------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------|
| Nom.    | $\left\{ \begin{array}{l} \text{كَاتِبٌ} \text{ } kâtibŭn \text{ (or)} \\ \text{ } kâtib), \text{ a writer, one} \\ \text{who is writing} \\ \text{(masc.)} \end{array} \right\}$ | $\left\{ \begin{array}{l} \text{كَاتِبَانِ} \text{ } kâtibâni, \\ \text{two writers} \end{array} \right\}$                       | $\left\{ \begin{array}{l} \text{كَاتِبُونَ} \text{ } kâtibûna \\ \text{(kâtibân),} \\ \text{writers (m.)} \end{array} \right\}$  |
| Oblique | كَاتِبٍ <i>kâtibîn(kâtib)</i>                                                                                                                                                     | كَاتِبَيْنِ <i>kâtibaini</i>                                                                                                     | كَاتِبِينَ <i>kâtibîna</i><br>( <i>kâtibîn</i> )                                                                                 |
| Acc.    | كَاتِبًا <i>kâtibân (kâtib)</i>                                                                                                                                                   | ... same as obl.                                                                                                                 | ... same as obl.                                                                                                                 |
| Nom.    | $\left\{ \begin{array}{l} \text{كَاتِبَةٌ} \text{ } kâtibatŭn \text{ (or)} \\ \text{ } kâtiba), \text{ a writer} \\ \text{(femin.)} \end{array} \right\}$                         | $\left\{ \begin{array}{l} \text{كَاتِبَاتَانِ} \text{ } kâtibatâni, \\ \text{two writers} \\ \text{(fem.)} \end{array} \right\}$ | $\left\{ \begin{array}{l} \text{كَاتِبَاتٌ} \text{ } kâtibâtŭn \\ \text{(kâtibât),} \\ \text{writers (f.)} \end{array} \right\}$ |
| Obl.    | كَاتِبَةٍ <i>kâtibatîn</i><br>( <i>kâtiba</i> )                                                                                                                                   | كَاتِبَاتَيْنِ <i>kâtibataini</i>                                                                                                | كَاتِبَاتٍ <i>kâtibâtin</i><br>( <i>kâtibât</i> )                                                                                |
| Acc.    | كَاتِبَةً <i>kâtibatan</i><br>( <i>kâtiba</i> )                                                                                                                                   | ... same as obl.                                                                                                                 | ... same as obl.                                                                                                                 |
| Nom.    | $\left\{ \begin{array}{l} \text{بَيْتٌ} \text{ } baitŭn \text{ (or)} \\ \text{ } bait), \text{ a house} \end{array} \right\}$                                                     | $\left\{ \begin{array}{l} \text{بَيْتَانِ} \text{ } baitâni, \\ \text{two houses} \end{array} \right\}$                          | $\left\{ \begin{array}{l} \text{بُيُوتٌ} \text{ } buyûtŭn \\ \text{(buyût),} \\ \text{houses} \end{array} \right\}$              |
| Obl.    | بَيْتٍ <i>baitîn (bait)</i>                                                                                                                                                       | بَيْتَيْنِ <i>baitaini</i>                                                                                                       | بُيُوتٍ <i>buyûtin</i><br>( <i>buyût</i> )                                                                                       |
| Acc.    | بَيْتًا <i>baitân (bait)</i>                                                                                                                                                      | ... same as obl.                                                                                                                 | بُيُوتًا <i>buyûtan</i><br>( <i>buyût</i> )                                                                                      |

Observe—As the final vowels are seldom sounded in the modern colloquial language, the distinction of the cases is not rendered very appreciable in conversation. Besides, the dual form is hardly ever used. In fact, the three preceding words have usually no other pronunciation in any position than *kâtib*, *kâtibûn* and *kâtibîn*, *kâtiba* and *kâtibât*, *bait* and *buyût*.

A few of the more common forms of the irregular plurals are given below. A more extended list will be found farther on.

The inflexion of every word in Arabic is modelled on a fixed standard of construction or measurement. This standard is afforded by the word *fa'ala* فَعَّلَ, “he did,” which the grammarians have chosen for the purpose, and its various forms (*see under VERBS*) yield examples for accidence. In the following list the plurals are formed according to the varieties specified in the row on the left hand. The final vowel is omitted according to custom.

#### FORMS OF IRREGULAR OR “BROKEN” PLURALS.

| MODEL OF THE<br>PLURAL FORM. | <i>Example.</i>                  |                      |
|------------------------------|----------------------------------|----------------------|
|                              | SINGULAR.                        | PLURAL.              |
| فَعَّالٌ <i>fi'âl</i>        | جَبَلٌ <i>jabal</i> , a mountain | جِبَالٌ <i>jibal</i> |
| فُعُولٌ <i>fucûl</i>         | أَسَدٌ <i>asad</i> , a lion      | أُسُودٌ <i>usûd</i>  |

|                         |                                  |                         |
|-------------------------|----------------------------------|-------------------------|
| أَفْعُل <i>af'ul</i>    | رِجْل <i>rijl</i> , a foot       | أَرْجُل <i>arjul</i>    |
| فَوَاعِل <i>fawâ'il</i> | مَسْجِد <i>masjid</i> , a mosque | مَسَاجِد <i>masâjid</i> |
| فُعُل <i>fu'ul</i>      | كِتَاب <i>kitâb</i> , a book     | كُتُب <i>kutub</i>      |

## OF THE NOUN OF PLACE AND TIME.

The same form of noun is used to denote time and place, and is regularly derived from the triliteral verb according to the measure مَفْعَل *maf'al*; as, مَكْتَب *maktab*, "time or place of writing," from كَتَب *kataba*, "he wrote;" مَلْعَب *mal'ab*, "time or place of playing," from لَعِب *la'iba*, "he played;" مَقْعَد *maq'ad*, "time or place of sitting," from قَعَد *qa'ada*, "he sat." Or according to the measure مَفْعِل *maf'il*; as, مَضْرَب *madrib*, "time or place of beating," from ضَرَب *daraba*, "he beat."

## OF THE NOUN DENOTING THE INSTRUMENT.

The noun denoting the instrument is derived from the triliteral verb, and has three forms : 1. according to the measure مِفْعَل *mif'al*; as, مِبرَد *mibrad*, "a file," from بَرَد *barada*, "he filed." 2. مِفْعَال *mif'âl*; as, مِفْتَاح *miftâh*, "a key," from فَتَح *fataha*, "he opened." 3. مِفْعَالَة *mif'ala*; as, مَكْنَسَة *miknasa*, "a broom," from كَنَسَ *kanasa*, "he swept."

## OF THE NOUN DENOTING A SINGLE ACTION.

This noun has the measure of *فَعْلَة* *fa'la* ; as, *ضَرْبَة* *darba*, "once striking," from *صَرَبَ* "he struck;" *كُتِبَة* *katba*, "once writing," from *كَتَبَ* "he wrote," &c. &c.

N.B —All these forms are regularly derived from the verb, which has three letters. Other kinds of derived nouns are described below under the heading "Adjectives."

## OF THE DIMINUTIVE.

The diminutive is formed in general by inserting *y* after the second letter of the primitive ; as, *عَبِيد* *ubaid* (or *obeid*), "a little servant," from *عَبْد* *abd*, "a servant;" *رُجُل* *rujail*, "a little man," from *رَجُل* *rajul*, "a man."

This form, although very convenient, is very seldom used, even in books.

## CHAPTER V.

## OF THE ADJECTIVES.

THERE are many forms in Arabic for the adjective, which it is not quite proper to treat as distinct from the noun. The most common are formed (1) according to the measure *فَعِيل* *fa'il* ; as, *كَرِيم* *karim*, "generous ;"

جَمِيلٌ *jamîl*, “handsome;” and فَعُولٌ (2) *fa‘ûl*; as, شَكُورٌ *shakûr*, “thankful;” صَبُورٌ *sabûr*, “patient.”

There are also the forms فَعَّالٌ *fa‘‘âl* and فِعَّالٌ *fi‘‘âl*, denoting frequency or intensity; as, ضَرَّابٌ *darrâb*, “one who often strikes” (this is technically an adjective); سَكَّيرٌ *sikkîr*, “very drunken;” فَعَّلٌ *fa‘al*; as, حَسَنٌ *hasan*, “beautiful;” فَعِّلُ *fa‘îlu*; as, فَرِحٌ *farihu* (*farih*), “glad or merry;” فَعَّلَانٌ *fa‘lân*; as, عَطْشَانٌ *atshan*, “thirsty.”

The form فَعَّالٌ is also the model for words denoting trades; e.g. نَجَّارٌ *najjâr*, “a carpenter;” خَيَّاطٌ *khayyât*, “a tailor;” قَصَّابٌ *qassâb*, “a butcher.” (These are considered adjectives in Arabic, being descriptive of qualities.)

The Arabic language, rich as it is in words and in modes of expression, has only one form of adjectives derived from substantives. It is formed by adding ي with (ى) to the substantive; as, for instance, وَرْدِيٌّ *wardiyy* (*wardiyyûn*), “rosy;” مَائِيٌّ *mâ‘yy*, “watery;” شَمْسِيٌّ *shamsiyy*, “solar;” أَرْضِيٌّ *ardiyy*, “earthen,” &c. &c.

The most usual way of forming the feminine, as has been stated, is by adding ة to the masculine, as, م. كَرِيمٌ *karrîm*

*karîm*, fem. كَرِيمَةٌ *karîma*. Some forms of adjectives, however, are the same for both genders; e.g. رَجُلٌ صَبُورٌ *rajul sabûr*, “a patient man;” امْرَأَةٌ صَبُورٌ *imra'a sabûr*, “a patient woman.”

Note.—In Arabic, the adjective, as a rule, follows the noun it qualifies.

### OF COMPARISON.

The comparative is formed from the positive upon the measure أَفْعَل *af'al*; as أَحْسَنُ *ahsan* (حَسَنٌ *hasan*, “good”) “better;” أَكْبَرُ *akbar* (كَبِيرٌ *kabîr*, “great”) “greater.”

*Than* is expressed by the preposition مِنْ *min*; as, أَعْظَمُ مِنَ الْمَلِكِ *azam min-a 'l-malik*, “greater than the king,” عَظِيمٌ *azîm*, “great;” اعْظَمُ *azam*, “greater.”

The superlative is of the same form as the comparative, but it is used without the addition of *than*; as أَعْلَمُ *allâh a'lam*, “God (is) most wise.” Or it is followed by a word in the genitive case; as أَحْسَنُ النَّاسِ *ahsanu n-nâs*, “the best of men”—colloquially *ahsan en-nês*.

N.B.—A word preceding another in the genitive case, even when, as in this instance, the sense is definite, does not admit the article; thus, أَحْسَنُ *ahsan*, not الْأَحْسَنُ *al-ahsan*.

## CHAPTER VI.

## OF PRONOUNS.

THE Arabs acknowledge only three parts of speech, namely, the Verb, the Noun, and the Particle ; including under the noun, article, pronoun and adjective.

Some pronouns are separate, some affixed to other words.

The PERSONAL PRONOUNS are as follows:—

|             | SING.                                             |             | DUAL.         | PLURAL       |                |
|-------------|---------------------------------------------------|-------------|---------------|--------------|----------------|
|             | M.                                                | F.          |               | M.           | F.             |
| 1. I .....  | أَنَا                                             |             | ...           | نَحْنُ       |                |
|             | <i>anâ</i> (usually pronounced short <i>ănă</i> ) |             |               | <i>nahnu</i> |                |
| 2. Thou ... | أَنْتَ                                            | أَنْتِ      | أَنْتُمَا     | أَنْتُمْ     | أَنْتُنَّ      |
|             | <i>anta</i>                                       | <i>anti</i> | <i>antumâ</i> | <i>antum</i> | <i>antunna</i> |
| 3. He (she) | هُوَ                                              | هِيَ        | هُمَا         | هُمْ         | هُنَّ          |
|             | <i>huwa</i>                                       | <i>hiya</i> | <i>humâ</i>   | <i>hum</i>   | <i>hunna</i>   |

N.B.—The dual and the plural feminine are not used in colloquial Arabic.

The DEMONSTRATIVE PRONOUNS are—ذَا *thâ*, or (more emphatically) هَذَا *hâthâ*, “this,” and ذَلِكَ *thâlik*, “that,” declined as follows :—

|           | SING.                             | DUAL.                                         | PLURAL.                     |                                                                         |
|-----------|-----------------------------------|-----------------------------------------------|-----------------------------|-------------------------------------------------------------------------|
| Masc. ... | ذَا<br><i>thá</i>                 | ذَيْنِ, ذَانِ<br><i>tháini, thaini</i>        | ذَيْنَ<br><i>thína</i>      | } <i>or,</i><br><i>common</i><br><i>plural</i><br>أُولَى<br><i>'ula</i> |
| Fem. ...  | ذِي, ذِيْه<br><i>thihi or thí</i> | تَيْنِ, تَانِ<br><i>táni, taini</i>           | تَيْنَ<br><i>tína</i>       |                                                                         |
| Masc. ... | هَذَا<br><i>háthá</i>             | هَذَيْنِ, هَذَانِ<br><i>hátháni, háthaini</i> | هَؤُلَاءِ<br><i>há'úlá'</i> |                                                                         |
| Fem. ...  | هَذِهِ<br><i>háthihi</i>          | هَتَيْنِ, هَتَانِ<br><i>hátáni, hátaini</i>   | ,,                          |                                                                         |

N.B.—In the vulgar Arabic, the singular form is, usually, the only one employed, but the plural is sometimes replaced by the word هَدُول, and at other times by دُول, or هَدُون, or هَدُولِي, &c. ; while for the singular دِي is frequently used ; as, دِي الْقَلَمِ *dí-l-qalam*, “this pen ;” دِي الْحِكَايَةِ *dí-l-hikâya*, “this story.”

|           | SING.                   | DUAL.                                          | PLURAL.                     |
|-----------|-------------------------|------------------------------------------------|-----------------------------|
| Masc. ... | ذَلِكَ<br><i>thálik</i> | ذَيْنِكَ, ذَانِكَ<br><i>thánnik, thayinnik</i> | أُولَئِكَ<br><i>'ulá'ik</i> |
| Fem. ...  | تِلْكَ<br><i>tílk</i>   | تَيْنِكَ, تَانِكَ<br><i>tánnik, tayinnik</i>   | ,,                          |

## THE RELATIVE PRONOUNS.

الَّذِي “who,” is thus declined :

|           | SING.                     | DUAL.                         | PLURAL.                      |
|-----------|---------------------------|-------------------------------|------------------------------|
| Masc. ... | الَّذِي<br><i>alláthí</i> | الَّذَانِ<br><i>allatháni</i> | الَّذِينَ<br><i>allathín</i> |
| Fem. ...  | الَّتِي<br><i>alláti</i>  | الَّتَانِ<br><i>allátáni</i>  | الَّتِي<br><i>allátí</i>     |

N.B.—All these forms are replaced in the vulgar by the word *allí* or *illí*. The duplication of the *l* in writing the dual forms, and the feminine plural, is a survival of the older and more correct method which has dropped out of the others. The pronunciation is not affected.

مَنْ *man*, who, he who, those who, whoever.

مَا *má*, that which, those which, whatever.

أَيُّ *ayyu*, *ayy* (fem. أَيَّة *ayya*), who, which, what, of what kind.

The three last words are used interrogatively; as, أَنْتَ مَنْ *man anta*, “who are you?” (literally, “who thou?”) أَيُّ كِتَابٍ *ayyu kitab*, “which book?”

For مَا as an interrogative, أَيش *aish* or *esh* (contracted from أَيُّ شَيْءٍ *ayyu shayin* or *ayy shay*, “what thing?”) is in Syria usually substituted; as, أَيش تُرِيدُ *aish turíd*,

“what do you want?” The same word takes the preposition ل *li*, “to” or “for,” before it, to express *why*? as, لَإِشْ جِيتَ *li-aish jîta*, “why have you come?”

N.B.—مَا the pronoun must not be confounded with مَا the conjunction, which means “so long as,” and مَا the adverb, which means “not.”

### THE POSSESSIVE PRONOUNS.

The possessive pronouns are expressed by means of affixes to the nouns, which then become definite, even without the article, and are consequently not *nun*-ated; thus—

كِتَابُ *kitâb* (*kitâbun*), “a book.”

SING.

كِتَابِي

*kitâbî*, my book.

DUAL.

...

PLURAL.

كِتَابِنَا

*kitâbünâ*, *kitâbnâ*,  
our book.

كِتَابُكَ

*kitâbuka*, *kitâbak*,  
thy (*m.*) book.

كِتَابِكِ

*kitâbuki*, *kitâbak*,  
thy (*f.*) book.

كِتَابُكُمَا

*kitâbũkumâ*  
the book of  
you twain

كِتَابُكُمْ

*kitâbũkum*,

كِتَابُكُنَّ

*kitâbũkunna*,  
*kitâbkum*,  
*kitâbkunn*,

your  
book

|                                                    |                                                          |                            |         |
|----------------------------------------------------|----------------------------------------------------------|----------------------------|---------|
| كِتَابُهُ                                          | كِتَابُهُمَا<br>kitābuhumâ,<br>the book of<br>them twain | كِتَابُهُمْ                | } masc. |
| kitābūhu, kitābhu, kitā-<br>buh, kitābo, his book. |                                                          | kitābūhum,<br>kitābhum,    |         |
| كِتَابُهَا                                         |                                                          | كِتَابُهُنَّ               | } fem.  |
| kitābūhâ, kitābhâ,<br>her book.                    |                                                          | kitābuhunna,<br>kitābhunn, |         |

The dual, and also the plural feminine, are seldom used. It must also be remembered that final vowels are lost in the colloquial language, so that the secondary pronunciations above given are the ruling ones.

The damma ة and هُمْ, &c., is changed into kasra, if the preceding syllable of the word to which the pronoun is suffixed be vocalized with kasra, or end with ي; as, كِتَابِهِ kitābih, “of his book;” عَلَيْهِم, alaihim, “on them.”

The same affixes are used with prepositions: for instance—

مِنْ “of,” or “from” (in certain instances written and sounded mina).

| SING.                                                                                                                                   | DUAL.                                                              | PLURAL.                                                                                  |
|-----------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------|------------------------------------------------------------------------------------------|
| مِنِّي<br><i>minnî</i> from me.                                                                                                         | ...                                                                | مِنَّا<br><i>minnâ</i> , from us.                                                        |
| <div> <div> مِنَكَ<br/><i>minka, minak,</i><br/>thee (m.). </div> <div> مِنكِ<br/><i>minkî, mink,</i><br/>thee (f.). </div> </div> from | <div> مِنْكُمَا<br/><i>minkumâ,</i><br/>from you<br/>twain. </div> | <div> مِنْكُمْ<br/><i>minkum</i><br/>مِنْكُنَّ<br/><i>minkunna,</i> </div> from<br>you   |
| <div> مِنْهُ<br/><i>minhu, minuh,</i><br/>him. </div> <div> مِنْهَا<br/><i>minhâ,</i> from her. </div>                                  | <div> مِنْهُمَا<br/><i>minhumâ,</i><br/>from them<br/>twain </div> | <div> مِنْهُمْ<br/><i>minhum,</i><br/>مِنْهُنَّ<br/><i>minhunna,</i> </div> from<br>them |

The pronominal affix *ي* *î* (meaning “my”) is changed into *يَ* *ya*, when the word to which it is appended ends in *أ* *â*. It is changed into *يِي* *yya*, when that word ends in *يَ* *ai*, *يِي* *î*, *و* *au*, or *و* *û*; the *ي* or *و* of these endings being then omitted.

So, with the preposition *لِ* “to,” we have *لِي* *lî*, *لَكَ* *laka, lak*, *لَكَ* *laki, lak*, *لَهُ* *lahu*, “to me,” “to you,” “to

him," &c., or with *عِنْدَ* *inda*, "with," "at," as, *عِنْدِي فُلُوسٌ* *indi fulūs*, "with me (is) money," i.e. "I have money."

N.B.—The same affixes serve as the accusative case after verbs (except that instead of *ي* the first person is expressed by *نِي* *nī*), e.g. *ضَرَبَ* *daraba*, "he struck."

*ضَرَبَنِي* *darabnī*, he struck me.

*ضَرَبَكَ* *darabak*, he struck thee.

*ضَرَبَهُ* *darabhu*, *darabuh*, he struck him.

&c., &c.

The *reciprocal* pronoun is expressed by *نَفْسٌ* *nafs*, "soul," "self," joined to the pronominal affixes; as, *نَفْسِي* *nafsī*, "myself," *نَفْسَكَ* *nafsak*, "thyself," &c.

---

## CHAPTER VII.

## OF THE NUMERALS.

THE Cardinal Numbers are the following :—

|     | MASC.             | FEM.                 |       | MASC.                    | FEM. |
|-----|-------------------|----------------------|-------|--------------------------|------|
| 1.  | وَاحِدٌ<br>أَحَدٌ | وَاحِدَةٌ<br>أَحَدِي | 20.   | عِشْرُونَ                |      |
| 2.  | اِثْنَانِ         | اِثْنَتَانِ          | 30.   | ثَلَاثُونَ or ثَلَاثُونَ |      |
| 3.  | ثَلَاثَةٌ         | ثَلَاثٌ              | 40.   | أَرْبَعُونَ              |      |
| 4.  | أَرْبَعَةٌ        | أَرْبَعٌ             | 50.   | خَمْسُونَ                |      |
| 5.  | خَمْسَةٌ          | خَمْسٌ               | 80.   | ثَمَانُونَ               |      |
| 6.  | سِتَّةٌ           | سِتٌّ                | ..... |                          |      |
| 7.  | سَبْعَةٌ          | سَبْعٌ               | 100.  | مِائَةٌ (mi'atun)        |      |
| 8.  | ثَمَانِيَةٌ       | ثَمَانٍ              |       | (mi'at)                  |      |
| 9.  | تِسْعَةٌ          | تِسْعٌ               | 200.  | مِائَتَانِ               |      |
| 10. | عَشْرَةٌ          | عَشْرٌ               | 300.  | ثَلَاثُ مِائَةٍ          |      |
| 11. | أَحَدُ عَشَرَ     | أَحَدِي عَشْرَةَ     | 1000. | أَلْفٌ                   |      |
| 12. | اِثْنَا عَشَرَ    | اِثْنَتَا عَشْرَةَ   | 2000. | أَلْفَانِ                |      |
| 13. | ثَلَاثَةُ عَشَرَ  | ثَلَاثَ عَشْرَةَ     | 3000. | ثَلَاثَةُ آلَافٍ         |      |
|     | and so on to 19.  |                      |       |                          |      |

Observe—The Cardinal numbers, from 3 inclusive to 10, have a *fem.* form when the objects numbered are of

the *masc.* gender; and conversely, a *masc.* form, when the objects numbered are *fem.*; e.g. *عَشْرَةُ رِجَالٍ*, or *رِجَالُ عَشْرَةٍ*, “*ten men*” (lit. *men, a decade, and a decade of men*); “*ten women*.”—This practice applies also to the use of the numbers 3 to 9 in combination.

The numerals that indicate numbers compounded of the units and the tens, are formed by prefixing the unit to the tens, and uniting them by the conjunction *وَ*, “*and*,” as, *أَحَدٌ وَعِشْرُونَ* “*one-and-twenty*,” “*twenty-one*.”

The Ordinals are as follows:—

|       | MASC.   | FEM.       |       | MASC.         | FEM.                |
|-------|---------|------------|-------|---------------|---------------------|
| 1st.  | أَوَّلٌ | أَوَّلِيٌّ | 10th. | عَاشِرٌ       | عَاشِرَةٌ           |
| 2nd.  | ثَانٍ   | ثَانِيَةٌ  | 11th. | حَادِي عَشَرَ | حَادِيَّةُ عَشْرَةٍ |
| 3rd.  | ثَالِثٌ | ثَالِثَةٌ  | ..... |               |                     |
| 4th.  | رَابِعٌ | رَابِعَةٌ  | 20th. | عِشْرُونَ     |                     |
| 5th.  | خَامِسٌ | خَامِسَةٌ  | 30th. | ثَلَاثُونَ    | &c.                 |
| ..... |         |            |       |               |                     |

Observe—The Ordinals, from *twentieth* inclusive to *ninetieth* are identical in form with the Cardinals; as, *عِشْرُونَ* “*twenty*,” *الْعِشْرُونَ* “*the twentieth*.”

|   |   |   |   |   |   |   |   |   |    |
|---|---|---|---|---|---|---|---|---|----|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |
| ١ | ٢ | ٣ | ٤ | ٥ | ٦ | ٧ | ٨ | ٩ | ١٠ |

## CHAPTER VIII.

## OF THE VERB.

THE kernel of every Arabic verb is not, as with us, the infinitive, but the third person singular masculine preterite indicative active, as *فَعَلَ* *faʿala*, “he did,” *نَصَرَ* *nasara*, “he assisted,” *فَرِحَ* *fariha*, “he rejoiced,” *حَسَنَ* *hasuna*, “he was beautiful.” The vast majority of the simple verbs are, like these, trilateral (i.e. consisting of three letters in the primary form); but there are also some quadrilateral verbs, such as *دَحَرَجَ* *dahraja*, “he rolled.” These preterite bases are the roots under which all other words are grouped in Arabic dictionaries; it being a convenient fiction to treat all words as derived from them. As already remarked, the word *faʿala* *فَعَلَ* is used by grammarians as the model to which all others are made to conform; every verb is conjugated in accordance with it, and as it consists of the three letters *fa*, *ain*, and *lām*, the custom, in grammatical language, is to describe the letters of a trilateral verb, not as first, second, and third, but as the *fa*, the *ain*, and the *lām*. Thus in *kataba* *كَتَبَ* “he wrote,” *ك* is the *fā*, *ت* is the *ain*, and the *ب* is

the *lām*. Verbs are regular and irregular. The regular, or strong verbs, are those in which the three radical letters are never suppressed or substituted, as in the five instances just cited. The irregular, or weak, verbs are of six kinds : (1) those in which the simple form consists of two letters one of which is doubled, as *مَدَّ* *madda* “ he stretched ;” (2), (3), (4), (5), (6), those in which *و*, *ا*, and *ي*, are found in the simple form, either singly or in a pair, as *وَقَى*, *رَمَى*, *قَالَ*, *وَعَدَ*, *أَخَذَ*. The latter are called irregular or weak, because the *و*, *ا*, and *ي*, being semi-vowels, are mutable, that is, susceptible of loss or change in certain combinations. These phonetic alterations, already slightly touched on in the observations on orthography, do not, however, virtually interfere with the structure of the conjugations on the model of *fa-a-la*; and it might therefore be expected that our next step would be to give the paradigm of the simple verb.—But there are some further observations to make.

According to Arabic grammarians every verb is capable of several different kinds of conjugation, the maximum being fifteen, the minimum seldom less than four. Western writers on Arabic grammar repeat the same statement ; and it forms a great stumbling-block in the path of the learner, who at once begins to magnify

his difficulties. The fact is, that all those so-called conjugations are distinct verbs, evolved in certain clearly defined methods, which will be set forth, from simple trilateral (or quadrilateral) verbs. The addition, or duplication, of letters which characterises the derivative verbs, is not supposed to remove them from the trilateral (or quadrilateral) category, since the new letters are *servile* (i.e. accidentally employed) and not radical (i.e. inherent and permanent.) We shall now proceed to treat of the conjugation of the simple verb, consisting actually (in its third person masc. preterite) of three letters, and afterwards explain the system on which the derivative verbs are constructed.

The Arabs arrange their conjugations somewhat differently from Europeans. There are two voices, Active and Passive, but the Passive is seldom used in the modern language for reasons which will become apparent when we reach the derivative verbs. In the old literary language there were several moods: Indicative, Imperative, Subjunctive, Conditional, and Jussive; but as the last three were only distinguished by the final vowels which are no longer pronounced, they have dropped out of use, and are now only expressed by means of adverbial particles prefixed to the Indicative Present. The pure Imperative still remains a distinct

phase ; and the verb is treated as consisting of five parts : Past Tense (Preterite, Perfect;) Present Tense (continuous and Imperfect, therefore also Future); Imperative ; Participle ; and Verbal Noun (which corresponds to our grammatical Infinitive). There are three Numbers : Singular, Dual, and Plural (the Dual, however, is no longer used) ; and three Persons, as with us, but they take the order of 3, 2, 1 (not 1, 2, 3), and there is a separate form for the feminines of 3 and 2 (he, she, they, *m.* they *f.*, thou *m.* and *f.*, ye *m.* and *f.*) The feminines are now generally disused.

The preceding divisions relate to the Passive Voice, as well as the Active, but the genuine Passive is seldom employed in modern speech, and only one of its parts has remained in constant use, namely the Participle, which, from its nature, must be permanent.

CONJUGATION OF THE SIMPLE FORM OF REGULAR  
TRILITERAL VERBS.

نَصَرَ *nasara*, or *nasar*, "He helped."

ACTIVE VOICE.

*Preterite.*

| PLURAL.    |              | DUAL.          |                  | SING.       |                  |
|------------|--------------|----------------|------------------|-------------|------------------|
| F.         | M.           | F.             | M.               | F.          | M.               |
| نَصَرْنَ   | نَصَرُوا     | نَصَرَتَا      | نَصَرَا          | نَصَرَتْ    | نَصَرَ           |
|            | they helped. |                | they two helped. | she helped. | he helped.       |
| نَصَرْنِ   | نَصَرْتُمْ   | نَصَرْتُمَا    |                  | نَصَرْتَ    | نَصَرْتَ         |
|            | ye helped.*  | ye two helped. |                  |             | thou didst help. |
| نَصَرْنَا  |              |                |                  | نَصَرْتُ    |                  |
| we helped. |              |                |                  | I helped.   |                  |

*Present or Future.*

|                         |             |             |                                 |                        |                                |
|-------------------------|-------------|-------------|---------------------------------|------------------------|--------------------------------|
| يَنْصُرْنَ              | يَنْصُرُونَ | يَنْصُرَانِ | يَنْصُرَا                       | تَنْصُرُ               | يَنْصُرُ                       |
|                         | they...‡    |             | they two help,<br>or will help. | she...                 | he helps,†<br>or will help.    |
| تَنْصُرْنَ              | تَنْصُرُونَ | تَنْصُرَانِ |                                 | تَنْصُرِينَ            | تَنْصُرُ                       |
|                         | ye...       | ye two...   |                                 | thou...§               | thou helpest,<br>or wilt help. |
| نَنْصُرُ                |             |             |                                 | أَنْصُرُ               |                                |
| we help, or shall help. |             |             |                                 | I help, or shall help. |                                |

\* In colloquial Arabic, the form is نَصَرْتُوا and common in gender.

† Pronounced *Insur* in modern Arabic.

‡ Both here and in the second person the *na* is suppressed. Instead of *Yansurûna*, *Tansurûna*, we pronounce *insurû*, *tansurû*.

§ *Tansurî*, colloquial.

*Imperative.*

| PLURAL.    |            | DUAL.     |              | SING.     |            |
|------------|------------|-----------|--------------|-----------|------------|
| F.         | M.         | F.        | M.           | F.        | M.         |
| أَنْصِرُوا | أَنْصِرُوا | أَنْصِرَا | أَنْصِرَا    | أَنْصِرِي | أَنْصِرْ   |
|            | help ye.   |           | help ye two. |           | help thou. |

*Agent (or Active Participle.)*

|            |            |               |            |                       |         |
|------------|------------|---------------|------------|-----------------------|---------|
| نَاصِرَاتٌ | نَاصِرُونَ | نَاصِرَتَانِ* | نَاصِرَانِ | نَاصِرَةٌ             | نَاصِرٌ |
|            |            |               |            | helper, or who helps. |         |

*Infinitive (or Noun of Action).*

|                       |
|-----------------------|
| نَصْرٌ                |
| to help, the helping. |

## OBSERVATIONS.

All the vowels are given in the above paradigm, as well as in those that follow. But remember that, as a rule, the final vowels are not sounded in the vulgar Arabic, and the plural form **وا** is always sounded *û*, as **نَصَرُوا** *nasarû*.

The vowel of the second radical, both in the preterite and the future, is not always as above. Some verbs, both transitive and intransitive, take **ز** in the preterite, as **عَلِمَ** "he knew," **فَرِحَ** "he rejoiced;" some, chiefly intransitive, take **ز**, as **حَسُنَ** "he was handsome." The second vowel in the future is also sometimes **ز** or **ز**, as

يَفْرَحُ “he will rejoice,” يَضْرِبُ “he will beat.” These variations will be found in the lexicons. The second vowel of the imperative is always the same as that of the future. If this be <sup>u</sup>, the prosthetic alif takes <sup>u</sup> likewise; otherwise it takes <sup>a</sup>, e. g. fut. يَنْضُرُ, يَفْرَحُ, يَضْرِبُ; imp. اَنْضُرْ, اَفْرَحْ, اَضْرِبْ.

In the vulgar conversational Arabic, the initial alif is altogether suppressed, so that the imperative becomes اَنْضُرْ, اَفْرَحْ, اَضْرِبْ (’nsur, ’nsurí, ’nsurá, ’nsurú, ’nsurna).

The form given above for the infinitive is the most common one. There are, however, a great many variations in this part of the verb, the same verb frequently having several forms of the infinitive. (The infinitive is here always vocalized in its abstract and nominative form, with <sup>u</sup>; but its usual form in concordance is in the objective or accusative case, with <sup>a</sup>, and it is frequently written so in elementary grammars.)

[The following remarks are applicable to *all* the verbal forms:]

The form of the future of the verb is also used for the present. The modern Arabs, however, make it a real present by joining to it some other word. Thus هُوَ يَكْتُبُ signifies *he writes*, or *he will write*. But هُوَ عَمَّا ل يَكْتُبُ has the single signification of *he is writing*;

so, *عَمَّالُهُ تُمْطِرُ* it is raining. The word *عَمَّال* is the *agent*, or active participle of the second derivative of the verb *عمل* "he did," so that it may be rendered "doing." It is inflected in concordance with the verb (masculine or feminine, singular or plural) which follows it. Thus, *عَمَّالَات*, *عَمَّالِينَ*, *عَمَّالَةٌ*. (The word *تُمْطِرُ* above, is feminine in agreement with *sky* or *heaven*, and is future of No. 4 verb.) It is not unusual to contract all these forms to *عَمَّ*.

The letter *ب* is also frequently prefixed to the future (or present) in common conversation. In this case, the *ا*, which is characteristic of the first person, disappears; as *أَنَا بَكْتُبُ لَكَ* "I will write to you," *بِتَعْرِفُ تَقْرَأُ* "do you know how to read?" In the first person plural, instead of *ب*, *م* is prefixed (thus: *m'naktub* for *نَكْتُبُ*).

In Syria, the word *بَدَّ*, with the appropriate suffix pronoun, as *بَدَّه*, *بَدَّكَ*, *بَدِّي*, &c., placed before a verb, adds to it the signification of *is going* (the immediate future).

—Ex, *هُوَ بَدَّه يَخْرُجُ* "he is going to go out."

Although in the classical Arabic there is a prefixed inseparable particle *سَ* which is employed to confine the verb to the future signification, it is seldom seen.

The pluperfect in Arabic is expressed by adding *كَانَ* "he was," to the preterite of the verb. Ex. *كَانَ كَتَبَ* "he had written" (lit., "he was, he wrote").

The imperfect, by the addition of the same verb to the present tense.—Ex. كَانَ يَكْتُبُ “he was writing” (lit., “he was, he writes”).

The dual forms and the feminine plurals are not used in common conversation.

### PASSIVE VOICE.

The passive voice (which, with the exception of its participle, is very little used in the popular language, being almost superseded by certain derivative verbs which, though active in form, are passive in sense) differs from the active chiefly in the vowel-points, as may be observed by comparing them together.

#### *Preterite.*

| PLURAL.   |           | DUAL.       |         | SING.    |            |
|-----------|-----------|-------------|---------|----------|------------|
| F.        | M.        | F.          | M.      | F.       | M.         |
| نُصِرْنَ  | نُصِرُوا  | نُصِرَتَا   | نُصِرَا | نُصِرْتُ | نُصِرَ 3   |
| نُصِرْنِ  | نُصِرْنِم | تُصِرْتُمَا |         | نُصِرْتِ | نُصِرْتَ 2 |
| نُصِرْنَا |           |             |         | نُصِرْتُ | نُصِرْتُ 1 |

#### *Future.*

|             |             |             |             |             |            |
|-------------|-------------|-------------|-------------|-------------|------------|
| يُنْصَرُونَ | يُنْصَرُونَ | يُنْصَرَانِ | يُنْصَرَانِ | يُنْصَرُ    | يُنْصَرُ 3 |
| تُنْصَرُونَ | تُنْصَرُونَ | تُنْصَرَانِ |             | تُنْصَرِينَ | تُنْصَرُ 2 |
| نُنْصَرُ    |             |             |             | أُنْصَرُ    | أُنْصَرُ 1 |

*Patient, or Passive Participle.*

| Plur. f.    | Plur. m.     | Dual f.        | Dual m.      | Sing. f.    | Sing. m.  |
|-------------|--------------|----------------|--------------|-------------|-----------|
| مَنْصُورَات | مَنْصُورُونَ | مَنْصُورَتَانِ | مَنْصُورَانِ | مَنْصُورَةٌ | مَنْصُورٌ |

An imperative passive is formed from the future by prefixing لِّ to it, as لِّيَنْصُرْ. (See p. 62.)

DERIVATIVE VERBS, FORMED FROM THE SIMPLE  
TRILITERAL.

These are of great importance as they supply a vast number of useful words related in one way or another to the meaning of the primary verb; and they can be framed in an easy way upon fixed models, to which a recognised and fairly precise derivative sense is attached. There are thirteen categories of them, according to Arabic grammarians, but only nine are ever used, and even of these nine, although they may be formulated as possible, it rarely happens that more than three or four are employed. The arbitrary mode of their formation, and the consciousness that each form has a definite significance, has caused the derivative verbs to be treated as so many diverse methods of conjugating the simple verb; and hence has arisen the name “conjugations” generally applied to them. Although here we shall treat them as verbs distinct from the primary, we shall keep the usual numeration 2—10 which implies that the root-verb is No. 1.

No. 2 (*that is, the First Derivative Verb.*)

It is formed by doubling the second letter of the primary verb, and intensifies the original meaning. Thus (ضَرَبَ *daraba*, “he struck”) ضَرَّبَ *darraba*, “he beat violently”; (قَتَلَ *qatala*, “he killed”) قَتَّلَ *qattala*, “he slaughtered,” “he massacred.” The inflexions of the various persons and tenses being always the same, as already shown in نَصَرَ, it is only necessary here to give the model forms of the characteristic parts, taken as usual from the standard word *faʿala* فَعَلَ.

PRET.    PRESENT, FUTURE.    VERBAL NOUN.    IMPERATIVE.    ACT. PARTICIPLE.

فَعَّلَ            يَفْعِلُ            تَفْعِيلُ            فَعِّلْ            مَفْعُولٌ

It has also the sense of causing, or being busied with; as (كَتَبَ “he wrote”) كَتَّبَ *kattaba*, “he taught or caused to write;” (نَزَلَ “he descended”) نَزَّلَ *nazzala*, “he brought down;” and declaring or believing, as (كَذَبَ “he told a lie”) كَذَّبَ *kaththaba*, “he believed (him) to be lying.”

No. 3. (*Second Derivative.*)

It is formed by inserting an *alif* to lengthen the first vowel, and adds the sense of striving to the primary one. Thus قَاتَلَ *qātala* (from *qatala*), “he strove to kill;” (غَلَبَ “he overcame”) غَالَبَ *gālaba*, “he tried to over-

come." From this comes a sense of reciprocity which includes the object in its signification, as ضَارَبَ (from *daraba*) *dāraba*, "he fought with;" جَلَسَ "he sat" (*jalasa*), "he sat with," كَاتَبَ *kātaba* (from *kataba*), "he wrote to."

Model : فَاعِلٌ *pr.* ; يُفَاعِلُ *fut.* ; مُفَاعَلَةٌ *v. n.* ; فَاعِلٌ *imp.* ;  
مُفَاعِلٌ *act. part.*

#### No. 4. (*Third Derivative.*)

It is formed by prefixing اَ to the root and suppressing the vowel of the first letter. Its inherent sense is that of causing (an accidental sense in No. 2) as نَزَلَ "he descended" أَنْزَلَ 'anzala, "he caused to descend;" أَجْلَسَ 'ajlasa "he knew" أَعْلَمَ "he informed;" أَكْتَبَ "he caused to write." It has also the sense of beginning a gradual movement, as أَشَاءَ 'ash'āma, "he went to Sham (i. e. Syria)."

Model : أَفْعَلٌ *pr.* ; يَفْعِلُ *f.* ; إِفْعَالٌ *v. n.* ; أَفْعِلُ *imp.* ;  
مَفْعِلٌ *act. part.*

#### No. 5. (*Fourth Derivative.*)

It is formed from No. 2 by prefixing the syllable تَ ; and converts the meaning of No. 2 into a reflexive or

passive sense; as, (كَسَرَ "he shattered") تَكَسَّرَ *takassara*, "it was shattered;" (عَلَّمَ "he taught," "he caused to know") تَعَلَّمَ *ta'allama*, "he became learned," "he was taught;" (خَوَّفَ "he terrified") تَخَوَّفَ *takhawwafa*, "he was frightened."

Model : تَفَعَّلَ *pr.*; يَتَفَعَّلُ *f.*; تَفَعَّلَ *v. n.*; تَفَعَّلَ *imp.*;  
تَفَعَّلَ *act. part.*

#### No. 6. (*Fifth Derivative.*)

It is formed from No. 3 by prefixing the syllable تَدَ and gives a passive or reflexive sense to the signification of No. 3. Thus (ضَارَبَ "he fought with and gave blows to") تَضَارَبَ *tadâraba*, "he fought with and got blows from," which also means, collectively, "they fought with one another;" (كَاتَبَ "he wrote to") تَكَاتَبَ *takâtaba*, "he corresponded with and was written-to by."

Model : تَفَاعَلَ *pr.*; يَتَفَاعَلُ *f.*; تَفَاعَلَ *v. n.*; تَفَاعَلَ *imp.*;  
تَفَاعَلَ *act. part.*

#### No. 7. (*Sixth Derivative.*)

It is formed by prefixing اِنْ to No. 1, and expresses the passive of that verb. Thus (كَسَرَ "he broke") اِنْكَسَرَ *inkasara*, "it was broken;" (كَشَفَ "he revealed") اِنْكَشَفَ *inkashafa*, "it was revealed." The original

sense was properly a middle or reflexive one, as, "it broke itself," "it revealed itself," but this and other derivative verbs have become so habitually used in a passive sense (though active in form) that the true passive has virtually fallen into desuetude. (When the first radical is ن, as in نَصَرَ, it is doubled, and the ن of the prefixed syllable suppressed. Thus اِنَّصَرَ, not اِنْصَرَ).

Model : اِنْفَعَلَ *pr.* ; يَنْفَعِلُ *f.* ; اِنْفَعَالُ *v. n.* ; اِنْفَعِلْ *imp.* ;  
مَنْفَعِلٌ *act. part.*

#### No. 8. (*Seventh Derivative.*)

It is formed from the simple verb, by prefixing ا to the first radical (which thereby loses its vowel) and by inserting *ta* ت before the second radical. (When the first radical is ص or ض or ط or ظ, then the inserted letter is not ت but ط. This is to avoid harshness of sound). It resembles No. 7, in giving a reflexive sense to the primary verb; and it also expresses the result of the action, or else the idea of seeking to bring it about. Examples : اِكْتَسَرَ (كَسَرَ) *iktasara*, "it was in shattered state;" اِضْطَرَبَ (ضَرَبَ) *idtaraba*, "he was exerting himself violently;" اِلْتَمَسَ (لَمَسَ "he touched") *iltamasa*, "he sought to touch," "he felt for;" اِنَّصَرَ (نَصَرَ "he helped")

اِنْتَصَرَ *intasara*, "he was victorious (by God's help)."

Model : اِفْتَعَلَ *pr.* ; يَفْتَعِلُ *f.* ; اِفْتَعَالٌ *v. n.* ; اِفْتَعِلْ *imp.* ; مَفْتَعِلٌ *act. part.*

### No. 9. (*Eighth Derivative.*)

It is formed from the simple verb by prefixing *l*, suppressing the vowel of the first radical, and doubling the third radical. It is only used in connexion with words denoting colours or defects; as, اِصْفَرَ *isfarra*, "it became yellow," or "it was yellow" (from اَصْفَرَ *asfar*, "yellow," صَفَرَ "he had a bilious complexion"); اِعْوَرَ *iwarra*, "he became one-eyed" (اَعْوَرَ *awaru*, "one-eyed," from عَارَ *ára*, "he deprived of one eye"); اِبْيَضَ *ibyadda*, "it was, or became, white" (from اَبْيَضَ *abyadu*, "white," بَاضَ *báda*, "it excelled in whiteness").

Model : اِفْعَلَّ *pr.* ; يَفْعَلُّ *f.* ; اِفْعِلَالٌ *v. n.* ; اِفْعَلِلْ *imp.* ; مَفْعَلُّ *act. part.*

### No. 10. (*Ninth Derivative.*)

It is formed by suppressing the vowel of the first radical of the primary verb, and prefixing the letters اِسْت. It implies inquiry, desire, opinion, or tendency, in relation to the matter predicated in the simple verb. Examples : اِسْتَغْفَرَ *istagfara*, "he pardoned" (غَفَرَ "he pardoned")

asked pardon ;” (عَلِمَ “he knew”) اِسْتَعْلَمَ *istaʿlama*, “he wanted to know,” “he enquired ;” (حَسَنَ “it was beautiful”) اِسْتَحْسَنَ *istahsana*, “he thought it pretty ;” (حَجَرَ *hajar*, “a stone”) اِسْتَحْجَرَ *istahjara*, “it began to petrify.”

Model : اِسْتَفْعَلَ *pr.* ; يَسْتَفْعِلُ *f.* ; اِسْتَفْعَالٌ *v. n.* ; اِسْتَفْعِلْ *imp.* ; مُسْتَفْعِلٌ *act. part.*

#### No. 11. (*Tenth Derivative.*)

It is formed from No. 9 by inserting *l* after the second radical, and serves to intensify the sense of the ninth verb. Example : اِصْفَارًا *isfârra*, “it was very (or bright) yellow.”

The 12th, 13th, 14th and 15th derivative verbs are only found in old books, and very rarely there.

#### THE IRREGULAR TRILITERALS.

They are of six kinds. No. 1, called *mudâʿafu* (مُضَاعَفٌ) or “doubled,”—in which there are only two radicals, one of which is doubled to make the verb triliteral, as, مَدَّ *madda*, “he stretched.” No. 2, called *mahmûzu* (مَهْمُوزٌ) or “hamzated,”—of which one of the radicals is an *alif* marked with hamza, this being a weak consonant, changeable in the process of conjugation into

و or ي, or liable to suppression; as, أَخَذَ 'akhatha, "he took" (in the Imperative, خذ khuth, "take!"). No. 3, called *mustallu-'l-fâ* (مُعْتَلُّ الْفَاءِ) or "weak of the *fâ*," i.e. having for its *fâ*, or first radical, the letter و or ي which in the process of conjugation may be interchanged or suppressed; as, وَعَدَ wa'adâ, "he promised" (in the Present يَعِدُ ya'idu, in the Imperative عِدْ id). No. 4, called *mustallu-'l-ain* (مُعْتَلُّ الْعَيْنِ) or "weak of the *ain*," i.e. having for its *ain*, or second radical, the letter و or ي, which is changeable to ل, or suppressible, as قَالَ qâla, "he said" (which is itself modified from a normal form قَوْل, and which in the Present is يَقُول, in the Imperative قُل). No. 5, called *mustallu-'l-lâm*, i.e. having for its third radical a و or ي, which is changeable or suppressible; as, رَمَى rama, "he threw" (the original normal form was رَمَى ramaya; the Imperative is اِرْم). No. 6, called *lafîf* لَفِيف or "complex," because two of its three radicals are weak, as وَقَّى waqa, "he preserved," رَأَى ra'a, "he saw." They are, in the Imperative, قِ or قِه, and رِ or رِه.

Examples of the Irregular Verbs will now be given, but only in the first words of each form or tense, which the learner can fill out into complete conjugations as an exercise.

## IRREGULAR VERBS.

CONJUGATION OF THE VERB مَضَاعَف (DOUBLED, HAVING THE THIRD RADICAL THE SAME AS THE SECOND).

لَمَّ *lamma*, "he collected."

*Preterite.*

| PLURAL.  |           | DUAL.    |       | SING.   |         |
|----------|-----------|----------|-------|---------|---------|
| F.       | M.        | F.       | M.    | F.      | M.      |
| لَمَّنَ  | لَمُوا    | لَمَتَا  | لَمَا | لَمَتْ  | لَمَّ   |
| لَمَّنَّ | لَمَّتُمْ | لَمَّتَا |       | لَمَّتِ | لَمَّتْ |
| لَمَّنَا |           | .....    |       | لَمَّتْ |         |

*Future.*

|           |           |           |           |           |        |
|-----------|-----------|-----------|-----------|-----------|--------|
| يَلْمَنَ  | يَلْمُونَ | يَلْمَانِ | يَلْمَانِ | تَلْمُ    | يَلْمُ |
| يَلْمَنَّ | يَلْمُونُ | تَلْمَانِ |           | تَلْمِينَ | تَلْمُ |
| يَلْمَنَا |           |           |           | تَلْمُ    | أَلْمُ |

*Imperative.*

|        |       |       |     |
|--------|-------|-------|-----|
| لَمُوا | لَمَا | لَمِي | لُو |
|--------|-------|-------|-----|

*Infinitive (Verbal Noun).*

لَمَّ

*Participle.*

|          |          |            |          |         |       |
|----------|----------|------------|----------|---------|-------|
| لَامَاتٌ | لَامُونَ | لَامَتَانِ | لَامَانِ | لَامَةٌ | لَامٌ |
|----------|----------|------------|----------|---------|-------|

*Passive.*

| PART. | FUT.   | PRET. |
|-------|--------|-------|
| لَمَّ | يَلْمُ | لَمَّ |

CONJUGATION OF THE VERB *مَعَّلَ الْفَاءُ* (*lit.* "WEAK OF THE FA," *i. e.* HAVING THE FIRST RADICAL *و*).

*وَعَدَ wa'ada*, "he promised."

*Preterite.*

| PLURAL.     |           | DUAL.       |         | SING.    |          |
|-------------|-----------|-------------|---------|----------|----------|
| F.          | M.        | F.          | M.      | F.       | M.       |
| وَعَدْنَ    | وَعَدُوا  | وَعَدَتَا   | وَعَدَا | وَعَدَتْ | وَعَدَ   |
| وَعَدْتَنَّ | وَعَدْتُم | وَعَدْتُمَا |         | وَعَدَتْ | وَعَدَتْ |
|             | وَعَدْنَا |             |         |          | وَعَدْتُ |

*Future.*

|          |           |           |           |           |        |
|----------|-----------|-----------|-----------|-----------|--------|
| يَعِدْنَ | يَعِدُونَ | تَعِدَانِ | يَعِدَانِ | تَعِدُ    | يَعِدُ |
| تَعِدْنَ | تَعِدُونَ | تَعِدَانِ |           | تَعِدِينَ | تَعِدُ |
|          | نَعِدُ    |           |           |           | أَعِدُ |

*Imperative.*

|        |        |       |       |      |
|--------|--------|-------|-------|------|
| عِدْنَ | عِدُوا | عِدَا | عِدِي | عِدْ |
|--------|--------|-------|-------|------|

*Infinitive (Verbal Noun).*

عِدَّةٌ

*Participle.*

|            |            |              |            |           |         |
|------------|------------|--------------|------------|-----------|---------|
| وَاعِدَاتُ | وَاعِدُونَ | وَاعِدَتَانِ | وَاعِدَانِ | وَاعِدَةٌ | وَاعِدٌ |
|------------|------------|--------------|------------|-----------|---------|

*Passive.*

| PART.     | FUT.    | PRET.  |
|-----------|---------|--------|
| مَوْعُودٌ | يُوعَدُ | وُعِدَ |

CONJUGATION OF THE VERB **مَعَتَلَ الْعَيْنُ** (*lit.* "WEAK OF THE 'AIN," *i.e.* HAVING THE SECOND RADICAL و or ا).

**قَالَ** *qâla*, "he said."

*Preterite.*

| PLURAL.   |          | DUAL.     |        | SING.   |        |
|-----------|----------|-----------|--------|---------|--------|
| F.        | M.       | F.        | M.     | F.      | M.     |
| قُلْنَ    | قَالُوا  | قَالَتَا  | قَالَا | قَالَتْ | قَالَ  |
| قُلْتُنَّ | قُلْتُمْ | قُلْتُمَا |        | قُلْتَ  | قُلْتَ |
|           | قُلْنَا  |           |        | قُلْتُ  |        |

*Future.*

|          |            |            |            |            |         |
|----------|------------|------------|------------|------------|---------|
| يَقُلْنَ | يَقُولُونَ | يَقُولَانِ | يَقُولَانِ | تَقُولُ    | يَقُولُ |
| تَقُلْنَ | تَقُولُونَ | تَقُولَانِ |            | تَقُولِينَ | تَقُولُ |
|          | نَقُولُ    |            |            | أَقُولُ    |         |

*Imperative.*

|        |         |        |        |      |
|--------|---------|--------|--------|------|
| قُلْنَ | قُولُوا | قُولَا | قُولِي | قُلْ |
|--------|---------|--------|--------|------|

*Infinitive.*

قَوْلٌ

*Participle.*

|            |            |              |            |           |         |
|------------|------------|--------------|------------|-----------|---------|
| قَائِلَاتُ | قَائِلُونَ | قَائِلَتَانِ | قَائِلَانِ | قَائِلَةٌ | قَائِلٌ |
|------------|------------|--------------|------------|-----------|---------|

*Passive.*

| PART.   | FUT.    | PRET. |
|---------|---------|-------|
| مَقُولٌ | يُقَالُ | قِيلَ |

CONJUGATION OF THE VERB **مَعَتَلَ اللام** (*lit.* "WEAK OF THE LAM," *i.e.* HAVING THE THIRD RADICAL, ي).

**رَمَى** *rama*, "he threw."

*Preterite.*

| PLURAL.    |            | DUAL.       |         | SING.    |          |
|------------|------------|-------------|---------|----------|----------|
| F.         | M.         | F.          | M.      | F.       | M.       |
| رَمَيْنَ   | رَمَوْا    | رَمَتَا     | رَمَيَا | رَمَتْ   | رَمَى    |
| رَمَيْتُمْ | رَمَيْتُمْ | رَمَيْتُمَا |         | رَمَيْتِ | رَمَيْتَ |
|            | رَمَيْنَا  |             |         |          | رَمِيتَ  |

*Future.*

|            |            |             |             |            |          |
|------------|------------|-------------|-------------|------------|----------|
| يَرْمِيْنَ | يَرْمُوْنَ | يَرْمِيَانِ | يَرْمِيَانِ | تَرْمِيْ   | يَرْمِيْ |
| تَرْمِيْنَ | تَرْمُوْنَ | تَرْمِيَانِ |             | تَرْمِيْنَ | تَرْمِيْ |
|            | تَرْمِيْ   | ...         |             |            | أَرْمِيْ |

*Imperative.*

|           |         |          |  |         |       |
|-----------|---------|----------|--|---------|-------|
| ارْمِيْنَ | ارْمُوا | ارْمِيَا |  | ارْمِيْ | ارْمِ |
|-----------|---------|----------|--|---------|-------|

*Infinitive (Verbal Noun).*

رَمِيْ

*Participle.*

|            |           |              |            |           |       |
|------------|-----------|--------------|------------|-----------|-------|
| رَامِيَاتُ | رَامُوْنَ | رَامِيَتَانِ | رَامِيَانِ | رَامِيَةٌ | رَامٍ |
|------------|-----------|--------------|------------|-----------|-------|

*Passive.*

| PART.    | FUT.     | PRET.  |
|----------|----------|--------|
| مَرْمِيْ | يُرْمِيْ | رُمِيَ |

## QUADRILITERAL VERBS.

The simple form of quadriliteral verb is conjugated like the second derivative verb of the triliteral system. The main parts of the verb **دَحَرَجَ** "he rolled," are as follows. The rest can be filled up from comparison with the tables of triliteral conjugations.

| PRETERITE.   | FUTURE.       | IMPERATIVE.   | INFIN. (Verbal Noun.) |
|--------------|---------------|---------------|-----------------------|
| دَحَرَجَ     | يَدَحْرِجُ    | دَحْرِجْ      | دِحْرَاجٌ             |
| ACTIVE PART. | PASSIVE PRET. | PASSIVE PART. |                       |
| مَدَحَرَجٌ   | دَحِرَجَ      | مَدَحِرَجٌ    |                       |

There are three derivative verb-forms of the quadriliteral system, but they are of rare occurrence. The first agrees with the triliteral No. 5, in prefixing the syllable *ta*, and is similar in sense and mode of conjugation ; as **تَسْلَطَنَ** *tasultana*, "he made himself Sultan."

The second resembles in meaning and mode of conjugation the triliteral No. 7. It is formed in a slightly different way (the *n* being changed in place) as **إِسْلَنْقَى** *islanqa*, "he lay on his back" (from **سَلَقَى** "he threw down flat").

The third is like the triliteral No. 9, and doubles the final radical ; as **إِطْمَأَنَّ** *itma'anna*, "he was at rest" (from **طَمَأَنَّ** *tam'ana*, "he leant back").

## REMARKS ON THE MODE OF EXPRESSING "TO BE" IN ARABIC.

The verb "to be" is usually expressed in Arabic by a form of the word كَانَ "he was." This verb is conjugated in the same way as قَالَ (p. 51).

*Examples.*

كَانَ تَاجِرٌ وَكَانَ لَهُ بَنُونَ ثَلَاثَةٌ *kâna tâjirun wa kâna lahu banûna thalâthatun* (*kân tâjir wakânluh banûn ʕlaça*), "there was a merchant, and he had (*lit.* there was to him) three sons."

أَيُّ فَائِدَةٍ يَكُونُ لِي مِنْ هَذَا *ayyu fâ'idatin yakûnu lî min hâzâ* (*ay fâ'ida yakûn lî min hâzâ*), "what advantage will there be to me from this?"

لَمَّا كُنْتُ فِي رُومِيَّةَ كَانُوا عَمَّالِينَ بَيْنُوا كَنِسَةً *(lammâ kunt fî Rumiyya kânû ʕammalîn b-yebnû kenîsa)*, "when I was in Rome, they were building a church" (*colloquial*).\*

But when "to be" is in the *present* tense, followed by a particle, an adjective, or an adverb of place, the verb is not expressed ; *e. g.*

الْقَنْصُلُ مَشْغُولٌ The Consul [is] engaged.

أَخِي مَرِيضٌ My brother [is] ill.†

\* Concerning عَمَّال and prefixed ب, see p. 39.

† أَخِي from أَخ "a brother," with the personal pronoun ي "my" suffixed. See p. 29.

الْأَوْلَادُ فِي الْبُسْتَانِ The children [are] in the garden.

أَنَا نَعْسَانُ I [am] sleepy.

أَنْتَ تَعَبَانُ Thou [art] tired.

نَحْنُ أَنْكَلِيزِ We [are] English.

The preposition *في* (in), joined with the personal pronoun *هـ*, is used in vulgar Arabic to express “there is.”

*Ex.* : مَا فِيهِ شَيْءٌ *mā fihi shay* (contracted into *māfiṣh*),

“There is nothing.”

فِيهِ لَحْمٌ فِي السُّوقِ *fiḥ laḥm fi's-suq*, “Is there meat in the market?”

*Answer* : فِيهِ *fihi*, “There is.”

#### OBSERVATIONS ON THE MODE OF EXPRESSING “TO HAVE” IN ARABIC.

The Arabic language has no word precisely answering to the verb “to have.” An equivalent to it obtained by using *كَانَ* “it was,” *صَارَ* “it happened,” “it became,” &c., with some preposition. In the present tense the verb is not expressed, except in rare instances.

#### *Examples.*

عِنْدِي خُبْزٌ I have bread (*lit.*, with me [is] bread).\*

عِنْدَكَ سِكِّينٌ You have a knife.

\* *عند* is the preposition *inda* “with,” here combined with the suffix pronoun (see p. 29). It is usually now pronounced *and*.

- أَبُوكَ لَهُ دَارٌ كَبِيرَةٌ Your father has a large house (*lit.*, your father, to him [is] a large house).
- مَلِكٌ كَانَ لَهُ وَلَدَانِ A king had two sons (*lit.*, a king, there was to him two sons).
- صَارَ لَهُ حُمَّى He had a fever.
- صَائِرُ لَهُ حُمَّى He has a fever (happening to him [is] a fever).\*
- لَيْسَ مَعِيَ سِوَى غُرْشٍ I have only a piastre (*lit.*, there is not [لَيْسَ] with me, except a piastre).
- فِيكُمْ عَادَةٌ جَيِّدَةٌ You have a good custom (*lit.*, among you [is] a good custom).
- فِيهِ تَوَاضَعٌ جَزِيلٌ He has much humility (*lit.*, in him [is] much humility).

The following is a list of a few of the most useful verbs. When a numeral is added, it notes the derivative form of the primary verb.

|        |        |        |             |
|--------|--------|--------|-------------|
| كَانَ  | it was | شَرِبَ | he drank    |
| فَعَلَ | he did | جَاعَ  | he hungered |
| أَكَلَ | he ate | عَطَشَ | he thirsted |

\* صَارَ "it happened," "it became," is the preterite; صَائِرٌ is the verbal noun which stands for active participle.

|                           |                         |               |                   |
|---------------------------|-------------------------|---------------|-------------------|
| جَاءَ                     | he came                 | أَعْطَى (4)   | he gave           |
| ذَهَبَ }<br>vulg. رَاحَ } | he went                 | ضَرَبَ        | he beat           |
| دَخَلَ                    | he entered              | أَرْسَلَ (4)  | he sent           |
| خَرَجَ                    | he went out             | لَبَسَ        | he dressed        |
| رَفَعَ                    | he raised               | وَزَنَ        | he weighed        |
| قَامَ                     | he stood up             | سَأَلَ        | he asked          |
| جَلَسَ                    | he sat down             | قَالَ         | he said           |
| عَلِمَ }<br>عَرَفَ }      | he knew                 | تَكَلَّمَ (5) | he spoke          |
| ظَنَّ                     | he thought              | مَسَّ         | he touched        |
| بَاعَ                     | he sold                 | سَمِعَ        | he heard          |
| اشْتَرَى (8)              | to buy                  | رَأَى         | he saw            |
| قَرَأَ                    | he read                 | سَقَطَ        | he fell           |
| كَتَبَ                    | he wrote                | وَقَعَ        | he fell, it befel |
| ضَحِكَ                    | he laughed              | جَمَعَ        | he collected      |
| بَكَى                     | he wept                 | فَهِمَ        | he understood     |
| مَشَى                     | he walked               | تَعَلَّمَ (5) | he learned        |
| جَرَى                     | he ran, or it<br>flowed | عَلَّمَ (2)   | he taught         |
| مَرَّ                     | he passed by            | نَامَ         | he slept          |
|                           |                         | فَتَحَ        | he opened         |
|                           |                         | غَلَقَ        | he shut           |

|                |                               |                   |                                                                                    |
|----------------|-------------------------------|-------------------|------------------------------------------------------------------------------------|
| أَخَذَ         | he took                       | قَطَعَ            | he cut                                                                             |
| وَصَلَ         | he arrived                    | رَادَ } he wished |                                                                                    |
| لَعِبَ         | he played                     | أَرَادَ (4) }     |                                                                                    |
| قَتَلَ         | he killed                     | سَافَرَ (3)       | he travelled                                                                       |
| نَسِيَ         | he forgot                     | رَكِبَ            | he rode                                                                            |
| طَلَبَ         | he sought                     | رَجَعَ            | he returned<br>(came back)                                                         |
| وَجَدَ         | he found                      | تَزَوَّجَ (5)     | he married                                                                         |
| مَاتَ          | he died                       | طَبَخَ            | he cooked                                                                          |
| أَبْتَدَى (8)  | it began                      | سَقَّ             | he stole, he<br>robbed                                                             |
| تَمَّ          | he finished                   | سَجَدَ            | he wor-<br>shipped                                                                 |
| نَصَرَ         | he assisted ;<br>he defended  | طَلَعَ            | he rose (the<br>sun)                                                               |
| نَظَرَ         | he looked at,<br>he observed  | غَابَ             | he was ab-<br>sent, or in-<br>visible ; he<br>disappeared ;<br>he set (the<br>sun) |
| إِنْتَظَرَ (8) | he waited for,<br>he expected | مَطَرَ            | it rained                                                                          |
| بَقِيَ         | it remained                   | ثَلَجَ            | it snowed                                                                          |
| حَبَّ }        | he loved                      |                   |                                                                                    |
| أَحَبَّ (4) }  |                               |                   |                                                                                    |
| أَبْغَضَ (4)   | he hated                      |                   |                                                                                    |
| دَفَنَ         | he buried                     |                   |                                                                                    |

## OF PARTICLES WHICH AFFECT THE VERB.

In the conjugation of the verb, as given in pp. 36—52, the future of the indicative is exhibited only in its simplest form, *i.e.* with the ordinary present or future meaning. It has also a subjunctive (and imperative) sense, in which case it is subject to the following changes:—The final ن is dropped in the five forms, which end in وَنَ, يَنَ, and اِنَ ; and the other forms end in a *fatha* (instead of *damma*, as اَكْتُبُ, not اَكْتُبْ). There is no change in plural feminine.

[NOTE—In consequence of the omission of the final vowels and other terminations which distinguish some of the persons of the verbs, in the vulgar conversational Arabic, the following remarks need only be less carefully noted. Attention to the examples will, however, amply repay the learner.]

The particles which make the verb subjunctive are as follows:—

أَنَ *an*, “that,” as أُرِيدُ أَنَ أَكْتُبَ “I wish to write,” (*lit.*), “I wish that *I may write.*”

لَنْ *lan*, “not.”—Ex. لَنْ يَضْرِبَ “He will not strike.” Some say that لَنْ is a contraction of لَا اِنَ, and the above expression is equivalent to لَا يَكُونُ أَنَ يَضْرِبَ “It will not be that he *shall strike.*”)

أَدْنُ تَدْخُلُ الْجَنَّةَ ithan, “therefore,” “then.”—Ex.

“Thou *mayest then enter* the garden.”

كَيَ kai, “that.”—Ex. جِئْتُ كَيَ أَتَعَلَّمَ jitu kai  
‘ataallama, “I am come that I *may receive*  
*instruction.*”

حَتَّى hatta, “that,” “so that,” “until.”—Ex. ضَرَبْتَهُ حَتَّى  
يَرْجِعَ “I beat him *that he might return.*”

لِ “that,” “for that.”—Ex. أَتَيْتُكَ لِتَكْرِمَنِي لِ  
thee, *that thou mightest honour me.*”

أَوْ au, “or,” “ere,” “till.”—Ex. لَا أَفَارُكَ أَوْ تَعْطِينِي  
will not leave thee *till thou give me,*” &c.

The verb is also made subjunctive when it is employed in connection with the seven following forms :

1. الْأَمْرُ, the imperative.—Ex. زُرْنِي فَأَكْرِمَكَ “Visit me  
*that I may honour thee ;*” (*lit.* “and then I shall  
honour thee,” the *f* prefixed to اكرم meaning  
“and so,” or “and then.”)

2. النَّهْيُ, the negative of prohibition.—Ex. لَا تَعْصِ الشَّرْعَ  
فَتُعَاقَبَ “Disobey not the law, *lest thou be*  
*punished.*” (This is one of the anomalies : “and  
thou be punished” is the literal sense, but the  
real meaning is “lest.”) The first clause is in  
the jussive form of the present tense.

3. لا يَتَكَلَّمُ الْكَاذِبُ فَيُكَذَّبُ, the negative.—Ex. “Let not the liar speak, *lest he be belied* ;”  
(*lit.* “the liar will not speak, that so he be proved a liar.”)
4. هَلْ يَأْتِي زَيْدٌ فَيُكْرَمُ, the interrogation.—Ex. “Shall Zeid come, *that he may be honoured* ?”
5. أَلَيْتَ لِي مَالًا فَاتَصَدَّقَ, the تمنى, desiring.—Ex. “Oh that I had wealth, *that I might bestow it in alms* !”  
(*lit.* “Would that to me wealth, and so I might give alms.”)
6. لَعَلِّي أَتُوبُ فَيَغْفِرَ لِي رَبِّي, the الترجى, hoping.—Ex. “Perhaps I shall repent, *that my Lord may forgive me*.” (لَعَلَّ “perhaps,” لَعَلِّي “perhaps I.”)
7. أَلَا تَنْزِلُ عِنْدَنَا فَتُصِيبَ خَيْرًا, the العرض, offering.—Ex. “Wilt thou not come down to us, *that thou mayest find good* ?” [In this example, the word لا is compounded of ل, the interrogative particle, and لا “not.”]

Sometimes the final vowel of the present-future is altogether suppressed, with a modification in the sense of the verb. This is called apocopation, and is, according to grammarians, the normal form of the Jussive or Conditional Mood. It is used after certain particles, some of which apocopate one verb, while others apoco-

pate two verbs in connexion with each other. Of the first kind, we have the following :—

لَمْ *lam*, as لَمْ يَكْتُبْ He has not written  
 “not;” (i.e. he does not write.)

لَمْآ *lammā*, ... لَمْآ يَرْجِعْ He has not yet re-  
 “not yet;” turned (is not yet returning.)

لَامِ الامر ... لِيَتَكَلَّمَ Let him speak  
 “the imperative *l*, i.e. *ل*,”

لَا النهي ... لَا يَضْرِبْ Let him not strike.  
 “the prohibitive *lā*,”

The following is a list of the second kind :—

إِنْ *in*, as إِنْ تَكْتُبْ أَكْتُبْ If thou wilt write, I  
 “if;” will write.

مَا *mā* ... مَا تَرَكَبْ أَرْكَبْ Whatever thou ridest  
 “what,” “whatsoever;” I will ride.

مَنْ *man* ... مَنْ يُؤْمِنْ يَخْلُصْ Whosoever believeth  
 “who,” “whosoever;” shall be saved (*lit.*  
 “made pure.”)

مَا مَهْمَا *mahmā*, ... مَا تَفْعَلْ أَفْعَلْ Whatever thou wilt  
 “whatsoever ” do, I will do.

- أَيَّ *ayyun, ayy*, as "whichever," "whomsoever;" أَيَّا تَضْرِبُ أَضْرِبْ Whomsoever thou shalt beat, I will beat.
- كَيْفَمَا *kayfamâ*, ... "however," "whithersoever;" كَيْفَمَا تَتَوَجَّهْ تُصَادَفْ خَيْرًا Whithersoever thou shalt turn thy face, thou wilt meet with good.
- مَتَى *mata*, ... "whenever;" مَتَى تَرُشِدْ تُحَمَدْ When thou shalt act uprightly thou shalt be praised.
- أَيْنَمَا *aynamâ*, ... "wherever;" أَيْنَمَا تَجْلِسْ أَجْلِسْ In whatever place thou shalt sit, I will sit.
- أَنَّى *annâ*, ... "wherever;" أَنَّى تَفْعَلْ أَفْعَلْ Wherever thou shalt act, I will act.
- حَيْثَمَا *haythumâ*, ... "wherever;" حَيْثَمَا تَتَوَجَّهْ أَتَوَجَّهْ Wheresoever thou wilt turn, I will turn.

## CHAPTER IX.

## OF PREPOSITIONS.

THE prepositions in Arabic require the oblique (equivalent to genitive, dative, ablative) case after them. They are called حُرُوفُ الْجَرِّ, *particles of attraction*; and the word which follows them is said to be مَجْرُورٌ *attracted*,

and is marked with a *kasra*, e.g. *مِنْ رَجُلٍ* “from a man;” *مِنَ الرَّجُلِ* “from the man.” The following is a list of the prepositions:—

*Inseparable.*

*بِ* by, in, with.

*تَ* by (only in conjuring), as *تَاللَّهِ* “by God.”

*وَ* by (only in conjuring), as *وَاللَّهِ* “by God.”

*لِ* to, for.

*كَ* like, as.

These five particles are prefixed inseparately to the words they govern. When *لِ* precedes the article, the *l* of the latter is omitted; thus *لِلرَّجُلِ* *lir-rajul*, “to the man.”

The pronominal suffixes *هُ* and *هُمْ* became *هِ* and *هِمْ* after *بِ*, as *بِهِ*, *بِهِمْ*. Before all the pronominal suffixes (except *يِ*) *لِ* becomes *لَ*, as *لَهُ* to him, *لَكَ* to thee, *لَنَا*, to us. The exception just referred to is the suffix of the 1st pers. sing., which absorbs the vowel of the proposition, as *لِي* to me.

*Separable.*

*مِنْ* *min*, from.

*إِلَى* *ila*, to.

|        |                |                               |
|--------|----------------|-------------------------------|
| عَنْ   | an,            | from, after.                  |
| عَلَى  | ala,           | upon.                         |
| فِي    | fi,            | in.                           |
| رُبَّ  | rubba.         | mayhap, sometimes,<br>often.* |
| مُذْ   | muth,          | since.                        |
| مُنْذُ | munth, munthu, | since.                        |
| حَاشَا | hâshâ,         | except, <i>absit</i> (omen).  |
| عَدَا  | adâ,           | except.                       |
| خَلَا  | khalâ,         | except, besides.              |
| حَتَّى | hatta,         | even to.                      |

If مِنْ or عَنْ precedes the article, it is pronounced مِنْ, عَنْ; if it precedes any other word, مِنْ, عَنْ. When either is prefixed to مَنْ or مَا, the ن is assimilated to the م in pronunciation, and the two are usually written as one doubled letter; thus عَمَّا, مِمَّنْ, &c., for مِنْ مَنْ, عَنْ مَا, &c.

The following words, many of which have the force of prepositions, also require the oblique case after them.

---

\* Learners may think it strange that this word should be included amongst the prepositions. It is really a particle, meaning "many a," "but few," "haply," and is only called a preposition, because the accompanying noun (although in our grammar nominative to a succeeding verb) must be put in the oblique case as governed by it.

|          |                                       |                                       |
|----------|---------------------------------------|---------------------------------------|
| كُلُّ    | <i>kullu, kull,</i>                   | every, all.                           |
| مَعَ     | <i>ma', or ma'a,</i>                  | with.                                 |
| جَمِيع   | <i>jamí'un,</i>                       | all, altogether.                      |
| بَعْدَ   | <i>ba'da,</i>                         | after.                                |
| قَبْلَ   | <i>qabla, qabl,</i>                   | before (as to time).                  |
| فَوْقَ   | <i>fauq, fauqa,</i>                   | above, over.                          |
| تَحْتَ   | <i>taht, tahta,</i>                   | under.                                |
| قُدَّامَ | <i>quddâma,</i>                       | before (as to place).                 |
| وَرَاءَ  | <i>wará, wará'a,</i>                  | behind, beyond.                       |
| مِثْلَ   | <i>mithl, mithlun,</i>                | like.                                 |
| شِبْهِ   | <i>shibh, shibhun,</i>                | like.                                 |
| نَظِيرَ  | <i>nazír, nazírun,</i>                | like, looking like, looking to-wards. |
| نَحْوَ   | <i>nahw,</i>                          | about, like, towards.                 |
| عِنْدَ   | <i>inda, colloquially }<br/>'and,</i> | at, with.                             |
| سِوَى    | <i>siwa,</i>                          | except, besides.                      |
| غَيْرَ   | <i>gair,</i>                          | except, besides; un-                  |
| حِذَا    | <i>hithá,</i>                         | by, by side of, opposite.             |
| قِبَالَ  | <i>qubála,</i>                        | opposite.                             |
| إِزَا    | <i>izá,</i>                           | near, by.                             |
| تُجَاهَ  | <i>tujáh,</i>                         | opposite.                             |

|          |               |                     |
|----------|---------------|---------------------|
| تَلَقَّا | <i>tilqá,</i> | opposite.           |
| دُو      | <i>thú,</i>   | having, possessing. |
| لَدَى    | <i>lada,</i>  | at.                 |
| لَدُنْ   | <i>ladun,</i> | at.                 |
| وَسَط    | <i>wasat,</i> | in the middle of.   |

These words are really for the most part verbs or nouns adverbially used, but as they govern the accompanying word like prepositions, they may be advantageously included in this section.

## CHAPTER X.

### OF CONJUNCTIONS.

THE following are the conjunctions in most common use :—

وَ “and.”—Ex. جَا زَيْدٌ وَعَمْرُو “Zaid and Amr came.” \*

فَ “and,” and “then.”—Ex. قَرَأْتُ الصَّرْفَ فَالْحَوَّ “I have read etymology and syntax. The particle وَ is irrespective of order : فَ, on the contrary,

---

\* To distinguish the name عَمْرُ Amr from that of عُمَرُ Umar (Omar), it is always written عَمْرُو in the nom., عَمْرٍ in the oblique, and عَمْرًا in the accusative case. As the final vowels are not pronounced in the modern language, they are not given in the above examples.

distinguishes it: "I have read etymology *first*, and *then* syntax."

و and ف are always inseparable prefixes.

ثُمَّ *thumma*, "then."—Ex. جَاءَتِ الرِّجَالُ ثُمَّ النِّسَاءُ "The men came, *then* the women." (The verb is in the feminine singular, in accordance with a rule mentioned in chap. 4, Syntax; and, by a phonetic law which is expounded in grammars of greater extent than this, it takes the vowel *kasra* at the end when it precedes an *alif* marked with *wasla*. This law applies to all the parts of a verb which properly end with unvowelled consonants.)

حَتَّى *hatta*, "even."—Ex. أَكَلْتُ السَّمَكَةَ حَتَّى رَأْسَهَا "I have eaten the fish, *even* its head." (This particle may also be classed amongst the prepositions, in which case it takes the sense of "till," "even to," and governs the oblique case.)

أَوْ *au*, "or."—Ex. الْبَسِ الصُّوفَ أَوْ الْحَرِيرَ "Be dressed in wool *or* silk."

أَمْ *am*, "or."—Ex. أَزَيْدٌ قَامَ أَمْ عَمْرُو "Did Zaid stand up *or* Amr!" (The أ prefixed to Zaid is the interrogative particle.)

وَلَا *walá*, "and not," "nor."—Ex. مَا جَاءَنِي رَجُلٌ وَلَا امْرَأَةٌ "A man did not come to me, *nor* a woman."

بل *bal*, “but.”—Ex. مَا جَآنِي رَجُلٌ بَلْ اِمْرَاَةٌ “A man did not come to me, *but* a woman.”

لكن *lâkin*, “but.”—Ex. مَا رَأَيْتُ رَحَلًا لِّكِنِ اِمْرَاَةٌ “I did not see a man, *but* a woman.”

The following words and particles, many of which are nouns in the accusative case, though used adverbially will be of considerable use to the learner :—

|                  |                         |                     |
|------------------|-------------------------|---------------------|
| ابتداءً          | <i>ibtidâ'an</i> ,      | in the first place. |
| أبدًا            | <i>abadan</i> ,         | never, for ever.    |
| أَجَلٌ           | <i>ajal</i> ,           | yes, certainly.     |
| أحيانًا          | <i>ahyânan</i> ,        | sometimes.          |
| أخيرًا           | <i>âkhîran</i> ,        | lastly.             |
| آخر الأمر        | <i>âkhîru 'l-amr</i> ,  | at length, finally. |
| إِذَا            | <i>ith</i> ,            | when.               |
| إِذَا ذَاكَ      | <i>ith thâk</i> ,       | then, at this time. |
| إِذَا            | <i>ithâ</i> ,           | if, when, behold.   |
| إِذَا مَا        | <i>ith mâ, ithamâ</i> , | when, whenever.     |
| إِذَا or إِذْنًا | <i>ithan</i> ,          | then, in that case. |
| أَسْفَلًا        | <i>asfalan</i>          | below, under.       |
| أَصْلًا          | <i>aslan</i> ,          | never, not at all.  |
| إِضْطِرَارًا     | <i>idtirâran</i> ,      | by force.           |

|                     |                         |                            |
|---------------------|-------------------------|----------------------------|
| أَلَا               | <i>‘alá,</i>            | is not?                    |
| الآن                | <i>alân,</i>            | { now (from <i>al-an</i> , |
| إِلَّا              | <i>illâ,</i>            | { the time).               |
| إِلَّا أَنْ         | <i>illâ an,</i>         | but, except.               |
| اليوم               | <i>al-yaum,</i>         | unless.                    |
| إِلَى هَيْثَ        | <i>ila haith,</i>       | to-day.                    |
| إِلَى غَيْرِ ذَلِكَ | <i>ila gair thalik,</i> | whither?                   |
| إِلَى الْآنَ        | <i>ila al-ân,</i>       | et cætera.                 |
| إِلَى هُنَا         | <i>ila hunâ,</i>        | hitherto.                  |
| أَمْ                | <i>am,</i>              | hither.                    |
| أَمَّا              | <i>‘amâ,</i>            | whether? or?               |
| أَمَّا              | <i>immâ,</i>            | is it not?                 |
| أَمَّا              | <i>ammâ,</i>            | either, unless.            |
| أَمَّا              | <i>ummâl,</i>           | but, as to, as for.        |
| أَمَّا              | <i>amâm,</i>            | then, therefore.           |
| إِنَّ               | <i>inna,</i>            | before.                    |
| إِنْ                | <i>in,</i>              | certainly, yes.            |
| إِنَّمَا            | <i>innamâ,</i>          | if.                        |
| أَوَّلًا            | <i>awwalan,</i>         | but, only.                 |
| أَوَّلَمَ           | <i>awalam,</i>          | at first.                  |
| أَهْلًا             | <i>ahlan,</i>           | is it not?                 |
|                     |                         | welcome.                   |

|               |                               |                                |
|---------------|-------------------------------|--------------------------------|
| أَيَّ         | <i>ai,</i>                    | that is, viz.                  |
| إِيَّاكَ      | <i>iyyâk,</i>                 | take care !                    |
| إِيضًا        | <i>aidân,</i>                 | also, again, ditto.            |
| أَيْنَ        | <i>ain, aina,</i>             | where ?                        |
| بَاطِلًا      | <i>bâtilan,</i>               | in vain.                       |
| بِالْحَقِّ    | <i>bi-'l-haqq,</i>            | justly, in truth.              |
| الْبَتَّةَ    | <i>albatta,</i>               | assuredly, of course.          |
| بَدَلًا مِّنْ | <i>badalan min,</i>           | instead of.                    |
| بِلَا         | <i>bilâ,</i>                  | without, beyond.               |
| بِرًّا        | <i>barra,</i>                 | without, outside.              |
| بَعْدَ هَذَا  | <i>ba'da hâthâ,</i>           | after this.                    |
| بَعْدَ غَدٍ   | <i>ba'da gadin, ba'dagad,</i> | after to-morrow.               |
| بَعِيدٍ       | <i>ba'îd,</i>                 | far off.                       |
| بَكْرَةً      | <i>bukra,</i>                 | { early, in the morn-<br>ing.  |
| بَيْنَ        | <i>baina, bain,</i>           | between.                       |
| بَيْنَمَا     | <i>bainamâ,</i>               | { in the meanwhile,<br>whilst. |
| ثُمَّ         | <i>thumma,</i>                | and then, therefore            |
| ثُمَّ         | <i>thamma,</i>                | there, in that place.          |
| ثُمَّ جَبْرًا | <i>jabran,</i>                | by force.                      |
| جِدًّا        | <i>jiddan,</i>                | very, in earnest.              |

|                     |                                                 |                                   |
|---------------------|-------------------------------------------------|-----------------------------------|
| في الجملة * جملةً   | <i>jumla, fi'l-jumla,</i>                       | { totally, upon the whole.        |
| جميعاً              | <i>jamí'an,</i>                                 | altogether.                       |
| حاشا                | <i>hásha,</i>                                   | except, God forbid.               |
| حالاً               | <i>hálan,</i>                                   | presently, now.                   |
| حذاً                | <i>hithá,</i>                                   | over against.                     |
| حسب                 | <i>hasb,</i>                                    | { according to, in proportion to. |
| حقاً                | <i>haqqan,</i>                                  | certainly.                        |
| حول                 | <i>haul,</i>                                    | around.                           |
| حيث                 | <i>haith,</i>                                   | where.                            |
| حيثما               | <i>haithumá,</i>                                | wherever.                         |
| حينئذ               | <i>hína-'ithin,</i>                             | then.                             |
| في الخارج or خارجاً | <i>khárijan, fi'l khárij,</i>                   | without, outside.                 |
| خصوصاً * خاصةً      | { <i>khassa, khassatan;</i><br><i>khusúsan,</i> | { especially, peculiarly.         |
| ما خلا * خلا        | <i>khalá, má khalá,</i>                         | besides, except.                  |
| خلف                 | <i>khalf,</i>                                   | behind.                           |
| دائماً              | <i>da'iman,</i>                                 | { at all times, perpetually.      |
| دون                 | <i>dún, dúna,</i>                               | under, besides.                   |
| من دون              | <i>min dún,</i>                                 | { without, exclusive of.          |

|                |                                                    |                                  |
|----------------|----------------------------------------------------|----------------------------------|
| سابقاً         | <i>sābīqan,</i>                                    | formerly.                        |
| سابقاً ولاحقاً | <i>sābīqan walāhīqan,</i>                          | before and after.                |
| سريعاً         | <i>sarī'an,</i>                                    | quickly.                         |
| سمعاً وطاعة    | { <i>samī'an wata'aa</i> (or)<br><i>ta'atān</i> ), | obediently.                      |
| شريعاً         | <i>sharī'an,</i>                                   | legally.                         |
| علي طبق * طبق  | <i>tībq, 'ala tībq,</i>                            | { according, agree-<br>ing with. |
| طوراً          | <i>tauran,</i>                                     | once, as a single time.          |
| عاجلاً         | <i>'ājīlan,</i>                                    | hastily.                         |
| ماعدا * عدا    | <i>'adā, mā 'āda,</i>                              | except.                          |
| علي الخصوص     | <i>'ala 'l-khusūs,</i>                             | particularly.                    |
| علي الدوام     | <i>'ala 'd-dawām,</i>                              | { always, con-<br>tinually.      |
| علي الفور      | <i>'ala 'l-faur,</i>                               | quickly, at once.                |
| علي أيّ حال    | <i>'ala ayyi hāl,</i>                              | { in every state, in             |
| علي كل حال     | <i>'ala kulli hāl,</i>                             | { every manner.                  |
| عن قصد         | <i>'an qasd,</i>                                   | intentionally.                   |
| عن قريب        | <i>'an qarīb,</i>                                  | in a short time.                 |
| غالباً         | <i>gālīban,</i>                                    | { generally, prin-<br>cipally.   |
| غِتّ           | <i>gibba, gibb,</i>                                | after.                           |

|                      |                         |                     |
|----------------------|-------------------------|---------------------|
| غَبًّا               | <i>gibban,</i>          | seldom.             |
| غَدًا                | <i>gadan,</i>           | to-morrow.          |
| غَيْرَان             | <i>gair'ân,</i>         | except that.        |
| مِنْ غَيْر           | <i>min gair,</i>        | } without, except.  |
| بِغَيْر              | <i>bigair,</i>          |                     |
| غَيْر بَعِيد         | <i>gair ba'id,</i>      | not far.            |
| فَرْدًا              | <i>fardan,</i>          | singly.             |
| فَقَطْ               | <i>faqat,</i>           | only.               |
| فَوْقَ الْحَدِّ      | <i>fauqa l'-hadd,</i>   | above limit.        |
| فَوْقَ الْقِيَاسِ    | <i>fauqa l'qiyâs,</i>   | above measure.      |
| فِي اثْنًا ذَلِكَ    | <i>fi athnâ thâlik,</i> | } in the mean time. |
| فِي غَضُونِ ذَلِكَ   | <i>fi gudûn thâlik,</i> |                     |
| فِي الْحَالِ         | <i>fi 'l-hâl,</i>       | immediately.        |
| فِي الْحَقِيقَةِ     | <i>fi 'l-haqîqa,</i>    | truly, in fact.     |
| فِي الْوَاقِعِ       | <i>fi 'l-wâqi',</i>     | in fact, really.    |
| فِي كُلِّ مَكَانٍ    | <i>fi kulli makân,</i>  | everywhere.         |
| فِيمَا * فِيمَ       | <i>fîma, fîmâ,</i>      | in what? why?       |
| مِنْ قَبْلِ * قَبْلَ | <i>qabl, min qabl,</i>  | before.             |
| فِيمَا بَعْدَ        | <i>fîmâ ba'da</i>       | henceforward.       |
| قَبْلَ الْآنَ        | <i>qabl alân,</i>       | before now.         |
| قَدْ                 | <i>qad,</i>             | certainly.          |
| قَدَّامَ             | <i>quddâm,</i>          | before, in front.   |

|                  |                                 |                                  |
|------------------|---------------------------------|----------------------------------|
| قريب             | <i>qarīb,</i>                   | near.                            |
| قط               | <i>qat,</i>                     | never.                           |
| قطعاً            | <i>qatʿan,</i>                  | never, in no wise.               |
| قليلًا           | <i>qalīlan,</i>                 | little ( <i>adverb</i> ).        |
| كَأَنَّ          | <i>kaʿanna,</i>                 | as if.                           |
| كثيرًا ما        | <i>kathīran mā,</i>             | often.                           |
| كذا              | <i>kathā,</i>                   | so, thus.                        |
| كذلك             | <i>kathālik,</i>                | likewise.                        |
| كلا              | <i>kallā,</i>                   | not at all.                      |
| كل واحد * كل احد | { <i>kull ahad, kull wāhid,</i> | } every one.                     |
| كلما             | <i>kullamā,</i>                 | { as often as, when-<br>ever.    |
| كل يوم           | <i>kull yaum,</i>               | every day.                       |
| كم               | <i>kam,</i>                     | how many, how                    |
| كما              | <i>kamā,</i>                    | as. [much.                       |
| لكي * كي         | <i>kay, likay,</i>              | in order that.                   |
| كيف              | <i>kaifa,</i>                   | how.                             |
| كيفما            | <i>kaifamā,</i>                 | { any how, howso-<br>ever.       |
| كيما             | <i>kaimā,</i>                   | { so that, in order<br>that.     |
| لا بُدَّ         | <i>lā budd,</i>                 | { necessarily, un-<br>avoidably. |

|                  |                                 |                                         |
|------------------|---------------------------------|-----------------------------------------|
| من اجل * لِاجل   | <i>li-ajl, min ajl,</i>         | { on which account,<br>because of, for. |
| لا شى            | <i>lâ shay,</i>                 | nothing.                                |
| لا محالة         | <i>lâ mahâla,</i>               | undoubtedly.                            |
| لكن              | <i>lâkin,</i>                   | but.                                    |
| لَمَّا           | <i>lammâ,</i>                   | not yet, when.                          |
| لماذا            | <i>limâ-thâ,</i>                | why.                                    |
| لو               | <i>lau,</i>                     | if.                                     |
| لولم، لولا، لوما | <i>lau mâ, lau lâ, lau lam,</i> | unless.                                 |
| لَيْتَ           | <i>laita, lait,</i>             | would to God.                           |
| ليس              | <i>laisa, lais,</i>             | no, not, is not.                        |
| لَسَا            | <i>lissâ,</i>                   | yet, still.                             |
| ما بين           | <i>mâ bain,</i>                 | between.                                |
| ما دام           | <i>mâ dâm,</i>                  | as long as.                             |
| مَتَى            | <i>mata,</i>                    | when, whenever.                         |
| مِثْلُ           | <i>mithl,</i>                   | like, as.                               |
| مدى الايام       | <i>mada 'l-ayyâm,</i>           | at all times.                           |
| مرحباً           | <i>marhaba, marhaban,</i>       | welcome!                                |
| مَرَّةً          | <i>marra, marratan,</i>         | once, once again.                       |
| معاً             | <i>ma'an,</i>                   | { together, along<br>with.              |
| من الان          | <i>min alân,</i>                | from this time.                         |

|                |                             |                              |
|----------------|-----------------------------|------------------------------|
| من الان فصاعدا | <i>min alân fa-sâ'idan,</i> | henceforward.                |
| من اين         | <i>min ain,</i>             | whence.                      |
| من بعد         | <i>min ba'da,</i>           | after.                       |
| من تحت         | <i>min taht,</i>            | from below.                  |
| من حيث         | <i>min haith,</i>           | since, since when.           |
| من دون         | <i>min dūn,</i>             | } without.                   |
| من غير         | <i>min gair,</i>            |                              |
| من فوق         | <i>min fauq,</i>            | from above.                  |
| من هنا         | <i>min hunâ,</i>            | hence.                       |
| من هناك        | <i>min hunâk,</i>           | thence.                      |
| مهما           | <i>mahmâ,</i>               | as often as.                 |
| نحو            | <i>nahw, nahu,</i>          | { near about, nearly,<br>as. |
| نعم            | <i>na'am,</i>               | yes.                         |
| وَأَقْعًا      | <i>wâq'ian,</i>             | in fact, actually.           |
| ويل            | <i>wail,</i>                | fie ! woe !                  |
| ها             | <i>hâ,</i>                  | behold ! lo !                |
| هل             | <i>hal,</i>                 | whether ?                    |
| هنا            | <i>huna,</i>                | here.                        |
| هناك * هناك    | <i>hunâk, hunâlik,</i>      | there.                       |
| هوذا           | <i>huwa-thâ,</i>            | behold !                     |
| يعني           | <i>yacni,</i>               | that is to say, viz.         |

## CHAPTER XI.

## GENERAL OBSERVATIONS.

THE irregular verbs in which one of the three weak radicals, viz. ي, و, ا, occurs, present the greatest difficulties to the Arabic student, as those letters are sometimes changed one for the other, or dropped altogether. A little practice and observation will, however, put the learner in possession of these irregularities better than any rules with which to burden his memory. See pp. 50—52.

The most difficult point connected with nouns is the irregular, or so-called “broken” plural, which is not formed by the addition of ون or ات. It is so extremely irregular and various that no rules can greatly assist the memory; but those forms which most generally occur will soon become familiar, and a dictionary will afford every necessary assistance with regard to the more uncommon.

The principal forms, however, are comprehended in the following table:—

| SING.   |                 | PLURAL. |
|---------|-----------------|---------|
| غُرْفَة | a parlour ..... | غُرَف   |
| جِدَار  | a wall .....    | جُدُر   |
| أَحْمَر | red .....       | حُمَر   |

| SING.   |                                   | PLURAL.  |
|---------|-----------------------------------|----------|
| قِرْبَة | a bladder.....                    | قِرَب    |
| رَجُل   | a man .....                       | رَجَال   |
| بَيْت   | a house .....                     | بُيُوت   |
| ضَارِب  | striking .....                    | ضُرَب    |
| كَامِل  | perfect .....                     | كَمَلَة  |
| رَام    | throwing, an archer, a darter ... | رُمَاة   |
| قِرْد   | an ape .....                      | قِرْدَة  |
| غُصْن   | a branch .....                    | أَغْصَان |
| جَبَل   | a mountain .....                  | أَجْبَال |
| خَاتَم  | a seal, a signet .....            | خَوَاتِم |
| غُلَام  | a boy .....                       | غُلَمَان |
| شَرِيف  | noble .....                       | شُرَفَاء |
| جَرِيح  | wounded .....                     | جَرَاحِي |

Further, it is not at all an uncommon circumstance for the same word to have various forms of the plural ; *e.g.*

جَبَل has the forms أَجْبَال, جِبَال, أَجْبَل.

[Note.—The last form (أَجْبَل) is called a plural of paucity (جَمْعُ الْقَلَّةِ), and is restricted in its application to *three to ten* (inclusive).]

With regard to the quadriliteral nouns, all the simple

ones, and many of those which are augmented, together with their feminines, form their plurals by inserting *l* after the second letter, the first having (ـ), and the third (ـ), as كَوَاكِب, from كَوْكَب “a star;” دِرَاهِم, from دِرْهَم “a dirham;” مَعَابِد, from مَعْبَد “a temple,” “a place of worship,” etc.

The modern Arabs use no particle for an interrogation, but denote it by the tone of voice. They sometimes, however, employ ش (which is a corruption of شَي *shay*, “a thing,” or اَي شَي, usually shortened to *aish*, “what thing”) both in interrogative and negative sentences. Thus, they say, رَحْتَ شَ الْيَوْمَ عِنْدَهُ *ruhtish al-yaum induh*, “Did you go to him to-day?” Also, مَا رَحْتَ شَ الْيَوْمَ عِنْدَهُ *mâ ruhtush al-yaum induh*, “I did not go to him to-day.” In the latter case, the ش of the Arabs is used as *pas* in French after *ne*.

It has been remarked (p. 20) that the use of the diminutive form is of rare occurrence. The contrary, however, is the case in Egypt, where it is frequently employed unnecessarily; as صَغِير, for صَغِير “small;” قَرِيب for قَرِيب “near,” “neighbouring,” “adjacent.”

The Arabic language abounds with synonyms; and, of a number of words which are synonymous, one is in common use in one country, and another elsewhere. Thus the Egyptian calls milk لَبَن; the Syrian calls it

حَلِيب. The word لَبَن is used in Syria to denote a particular preparation of *sour* milk. Again, bread is called in Egypt عَيْش, in other Arab countries خُبْز, and so on.

It may also be mentioned that the same word is sometimes differently pronounced in different parts. But, in spite of these irregularities, far less local variation is found in the vulgar Arabic than in the English spoken in the different counties of England. The vowels *i* and *u* are frequently sounded *e* and *o*, and in most grammars of colloquial Arabic they are so written. But it must be observed that the short vowels in Arabic are always indistinctly uttered, so as to affect their theoretical pronunciation. The same thing may be noticed in English provincial conversation. The Irishman always sounds the *u* in *fun* and similar words like a continental short *o*; the Scotchman, American, and Australian give to the *i* in *hint*, *him*, etc., a sound like short *e*.



## BOOK II.

---

# SYNTAX.

---

### CHAPTER I.

#### OF THE NOMINATIVE CASE OF THE NOUN.

THE *nominative case* is principally employed to express the following :—

1. الْمُبْتَدَأُ, the subject.

2. الْخَبَرُ, the predicate.

Ex. زَيْدٌ كَاتِبٌ “*Zaid (is) writing*,” where زَيْدٌ is the subject, and كَاتِبٌ the predicate.

3. الْفَاعِلُ, the agent, as ضَرَبَ زَيْدٌ “*Zaid beat*.”

4. نَائِبُ الْفَاعِلِ, the substitute of the agent, *i.e.* the subject of a passive verb.

Ex. ضُرِبَ زَيْدٌ “*Zaid was beaten*.”

5. الْمُنَادِي, the vocative, as يَا زَيْدُ “*O, Zaid*.”

---

## CHAPTER II.

## OF THE OBLIQUE CASE.

WHEN two nouns follow each other, the second being in the dependent or oblique (*i. e.* genitive, dative, ablative) case, the latter is made **مَجْرُور** (—see chap. ix., Etymol., p. 63) by a *kasra*, as **كِتَابُ الرَّجُلِ** “the book of the man;” or by (ء) if the noun is indefinite (p. 12), as **كِتَابُ رَجُلٍ** “the book of a man.”

NOTE.—The noun preceding an oblique case never admits the *tanwīn*, being considered to be definite in sense, even though written without the article; thus, in these instances, we have **كِتَابُ** not **كِتَابٌ**.

The use of the oblique case in Arabic is very defective; for an adjective placed after it may be referred either to it, or to the preceding substantive. Thus, in the expression **كِتَابُ الرَّجُلِ الْعَظِيمِ**, the word **الْعَظِيمِ** may be taken as a qualification either to **كِتَابُ** or to **الرَّجُلِ**. The modern Arabs, in their vulgar conversation, seeing the defect of this construction, remove the ambiguity by inserting the word **بتاع** or **متاع** “property.” Thus, **الْكِتَابُ الْعَظِيمُ بِتَاعِ الرَّجُلِ** “the excellent book, the property of the man;” **الْكِتَابُ الْمَتَاعُ بِتَاعِ الرَّجُلِ الْعَظِيمِ** “the book, the property of the excellent man.”

NOTE.—The ambiguity above spoken of arises from

the omission of the final vowels in the pronunciation, as is usually done. Otherwise the expressions كِتَابُ الرَّجُلِ and كِتَابُ الرَّحْلِ الْعَظِيمِ are sufficiently explicit.

### CHAPTER III.

#### OF THE ACCUSATIVE CASE.

THE following instances will exemplify the uses of the *accusative case* :—

1. ضَرَبْتُ ضَرْبًا، the absolute accusative, as “I beat *beating* ;” where ضَرْبًا is the accusative of the verbal noun, and is equivalent to an adverb, giving force to the expression. This adverbial accusative is to be understood of the agent or subject, not of the object affected by the action.

2. ضَرَبْتُ زَيْدًا، the object of the action, as “I beat *Zaid*.”

3. الْمَفْعُولُ فِيهِ، the time or place in which anything is done.

Ex. سَرْتُ يَوْمًا “I travelled *one day*.”

4. الْمَفْعُولُ لَهُ، the object for which the action is performed.

Ex. ضَرَبْتُ زَيْدًا تَأْدِيبًا لَهُ “I have beaten Zaid *to give instruction* to him.” (Here the object is

expressed by the verbal noun—corresponding to our infinitive—of the derivative verb تَدَبَّ which means “he instructed.”)

5. المَفْعُول مَعَهُ, the person or thing in whose company the action was performed.

Ex. اِسْتَوَى الْمَاءُ وَالْخَشَبَةُ “The water was equal *with* the wood.” (The verb اِسْتَوَى “it made itself equal to,” is the eighth derivative of the root سَوَى, “it was worth or equivalent.”)

In such cases وَ and has the signification of مَعَ *with*. The *accusative case* is also used to express the following:—

6. الْمُنَادَى, the vocative, as يَا زَيْدُ بْنُ عَمْرٍو “O, Zaid, son of Amr.” [This only refers to a word in the vocative which governs a succeeding word in the construction, as in the instance given بن “son of” governs عمرو in the oblique case; or to a vocative in which an absent person is addressed.]

7. الْمُسْتَثْنَى, the accusative of exception.

Ex. قَامَ الْقَوْمُ إِلَّا زَيْدًا “The people rose *except* Zaid.”

8. الْحَال, the state or condition.

Ex. جَاءَ زَيْدٌ رَاكِبًا “Zaid came *riding*.”

9. الْمَوْجِيز, the accusative of specification.

Ex. طَابَ زَيْدٌ نَفْسًا “Zaid’s *soul* was cheerful” (*lit.*  
Zaid was cheerful as to the soul).

[Nos. 8 and 9, like No. 1, may be considered as adverbs  
formed from the accusatives of nouns.]

10. الكِنَايَةُ, the accusative of metonymy.\*

Ex. كَمْ لِي عَبْدًا “How many servants had I?”

عِنْدِي كَذَا دِرْهَمًا “I have *such and such* dirhems.”

11. العَدَدُ, number.

Ex. رَأَيْتُ أَحَدَ عَشَرَ رَجُلًا “I saw *eleven* men.”

12. التَّحْذِيرُ, cautioning.

Ex. إِيَّاكَ الْأَسَدَ “Take care of *the* lion.”

There are several verbs signifying “to be,” “to continue,” &c., with an additional inherent sense relating to time or place, which require the adverbial accusative after them, as the following :—

1. كَانَ زَيْدٌ قَائِمًا as كان Zaid was standing.

2. أَمَسَى زَيْدٌ بَاكِيًا “he passed the evening,” as أَمَسَى  
Zaid was crying (in the evening).

3. أَصْبَحَ زَيْدٌ ضَاحِكًا “he passed the morning,” as أَصْبَحَ  
Zaid was laughing (in the morning).

---

\* Metonymy, as referring to the substitution of *li*, “to me,” for some word meaning directly “I have.”

4. أَصْحَى زَيْدٌ جَائِعًا “he attained to noon-time,” as Zaid was hungry (at noon).
5. ظَلَّ “he continued to be, through the whole day,” as, ظَلَّ زَيْدٌ تَعَبًا Zaid was fatigued (all day).
6. بَاتَ زَيْدٌ نَادِمًا “he passed the night,” as Zaid repented (all night long).
7. لَيْسَ زَيْدٌ جَاهِلًا as لَيْسَ Zaid is not ignorant.
8. صَارَ زَيْدٌ عَالِمًا as صَارَ Zaid was knowing.
9. مَا زَالَ زَيْدٌ سَاهِرًا “he failed not,” as Zaid was watching.
10. مَا انْفَكَّ زَيْدٌ خَاطِبًا “he relaxed not,” as Zaid continued preaching.
11. مَا فَتِيَ زَيْدٌ قَارِئًا “he ceased not,” as Zaid continued reading.
12. مَا بَرَحَ زَيْدٌ مَاشِيًا “he desisted not,” as Zaid continued walking.
13. مَا دَامَ الْعِلْمُ مُمْكِنًا “so long as,” as مَا دَامَ تَعَلَّمَ Zaid Learn as long as learning is possible.

In Nos. 2—6 of the preceding examples the verbs are of a peculiar kind, based upon nouns, as with us the verbs “to winter,” “to sidle,” “to forward,” “to church.”

The original sense is almost ignored, and they are

treated as meaning simply “was” in a continuous state. In Nos 9—12 the ما is simply the particle “not;” in 13 it is the adverb “how,” taking the sense “how long” in connexion with the verb دام “it lasted.”

There are several particles which have a similar effect. but which make the subject only take the accusative form, while the predicate remains in the nominative; as the following :—

انَّ زَيْدًا قَائِمٌ as إِنَّ Truly Zaid (is) standing.

كَانَ زَيْدًا أَسَدٌ ... كَانَ Zaid (is) as a lion (*lit.*, “As if Zaid a lion”).

قَامَ لِبَاسٌ لِّكِنَّ ... لَكِنَّ  
زَيْدًا جَالِسٌ (is) sitting. The people stood up, but Zaid

لَيْتَ زَيْدًا حَاضِرٌ ... لَيْتَ O, that Zaid (were) present !

لَعَلَّ زَيْدًا قَادِمٌ ... لَعَلَّ Perhaps Zaid (is) approaching.

## CHAPTER IV.

### OF THE VERB.

WHEN the subject precedes the verb, the latter agrees with it in gender and number, except when the nominative is a broken plural of either gender, or a regular feminine plural; in which case the verb is put in the feminine singular.

When the order is reversed, and the verb put first, there are various exceptions, of which it will be sufficient to note the following cases.

1. If the subject be a regular plural, or a broken plural denoting persons of the male sex, the preceding verb is usually put in the sing. masc., particularly when one or two words are interposed between it and the subject; as *جَاءَ ذَاتَ يَوْمٍ رِجَالٌ* *the believers said*; *قَالَ الْمُؤْمِنُونَ* *there came one day (some) men from Mecca*; *كَمَا آمَنَ السُّفَهَاءُ* *shall we believe as fools have believed?*

2. If the subject be a broken plural, no matter whether derived from a masc. or a fem. sing., the preceding verb may be either masc. or fem.; as *ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ* *then your hearts became hard henceforward* (قست fem. sing., قلوب masc. plural).

3. If the subject be a feminine noun in the plural number, whether a regular or a broken plural, the preceding verb may be put either in the masc. or fem. sing. Ex. *فَأَصَابَهُمْ سَيِّئَاتُ مَا عَمِلُوا* *and the evil consequences of what they did came upon them*; *قَالَ نِسْوَةٌ فِي الْمَدِينَةِ* *(some) women in the city said*; *فَبَكَى بَنَاتِي شَجْوَهُنَّ* *and my daughters lamented their misery*.

In the modern language, the arrangement is more like European custom. Whether the noun or the verb stand

first, they agree in number, singular with singular, and plural with plural. A collective noun may be accompanied by either a singular or a plural verb.

## EXERCISES.

رَأْسُ الْحِكْمَةِ مَخَافَةُ اللَّهِ

“*The beginning of wisdom (is) the fear of God.*”

رَأْسُ *the beginning*, subst. masc. without *tanwīn* or article, because it is followed by a genitive or oblique case (p. 84).

لِلْحِكْمَةِ *of wisdom*, subst. fem. with article, and therefore without *tanwīn* (p. 11). The vowel at the end is the mark of the genitive. The mark over *l* is the *wasla* (p. 11), denoting that it has no vowel, the vowel of the preceding letter being carried on to the *ل*; thus *ra‘asu ’l*. This is always the case with the article.

مَخَافَةُ *the fear*, subst. fem. See remarks on رَأْسُ.

اللَّهِ *of God*. The last letter has, grammatically, a *kasra*, being the oblique, or genitive, of Alláh.

مَنْ لَمْ يُحْسِنْ لِنَفْسِهِ لَمْ يُحْسِنْ لْغَيْرِهِ

“*He who does not act well to himself, does not act well to another.*”

مَنْ *he who*, rel. pron. (p. 25).

لَمْ *not*, neg. adv. apocopating the following verb (p. 62).

يَحْسِنُ *acts well, does good*, 3rd person sing. masc. future

Conditional of the 3rd derivative from حَسَنَ (p. 43).

The particle لَمْ never admits of the pret. after it, but always requires the future.

لِنَفْسِهِ *to himself*. The prep. لِ governing نَفْسٍ *self* (p. 29),

in the oblique case (p. 17); هِ the pron. suffix

3rd pers. sing. masc., with *kasra* in place of *damma*

(p. 27).

لِغَيْرِهِ *to another*, غَيْرٌ a noun denoting *another than*; لِّغَيْرِهِ *to another than him(self)*.

[FROM LUQMAN'S FABLES.]

إِنْسَانٌ وَالْمَوْتُ

إِنْسَانٌ مَرَّةً حَمَلَ جُرْزَةَ حَطَبٍ فَثَقُلَتْ عَلَيْهِ فَلَمَّا أَعْيَا وَصَجَرَ مِنْ حَمْلِهَا  
رَمَى بِهَا عَنْ كَتِفِهِ وَدَعَا عَلَى رُوحِهِ بِالْمَوْتِ فَشَخَصَ لَهُ قَائِلًا هُوَذَا أَنَا  
لَمَّا ذَا دَعَوْتَنِي فَقَالَ لَهُ الْإِنْسَانُ دَعَوْتُكَ لِتَرْفَعَ هَذِهِ جُرْزَةَ الْحَطَبِ عَلَى  
كَتِفِي.

إِنْسَانٌ *a man*, subst. masc.

وَالْمَوْتُ *and death*, و conj., أَلْ def. art., مَوْتُ subst. masc.

The article prefixed to it displaces the *tanwīn* (p. 13).

مَرَّةً *once on a time*, adverbial subst. fem. accus. (p. 85).

حَمَلَ *carried*, 3rd pers. masc. sing. pret.

جُرْزَةً *a faggot*, subst. fem. accusative, without *tanwīn*, because preceding a genitive.

حَطَبٍ *of wood*, subst. masc. obl. case.

فَثَقُلْتُ *and so it was heavy*. ث denotes more than و ; *and so—i. e.* in consequence of his carrying it.

ثَقُلْتُ 3rd pers. fem. pret. sing.

عَلَيْهِ *upon him*, the prep. عَلَى with pron. suffix 3rd pers. sing. m. oblique case.

فَلَمَّا *and so when*.

أَعْيَا *he was oppressed*, 3rd pers. sing. pret. m. 3rd derivative of عَى.

وَضَجِرَ *and was weary*.

مِنْ *from*.

حَمَلَهَا *carrying it*, حَمْلٌ, a verbal noun from the verb حَمَلَ; the last radical has *kasra*, to denote the oblique after the prep. مِنْ هَا pron. suffix fem. sing., agreeing with جُرْزَةً.

رَمَى بِهَا *he cast it*, 3rd pers. sing. masc. preterite, construed with the prep. ب. [It might also be used with an accus. absolutely, without the preposition.]

عَنْ *from*.

كَتِفِهِ *his shoulder*, subst. fem. (p. 15) sing. oblique case, governed by prep. عَنْ ; with pron. suffix in the oblique case.

وَدَعَا *and called*, conj. و with verb in 3rd pers. sing. pret. masc.

عَلَى *upon*.

رُوحِهِ *himself*, رُوح *spirit*, or *self* (having the same meaning as نَفْس), pron. suffix ; they are in the oblique or gen., being governed by the prep. عَلَى .

بِالْمَوْتِ *death*, ب prep. governing مَوْت in the obl.—The verb دَعَا might also be used without the prep.; thus دَعَا الْمَوْتَ (“called death”).

فَشَخَّصَ *so he presented himself, he appeared*, فَ and so—in consequence of the call—with verb in the pret. sing. masc., 3rd pers.

لَهُ *to him* (p. 27).

قَالَ *saying*, part. act. of قَالَ *he said* (p. 51). The final ا is not sounded (p. 10), *i. e.* the word is qá'ilân, not qá'ilân. The word is in the accus., denoting the state or condition (حَال, p. 86).

هُوَذَا *behold*.

أَنَا *I*.

لِمَاذَا *why?* (*lit.*, “for what this?” meaning “what is this for which?”)

دَعَوْتَنِي *have you called me?* 2nd pers. sing. pret. m. of the verb دَعَا, with pron. suffix of 1st pers. (p. 29). According to what is remarked above about رمى and دعا, it might have been دَعَوْتُ بِي.

فَقَالَ *so he said*, conj. ف with verb, 3rd pers. pret. sing. m.

دَعَوْتُكَ *I called you*, 1st pers. pret. sing. of دَعَا with pron. suffix, 2nd pers. sing. masc.

لِتَرْفَعِ *that you might lift*, لِ that—a particle making the verb subjunctive (p. 59), that is *tarfa'a* instead of *tarfa'u*, 2nd pers. masc. fut. of the verb رَفَعَ *he raised*.

هَذِهِ *this*, demons. pron. fem. sing. (p. 24).

جُرْزَةً *faggot*, accus. fem., before a gen. and therefore without tanwîn.

لِلْخَطَبِ *of wood*.

عَلَى *upon*, prep. governing the oblique case.

كَتِفِي *my shoulder*.

## ANECDOTE OF THE KHALÎFA MUṬASIM.

وَمِنْ غَرِيبٍ مَا اتَّفَقَ لِلْمُعْتَصِمِ أَنَّهُ كَانَ

was that-he to the-Muṭasim happened what strange of And

قَاعِدًا فِي مَجْلِسِ أُنْسِهِ وَالْكَاسِ فِي يَدِهِ فَبَلَغَهُ

and-it-reached- him his-hand in the cup and (of-)his- assembly in sitting friends

أَنَّ أَمْرًا شَرِيفَةً فِي الْأَسْرِ عِنْدَ عَلِجٍ مِنْ عُلُوجِ

the-barba- of a-barbarian with the-bon- in noble a-woman that rians dage

الرُّومِ (١) فِي عَمُورِيَّةٍ وَأَنَّهُ لَطَمَهَا عَلَى وَجْهِهَا يَوْمًا

a-day her-face upon struck-her that-he and Amorica in (of-)the-Rome

فَصَاحَتْ وَامْتَصَمًا (٢) فَقَالَ لَهَا الْعِلْجُ مَا يَجِيءُ

he-will-come not the-barbarian to-her and-said Muṭasim O and-she-cried

إِلَيْكَ إِلَّا عَلَى أَبْلَقٍ فَخَتَمَ الْمُعْتَصِمُ الْكَاسَ

the-cup Muṭasim and-so-sealed a-piebald-horse upon but to-you

وَنَاولَهَا لِلشَّاقِي وَقَالَ لَا أَشْرَبُهَا إِلَّا بَعْدَ فَكِّ

delivery after but I-will-drink- not said and to-the-cup- gave-it and it bearer

الشَّرِيفِ مِنَ الْأَسْرِ وَقَتَلَ الْعِلْجَ فَلَمَّا أَصْبَحَ

he-was-in- and-when the-barbarian kill-and the-bondage from of-the- the morning ing noble

(1) All the European nations, with the inhabitants of Asia Minor, are often called Romans by the Arabian writers.

(2) The <sup>أُ</sup> appended to the name of Muṭasim is an interjection suffixed to a noun preceded by <sup>وَ</sup> (Oh !)

نَادَى بِالرَّحِيلِ إِلَى عَمُورِيَةِ وَأَمَرَ عَسْكَرَهُ أَنْ لَا يَخْرُجَ  
 shall-go- not that his-army ordered and Amorite to-for-the-march- called  
 out ing

أَحَدٌ مِنْهُمْ إِلَّا عَلَى أَبْلَقٍ فَخَرَجُوا فِي سَبْعِينَ أَلْفَ  
 1000 70 in (on) and-so-they- a-piebald-horse upon but of-them one  
 went out

أَبْلَقَ فَلَمَّا فَتَحَ اللَّهُ تَعَالَى عَايَهُ بِفَتْحِ عَمُورِيَةِ  
 Amorite to-conquest- on-him he-was- God made-open and-when —  
 (of) exalted\*

دَخَلَهَا وَهُوَ يَقُولُ لَبَّيْكَ لَبَّيْكَ وَطَلَبَ الْعِلَجَ  
 — sought and — here-I-am says he and he-entered-it

أَسْرَ الشَّرِيفَةَ فَضْرَبَ عُنُقَهُ وَفَكَ قِيُودَ الشَّرِيفَةِ  
 (of-)the bonds loosed and his-neck and-struck (of-)the-noble impri-  
 soner noble (lady)

وَقَالَ لِلْسَّاقِي هَاتِ لِي آلَانَ كَأَنِّي فَاتَاهُ بِهَا  
 with-it so-he-came- my-cup now to-me bring to-the-cupbearer said and  
 to-him

فَفَكَ خَتَمَهَا وَشَرِبَ وَقَالَ آلَانَ طَابَ الشَّرَابُ \*  
 the-drink was-good now said and drank and its-seal and-he-broke

\* The word تَعَالَى *ta'ālā*, "he was exalted," is frequently added to the name of God in a kind of adjective sense.

## ANECDOTE OF MU'TASIM.

AND this was one of the strange adventures which happened to Mutasim ; that he was sitting in an assembly of his friends, with a cup in his hand ; and it was reported to him that a noble lady was in bondage with a barbarian of the barbarians of Rome, in Ammoria, and that he had struck her on the face one day, and she cried, "Help, O Mutasim !" And the barbarian said to her, "He will not come to you unless on a piebald horse." And Mutasim sealed up the cup, and gave it to the cup-bearer, and said, "I will not drink of it till after the delivery of the lady from bondage, and the slaying of the barbarian." And when it was morning, he gave orders for marching against Ammoria, and commanded his troops that not one man of them should go forth except on a piebald horse : and they set out upon seventy thousand piebald horses. And when the Most High God opened to him the conquest of Ammoria, he entered it, and he said, "Here I am, here I am ;" and he sought the barbarian, the prisoner of the lady, and struck off his head ; and he loosed the bonds of the lady, and said to the cup-bearer, "Bring me now my cup ;" and it was brought to him, and he broke the seal, and drank, and said, "Now delicious is the draught."

---

## THE ALF LAILA.

الليلة الثانية والستون بعد المائة من حكايات ألف

1000 the stories of from 100 the after 60 the and 2nd the night the

ليلة وليلة

and a night night

فَلَمَّا كَانَتْ اللَّيْلَةُ الْقَابِلَةُ قَالَتْ دِينَزَادُ لِأَخْتِهَا

her sister to Dinazad said following the night the was when and

شَهْرَزَادُ يَا أُخْتَاهُ إِن كُنْتِ غَيْرَ نَائِمَةٍ فَاتِمِّي لَنَا

us for finish then asleep not you were if sister O Shahrazad

الْحَدِيثُ قَالَتْ لَهَا حُبًّا وَكَرَامَةً بَلَّغْنِي أَيُّهَا الْمَلِكُ

the king O me reached It honour and love to her she said story the

السَّعِيدُ أَنَّ الْمُرَبِّينَ قَالَ وَأَمَّا أَخِي الْخَامِسُ فَإِنَّهُ

he indeed the 5th my brother as to and said barber the that the happy

كَانَ مُقْطُوعَ الْأَذَانِ وَكَانَ رَجُلًا فَقِيرًا يَسْأَلُ النَّاسَ

the men begs of poor a man was and ears the cut off was

لَيْلًا وَيَقْتَاتُ بِمَا يَأْخُذُهُ نَهَارًا وَكَانَ وَالِدُنَا

our father was and by day he takes it what by subsists and by night

شَيْخًا كَبِيرًا طَاعِنًا فِي السِّنِّ فَاعْتَلَّ وَمَاتَ وَخَلَّفَ

left and died and so fell ill age in going far great old

لَنَا سَبْعُمِائَةِ دِرْهَمٍ فَأَقْتَسَمْنَاهَا بَيْنَنَا فَأَخَذَ كُلُّ وَاحِدٍ

one every and took between us so we divided it dirhem 700 to us

مِائَةِ دِرْهَمٍ فَأَمَّا أَخِي الْخَامِسُ فَإِنَّهُ أَخَذَ الدَّرَاهِمَ

the dirhems took he indeed 5th the my brother and as to dirhem 100

وَاحْتَارَ وَلَمْ يَدْرَ مَا يَفْعَلُ بِهَا وَبَيْنَمَا هُوَ يَتَفَكَّرُ

thinks he whilst and with it he does what knows not and and was  
amazed

فِي تِلْكَ الدَّرَاهِمِ إِذْ وَقَعَ فِي خَاطِرِهِ أَنْ يَشْتَرِيَ بِهَا زُجَاجًا

glass it with he will buy that his mind in fell when the money that in

مِنْ كُلِّ نَوْعٍ وَيَبِيعُهُ وَيَنْتَفِعُ بِهِ فَاشْتَرَى الزُّجَاجَ وَجَعَلَهُ  
 put it and glass the he purchased so by it gain and sell it and sort every of  
 فِي طَبَقٍ كَبِيرٍ وَقَعَدَ فِي مَوْضِعٍ يَبِيعُ مِنْهُ وَإِلَى جَانِبِهِ  
 his side to and of it he sells a place in sat and large basket in  
 حَائِطٍ فَاسْتَدْ ظَهْرَهُ عَلَيْهِ وَقَعَدَ يَفْتَكِرُ فَقَالَ فِي نَفْسِهِ  
 himself in said and thinks he sat and upon it his back leant and a wall  
 اِعْلَمِي يَا نَفْسُ أَنَّ رَأْسَ مَالِي هَذَا الزُّجَاجُ أَبِيعُهُ بِأَرْبَعِمِائَةٍ  
 for 400 I sell it glass this my money head that O soul know  
 (of)

دِرْهَمٍ ثُمَّ إِنِّي لَا أَزَالُ أَشْتَرِي وَأَبِيعُ إِلَى أَنْ يَتَحَصَّلَ عِنْدِي  
 with me it reach that till sell and I buy cease not that I then dirhem  
 أَرْبَعَةَ آلَافٍ دِرْهَمٍ فَاشْتَرَى بِهَا بَضَائِعَ وَأَحْمَلَهَا إِلَى مَوْضِعٍ  
 place to and carry it goods with it and I buy — 1000 4  
 كَذَا وَأَبِيعَهَا بِثَمَانِيَةِ آلَافٍ دِرْهَمٍ ثُمَّ لَا أَزَالُ حَتَّى أَشْتَرِيَ  
 I buy until desist not then — 1000 for 8 and sell it such

بِضَاعَةَ أُخْرَى فِيهَا مِنْ جَمِيعِ الْجَوَاهِرِ وَأَصْنَافِ الْعِطْرِ  
 perfume (of) kinds and jewels all of in it other merchandise  
 فَأَبِيعُهَا وَأَرْبَحُ بِهَا رِبْحًا جَزِيلًا فَعِنْدَ ذَلِكَ أَشْتَرِيَ دَارًا  
 house I will buy that with and much gain by it and gain and sell it  
 حَسَنَةً وَمَمَالِيكَ وَخُدَمًا وَخَيْلًا وَآكُلَ وَأَشْرَبَ  
 and drink and eat horses and servants and attendants and fine  
 وَأَقْصِفُ وَلَا أُخَلِّي مُغْنِيًا وَلَا مُغْنِيَةً فِي الْمَدِينَةِ إِلَّا  
 but the city in female singer — male singer leave not and and make  
 merry

وَأَحْضَرْتُهُمْ عِنْدِي وَأَجْعَلُ رَأْسَ مَالِي إِنْ شَاءَ اللَّهُ تَعَالَى  
 was exalted God will if my money head and make to me I brought them

مِائَةُ الْفِ دِرْهَمَ هَذَا كُلُّهُ كَانَ يَحْسُبُهُ فِي بَالِهِ وَطَبَقَ  
basket and his mind in he reckons it he all of it this — 1000 100  
was

الزُّجَاجَ بَيْنَ يَدَيْهِ بِالمِائَةِ دِرْهَمَ ثُمَّ إِنَّهُ حَسَبَ وَقَالَ  
and said reckoned he indeed then — at 100 his hands between glass

وَإِذَا صَارَ مَالِي مِائَةُ أَلْفِ دِرْهَمَ فَعِنْدَ ذَلِكَ أَبْعَثُ  
I send that then at — 1000 100 my money has when and  
become

الدَّلَالَاتِ فِي الخُطْبِ وَأَخْطُبُ بَنَاتِ المُلُوكِ وَالْوُزَرَ  
vizirs and kings daughters demand in and weddings in female-brokers  
(of) marriage

وَلَا سِيَّما وَزِيرِنَا فَقَدْ بَلَغَنِي عَنْ بِنْتِهِ أَنَّهَا كَامِلَةٌ  
perfect that she his daughter of it reached me as our vizir especially

الأَوْصَافِ بَدِيعَةُ الحُسْنِ مَلِيحَةُ الأَطْرَافِ وَأَمْهَرُهَا أَلْفُ  
1000 I offer her and of parts charming beauty wonderful qualities

دِينَارَ فَإِنْ رَضُوا كَانَ وَالْأَخَذْتُهَا عَلَى رَغَمِ أَنْفِ  
no'e putting in upon I took her and if it was they and if dinars  
(of) the dust not consent

أَبِيهَا فَإِذَا حَصَلَتْ فِي دَارِي أَشْتَرِي عَشْرَةَ خُدَّامٍ صِغَارِ  
young servants 10 I will buy my in she has and when her father  
house arrived

ثُمَّ أَشْتَرِي كِسْوَةَ المُلُوكِ وَسَرَجًا مِنْ ذَهَبٍ مُرَصَّعًا بِالجَوْهَرِ  
with jewel set gold of saddle and of kings robes — then

المُثَمِّنِ ثُمَّ أَرْكَبُ المَمَالِيكَ خَلْفِي وَقُدَّامِي وَعَنْ  
on and before me and behind me attendants I make ride then valuabl

يَمِينِي وَشِمَالِي فَإِذَا رَأَيْتُ الوَظِيرَ قَامَ لِي وَأَقْعَدَنِي  
and caused for me he stood the vizir he saw and my left and my right  
me to sit me when

مَكَانَهُ وَقَعَدَ هُوَ دُونِي لِأَنِّي مِنْهُ رُءُوسُهُ وَأَخَذَ مَعِيَ

with me I take and his son-in-law because I below me he sat and his place

خَادِمَيْنِ وَأَحْمَلَهُمَا كَيْسَيْنِ فِيهِمَا أَلْفَا دِينَارٍ لِّلْمَهْ

for dowry — 1000 in them two purses load them and two servants

وَأَهْدِي أَلْفَ دِينَارٍ آخَرَ حَتَّى يَعْلَمُوا كِبَرَ نَفْسِي

my soul greatness they know so that other — 1000 I give and

وَصَغَرَ الدُّنْيَا فِي عَيْنِي ثُمَّ أَنْصَرَفَ إِلَى دَارِي

my house to I retire then my eye in of the world smallness and

فَإِذَا جَاءَ أَحَدٌ مِنَ نَاحِيَةِ أَمْرَاتِي وَهَبَتْ لَهُ وَخَلَعَتْ

clothed and to him I gave my wife side from one came when and

عَلَيْهِ وَإِنْ جَاءَ بِهَدِيَّةٍ رَدَدْتُهَا عَلَيْهِ ثُمَّ إِنِّي

I indeed then him upon I gave it back with a present came if and upon him

أَمَرُهُمْ بِإِصْلَاحِ شَأْنِي فَإِذَا فَعَلُوا ذَلِكَ أَمَرْتُهُمْ

I commanded that they did and when my state with command them  
them arranging

بِزِفَافِهَا وَإِصْلَاحِ دَارِي فَإِذَا جَاءَ وَقْتُ الْخُلُوءِ

of the retire- time came when and my to arrange and to go in  
ment house procession  
with her

بِأَمْرَاتِي لَيْسَتْ أَفْخَرُ ثِيَابِي وَقَعَدْتُ عَلَى مَرْتَبَةٍ دِبَاجٍ

(of) silk cushion upon sat and my the best I put on with my  
clothes (of) wife

مَتَكِّئًا لَا أَلْتَفَتُ يَمِينًا وَلَا شِمَالًا لِوُفُورِ حِلْمِي وَرَزَانَتِي

and my my pru- for excess left nor right turn not reclining  
gravity dence

وَتَكُونُ أَمْرَاتِي قَائِمَةً كَالْبَدْرِ فِي حُلِيِّهَا وَحُلَاهَا وَأَنَا لَا

not and I and her orna- in the moon like standing my wife will and  
her robes ments be

أَنْظُرِ إِلَيْهَا كِبَرًا وَصَلَفًا حَتَّى يَقُولَ جَمِيعٌ مِّنْ حَاضِرٍ

was present who all says so that and pride for pride to her look

يَا سَيِّدَنَا وَمَوْلَانَا إِمْرَاتَكَ وَجَارِيَتَكَ تَعَطَّفَ عَلَيْهَا فَإِنَّهَا  
for she upon her be pitiful thy maid— thy wife our lord— our master  
oh!

قَائِمَةٌ بَيْنَ يَدَيْكَ أَنْعَمَ عَلَيْهَا بِنَظْرَةٍ فَقَدْ أَضَرَّ بِهَا  
to her it gave for by a look upon shew thy two between standing  
pain her favour hands

الْقِيَامِ ثُمَّ يَقْبَلُونَ الْأَرْضَ قُدَّامِي مِرَارًا فَعِنْدَ ذَلِكَ أَرْفَعُ  
I raise that and at (several) before the they kiss then standing  
times me ground

رَاسِي وَأَنْظُرُ إِلَيْهَا نَظْرَةً وَاحِدَةً ثُمَّ أَطُرُقُ بِرَاسِي إِلَى الْأَرْضِ  
the to my head I turn then one a look upon look— my  
earth her head

فَيَمْضُونَ بِهَا إِلَى حُجْرَتِهَا فَأَقُومُ أَنَا وَأَغْيِّرُ قُمَاشِي ثُمَّ  
then my clothes change and I so I rise her room to with they go and  
her

أَلْبَسَ أَحْسَنَ مِنْهَا فَإِذَا جَاءَتِ الْمَرَّةُ الثَّانِيَةَ بِالْخَلْعَةِ الثَّانِيَةِ لَا أَنْظُرُ  
I look not — with the second time she and than better put on  
robe came when it

إِلَيْهَا حَتَّى يَقِفُوا بَيْنَ يَدَيَّ وَيَسْأَلُونِي عِدَّةً مِرَارٍ فَانْظُرُ  
so I look times several and ask me my between they stand till to her  
two hands

إِلَيْهَا بِطَرَفٍ عَيْنِي ثُمَّ أَطُـرُقُ إِلَى الْأَرْضِ وَلَا أَزَالُ  
desist not — the earth to bend my eyes then my eye (of) with on her  
corner

كَذَلِكَ حَتَّى تَتِمَّ جَلُوتُهَا ثُمَّ إِنِّي أَمُرُ بَعْضَ الْخُدَّامِ أَنْ  
that servants some I com— then her decora— is till like this  
mand tion finished

يُقَدِّمُوا كَيْسًا فِيهِ خَمْسُمِائَةِ دِينَارٍ فَأَدْفَعُهُ إِلَى الْمَوَاشِطِ ثُمَّ  
then tire women to and I gave it — 500 in it purse they bring

أَمُرُهُمْ أَنْ يَخْلُونِي بِهَا فَإِذَا دَخَلُوا بِهَا أَنْظُرِ إِلَيْهَا وَ أَنْامُ

sleep and on I look with they and with they that I com-  
her her entered when her leave mand  
me alone them

إِلَى جَانِبِهَا وَلَا أَكَلِمُهَا حَتَّى يُقَالَ عَنِّي إِنَّ نَفْسِي

my soul that of me it may be so that speak to her and her side at  
said not

كَبِيرَةٌ فَتَجِي أُمُّهَا فَتُقَبِّلْ يَدِي وَتَقُولَ يَا سَيِّدِي

O my master and say my hand and kiss her mother will come and great

أَنْظُرِ إِلَى جَارِيَتِكَ فَإِنَّهَا تَشْتَهِي قُرْبَكَ وَأَجْبُرْ حَاطِرَهَا

her mind and recover thy approach- wishes for she thy maid to look  
ing

فَلَا أَرُدَّ عَلَيْهَا جَوَابًا فَإِذَا رَأَتْ ذَلِكَ مِنِّي تَقُومُ فَتَبُوسُ

and she will she will from me that she so answer — I give and  
kiss stand saw when back not

رَجُلِي مَرَارًا وَتَقُولَ يَا سَيِّدِي ابْنَتِي صَبِيَّةٌ وَمَا رَأَتْ رَجُلًا

man saw not — young my daughter O my master say — several my foot  
girl times

فَإِذَا رَأَتْ مِنْكَ ذَلِكَ الْإِنْقِبَاضَ يَتَكَسَّرُ قَلْبُهَا فَمِلْ

so bend her heart will break frown that thee from she saw and if

إِلَيْهَا وَكَلِمُهَا وَطَيَّبْ قَلْبَهَا وَخَاطِرَهَا ثُمَّ تُعْطِيهَا أُمُّهَا قَدْحًا

cup her mother will give then and her her heart and and speak to her  
her mind soothe to her

فِيهِ شَرَابٌ وَتَقُولُ لَهَا احْلَفِي عَلَى سَيِّدِكَ وَأَسْقِيهِ فَإِذَا جَاءَنِي

to me and give him to thy upon conjure to her and will wine it in  
she came when drink lord say

أَتْرُكُهَا قَائِمَةً بَيْنَ يَدَيَّ وَأَنَا مُتَّكِئٌ لَا أَنْظُرُ إِلَيْهَا

to her look not reclining and I my 2 hands between standing I leave her

مِنْ كِبَرِ نَفْسِي حَتَّى تَقُولَ أَنِّي عَزِيزٌ وَنَفْسِي عَزِيزَةٌ وَأُخْلِصُهَا

I leave her powerful and my powerful that she says until of my pride from  
mind I soul

قَائِمَةً بَيْنَ يَدَيَّ لِتَذُوقَ طَعْمِ الْهُوانِ وَتَعْلَمَ

know of subjection taste that she may taste my 2 hands between standing

أَبِي سُلْطَانَ فَتَقُولَ لِي يَا سَيِّدِي بِحَقِّ اللَّهِ عَلَيْكَ لَا تَرُدِّ

give back not upon of God by truth O my lord to and she sultan that I  
thee me says (am)

الْقَدَحِ مِنْ يَدِي وَأَنَا جَارِيَتُكَ فَلَا أُكَلِّمُهَا فَتُلِحُّ عَلَيَّ وَتَقُولُ

and upon me so she I speak still not thy slave and I my hand from cup  
says urges to her

لَا بُدَّ مِنْ شُرْبِهِ وَتُقَرِّبُهُ إِلَيَّ فَمِي فَأَنْفُضَ يَدِي فِي

in my hand so I my mouth to and brings it drinking it from escape no  
shake near

وَجْهِهَا وَأَرْفُسُهَا بِرِجْلِي وَأَعْمَلُ هَكَذَا ثُمَّ رَفَسَ بِرِجْلِهِ فَجَاتَ

and it with his kicked then thus and do with my spurn her face  
came foot foot her

عَلَى طَبَقِ الزُّجَاجِ وَكَانَ فِي مَكَانٍ مُرْتَفِعٍ عَنِ الْأَرْضِ

earth from high a place in and it was (of) glass basket upon

فَنَزَلَ إِلَى الْأَرْضِ وَتَكَسَّرَ كُلُّ مَا فِيهِ \*

in it all what was broken ground to so went down

THE HUNDRED AND SIXTY-SECOND NIGHT OF THE TALES  
OF A THOUSAND AND ONE NIGHTS.

WHEN the following night arrived, Dinazad said to her sister Shahrzad, "O, sister! if you are not asleep, finish the story for us." She replied to her: "With great pleasure. It has been related to me, O king of exalted dignity, that the barber spoke thus: 'As to my fifth

brother, he was crop-eared, and was a poor man, who begged in the evening, and subsisted by day on what he took. Our father was an old man, greatly advanced in years, when he fell sick and died, leaving to us 700 dirhems, which we divided, each of us taking 100 dirhems. As to my fifth brother, when he received the dirhems he was amazed, and did not know what he should do with them. But whilst he was meditating upon the money, it came into his mind to buy with it glass of every kind, and to retail and gain by it. He purchased, therefore, glass, and put it into a large basket, and seated himself in a place in which he might sell it. And by his side was a wall; and he leant his back against it, and sat meditating and saying to himself, Know, O soul, that the capital amount of this glass I sell for 400 dirhems. Then, however, I will not stop: I will buy and sell till there mount up with me 4000 dirhems; and I will buy goods therewith and carry them to such and such a place, and will sell it for 8000 dirhems. Then I will not give over till I buy goods as before; and I will purchase with it all sorts of jewels and perfumes, and I will sell them, and acquire great gain. Then, after that, I will purchase a fine house, and I will buy slaves, and attendants, and horses; and I will eat, and I will drink, and I will make merry; and I shall neither want for the male singers nor the female singers

of the city, but make them to come to me ; and I will increase, God willing, my capital sum to 100,000 dirhems. All this he reckoned in his imagination, with the basket of glass before him of 100 dirhems. Then he still computed in his mind, and said, When it shall become a capital of 100,000 dirhems, then upon that I will send out female brokers in marriage, and I will demand in marriage daughters of kings and vizirs ; particularly of our vizir, as it is reported to me concerning her that she is perfect in accomplishments, wonderful in beauty, and graceful in shape ; and I will offer to her a portion of 1000 dinars. If they consent, let it be ; but if not, I will carry her away, in defiance of her father's anger, by force ; then, when she has entered my house, I will purchase for her ten young slaves : afterwards, I will buy princely robes, and a saddle of gold, adorned with jewels of value. Then I will cause servants to ride behind me and before me, and on my right hand and on my left ; and when the vizir sees me he will stand before me, and will cause me to sit in his seat, and place himself below me, because I am his son-in-law. And I will take with me two slaves, and I will load them with two purses, in which will be 1000 dinars, for her portion ; and I will present 1000 dinars afterwards, that they may know my generosity and my greatness of soul, and the littleness of the world in

my eyes. Then I will return to my house ; and if one shall come on the part of my wife, I will present him and clothe him with a rich dress ; and if he comes with a gift, I will give it him back. Then I will give them directions to set in order the things appertaining to my dignity. And when these things are performed, I will give them orders for the marriage night, and for the arrangement of my house. Then when the hour comes for retirement with my bride, I will dress in my most magnificent robes ; and I will sit in dignity, reclining upon a silk cushion, not turning to the right or to the left, with grave prudence and majestic wisdom ; and there will be my spouse standing like the full moon in her robes and ornaments, and I will not look upon her, out of pride and haughtiness, so that all those who are present will say, O, our lord and our master, bend in pity towards your spouse and your servant, for she is standing before you : favour her with a look : standing is indeed painful to her ; and they will kiss the ground before me several times. Then I will raise my head and look upon her with a single glance, and then turn my eyes to the ground. They will then retire with her to her chamber, and I will also rise up, and I will change my clothes. Then I will dress more handsomely ; and when she comes a second time in second robes I will not look on her till they stand before me, and entreat

me several times as before. Then I will look upon her with the corner of my eye ; after which I will bend my eyes upon the ground, and I will not desist thus till her decoration is completed. Then I will order some of the servants to bring a purse with 500 dinars, and I will give it to the tire-women : then I will order them to leave me alone with her. When they have brought her in, then I will look at her, and I will sleep by her side, and not speak to her. So that mention will be made of me, as to the haughtiness of my mind, and her mother will come and will kiss my hand, and say, O, my lord, look upon your servant, as she wishes to approach you, and recover her spirits : but I will not give her any answer. And when she perceives that from me, she will arise and kiss my feet several times, and will say, O, my lord, my daughter is a virgin, and never saw man : when, therefore, she perceives from you those frowns, it will break her heart. Bend to her, then, and speak to her, and soothe her heart and her mind. Then her mother will give her a cup of wine, and will say to her, Take this cup to your lord, and present it to him. When she approaches me, I will let her stand before me, whilst I, reclining, will not look at her, from the pride of my heart ; so that she will say that I am proud, and my soul is proud ; whilst I will not relax, but leave her standing before me, that she may taste subjection, and

know that I am sultan, and say to me, O, my lord, by the truth of God do not refuse the cup from my hand, I am your servant ; and I will not speak to her. Then she will beg me earnestly, and she will say, You must drink it ; and she will advance it to my mouth, and I shall shake my hand in her face, and spurn her with my foot, and do thus.' Then he kicked out with his foot, and struck the basket of glass, which, being on a place elevated above the ground, fell upon the pavement, and all that was in it was broken."

---

## DIALOGUES.

## FIRST DIALOGUE.

| ARABIC              | PRONUNCIATION                           | ENGLISH EQUIVALENTS.               |
|---------------------|-----------------------------------------|------------------------------------|
| صباح الخير ياسيدي   | <i>sabâh al-khair yâ sîdy (sayyidi)</i> | Good morning, Sir.                 |
| ايش حالك            | <i>aish hâlak</i>                       | How are you?                       |
| طيب بخير الله يسامك | <i>tayyib bi-khair Allâh yusallimak</i> | Well—may God save you.             |
| كيف اصبحت           | <i>kaif asbaht</i>                      | How were you in the morning?       |
| الحمد لله داعي لكم  | <i>al-hamdu lillâh dâ'i lakum</i>       | Praise be to God, praying for you. |
| هل عندك اخبار       | <i>hal 'indak akhbâr</i>                | Have you any news?                 |
| لا شى مهم           | <i>lâ shay muhimm</i>                   | Nothing of importance.             |
| هل سمعت شى          | <i>hal samiet shay</i>                  | Have you heard any thing?          |
| كيف (ايش) حال اخوك  | <i>kaif (aish) hâl akhûk</i>            | How is your brother?               |
| مرىض جدا            | <i>marîd jiddan</i>                     | Very ill.                          |
| شفاه الله           | <i>shafâh Allâh</i>                     | May God cure him!                  |

| ARABIC                | PRONUNCIATION                       | ENGLISH EQUIVALENTS.                        |
|-----------------------|-------------------------------------|---------------------------------------------|
| كنت (فاين) اين        | <i>ain (fa-ain) kunt</i>            | Where were you                              |
| الايام دى             | <i>al-ayyâm dî</i>                  | these days?                                 |
| كنت مشغول             | <i>kunt mashgûl</i>                 | I was busy.                                 |
| هل شفت فلان           | <i>hal shuft fulân</i>              | Did you see So-and-so?                      |
| نعم شفته              | <i>na'am shuftuh</i>                | Yes, I saw him.                             |
| ايش يعمل هناك         | <i>aish ya'mal hunâk</i>            | What is he doing there?                     |
| يتعلم                 | <i>yat'allam</i>                    | He is studying.                             |
| متى يجى هنا           | <i>mata yajî hunâ</i>               | When will he come here?                     |
| غدا                   | <i>gada</i>                         | To-morrow. ✓                                |
| سلم عليه من عندى      | <i>sallim 'alaih min 'indi</i>      | Salute him on my part.                      |
| وقل له انى مشتاق اليه | <i>waqul luh innî mushtâq ilaih</i> | And tell him that I am desiring to see him. |
| ما انسىش              | <i>mâ ansash</i>                    | I will not forget.                          |
| مع السلامة            | <i>ma' assalâma</i>                 | (Go) in peace.                              |

[NOTE.—It is as well to remind the learners here that the final *h* (ه) must always be sounded, as well as the final *h* (ح), although not so strongly as the latter. In the colloquial language as represented here, the final *h* stands for a grammatical *hu* or *hi*, and does not lose its phonetic value although the vowel is suppressed. The final *î* is different; it is sounded as *t* before a vowel, but is otherwise silent.]

## SECOND DIALOGUE.

## ARABIC.

## PRONUNCIATION.

## ENGLISH EQUIVALENTS.

يا ولد طالع الفجر *yá walad tala: al-fajr* Boy, is it morning?

الشمس طلعت من زمان *ashshams talaa:at min zamán* The sun has been up for some time.

لما افتح الطاقة تشوف *lammá aftah attá-qa tashúf* When I open the window you will see.

صحيح \* حق *sahíh, or haqq* True. ✓

الحق معك *al-haqq ma'ak* You are right. ✓

جيب لي ثيابي حالا \* *jīb lí thiábí hálan* Bring me my clothes quickly. (بالعجل) (bi l-ajal)

اين هي \* هيا فاين *ain hí, or hía fain* Where are they? ✓

هناك علي الصندوق *hunák ala 's-san-* There, on the box عند رأسك *dúq eind rásak* near your head.

روح الان وجيب لي ماء *ruh alán wajīb lí* Now go and bring me some water, (مويه) حتي اغسل *má (múyya) hat-* that I may wash وجهي ويدي *ta agsil wajhi* my face & hands. *wa-yadaya*

تريده سخن *toriduh sukhn* Do you want it warm?

لا ما انا بردان *lá má aná bardán* No, I am not cold

## ARABIC.

## PRONUNCIATION.

## ENGLISH EQUIVALENTS.

اين الفوطه *ain al-fûta*

Where is the towel?

ما فيه فوط نظاف *mâ fih furwat nizâf* There are no clean ones.

اعطيتهم للغسالة *actaituhum li l-* I gave them to the  
*gassâla* laundress.

نظفت تاسومتي *nazzaft tâsûmatî* Have you cleaned  
(مركوبي) *(markûbî)* my shoes?

لسا ما نظفتها *lissâ mâ nazzaft-* As yet I have not  
*hâ\** cleaned them.

ولكن قبلما تلبس (تكون  
لبست) انظفها *wa-lâkin qablamâ* But before you are  
*talbas (takûn la-* dressed I will  
*bist) unazzifhâ* clean them.

نظفهم حالا *nazzifhum † hâlan* Now clean them quickly.

امرك *amrak*

I obey your order. ✓

جيب كرسي *jib kursî*

Bring a chair.

تفضل اقعد *tafâddal uq'ud*

Pray be seated.

ايش حالك ياسيدى *aish hâlak yâ sîdî* Well, Sir, how are you?

الحمد لله *al hamdu li llâhi* Thanks (lit. Praise be to God). ✓

\* Agreeing with تاسومة.

† Agreeing with مركوب.

## ARABIC.

## PRONUNCIATION.

## ENGLISH EQUIVALENTS.

ترید حاجة *turíd hája*

Do you want any thing?

لا \* کثر خیرک *lá, kathír khairak*

No, thank you. ✓

مرادی من جنابك شی *murádî min janâ-bak shay*

I have a request to make to you.

ایش هو *aish huwa*

What is it? ✓

ان کان ما عندک شغل *in kân mâ cindak*  
تعال معی الی البازار *shugl ta'âl ma'î*  
*ila l-bâzâr*

If you have nothing to do, come with me to the bazaar.

نشتری بعض اشیا *nashtarî ba'dashyâ*

We will buy some things.

ایش مرادک تشری *aish murâdak tash-tarî*

What do you wish to buy?

حاجات مختلفه *hâjât mukhtalifa*

Various necessary things.

من ای نوع *min ay nau'*

What kind? ✓

للأكل والشرب *li l-akl wa sh-shurb*

To eat and to drink.

أحب ما علی *ahabb mâ 'alayya*

With the greatest pleasure.

نروح إذا (أمال) *naruh ithan (um-mâl)*

Let us go then. ✓

ایش من فلوس عندک *aish min fulûs cindak*

What kind of money have you?

| ARABIC.                   | PRONUNCIATION.                             | ENGLISH EQUIVALENTS.                              |
|---------------------------|--------------------------------------------|---------------------------------------------------|
| ريالات                    | <i>riyálát</i>                             | Dollars.                                          |
| يصح                       | <i>yasíhh</i>                              | It will do.                                       |
| خليني اشوف                | <i>khallíní áshúf</i>                      | Let me see.                                       |
| هذا زغل                   | <i>háthá zagal</i>                         | This is a bad one.                                |
| ايش نعمل                  | <i>aish nacmal</i>                         | What shall we do ?                                |
| ما اعرف                   | <i>má acrif</i>                            | I do not know.                                    |
| خذ وانظر الباقي           | <i>khuth wa-nzur al-</i><br><i>báqí</i>    | Take and look at<br>the rest.                     |
| دول طيبين                 | <i>dúl tayyibín</i>                        | These are good.                                   |
| خلنا نروح صار وخرى        | <i>khalliná narúh sár</i>                  | Let us go, it is                                  |
| (تاخرنا)                  | <i>wakhrí (taa-</i><br><i>khkharná)</i>    | getting late (we<br>have delayed to<br>the last). |
| ما بقي لنا وقت            | <i>má baqí laná waqt</i>                   | There is no longer<br>time.                       |
| لسا فيه (مازال) وقت       | <i>lissá fih (má zál)</i><br><i>waqt</i>   | There is yet time.                                |
| قبلما يقفل (يغلق) البازار | <i>qablamá yuqfal</i>                      | Before the bazaar                                 |
| نصل                       | <i>(yuglaq) al-bá-</i><br><i>zar nasil</i> | closes we shall<br>reach it.                      |
| نمشي بالعجل               | <i>namshí bi-l-ajal</i>                    | Let us walk<br>quickly.                           |
| الساعة ثلاثة              | <i>as-sá'a thalátha</i>                    | Is it three o'clock                               |

## THIRD DIALOGUE.

## ARABIC.

## PRONUNCIATION.

## ENGLISH EQUIVALENTS.

دا الوقت الاذان *dá 'l-waqt al-athán* They are now calling to prayers.

خلنا نشوف في دى *khalliná nashúf fi* Let us see in this  
الدكان *dí 'd-dukkán* shop.

مرحبا بكم ياخواجات *marhaba bikum ya-* You are welcome,  
ايش تنظروا *khawájât aish tan-* gentlemen. At  
*zurú* [the vulgar what do you  
form for *تنظرون* look?  
*tanzurúna*].

عايزين سجادات صغيرة *‘dízin sajjádât* We want some  
*sagíra* small carpets.

شوف ما فيه احسن *shúf má fih ahsan* See, there are none  
من دول *min dúl* better than these.

طيب لكن قد ايش *tayyib lákin qadd* Good, but what is  
السعر *aish as-sir* its price?

رخيص جدا *rakhís jiddan* It is very cheap.

ايش \* هو غالى *aish, huwa gálí* What! it is dear?

بقدر ايش تعطيه *bi-qadd aish tactíh* For how much will  
you give it?

قد ايش تعطى انت *qadd aish tactí* What do you  
*anta* offer?

خمسة وثلاثين قرش *khamisa wa thalá-* Thirty-five pias-  
*thín qirsh* tres.

## ARABIC.

## PRONUNCIATION.

## ENGLISH EQUIVALENTS.

يا خواجهات ما يمكن *yâ khawâjât má* Gentlemen, not  
 بانقص من خمسين *yumkin bianqas* less than fifty,  
 ان اعجبكم *min khamsîn in* if you please. ✓  
*ajabkum*

تريد تاخذ اربعين *turîd takhuth ar-* Will you take  
*baîn* forty?

والا خاطرك *wa illâ khâtirak* If not, adieu.

السعردي يخسرنى *as-sîr di yukhas-* I shall lose by this  
*sirni* price.

تربح (تـكسب) من *tarbah (taksib),* You will gain by  
 غيره *min gairuh* something else.

اليوم ما بعت شي *al-yaum mâ bîc* To-day I have  
*shay* sold nothing.

نعدّ الفلوس *na'udd al-fulus* Let us count the  
 money.

علي التمام والكمال *ala 't-tamâm* Quite right.  
*wa 'l-kamâl*

ياخذها *indah walad hatta* Call a boy, that  
 الى البيت *yâkhuth-hâ ila* he may take it  
*'l-bait* to the house.

خاطرك *khâtirak* Good bye. ✓

في امان الله *fi amâni 'llâh* With the peace of  
 God.

## FOURTH DIALOGUE.

| ARABIC.        | PRONUNCIATION.           | ENGLISH EQUIVALENTS.                                |
|----------------|--------------------------|-----------------------------------------------------|
| جيب فطور       | <i>jīb futūr</i>         | Bring breakfast.                                    |
| جيب غدا        | <i>jīb gadā</i>          | Bring dinner.                                       |
| جيب خبز (عيش)  | <i>jīb khubz (aish</i>   | Bring bread. ✓                                      |
|                | Egypt.)                  |                                                     |
| جيب لبن (حليب) | <i>jīb laban (halīb)</i> | Bring milk.                                         |
| اعط سكر        | <i>aṭi sukkar</i>        | Give sugar.                                         |
| كل عشاء        | <i>kul ʿashāk</i>        | Eat your supper.                                    |
| اشرب حليب      | <i>ishrab halīb</i>      | Drink milk.                                         |
| نور السراج     | <i>nawwir as-sirāj</i>   | Light the lamp.                                     |
| نور الشمعة     | <i>nawwir ash-shamʿa</i> | Light the candle.                                   |
| اطفي الشمعة    | <i>atfi 'sh-shamʿa</i>   | Put out the candle.                                 |
| لا تنس         | <i>lā tansa</i>          | Do not forget. ✓                                    |
| تعال هنا       | <i>taʿāla hun</i>        | Come here.                                          |
| قرب            | <i>qarrib</i>            | Come near.                                          |
| من اين جآى     | <i>min ain jāyi</i>      | Where do you<br>come from?<br>(Whence com-<br>ing?) |
| الى اين راىح   | <i>ila ain rāih</i>      | Whither (are you)<br>going?                         |
| حضّر الشاي     | <i>haddir ash-shay</i>   | Make ready the<br>tea.                              |
| مل الى اليمين  | <i>mil ila 'l-yamīn</i>  | Turn to the right.                                  |

| ARABIC.            | PRONUNCIATION.                | ENGLISH EQUIVALENTS       |
|--------------------|-------------------------------|---------------------------|
| مل الى الشمال      | <i>mil ila 'sh-shimál</i>     | Turn to the left.         |
| روح الى البيت حالا | <i>ruh ila 'l-bait ha-lan</i> | Go home quickly.          |
| انده للحمالين      | <i>indah al-hammálin</i>      | Call the porters.         |
| نح المائدة         | <i>nahhi 'l-má'ida</i>        | Take away the table.      |
| احترس * احترس      | <i>ihhtaris</i>               | Be careful. ✓             |
| حضر الكروسة        | <i>haddir al-karrusa</i>      | Get ready the carriage.   |
| انت فاضى           | <i>anta fádí</i>              | Are you at leisure ?      |
| من كرمك سامحنى     | <i>min karamak sá-mihni</i>   | Be pleased to forgive me. |
| عملت الفرشة        | <i>amilt al-farsha</i>        | Have you made the bed ?   |
| درز الباب          | <i>darbiz al-báb</i>          | Fasten the door.          |
| هذى مصيبة          | <i>háthi musíba</i>           | This is a misfortune.     |
| هم جهلا            | <i>hum juhalá</i>             | They are ignorant.        |
| جيب كتابى          | <i>jíb kitábí</i>             | Bring my book.            |
| روح الى السوق      | <i>ruh ila 's-súq</i>         | Go to the market.         |
| جيب شوية لحم       | <i>jíb shuwayya lahm</i>      | Bring a little meat.      |

## FIFTH DIALOGUE.

| ARABIC.              | PRONUNCIATION.                      | ENGLISH EQUIVALENTS.                           |
|----------------------|-------------------------------------|------------------------------------------------|
| من انت               | <i>man ant</i>                      | Who are you ? ✓                                |
| لايش جيت             | <i>li-aish jît</i>                  | Why are you come?                              |
| تريد تقول لى شي      | <i>turîd taqûl lî shay</i>          | You want to speak<br>about something<br>to me. |
| لاتكن ثقیل           | <i>lâ takun thaqîl</i>              | Don't be trouble-<br>some.                     |
| انا اخرج             | <i>ana akhruj</i>                   | I will go out.                                 |
| جيب تيابى            | <i>jib thiyâbî</i>                  | Bring my clothes.                              |
| هم كلهم هناك         | <i>hum kulluhum hu-<br/>nâk</i>     | They are all there.                            |
| من هو                | <i>man huwa</i>                     | Who is he ? ✓                                  |
| هل احد هناك          | <i>hal ahad hunâk</i>               | Is any one there ?                             |
| قل دى كمان           | <i>qul dî kamân</i>                 | Say that again.                                |
| نحن نروح غدا         | <i>nahn narûh gada</i>              | We shall go to-<br>morrow.                     |
| نح هذا               | <i>nahhi hâthâ</i>                  | Move this away.                                |
| هذى فاكهة فاخرة      | <i>hathî fâkiha fá-<br/>khira</i>   | This is very fine<br>fruit.                    |
| هذا خبر عجيب         | <i>hâthâ khabar ajîb</i>            | This is wonderful<br>news.                     |
| نحن جوعانين وعطشانين | <i>nahn jauânîn wa<br/>atshanîn</i> | We are hungry<br>and thirsty.                  |

| ARABIC.                | PRONUNCIATION.                       | ENGLISH EQUIVALENTS.                                                          |
|------------------------|--------------------------------------|-------------------------------------------------------------------------------|
| هو رجل محترس<br>(حريص) | <i>huwa rajul muhtarís</i> (harís)   | He is a careful man.                                                          |
| هم كذابين كبار         | <i>hum káththábbín kibár</i>         | They are great liars.                                                         |
| قلبه محزون             | <i>qalbhu mahzún</i>                 | His heart is grieved.                                                         |
| مصلحتك الآن تمت        | <i>maslahatak al-án tammat</i>       | Is your business now completed?                                               |
| هل الدليل عليه قوى     | <i>hal ad-dalíl ,alaih qawi</i>      | Is the proof of it strong?                                                    |
| هي عديمة الفطنة        | <i>hia ,adímat alfit-nah.</i>        | She is very imprudent ( <i>lit.</i> "devoid of prudence").                    |
| السماء صافية (صاحي)    | <i>al-jaww sáfí (sá-hí)</i>          | The sky is quite clear.                                                       |
| دول اولاد يحبوا الاذية | <i>dul aulád yuhibbú 'l-athiyyah</i> | These are mischievous children ( <i>lit.</i> "these children love mischief"). |
| كلهم بقوا مختفين       | <i>kulluhum baqú mukhtafín</i>       | They all remained hidden.                                                     |
| قلبه قلقان             | <i>qalbuh qalqán</i>                 | His heart is restless.                                                        |

| ARABIC.                        | PRONUNCIATION.                                  | ENGLISH EQUIVALENTS.              |
|--------------------------------|-------------------------------------------------|-----------------------------------|
| هو احمق                        | <i>huwa ahmaq</i>                               | He is a fool. ✓                   |
| هذا الورق مبلول                | <i>háthá 'l-waraq ma-blúl</i>                   | This paper is moist.              |
| من عامل ضجة                    | <i>man 'amil dajja</i>                          | Who is making a noise?            |
| ايش عمال تقول                  | <i>aish 'ammál taqúl</i>                        | What are you saying? ✓            |
| ايش اسم الرجل دي               | <i>aish ism ar-rajul dî</i>                     | What is the name of this man?     |
| هل على دكها الشجرة<br>ثمر كثير | <i>hal 'ala dikha 'sh-shajara thamar kathîr</i> | Is there much fruit on that tree? |

## SIXTH DIALOGUE.

|                      |                                   |                             |
|----------------------|-----------------------------------|-----------------------------|
| تكلم بسهولة          | <i>takallam bi-suhûla</i>         | Speak easy.                 |
| لا تعد تروح الى هناك | <i>lâ ta'ud tarûh ila hunâk</i>   | Go not there again.         |
| من هو ساكن هناك      | <i>man huwa sâkin hunâk</i>       | Who lives there?            |
| جيب شوية نبيذ وماء   | <i>jîb shuwayya na-bîth wa mâ</i> | Bring some wine and water.  |
| برد الماء طيب        | <i>barrid al-mâ tay-yîb</i>       | Cool the water well.        |
| الغدا على المائدة    | <i>al-gadâ 'ala mâ'ida</i>        | The dinner is on the table. |

## ARABIC.

## PRONUNCIATION.

## ENGLISH EQUIVALENTS.

ايش اسمك *aish ismak*What is your  
name ?هو حاذق جدا *huwa hathiq jid-  
dan*

He is very clever.

صحيني بدرى قوى *sahhîni badrî qawî*Wake me very  
early.اليوم صحو *al-yaum sahw*

It is fair to-day.

اصبر شوية *isbir shuwayya*Have patience a  
little.ابعثهم الى بيتى *ib'athhum ila baitî*Send them to my  
house.رش شوية ماء *rushsh shuwayya  
mâ*Sprinkle a little  
water.اقلب دكها الورقة *iqlib dikha 'l-wa-  
raqa*Turn back that  
leaf.اربط ايديهم وارجلهم *urbut aidihum wa-  
arjulhum*Tie their hands  
and feet.هنا فقير علي الباب *huna faqîr 'ala  
'l-bâb*Here is a fakir at  
the door.هو فهمي جدا *huwa fahîm jid-  
dan*He is very intel-  
ligent.دى عيش (خبز) طيب قوى *dî 'aish (or khubz)  
tayyib qawî*This is very good  
bread.ارجع في السكة دى *irja' fi 's-sikkah  
dî*Come back this  
way.

## ARABIC.

## PRONUNCIATION.

## ENGLISH EQUIVALENTS.

- خذ دكها المكتوب *khuth dikha 'l-maktûb* Take this letter.
- اخرج من البيت *ukhruj min al-bait* Come out of the house.
- اغسل يديك ووجهك *igsil yadaik wa-wajhak* Wash your hands and face.
- عنده اصحاب كثير *induh as'hâb ka-thîr* He has many friends.
- ايش فائدة تكون في دكها *aish fâida takûn fi dikhâ* What benefit will there be in that?
- كابدوا حزن كثير *kâbadû huzn ka-thîr* They have suffered much sorrow.
- له حية طويلة *lahu (luh) lihya tawîla* He has got a long beard.
- ايش من طير هذا *aish min tair hâ-thâ* What bird is this?
- هو سكير *huwa sikkîr* He is a great drunkard.
- هقل من هذا *haql man hâtha* Whose field is this?
- كم كان ناس هناك *kam kân nâs hâ-nâk* How many people were present?

## SEVENTH DIALOGUE.

| ARABIC.               | PRONUNCIATION.                       | ENGLISH EQUIVALENTS.          |
|-----------------------|--------------------------------------|-------------------------------|
| ما فيه زيت في السراج  | <i>mâ fih zait fi 's-sirâj</i>       | There is no oil in the lamp.  |
| اعطني من فضلك قلم     | <i>âtinî min fadlak qalam</i>        | Pray give me a pen.           |
| اين دكانه             | <i>ain dukkânuh</i>                  | Where is his shop?            |
| الملك جلس علي السريـر | <i>al-malik jalas 'a-la 's-sarîr</i> | The king sat upon the throne. |
| صوته حسن              | <i>sautuh hasan</i>                  | His voice is good.            |
| اي نوع حيوان هو هذا   | <i>ayy nau' haiwân huwa hâthâ</i>    | What sort of animal is this?  |
| ايش نصيحتك (ما رايك)  | <i>aish nasihatak (mâ ra'yak)</i>    | What is your advice?          |
| قد ايش عمرك           | <i>qadd aish 'umrak</i>              | What is your age?             |
| كيف صحتك              | <i>kaif sahhatak</i>                 | How is your health?           |
| جيب حبر وقلم وورق     | <i>jîb hibr wa qalam wa waraq</i>    | Bring ink, pen, and paper.    |
| حصان من هذا           | <i>hisân man hâthâ</i>               | Whose horse is that?          |
| من دودكها الافرنجـي   | <i>man huwa dikha 'l-ifranji</i>     | Who is that European?         |
| هذه الارض بور         | <i>hâthih al-ard bûr</i>             | This soil is barren.          |

## ARABIC.

## PRONUNCIATION.

## ENGLISH EQUIVALENTS.

ايش شغل عمال تعمل *aish shugl ammāl* What business are  
*ta:mil* you doing?

عملوا اعدار كثيرة *amalū athār ka-* They made much  
*thīra* apology.

عندي وجع راس *indī waja, rās* I have a headache. ✓

صار وخرى خلينا نتوجه *sar wakhri khal-* It is late, let us  
*līnā nitwajjah* depart.  
*(natawajjah)*

يشتكى من وجع الكبد *yashtaki min wa-* He has a liver  
*ja, al-kabid* complaint.  
*(kibd)*

عنده وجع الضرس *induh waja, ad-* He has a tooth-  
*dīrs* ache.

في البازار اشيا كثيرة *fi 'l-bāzār ashyā* There are many  
 للعب *kathīra li 'l-* playthings in  
*la:b* the bazaar.

هذه الترجمة حسنة *hāthih at-tarjama* This translation  
 جزا *hasana jiddan* is very good.

ساعتك تمشي طيب *sa:atak tamshi* Your watch goes  
*tayyib* well.

دي شمع *dī sham,* This is a wax  
 candle.

كم كرا القارب *k am kirā al-qārīb* How much is the  
 fare of the boat?

| ARABIC.                  | PRONUNCIATION.                        | ENGLISH EQUIVALENTS.                |
|--------------------------|---------------------------------------|-------------------------------------|
| كم الساعة                | <i>kam as-sa'a</i>                    | What o'clock is it? ✓               |
| ارفع الستائر             | <i>irfa' as-satâ'ir</i>               | Lift up the blinds.                 |
| نحّ الصّحون              | <i>nahhi as-suhûn</i>                 | Take away the dishes.               |
| حطّ ساعتى على المائدة    | <i>hutt sâ'ati 'ala 'l-mâ'ida</i>     | Place my watch on the table.        |
| هذه الفاكهة حامضه<br>جدا | <i>hathih al-fâkiha hâmidâ jiddan</i> | This fruit is very sour.            |
| لايش انت غضبان           | <i>laish (li-aish) anta gadbân</i>    | Why are you angry?                  |
| دى شغل صعب قوى           | <i>dî shugl saib qawi</i>             | This is a very difficult business.  |
| هم مكارين قوى            | <i>hum makkârîn qawi</i>              | They are very deceitful.            |
| القماش دى خشن قوى        | <i>al-qumâsh dî khashîn qawi</i>      | This cloth is very coarse.          |
| هل انت تصلح للشغل        | <i>hal anta tasluh li 'sh-shugl</i>   | Are you fit for the business?       |
| اليوم ابرد من امس        | <i>al-yaum abraḍ min ams</i>          | It is colder to-day than yesterday. |
| هى خرسا وطرشا            | <i>hiya kharsâ wa-tarshâ</i>          | She is dumb and deaf.               |
| دى الحكاية كلها كذب      | <i>dî 'l-hikâya kul-luhâ kathib</i>   | This story is all a lie.            |

## ARABIC.

## PRONUNCIATION.

## ENGLISH EQUIVALENTS.

هذا زبيب طيب *hátha zabíb tayyib* These are fine raisins.

عنده بيت كبير *induh bait kabír* He has a large house.

دى الاوضة شرحة قوی *dí 'l-auda shirha qawi* This room is very well lighted.

دى الاوضه عالية قوی *dí 'l-auda 'aliyya qawi* This room is very lofty.

طبعه قاسی *tab'uh qási* His disposition is cruel.

هم كسلانين ومتهاملين *hum kaslânín wa-mutahâmilín* They are lazy and negligent.

دى القلم رخو بزيادة *dí 'l-qalam rakhaú bi-zigáda* This pen is too soft.

هذا الورق خشن جدا *hátha 'l-waraq khashin jiddan* This paper is very coarse.

انت تتكلم بالتأني قوی *anta tatakallam bi 't-taanni qawi* You speak very slowly.

تقدر تتكلم بالانكليزی *taqdir tatakallam bi 'l-Inklízí* Can you speak English?

انزل والا تقع *inzil wa-illá taqa* Descend, otherwise you will fall.

لا بد انك تروح معی *lá budd annak ta-rúh ma'í* You must go with me.

## ARABIC.

## PRONUNCIATION.

## ENGLISH EQUIVALENTS.

نَحْ الحَاجَة دى *nahhi 'l-hâja di* Take away this thing.

نعرفه كله *na'rifuh kulluh* We know it all.

يعرفوا كثير *ya'rifû kathîr* They know a great deal.

كلفتني تعب كثير *kallafnî ta'ab kathîr* He gave me much trouble.

لايش تضحك بلا سبب *laish tadhak bilâ sabab* Why do you laugh without cause?

هذا ما هو بيتي *hâtha mâ huwa baitî* This is not my house.

خليني اشم هذه الزهرة *khallînî ashumm hâthih az-zahra* Allow me to smell that flower.

ادهن الكرسي بالزيت *idhan al-kursi bi'z-zait* Apply oil to the chair.

افتح الباب *iftah al-bâb* Open the door.

بعض من العساكر انجرحوا *ba'cd min al-asâkir injarahû* Some of the soldiers have been wounded.

اضرب دكها الولد الكسلان *idrib dikha 'l-walad al kaslân* Beat that lazy boy.

بعد ان قال هذا سافر (انطلق) *ba'cd an qâl hâthâ sâfar (intalaq)* Having said this, he departed.

## ARABIC.

## PRONUNCIATION.

## ENGLISH EQUIVALENTS.

كم باغت قائمة حسابك *kam balagat qá'i-* What is the  
*ma hisábak* amount of your  
 bill?

ايش هو الفرق بين دول  
 الاثنين *aish huwa al-farq* What is the dif-  
*bain dúl al-ith-* ference between  
*nain* these two?

كما هو المعلم كذلك  
 يكون المتعلم *kamá huwa al-mu-* As the master,  
*allim, kathálik* so will be the  
*yakún al-muta-* scholar.  
*allim*

## EIGHTH DIALOGUE.

كم من فصل في هذا  
 الكتاب *kam min fasl fi* How many chap-  
*háthá 'l-kitáb* ters are there  
 in this book?

هل على هذه البضاعة  
 اسقاط في الحساب *hal ala háthih al-* Is there any dis-  
*bidá'a isqát fi* count on these  
*'l-hisáb* goods?

هذا الصبي محبب الينا  
 جدا *háthá 's-sabí mu-* This boy is much  
*habbab ilainá* loved by us.  
*jiddan,*

هل في هذا الغدير  
 سمك *hal fi háthá 'l-ga-* Are there any fish  
*dír samak* in this tank?

| ARABIC.                           | PRONUNCIATION.                                         | ENGLISH EQUIVALENTS.                     |
|-----------------------------------|--------------------------------------------------------|------------------------------------------|
| اصطدت سمكة بعضا                   | <i>istadt samaka bi-casá</i>                           | I caught a fish with a rod.              |
| هذه البقرة ما لها قرون            | <i>háthih al-baqara má lahá qurún</i>                  | This cow has no horns.                   |
| من اى نوع هذا الجوخ               | <i>min ayy nauḥ há-thá 'l-júkh</i>                     | Of what kind is this cloth?              |
| هل فى نيتك ان تسافر الى اوربا     | <i>hal fi niyyatak an tusáfir ila aurubbá,</i>         | Do you intend going to Europe?           |
| علق هذه الشرا (النجفة) فى القاعة  | <i>calliq háthih ath-thuryá (an-najafa) fi 'l-qá'a</i> | Hang up this lamp in the hall.           |
| هل تسافر فى البرّ او فى البحر     | <i>hal tusáfir fi 'l-barr au fi 'l-bahr</i>            | Do you go by land or by water?           |
| صندوقك ما له قفل                  | <i>sandúqak má lahu quf</i>                            | There is no lock to your box.            |
| على طرف النهر وحل كثير            | <i>ala taraf annahr wahl kathír</i>                    | There is much mud on the river side.     |
| كم كان من المسافرين فى ذلك المركب | <i>kam kán min al-musáfirín fi thálik al-markab</i>    | How many passengers were in that vessel? |
| تعطر البيت كله                    | <i>ta'attar al-bait kulluh</i>                         | The whole house was scented.             |

| ARABIC.                         | PRONUNCIATION.                                             | ENGLISH EQUIVALENTS.                           |
|---------------------------------|------------------------------------------------------------|------------------------------------------------|
| هل انت صاحب هذه<br>الدار        | <i>hal anta sâhib<br/>hâthih ad-dâr</i>                    | Are you the owner<br>of this house ?           |
| كما تفعل كذلك<br>تلاقي          | <i>kamâ taf'al ka-<br/>thâlik tulâqî</i>                   | Such as you will<br>do, so will you<br>find.   |
| التسليم خير رفيق                | <i>at-taslîm khair<br/>rafîq</i>                           | Resignation is the<br>best companion.          |
| الدنيا دار غرور                 | <i>ad-dunyâ dâr<br/>gurûr</i>                              | The world is the<br>house of deceit.           |
| ثمرة التهور (العجلة)<br>الندامة | <i>thamarat-at-tahaw-<br/>wur (al-ajala)<br/>an-nadâma</i> | The fruit of rash-<br>ness is repent-<br>ance. |
| الصبر منقبة محمودة              | <i>as-sabr manqaba<br/>mahmûda</i>                         | Patience is an ex-<br>cellent quality.         |
| السمع خير من<br>الكلام          | <i>as-samâ' khair min<br/>al-kalâm</i>                     | Hearing is better<br>than speaking.            |
| كما تتكلم كذلك<br>تسمع          | <i>kamâ tatakallam<br/>kathâlik tasma'</i>                 | Such as you speak,<br>so will you hear.        |
| القناعة مفتاح الراحة            | <i>al-qanâ'a miftâh<br/>ar-râha</i>                        | Contentment is the<br>key of repose.           |
| للجهل موت الاحياء               | <i>al-jahl maut al-<br/>ahyâ</i>                           | Ignorance is death<br>to the living.           |
| الاقتصاد في كل شى<br>خير        | <i>al-iqtisâd fî-kull<br/>shay khair</i>                   | Moderation in<br>every thing<br>is best.       |

| ARABIC.              | PRONUNCIATION.             | ENGLISH EQUIVALENTS. |
|----------------------|----------------------------|----------------------|
| الحكيم تكفيه اشارة   | <i>al - hakîm takfîh</i>   | To the wise a hint   |
|                      | <i>ishâra</i>              | is enough.           |
| ساعد اخاك في الشدة   | <i>sâ'id akhâk fî 'sh-</i> | Assist your bro-     |
|                      | <i>shidda</i>              | ther in distress.    |
| الدواء كثيرا ما يكون | <i>al-dawâ kathîran-</i>   | Very frequently      |
| دأ                   | <i>mâ yakûn dâ'</i>        | medicine is sick-    |
|                      |                            | ness.                |
| الانسان يعرف بسيرته  | <i>al-insân yu'raf bi-</i> | Man becomes          |
|                      | <i>sîratuh</i>             | known from           |
|                      |                            | his conduct.         |
| من المنع تزيد الرغبة | <i>min al-man' tazîd</i>   | From prohibition     |
|                      | <i>ar-ragba</i>            | desire increases.    |
| البحث لا ياتي مع     | <i>al-bakht lâ yâti</i>    | Fortune does not     |
| الحكمة               | <i>ma' al-hikma</i>        | come with wis-       |
|                      |                            | dom.                 |

## NINTH DIALOGUE.

|                      |                          |                   |
|----------------------|--------------------------|-------------------|
| في مدة هذا الشهر وقع | <i>fî muddat háthâ</i>   | During this month |
| مطر كثير             | <i>'sh-shahr waqa'</i>   | much rain fell.   |
|                      | <i>matar kathîr</i>      |                   |
| ابعث خادما الى هناك  | <i>ib'ath khâdim îla</i> | Send a servant    |
|                      | <i>hunak</i>             | there.            |
| اقعد تحت هذه الشجرة  | <i>uq'ud taht hathih</i> | Sit under this    |
|                      | <i>ash-shajara</i>       | tree.             |

| ARABIC.                                        | PRONUNCIATION.                                                     | ENGLISH EQUIVALENTS.                                    |
|------------------------------------------------|--------------------------------------------------------------------|---------------------------------------------------------|
| كم ثمن هذه اللآلى                              | <i>kam thaman hâ-thih al-laâli</i>                                 | What is the price of these pearls?                      |
| ما اعظم (ما يكون) ثقل هذا الحجر                | <i>mâ âczam (mâ ya-kûn) thuql hâthâ 'l-hajar</i>                   | What is the weight of this stone?                       |
| ايش اسم هذه القرية                             | <i>aish ism hâthih al-qarya</i>                                    | What is the name of this village?                       |
| جيب حصان الركوب                                | <i>jîb hisân ar-rukûb</i>                                          | Bring the riding horse.                                 |
| انفض الستارة طيب حتى لا يبقى فيها ناموس (برغش) | <i>unfud as-sitâra tayyib hatta lâ yabqa fiha nâ-mûs (bargash)</i> | Brush the curtain well, so that no mosquito may remain. |
| يجب ان نكون محسنين                             | <i>yajib an nakûn muhsinîn</i>                                     | We ought to be benevolent.                              |
| وقعنا في صعوبات عظيمة                          | <i>waga:nâ fi su'ûbât 'azîma</i>                                   | We have fallen into great difficulties.                 |
| كثير من المراكب تعطلت من النوى                 | <i>kathîr min al-marâkib râkib ta'attalat min an-nau</i>           | Many ships have been damaged by the storm.              |
| هو يشرب في كل يوم اللبن الطرى                  | <i>huwa yashrab fi kull yaum al-laban at-tarî</i>                  | He every day drinks new milk.                           |

| ARABIC.                            | PRONUNCIATION.                                                     | ENGLISH EQUIVALENTS.                            |
|------------------------------------|--------------------------------------------------------------------|-------------------------------------------------|
| السكوت مع القعود<br>خير من النزاع  | <i>al-qu'ūd ma' as-<br/>sukūt khair min<br/>an-nizā'</i>           | To sit still is<br>better than<br>quarrelling.  |
| اطحن هذا القمح<br>بالرحى           | <i>it'han hāthá 'l-<br/>qamh bi 'r-raha</i>                        | Grind this wheat<br>in the mill.                |
| تعرف وكيله من هو                   | <i>ta'rif wakīluh man<br/>huwa</i>                                 | Do you know who<br>is his agent ?               |
| اشتر لي شمعدانين                   | <i>ishtari-li sham'ca-<br/>dānain</i>                              | Buy two candle-<br>sticks for me ?              |
| هذا القط له اظافر<br>كبيرة         | <i>hāthá l'-qitt lahu<br/>azâfir kabîra</i>                        | This cat has large<br>claws.                    |
| خذ هذا الكرسي الى<br>الايضة الاخرى | <i>khuth hāthá 'l-<br/>kursi ila 'l-au-<br/>dat al-ukhra</i>       | Take away this<br>chair into the<br>other room. |
| انا اريك صورة جميلة                | <i>ana urîk sūra<br/>jamîla</i>                                    | I will show you a<br>beautiful pic-<br>ture.    |
| امضاؤك لا بد منه على<br>هذا العقد  | <i>imd'ak lá budd<br/>minhu (minh)<br/>cala hāthá 'l-<br/>caqd</i> | Your signature is<br>necessary to this<br>bond. |
| اليوم يكون ضيف في<br>دارهم         | <i>al-yaum yakun<br/>daif fi dārihum</i>                           | To-day there is a<br>guest in their<br>house.   |

## ARABIC.

## PRONUNCIATION.

## ENGLISH EQUIVALENTS.

اسمح لنا بان نروح الى البيت *ismah lanâ bi-ân narâh ila'l-bait* Permit us to go home.

في هذا الامر قسوة زائدة *fi hâthâ 'l-amr qa-sâwa zâ'ida* In this affair there is much cruelty.

قدامنا سفرة طويلة *quddâmanâ saf-ra tawîla* We have before us a long journey.

الانسان له عقل اما البهيمة فلا *al-insân lahu aql ammâ 'l-bahî-ma falâ* Man has reason, a brute none.

من فضلك اعطني كتاب توصية *min fadlak actinî kitâb tausiyya* Please give me a letter of introduction.

لايش تكتب بقلم ردى *laish taktub bi-qalam radî* Why do you write with a bad pen?

اي هذين الاثنين احسن *ayy hathain al-ithnain ahsan* Of these two, which is the best?

انا آخذ الشغل من يدك واعطيه اياه *ana âkhuth ash-shugl min yadak wa-uctih ayyah,* I will take the business from you and give it to him.

ذهابك الى هناك غير لازم *thihâbak ila hû-nâk gair lâzim* Your going there is not necessary.

| ARABIC.             | PRONUNCIATION.                                 | ENGLISH EQUIVALENTS.                         |
|---------------------|------------------------------------------------|----------------------------------------------|
| هو خبير بالعام جداً | <i>huwa khabír bi 'l-<br/>‘ilm jiddan</i>      | He is well versed<br>in science.             |
| هو عالم جداً        | <i>huwa ‘álim jid-<br/>dan</i>                 | He is very learned.                          |
| احسن<br>الجميع      | <i>háthá yakún ah-<br/>san al-jamí‘</i>        | This will be best<br>of all.                 |
| قل لي ما يقول       | <i>qul lí má yaqúl</i>                         | Tell me what he<br>is saying.                |
| قل للسائس<br>الحصان | <i>qul lí 's-sá'is yu-<br/>haddir al-hisán</i> | Tell the groom to<br>get the horse<br>ready. |

## TENTH DIALOGUE.

|                               |                                                              |                                       |
|-------------------------------|--------------------------------------------------------------|---------------------------------------|
| انا كذلك اريد ان<br>اخرج      | <i>ana kathálik uríd<br/>an ákhruj</i>                       | I also wish to go<br>out.             |
| لايش تصعد الى هذه<br>الشجرة   | <i>li-aish tas‘ad ila<br/>háthih ash-sha-<br/>jara</i>       | Why do you climb<br>this tree?        |
| ايمتي تكون قادرا على<br>السفر | <i>imta (i.e. ayymata)<br/>takún qádir ‘ala<br/>'s-safar</i> | When will you be<br>able to depart?   |
| هل السرج على الحصان<br>اولا   | <i>hal as-sarj ‘ala 'l-<br/>hisán au lá</i>                  | Is the saddle on<br>the horse or not? |
| نحن نرجع بعد دقائق            | <i>nahn narja‘ ba‘d<br/>daqá‘iq</i>                          | We will return in<br>a few minutes.   |

| ARABIC.                               | PRONUNCIATION.                                              | ENGLISH EQUIVALENTS.                              |
|---------------------------------------|-------------------------------------------------------------|---------------------------------------------------|
| ان كان الغدّا حاضرا جيبه              | <i>in kân al-gadâ hadir jîbuh</i>                           | If dinner is ready, bring it.                     |
| هل تعرف هذا الرجل                     | <i>hal ta'rif hâthâ 'r-rajul</i>                            | Do you know this man?                             |
| حصل من العلم كثيرا                    | <i>hassal min al-ilm kathîr</i>                             | He has acquired much science.                     |
| جمع ثروة جزيلة                        | <i>jamaa' tharwa ja-zîla</i>                                | He has amassed much wealth.                       |
| تعال خلنا نحن الاثنين نتحدث شوية      | <i>ta'âla khallinâ nahn al-ithnain natahaddath shuwayya</i> | Come, let us two have some talk.                  |
| هل حصان واحد يقدر على جرّ ثقل مثل هذا | <i>hal hisan wahid yaqdir ala jarr thuql mithl hâ-thâ.</i>  | Will one horse be able to draw so great a weight? |
| تقدم انت نحن نجي                      | <i>taqaddam anta nahn najî</i>                              | You go on, we are coming.                         |
| هذه الحاجات جات من اوربا              | <i>hâthih al-hajât jâ'at min urubba</i>                     | These things have come from Europe.               |
| اين نقضى هذه الليلة                   | <i>ain naqdî hâthih al-laila</i>                            | Where shall we pass the night?                    |
| ما عندنا الان وقت للعب                | <i>mâ indanâ al-ân waqt li 'l-li'b</i>                      | We have no time to play at present.               |

| ARABIC.                            | PRONUNCIATION.                                           | ENGLISH EQUIVALENTS.                         |
|------------------------------------|----------------------------------------------------------|----------------------------------------------|
| احرق رجله بالماء<br>السخن          | <i>ahraq rijluh bi<br/>'l-mâ as-sukhn</i>                | He has scalded his<br>foot.                  |
| هذه السكاكين كلها<br>صدى           | <i>hâthih as-sakâkîn<br/>kullaha sada</i>                | All these knives<br>are rusty.               |
| هولاً الاولاد يصرخون<br>طول النهار | <i>hâulâ al-aulâd yu-<br/>sarrikhûn tûl<br/>an-nahâr</i> | These children are<br>screaming all<br>day.  |
| كنا نفتش علي هذا<br>طول النهار     | <i>kunnâ nufattish<br/>‘ala hâthâ tûl<br/>an-nahâr</i>   | We were seeking<br>for this all day.         |
| هل ختمت مكتوبك                     | <i>hal khatamt mak-<br/>tâbak</i>                        | Have you sealed<br>your letter?              |
| بيتنا مظلل بالشجر                  | <i>baitanâ muzallal<br/>bi 'sh-shajar</i>                | Our house is<br>shaded with trees            |
| عمالة تمطر خيلنا نأوى<br>عندك      | <i>‘ammâla* tamtur<br/>khallînâ na-<br/>tâwwa ‘indak</i> | It is raining,<br>kindly give us<br>shelter. |
| تقدم الى هناك وقف                  | <i>taqaddam ila hu-<br/>nâk wa-qif</i>                   | Go forward there,<br>and stand still.        |
| اخرج هذه الحاجات من<br>الصندوق     | <i>akhrij hâthih al-<br/>hâjât min as-<br/>sandûk</i>    | Bring out these<br>things from the<br>box.   |

\* This word, in all its forms, is usually contracted to *‘am*.

| ARABIC.                                     | PRONUNCIATION.                                                            | ENGLISH EQUIVALENTS.                                  |
|---------------------------------------------|---------------------------------------------------------------------------|-------------------------------------------------------|
| تكلم بالعالى حينئذ<br>اسمعك                 | <i>takallamî bi 'l-<br/>âli hîna'ithin<br/>asma'ak</i>                    | Speak loud, then<br>I shall hear you.                 |
| ايش اسم دى بالعربي                          | <i>aish ism dî bi 'l-<br/>arabi</i>                                       | What do you call<br>that in Arabic?                   |
| وافقنى هذه المرة                            | <i>wâfaqani hâthih<br/>al-marra</i>                                       | He agreed with<br>me this time.                       |
| تدرب نفسك فى الكتابة<br>والقرآه             | <i>tudarrîb nafsak fi<br/>'l-kitâba wa 'l-<br/>qirâa</i>                  | You exercise your-<br>self in writing<br>and reading. |
| عند سماعهم هذا الخبر<br>حصل لهم رعب<br>شديد | <i>sinda samâ'ihum<br/>hâthâ 'l-khabar<br/>hasal lahum<br/>rub shadîd</i> | On hearing this<br>news they were<br>much frightened. |
| كم يسع هذا الصندوق<br>من النيله (النيل)     | <i>kam yasa: hâthâ<br/>'s-sandûq min<br/>an-nîl,</i>                      | How much indigo<br>will this chest<br>contain?        |
| كلهم اغتاضوا من بعضهم<br>بعض                | <i>kulluhum igtâzu<br/>min ba'dihum<br/>ba'd</i>                          | They are all of-<br>fended with one<br>another.       |
| نجزنا من يد العدو                           | <i>najaunâ min yad<br/>al-adûw</i>                                        | We have escaped<br>from the hand<br>of the enemy.     |
| المدينه باسرها غرقت<br>بالما                | <i>al-madîna bi-as-<br/>riha gariqat bi-<br/>'l-mâ</i>                    | The whole city has<br>been flooded.                   |

## ARABIC.

## PRONUNCIATION.

## ENGLISH EQUIVALENTS.

بهذا يزداد فرحنا *bi-hâtha yazdâd farahnâ* With this our joy will be increased.

قللنا مصروفنا للمغاية *kallalnâ masrû-fanâ li'l-gaya* We have much reduced our expenditure.

هذه الدراهم لازم انها ترجع اليه *hâthih ad-darâhim lâzim annahâ tarja: ilaih* This money must be sent back to him.

سطر ورقك ثم اكتب *sattir waraqak thumma uktub* Rule your paper, then write.

القوم كلهم ماتوا من الجوع *al-qaum kulluhum mâtu min al-jû:* All the people have died with hunger.

وقع بعضهم على بعض *waga: ba:duhum ala ba:d* They have fallen one upon another.

يعيشون عيشا نكدًا *yâ:îshûn aish na-kidan* They live in great affliction.

بنى بيتا على شاطئ النهر *bana bait ala shâtî an-nahr* He has built a house on the bank of the river.

## ELEVENTH DIALOGUE.

| ARABIC.                                            | PRONUNCIATION.                                                             | ENGLISH EQUIVALENTS.                                                |
|----------------------------------------------------|----------------------------------------------------------------------------|---------------------------------------------------------------------|
| على م نهرب ليس هاهنا<br>خطر                        | <i>ala má nahrub<br/>lais háhuná (má<br/>fih huná) khatar</i>              | Why should we<br>run away? there<br>is no danger<br>here.           |
| هجر اصدقاءه                                        | <i>hajar asdiqáh</i>                                                       | He has abandoned<br>his friends.                                    |
| ساروا الى بلاد الافرنج<br>من ستة اشهر              | <i>sáru ila bilád al-<br/>ifranj minsittat<br/>ashhur</i>                  | They went to Eu-<br>rope six months<br>ago.                         |
| عند سماعهم تقريرا من<br>هذا القبيل صاروا<br>يضحكون | <i>ind samá'ihum<br/>taqrír min há-<br/>thá 'l-qabíl sarú<br/>yadhakú*</i> | On hearing a state-<br>ment of this sort<br>they began to<br>laugh. |
| تعلمنا تعب في<br>عظيما                             | <i>tacib fi taclíminá<br/>ta'ab azím</i>                                   | He taught us with<br>great labour.                                  |
| وجدنا برحمة الله راحة                              | <i>wajadná bi-rahmat<br/>alláh ráha</i>                                    | By the grace of<br>God we have<br>found repose.                     |
| اليوم مغيوم فيجتمل انها<br>تمطر كثيرا              | <i>al-yaum magyúm<br/>fa-yahtamil an-<br/>nahá tamtur ka-<br/>thîr</i>     | The day is cloudy<br>and heavy, it<br>may rain much.                |

\* Vulgarly, the plural future endings in *una* are corrupted into *u*, like the form of the plural preterite.

## ARABIC.

## PRONUNCIATION.

## ENGLISH EQUIVALENTS.

في هذه ائدارقاعة وثلاثة بيوت (اوض)  
*fi háthih ad-dar qa'a wa - tha - lâthat buyût (u-wad)* In this house there are a hall and three rooms.

منذ كم بلغك هذا الخبر  
*munth kam bala-gak háthá 'l-khabar,* How long is it since you received this news?

بكم تبيع هذا لسيدي  
*bikam tabi' hátha li-sîdî* For how much will you sell this to my master?

ابق هنا حتى نرجع  
*ibqa huna hatla narja'* Remain here until we return.

وقع السكين من يدي في النهر  
*waqa' as - sikkîn min yadî fi 'n-nahr* The knife fell from my hand into the river.

الانسان الذي لا يقدر يتكلم بلغة القوم الذين يسكن بينهم قديموت من الجوع  
*al - insân allathî (il-li) la yaqdir yatakallam bi-lugat al-qaum allathîn yaskun bainahum qad yamût min al-iâ'* A man who cannot speak the language of the people among whom he sojourns may sometimes be in danger of starving.

| ARABIC.                                                                                           | PRONUNCIATION.                                                                                                                                                                                    | ENGLISH EQUIVALENTS.                                                                                                                                             |
|---------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| اشو شويه خبز (عيش)<br>فزع (حط) عليه<br>زبدة                                                       | <i>ishwi shuwayya</i><br><i>khubz (aish)</i><br><i>fa-da, alaih</i><br><i>zubda</i>                                                                                                               | Toast some bread,<br>and butter it.                                                                                                                              |
| هل الماء يغلي                                                                                     | <i>hal al-má yagli</i>                                                                                                                                                                            | Does the water<br>boil?                                                                                                                                          |
| اعط الخواجه فنجان شاي<br>آخر.                                                                     | <i>ati 'l-khawájah</i><br><i>finjân sháy á-</i><br><i>khar</i>                                                                                                                                    | Give the gentle-<br>man another cup<br>of tea.                                                                                                                   |
| اعمله قوى بالكفاية<br>واذا وضعت فيه<br>حليب كثير وسكر<br>يجي دائما طيب<br>بحيث يكون الماء<br>يغلي | <i>ámiluh qawí bi 'l-</i><br><i>kifáya wa ithá</i><br><i>wada't fih halíb</i><br><i>kathír wasuk-</i><br><i>kar yaji dáiman</i><br><i>tayyib bi-haith</i><br><i>yakûn al - má</i><br><i>yaglî</i> | Make it strong<br>enough; and put-<br>ting in it plenty<br>of milk and sugar<br>you will always<br>make it good, pro-<br>vided the water be<br>actually boiling. |
| اعطني فنجان قهوة وشوية<br>سكر كمان                                                                | <i>a'tinî finjân qah-</i><br><i>wa wa - shu-</i><br><i>wayya sukkar</i><br><i>kamán</i>                                                                                                           | Give me a cup of<br>coffee, and a little<br>more sugar.                                                                                                          |
| اسلق بيض ولكن لا<br>تخليه ييبس                                                                    | <i>isliq baid wa-lákin</i><br><i>lâ tukhallîh yai-</i><br><i>bas</i>                                                                                                                              | Boil some eggs,<br>but do not let<br>them get hard.                                                                                                              |

| ARABIC.                                         | PRONUNCIATION.                                                                  | ENGLISH EQUIVALENTS.                                                 |
|-------------------------------------------------|---------------------------------------------------------------------------------|----------------------------------------------------------------------|
| هات خبز (عيش)<br>وحلويات وكعك                   | <i>hât khubz (aish)<br/>wa - hulwiyât<br/>wa-kak</i>                            | Bring bread, sweet-<br>meats, and cakes.                             |
| انت تعرف انى ما اقدر<br>اشرب شاي من غير<br>حليب | <i>anta (ant) ta'rif<br/>annî mâ aqdir<br/>ashrab shây min<br/>gair halîb</i>   | You know I can-<br>not drink tea<br>without cream.                   |
| الخبز ردى ملآن من<br>الرمل                      | <i>al-khubz radî mal-<br/>ân min ar-raml</i>                                    | The bread is bad,<br>and full of sand.                               |
| الماء الذى انعمل به هذا<br>الشاي ما كان يغلى    | <i>al-mâ allathî in-a-<br/>mal bih hâthâ<br/>'sh-shây mâ kân<br/>yaglî,</i>     | The water with<br>which this tea<br>is made has not<br>been boiling. |
| ما له طعم اصلا                                  | <i>mâ luh ta'm aslan</i>                                                        | It has no taste at<br>all.                                           |
| قل للطباخ يحضر الغدا<br>فى الساعة الثالثة       | <i>qul li't-tabbâkh yu-<br/>haddir al-gadâ<br/>fi 's-sâ'a ath-<br/>thâlitha</i> | Tell the cook to<br>have the dinner<br>ready at three<br>o'clock.    |
| يا سيدي الغدا حاضر                              | <i>yâ-sîdî al-gadâ ha-<br/>dir</i>                                              | Sir, dinner is ready.                                                |
| اين الشوربة وملعقة<br>الشوربة                   | <i>ain ash-shûraba<br/>wa-mil'aqat ash-<br/>shûraba</i>                         | Where is the soup,<br>and the soup<br>spoon?                         |

| ARABIC.                                                                                         | PRONUNCIATION.                                                                                                                                                                                                             | ENGLISH EQUIVALENTS.                                                                                                             |
|-------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------|
| جيب شوية عيش<br>(خبز) وبطاطس<br>وخضرة زى الهليون<br>والملفوف والقرنبيط<br>واللفت والجزر والخيار | <i>jīb shuwayyat caish</i><br>( <i>khubz</i> ) <i>wa-batā-</i><br><i>tis wa - khudra</i><br><i>zayy al-halyūn</i><br><i>wa 'l-malfūf wa</i><br><i>'l-qarnabīt wa-</i><br><i>'l-lift wa 'l-jazar</i><br><i>wa 'l-khiyar</i> | Bring some bread,<br>potatoes, greens,<br>asparagus, cab-<br>bage, cauliflow-<br>ers, turnips, car-<br>rots, and cucum-<br>bers. |
| جيب لحم بقر وضأن<br>وعجل وسمك ودجاج                                                             | <i>jīb lahm baqar wa</i><br><i>dān wa-ʿijl wa-</i><br><i>samak wa-dajāj</i>                                                                                                                                                | Bring some beef,<br>mutton, veal,<br>fish, and fowl.                                                                             |
| غدا نتغدي في الريف<br>ابعث كل شي في<br>وقته                                                     | <i>gada natagadda fi</i><br><i>'r-rīf ibʿath kull</i><br><i>shay fi waqtuh</i>                                                                                                                                             | To-morrow we dine<br>in the country:<br>send everything<br>in time.                                                              |
| الان يمكنكم كلكم ان<br>تنطلقوا معكم اذن                                                         | <i>alān yumkinkum</i><br><i>kullukum an</i><br><i>tantaliqū, ma-</i><br><i>kum ithn</i>                                                                                                                                    | Now you may all<br>depart, you have<br>leave.                                                                                    |
| قل لي اسم هذا بلغتكم                                                                            | <i>qul lī ism hāthā</i><br><i>bi-lugatikum</i>                                                                                                                                                                             | Tell me the name<br>of this in your<br>own language.                                                                             |
| لا تقل لاحد الذي<br>قلته لك بخصوص<br>ذلك الكتاب                                                 | <i>lā taqul li - ahad</i><br><i>allathi qultuh</i><br><i>lak bi - khusūs</i><br><i>thālik al kitāb</i>                                                                                                                     | Do not tell any<br>one what I said<br>to you about that<br>book.                                                                 |

| ARABIC.                                        | PRONUNCIATION.                                                        | ENGLISH EQUIVALENTS.                                                                        |
|------------------------------------------------|-----------------------------------------------------------------------|---------------------------------------------------------------------------------------------|
| قل له يجي هنا                                  | <i>qul luh yaji huná</i>                                              | Bid him come here.                                                                          |
| قل له انه خبيث كبير                            | <i>qul luh innahu khabíth kabír</i>                                   | Tell him he is a great scoundrel.                                                           |
| خذني الى الحواجه فلان                          | <i>khuthní ila al-khawájah fulán</i>                                  | Take me to Mr. So-and-So.                                                                   |
| انت تهت عن الطريق الى بيته                     | <i>anta tiht an at-taríq ila baitûh</i>                               | You have lost the road to his house.                                                        |
| ما معي فلوس ولكن اذا تبعتنى تاخذ فلوسك في بيتي | <i>mâ ma'î fulûs wa-lâkin ithâ tabi-tanî takhuth fulûsak fi baitî</i> | I have no cash about me, but if you will follow me you will receive your money at my house. |
| هل تتكلم بلساننا                               | <i>hal tatakallam bilisâninâ</i>                                      | Do you speak our language?                                                                  |
| نعم ياسيدي انا اتكلم بالعربي قليلا             | <i>na'am yâ-sîdî ana atakallam bil-arabi qalîl</i>                    | Yes, Sir, I can speak a little Arabic.                                                      |
| قد ايش لك في هذه البلاد                        | <i>qad aish lak fi hâ-thih al-bilâd</i>                               | How long have you been in this country?                                                     |
| سنتين * عامين                                  | <i>sanatain, ámain</i>                                                | Two years.                                                                                  |

## ARABIC.

## PRONUNCIATION.

## ENGLISH EQUIVALENTS.

امكث عندى اياما *umkuth cindî ay-* Abide with me a  
 قليلة *yâm qalîla* few days.

عنده اهلية عظيمة *cinduh ahliyya* He possesses great  
*azîma* ability.

هو رجل قادر *huwa rajul qâdir* He is an able man.

لك مقدرة على فعل هذا *lak maqdara ala* Are you able to  
*fil hâthâ* do this?

كنت غائبا عشرة ايام *kunt ghâ'ib asha-* I have been absent  
*rat ayyâm* ten days.

يجب ان نتجنب فعل الشر *yajib an natajan-* We ought to ab-  
*nab fil ash-* stain from com-  
*sharr* mitting evil.

الكلام هكذا فارغ (ضد المعقول) *al-kalâm hâkathâ* It is absurd to  
*fârig (didd al-* speak thus.  
*ma,qûl)*

خذ قدر ما يعجبك عندى كثير *khuth qadr mâ* Take as much as  
*yucjibak cindî* you please, I  
*kathîr* have abundance.

هل رضيت بما عرضت عليك اولا *hal radât bimâ* Do you accede  
*aradtu alaik* to what I  
*au lâ* have proposed,  
 or not?

| ARABIC.                           | PRONUNCIATION.                                                               | ENGLISH EQUIVALENTS.                            |
|-----------------------------------|------------------------------------------------------------------------------|-------------------------------------------------|
| الكتاب الذي بعثت<br>لي حاز القبول | <i>al-kitáb allathí<br/>ba'athht lí ház<br/>al-qabúl</i>                     | The book you sent<br>me was accept-<br>able.    |
| ان لم ترافقني لا اروح             | <i>in lam turáfiqni<br/>lá arúh</i>                                          | Unless you ac-<br>company me, I<br>will not go. |
| ما قدرت ان ابلغ<br>(اتمم) مرادي   | <i>má qadart an ab-<br/>lug (utammim)<br/>murádi</i>                         | I was not able to<br>accomplish my<br>wishes.   |
| هل عندك معه حساب                  | <i>hal 'indak machu<br/>hisáb</i>                                            | Have you an ac-<br>count with him?              |
| اشتكى عليه انه سرق<br>معلمه       | <i>ushtuki 'alaih an-<br/>nuh saraq mu-<br/>'allimuh</i>                     | He is accused<br>of robbing his<br>master.      |
| عود نفسك على القراءة<br>والكتابة  | <i>'awwid nafsak 'ala<br/>'l-qiráa wa-'l-<br/>kitába</i>                     | Accustom your-<br>self to read<br>and write     |
| عنده معارف كثيرة                  | <i>'induh ma'árif ka-<br/>thíra</i>                                          | He has many ac-<br>quaintances.                 |
| حصل معارف جزيلة                   | <i>hassal ma'árif ja-<br/>zíla</i>                                           | He has acquired<br>great knowledge.             |
| الفعل الطيب جدير<br>بالثنا منا    | <i>al-fí' al-tayyib ja-<br/>dí'r bi'th-thaná<br/>minná (i.e. min<br/>ná)</i> | A good action<br>deserves our<br>praise.        |

| ARABIC.                               | PRONUNCIATION.                                                 | ENGLISH EQUIVALENTS.                             |
|---------------------------------------|----------------------------------------------------------------|--------------------------------------------------|
| هو مجددٌ جداً في ذلك<br>الامر (الشغل) | <i>hu mujidd jiddan<br/>fi thâlik al-amr<br/>(ash-shugl)</i>   | He is exceedingly<br>active in that<br>business. |
| زادت جمكته                            | <i>zâdat jamkiyyatuh</i>                                       | His salary has<br>been increased.                |
| هذا خط يعجب                           | <i>hâtha khatt yu-<br/>jib</i>                                 | This is admirable<br>writing.                    |
| أتعجب منه لوفور<br>علمه               | <i>ata'ajjab minh li-<br/>wufûr ilmuh</i>                      | I admire him for<br>his great learn-<br>ing.     |
| لا أسلم بما تقول                      | <i>lâ usallim bi-mâ<br/>taqûl</i>                              | I do not admit of<br>what you say.               |
| تقدر تسلفني هذا المبلغ                | <i>tagdir tuslifni hâ-<br/>thâ 'l-mablag</i>                   | Can you advance<br>me this sum ?                 |
| العدو تقدم حتى<br>الى                 | <i>al-'aduww taqad-<br/>dam hatta ila</i>                      | The enemy has<br>advanced as far<br>as —         |
| صار لها زمان طويل في<br>الضيق         | <i>sâr lahâ zamân<br/>tawîl fi 'd-dîq</i>                      | She has long been<br>in adversity.               |
| تكلف لان اظهر معروفا<br>كثيرا         | <i>takallaf li-an az-<br/>har macrûf ka-<br/>thîr</i>          | He affected a<br>great show of<br>gratitude.     |
| هذه القصة مؤثرة<br>(فعالة * بالغة)    | <i>hâthih al - qissa<br/>mu'aththira (fa-<br/>ala, bâlîga)</i> | This history is<br>affecting.                    |

| ARABIC.                        | PRONUNCIATION.                                      | ENGLISH EQUIVALENTS.                       |
|--------------------------------|-----------------------------------------------------|--------------------------------------------|
| يظهر للناس مودة جزیلة          | <i>yuzhir li 'n - nâs<br/>mawadda jazîla</i>        | He shows great affection for the people.   |
| انا اخاف من التوجه الى هناك    | <i>ana akhâf min at-tawajjuh ila hunâk</i>          | I am afraid to go there.                   |
| ما اريد ان اجبه (اكسفه)        | <i>mâ urîd an ajba-huh (aksifuh)</i>                | I do not wish to confront (encounter) him. |
| سنها ما هو اكثر من عشر سنين    | <i>sinn'hâ mâ hu ak-thar min ash-r sinîn</i>        | Her age is not more than ten years.        |
| تعرف شيخه من هو                | <i>ta'rif shaikhuh man hu</i>                       | Do you know who is his tutor?              |
| اوافقك على ما تقول             | <i>uwâfiqak 'ala mâ taqûl</i>                       | I agree to what you say.                   |
| اى اتفاق كان بينك وبينه        | <i>ayy ittifaq kân bainak wabainuh</i>              | What agreement had you with him?           |
| اى تغيير (تبدیل) اعمل          | <i>ayy tagyîr (tabdil) âmal</i>                     | What alteration shall I make?              |
| تله (تسل) في هذا البستان قليلا | <i>talahha (tasalla) fi hâtha 'l bus-tân qallil</i> | Amuse yourself awhile in the garden.       |

| ARABIC.                         | PRONUNCIATION.                                                        | ENGLISH EQUIVALENTS.                              |
|---------------------------------|-----------------------------------------------------------------------|---------------------------------------------------|
| هذه مدينة قديمة<br>(عتيقة)      | <i>hâthih ma'īna</i><br><i>qadīma (atīqa)</i>                         | This is an ancient<br>city.                       |
| هل يغضبك هذا                    | <i>hal yugdībak hâ-</i><br><i>tha</i>                                 | Does this make<br>you angry?                      |
| تعرف اسم هذا الحيوان            | <i>ta'rif ism hâtha 'l-</i><br><i>haiwân</i>                          | Do you know this<br>animal's name?                |
| تقدر تعطيني جواب<br>هذه المسئلة | <i>taqdir tuxtīnī ja-</i><br><i>wâb hâthih al-</i><br><i>masa'ala</i> | Can you give me<br>an answer to<br>this question? |
| انا فى قلق حتى اذهب<br>الى هناك | <i>ana fi qalaq hatta</i><br><i>athhab ila hu-</i><br><i>nâk</i>      | I am anxious to<br>get there.                     |
| ما اعتذر عن سلوكه               | <i>mâ i'tathar 'an su-</i><br><i>lûkuh</i>                            | He made no apo-<br>logy for his be-<br>haviour.   |
| يظهر لى انه غريب                | <i>yazhar li annuh</i><br><i>garīb</i>                                | It appears to me<br>very strange.                 |
| هل تستصوب ما اقول               | <i>hal tastaswib mâ</i><br><i>aqûl</i>                                | Do you approve<br>of what I say?                  |
| يورد دلائل قوية                 | <i>yûrid dalâ'il qa-</i><br><i>wiyya</i>                              | He uses very<br>strong argu-<br>ments.            |
| هل سمعت نقده                    | <i>hal samit bi-qu-</i><br><i>dûmuh</i>                               | Have you heard<br>of his arrival?                 |

| ARABIC.                         | PRONUNCIATION.                                | ENGLISH EQUIVALENTS.                  |
|---------------------------------|-----------------------------------------------|---------------------------------------|
| الملك كان علي راس جيشه          | <i>al-malik kân ala rās jaishuh</i>           | The king was at the head of his army. |
| ما لي خبرة بذلك الفن            | <i>mā lí khibrah bi-thālik al-fann</i>        | I am not acquainted with that art.    |
| هم محتالون                      | <i>hum muhtalún</i>                           | They are very artful.                 |
| يتعاطون اصنافا مختلفة           | <i>yataʿatún asnâf mukhtalifa</i>             | They deal in various articles.        |
| نطلع الى الجبل                  | <i>khallinâ al - ân natlaʿ ila 'l - jabal</i> | Let us now ascend the mountain.       |
| اهل القرية اجتمعوا              | <i>ahl al-qarya ij-tamaʿû</i>                 | The people of the village assembled.  |
| رايت (شفت) جماعة عظيمة من الناس | <i>raʿait (shuft) jamʿa ʿazîma min an-nâs</i> | I saw a great assembly of people.     |
| قبلت بمعرضك                     | <i>qabilt bi-maʿrûdak</i>                     | I assent to your proposal.            |
| زعم انه كذلك                    | <i>zacam annuh ka-thālik</i>                  | He asserted that it is so.            |
| يجب ان نساعد بعضنا بعضا         | <i>yajîb an nusâid baʿdna baʿdan</i>          | We ought to assist each other.        |

| ARABIC.                             | PRONUNCIATION.                                                                         | ENGLISH EQUIVALENTS.                                  |
|-------------------------------------|----------------------------------------------------------------------------------------|-------------------------------------------------------|
| لماذا تعاشر الرفقة<br>الاشرار       | <i>li-máthá tu-áshir</i><br><i>ar - rifqat al-</i><br><i>ashrâr</i>                    | Why do you asso-<br>ciate with evil<br>company?       |
| أحقق لك انه ليس في<br>هذا الامر خطر | <i>uhaqqiq lak an-</i><br><i>nuh lais fi</i><br><i>hâthá 'l - amr</i><br><i>khatar</i> | I assure you there<br>is no danger in<br>that matter. |
| خيالة العدو اقتحمونا                | <i>khiyalat al-áduww</i><br><i>iqtahamúnâ</i>                                          | The enemy's ca-<br>valry attacked<br>us.              |
| خلنا نواظب على فرضنا                | <i>khallinâ nuwâzib</i><br><i>âla fardina,</i>                                         | Let us attend to<br>our duties.                       |
| هي منعكفة على العلم                 | <i>hiya munâkifa</i><br><i>âla 'l ilm</i>                                              | She pays attention<br>to learning.                    |

---

## VOCABULARY.

## A.

Abandoned (he), هجر *hajar*,  
ترك *tarak*

Ability, مقدرة *maqdara*,  
استطاعة *istitâ'a*

Able, قادر *qadir*

Able (he was), قدر *qadar*

About, around, حول *haul*

Above, فوق *fauq*

Absence, غياب *giyâb*

Absent, غائب *gâ'ib*

Absurd, محال *muhal*, غير الحق  
*gair al-haqq*

Abundance, كثرة *kathra*,  
وفور *wufûr*

Abundant, كثير *kathîr*, وافر  
*wâfir*

Acceptance, acceptability,  
قبول *qabûl*

Accident, واقعة *wâqia*

Accompanied (he), رافق  
*râfaq*

According to, حسب *hasb*

Account (a reckoning),  
حساب *hisâb*

Accounted (he), حسب *hasab*

Account of (on), من اجل  
*min ajl*

Accused (he), complained,  
اشتكى *ishtaka*; passive,  
*ushtuki*

Accustomed (he), عود *aw-  
wad*; — (he was), تعود  
*ta'awwad*

Acid, حامض *hâmid*

Acquaintance (knowledge),  
معرفة *ma'rifa*

Acquaintances معارف *ma-  
ârif*

- Acquainted with, عارف بـ *ʿārif bi*, مطلع على *mutallī, ʿala*  
 Acquired (he), حصل *hassal*  
 Action, فعل *fiʿl*  
 Active, عمول *amūl*, مجيد *mujidd*  
 Addition, زيادة *ziyāda*  
 Additional, زايد *zā'id*  
 Admirable, معجب *mujīb*  
 Admission, admittance, دخول *dukhūl*  
 — he gave admittance, دخل *dakhkhal*  
 Admitted (he), he granted سلم *sallam*  
 Adorned (he), زين *zayyan*  
 Advanced (he), went forward, تقدم *taqaddam*  
 Advantage, فائدة *fā'ida*  
 Advantageous, مفيد *mufīd*, نافع *nāfi'*  
 Adversary, مخاصم *mukhasim*  
 Advice, counsel, نصيحة *nasīha*  
 Affair, مصلحة *maslaha*, امر *amr*  
 Affection, مودة *marwadda*  
 Affectionate, ودود *wadūd*  
 Afraid, خائف *khā'if*  
 After, بعد *ba'd*  
 Again, ايضا *aidan*; ditto, كذلك *kathālik*  
 Against, opposite, على *ʿala*  
 Against, (opposed to), ضد *didd*  
 Age, سن *sinn*, عمر *umr*  
 Agent, وكيل *wakīl*  
 Agree — he agreed, وافق *wafaq*, قبل اتفاق *ittafaq*, قبل قابيل *qabil*  
 Agreeable, لطيف *latīf*, طيب *tayyib*  
 Agreement, شرط *shart* (pl. شروط *shurūt*)  
 Aid, s. مساعدة *musā'ada*  
 Air, هواء *hawā*  
 Alive, حي *hayy*  
 All, جميع *jamī'*  
 Allow (imperat.), خل *khalli*  
 Almost, نحو *nahw*, تقريبا *taq-rīban*  
 Alms, صدقة *sadaqa*

Alms (he gave), صدق *sad-daq*

Also, ايضا *aidan*

Alteration, تغيير *tagyír*

Altogether, جميعا *jamí'an*

Always, دائما *dâ'imān*, على الدوام *ala 'd-dawām*

Ambassador, ايلچي *elchi* (*Turkish*)

Among, amidst, بين *bain*

Amount, total, جملة *jumla*

Amount, sum of money, مبلغ *mablag*

Amounted (it), بلغ *balag*

Amused himself (he), تلهى *talahha*, تسلى *tasalla*

Amusement, لهو *lahw*

Anchor, مرساة *mirsat*

Ancient, قديم *qadīm*, عتيق *atiq*

Angered (it), غضب *gaddab*

Angry, غضبان *gadbān*

Angry (he was), غضب *gadib*

Animal, حيوان *haiwān*

Answered (he), جاوب *jāwab*

Answer, s. جواب *jawāb*

Anxious, قلق *qaliq*, مكدّر *mukaddar*

Ape (an), قرد *qird*

Apologized (he), اعتذر *itathar*

Appeared (it, or he), ظهر *zahar*

Appeared in person (he), شخص *shakhas*

Apples, تفاح *tuffāh*

Approved (he), استصوب *istaswab*

Arise—he arose, قام *qām*

Arms (weapons), سلاح *silāh*

Arm (the limb), ساعد *sā'id*

Army, عسكر *askar*, جيش *jaish*

Around, دوار *dawār*, حول *haul*

Arranged (he), رتب *rattab*, نظم *nazam*

Arrangement, ترتيب *tartīb*, تنظيم *tanzīm*

Arrival, وصول *wasūl*, قدوم *qudūm*

Arrived (he), وصل *wasal*

- Art, فن *fann*  
 — (profession, trade), صنعة *san'a*, حرفة *hirfa*  
 Artful, مكار *makkâr*, داهي *dâhi*  
 Artifice, غدر *gadr*  
 Artificer, صانع *sâni'*  
 Artificial, عملي *amali*  
 As, كـ *prefixed*, كما *kamâ*  
 Ascended (he), طلع *tali'*  
 Ashes, رماد *ramâd*  
 Asked (he), سأل *sa'al*  
 Asleep, نائم *nâ'im*  
 Asparagus, هليون *halyân*  
 Ass, حمار *himâr*  
 Assembled (he), brought together, جمع *jama'*  
 Assembled (it, as a crowd), اجتمع *ijtama'*  
 Asserted (he), زعم *za'am*  
 Assiduous (in study), منعكف *mun'akif*  
 Assisted (he), اعان *a'ân*, نصر *nasar*  
 Assured (he), affirmed, أكد *akkad*, حقق *haqqaq*  
 Associated with (he), عاشر *âshar*  
 Astonished (it), عجب *ajjab*, حير *hayyar*  
 Astonished (he was), تعجب *ta'ajjab*, احتار *ihtâr*  
 Astonishment, حيرة *haira*  
 Astray (he went), ضل *dall*  
 — (he led), اضلال *idlâl*  
 Attacked (he), هجم *hajam*, اقتحم *iqtaham*  
 Attention, انتباه *intibâh*  
 احتراس *ihtirâs*  
 Attentive, متنبه *muntabih*  
 Author, مصنف *musannif*  
 Authority, سلطة *sulta* سلطنة *sultanah*  
 Autumn, خريف *kharîf*  
 Avoided (he), تجنب من *ta-jannab min*  
 Awake—he awakened, he roused, ايقظ *aiqaz*  
 Awake—he awoke, استيقظ *istaiqaz*  
 Axe, فاس *fâ'as*

## B.

Back—see reverse, return,  
etc.

Back (the), ظَهْر *zahr*

Bad, ردي *radi*, شرير *sharrîr*  
—(in reference to money),

زغل *zagal*

Bag, كيس *kîs*

Baggage, اِثْقَال *athqâl*

Baker, خَبَاز *khabbâz*

Bank (of a sea or river),

ساحل *sâhil*, شاطئ *shâtî*

Banker, صراف *sarrâf*

Barber, حلاق *hallâq*, مزین *muzayyin*

Bargain—see Cheap

Bargain — a cheapening,  
مسومة *musawamah*

Bargain — an agreement,  
اتفاق *ittifâq*

Bargained (he), agreed,  
اتفق *ittafaq*

Bargained—he cheapened,  
or chaffered, سام *sâwam*,  
عمل بازار *amal bâzâr*

Barley, شعير *sha'îr*

Barrel, برمیل *barmîl*

Barren (as soil, ground),  
بور *bûr*, baur

Basket, زنبیل *zambîl*

Be—he was, کان *kân*

Beans, فول *fûl*

Beard (the), لحية *lihya*

Beat (he), ضرب *darab*

Beautiful, حسن *hasan*,  
جميل *jamîl*, مليح *malîh*

Become—he became, صار *sâr*

Bed, فراش *firâsh*, فرشة *far-sha*

Beef, لحم بقر *lahm baqar*

Bees, نحل *nahl*

Before (in place), قدام *qud-dâm*, امام *amâm*

Before (in time), قبل *qabl*

Beggar, فقير *faqîr*

Begged (he), سال *sa'al*;  
(he entreated), تـرجـي *tarajja*

Begin—he began, ابتدا *ib-tadâ*

Beginning, بدء *bad'*, ابتدا *ibtidâ*, راس *râ'as*

Behind, ورا *warâ'*

Behoves (it), يجب *yajib*  
 Believed (he), امن *âman*,  
 اعتقد *icitaqad*  
 Bell, جرس *jaras*  
 Belly, بطن *batn*  
 Below, تحت *taht*, دون *dûn*  
 Bend—he bent, مال *mal*  
 Benefaction, انعام *in‘âm*  
 Benefit, use, فائدة *fâ‘ida*  
 Benefited (he), verb *tr.*  
 انعم علي *an‘am ‘ala*  
 Beside, قريب *qarīb*  
 Besides, عدا *adâ*  
 Better, best, خير *khair*,  
 اخير *akhyar*  
 Betrothal, خطبة *khutba*  
 Between, بين *bain*, بينما  
*bainamâ*  
 Beyond, وراء *warâ‘*  
 Big, ضخم *dakhm*  
 Bird, طير *tair* (pl. طيور *tuyûr*)  
 Birth, مولد *maulid*  
 Bishop, اسقف *usquf*  
 Bit (he), عض *‘add*  
 Bitter, مر *murr*  
 Black (*adj.*), اسود *aswad*,  
 (fem.), سودا *saudâ‘*

Bladder (water-bag), قربة  
*qirba*  
 Blamed (he), لام *lâm*, وبخ  
*wabbakh*  
 Blessing (*subs.*), بركة  
*baraka*  
 Blind (*adj.*), اعمى *‘ama*  
 Blood, دم *damm*  
 Blossom (flower), زهرة *zahra*,  
 كم *kimm*  
 Blow (a stroke), ضربة *darba*  
 Blue, ازرق *azrak*  
 Boat, قارب *qârib*, مركب  
*markab*  
 Body, جسم *jism*, جسد  
*jasad*  
 Boiled (it), غلي *gala*; he  
 boiled, سلق *salaq*  
 Bold, جسور *jasûr*  
 Bolt (of a door), صَبَّ  
*dabb*, غلق *galq*  
 Bone, عظم *‘azm*  
 Book, كتاب *kitâb* (pl. كتب  
*kutub*)  
 Bookseller, بائع الكتب *bâ‘i*,  
*al-kutub*  
 Boot, جزمه *jazma*

Boots or shoes, تاسومة *tasûma*, سروال *sirwâl*, مركوب *markûb*

Borrowed (he), استعار *istacâr*

Bottle, قنينة *qinnîna*

Bottom (depth), قعر *qa'ir*

Bough, فرع *far'*, (pl. فروع *furû'*)

Bought (partic.), مشترى *mushtara*

Bowed (he), in courtesy, ركَع *raka'*

Box, trunk, صندوق *sandûq*

Boy, صبي *sabî*, غلام *gulâm*

Brain, دماغ *dimâg*

Branch, غصن *gusn*, فرع *far'*

Brass, نحاس *nahâs*

Brave, جرى *jarî*

Bread, خبز (Syr.) *khubz*, عيش (Eg.) *aish*

Breadth, عرض *ard*

Break—he broke, كسر *kasar*

Breakfast, فطور *futûr*

Breath, نفس *nafas*

Brick, آجر *ajurr*, قرميد *qar-mîd*

Bride, عروس *arûs*

Bridegroom, عروس *arûs*, عريس *aris*

Bridle (subs.), لجام *lijâm*

Bright, منير *munîr*, جلي *jalî*, بهي *bahî*

Bring (imp.), احضر *ahdir*, حات *hât*, جيب *jîb*

— he brought, جاب *jâb*

— he brought forward, حضر *haddar*

Broken, مكسور *maksûr*

Brother, اخ *akh* (pl. اخوان *ikhwân*)

Brown, اسمر *asmar*

Brush, فرشہ *fursha*

Brute, beast, بهيمة *bahîma*

Build—he built, بنى *bana*

Buried (he), دفن *dafan*, قبر *qabar*

Burn (v. a. and v. n.)—he burnt, or it burnt, احترق *ihtaraq*

Business, شغل *shugl*

Busy, مشغول *mashgúl*

But, لكن *lakin*, بل *bal*, اما *ammá*

Butcher, قصاب *qassáb*

Butter, سمن *samn*, زبدة *zubda*

Button (a), زر *zarr* (pl. ازرار *azrár*)

Buy—he bought, اشتری *ishtara*

Buyer, مشتری *mushtarí*

## C.

Cabbage, كرنب *kurumb*, ملفوف *malfúf*

Cable, حبل *habl*

Cage, قفس *qafas*

Cake, كعك *ka'k*

Calf, عجل *ijl* (pl. عجول *ujúl*)

Called (he), proclaimed, نادى *náda*

Called (he), named, سمى *samma*

Calm, هادى *hádí*, ساكن *sákin*

Calmed (he), هدى *hadda*, سكت *sakkat*

Calmed (it), سكت *sakat*

Camel, جمال *jamal* (pl. جمال *jimál*)

Camp, معسكر *mu'askar*

Can—see Able

Candle, شمع *sham'*

Candlestick, شمعدان *sha-ma'dán*

Captivity, اسر *isr*

Care (anxiety), عناية *ináya*, (attention) اهتمام *ihitimám*

Careful, حريص *harís*, مهم *muhtimm*

Carpenter, نجار *najjár*

Carpet, سجادة *sajjáda*

Carried (he), حمل *hamal*

Carrot, جزر *jazar*

Cash, نقد *naqd*

Cask, برميل *barmíl*

Castle, قلعة *qal'a*

Cat, قطة *qitt* (pl. قطا *qitat*)

Catch—he caught, gripped, قبض *qabad*, مسك *masik* اخذ *akhath*

Catch—he caught (in fishing or fowling), اصطاد *istád*

- Cauliflower, قرنبيط *qarnabît*  
 Cause, سبب *sabab* (pl. اسباب *asbâb*)  
 Cautious, محتراز *muhtariz*  
 Celebrated (*partic.*), مشهور *mashhûr*  
 Certain (sure), محقق *mu-haqqaq*  
 Certainly, حقا *haqqan*  
 Chain, سلسلة *salsala, silsila*  
 Chair, كرسي *kursî*  
 Changed (he), بدل *baddal*, غير *gayyar*  
 Chapter, فصل *fasl*  
 Charcoal, فحم *fahm*  
 Charge, care, custody, حراسة *hirâsa*  
 Charged (he), commis-  
 sioned, commanded, وصى *wassa*, وكل *wakkal*  
 Charged—see Cost, Reckon,  
 Order, Office  
 Charming, agreeable, ملج *malîh*  
 Cheap, رخيص *rakhîs*  
 Cheat (*v.*), غدر *gashsh*, غدر *gadr*  
 Cheerful, مسرور *masrûr*  
 Chicken, فروج *farrûj*  
 Child, ولد *walad* (pl. اولاد *aulâd*)  
 Choose—he chose, اختار *ikhâtâr*  
 Chosen, مختار *mukhtâr*  
 Church, كنيسة *kanîsa*  
 Circle, دائرة *dâ'ira*  
 Circumstance, حال *hâl* (pl. احوال *ahwâl*)  
 City, مدينة *madîna* (pl. مدن *mudun*)  
 Civil (polite), متادب *mu-ta'addib*  
 Claw, ظفر *zuf'r*, خلب *khulb*  
 Clay, طين *tîn*  
 Clean, neat, نظيف *nazîf*, طاهر *tâhir*  
 Cleaned (he), نضف *naddaf*, مسح *masah*  
 Clear (as the sky), صافي *sâfi*, صافي *sahî*  
 Clever, شاطر *shâtir*, حاذق *hâthiq*  
 Climbed (he), صعد *sa'ad*, ارتقى *irtaqa*

- Clock, ساعة *sâ'a*  
 Closed (he)—see Shut  
 Closet (privy), ادبحة *adab-khâna*  
 Closet (private room), حجرة *hujra*, خلوة *khalwa*  
 Cloth, قماش *qumâsh*, جوخ *jûkh*  
 Clothes, raiment, ثوب *thaub*, ثياب *thiyâb*, اثواب *athwâb*  
 Cloud, سحب *sahâb*  
 Clouded (it), غيم *gayyam*  
 Coach, كروسة *karrûsa*, عربة *araba*  
 Coal, فحم *fahm*  
 Coarse (material), خشن *khashin*  
 Coarse (manners), غليظ *galîz*  
 Coast, ساحل *sâhil* (pl. سواحل *sawâhil*)  
 Cock, ديك *dîk*  
 Coffee, قهوة *qahwa*  
 Cold, coldness, برد *bard*  
 Cold, frigid, بارد *bârid*  
 Collected (he), لم *lamm*, جمع *jama'*  
 Colour (subst.), لون *laun* (pl. ألوان *alwân*)  
 Comb, مشط *musht*  
 Come (imp.), تعال *ta'ala*  
 — he came, أتى *ata*  
 Comfort, ease, راحة *raha*, هنا *hanâ*  
 Comfort, consolation, تسليّة *tasliyya*  
 Command—see Order  
 Commerce, متجر *matjar*  
 Common (shared by several), مشترك *mushtarak*  
 Common (inferior), دون *dûn*, حقير *haqîr*  
 Communicate—see Inform  
 Companion, رفيق *rafîq* (pl. رفقاء *rufaqa'*)  
 Company, جمعية *jamiyya*, مجلس *mujlis*, رفقة *rufqa*, صحبة *suhba*  
 Compared (he), قايس *qâyas*  
 Compass, pair of compasses, بىكار *bîkar*

Compelled (he), الزم *alzam*,  
أحوج *ahwaj*

— (he was), التزم *iltazam*

Competent, قادر *qádir*, جدير  
*jadír*

Complained (he), تشكى  
*tashakka*, اشتكى *ishtaka*

Completed (he), اتم *atamm*,  
تم *tammam*

Completion, تكميل *takmíl*

Comply—he complied, قبل  
*qabil*, رضى *radi*

Concealed (he), اخفى *akhfa*,  
كتم *katam*

Concealed (he or it was),  
اختفى *ikhtafa*

Concluded (he), finished,  
ختم *khatam*

Conclusion, ختام *khitám*

Condemn (he condemned  
to death), حكم بالموت  
*hakam bi 'l-maut*

— he blamed, ذم *thamm*

Condition (state), حال *hál*  
(pl. أحوال *ahwál*), شان  
*shán*

Condition (of agreement),  
شرط *shart* (pl. شروط *shurût*)

Conduct, behaviour, سلوك  
*sulúk*

Conducted (he), led, guided,  
قاد *qád*, هدى *hada*

Confessed (he), اقر *aqarr*

Confession, اقرار *igrár*

Confidence (trust), ثقة *thi-*  
*qa*, اعتماد *itimád*, اعتقاد  
*itiqád*

Conjunction, وصلة *wasla*

Conquered (he), قهر *qahar*,  
غلب *galab*, فتح *fatah*, ظفر  
*zafar*

Conquered (*partic.*), مغلوب  
*maglúb*

Conquest, فتح *fat'h*, ظفر *zafar*

Consent (*s.*), رضا *rida*

Consented (he), رضا *radí*

Consequence, نتيجة *natíja*

Considered (he), reflected,  
تأمل *taammal*, تفكر *tafak-*  
*kar*

Consoled (he), سلى *salla*

Consulted (he), شاور *shá-*  
*war*, استشار *istashár*

- Contained (it), اشتمل *ish-tamal*  
 Contented, راضى *râdi*, قانع *qâni*  
 Contented (it), رضى *radda*  
 — (he was), رضى *radî*  
 Continued (he), استمر *ista-marr*  
 Continued (he), ceased not from, ما زال *mâ zâl*  
 Continually, دائما *dâïman*  
 Contrary, خلاف *khilâf*, ضد *didd*  
 Contrived (he), ارتأى *irtâa*, اختع *ikhtarâ*  
 Convenient, واجب *wâjib*, مناسب *munâsib*  
 Conversation, محادثة *muhâ-datha*, مخاطبة *mukhâtuba*, محاورة *muhâwara*  
 Conversed (he), تحدث *ta-haddath*, عاشر *âshar*  
 Conveyed (he), carried, نقل *naqal*  
 Cook (*subs.*), طبخ *tabbâkh*  
 Cooked (he), طبخ *tabakh*  
 Cool, fresh, رطب *ratb*  
 Cool (he made), برد *barrad*  
 Cord, حبل *habl* (pl. احوال *ahbâl*)  
 Cork, stopper, سدادة *sidâda*  
 Corn, قمح *qamh*  
 Corner, زاوية *zâwiyya*, طرف *taraf*  
 Cost (it), تكلف *takallaf*  
 Cotton, قطن *qutn*  
 Cough (*subs.*), سعلة *sacala*  
 Coughed (he), سعل *sacal*  
 Counted (he), numbered, reckoned, عدّ *add*, حسب *hasab*  
 Country, بلد *balad*, بلاد *bilâd*, (pl. of بلدة *balda*)  
 Courage, جرأة *jarâ'a*  
 Course, extent, مدة *mudâ'a*  
 Cow, بقرة *baqara*  
 Cradle, مهد *mahd*  
 Created (he), خلق *khalaq*  
 Creator, خالق *khâliq*, خلاق *khallâq*  
 Credit, (loan), دين *dain*  
 — (belief), اعتماد *ictimâl*

Credit (reputation), اعتبار *ictibâr*  
 Crooked, اعوج *a'waj*  
 Crowd, زحام *zihâm*, جوقة *jauqa*  
 Crow (a bird), زاغ *zâg*  
 Crown, coronet, تاج *tâj*  
 Cruelty, قساوة *qasâwa*  
 Cruel, ظالم *zâlim*, قاسي *qâsî*  
 Cry—he cried out, صرخ *sarakh*, صاح *sah*  
 Cry—he wept, بكى *baka*  
 Cucumber, خيار *khiyâr*  
 Cultivated (he) [the ground] حرث *harath*, فلاح *falah*  
 Cunning (adj.), مكار *makkâr*  
 Cunning, guile, مكر *makr*  
 Cup, قدح *qadah*, فنجان *finjân*, كأس *kâs*  
 Cured (he), داوي *dâwa*  
 Cure, remedy, دواء *dawâ*  
 Curious (strange), عجيب *ʿajîb*, غريب *garîb*  
 Curious, inquisitive, متجسس *mutajassîs*

Curiosity, inquisitiveness, استقصا *istiḡsa*  
 Curtain, ستارة *sitâra*  
 Cushion, مسند *masnad*, مخدة *mukhadda*  
 Custom, عادة *âda*  
 Cut (he), قطع *qataʿ*  
 A cutting off, جزمة *jazma*

## D.

Damp, moist, رطب *ratb*, ندي *nadi*  
 Danced (he), رقص *raqas*  
 Danger, خطر *khatar*  
 Dared (he), تجاسر *tajâsar*  
 Darkness, ظلام *zalâm*, ظلمة *zulma*  
 Date (fruit), تمر *tamr*  
 Date (of a letter or a book), تاريخ *târîkh*  
 Daughter, بنت *bint*  
 Dawn, فجر *fajr*, صبح *subh*  
 Day, يوم *yaum* (pl. أيام *ayyâm*)  
 To-day, اليوم *al-yaum*  
 All day long, طول النهار *tûl an-nahâr*

Daytime, نهار *nahâr*

Dead, متوفى *mutawaffî*, میت *mayyit*

Dear (not cheap), غالى *gâlî*  
— (beloved), حبيب *habîb*,  
محبوب *mahbûb*

Death, موت *maut*

Debt, دين *dain*

Deceit, غش *gish*, غرور *gurûr*

Deceived (he), خدع *khada'*

Decided (he), determined,  
concluded, جزم *jazam*, قصد *qasad*

— he delivered judg-  
ment, حكم *hakam*

Declaration, تقرير *taqrîr*, اعلام *ilâm*

Deep, profound, عميق *amîq*

Defended (he), حامي *hâma*

Delay, تاخير *ta'akhîr*, ثانى *taanî*  
مهلة *muhla*

Delay—he delayed, اخر *akhar*,  
امهل *amhal*

Delight (*subs.*), لذة *laththa*

Delightful, مفرح *sârr*, سار *sârr*,  
مufarrih

Delivered (he), consigned,  
surrendered, سلم *sallam*

Delivered—he liberated,  
خلص *khallas*

Deliverance, liberation, نجاة *najât*

Deliverance, handing over,  
تسليم *taslîm*

Demanded (he), claimed,  
requested, طالب *talab*

Demolished (he), هدم *hadam*

Denial, انكار *inkâr*

Denied (he), انكر *ankar*,  
سلب *salab*

Departed (he), راح *rah*, سافر *sâfar*

Depended on (he or it),  
تعلق بـ *ta'allâq bi*

Depended—he relied on,  
trusted in, اعتقد *istagad*

Deprived (he), حرم من *haram min*,  
نزع عن *naza'*, ان

Deprived (he was), انحرَم *inharam*

Descended (he), نزل *nazal*

- Described (he), وصف *wasaf*  
 Description, وصف *wasf*  
 Desert, waste (s.), بركة *bar-riyya*  
 Desert, merit, استحقاق *istiḥ-qāq*  
 Deserted (he), هجر *hajar*, ترك *tarak*  
 Deserved (he), استحق *ista-haqq*, استوجب *istaujab*  
 Deserving, worthy, مستحق *mustahiqq*  
 Desire (s.), رغبة *ragba*, مراد *murād*  
 Desire, passionate longing, شوق *shauq*  
 Desire—it excited desire, شوق *shawwaq*  
 Desired (he), اشتهى *ishtaha*, اشتاق *ishtâq*, رغب *ragib*, مال *mâl*  
 Desirous, راغب *râgib*  
 Despair (subst.), ياس *ya'as*  
 Despaired (he), يئس *ya'is*  
 Desperate, hopeless, مايوس *ma'ayús*  
 Desperate, furious, متهور *mutahawwir*  
 Despicable, ذليل *thalîl*, حقير *haqîr*  
 Despised (he), احتقر *ihtaqa*  
 Destination, مقصد *maqsad*  
 Destined (he), assigned, appointed, عين *ayyan*  
 Destined, decreed by fate, مقدر *muqaddar*  
 Destiny, قضا *qadâ*, مقدور *maqdûr*, قسمة *qisma*  
 Destroyed (he), ruined, دمر *dammar*, اهلك *ahlak*  
 Destruction, تخریب *takhrîb*  
 Detail (in), على التفصيل *ala 't-tafsîl*  
 Detailed (he), فصل *fassal*  
 Detained (he), withheld held back, عوق *awwaq*, اوقف *amsak* *aw-qaf*  
 Detained (he), [in custody], حبس *habas*  
 Detected (he), كشف *kashaf*  
 Detection, discovery, كشف *kashf*, اظهار *izhâr*

|                                                                  |                                                                        |
|------------------------------------------------------------------|------------------------------------------------------------------------|
| Determination, firm intention, قصد <i>qasd</i> , عزم <i>azm</i>  | Differed (he) in opinion or feeling, اختلف <i>ikhtalaf</i>             |
| Detestable, مكروه <i>makrûh</i>                                  | Difference, diversity, فرق <i>farq</i> , اختلاف <i>ikhtilâf</i>        |
| Detraction, scandal, تهممة <i>tuhma</i>                          | Different, مخالف <i>mukhâlif</i> , مختلف <i>mukhtalif</i>              |
| Deviated (he), strayed, تاه <i>tâh</i> , ضل <i>dall</i>          | Differently, فرقا <i>farqan</i>                                        |
| Devil, شيطان <i>shaitân</i><br>— (a bad man), شرير <i>sharîr</i> | Difficult, صعب <i>sa'ib</i> , عسير <i>asîr</i>                         |
| Devoid, destitute of, عديم <i>adîm</i>                           | Difficulties, straits, ضيق <i>dîq</i> , بلا <i>balâ</i>                |
| Devotion (religious), عبادة <i>ibâda</i>                         | Difficulty, صعوبة <i>sucûba</i> , عسرة <i>usra</i>                     |
| Devotion (personal), خصوصية <i>khusûsiyya</i>                    | Diffident, متوهم <i>mutawahhim</i>                                     |
| Devoured (he), بلع <i>bala'</i>                                  | Dig—he dug, حفر <i>hafar</i>                                           |
| Devout, صالح <i>sâlih</i>                                        | Digested (he), هضم <i>haddam</i><br>— (put in order), نظم <i>nazam</i> |
| Dew, ندى <i>nada</i>                                             | Digestion, هضم <i>hadm</i>                                             |
| Diamond, ماس <i>mâs</i> , الماس <i>almâs</i>                     | Dignity, مرتبة <i>martaba</i> , شرف <i>sharaf</i>                      |
| Diarrhœa, اسهال <i>is'hâl</i>                                    | Diligence, اهتمام <i>ihitimâm</i>                                      |
| Dictionary, كتاب اللغة <i>kitâb al-lugât</i>                     | Diligent, مجتهد <i>mujtahid</i>                                        |
| Died (he), توفي <i>mât</i> , تواففا <i>tawaffa</i>               | Dim, adj., معتم <i>mustim</i>                                          |
| Differed (he), فرق <i>faraq</i>                                  | Dimension, وسعة <i>was'a</i>                                           |
|                                                                  | Diminished (he), نقص <i>naqqas</i> , قلل <i>qallal</i>                 |

- Diminished (it), قل *qall*  
 Diminished in value, fallen,  
 منقط *munhatt*  
 Diminution, تقليل *taqlil*,  
 نقص *naqs*  
 Dined (he), تغدى *tagadda*  
 Dinner, غدا *gadâ*  
 Direct, straight, مستقيم *mus-*  
*taqîm*  
 Directed (he), instructed,  
 ادب *addab*  
 — commanded, امر *amr*  
 — (he), pointed out,  
 حدى *hada*, دل *dall*  
 Direction, ارشاد *irshâd*  
 Dirt, filth, وسخ *wasakh*  
 Dirty, نجس *wasikh*, وسخ  
*najis*  
 Disabled (*particip.*), مضعف  
*mudaa'af*  
 Disadvantage, ضرر *darar*  
 Disagreeable, مكروه *makrûh*  
 Disagreement, اختلاف *ikhti-*  
*lâf*, منازعة *munâza'a*  
 Disappeared (he), غاب *gâb*  
 Disappointed (he), خيب  
*khayyab*, خذل *khathal*  
 Disappointed (he was), خاب  
*khâb*  
 Disapproved (he), ذم *thamm*  
 Disaster, مصيبة *masîba*  
 Discerned (he), distin-  
 guished, مير *mayyaz*  
 Discernment, تميز *tamyiz*  
 Discharge, dismissal, عزل  
*azl*  
 Discharge (from prison),  
 غفران *gufrân*  
 Discharged (he), dismissed,  
 عزل *azal*  
 — (a gun), اطلق *atlaq*  
 Discontented, غير راضى *gair*  
*râdî*  
 Discount, اسقاط *isqât*  
 Discovered (he), احدث  
*ahdath*, اظهر *azhar*  
 Disdain (*subs.*), اهانة *ihâna*  
 Disdained (he), اهان *ahân*  
 Disease, مرض *marad*  
 Disgust, loathing, كره *karh*  
 Disgusting, مستكرة *mustak-*  
*rah*  
 Dish, platter, صحن *sahn*,  
 صحفة *sahfa* (pl. *suhûn*,  
*sihâf*)

- Dishonest, غير امين *gair amín*
- Dishonour, disgrace, infamy, عار, عيب *ár, aib*
- Dismiss—see Discharge
- Disobedient, عاصي *así*
- Disobeyed (he), عصي *asa*, خالف *khálaf*
- Disorder, disturbance, خلل *khalal*
- Disorder, sedition, فتنة *fit-nah*
- Dispersed (he), شتت *shattat*
- Displayed (he), spread out, مد *madd*
- Displayed—he exhibited, اظهر *azhar*
- Displeased (he or it), اغاظ *agáz*
- Displeased (he was), اغتاظ *igtáz*
- Disposition, temper, طبيعة *tabí'at*
- Dispute, altercation, جدال *jidál*, نزاع *nizá'*
- Disputed (he), بحث *bahath*, جادل *jádal*
- Dissension, خصومة *khusúma*
- Distance, بعد *bud*, مسافة *masáfa*
- Distinct, ممتاز *mumtáz*
- Distinguished (he), ميز *mayyaz*
- Distress (s.), كرب *karb*, ضيقة *díqa*, شدة *shidda*
- Distressed, grieved (*particip.*), مضطرب *mudtarib*, محزون *mahzún*
- Distributed (he), وزع *wazza'*
- Ditch, غدير *gadír*
- Divided (he), قسم *qassam*
- Division, تقسيم *taqśim*
- Divine, heavenly, الهى *ilahi*
- Do—he did, فعل *fa'al*, عمل *amal*
- Doctor (medical), طبيب *tabíb*
- Dog, كلب *kalb* (pl. كلاب *kiláb*)
- Done (*particip.*), معمول *ma-múl*, مفعول *maf'úl*
- Door, باب *báb* (pl. ابواب *abwáb*)

Double, doubled, مضاعف

*mudâ'af*, مثني *muthanna*

Doubled (he), ضاعف *dâ'af*

—— it doubled, or became double, تضاعف *ta-dâ'af*

Doubt, suspicion, uncertainty, شك *shakk*, ريب *raib*, شبهة *shubha*

Doubted (he), شك *shakk*

Doubtful, مشتبه *mushtaba*, شكوكي *murîb*, شكوكي *shukûkî*

Doubtless, undoubtedly, بلا شبهة *lâ raib*, بلا شبهة *bilâ shubha*

Dove, حمامة *hamâma*

Down (under), تحت *taht*

Downwards, من فوق *min fauq*

Dowry, مهر *muhr*

Dragged (he), جذب *ja-thab*

Draw—he drew, delineated, رسم *rasam*

Draw—he drew along, جرّ *jarr*, سحب *sahab*

Draw—he drew or pulled out, قلع *qala'*

Dream, s., حلم *hulm*

Dress, لباس *libâs*

Dressed (he), v. a. كسا *kasa*, لبس *labbas*, البس *albas*

Dressed (he), v. neut., تلبس *talabbas*

Dressing (partic.), ملبس *mulbis*

Drink, v., he drank, شرب *sharib*

Drink, s. شرب *shurb*, شراب *sharâb*

Drive—he drove out, he expelled, طرد *tarad*, دفع *dafa'*

Drop, s., قطرة *qatra*, نقطة *nuqta*

Drop—it dropped (liquid), نقط *naqqat*

Drought, عدم المطر *adam al-matr*, نشاف *nashâf*

Drowned (he or it), submerged, غرق *garraq*

Drowned (he or it was), غرق *gariq*

Drowsiness, نَعَس *naʿs*  
 Druggist, عَطَّار *attār*  
 Drum, طَبْل *tabl*  
 Drunkard, سَكَرَان *sakrān*  
 Dry—he dried, يَبَّس *yabbas*  
 Dry, *adj.*, نَاشِف *nāshif*, يَابِس *yābis*  
 Duck (a), بَطْء *batta*  
 Due, owing, وَاجِبُ الْوَفَا *wājib al-wafā*  
 Dumb, اَخْرَس *akhras*  
 Duration, دَوَام *dawām*, اِسْتِمْرَار *istimrār*  
 During, فِي اثْنَا مَا دَامَ *mā dām*, فِي اثْنَا *fī athná*  
 Dust, غُبَار *gubār*, تَرَاب *toráb*  
 Duty, وَاجِب *wājib*, فَرَض *fard*  
 Dwell—he dwelt, سَكَن *sakan*  
 Dwelling, habitation, مَكَان *makān*, مَسْكَن *maskan*  
 Dyer, صَبَاغ *sabbāg*

E.

Each, كُلُّ وَاحِد *kull wāhid*  
 Eager, مُشْتَاق *mushtāq*

Eagerness, حَمِيَّة *hamiyya*  
 Eagle, نَسْر *nasr*  
 Ear, اُذُن *uthn* (dual اُذْنَان *athnān*, pl. اُذَان *āthān*)  
 Early, *adv.*, بَدْرِي *badrī*  
 Early (in the morning), بَاكِرًا *bākiran*  
 Earned (he), acquired by industry, &c., كَسَبَ *kasab*,  
 Earth, تَرَاب *turáb*; the earth, اَرْض *ard*  
 Earthenware, فَخَّار *fakhkhār*  
 Earthly, اَرْضِي *ardī*, عَالَمِي *ʿālamī*  
 Earthquake, زَلْزَلَة *zalzala*  
 Earthy, تَرَابِي *turábī*  
 Ease (repose, comfort), رَاحَة *rāha*  
 Ease (facility), سُهُولَة *suhūlah*  
 East (the), شَرْق *sharq*, مَشْرِق *mashraq*  
 Easy, facile, سَهْل *sahl*  
 Eat—he ate, أَكَلَ *akal*  
 Eatables, مَأْكَل *maʿakal*  
 Eclipse, كُسُوف *kusūf*, اِنْكَسَاف *inkisāf*

Eclipse (of the moon),  
 خسوق *khusúf*  
 Economy, اعتدال *itidál*  
 Edge (of a knife or sword),  
 حد *hadd*  
 — (brink), كنار *kanâr*,  
 حافة *hafa*  
 Educated (he), ربي *rabba*  
 Education, تربية *tarbiya*,  
 تاديب *ta'adib*  
 Effect, result, consequence,  
 فرع *fir*,  
 Efficacious, فعال *fa'âl*  
 Effort, endeavour, سعي *sacy*  
 جهد *jahd*  
 Egg, بيضة *buida*  
 Either—see Or  
 Elbow, مرفق *mirfaq*  
 Elegance, ظرافة *zarâfa*,  
 لطافة *latâfa*  
 Elegant, ظريف *zarîf*  
 Elephant, فيل *fil*  
 Elevation, ارتفاع *irtifâ*,  
 Eloquence, فصاحة *fasâha*  
 Embarked (he), نزل في المركب  
*nazal fi'l-markab*

Embarrassment, اضطراب  
*idtirâb*, حيرة *haira*  
 Embraced (he), عانق *ânaq*  
 Embroidery, تطريز *tatrîz*  
 Eminent, عالي *âlî*  
 Empalement, خوزقة *khau-*  
*zaga*  
 Empire, سلطنة *saltana*  
 Employed (he), gave em-  
 ployment to, شغل *shaggal*,  
 وكل *wakkal*  
 Empty, void, خالي *khâlî*,  
 فارغ *fârig*  
 Empty—he emptied, مي  
*fadda*  
 Emulated (he), سابق *sâbaq*  
 Enabled (he), قدر *qaddar*  
 اقدر *aqdar*  
 Encamped (he), pitched  
 tents, خيم *khayyam*  
 Enclosed (it), encompassed,  
 احاط *ahât*  
 Enclosing, encircling, محيط  
*muhît*  
 Encountered (he), he met,  
 صادف *sâdaf*

|                                                                                            |                                                                                                    |
|--------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------|
| Encouraged (he), <i>جاسر</i> <i>jassar</i> ,<br><i>حرك</i> <i>harrak</i>                   | Entered (he), <i>دخل</i> <i>da-</i><br><i>khal</i>                                                 |
| End, <i>آخر</i> <i>akhir</i> , <i>انتهى</i> <i>intihá</i> ,<br><i>خاتمة</i> <i>khâtima</i> | Entirely, <i>بالكلية</i> <i>bil kulliya</i> ,<br><i>في الجملة</i> <i>fi 'l-jumla</i>               |
| Endeavoured (he), <i>اجتهد</i><br><i>ijtahad</i> , <i>جد</i> <i>jadd</i>                   | Entreated, <i>ترجي</i> <i>tarajja</i>                                                              |
| Endeavour, attempt, <i>subs.</i> ,<br><i>جهد</i> <i>jahd</i>                               | Envelope (of a letter), <i>غلاف</i><br><i>giláf</i> , <i>لفافة</i> <i>lifáfa</i>                   |
| Ended (he), <i>تم</i> <i>tammam</i> ,<br><i>ختم</i> <i>khatam</i>                          | Envy, <i>حسد</i> <i>hasad</i>                                                                      |
| Ended (it), <i>انتهى</i> <i>intaha</i> , <i>تم</i><br><i>tamm</i>                          | Equal, <i>مساوي</i> <i>musáwi</i> , <i>مستوي</i><br><i>mustawi</i>                                 |
| Enemy, <i>عدو</i> <i>aduw</i> (pl.<br><i>أعداء</i> <i>a'dá</i> )                           | Equal (an), <i>قرين</i> <i>qarín</i> (pl.<br><i>اقران</i> <i>aqrán</i> )                           |
| Energy, <i>قدرة</i> <i>qudra</i>                                                           | Equalled (he or it), was<br>equal with, <i>تساوى</i> <i>tasáwa</i> ,<br><i>استوى</i> <i>istawa</i> |
| Engaged, busy, <i>مشغول</i><br><i>mashgúl</i>                                              | Equalled—he made equal,<br>he equalized, <i>ساوي</i> <i>sáwa</i>                                   |
| England, <i>انكلترة</i> <i>Inkilterra</i>                                                  | Equivalent, <i>معادل</i> <i>mu'ádil</i>                                                            |
| Enjoyment (happiness),<br><i>تنعم</i> <i>tana'um</i>                                       | Error, <i>غلط</i> <i>galat</i>                                                                     |
| Enlarged (he), amplified,<br><i>وسع</i> <i>wassa'</i>                                      | Escaped (he), <i>نجا</i> <i>najá</i> , <i>افلت</i><br><i>aflat</i>                                 |
| Enough, sufficient, <i>كافي</i> <i>káfi</i>                                                | Estate, property, <i>عقار</i> <i>aqár</i>                                                          |
| Enough, sufficiency, <i>كفاية</i><br><i>kifáya</i>                                         | Eternal, <i>ابدي</i> <i>abadiyy</i> , <i>ازلي</i><br><i>azaliyy</i>                                |
| Enraged (he was), <i>اغتاظ</i><br><i>igtáz</i>                                             | Even, <i>adj.</i> —see Equal<br>Even, even to, <i>adv.</i> , <i>حتى</i><br><i>hatta</i>            |

Evening, مساءً *masá*

Event, واقعة *wáqia*, اتفاق *ittifáq*

Ever—see Always

Every, كل *kull*

Evidence, شهادة *shaháda*

Evil, subs., شر *sharr*

Evil, adj., ردى *radí*, فاسد *fásid*

Exact, adj., مضبوط *madbút*, صحيح *sahíh*

Examined (he), فحص *fahas*

Examiner, مفتش *mufattish*

Example, a similitude, مثال *mithál*

— a model, قدوة *qidwa*

— a warning, عبرة *ibra*

— for), مثلاً *mathalan*

Exceeded (he), تجاوز *tajá-waz*

Excelled (he), فاق *fáq*, *ala*

Excellent, فاضل *fádíl*, مكلف *mukallaf*

Except, excepting, save, لا *illá*, عدا *adá*, حاشا *háshá*,

سوى *siwa*, غير *gair*

Exception, استثناء *istithná*

Exchanged, (he), بدل *badal*,

Exchange, substitution, تبديل *tabdíl*

Excited (he), he stirred up, حرك *harrak*, حرض *har-rad*

Exclaimed (he), صاح *sáh*

Excluded, forbidden, محروم *mahrúm*, ممنوع *mamnú*,

Excuse, subst., عذر *uthr*

Exempt from, adj., معاف *mu'áf* من *min*

Exercise, use, practice, استعمال *isti'mál*, تدريب *tadríb*

Exercise, recreation, تفرج *tafarruj*

Exercised (he), practised, مارس *máras*,

Exigency, اقتضا *iqtidá*

Exiled (he), نفى *nafa*, طرد *tarad*

Exile (an), طريد *taríd*

Expected (he), انتظر *in-tazar*

Expended, particip., مصروف *masráf*—see Spend

|                                                                        |                                                                       |
|------------------------------------------------------------------------|-----------------------------------------------------------------------|
| Experience, تجربة <i>tajriba</i> ,<br>خبره <i>khibra</i>               | Failed (it), was deficient,<br>نقص <i>naqas</i>                       |
| Expert, خبير <i>khabîr</i>                                             | Faithful, أمين <i>amîn</i>                                            |
| Explained (he), شرح <i>sharah</i>                                      | Fall, subs., سقوط <i>suqât</i>                                        |
| Explanation, تفسير <i>tafsîr</i>                                       | Fall—he or it fell, وقع <i>wagaç</i> , سقط <i>saqat</i>               |
| Expressed (he), uttered,<br>لفظ <i>lafaz</i>                           | False, زور <i>zûr</i> , كاذب <i>kâthib</i>                            |
| Extensive, مديد <i>madîd</i>                                           | Falsehood, كذب <i>kithb</i>                                           |
| Extent, امتداد <i>imtidâd</i>                                          | Family (household), اهل <i>ahl al-bait</i>                            |
| Extinguished (he), طفي <i>tafa</i>                                     | Family (race), نسل <i>nasl</i> ,<br>نسب <i>nasab</i>                  |
| Extracted (he), drew out,<br>استخرج <i>istakhraj</i>                   | Familiar (intimate), <i>adj.</i> ,<br>متالف <i>mutaalif</i>           |
| Extraordinary, نادر <i>nâdir</i> ,<br>خلاف العادة <i>khilâf al-âda</i> | Famine, قحط <i>qaht</i>                                               |
| Extravagant (with money),<br>مصرف <i>musrif</i>                        | Fan (a), مروحة <i>marwaha</i>                                         |
| Extreme, extremity, <u>ex-</u><br>tremely, غاية <i>gâyat</i>           | Fancy, خيال <i>khayâl</i> , وهم <i>wahm</i>                           |
| Eye, عين <i>ain</i> (pl. عيون <i>ayûn</i> ) (dual عينان <i>ainân</i> ) | Far, far off, بعيد <i>ba'id</i>                                       |
| F.                                                                     | Farewell (he bade), ودع <i>waddaç</i>                                 |
| Fable, subs., خرافة <i>khurâfah</i> ,<br>مثل <i>mathal</i>             | Farewell ! خاطرك <i>khâtrak</i>                                       |
| Face, وجه <i>wajh</i> (pl. وجوه <i>wujûh</i> )                         | Fashion (form), زى <i>zayy</i> ,<br>Fashion (custom), عادة <i>âda</i> |
|                                                                        | Fast (swift), سريع <i>sarîç</i>                                       |
|                                                                        | Fastened (he), قوي <i>qawwa</i>                                       |
|                                                                        | Fat, <i>adj.</i> , سمين <i>samîn</i>                                  |

Fate—see Destiny

Father, اب *ab*, والد *wálid*

Fatigue, تعب *ta'ab*

Fatigued (it), تعب *ta'ab*,  
اتعب *at'ab*

Fault, عيب *aib*, نقیصة *naqísa*

Faultless. بلا عيب *bilá aib*

Favour, منة *minna*, نعمة  
*ni'ma*

Fear, *s.*, خوف *khauf*, مخافة  
*mukhafa*

Feared (he), خاف *kháf*

Fearful, frightened, خائف  
*kháif*, مخوف *mukhawwaf*

Feather, ريشة *risha* (pl.  
ريش *rish*)

Fed, *partic.*, معلوف *maíluf*

Fed (he), he ate, اكل *akal*

— he gave food, اطعم  
*at'am*, علف *alaf*

Feel, he felt, حسّ *hass*

Feel—he felt compassion,  
شفق *shafaq*

Felicitated (he), بارك *báarak*

Fellow, companion, co- ,  
رفیق *rafiq*

Felt (the stuff called), لباد  
*lubbád*

Feminine, انثى *untha*, مؤنث  
*mu'annath*

Fence (a), an enclosure,  
احاطة *iháta*

Fermented (it), اختمر *ikh-*  
*tamar*

Ferocious, وحشى *wahshi*

Ferry, *subs.*, معبر *ma'bar*

Fertile, خصيب *khasib*

Festival (religious), عيد *íd*,  
(pl. اعياد *ayád*)

Fever, حمى *humma*

Feverish, محموم *mahmúm*

Few, قليل *qalíl*

Fidelity, امانة *amána*

Field, open land, حقل *haql*

Fig, تينة *tína* (pl. تين *tín*)

Fight, a battle, قتال *qitál*,  
حرب *harb*

Fight—he fought, حارب  
*hárab*, قاتل *qátal*

Figure (shape), شكل *shakl*,  
صورة *súra*

Filled (he), ملى *mala'a*

Filled up, *particip.*, امتلى  
*mumtali*

Filth, نجاسة *najása*

Find—he found, وجد *wajad*

Fine (a penalty), جريمة *jaríma*

Finger, اصبع *isbaʿ* (pl. اصابع *asábiʿ*)

Finished—see Complete,  
Conclude

Fire, *sub.*, نار *nár* (pl. نيران *nírán*)

— he set on fire, احرق *ahraq*, حرق *haraq*

— it took fire, احترق *ihtaraq*

— he fired (a gun)—  
see Discharge

Firm (steady), راسخ *rásikh*

Firm (determined), ثابت *thábit*

First, اولى *awwal* (m.),  
أول *ála* (fem.)

First—at first, اولا *awwalan*

Fish, سمكة *samaka* (pl. سمك *samak*)

Fished (he), تصيد سمك *tasayyad samak*

Fisticuff, لكمة *lakma*

Fit, proper, لائق *láiq*, واجب *wájjib*, موافق *muwáfíq*

Fixed (he), ثبت *thabbat*,  
اثبت *athbat*, قرر *qarrar*

Flag, banner, علم *alam*,  
بيرق *bairaq*

Flame, *subs.*, لهيب *lahíb*

Flashed (it), i. e. fire, or  
lightning, برق *baraq*

Flask, شيشة *shísha*

Flat, level, مستوی *mustawí*

Flat ground, سهل *sahl*

Flattered (he), ملق *mallaq*

Flatulency, نفخ *nafkh*

Flea, fleas, برغوت *bargát*,  
براغيت *barágít*

Flee—see Fly

Flesh, لحم *lahm*

Flight (in the air), طيران *tayarán*

Flight (running away), فرار *firar*, هرب *harb*

Fling—see Throw

Flooded (it), طاف *táf*

Flour, طحين *tahín*, دقيق *daqíq*

Flowed (it), جري *jara*

- Flower, زهرة *zahra*  
 Fly—it flew (as a bird),  
 طار *tár*  
 Fly—heran away, هجر *hajar*,  
 هرب *harab*  
 Followed (he), تبع *tabi*  
 Following, متابع *mutâbi*  
 Folly, حماقة *hamâqa*  
 Fondness, مودة *mawadda*  
 Food, قوت *qút*, طعام *ta'âm*  
 Fool, foolish, احمق *ahmaq*  
 Foot, ريل *rijl* (pl. رجل *arjul*)  
 Foot (the sole of the), قدم *qadam*  
 Forbid—he forbade, نهى *naha*, منع *mana*  
 Force (strength), قدرة *qudra*  
 Force (violence), جبر *jabr*  
 Forcibly, اضطارا *idtiráran*,  
 جبر *jabran*  
 Forehead, جبين *jabín*  
 Foreign, foreigner, غريب *garíb*  
 Forest, غابة *gába* (pl. غاب *gáb*)  
 Forget—he forgot, نسي *nasa*  
 Forgive—he forgave, غفر *gafar*  
 Forgiveness, مغفرة *mag-fara*, عفو *afwu*  
 Forgotten منسى *munsa*  
 Fork, شوكة *shauka*  
 Form (figure), شكل *shakl*,  
 صورة *sura*  
 Former, anterior, سابق *sâbiq*,  
 مقدم *muqaddam*  
 Formerly, سابقا *sâbiqan*  
 Formidable, مهيب *muhíb*  
 Forsake—see Abandon  
 Fort, fortress, قلعة *qal'a*  
 Fortune (good), بخت *bakht*,  
 حظ *hazz*  
 Fortunate, مبخوت *mabkhút*  
 Forward, *adj.* and *adv.*, قدام *quddám*  
 Foul, filthy, نجس *najis*  
 Founder, originator, مؤسس *muassis*,  
 مبدع *mubdi*  
 Fountain, عين *ain*, (spout-  
 ing) ينبوع *yambú*  
 Fox, ثعلب *thailab*  
 Fragile, منكسر *munkasir*

Fraud, مكر *makr*, تزوير *taz-wir*

Free, freeman, حر *hurr* (pl. احرار *ahrār*)

Freed (he), اعتق *aṭaq*, اطلق *atlaq*

Freed (he was), انطلق *in-talaq*

Freedom, حرية *hurriyya*, عتق *itq*

Friend, حبيب *habīb*, خليل *khalīl*, صاحب *sāhib*

Friendship, محبة *muhabba*

Frightened (he or it), خوف *khawwaf*

Frightened, *particip.*, مخوف *mukhawwaf*

Frightful, مخوف *mukhawwif*

Front, قدام *quddām*

— (in), مقابل *muqābil*

Frost, جليد *jalīd*

Frown—he frowned, عبس *abas*

Fruit, فاكهة *fākiha*, ثمرة *thamara*

Fry—he fried, قلى *qala*

Frying-pan, طاجن *tajin*

Full, ملان *malān*, ممتلى *mun-tali*

Funeral, جنازة *jināza*

Fur, a fur-coat, فروة *farwa*

Furnished (as a house), مفروش *mafrūsh*

Furnished (he), equipped, جهز *jahhaz*

Furniture, فرش *farsh*

Future, (*adj.*), آتى *āti*, مستقبل *mustaqbil*

## G.

Gain, s., كسب *kasb*

Gained (he), كسب *kasab*, انتفع *intafaʿ*

Game (sport), لعب *laʿb*

Garden, جنة *janna*, بستان *bustān* (pl. بساتين *basā-tīn*)

Garlic, توم *tūm*

Gate, باب *bāb* (plur. ابواب *abwāb*)

Gathered (he), جمع *jamaʿ*

Gathered (it was), انجم *injamaʿ*

Gem—see Jewel

|                                                                 |                                                                           |
|-----------------------------------------------------------------|---------------------------------------------------------------------------|
| Gemmed (set with jewels),<br>مرصع <i>murassaʿ</i>               | Glass (a vessel to hold<br>liquor), كاس <i>kās</i> , فـدح<br><i>qadah</i> |
| Generally, عموماً <i>umūman</i>                                 | Gleamed (it), glittered, لمع<br><i>lamaʿ</i>                              |
| Generation (begetting), توليد<br><i>taulīd</i>                  | Glimpse (a), لمح <i>lamb</i>                                              |
| Generosity, كرم <i>karam</i> , سخا<br><i>sakhā</i>              | Globe (the), كرة <i>kurra</i>                                             |
| Generous, كريم <i>karīm</i>                                     | Glorious, جليل <i>jalīl</i> , مفخر<br><i>mufakhkhar</i>                   |
| Gentle, حلیم <i>halīm</i>                                       | Glory, مجد <i>majd</i> , جلال <i>jalāl</i>                                |
| Gentleman, (Mr.), خواجه<br><i>khawāja</i>                       | Glove, كف <i>kaff</i> (pl. كفوف<br><i>kufūf</i> )                         |
| Geography, جغرافيه <i>jagrā-<br/>fiya</i>                       | Go—he went, ذهب <i>thahab</i> ,<br>راح <i>rāh</i>                         |
| Get—he got, حصل <i>hassal</i>                                   | ——he went out, خرج <i>kharaḡ</i>                                          |
| Giddiness (in the head),<br>دوخة <i>daukha</i>                  | Goat (a), معز <i>maʿz</i> , تيس <i>tais</i>                               |
| Gift, عطا <i>ata</i> , هدية <i>hadiyya</i>                      | Gold, ذهب <i>thahab</i>                                                   |
| Gilded, مطلى <i>mutalla</i>                                     | Good, طيب <i>tayyib</i>                                                   |
| Girdle, belt, كمر <i>kamar</i>                                  | Goodness, خير <i>khair</i>                                                |
| Girl, بنت <i>bint</i> , صبية <i>sabiyya</i>                     | —— (Have the), Be<br>kind enough, تفضل <i>tafad-<br/>dal</i>              |
| Give—he gave, عطى <i>ata</i> ,<br>اهدي <i>ahda</i>              | Goods, بضائع <i>badāʿi</i> , (plural<br>of نضاعة <i>bidāʿa</i> )          |
| Glad, فرحان <i>farhān</i>                                       | Goose, وزه <i>wazza</i>                                                   |
| Gladdened (it), فرح <i>farrah</i>                               | Governed (he), حكم <i>hakam</i>                                           |
| Glass (the substance), زجاج<br><i>zujāj</i> , قزاز <i>qizāz</i> |                                                                           |

Government, حكومة *hukū-*  
*ma*

Governor, والي *wāli*

Gradually, بالتدريج *bi-'t-*  
*tadrij*

Grain, corn, غلة *galla*

Grand, كبير, عظيم *azim, kabīr*

Grandeur, عظمة *azama*

Grandfather, جد *jidd*

Grandson, حافد *hāfid*

Granted (he), conferred  
upon, انعم بـ *an'am bi*

Grapes, عنب *inab*

Grasped (he), مسك *masak,*  
قبض *qabad*

Grass, عشب *ushb*

Grateful, شكور *shakūr*

Gratitude, شكر *shukr*

Grave (subst.), حفرة *hufra*

Gravity (of manner), هيئة  
*haiba, رزانة razāna*

Gravy, مرقة *marāqa*

Grease, دهن *duhn, شحم*  
*shahm*

Greased (he), anointed, دهن  
*dahhan*

Greasy, مدهن *mud'hin*

Great, عظيم *azim, kabīr*

Greatness, كبر *kibr*

Green, اخضر *akhdar*

Greens, خضرة *khudra*

Grey, سنجابي *sinjābi*

Grey-haired, شايب *sha'ib*

Grief, غم *gamm*

Grieved (it), حزن *hazzan*

— (he), حزن *hazin*

Grind—he ground (corn,  
etc.), طحن *tahan*

Grinned (he), كشر *kashshar*

Groaned (he), ناح *nāh*

Groom, سائيس *sā'is*

Ground, s., ارض *ard*

Grow—it grew, vegetated,  
نمي *nama, نبت nabat*

Guard, guardian, محافظ *mu-*  
*hāfiz*

Guard, guardianship, محافظه  
*muhāfaza*

Guarded (he), حفظ *hafaz,*  
حي *hama*

Guessed (he), حزر *hazzar*

Guest, ضيف *daiif*

Guidance (direction), دالة *dalála*

Guide (director), دليل *dalíl*

Guiltiness, جرم *jurm*, قباحة *qabáha*

Guilty, مجرم *mujrim*

Gun, rifle, بندقية *bunduqiya*

— cannon, مدفع *madfa*

Gunpowder, باروت *bárút*

## H.

Habit, عادة *áda*

Hair, شعر *shar*

Half, نصف *nusf, nisf*

Hall, large room, قاعة *qaa*

Hand, يد *yad* (dual, يدان *yadán*, pl. ايدي *aidí*)

Handkerchief, منديل *mandíl*, محرمة *mahrma*

Handsome, جميل *jamíl*

Hang—he hung up, علق *callaq*

— he hanged a man, شنع *shanaq*

— it was suspended, تعلق *taallaq*

Happened (it), جري *jara*, اتفاق *ittafaq*

Happiness, سعادة *saada*

Happy, سعيد *sa'id*, مسعود *mas'úd*

Hard, جامد *jámid*

— unfeeling, قاسي *qási*

Hardship, صعوبة *su'aba*

Harm, ضرر *darar*

— he harmed, ضرر *darr*

Harvest, حصاد *hasád*

Haste, عجلة *ajala*

Hastened(he), استعجل *ista'jal*

Hastily, عاجلا *ájilan*

Hat, برنيطة *barnaita*

Hated (he), بغض *bagad*

Hatred, بغض *bugd*, كراهة *karáha*

Have — see synonymous verbs

— I have, لي *lí*. Thou hast, لك *lak*. He has, له *lahu*, etc.

Hawk, باز *báz*

Hay, حشيش *hashísh*

Head, راس *ra'as*

— principal, leader, رئيس *ra'is*

- Headache, وجع الرأس *wajʿ ar-raʿas*
- Healed (he), شفي *shafa*
- Health, عافية *sahha*, صحه *saḥḥa*, عافية *ʿafiya*
- Heard (he), سمع *samiʿ*, استمع *istamaʿ*
- Heart, قلب *qalb* (pl. قلوب *qulūb*)
- Heat, حرارة *harāra*, حر *harr*
- Heated (he), حمي *hamma*
- Heaven — the heavens, سماوات *samāwāt* or سموات
- Heavy, ثقیل *thaqīl*
- Heel, عقب *ʿaqb*, كعب *kaʿb*
- Height, ارتفاع *irtifāʿ*
- Heir, وارث *wārith*
- Hell, جهنم *jahannum*
- Help, s., مساعدة *mucāwana*
- Helped (he), ساعد *sāʿad*
- Hen, دجاجة *dajāja*
- Henceforward, فيما بعد *fimā baʿd*
- من الان فصاعدا *min al-ʾān fasaʿidan*
- Here, هنا *hunā*, *hinā*
- Hesitated (he), تردد *ta-waqqaf*
- Hidden, مخفي *mukhtafī*
- Hide—he concealed, اخفي *akhfa*
- he hid himself, اختفي *ikhṭafa*
- High, رفيع *rafīʿ*, عالي *ʿālī*
- Hill, تل *tall*, tell
- Hindered (he), تعرض *ta-ʿarrad*, منع *manaʿ*
- Hint, s., اشارة *ishāra*
- Hire, rent, fare, كرا *kirā*, اجر *ajr*
- he gave on hire, كري *kari*, اكرا *akra*
- he took on hire, استاجر *istājar*
- History, تاريخ *tārīkh*
- Hither, الى هنا *ila hunā*
- Hitherto, الى الان *ila ʾl-ān*
- Hog, خنزير *khanzīr*
- Hold—he held, مسك *masak*
- Hole, ثقبه *thuqba*, خرق *kharq*
- Holy, مقدس *muqaddas*
- Honest, صالح *sālīh*
- Honey, عسل *asal*

Honour, dignity, شرف *sharaf*, افتخار *iftikhâr*

— reverence, respect, احترام *ihtirâm*, تكريم *tak-rîm*

— uprightness, استقامة *istiqâma*

Honoured (he), اکرم *akram*, کرم *karram*

Hook, کلاب *kullâb*

Hope, امل *amal*, رجا *rijâ*

Hoped (he), ترجي *tarajja*, امل *ammal*

Horizon (the), خافق *khâfiq*

Horn, قرن *qarn* (pl. قرون *qurûn*)

Horrible, مکروه *makrâh*

Horse, حصان *hisân*. Horses (collectively), خيل *khail*

Horseman, فارس *fâris*, خيال *khayyâl*

Horseshoe, نعل *na'îl*

Hospital, مارستان *mâristân*

Hot—see Warm

Hour, ساعة *sâ'a*

House, دار *dâr*, بيت *bait* (pl. دیار *diyâr*, بیوت *buyût*)

How, كيف *kaif*, كيفما *kaifamâ*

How much, کم *kam*

Humble, حقير *haqîr*

Humility, قواضع *tawâdu'*

Hundred, مائة *mî'a*

Hung, مشنوق *mu'allaq*, معلق *mashnûq*

Hunger, جوع *jû'*

Hungered (he), جاع *jâ'*

Hungry, جايع *jâ'i'*

Hunt, hunting, the chase, صيد *said*

Hunted (he), اصطاد *istâd*, تصيد *tasayyad*

Hunter, صياد *sayyâd*

Hurricane, زوبعة *zûba'a*

Hurry—see Haste

Husband, زوج *zauj*

# I.

Ice, بوز *bûz*, جليد *jalîd*

Idea, conception, تصور *ta-sawwur*, خيال *khayâl*

— opinion, فکر *fikr*, ظن *zann*

- Idle, كسلان *kaslân*  
 Idol, صنم *sanam*  
 If, لو *lau*, ان *in*, اذا *ithâ*  
 —As if, كان *kaanna*  
 Ignorance, جهل *jahl*  
 Ignorant, جاهل *jâhil*  
 Ill, sick, مريض *marîd*  
 Illness, مرض *marad*  
 Image, صورة *sûra*  
 Imagined (he), تصوّر *tasawwar*, ظن *zann*  
 Imitated (he), اقتدى *iqtada*,  
 قلد *qallad*  
 Imitation, تقليد *taqlîd*, اقتدا  
*iqtidâ*  
 Immediate, حالي *halî*, حاضر  
*hâdir*  
 Immediately, حالا *hâlan*  
 Imperfect, ناقص *nâqis*  
 Impertinent, سفيه *safîh*  
 Implement, tool, آلة *âla*  
 Implored (he), تضرع *ta-*  
*darra*  
 Important (affair), مهم *mu-*  
*himm*  
 Imported (he), جلب *jalah*  
 Impossible, محال *muhâl*  
 Imprisoned (he), حبس *habas*  
 — (he was), انحبس *in-*  
*habas*  
 Improved (he) *v. trans.*, صالح  
*sallah*  
 Imprudence, غفلة *gafla*  
 Impudence, وقاحة *waqâha*  
 Inclination, ميل *mail*  
 Inclined, مائل *mâ'il*  
 Included (it), ضمن *damman*,  
 اشتمل على *ishtamal ala*  
 Income, مدخولية *madkhû-*  
*liyya*  
 Increase, *s.*, زيادة *ziyâda*  
 Increased (he), augmented,  
 زاد *zâd*  
 — it became augmented  
 ازداد *izdâd*  
 Incumbent, imposed by  
 duty, واجب *wajib*  
 Indebted, in debt, مديون  
*madyûn*  
 — obliged, ممنون *mamnûn*  
 Indication, a pointing out,  
 إشارة *ishâra*, دلالة *dalâla*  
 Indispensable, لازم *lâzim*  
 Industrious, ساعي *sâ'i*

Inevitably, لا بد *lá budd*  
 Infancy, طفولية *tufáliyya*  
 Infant, طفل *tifl* (pl. اطفال *atfal*)  
 Infection, سارية *sarāya*  
 Inferred (he), انتج *antaj*,  
 استنتج *istantaj*  
 Infidel, كافر *kāfir*  
 Infirm, ضعيف *da'if*, معتل *mutall*  
 — (he became), اعتل *itall*  
 Influence, نفوذ *nufúth*, تأثير *tāthír*  
 Information, خبر *khavar*,  
 اعلام *iclam*  
 Informed (he), اخبر *akhbar*,  
 خبر *khavar*, اعلم *alam*  
 Informed (I was), بلغني *balaganí*. (He was), بلغه *balaghu*  
 Inhabitant, ساكن *sákin*  
 Inhabited (he), سكن *sakan*  
 — (it was), انسكن *insakan*  
 Inheritance, ميراث *mírāth*  
 Inherited (he), ورث *warath*  
 Injured (it), ضرر *darr*, اذي *átha*

Injustice, ظلم *zulm*  
 Ink, حبر *hibr*  
 Inlaid (as gems, gold, etc.),  
 مرصع *murassa*  
 Innocence, براءة *bará'a*  
 Innocent, بري *bariyy*  
 Inquired (he), استفهم *istafham*  
 Insane, مجنون *majnún*  
 Insecure, غير مأمون *gair ma'amán*  
 Inside (the), باطن *bátin*,  
 داخل *dákhil*  
 Insincere, غير مخلص *gair mukhlis*  
 Insolent, سفيه *safih*  
 Inspired (divinely), ملهم *mulham*  
 Instance (for), مثلاً *mathalan*  
 Instant (an), لحظة *lamha*,  
 دقيقة *daqíqa*  
 Instantly, في الحال *fi 'l-hál*  
 Instead of, بدلا من *badalan min*, عوضاً عن *awadan an*  
 Instructed (he), علم *allam*,  
 درس *darras*, عرف *arrafa*  
 Instruction, تاديب *ta'adib*,  
 تعليم *ta'lim*, تربية *tarbiya*

Instrument, tool, آلة *âla*  
 Insufficient, غير كافى *gair kâfi*  
 Insulted (he), شتم *shatam*  
 Intellect, عقل *aql*  
 Intelligent, فهم *fahîm*  
 Intended (he), قصد *qasad*  
 Intention, نية *niyya*, قصد *qasd*  
 Intentionally, عن قصد *an qasd*, قصدًا *qasdan*  
 Interceded (he), تشفع *ta-shaffa*  
 Interest (advantage), فائدة *fâ'ida*  
 Interest (of money), ربح *ribh*  
 Interfered (he), inter-meddled, تدخل *tadâkhal*  
 Intermediate, متوسط *muta-wassit*  
 Interpreted (he), ترجم *tarjam*  
 Interpreter, ترجمان *tarjumân*  
 Interview (an), ملاقة *mulâqa*  
 Introduced (he), ادخل *ad-khal*  
 Introduction, ادخال *idkhâl*  
 Invented (he), اخترع *ikh-tara*

Inverted, *particip.*, منقلب *mun-qalib*, منعكس *mun-akis*  
 Investigation, بحث *bahth*  
 Invincible, غير مغلوب *gair maglûb*  
 Invisible, غايب *gâ'ib*  
 — (it became), غاب *gâb*  
 Invited (he), دعا *da,â*, عزم *âzam*  
 Iron, حديد *hadîd*  
 Island, جزيرة *jazîra* (pl. *jazâ'ir*)  
 Ivory, عاج *âj*

## J.

Jar, جرة *jarra*  
 Jealous, غيور *gayyûr*  
 Jest, jesting, a joke, مزح *mazh*  
 — he jested, استهزى *is-tahza*, مزح *mazah*  
 Jewel, جوهر *jawhar* (pl. *jawâhir*)  
 Joined, *particip.*, موصول *mawsûl*  
 Joined (he), وصل *wasal*

Journey, سفر *safar*, رحيل *rahîl*

Journeyed (he), سافر *sâfar*

Joy, فرح *farah*

Joyful, فرحان *farhân*

Judge—he judged, he decreed, حكم *hakam*, قضي *qada*

— he considered, ظن *zann*

Judgment (decree), حكم *hukm*, قضا *qadâ*

Juice, عرق *araq*

Juice (squeezed from fruit), عصير *asîr*

— (meat), مرقة *maraga*

Jumped (he), نط *natt*, قفز *qafaz*

Just, محق *muhiqq*, عادل *âdil*

Justice, عدل *adl*, حق *haqq*

## K.

Keen (sharp), حاد *hâdd*

Keep—he kept, he took care of, حفظ *hafiz*

— he retained, he reserved, ابقى *abqa*

Kept, محفوظ *mahfûz*

Kettle, غلاية *gallâya*

Key, مفتاح *miftâh*

Kicked (he), رفس *rafas*

Killed (he), قتل *qatal*

Kind (sort), نوع *nau'* (pl. انواع *anwâ'*)

Kind (adj.), لطيف *latîf*, شفيق *shafiq*

Kindness, رفيق *rifq*, احسان *ihsân*

King, ملك *malik* (pl. ملوك *mulûk*)

Kingdom, مملكة *mamlaka*

Kiss (a), بوسة *bausa*, قبلة *qubla*

Kissed (he), باس *bâs*, فسل *qabbal*

Kitchen, مطبخ *matbakh*

Knee, ركبة *rukba*

Knelt (he), ركع *raka'*, جثي *jatha*

Knife, سكين *sikkîn*

Knocked (he), قرع *qara'*

Knot, عقدة *uqda*

Know—he knew, عرف *araf*, علم *alim*

Knowledge, علم *ilm*, معرفة *ma'rifa*

## L.

Laborious, مجد *mujidd*, مجتهد *mujtahid*

Labour, subst., كد *kadd*, تعب *ta'b*

Labourer, كاد *kádd*

Lady, ست *sitt*, خاتون *khátún*

Lake, بحيرة *buhaira*, بركة *burka*

Lamb, خروف *kharúf*

Lame, اعرج *a'raj*

Lamentable, محزن *muhzin*

Lamented (he), ناح *náh*

Lamp, سراج *sarāj*, مسرجة *masraja*

Land (as distinct from sea), بر *barr*

— (a region), بلد *balad*

— (estate), عقار *aqār*

Language, لسان *lisán*, لغة *luga*

Lantern, فانوس *fánús*

Large, great, كبير *kabîr*

— wide, واسع *wâsi'*

Lark (the), قنبرة *qumbara*

Last, final, آخر *âkhir*

Lasting, دایم *dâim*

Lastly, اخيرا *âkhîran*

Latch (the), قفل *qufl*

Late, slow, مبطل *mubtî*

— behind time, متاخر *muta'akhkhir*

— deceased, مرحوم *mar-hûm*

— it is late, الوقت راح *al-waqt rah*

Laughed (he), ضحك *dahiq*

Laughter, ضحك *dihk*

Laundress, غسالة *gassâla*

Law, فقه *fiqh*, شرع *shar'*, شريعة *shar'ia*

Lawful, شرعي *shar'î*, حلال *halâl*

Lawsuit, دعوي *da'wa*

Lawyer, فقيه *faqîh*, متشرع *mutasharri'*

Laxative, مرخي *murakhkhî*

Lay—he laid, he placed, وضع *wada'*

- Lay—he laid up, stored, اذخر *iththakhar*  
 Lazy, كسلان *kaslân*  
 Lead (the metal), رصاص *rasâs*  
 Lead—he led, قاد *qâd*, ارشد *arshad*  
 Leader, قائد *qâ'id*  
 Leaf, ورقة *warāqa* (pl. اوراق *awraq*)  
 Lean, *adj.*, مهزول *mahzûl*, خيف *nahîf*  
 Leaned (he), اتكى *ittaka*, انساند *insanad*  
 Leap (a), نطة *natta*  
 Learned (he), تعلم *ta'allam*  
 Learned (endowed with knowledge), عالم *âlim* (pl. علماء *ulamâ*)  
 Learning—see Knowledge  
 Least, اقل *aqall*, اصغر *asgar*  
 Leather, جلد *jild*  
 Leave—see Permit, Quit  
 Left (hand), شمال *shimâl*, يسار *yasâr*  
 Left (remaining), باقى *bâqi*  
 Leg, ساق *sâq*  
 Legacy, وصية *wasîyya*
- Legacy, he bequeathed, وهب *wahab*, وقف *wassa*, وقف *waqaf*  
 Legible, مقري *muqra*  
 Leisure, فراغ *farâg*  
 Lemon, ليمون *laimân*  
 Lend—he lent, سلف *sallaf*, اعار *a'âr*, قرض *qarad*  
 Length, طول *tûl*  
 Less, اقل *aqall*, اصغر *asgar*  
 Lessened (he), قلل *qallal*, صغر *saggar*  
 Lest, ليلا *li'allâ*  
 Let ! (imperative), خل *khalli*  
 Let (he), a house, اكرى *akra*  
 Let (he), allowed, خلى *khalla*  
 Letter, مكتوب *maktûb*, رسالة *risâla*  
 Letter (of the alphabet), حرف *harf*  
 Lettuce, خس *khass*  
 Level, smooth, ساهل *sâhil*, مسطح *musattah*  
 — he levelled, سطح *sattah*  
 Liar, كذاب *kaththâb*

- Liberal, سخى *karīm*, كريم *sakhī*  
 Liberation, نجاة *fakk*, فك *najāt*  
 Liberty, حرية *hurriya*  
 Licked (he), لخص *lahas*  
 Lie—he lied, كذب *kathib*  
 — he gave the lie to, كذب *kaththab*  
 — he reclined, اتكا *ittaka*  
 — (a), كذب *kithb*  
 Life, عمر *umr*, حياة *hayāt*  
 Light (not heavy), خفيف *khafīf*  
 Light, s., نور *nūr* (pl. انوار *anwar*)  
 Lighted (he), شعل *sha'al*  
 Lightened (it), with lighting, برق *baraq*  
 — it illuminated, نور *nawwar*  
 Lightning, برق *barq*  
 Like (similar), مثل *mithl*, شبيه *shabih*  
 Like as, ك *ka* (prefix)  
 Likewise, كذلك *kathālik*  
 Limb, joint, عضو *adw*  
 Lime, كلس *kils*  
 Limit, حد *hadd*  
 Limited (he), حدد *haddad*  
 Line (a), خط *khatt* (plur. خطوط *khutūt*)  
 Linen, كتان *kuttān*  
 Lining (of an article of dress), بطانة *bitāna*  
 Lined (as a garment), مبطن *mubattan*  
 Lion, اسد *asad*, سبع *sab'*  
 Lip, شفة *shiffa*  
 Liquid, مائع *mā'i*  
 List, catalogue, فهرسة *fah-rasa*, فهرست *fihris*  
 Listened (he), استمع *istama'*  
 Litter (vehicle), محافة *mu-hāffa*, هردج *haudaj*  
 Little, صغير *sagīr*, قليل *qalīl*  
 Littleness, صغر *sigar*  
 Lived (he), he was alive, عاش *āsh*  
 Livelihood, معاش *ma'āsh*  
 Liver (the), كبد *kibd*  
 Living (alive), حي *hayy* (pl. احيا *ahyā*)  
 Load (a), حمل *haml*

Loaded (he), حمل *hammal*  
 — (a gun), دك *dakk*  
 Loaf, رغيف *ragîf*  
 Loan, قرض *qard*  
 Lock, قفل *qufl*  
 Locked (he), قفل *qafal*  
 Locust, جرادة *jarâda*  
 Loitered (he), تكاسل *takâsal*  
 Long, lengthy, طويل *tawîl*  
 Look (a), نظرة *nazra*  
 Looked at (he), نظر *nazar*  
 Looking-glass, مرآة *mirât*,  
 مراية *mirâya*  
 Loose, محلول *mahlûl*, مسترخي  
*mustarkhî*  
 — he loosed, حل *hall*, فك  
*fakk*  
 Lord, سيد *sayyid*, *sîd*  
 Lose—he lost, ضيع *dayya*,  
 — he endured loss, خسر  
*khasir*  
 — it was lost, ضاع *dâ*,  
 Loss, خسارة *khasâra*  
 Love, عشق *ishq*, حب *hibb*  
 Loved (he), حب *habb*  
 Loved, *partic.*, محبوب *mah-*  
*bûb*

Lover, عاشق *ashiq*  
 Low, واطي *wâti*, سافل *sâfil*  
 Luck, بخت *bakht*, طالع *tâli*,  
 — (bad), نحس *nahs*  
 — (good), اقبال *iqbâl*,  
 سعادة *sacâda*  
 Luggage, عفش *afsh*, اثقال  
*athqâl*  
 Lungs, رية *riya*

## M.

Machine, آلة *âla*  
 Mad, مجنون *majnûn*  
 Maddened (it), جنن *jannan*  
 Made, *particip.*, معمول  
*ma'mûl*, مفعول *maf'ûl*  
 Madness, جنون *junûn*  
 Magazine, store-house, مخزن  
*makhzan*  
 Magic, سحر *sihr*  
 Magician, سحار *sahhâr*  
 Magnificent, جليل *jalîl*  
 Maid, بنت *bint*, بكر *bikr*  
 Maid-servant, جارية *jâriya*,  
 خادمة *khâdima*  
 — lady's-maid مشاطة  
*mashshâta*

Make—he made, he did,

عمل *amal*, فعل *fa'al*

Maker, عامل *âmil*, صانع *sâni'*

Male, ذكر *thakar*

Managed (he), دبر *dabbar*

Mankind, انسان *insân*

Man (a), رجل *rajul*

Manner, manners, behaviour, سيرة *sîra*, سير *sayyir*, اخلاق *adâb*, اكلأق *akhlâq*

Manner, mode, منوال *minwâl*

Manufactory, كرخانة *kar-khâna*, معمل *ma'mal*

Map, خرطة *kharta*,

Marble, مرمر *marmar*, رخام *rukham*

Marched (he), مشي *masha*, زحف *zahaf*

Mare, فرس *faras*

Market, سوق *sûq* (pl. أسواق *aswâq*)

Marriage, زواج *ziwâj*

Married (he), تزوج *tazawwaj*

Martyr, شهيد *shahîd* (pl. شهداء *shuhadâ*)

Martyrdom, شهادة *shahâda*

Masculine (gender), مذكر *muthakkar*

Master, معلم *mu'allim*, سيد *sayyid* or *sîd*, صاحب *sâhib*

Matter, affair, امر *amr*

Mat, حصيرة *hasira*

Match (a lucifer-), كبريت *kibrit*

Mean—it meant, عني *ana*

Mean (sordid), حقير *haqîr*, خسيس *khasîs*

Meaning, معني *ma'na*

Means (method), وسيلة *wasîla*

Meantime (in the), بينما *bainamâ*, في غضون ذلك *fi gudûn thalik*

Measure, قياس *qiyâs*

Measured (he), قاس *qâs*

Meat—flesh-meat, لحم *lahm*; food in general, طعام *ta'am*

Medicine (the art), طب *tibb* — (the drugs), دوا *dawâ*, علاج *ilâj*

Meet—he met, لاقى *laqa*, صادف *sâdaf*

Melon, بطيخة *battíkha*  
 Melt—he melted (something), ذوب *thawwab* (*dawwab*)  
 — it melted, became liquid, ذاب *tháb* (*dáb*)  
 Memory, ذاكرة *thákira*, ذكر *thikr*  
 Men, رجال *rijál*, ناس *nás*  
 Mend—he repaired, رمرم *ramram*  
 — he improved (something), أصلح *aslah*, صلح *sallah*  
 — he, or it, mended, became better, اصطلم *istalah*  
 Mentioned, مذكور *mathkúr*  
 — (he), ذكر *thakar*  
 Merchandise, تجارة *tijára*, بضاعة *bidā'a*  
 Merchant, تاجر *tájir* (pl. تجار *tujjār*)  
 Merciful, رحيم *rahím*  
 Mercury (quicksilver), زئبق *zíbaq*  
 Merit, استحقاق *istihqáq*  
 Message, رسالة *risála*

Messenger, رسول *rasúl*, قاصد *qásid*, ساعي *sâ'í*  
 Middle, وسط *wasat*, نصف *nusf*  
 Mild, حليم *halím*  
 Mile, ميل *míl*  
 Milk, لبن *laban*, حليب *halíb*  
 Mill, طاحونة *táhná*, رحي *raha*  
 Minced (he), فرم *faram*  
 Mind, s., عقل *áql*, بال *bál*  
 Mine (underground), معدن *ma'dan*  
 Miracle, عجيبة *ajíba*  
 Mirth, فرح *farah*, طرب *tarab*  
 Mischief, مضرة *mudarra*, سوء *sú'*  
 Miserable, شقي *shaqí*, نكد *nakid*  
 Misery, سقاوة *shaqáwa*  
 Misfortune, بلا *balá*, مصيبة *musíba*  
 Mismanagement, سوء تدبير *sú' tadbír*  
 Mistake, غلط *galat*  
 Mistress, ست *sitt*, خاتون *khátún*

Mixed (he), مزج *mazaj*, خلط *khalat*

Mixture, خلط *khalt*, اختلاط *ikhtilât*

Mode, manner, وجه *wajh*, أسلوب *aslûb*

Moderate, *adj.*, معتدل *mutatadil*

Moderated (he), عدل *addal*

Moderation, اعتدال *itidâl*

Modern, متأخر *muta'akh-khir*, محدث *muhdath*

Modest, محتشم *muhtashim*

Modesty, حشمة *hishma*

Moment (of time), دقيقة *daqîqa*

Monastery, دير *dair*

Money (coin), فلوس *fulûs*

— (ready), نقد *naqd*

— (wealth), مال *mâl*

Money-changer, صراف *sar-râf*

Monk, راهب *râhib*

Monkey, ميمون *maimûn*

Month, شهر *shahr*

Moon, قمر *qamar*; the full moon, بدر *badr*

Morals, اخلاق *akhlâq*, اداب *adâb*

More, *adject.*, أكثر *akthar*

— further, again, *adv.*, كمان *kamân*

Morning, صبح *subh*

Morrow, to-morrow, غدا *gadâ*

Morsel, لقمة *lugma*

Mosque, مسجد *masjid* (pl. *masâjid*)

Mosquito, ناموس *nâmûs*

Mother, أم *umm*, والدة *wâlidâ*

Mount—see Rise, Ride, etc.

Mountain, جبل *jabal* (pl. *jibâl*)

Mourned (he), حزن *hazin*

Mournful, حزين *hazin*

Mouse, فار *fâr* (pl. *fîrân*)

Moustaches, شوارب *shawârib*

Mouth, فم *fum*, *fam*, (pl. *afwâh*)

Moved, set in motion (he or it), حرك *harrak*

— was in motion (he or it), تحرك *taharrak*

Movement, حركة *haraka*

Much, كثير *kathîr* وافر *wâfir*, جزيل *jazîl*

Mud, وحل *wahl*

Mule, بغل *bagl*

Muleteer, بغال *baggâl*

Murder, قتل *qatl*

Murdered (he), قتل *qatal*

Murderer, قاتل *qâtîl*

Mushroom, كمة *kamât*

Music, موسيقا *mûsîqâ*, نوبة *nauba*

Musician, نوباتي *naubâtî*

Musk, مسك *misk*

Must, *auxil. verb*—the word لازم *lâzim* (necessary, obligatory) is used for it in connection with the principal verb.

Mustard, خردل *khardal*

Mutton, لحم ضاني *lahm dâni*,

لحم غنمي *lahm ganamî*

Myrtle, آس *âs*

Mystery, سر *sirr* (pl. اسرار *asrâr*)

## N.

Nail, a spike, مسمار *mismâr* (pl. مسامير *masâmîr*)

Nail (of finger or toe), ظفر *zufr* (pl. اظافر *azâfîr*)

Naked, عريان *aryân*

Name, اسم *ism* (pl. اسماء *asmâ*)

Named (he), سمى *samma*

Named, particip., مسمى *musamma*

Namely, videlicet, يعني *ya'ni*

Napkin, فوطه *fûta*

Narrated (he), حكى *haka*

Narration, narrative, تقرير *taqrîr*, قصة *naql*, نقل *qissa*, حكاية *hikâya*

Narrator, حاكمي *râwî*, راوي *hâkî*, محدث *muhaddith*

Narrow, ضيق *dayyiq*

Nasty, نجس *najis*,

Nation, امة *umma*, طائفة *tâ'ifa*, ملة *milla*

Native, بلدي *baladî*

Native country, وطن *watan*

Nativity, مولد *maulid*, ميلاد *mîlâd*

Natural, طبيعي *tabî'î*

Nature, temperament, طبيعة *tabî'a*

Naughty, شرير *sharír*  
 Navigation, سفر البحر *safar*  
*al-bahr*

Near, قريب *qaríb*

Nearly, نحو *nahw*

Neat, نظيف *nazíf*

Necessarily, لا بد *lá budd*

Necessary, لازم *lázim*

Necessity, لزوم *luzúm*, اقتضا  
*iqtidá*, ضرورة *durúra*

Neck, عنق *unq*, رقبة *raqaba*

Necklace, عقد *iqd*, طوق *tauq*

Need, حاجة *hájah*, احتياج  
*ihtiyáj*

Needed (he), احتاج *ihtáj*

Needy, محتاج *muhtáj*

Neglect, اهمال *ihmál*

Neglected (he), اھمل *ahmal*

Negligent, مهمل *muhmil*

Neighbour, جار *jár* (pl. جيران  
*jírán*)

Neither, nor, ولا *lá, walá*

Nest (a bird's) عش *ush*,  
 وكر *wikr*

Net, شبكة *shabaka*

Never, ابدا *abadan*, اصلا  
*aslan*, قط *qatt*

New, جديد *jadíd*

News, خبر *khavar* (pl. اخبار  
*akhbár*)

Next (near), قريب *qaríb*

— (after), قابل *qábil*,  
 تالي *táli*

Night, ليلة *laila*, ليل *lail*  
 (pl. ليال *layál*, or *layáli*)

Nightingale, بلبل *bulbul*,  
 عندليب *andalíb*

Nightmare, كابوس *kábús*

No, لا *la*, ليس *lais*

Noble, شريف *sharíf*

Noise, ضجة *dajja*, شماتة  
*shamáta*

None, لا احد *lá ahad*

Nonsense, هذيان *hathayán*

Noon, midday, any time  
 from 12 to 1, ظهر *zuhr*

North, شمال *shimál*

Nose, انف *anf*, *inf*

Not, لا *lá*, ما *má*, غير *gaír*

Not at all, كلا *kallá*  
*aslan*

Nothing, لا شيء *lá shay*

Novelty, جدة *jidda*

Now, الان *alán*, هذا الوقت  
 háthá al-waqt, دي الوقت  
*di l-waqt*

Number, عدد *cadad*

Numerous, وافر *adíd*, عديد  
*wáfir*

Nuptials, عرس *urs*

Nurse, s., مرصعة *murdi'a*,  
 دايه *dáya*

Nut, جوزة *jauza*, جوز *jauz*

## O.

Oak, بلوط *ballút*

Oar, مقداف *miqdáf*

Oath, يمين *yamín*, قسم  
*qasam*

Obedience, طاعة *tá'a*

Obedient, طائع *tá'í*, مطيع  
*mutí*

Obedied (he), طاع *tá'a*, اطاع  
*atá'a*

Objected (he), اعترض *itarad*

Objection, اعتراض *itirád*

Obligation (something bind-  
 ing), وجوبه *fard*, فرض  
*wujúba*

— a favour, احسان *ihsán*,  
 منة *minna*

Obligatory, لزومي *luzúmi*  
 فرضي *fardí*

Obliged (he)—see Compel  
 — he conferred a favour  
 upon, على *mann ala*

Obscure, dark, مظلم *muzlim*

Observation, watchfulness,  
 ملاحظة *muláhaza*

Observed (he), لاحظ *láhaz*

Obstacle, مانع *mána'a*

Obstinate, عنيد *aníd*, معاند  
*mu'ánid*

Obstinate (he was), عاند  
*ánad*

Obtained (he), حصل *hassal*,  
 نال *nál*

Occasion, فرصة *fursah*, وقت  
*waqt*

Occupant, occupier, متصرف  
*mutasarrif*

Occupation, occupancy,  
 تصرف *tasarruf*

— see Employment

Occupied (he), possessed,  
 تصرف *tasarrafa*

— see Employ

— he occupied himself,  
 اشتغل *ishtagal*

Occurred (it), وقع *waqaʿ*,  
حدث *hadath*, جري *jara*

Occurrence, وقوع *wuqūʿ*,  
عارض *ʿarid*

Odd (in number), فرد *fard*,  
طاق *tāq*

— see Strange

Offence, transgression, إساءة  
*isāʿa*

— (he gave), أساء *asāʿa*

— (he took), أنغم *ingamm*

Offered (he), presented, قدم  
*qaddam*

— (proposed), عرض *ʿarad*

Office, function, منصب *man-  
sab*, وظيفة *wazīfa*

Officer, official, ضابط *dābit*,  
ذو وظيفة *thū wazīfa*

Often, كثيرا *kathīran*. As  
often as, مهما *mahmā*

Oil, زيت *zait*

Old (ancient), عتيق *ʿatīq*,  
قديم *qadīm*

— (man), شيخ *shaikh*

— (woman), عجوز *ʿajūz*

Olives, زيتون *zaitūn*

Once (a single occasion),  
مرة *marra*

— see Formerly

Only, *adverb*, فقط *faqat*

Opened (he), فتح *fatah*

Open, opened, مفتوح *maftūh*

Opinion, ظن *zann*, رأي *rāʿi*

— in religion, مذهب  
*mathhab*

Opponent, مخالف *mukhālif*

Opportunity, فرصة *fursa*

Opposite, *prep*, هذا *hithā*

— (facing), *adj.*, مقابل  
*muqābil*

Opposition, مناقضة *munāqada*

Oppressed (he), ظلم *zalam*

Oppression, ظلم *zulm*

Or, او *aw*

Orange, برتقان *burtuqān*

Order (arrangement), ترتيب  
نظام *tartīb*, تدبير *tadbīr*,  
*nizām*

Order (command), وصية *wa-  
siyya*, امر *amr* (pl. أوامر  
*awāmīr*)

Ordered (he), امر *amar*

- Origin, اصل *asl* (pl. اصول *usûl*)
- Ornament, زينة *zîna*
- Ornamented, مزين *muzayyan*
- Orphan, يتيم *yatîm* (pl. ايتام *aitâm*)
- Other, اخر *akhar*, fem. اخري *ukhra*, غير *gair*
- Ought—see Behoves (it)
- Out, خارج *khârij*, برا *barrâ*
- Outside, في الخارج *fi 'l-khârij*  
— (the), ظاهر *zâhir*
- Over, فوق *fawq*
- Overflowed (it), طفق *tafah*
- Overtook (he), ادرك *adrak*, لحق *lahiq*
- Overtaken (he), قاب *qalab*
- Owed (he), عليه دين *alaih dain*
- Owl, بوم *bûm*
- Ox, بقرة *baqara*
- Owner, صاحب *sâhib*, مالك *mâlik*
- P.
- Page (of a book), صفحة *safha*, صحيفة *sahîfa*
- Pail, bucket, دلو *dalw*
- Pain, وجع *waja*, ألم *alam*
- Pained (it), وجع *wajja*
- Painful, موجع *mûji*, اليم *alîm*
- Painted, coloured (he), لون *lawwan*, نقش *naqqash*  
— he delineated, صور *sawwar*
- Painting (the art or practice of), نقش *naqsh*  
— see Picture
- Pair (a), زوج *zauj*
- Pale, pallid, اصفر *asfar* (fem. صفرا *safrâ*)
- Palm (a tree), نخل *nakhl*
- Palm (of the hand), كف *kaff*
- Paper, ورق *waraq*, قرطاس *qartas*  
— (a sheet, or leaf, of), ورقة *warāqa*  
— (blotting-), ورق نشاف *waraq nashshâf*
- Parasol, sunshade, شمسية *shamsiyya*

Parcel (bundle), صرة *surrah*,  
حزمة *huzma*

Pardon (he asked), استغفر *istagfar*

— see Forgive

Parents, والدان *wálidán*

Parlour, غرفة *gurfa*

Parrot, درة *durra*, ببغا *bab-*  
*bagá*

Parsley, بقدونس *baqdúnis*

Part, portion, حصة *hissa*,  
قسم *qism*, قطعة *qit'a*

Parted from (he), افترق *iftaraq*

Participated (he), اشترك في *ishtarak fî*

Particular, special, مخصوص *makhsûs*

Particularly, خصوصاً *khusû-*  
*san*

Partner, شريك *sharîk*

Party, assemblage, جماعة *jamâ'a*

Pass—he passed, went over,  
مر *marr*, عبر *abar*

— he passed on, ذهب *thahab*

Passage (of troops), مرور *murûr*

Passenger, مار *mârr*, مسافر *musâfir*

Passport, تذكرة السفر *tath-*  
*kirat as-safar*, جواز *jawâz*

Past, bygone, سابق *sâbiq*,  
ماضي *mâdî*

Path, ممر *mamarr*, مسلك *maslak*,  
طريق *tarîq*

Patience, صبر *sabr*

Patient, *adj.*, صبور *sabûr*

Paused (he), وقف *waqaf*

Pay—he paid, وفي *wafa*,  
أدى *adda*,

Payment, وفاء *wafâ*, آدا *adâ*

Peace, صلح *sulh*

— in a religious sense,  
سلام *salâm*

Pearl, لولو *lûlû* (pl. لالي *laâlî*)

Peasant, فلاح *fallâh*

Peep (a), لمحة *lamha*

Pen, قلم *qalam*

Peninsula, جزيرة *jazîra*

Penknife, مبرا *mibrâ*

People, ناس *nās*, اهل *ahl*,  
قوم *qawm*

Pepper, فلفل *fulful*

Perfect, كامل *kāmil*, تام *tamm*

Perfection, كمال *kamāl*

Perforated (he), ثقب *tha-qab*

Perfume, عطر, *utr*, بخور *bakhūr*

Perfumed (it), عطر, *attar*,  
بخر *bakhkhar*

Perhaps, لعل *laʿalla*

Perished (he, or it), هلك *halak*

Permanent, ثابت *thābit*,  
دائم *dā'im*

Permission, اجازة *ijāza*, اذن *ithn*

Permit, *imperat.*, خل *khalli*

Permitted (he), خلي *khalla*

Perpetual, ابدى *abadī*, دايماً *dāim*

Perplexed, حيران *hairān*

— (it), حير *hayyar*

— (he was), احتار *ihtār*

Perseverance, مواظبة *muwāzaba*

Persevered (he), استمر *istamarr*, واطب *wāzab*

Person, شخص *shakhs* (plur.  
اشخاص *ashkhās*), نفر *nafar*

— (a certain), so-and-so,  
فلان *fulān*

Personally, in person, بالذات  
*bi 'th-thāt*

Perspired (he), عرق *araq*

Persuaded (he), اقنع *aqnaʿ*

Petition, عرض حال *ard-hāl*

Phial, شيشة *shīsha*, حنجر *hunjūr*

Physic—see Medicine

Physician—see Doctor

Piastre, غروش عرش *gursh*,  
قروش قرش *qirsh*,  
قروش *qurūsh*

Pickles, مخلل *mukhallal*

Picture, صورة *sūra*, نقش  
*naqsh*, تصوير *taswīr*

Piece, bit, قطعة *qitʿa*

Pierced (it), نفذ *nafath*

Pig, خنزير *khinzīr*

Pigeon, حمامة *hamāma*,  
يمامة *yamāma*

- Pillar, عمود *amúd*, (pl. اعمدة *amidat*, and عواميد *awá-míd*)
- Pillow, مخدة *mukhadda*
- Pin (a), دبوس *dabbús* (pl. دبابيس *dabbábís*)
- Pincers, كلبتون *kalbatún*
- Pinched (he), قرص *qaras*
- Pious, تقى *taqí*
- Pipe (a), شباك *shibúk*
- Pistol, طباخة *tabánja*
- Pit, ditch, hole, حفرة *hufra*
- Pity—he pitied, شفق *shafaq*, رحم *raham*
- Pity, شفقة *shafaqa*
- Place, position, مكان *makán*, موضع *mawda*
- Placed (he), he put, وضع *wada*
- Plague, pestilence, طاعون *tá'un*, وبأ *wabá*
- Plaister (for a wound), لزقة *lazqa*
- Plank, لوح *lauh* (pl. الواح *alwáh*)
- Planted (he), غرس *garas*
- Plate, صحن *sahn*, صحفة *sahfa*
- Play, sport, لعب *laib*, لعبة *luiba*
- Played (he), لعب *laib*
- Pleasant, مرضي *mardí* سار *sárr*
- Please (if you), من فضلك *min fadlak*
- Pleased (it), اعجب *arda* ارضي *arab*
- Pleasure, لذة *laththa*, سرور *surúr*
- Pledge (a), رهن *rahn*
- Plentiful, وافر *wáfir*
- Plenty, plenteousness, كثرة *kathra*, وفور *wufúr*
- Plough (a), فدان *faddán*
- Ploughed (he), حرث *harath*
- Plundered (he), نهب *nahab*
- Pocket, جيب *jaib*
- Poet, شاعر *shá'ir* (pl. شعرا *shu'ará*)
- Poetry, شعر *shir*
- Point (of a knife or needle) راس *rás* حد *hadd*
- Pointed to (he), دل علي *dall* *ala*
- Polish, gloss, مقل *saql*

|                                                                                                         |                                                                              |
|---------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------|
| Polished (he), مقل <i>saqal</i>                                                                         | Potatoes, بطاطس <i>batâtis</i>                                               |
| Polite, اديب <i>adîb</i>                                                                                | Poured (he), he poured                                                       |
| Politeness, ادب <i>adab</i>                                                                             | out, صب <i>sabb</i> , سكب <i>sakab</i>                                       |
| Pony, مهر <i>muhr</i>                                                                                   | Poverty, فقر <i>faqr</i>                                                     |
| Pool, pond, غدير <i>gadîr</i> , حوض <i>haud</i>                                                         | Powder, سفوف <i>sufûf</i>                                                    |
| Poor, فقير <i>faqîr</i>                                                                                 | — gun-, باروت <i>bârût</i> , بارود <i>bârûd</i>                              |
| Port, haven, ميناء <i>mînâ</i>                                                                          | Power, قدرة <i>qudra</i> اقتدار <i>iqtidâr</i>                               |
| Porter (doorkeeper), بواب <i>bawwâb</i>                                                                 | Powerful, قادر <i>qâdir</i> , عزيز <i>ʿazîz</i>                              |
| Porter (carrier), حامل <i>ham-mâl</i>                                                                   | Practice, عادة <i>ada</i> , ممارسة <i>mumârasa</i> , استعمال <i>isti-mâl</i> |
| Portion, حصة <i>hissa</i> , قسمة <i>qisma</i>                                                           | Praise, حمد <i>hamd</i> , مدح <i>madh</i> , ثنا <i>thanâ</i>                 |
| Portrait, صورة <i>sûra</i> , تصوير <i>taswîr</i>                                                        | Praised (he), حمد <i>hamad</i> , مدح <i>madah</i>                            |
| Portrait-painter, مصور <i>mu-sawwir</i>                                                                 | Prayed (he), صلى <i>salla</i>                                                |
| Possessing, being the possessor of, is expressed by صاحب <i>thâ</i> , ذات <i>thât</i> , ذو <i>sâhib</i> | Prayer, صلاة <i>salât</i> , دعا <i>duʿâ</i>                                  |
| Possessed (he), ملك <i>malak</i>                                                                        | Prayers (the call to), اذان <i>athan</i>                                     |
| Possession, ملك <i>mulk</i> , تصرف <i>tasarruf</i>                                                      | Preached (he), وعظ <i>waʿaz</i>                                              |
| Possibility, امكان <i>imkân</i>                                                                         | Preacher, واعظ <i>waʿiz</i> خطيب <i>khatib</i>                               |
| Possible, ممكن <i>mumkin</i>                                                                            |                                                                              |

|                                                                            |                                                                              |
|----------------------------------------------------------------------------|------------------------------------------------------------------------------|
| Precious, costly, ثمين <i>thamín</i>                                       | Pricking, s., همزة <i>hamza</i>                                              |
| Preface, مقدمة <i>muqaddama</i> ,<br>ديباجة <i>dibāja</i>                  | Pride, تكبر <i>takabbur</i> , غرور <i>gurūr</i>                              |
| Preferred (he), رَجَّحَ <i>rajjah</i> ,<br>فضل <i>faddal</i> , <i>ala</i>  | Printed (he), طبع <i>tabaʿ</i>                                               |
| Preference, ترجيح <i>tarjīh</i>                                            | Prison, سجن <i>sajn</i> , حبس <i>habs</i>                                    |
| Prepared (he), تهيأ <i>tahayyá</i> ,<br>حضر <i>haddar</i>                  | Prisoner, محبوس <i>mahbûs</i>                                                |
| Presence, حضور <i>hudûr</i> , حضرة <i>hadra</i>                            | Privacy, خلوة <i>khalwa</i>                                                  |
| Present (not absent), حاضر <i>hâdir</i>                                    | Probable, محتمل <i>muhtamil</i>                                              |
| — (a gift), هدية <i>hadiya</i> , تحفة <i>tuhfa</i> , بخشش <i>bakhshîsh</i> | Produce (of cultivation or vegetation), حاصل <i>hâsil</i> , غلة <i>galla</i> |
| Presented (he), بخشش <i>bakhshash</i> , وهب <i>wahab</i>                   | Profit, فائدة <i>faʿida</i>                                                  |
| Presently, now, حالا <i>hâlan</i>                                          | Profitable, مفيد <i>mufîd</i>                                                |
| Pretence, pretext, تَعَلَّلَ <i>taʿallul</i> , عذر <i>uthr</i>             | Profited (he), انتفع <i>intafaʿ</i>                                          |
| — claim, دعوى <i>dauwa</i>                                                 | Promise (a), وعد <i>waʿd</i>                                                 |
| Pretty, كويس <i>kuwayyis</i>                                               | Promised (he), وعد <i>waʿad</i>                                              |
| Prevailed (he), غلب <i>galab</i>                                           | Pronounced (he), articulated, لفظ <i>lafaz</i>                               |
| Prevented (he), منع <i>manaʿ</i>                                           | Proof, دليل <i>dalîl</i>                                                     |
| Price, ثمن <i>thaman</i> , قيمة <i>qîma</i> ,<br>سعر <i>sîr</i>            | Proper, واجب <i>wâjib</i> , مناسب <i>munâsib</i>                             |
|                                                                            | Property, possessions, ملك <i>mulk</i> , مال <i>mâl</i>                      |
|                                                                            | — a quality or peculiarity, خاصة <i>khâssa</i>                               |
|                                                                            | Prophet, نبي <i>nabî</i> ( <i>nabiyy</i> )                                   |
|                                                                            | Proportion, مناسبة <i>munâsaba</i>                                           |

Proportionate, متناسب *mu-tanâsib*  
 Proposal, عرض *ard*  
 Proposed (he), عرض *arad*  
 Prose, نثر *nathr*  
 Prospect, منظر *manzar*  
 Prospered (he), افلح *aflah*  
 Prosperous, موفق *muwa'ffaq*,  
 ناجح *nâjih*  
 Protected (he), حمى *hama*  
 Protection, حماية *himâya*  
 Proud, متكبر *mutakabbir*  
 Proved (he), demonstrated,  
 برهن *barhan*  
 — he tested, امتحن *imta-*  
 han  
 Proverb, مثل *mathal* (pl.  
 امثال *amthâl*)  
 Providence (divine), عناية الله  
*cinâyat Allâh*  
 Province (a), ايلة *ayâla*  
 Provisions, ذخيرة *thakhîra*,  
 زاد *zâd*  
 Prudence, بصيرة *basîra*, فطنة  
*fitna*  
 Publisher (of books), ناشر  
*nâshir*

Pulled (he), جذب *jathab*,  
 سحب *sahab*  
 Pulse (the), نبض *nabd*  
 Punished (he), عاقب *âqab*,  
 عذب *aththab*  
 — (he was), تعاقب *ta'âqab*  
 Punishment, عذاب *athâb*  
 Pupil, scholar, تلميذ *talmîth*  
 Pure, نقي *naqî*, طاهر *tâhir*,  
 خالص *khâlîs*  
 Purification, تطهير *tathîr*  
 Purpose, قصد *qasd*  
 Purse, كيس *kîs*  
 Pursued (he), لاحق *luhaq*,  
 طارد *târad*  
 Pushed (he), دفع *dafa'*  
 Put—see Place

## Q.

Quail (a bird), سمان *sum-*  
*mân*  
 Quality, كيفية *kaifiyya*,  
 صفة *sifa*  
 Quantity, كمية *kammiyya*,  
 مقدار *miqdâr*  
 Quarrel (a), نزاع *nizâ'*,  
 خصام *khîsâm*

Quarrelled (he), نازع *nāzaʿ*

Quarter (a fourth), ربع *rubʿ*

— (region or district),

حارة *hāra*

Queen, ملكة *malika*

Quenched (he), طفي *tafa*

Question, سؤال *sūʿāl*, مسئلة *masʿāla*

Questioned (he), سال *saʿāl*,  
استفهم *istafham*, استفسر *istafsar*

Quickly, سريعاً *sarīʿan*

Quiet, *adj.*, ساكت *sākit*,

ساكن *sākin*, مطمئن *mut-*  
*maʿin*

— *sub.*, راحة *raha*, هدو *hadūʿ*

Quill (feather), ريشة *rīsha*

Quince, سفرجل *safarjal*

Quitted (he), هجر *tarak*, ترك *hajar*

Quotation, اقتباس *irād*, ايراد *iqtibās*

Quoted (he), اقتبس *iqtabas*,

## R.

Rabbit, ارنب *arnab*

Radish, فجل *fijl*

Rags, مرقعيات *marqaʿyāt*  
رعابيل *raʿābīl*

Railway, طريق الحديد *tarīq*  
*al-hadīd*, سكة الحديد *sikkat*  
*al-hadīd*

Rain, *v.* and *s.*, مطر *matar*

Raised, uplifted, مرتفع *murtafīʿ*

— (he), رفع *rafaʿ*

Raisins, زبيب *zabīb*

Rank, or row (soldiers), صف *saff*

Rapid, سريع *sarīʿ*

Rapidity, سرعة *surʿa*

Rare, نادر *nādir*

Rash, متهور *mutahawwir*

Rat, جردون *jirdaun*

Rate, proportion, مناسبة *munāsaba*

Ravaged or wasted (he), خرب *kharrab*

Raven (a), زاغ *zāg*

Raw, في خام *nai*, خام *khām*

- Razor, موسى *mūs*  
 Reached (he, or it), بلغ *balag*, حصل *hassal*  
 Read (he), قرأ *qar'á*  
 Reader, قاري *qārí*  
 Reading, *subst.*, قراءة *qir'a*  
 Ready, حاضر *hadir*  
 Real, حقيقي *haqíqí*  
 Reaped (he), حصد *hasad*  
 Reason (intellect), عقل *aql*  
 — see Cause  
 Reasonable, معقول *ma'qúl*  
 Rebellion, عصاوة *asáwa*  
 Receipt, وصول *wusúl*, رجعة *raj'a*  
 Received (he), تسلم *tasallam*  
 — (welcomed, entertained), ترحب *tarahhab*, استقبال *istaqbal*, ضاف *daf*  
 Recent, حادث *hádith*, حديث *hadith*  
 Reckoned (he), حسب *hasab*, عد *add*  
 Reclined (he), اتكى *ittaka*, انسند *insanad*  
 Reclining, reclined, متكى *muttaki*  
 Recognized, recollected, (he), تذكر *tathakkar*  
 Recollection, تذكر *tathakkur*  
 Recommendation, توصية *taw-siyya*  
 Recommended (he), وصف *wasaf*, وصي *wassa*  
 Recommended, موصي *mu-wassa*  
 Recompense, مكافاه *mukáfá*,  
 Recompensed, مكافي *mukáfi* مجازي *mujázi*  
 Recovered, regained (he), استرد *istaradd*  
 Recovered, he got well, افاق *afáq*  
 Recovery (of health), افاقة *ifáqa*  
 Red, احمر *ahmar*, fem., حمرا *hamra*  
 — (it was or became), احمر *ihmarr*  
 Redden (it made red), حمر *hammar*  
 Reflected (he), considered, فكر *fakkar*

Reflected (it), threw back,

انعكس *in'akās*

Reflexion, thought, تفكر

*tafakkur*

Refrained (he), احترز *ihtaraz*

Refused (he), امتنع *aba*, ابى  
*imtanac*

Regard, esteem, اعتبار *ictibār*

Regiment (of an army),

الاي *alaï* (*Turkish*)

Regretted (he), تأسف  
*ta'assaf*

Regular, مرتب *murattab*

Regularity, ترتيب *tartīb*

Rejected (he), رد *radd*

Rejoiced (he), فرح *farīh*

Relation, narrative, تقرير  
*taqrīr*

Relative (a), قريب *qarīb*

Religion, دين *dīn*, ايمان *īmān*,  
ملة *milla*

Relied on (he), اعتمد على  
*ictamad ala*

Remained (he)—see Stay

Remained (it), it was left,  
بقى *baqa*

Remaining, remainder, sur-  
plus, باقى *bāqī*

Remark—see Observe

Remedy (medical), علاج *ilāj*  
تداوي *tadāwī*

Remembrance, ذكر *thikrah*  
— see Recollect

Removed, changed his resi-  
dence (he), انتقل *intaqal*  
— took away (he), نقل  
*naqal*

Renewed (he), جدد *jaddad*

Rent (hire), اجرة *kirā*, كرا  
*ijra*

Repair—see Mend

Repeated (he), كرر *karrar*

Repelled (he) دفع *dafa*

Repentance, ندامة *nadāma*,  
توبة *tauba*

Repented (he), تاب *tāb*, ندم  
*nadam*

Reply—see Answer

Reported (he), قرر *qarrar*,  
اشاع *ashā*

Repose—see Rest

Reproached (he), لام *lām*,  
وبخ *wabbakh*

Reptiles, هوام *hawwām*,  
حشرات *hasharāt*

- Request (a), التماس *iltimâs*  
 Requested (he), طلب *talab*,  
 التماس *iltamas*  
 Resemblance, تمثيل *tamthîl*  
 Resided—see Dwell  
 Resignation (to providence),  
 تسليم *taslîm*  
 Resisted (he), قاوم *qâwam*,  
 خالف *khâlaf*, مانع *mânaʿ*  
 Resoluteness, عزيمة *azîma*  
 Resolute, ذو عزيمة *thû azî-*  
*ma*  
 Resolved (he), عزم *azam*,  
 قصد *qasad*  
 Respect, تكريم *takrîm*, اكرام  
*ikrâm*  
 Respected (he), كرم *karram*,  
 اعتبر *iʿtabar*  
 Respecting, with reference  
 to, نسبةً *bi-khusûs* بخصوص  
*nisbatan*  
 Rest, s., راحة *râha*, استراحة  
*istirâha*  
 Rested (he), استراح *istarâh*  
 Restless, بلا راحة *bilâ râha*,  
 قلقان *qalqân*  
 Restrained, checked (he),  
 ضبط *dabat*  
 Result, s., نتيجة *natîja*, حاصل  
*hâsil*  
 Retired (he), انصرف *insaraf*  
 Retirement, reclusion, خلوة  
*khalwa*  
 — departure, انصراف  
*insirâf*  
 Return, s., رجوع *rujûʿ*  
 Returned (he), رجع *rajaʿ*  
 — gave back, رجع *rajjaʿ*,  
 رد *radd*  
 Revenge, *sub.*, نقمة *naqma*,  
 انتقام *intiqâm*  
 Reversed—see Inverted  
 Revived (he gave new life),  
 احيى *ahya*  
 — (he received new life),  
 انعاش *inʿâsh*  
 Revolution (revolving,  
 changing), تقلب *taqallub*  
 Reward, جزا *jazâ*  
 Rewarded (he), كافي *kâfa*,  
 عوض *awwad*  
 Rib, ضلع *dalaʿ*  
 Rich, غني *ganî* (*ganiyy*)

Riches, مال *māl*, غنى *gana*  
 Rice, رز *ruzz*  
 Ride—he rode, ركب *rakib*  
 Rider, راكب *rākib*  
 Right, just title, حق *haqq*  
 — correct, صحيح *sahīh*  
 Right (not left), يمين *yamīn*  
 Ring, حلقة *halqa*; a seal-  
 ring, خاتم *khâtīm*  
 Ripe, مستوي *mustawī*  
 Rise — he rose (as the  
 moon), طلع *tālaʿ*  
 — he stood up, قام *qām*  
 River, نهر *nahr* (pl. انهار  
*anhār*)  
 Road, طريق *tarīq* (pl. طرق  
*turuq*), درب *darb*  
 Roasted, مشوي *mushwī*  
 — (he), شوي *shawā*  
 Robbed (he), سرق *saraq*  
 Robber, لص *liss* (pl. لصوص  
*lusūs*), حرامى *harāmī*,  
 سراق *sarrāq*  
 Robe, كسوة *kīswa*, قفطان  
*qaftān*, خلعة *khilʿat*  
 Rock (a), صخرة *sakhra*  
 Roof, سطح *sat'h*, سقف *saqf*

Room, chamber, اوضة *awda*  
 Root, اصل *asl*  
 Rope, حبل *habl*  
 Rose (a), وردة *warda*  
 Rough, خشن *khushn*  
 Round (circular), صدور *mu-*  
*dawwar*  
 Round about, حول *haul*  
 Routed (he), هزم *hazzam*  
 Rude, brutal, غليظ *galīz*  
 Ruin, devastation, خراب  
*kharāb*, تخريب *takhrīb*  
 Rule (regulation), قانون  
*qānūn*  
 Run—he ran, ركض *rakad*  
 Rust, صدا *sadā*

## S.

Sack, bag, زكيفة *zakība*  
 Sacred, مقدس *muqaddas*  
 Sad, كئيب *kaʿīb*, حزين  
*hazīn*  
 Saddle, سرج *sarj*  
 Saddler, سراج *sarrāj*  
 Safe, secure, مامون *maʿamūn*  
 Safety, سلامة *salāma*

- Sail (of a ship), *subst.*, شراع *shirâ'*, قلع *qala'*  
 Sailor, بحري *bahri*  
 Salary, جمكية *jamkiyya*  
 Sale, بيع *bai'*  
 Salt, ملح *milh*  
 Salted, مملوح *mamlûh*  
 Salty, مالح *mâlih*  
 Sand, رمل *raml*  
 Satisfied (it) *physically*, شع *shabba'*, اشبع *ashba'*  
 — (he was), شع *shabi'*, اكتفي *iktafa*  
 — *see* Contentment  
 Saved (he), حفظ *hafaz*, خالص *khallas*  
 Saw (a carpenter's), منشار *minshâr*  
 Say—he said, قال *qâl*  
 Scales, balance, ميزان *mîzân*  
 School, مدرسه *madrasa*, مكتب *maktab*  
 Science, علم *ilm*, فن *fann*  
 Scissors, مقص *maqass*  
 Scoundrel, خبيث *khabiṭh*, فاسق *fâsiq*  
 Sea, بحر *bahr*  
 Sealed (he), ختم *khatam*  
 Seal-ring, خاتم *khâtim*  
 Searched (he), فتش *fattash*  
 Season, time, اوان *awân*  
 Seat (a), كرسي *kursi*  
 Secret, *sub.*, سر *sirr*  
 — *adj.*, خفي *sirrî*, خفي *khafî*  
 See—he saw, نظر *nazar*, رای *ra'a*, شاف *shâf*  
 Seed, بزر *bizr*  
 — (he sowed), زرع *zara'*  
 Seek—he sought, طلب *ṭalab*, فتش *fattash*  
 Seem, ظهر *zahr*  
 Seized (he), قبض *qabad*  
 Seldom, غبا *gibban*, نادرا *nadiran*  
 Self, نفس *nafs*; myself, نفسي *nafsî*; himself, نفسه *nafsuḥ*  
 Sell—he sold, باع *bâ'*  
 Selling (act of), بيع *bai'*  
 Send—he sent, بعث *ba'ath*, ارسل *arsal*

Sender, مرسل *mursil*  
 Sent, *partic.*, مرسل *mursal*,  
 مبعوث *mab'ûth*  
 Sensible, shrewd, عاقل *âqil*  
 Sense (understanding), عقل  
*âql*; (meaning), معنى  
*ma'na*  
 Separate, منفرد *munfariq*  
 Separation, مفارقة *mufaraqa*  
 Serpent—see Snake  
 Servant, خادم *khâdim* (pl.  
 خدام *khuddâm*)  
 — see also Maid-servant  
 Service, خدمة *khidma*  
 Servitude, عبودية *ubûdiyya*  
 Set (as a jewel), مرصع  
*murassa'*  
 Set (it), as the sun, غرب *ga-*  
*rab*, غروب (الشمس) *gâb*  
 Several times, مرارا *mirâran*  
 Sewed (he), خيط *khayyat*  
 Shade, shadow, ظل *zill*  
 Shaded (*participle*), مظلل  
*muzallal*  
 Shake—he shook (some-  
 thing), نفذ *nafad*,  
 — he was agitated, ارتعد  
*irta'ad*

Shaken, منتفض *muntafid*  
 Shame, disgrace, عيب *aib*,  
 خزي *khizî*  
 — bashfulness, خجل *kha-*  
*jal* خجالة *khijâla*, حياء *hayâ*  
 Share, حصة *hissa*  
 Shared (he), حصص *hassas*  
 Sharp, حاد *hadd*  
 Shaved (he), *trans.*, حلق  
*halaq*  
 Sheep, غنم *ganam* (pl. اغانم  
*agnâm*); a sheep, غنمة  
*ganama*  
 Sheet (of paper), طليحة *tal-*  
*hiyya*, ورقة *warqa*  
 — (of a bed), ملاة *mala'a*  
 Shelter (refuge), ملجأ *malja*,  
 ملأ *mal'tâ*  
 Shine—it shone, لمع *lama'*,  
 اشراق *ashraq*  
 Ship, مركب *markab*  
 Shoe, خف *khaff*, مركوب  
*markûb*  
 Shoemaker, سكاف *sakkâf*  
 Shoot—he shot, رمى *rama*  
 — see Fire  
 Shop, حانوت *hânût*, دكان  
*dukkân*

- Short, قصير *qasîr*  
 Shoulder, كتف *katîf*, *kitf*  
 Show—he showed, اري *ara*,  
 اظهر *azhar*  
 Shut (he), غلق *galaq*, اغلق  
*aglaq*, سد *sadd*  
 Sick, ill, مريض *marîd*  
 Side, جنب *jamb* (pl. جنوب  
*junûb*)  
 Signal, mark, علامة *alâma*,  
 اشاره *ishâra*  
 Signature, امضا *imda*  
 Silence, سكوت *sukût*  
 Silent, ساكت *sâkit*  
 Silk, حرير *harîr*  
 Silver, قضة *fadda*  
 Similar—see Like  
 Simple, بسيط *basît*  
 Sin, s., خطية *khatiyya*  
 Since, because, لان *liân*  
 Since, from, منذ *munth*  
 Since then, ذاك الوقت من  
*min thâk al-waqt*  
 Sincere, صادق *sâdiq*  
 Sincerity, اخلاص *ikhlas*  
 Sing—he sang, غنى *ganna*  
 Singer, مغنى *muganiyy*  
 Single, one only, فرد *fard*,  
 مفرد *mufrad*  
 Single, unmarried, اء-زب  
*azab*  
 Singly, واحدا *wâhidan*, فردا  
*fardan*  
 Sink—it sank, غرق *gariq*,  
 غطس *gatas*  
 — he made sink, غطس  
*gattas*, غرق *garraq*  
 Sister, اخت *ukht*  
 Sit—he sat, قعد *qaʿad* جاس  
*jalas*  
 Size, جرم *jirm*  
 Skilful, حاذق *hathiq*, ماهر  
*mâhir*  
 Sky, جو *jau*, سما *sama*, فلك  
*falak*  
 Slave, عبد *abd*, مملوك *mam-*  
*lûk*  
 Sleep, s., نوم *naum*  
 Sleep—he slept, نام *nâm*  
 Sleeping, نائم *nâim*  
 Sleepy, نعسان *naisân*  
 Slipped (he), زلق *zalaq*  
 Slipper (for the feet), بابوش  
*bâbûsh*

Slow, بطي *batī*

Slowness, slothfulness, بطو  
*batū*, كسل *kasal*

Small, صغير *sagīr*, قليل *qalīl*

Smashed (he), كسر *kassar*

Smell—he smelt (some-  
thing), شم *shamm*

— it smelt, له رائحة *lahu*  
*ra'īha*

Smell, odour, رائحة *rā'īha*

Smile, *subst.*, تبسم *tabassum*

Smiled (he), تبسم *tabassam*

Smoke, دخان *dukhkhān*

Smoked (it), دخن *dakh-*  
*khan*

Smoked tobacco (he), شرب  
دخان *sharīb dukhkhān*

Smooth, ناعم *nā'im*, مصقول  
*masqūl*

Snake, حية *hayya*, حنش  
*hanash*

Snuff, برفوطي *barnūti*, سعو  
*sucūt*

Snow, ثلج *thalj*

Snowed (it), ثلج *thalaj*

So, هكذا *hakathā*, كذلك

*kathālik*; so that, لكي  
*likai*, كيما *kaimā*

So-and-so, a certain person,  
فلان *fulān*

Soap, صابون *sabūn*

Society (concourse), جمعية  
*jam'iyya*

— (friendly), صحبة *suhba*,  
فقة *rufqa*

— (a Co.), شركة *shirka*

Soft, ناعم *nā'im*, لين *layyin*,

Sold (*particip.*), مبيع *mabī'*

Solid, متين *matīn*

Solitary, منفرد *munfarid*

Some, بعض *ba'd*

Something, somewhat, شي  
*shai*, بعض شي *ba'd shai*

Sometimes, احيانا *ahyānan*

Son, ابن *ibn* (pl. ابنا *abnā*,  
بنون *banūn*), ولد *walad*  
(pl. اولاد *awlād*)

Son-in-law, صهر *sahr*

Song, غنا *ginā*, اعنية *agniyya*

Sons (collectively), بنو *banū*,

Soon, *adv.*, سريعا *sarī'an*,  
عن قريب *an qarīb*

- Sorrow, *حزن* *huzn*, *غم* *gamm*  
Sort, kind, *نوع* *nau*, *شكل* *shakl*  
Soul, spirit, self, *نفس* *nafs*  
(pl. *انفس* *anfus*, *نفوس* *nufús*)  
Sound, healthy, *صحيح* *sahîh*,  
*سالم* *sâlim*  
Soup, *شوربة* *shûraba*  
Sour, *حامض* *hâmid*  
South, *جنوب* *janûb*  
Space, *مدى* *mada*, *مدة* *mud-*  
*da*, *وسعة* *was'a*  
Spark, *شرارة* *sharâra*  
Speak—he spoke, *تكلم* *takal-*  
*lam*  
Speaker, *قائل* *qâ'il*, *متكلم* *mu-*  
*takallim*  
Spear, *رمح* *rumh* (pl. *ارماح* *armâh*, *رماح* *rimâh*)  
Special, *خاص* *khâss*, *مخصوص* *makhsûs*  
Spectacle, a show, *منظر* *manzar*  
Spectacles, *نظارات* *nazzârât*  
Speech, utterance, *لسان* *lisân*, *لفظ* *lafz*  
— (an oration), *كلام* *kalâm*, *خطاب* *khitâb*  
— see Language  
Spend—he spent, *صرف* *saraf*  
Spice, *بهار* *bahar*  
Spill—he spilt, *صب* *sabb*,  
*كب* *kabb*,  
— it was spilt, *انصب* *insabb*, *انكب* *inkabb*  
Spirit, breath, *روح* *ruh* (pl. *ارواح* *arwâh*)  
Spit—he spat, *بصق* *basaq*  
Split (he), *شق* *shaqq*  
Spoiled, wasted, *مخسر* *mu-*  
*khassar*, *متلف* *mutlaf*  
Spoon, *ملعقة* *mil'aqa*  
Spotted, *ملكوك* *malkûk*  
Sprained (*particip.*), *منخاع* *munkhali*  
Spread (he), *بسط* *basat*  
Spring, a fountain, *عين* *ain*,  
*ينبوع* *yambû*,  
— the season, *ربيع* *rabî*,  
— see Leap

- Sprinkled (he), رش *rashsh*  
 Spur (a), مهماز *mihmâz*  
 Spurred (he), همز *hamaz*  
 Square, squared, مربع *mu-rabba'*  
 Stag, deer, غزال *gazâl*  
 Stairs, staircase, درج *daraj*  
 Stamp (postage or other), دمغة *damga*  
 Stamped (he), طبع *taba'*, نقش *naqa'sh*  
 Stand—he stood up, قام *qâm*  
 — he stood still, وقف *waqaf*  
 Standing—being on one's feet, قائم *qâim*  
 Star, نجم *najm*, نجمة *najma*, كوكب *kaukab*  
 State, condition, حال *hâl* (pl. احوال *ahwâl*), شان *shân*  
 State, government of the nation, مملكة *mamlaka*  
 Stature, قامة *qâma*  
 Stay—he stayed, continued, remained, مكث *makath*, استقام *istaqâm*  
 Steady, ثابت *thâbit*, ساكن *sâkin*  
 Steal—he stole, سرق *saraq*  
 Steam, s., بخار *bukhâr*  
 Steamer, steamship, مركب نار *markab nâr*, وبورة *wâbûra*  
 Steel, بولاد *bûlâd*  
 Stern, grim, عبوس *abûs*  
 Stick, cane, عصا *asâ*  
 Still, quiet, هادى *hâdî*, ساكت *sâkit*  
 — (till now), الى الان *ila alân*  
 — (yet again), ايضا *aidan*  
 — (nevertheless), مع كل ذلك *ma' kull thâlik*  
 Stirrup, ركاب *rakâb*  
 Stocking, جراب *jurâb*  
 Stomach, معدة *mi'dah*, بطن *batn*  
 Stomach-ache, مغاص *mugâs*  
 Stone, حجر *hajar* (pl. احجار *ahjâr*)  
 Stopped—he ceased, ترك *tarak*  
 — see Stand

- Store, storehouse, مخزن *makhzan*
- Storm, زوبعة *zaubaa*
- Stormy, عجاج *ajjāj*
- Story, قصة *qissa*, حكاية *hikāya*
- Straight, مستقيم *mustaqīm*, قوم *qawīm*
- Strange, a stranger, غريب *garīb* (pl. غريباً *gurabā*)
- Straw, تبن *tibn*
- Stream, ساقية *sāqiya* (pl. سواقي *sawāqī*)
- Street, زقاق *zuqāq*
- Strength, شدة *shidda*, قوة *quwa*
- Strengthening (confirmation), تشديد *tashdīd*
- Strengthened (he), قوي *qawī* *qawwa*
- Stretched (he), مدّ *madd*
- Strike—he struck, ضرب *darab*, لطم *latam*
- String, s., خيط *khaīt*
- Stripped (he), he made naked, *trans.*, عري *arra*
- Strong, قوي *qawī*, شديد *shadīd*
- Student, متعلم *muta'allim*, تلميذ *talmīth*
- Studied (he), درس *daras*
- Stupid, بليد *balīd*, مغفل *mugaffal*
- Subdued (he), اخضع *akhdaʿ*, غلب *galab*
- Subject, vassal, رعية *raʿiyya* (pl. رعايا *raʿāyā*)
- Submission, submissiveness, اطاعة *itaʿa*, خضوع *khudūʿ*
- Submitted (he), خضع *khadaʿ*, اذعن *athʿan*
- Succeeded (he, to another), عقب *aqab*, خلف *khalaf*
- (he attained his object), نجح *najah*
- Success, نجاح *najāh*
- Succession, خلافة *khilāfa*
- Succession (in), successively, بالترتيب *bi 't-tawālī*
- Successor, خليفة *khalīfa* (pl. خلفاء *khulafā*)
- Sucked (he or it), مصّ *mass*
- Sudden, فجائي *fajāʾiyy* (*fajāʾī*)
- Suddenly, بغتةً *bagtatan*

Suffer (he felt pain), توقع *tarvajja*, تالم *taallam*

— (he endured pain), احتمال *ihtamal*, كابد *kâbad*

Sufficed (he), كفى *kafa*

Sufficiency, كفاية *kifâya*

Sufficient, كافي *kâfi*

Sugar, سكر *sukkar*

Summer, صيف *saif*

— he passed the summer, صيف *sayyaf*

Sun, شمس *shams*

Sunrise, طلوع الشمس *tulû*,  
*ash-shams*

Sunset, غروب الشمس *gurûb*,  
*ash-shams*

Supper, عشا *ashâ*

Supplied (he), furnished, قدم *qaddam*

Supported (he), aided, اعان *agâth*, اعان *aân*

— he propped up, اسند *asnad*

Supposed (he), فرض *farad*

Supreme, سامي *sâmî*, عالي *âli*, اعلى *aâla*

Sure, certain, يقين *yaqîn*,  
محقق *muhaqqaq*

Surety (one who gives a  
pledge for another), ضامن  
*dâmin*, كفيل *kafîl*

Surface, وجه *wajh* (pl. وجوه  
*wujûh*)

Surname, لقب *laqab*

Surprised (it), حير *hayyar*

Surprised (he was), تعجب  
*ta'ajjab*

Surprising, wonderful, بديع  
*badî*

Suspicion, ريب *raib*, شبهة  
*shubha*

Swallowed (he), باع *balaa*

Swear—he swore, قسم  
*qassam*, حلف *halaf*

Sweat—see Perspire

Sweep—he swept (with a  
broom), كنس *kanas*

Sweet, حلو *halû* (*halw*)

Sweetened (he), made sweet,  
حلى *halla*

Sweetmeats, حلويات *hal-*  
*wiyat*

Sweetness, حلالة *halâwa*

Swelled (it), grew big, ورم *warim*,

انتفخ *intafakh*

Swim—he swam, سبح *sabah*,

عام *ām*

Sword, سيف *saif* (pl. سيوف *suyūf*)

### T.

Table, مائدة *mā'ida*, لوح *lūh*,

سفرة *sufra*

Tail, ذنب *thanab* (pl. اذنان *athnāb*)

Tailor, خياط *khayyāt*

Take—he took, اخذ *akhath*

Taken, مأخوذ *makhūth*

Tale—see Story

Talked (he), تحدث *tahad-*

dath, تكلم *takallam*

Tall, طويل *tawīl*

Tame, وديع *wadī'*

Tank, حوض *haud*

Tasted (he), ذاق *thāq*

Taste, flavour, طعم *tam*

Tea, شاي *shai*

Teach—he taught, علم *allam*

Teacher, معلم *mu'allim*

Tear—he tore, خرق *khāzzaq*

شق *shaqq*

Tear (moisture from the

eye), دمعة *dam'a* (pl. دموع *damu'*)

Teased (he), جاکر *jākar*

Tell—he told, حكي *haka*,

خبر *khabbar*

Terrible, مهول *muhawwil*

Terrified (he)—see Fear

Terror, هول *haul*, رعبه *ra'ba*

Testimony, شهادة *shahāda*

Text (of a book), متن *matn*

Thanked (he), شكر *shakar*

Thankful, شكور *shakūr*

That (*demonstrative*), ذاك *thāk*,

ذلك *thālik*, (fem.

تاك *tāk*, تلك *tilk*; com-

mon pl. اولايك *ulāik*)

Then, at that time, عند ذلك *inda thālik*,

حينئذ *hi-*

na'ithin

Thick, ثخين *thakhīn*

Thief—see Robber

Thin, lean, نحيف *nahīf*

Thing, شى *shai*

Things, اشيا *ashyâ*, حاجات *hâjât*, اصناف *asnâf*

Think—he thought, فكر *fakkar*, ظن *zann*

Thirst, عطش *atash*; thirsty, عطش *atshân*, عطشان *âtish*

Thirsted (he), عطش *âtish*

Thorns, شوك *shawq*; a thorn, شوكة *shawka*

Thought, فكر *fikr*

Thread, خيط *khait*

Threat, تهديد *tahdîd*

Threatened (he), هدد *haddad*

Throat, حلق *halq*

Throne, عرش *arsh*, سرير *sarîr*

Throw—he threw, طرح *tarah*, رمى *rama*

Thumb, ابهام *ibhâm*

Thunder, رعد *ra'ad*

Thundered (it), رعد *ra'ad*

Thus, كذا *kathâ*

Tied (he), عقد *aqad*, ربط *rabat*

Tiger, نمر *nimr* (pl. نمورة *numûra*)

Tile, tiles, قرميد *qarmîd*

Till, until (*before a noun*), حتي *hatta*; (*before a verb*), الى ان *ila ân*

Tilled (he), فلىح *falâh*, حرث *harath*

Time, زمان *zamân*, وقت *waqt*

Times (at all), في كل وقت *fî kull wakt*

Timid, هيبوب *hayûb*, خائف *khâ'if*

Tired, تعبان *ta'bán*, ملول *malâl*

Tobacco, دخان *dukhkhân*, طبع *tabag*

Together, جميعا *jamî'an*

Tolerated (he), allowed, رخص *rakhkhas*

Tomb, خبر *qabr*

Tongue (the organ of speech), لسان *lisân* (pl. السنة *alsina*)

Tooth, سن *sinn* (pl. اسنان *asnân*), ضرس *dîrs* (pl. اضراس *adrâs*)

Top, قمة *qimma*, ذروة *thirwa*

Torch, مشعل *mish'al*

Total, جملة *jumla*

- Touched (he), لمس *lamas*,  
مس *mass*
- Towards, نحو *nahw*
- Towel, بشكير *bashkír*, فوطة  
*futa*
- Tower, برج *burj* (pl. بروج  
*buráj*)
- Town, مدينة *madína* (pl.  
مدن *mudun*)
- Traced (he), marked, رسم  
*rasam*
- Trade (profession), حرفة  
*hirfa*
- Trade (commerce), تجارة  
*tijára*
- Tradition, حديث *hadíth*,  
رواية *riwayah*
- Transcribed (he), copied,  
نسخ *nasakh*, نقل *naqal*
- Transcript, نسخة *nuskha*
- Transferred (he), نقل *naqal*
- Translated (he), ترجم *tarjam*
- Translation, ترجمة *tarjama*
- Translator ترجمان *tarjumán*  
(pronounced in Egypt  
*targumán*, equivalent to  
the European *dragoman*)
- Transparent, شفاف *shaffáf*
- Travel, subst., سفر *safar*,  
سياحة *siyáha*
- Travelled (he), v., سافر *sáfar*,  
ساح *sáh*
- Traveller, مسافر *musáfir*,  
سياح *sayyáh*
- Treacherous, خائن *khá'in*
- Tread—he trod, داس *dás*,  
وطي *wati*
- Treasure, كنز *kanz*, خزانة  
*khazána*
- Tree, شجرة *shajra*
- Trembled (he), ارتعش *irta-*  
*ash*, رجع *rajaf*
- Tribe, قبيلة *qabíla* (pl. قبائل  
*qabá'il*)
- Trick, حيلة *híla*
- Trifling, trivial, زهيد *zahíd*,  
حقير *haqír*
- Trouble, تعب *ta'b*, تصديع  
*tasdí'*
- Troubled (he, or it), كلف  
*kallaf*, كدر *kaddar*, ازعج  
*az'aj*
- (he was), تكدر *takaddar*

Troublesome, شاق *sháqq*,

مزعج *muzaij*

True, حق *haqq*

Trust, اتكال *ittikál*, اعتماد *ictimád*, اعتقاد *ictiqád*

Trusted (he), اعتمد *ictimad*  
اتكل *ittakal*

Truth, حق *haqq*, حقيقة *haqîqa*

Try—he tried, tested, جرب *jarrah*, امتحن *imtahan*

— see Endeavour

Turn — he turned over,  
reversed, قلب *qalab*

— he turned his face,  
توجه *tawajjah*

— he turned (himself)  
round, دار *dâr*

— he turned (something)  
round, ادار *adâr*, دور *dawwar*

Turnip, لفت *lift*

Twice, repeatedly, مرتين *marratain*

Twice, double—see Double

Tyrant, ظالم *zâlim*

## U.

Ugly, بشع *bashi*, فبيح *qabîh*

Umbrella, شمسية *shamsiyya*,  
ظلة *zulla*

Unable, عاجز *âjiz*

Uncle (father's brother), عم *amm* (plur. عمومة *umûma*,  
or اعمام *amâm*)

— (mother's brother), خال *khâl* (plur. خولة *khu'ûla*,  
or اخوال *akhwâl*)

Under, تحت *taht*

Understand — he under-  
stood, فهم *fahim*

Understanding, فهم *fahm*

Undertake—he undertook,  
عزم على *azam ala*

Undertaking (an), عزم *azm*

Undressed himself (he),  
تعري *taiarra*

Union, اتحاد *ittihâd* اتفاق *ittifâq*

United (he), وصل *wasal*,  
اتحد *ittahad*

Unjust, جائر *jâ'ir*

Unknown, مجهول *majhûl*

Unless, *ولا* *wa illá*, *لولا* *laulá*,  
*للم* *lau lam*

Until, *إلى* *ila*, *حتى* *hatta*

Up, upwards, upon, *فوق*  
*فوق*, *على* *ala*

Upper, *أعلى* *a:ala*

Upright, *مستقيم* *mustaqím*

Uprightness, *استقامة* *isti-  
qáma*

Urgent, *مضطّر* *mudtarr*,  
*ضروري* *darúrî*

Use—see Custom, Experi-  
 ence, Practice, Advantage

Useful, *نافع* *náfi*, *مفيد* *mufíd*

Utmost (the), *أقصى* *aqsa*, *غاية*  
*gáya*

Utterly, wholly, *بالكلية* *bi 'l-  
kulliyya*

## V.

Vacant, *خالي* *kháli*

Vain, *باطل* *bátîl*

Vainly, *باطلا* *batilan*

Valley, *وادي* *wádi* (pl. *أودية*  
*awdiya*)

Valuable, *نقيس* *nafís*, *ثمين*  
*thamín*

Value, *قيمة* *qíma*

Valued (he), rated, *قوم*  
*qawwam*, *ثمن* *thamman*

— he prized, *اعتبر* *ictabar*

Vanished (he), *اضمحل* *idma-  
hall*

Vanity—see Pride

Variable, varied, *متغير*  
*mutagayyir*

Various, *مختلف* *mukhtalif*,  
*متنوع* *mutanawwi*

Veal, *لحم عجل* *lahm eijl*

Ventured (he), dared, *تجاسر*  
*tajásar*

— he hazarded, *خاطر*  
*khâtar*

Very, *جدا* *jiddan*

Vexation, *تكدير* *takdîr*, *تصديع*  
*tasdî*

Vexed (he or it), *صدع* *sadda*

Vice, *ذيلة* *rathîla*

Victory, *ظفر* *zafar*, *فتح* *fat'h*

Videlicet, that is to say,  
*يعني* *ya'ni*

Vigilant, *منتبه* *muntabih*

Village, *قرية* *qarya*

Vine, كرم *karm* (pl. كروم *kurûm*)

Violence, رجم *ragm*, زور *zawr*

Violent, عنيف *anîf*, شديد *shadîd*

Virtue, فضيلة *fadîla* (pl. فضائل *fadâ'il*)

Virtuous, فاضل *fadîl*

Visible, قابل النظر *qâbil an-nazr*

Visit (a), زيارة *ziyâra*

Visited (he), زار *zâr*

Voice, صوت *saut*

Volume, مجلد *mujallad*

Voluntary, اختياري *ikhhtiyârî*

Vow (a), نذر *nathr*

Vowed (he), نذر *nathar*

Voyage, سفر البحر *safar al-bahr*

Vulgar, دني *danî*, حقير *haqîr*

— (the), the common people, عامة *âmma*

## W.

Wages, اجرة *ujra*, علوفة *ulûfa*

Waggon, عربة *araba*, عجلة *ajala*

Waited (he), توقف *tawaqqaf*

Waited for (he), انتظر *intazar*

Wakeful, sleepless, سهران *sahrân*, مستيقظ *mustaiqiz*

Wakefulness, سهر *sahar*

Walked (he), مشى *masha*, تمشى *tamashshâ*

Wall, حائط *hâ'it*, سور *sûr*

Walnut—see Nut

Wandered (he), سار *sâr*

Want (need), احتياج *ihhtiyâj*

— (desire), اشتياق *ish-tiyâq*

Wanted (he), was in want of, احتاج *ihhtâj*

— see Desire

War, حرب *harb*

— (a holy), جهاد *jihâd*

Warm (as to things), سخن *sukhn*; (as to weather), حار *harr*

Warmed (he), made warm, سخن *sakhkhan*

Warmth—see Heat

Warred (he), made war, حارب *harab*

- Washed (he), غسل *gasal*  
 Washed himself (he), تغسل *tagassal*  
 Wasted (he), اتلف *atlaf*, اسرف *asraf*  
 Wasteful, extravagant, متلف *musrif*, مطلق *mutlif*  
 Watch, time-piece, ساعة *saa'a*  
 Watched (he), kept vigil, سهر *sahir*  
 Watched (he), he observed closely, لاحظ *lâhaz*  
 Water, ماء *mâ*, موية *mûya*  
 Water-closet, privy, ادب خانه *âdab-khâna*, مستراح *mus-tarâh*, كيف *kanîf*  
 Wave, موج *mauj* (pl. امواج *amwâj*)  
 Wax, شمع *shamc*  
 Way, طريق *tarîq*, سبيل *sabîl*, سكة *sikkah*  
 Weak, ضعيف *da'îf*  
 Weakness, ضعف *da'af*, عجز *ajaz*  
 Wealth—see Riches  
 Wear—see Dress  
 Weary—see Fatigue  
 Weary, wearied, تعبان *ta'-bân*, متعب *mat'ûb*  
 Wearying, متعب *mut'ib*  
 Weave—he wove, نسج *nasaj*  
 Week, جمعة *asbû'a*, اسبوع *asbû'a*  
 Weep—he wept, بكى *baka*  
 Weeper, weeping, باكي *bâkî*  
 Weighed (he), وزن *wazan*  
 Weight, وزنة *wazna*, ثقله *thiqla*  
 Weighty, ثقیل *thaqîl*  
 Welcome! مرحبا *marhabâ*  
 Welcomed (he), ترحب في *tarahhab fi*  
 Well (a), بئر *bîr*, جب *jubb*  
 Well (benè), طيب *tayyîb*  
 West, western, غرب *garb*, مغرب *magrib*  
 Wet, مبلول *mablûl*, رطب *ratib*  
 What, ما *mâ*  
 What? كيف *kaif*, اي *ayy*  
 Wheat, قمح *qamh*  
 Wheel, عجلة *ajala*

When, *اذ* *ith*, *إذا* *íthá*, *لما* *lammá*, متى *mata*

Whenever, *كما* *kullamâ*

Where, *حيث* *haith*

Where ? *اين* *ain*

Wherever, *حيثما* *haithamâ*, *اينما* *ainamâ*

Whether, *ام* *am*, *هل* *hal*

While, whilst, *بينما* *bainamâ*, *مادام* *mâ dâm*

Whip, *كرباج* *kurbâj*

Whisker, *شارب* *shârib* (pl. *شوارب* *shawârib*)

Whisper (a), *وشوشة* *wash-washa*

Whistled (he), *صفر* *safar*

White, *ابيض* *abyad* (fem. *بيضا* *baidâ*)

White men and black men, *بيضان وسودان* *bídân wa-súddân*

Whither, *الى حيث* *ila haith*

Whole, entirety, *جملة* *jumla*, *كلية* *kulliyya*

Whole, every, *كل* *kull*

Whole, perfect, *كامل* *kâmil*, *تمام* *tammâm*

Wholesome, *شافي* *shâfî*, *نافع* *nâfi*

Why, *لما ذا* *limâ thâ*

Wicked, *شرير* *sharîr*, *خبث* *khábîth*

Wide, *واسع* *wâsi*, *عريض* *arîd*

Widow, *ارملة* *armala*

Widower, *ارمل* *armal*

Width, *وسعة* *was'a*, *عرض* *ard*

Wife, *زوجة* *zauja*

Wild, savage, *وحشي* *wahshi*

— uncultivated, *بري* *barri*

Wilderness, *بر* *barr*, *صحرا* *sahrâ*

Wilful, *عنيد* *anîd*

Will (*voluntas*), *ارادة* *irâda*, *مشية* *mashiyya* (*mashi'a*,

Will (*testamentum*), *وصية* *wasiyya*

Willed (he)—see Wish

Willing, *راضي* *râdî*, *مريد* *murîd*

Wind (the), *ريح* *rîh*

Window, *شباك* *shubbâk* (pl. *شبابك* *shabâbik*)

- Wine, نبيذ *nabîth* (*nabîd*),  
 khamr, شراب *sharâb*
- Wing, جناح *janh* (pl. *janâh*) ;  
 جناح *janâh* (pl. *ajniha*)
- Winter, شتا *shitâ*
- Wiped (he), مسح *masah*
- Wisdom, حكمة *hikma*
- Wise, حكيم *hakîm* (pl. *hakimâ*),  
 عاقل *âqil*
- Wish (a), مراد *murâd*, رغبة  
*ragba*
- Wished (he), اراد *arâd*, راد  
*râd*, تمنى *tamanna*
- Within, inside, داخل *dâkhil*,  
 داخل *fî dâkhil*
- Without, outside, برا *barrâ*,  
 خارجا *khârijan*
- Without, exclusive of, بلا  
*bilâ*, بغير *bi-gair*
- Witness, شاهد *shâhid*
- (he bore), شهد *shahad*
- (he brought or called),  
 شهد *shahhad*
- Woe, ويل *wail*
- Woeful, مغم *mugimm*
- Woman, امرأة *imra'a*
- Women, womankind, نسا  
*nisâ*, نسوان *niswân*
- Wonder, عجب *ajab*
- Wondered (he), تعجب *ta-*  
*ajjab*, استغرب *istagrab*
- Wonderful, عجيب *ajîb*, بديع  
*badî'*
- Wood (*lignum*), حطب *hatab*,  
 خشب *hashab*
- Wood (forest), حرش *hirsh*,  
 غاب *gâb*
- Woodman, woodcutter,  
 حطاب *hattâb*
- Wool, صوف *sûf*
- Woollen-drapeer, صواف *saw-*  
*wâf*
- Word, كلمة *kalima*
- Work, عمل *amal* (pl. *âmal*)
- Worked (he), اشتغل *ishta-*  
*gal*, عمل *amal*
- Workman, صانع *sâni'*, عامل  
*âmil*
- Workshop, محل العمل *mahall*  
*al-amal*
- World, عالم *âlam*, دنيا *dunyâ*
- Worm, دودة *dauda*

Worship (religious), عبادة *ibáda*, سجود *sujūd*

Worship (place of), معبد *ma'bad*, مسجد *masjid*

Worshipped (he), عبد, *abad*, سجد *sajad*

Worthy, deserving, مستحق *mustahiqq*

Would that ! ليت *lait*

Wound (a hurt), جرح *jurh*

Wounded (he or it), جرح *jarah*

Wounded, hurt, مجروح *majrúh*

Wrapped (he), لف *laff*

Wrapped (*particip.*), ملفوف *malfúf*

Wretched (in condition), مسكين *miskín*, شقي *shaqí*

Write (he wrote), كتب *katab*

Writer, كاتب *kátib*

Writing (a), كتابة *kitába*

Writing (penmanship), خط *khatt*

Written, مكتوب *maktúb*

Wrong (a sin, an error), خطا *khatá*

Wrong (mistaken), مخطي *mukhtá*

Wronged (he), ظلم *zalam*, ضرر *darr*, تعدي *ta'adda*

## Y.

Yard (a measure), ذراع *thirá*

Year, سنة *sana*, (pl. سنون *sanún*), عام *ám* (pl. اعوام *a'wám*)

Yellow, اصفر *asfar*

Yes, نعم *na'am*

Yesterday, امس *ams*, البارحة *al-bâriha*

Yet, however, اما *ammá*, لكن *lákin*, و الا *wa-illa*

Yet, still, الى الان *ila al-án* ; not yet, لما *lammá*, ليسا *lissa*

Yielded (he), surrendered سلم *sallam*

Yoke (for oxen), نير *nír*

Young, شاب *shább*, فتى *fata*

Youths, شباب *shabâb* (pl. of  
(شاب)

Youthfulness, شبوية *shabû-*  
*biyya*

Z.

Zeal, غيرة *gaira*

Zealous, غيور *gayyûr*

Zephyr, صبا *sabâ*, نسيم *nasím*

## THE TURKISH LANGUAGE.

---

WELLS (DR. CHARLES). A Practical Grammar of the Turkish language, based upon the best modern Turkish work on the subject; also including such rules of Arabic and Persian Grammar as have been adopted by the Turks, 8vo. (pub. at 15s.), *cloth*. 1880. [Reduced to 10s.]

The best and most practically useful book of its kind.

REDHOUSE (SIR JAMES). English-Turkish and Turkish-English Dictionary, new and enlarged edition, by DR. CHARLES WELLS, *complete in two parts, forming one volume*, 8vo. 884 pp. *double columns*, (pub. at £2.), *cloth*. 1880. [Reduced to 25s.]

---

*In preparation :*

WELLS' Turkish Reading-Book, or Handbook of Turkish Literature, 8vo., *uniform with the preceding Grammar and Dictionary*. [Nearly ready.]

---

BERNARD QUARITCH, PUBLISHER,

15 PICCADILLY, LONDON.

1891





**RETURN CIRCULATION DEPARTMENT**  
**TO → 202 Main Library**

LOAN PERIOD 1 | 2

3

**HOME USE**

U. C. BERKELEY LIBRARIES



C043063614

**CARR AND CARR**  
Oriental and Linguistic Booksellers  
WARWICK, N.Y., U.S.A.

