A HANDBOOK OF MODERN ARABIC:
CONSISTING OF A PRACTICAL GRAMMAR, WITH NUMEROUS EXAMPLES, DIalogues, AND NEWSPAPER EXTRACTS;
IN A EUROPEAN TYPE.

BY FRANCIS W. NEWMAN,
EMERITUS PROFESSOR OF UNIVERSITY COLLEGE, LONDON; FORMERLY FELLOW OF BALLIOL COLLEGE, OXFORD.

LONDON: TRÜBNER AND CO., 60, PATERNOSTER ROW. 1866.

[All rights reserved.]
HERTFORD:
PRINTED BY STEPHEN AUSTIN.
PREFACE.

Arabic is talked differently in Algiers, in Malta, in Egypt, in Syria, in Bagdad, and among the Arabs of the desert. Nowhere is the Arabic of the Koran and of poetry spoken. The difference of the old and new is similar in many respects to that between the Greek of Homer and the Greek dialects at the time of Xenophon. No modern can without pedantry and absurdity speak in the older dialect. When he composes poetry, he may write as Hariri, if he can; just as an Athenian or Alexandrian, if he chose to adopt dactylic hexameters, might use the dialect of Homer. When the Arab now writes prose, he obscures the chasm which separates his dialect from the ancient, by omitting the vowel points, which used to distinguish the cases of the noun and the moods of the verb. While learned men struggle to forbid the phrase Modern Arabic, and will have it that the language has not changed (as if change were not a necessity of nature and a condition

1 See P.S.
of growth), they yet distinctly confess that these final vowels are not and may not be sounded. But their omission so mutilates the old grammar, as in itself to constitute a new dialect. Moreover the words in use have largely changed, especially those in most frequent recurrence. A huge mass of meanings have become obsolete. The dictionaries mischievously heap together, without distinction, the senses which belong to different ages or places, and call that "Arabic." Even concerning the Thousand and One Nights, which is more recent than the age esteemed classical, the learned Mr. Lane confesses that it is often impossible, "out of twenty or more significations which are borne by one Arabic word," to be sure which was intended by the author. He declares that the style of that book is neither classical, nor is it that of familiar conversation, but is almost as different from the one as from the other. I hope that I need no further defence for insisting that to learn the Modern Arabic is not to learn the Ancient, and to learn the Ancient is not to learn the Modern.

Although the local dialects differ considerably, the difference is superficial, as in other cases of provincialism. When Arabs write a very unpretending letter, they lay aside a part of their local peculiarity. Mercantile letters from Syria to Bagdad, or Bussora, or Tunis, are a rough representation of "Modern" Arabic, as distinct on the one hand from the purely local dialects, on the other from the classical language.
Catafago's English-Arabic Dictionary evidently aims at this mark. A fuller and far richer exhibition of the same is in the Arab newspapers; which, whether published in Algiers or at Beirout, are in a dialect and style closely alike. To this may be added numerous publications of recent years, which exhibit the Arabs struggling to put off provincialism, and assume a common medium of thought. Such is what I understand by Modern Arabic, only its want of vowel-points leaves many minor problems unsolved. If any one has urgent need to understand Lancashire talk, he must go into Lancashire to learn it: so he must go to Algiers, or to Aleppo, to learn the local dialect. But if he wish to learn English, he will do best to learn first, neither the jargon of our peasants, nor the poetry of Spencer or Chaucer. Such easy prose or familiar language as educated Englishmen use, must be his beginning. He will afterwards go with advantage into any special field of English. The same applies to Arabic.

A peculiarity of the present Hand-book is its systematic preference of a European type, and its effort to put that type on a basis which should remove all objection to its permanent use. This has been a favourite object with the writer for more than the third part of a century, after his early experience of the great and needless difficulties which the current imperfect mode of writing Arabic involves. He did not then know
that Volney had long since promulgated the same doctrine: but the moment that a European understands the nature of the case, it needs not even experience to show the hardship now gratuitously inflicted on the learner. What would be thought of an English teacher's common sense, if, when a Frenchman desired to learn English, he should insist on teaching it him by a form of writing which omitted short vowels? Nay, if a Frenchman, ignorant of English, desired to read English short-hand, we should regard it as an insanity in him to refuse to learn our language and our long-hand first. If any one deny this, further argument is useless. The sole real question is that of fact: does the current literature omit vowels? It does, except for poetry; and the vowels of poetry do not show the actual pronunciation of prose and of cultivated speech. At present a learner is thrown on the dictionary, to fix many of the vowels: and since in learning languages we must forget much, and we remember only by frequent repetition, he may have to look out in his dictionary ten times, to know how to pronounce one word, even if the context show him its meaning. Then, alas! the best modern dictionary (that of Boethor) is seldom pointed: in consequence of which, as I am now aware, I used often to put wrong vowels to the words which I learned from that dictionary. When the gram-

¹ Only French-Arabic: one cannot look out an Arabic word in it; nor indeed in Catafago, with his alphabetic arrangement.
matical analysis of a word is already known, grammatical rules will often settle the short vowels; but how to analyze the word, is perhaps the very problem to be solved; or whether the word is to be active or passive, is doubted. Moreover, so few of the people are educated, that their enunciation is very obscure. To learn the true vowels by the ear, is to the foreigner all but impossible. When the books and even the dictionaries alike evade to inform him, whence is he to learn? Grant that every one will wish ultimately to read the native short-hand; still, the speediest way to attain the power, is, by first learning the language in long-hand, exactly as if we were dealing with English.

Some years back I printed a hand-bill on this subject, exhibiting a system of European transliteration, and closing with the following passage:—

"IV. Advantages of a European Type.—1. It will split the difficulties to Europeans learning Arabic, and to Arabs learning a European tongue. We shall be able to grapple, first with the language, and afterwards with the Arab type, and the Arab conversely. 2. What in contemplating new literature is of high importance,—it will lessen the expense of printing. 3. It will give to the Arabs capital letters, Roman letters and Italics; for many reasons valuable, especially in facilitating reference by a mere glance of the eye, and in preventing proper names from being mistaken for unknown common words. 4. By a more perfect punctuation, and by quotation marks, our type has advantage over even the most carefully pointed Arab text, in ease and quickness of reading. Much greater is its advantage in ease and cer-
tainty over an unpointed text. 5. It will aid foreigners and natives to enlarge their vocabulary. At present, with an unpointed text, even the native is apt to make ridiculous or disgusting blunders, if he dare to put vowels at random to a word previously unknown. 6. It will enable Arabs to write foreign names unchanged, or nearly unchanged; as Europeans do. Now, their attempts at foreign names are ludicrous, and involve enormous error. 7. Small Arab types strain the eyes of readers painfully; an important topic to Bagdad, Syria, and Egypt, where weak eyes and blindness are so terrible a scourge. 8. Few of even professed scholars ever gain the same intimate familiarity with an alphabet totally foreign, as with their own. If the Arabs need European instructors,—if they need Europeans to co-operate in producing for them a new literature, (without which they can have no national resurrection,)—they must be willing to accept our alphabet. By it they will multiply a hundredfold their aid from Europe, and will facilitate their own access to European literature. 9. By duly writing the double system of vowels, the imagination of Arab readers will be set more upon them, to the certain softening of Arab elocution, and a great lessening of its fatigue. At present, from the habit of writing consonants only, the intense effort to distinguish them leads to a spasmodic and hideous harshness, quite needless when the distinctive vowel sounds are duly heard. 10. So also the foreigner, who often proves permanently unable to execute some of the consonants correctly, will yet,—by cultivating the vowel sounds carefully, in which he is more apt,—attain a pronunciation always intelligible, never ridiculous, and at a short distance will seem to speak correctly. For vowels are heard further and clearer than consonants. 11. Whatever develops intellect, excites zeal for research into antiquity. A really new Literature, in European type, under European influence, will not make the students of the old literature
fewer; but will enable them to pursue it more fruitfully, with minds more powerful to select and to fuse."

I distributed this hand-bill in many quarters, and received several letters. One learned gentleman briefly replied, that he "could not see any use in my proposed change,"—entirely ignoring the eleven uses which I had enumerated. Similar rebuffs came from other quarters. I suppose, therefore, I must count on nothing but opposition from the learned, who seem to me disposed much to underrate the difficulties which they have surmounted, or indisposed to smooth the way of learners. When the field of learning is infinite, it is with me a crime to increase difficulty. I do not write for the learned, but to aid the unlearned: hence I appeal to the latter alone;—to those who have good sense, but no acquaintance with this particular language.

I have been a learner of languages for more than fifty years past, and have learned much of a few languages, a little of many. I know what makes them easy, and what hard: and I positively attest that this Arabic type is an enormous and gratuitous increase of difficulty; pre-eminently as to words in which the vocalization is really uncertain,—in which case one is ever learning and unlearning, and wrongly (perhaps) blaming one's memory. It is astonishing that either protest or reasoning should be needed on a matter so plain. Suppose us not to be learners, but already learned. We take up a book,—say, a newspaper, and
try to read it. To put the right vowels is impossible, until the eye has glanced forward in the sentence; for it may contain half a dozen words with doubtful vowels, which can only be adjusted by studying the whole. If the three words A, B, C be doubtful, each depends on the other two, as well as on the words which have no doubt. For instance,¹ In ceteb, means, If he shall have written; Enna ceteb, That he has written; In cotib, If it shall have been written; Enna cotib, That it was written; Enna cotob, That books—; and Inna cotob, Verily books—or—As for books—: and which of these is correct, depends on what is coming. The text writes all six perfectly alike. Thus every time one refers to a sentence, it has to be studied anew. The paper generally blots, if one try to insert vowel points in ink: hence I find it takes less time to write out in full, with my own pen, a work which I want to study, than refer to the unpointed Arabic text. Why natives make light of this, it is not my part to explain: but, whatever facility they have, it is none the easier to foreigners. If, then, we (or illiterate natives) desire to become expert in the short-hand, it is wise first to learn the language thoroughly in long-hand. At present it is difficult or impossible to get prose works that have the vowel points marked. The deficiency of stops, the absence of parentheses, and the mingling of words, aggravate other difficulties.

¹ It may also be read, Enn, ceteb, He groaned, he wrote.
The task which I have taken on myself cannot be done perfectly by me. If a learned Arab could have enthusiasm for it, and had (as perhaps some may have) as keen an ear for the English, French, and Italian sounds as I have; and had been educated in European grammar as I have; and knew as well as I, where Europeans are apt to go wrong, and what they need;—he would execute this task better than I. No foreigner can know, in delicate cases, what vocalization is, on the whole, best—neither pedantic nor vulgar. I can but collate the pronunciations sanctioned by Faris, by C. de Perceval, by Cherbonneau, by De Braine, by Léon and Hélot, side by side with my own reminiscences and my own MSS. written in Syria and Bagdad, making allowance for a French ear, and the peculiar deficiency of certain simple short vowels in French. After all, the delicate cases are few and exceptional. I am obliged to give directions for pronunciation, and my directions have no pretence to be perfect. But if they could be perfect, they would still be insufficient. No Englishman can learn from a book to pronounce French correctly, and the same is true of Arabic, whether a native write it, or a foreigner.

The educated natives themselves vary among themselves, especially concerning the fine and coarse vowels; a distinction which exists, but is not acknowledged in writing, even when vowel points are added. Between \( a \) and \( e \) there is often much uncertainty; as, whether
to say Jadied,¹ f. Jadieda (new), or Jedied, f. Jediede: but it is no more important than the question whether command, basket, should be pronounced with the broad Italian a of Middlesex, or with narrow a, as in midland and northern counties. In some of these details I perhaps have not attained consistency of spelling. Nevertheless, not only is our vowel system immeasurably superior to theirs, but as regards types for consonants, our resources are really great. Greek gives us three letters, θ d r, identical with غ ذ ث. Hebrew (a square type, easily harmonized with the Roman,) gives four letters, מ ר י מ, identical with ج ح س ص. English, in C Q X, has three superfluous letters; we may add long Z of old English. It only remains to use such resources judiciously.

In India European types are extensively used to write the native languages. Our missionaries employ them in Africa, in the Pacific, and everywhere else, with more or less skill. The objections urged by some of the learned are astonishingly superficial, such as, that it is "against the genius of a language to bring in a foreign alphabet." They might seem to think that the Arabic alphabet had grown out of the soil with the language. Notoriously, it was adapted from the Cufic, by the very clumsy method of points, such as we often employ upon Roman letters. The single Phoenician alphabet has been modified into Greek,

¹ In Aleppo I always heard Jedied, in Bagdad (I think) Jadied.
Coptic, Gheez, Amharic, Etruscan, and Roman; also into Estrangelo-Syrian, Cufic, Syriac, Samaritan, Hebrew, and Arabic. Very few languages indeed have had an alphabet made for their express use; and if there were more such, they would only vex us the more.

Volney suggested the right thing, but his characters did not at all harmonize with Roman type. The letters ought to adapt themselves also to Italics, and be easy for joining hand, if possible. To dots there are grave objections. A single dot cannot be large enough to strike the eye, without being ugly: the printer therefore is sure in the long run to make it hurtfully small. Also in MS. it easily looks like a blot, and mistakes arise as to which letter it is meant to affect; hence it impedes quick writing. A zero is better than a dot; yet this blots in writing, and is not so good as a continuous train of the pen. Besides, as I now know, unless a printer cut new types, the zero pushes the letters apart. Accents, and the apostrophe, are wanted for their own purposes, and in maps all such things are mischievous. If new types must be cut, it is well to make the forms as perfect as may be.

The objects to be gained by a system of European transliteration are so great, that the eleven arguments quoted above rather allude to than develop them. Something more must be here added. A sound knowledge of geography lies at the basis of modern culture,
and for it maps are necessary. Without this knowledge the Orientals must remain as children, with weak, empty, and delusive ideas concerning other nations; incapable of receiving instruction by books or newspapers. But who will engrave maps for Turks, Arabs, and Persians in the type of their native MSS? what publisher in Paternoster Row or New York will undertake the speculation? And if such maps existed, what native seeking information would be able to read them, traversed by dots innumerable in irregular directions? An Arab may afford to turn into embroidery sacred texts with which he is familiar: but if one interlace in a map foreign names unknown to him, they must be unintelligible in such a character. Only maps with a very few names, such as are in our children's schools, could be legible. The Arab vowel points, utterly insufficient as they are to express foreign names, would entangle the problem worse than ever; for, the objections to using them and to dispensing with them are alike powerful. But we may further ask, Is India never to receive modern cultivation? or is any one insane enough to suggest that the English Government will go to the expense of maps in the Devanagari and Tamil character?—a character far less embarrassing than that of Arabia. It will be replied,—“Of course all Indians who desire western cultivation must learn to read the names on European maps.” By the same reason we are claiming nothing great, in expecting
Arabs to make themselves masters of two kinds of type, and learning to transliterate. Most evident is it, that the world cannot afford to indulge in separate atlases for Arabia, for Bengal, for the South of India, for Burma, for China. For all these peoples a pre-requisite of cultivation is, to learn the characters and use the maps of Europe. Not indeed our languages; that would be a condition too hard to fulfil, a condition which no despot could enforce. But if a beneficent Sultan were to establish schools for Arabs, and were to teach Arabic in them through a European type solely, this could not be felt as a hardship, in a country where so very small a fraction of the natives can put right vowels to the simplest native text.

And this seduces me into a political remark. England at vast expense sustains an embassy at Constantinople, and a fleet in the Mediterranean, for the sake (it is said) of English interests in the East. When we inquire what interests are intended, nothing else is discoverable but that we desire to maintain in Turkey "good will to our commerce, our religion, and our communications with India." Men not the least acute in the English Parliament have avowed their belief that our diplomacy and our fleets have no tendency to promote this "good will," but rather the contrary. Without venturing on so large a question, one may be permitted to assert, that if half the expense of our Mediterranean fleet were retrenched, and the money
spent under the direction of our Consuls in free schools for the native population of Turkey,—to instruct them in Geography and the elementary knowledge to which it is the key, by the intervention of the European character and European maps;—it would do more in fifteen years to promote the intelligence and prosperity of Turkey, and with it all the solid and legitimate interests of England, than ambassadors and fleets can do in five hundred years.

P.S.—Since the above was in the printer's hands, I have seen the remarkable statements of Mr. Palgrave, that in the N. E. of Arabia, which he has opened to our knowledge, the people preserve in daily talk the final vowels of classical Arabic. Since no discussion of such a topic can here find place, it must suffice to remark, that if the people of that region talk the language current 1300 years ago in Mecca, it is now a strictly local peculiarity. In no case can the population, spread over the vast surface hitherto known, adopt the ancient dialect, as to its final vowels, or as to words and their current senses.
CONTENTS.

PART I.—ON PRONUNCIATION AND WRITING.

SECT. 
1. Vowel Sounds ................................................................. 1
2. Consonant Sounds .............................................................. 5
3. Relations of Vowels to Consonants ....................................... 11
4. Process of Transliteration .................................................. 16

PART II.—ON GRAMMAR.

1. Nouns and Adjectives ....................................................... 19
2. Composite State of Nouns .................................................. 33
3. Demonstratives and Emphatic Pronouns .................................. 39
4. Interrogatives ....................................................................... 46
5. Prepositions .......................................................................... 48
6. Suffix Pronouns ..................................................................... 54
7. Auxiliary Nouns or Quasi Pronouns ......................................... 60
8. Numerals .............................................................................. 64
9. Plurals of Nouns and Adjectives ............................................ 68
10. Comparatives ........................................................................ 73
11. Relative Pronouns .................................................................. 75
12. Elements of the Verb .......................................................... 80
13. Types of the Noun .............................................................. 86
14. Auxiliary Verbs .................................................................... 89
15. Classes of the Verb .............................................................. 93
CONTENTS.

SECT.  PAGE
16. Degenerate Verbs .............................. 99
17. Adverbs and Conjunctions ...................... 104
18. Ancient Cases of the Noun .................... 109

PART III.—PRAXIS.

1. Tables of Plurals .................................. 114
2. Exercises on "of" .................................. 118
3. Small Talk without Verbs ....................... 120
4. At the Close of a Journey ...................... 122
5. At the Caravanserai .............................. 124
6. On Dessert ......................................... 127
7. Talk with a Cook on Catering ................. 130
8. With Muleteers on a Journey .................. 133
9. Coptic Feast ...................................... 142
10. Two Tradesmen .................................... 148
11. Clothier and his Customer ...................... 152
12. With a Tailor ..................................... 155
14. Specimen of Prose with few Verbs .......... 161
15. Newspaper Extracts ............................. 162
<table>
<thead>
<tr>
<th>d</th>
<th>g</th>
<th>k</th>
<th>n</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cc</td>
<td>Ll</td>
<td>Mm</td>
<td>Nn</td>
</tr>
<tr>
<td>Hh</td>
<td>Ww</td>
<td>Yy</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>تين</th>
<th>طفل</th>
<th>مغارة</th>
</tr>
</thead>
<tbody>
<tr>
<td>تين</td>
<td>طفل</td>
<td>مغارة</td>
<td>جاي</td>
</tr>
<tr>
<td>انگلیز</td>
<td>Ingliez</td>
<td>Ingliez</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>tien</th>
<th>Tufl</th>
<th>Θofl</th>
</tr>
</thead>
<tbody>
<tr>
<td>Arâ</td>
<td>molâra</td>
<td>ĉây</td>
</tr>
<tr>
<td>Ingliâz</td>
<td>Ingliâz</td>
<td>Ingliâz</td>
</tr>
</tbody>
</table>
HANDBOOK OF MODERN ARABIC.

PART I.—PRONUNCIATION AND WRITING.

§ 1. VOWEL SOUNDS.

1. Pronounce a ordinarily as in mutābi, coachmān, or nearly as u in mud. Thus, Bann, coffee-bean; Madd, he stretched; Rabb, lord; are sounded as English bun, mud, rub.

Yet with strong h (h) and Ain (t) the a is sharpened into French a of salon; which happens in some other words not easy to enumerate, as Ana, I; Ḍahr, back (sound it, An-a). Perhaps h in Ḍahr, affects the a.

2. Short e is for the most part sounded nearly as in mēn, bēll, only not quite so clear. (Whether indistinctness is here any virtue, may be judged differently in different provinces.) Thus, Jeb-al, a mountain; Bel-ad, a district; Mediena, a city; Ceb-ier, great. [The Englishman must not pronounce Jē-bal, Bēlad, nor Midiena, Cibier.] Thus also, El, the; Tell, hill; Ente, thou; Emte, when? Bel, but.

Nevertheless, e, like a, in many words takes a second sound, viz., that of English a in man; which is a sound not normal
in French and Italian. This sharpened sound of \( e \) may be heard especially, (1) in connection with \( e \) or \( h \); as in Ecbar, greater; Ec\( \theta \)er, more; Lec, to thee: where Lec is to be sounded as English lack, and Bec (in thee) like English back. (2) In certain contrasts, such as Nefs, breath, Nefs, self; Béred, hail, Bard, cold; the second \( e \) of the dissyllable is sharpened so that an Englishman might write Nef-as, Ber-ad. Indeed in Túsel, honey, I always heard the \( e \) as our sharp \( a \).

3. If certainty could be attained, it might be well to write \( â \) \( e \) for the sharper sounds of short \( a \) and \( e \); thus we should have Æna, I; Æ\( \lambda \)hr, back; Enté, thou; Ber\( ã \)d or Ber\( ã \)d, hail; Bèc, in (or with) thee. I awhile attempted this, but found too many doubtful cases, and too much uncertainty whether I was pursuing laws of the language or provincial accent. On the whole I think that \( z \), \( h \), and \( e \) tend to modify \( e \) into sharp English \( a \), as \( t \) tends to sharpen \( a \); thus Æ\( m \)m, or; Æ\( m \)ma, but; Æ\( m \)mr, affair. There are not less than four different sounds of these two short vowels, which the Arabs either omit, or express by the single mark which they call Fat\( ã \)a.

4. Long \( a \) (\( â \)) is at least as broad as in father, mask, of the South of England. Indeed with Q the \( â \) is apt to take the deep sound of our \( au \) \( aw \) in haul, bawl. So too in the word Allâh, God, which an Englishman would be apt to write Ul-lauh.

5. Long \( e \) (\( ê \)) is as the vowel in dare, bear, hair, their, there. It is probably old Greek \( \eta \), nearly French \( ê \), or \( è \). Many English families or even counties so mince the \( a \) in grasp, basket, castle, command, as to yield the sound of this \( ê \); but in the South of England it is only heard before \( r \)
6. Short $i$ is as with us in *little pin*. This sound being unknown to the French (who are prone to say *leetle peen*), one is apt to be misled by French notation which aims to transcribe Arabic. In Min, from; Li, to; Tilf, waste; Mel-ic, king; Sinn, a tooth; Mafrib, sunset; Menzil, lodging; the short $i$ is as clear as in English. [In many words the vulgar are quite indistinct, merging it in $o$, $u$, or $e$. Thus I always heard Belâ, without; which Faris writes Bilâ for the English learner. The word is a modern formation; but analogy requires Bilâ, so I follow Faris. And in some other words, in spite of provincialism, I cling to the classical *kisra*, where we have classical guidance.] Observe,—*never* to pronounce final short $e$ as $i$.

7. Long $i$ is as in English *machine*. It may be written $i$ to save space; but to economize the circumflex, I write *ie* for it, as in our *field*. Thus Tien, figs; Mediena, city; Fetiele, wick [not Fitieli, rather Fet-ielè].

8. Short $o$ is ordinarily as our *oo* in *good*. Yet when accented in a closed syllable it is rather the French $o$, as Octób, write thou; Kobz, bread.

9. Our long $o$ in *stone*, according to Catafago, is not Arabic at all. Yet the Christians and Jews in Aleppo pretty clearly say *Foam*, a day (with the vowel sound of English *boat*); so *Loan*, a colour, etc. In strictness this is a Diphthong. English *oa* is only an approximation to it, yet it is an approximation which will never be misunderstood. In fact, there are here two sounds, which I write *eu, au*. Of these *eu* approaches to $oa$, $o$ in *boat, bone*, and $au$ to $ou$ in *our, sound*. The Arabic utterance is here less pure and single than the English; two vowels are heard in imperfect combination.
Thus Yeum, day (nearly Yoam), Dau, buttermilk (nearly Dow). In fact Dawâ, medicine, is sounded exactly as English Dow-a [compare dowér], and might in Arabic be written Daua without impropriety.

10. Short u is intended for French u in bureau. In Syria both o and i often degenerate into u; especially when o is repeated. Thus they say Cutob for Cotob, books; Jubon for Jobon, cheese; Fulfol for Folfol, pepper; Muxmox for Moxmox, apricots.

11. Dotted o represents the German sound, nearly French eu in heureux, jeune. In Syria u is often corruptly sounded ö, as Föllöa, for Fölloa, silver; Ḥösân, for Ḥusân, horse.

12. By ui I represent the long French u in lune, perhaps old Greek u.

13. The diphthong ou is to be sounded as in French, or in English you. This might be written ū to save space; but the fewer circumflexes the better.

14. The diphthong öu is a very obscure sound, but perhaps is that of French oeu in soeur, sister. Compare old Ionic œu.

15. The diphthong ai is very near to English i in fire, tile; as Kair, good; Kail, horses; I'air, other. No one can be misunderstood, or can seem absurd, who exactly utters here the English vowel. Yet the Mohammedan Arabs give somewhere more of the double sound.

16. The same remark applies to the diphthong ei. Nevertheless it is all but identical with English ei, ey, in veil, grey, which is the same sound as in maid, pale. Thus Leil, night, would be written Lale, or Lail, or Leyl by an Englishman. The combinations ie, ui; ei, ai; ou, öu; eu, au; might with equal grammatical propriety be written iy, uy; ey,
ay; ow, ow; ew, aw. But such notation would probably be less acceptable to Western readers.

§ 2. CONSONANT SOUNDS.

17. There are twenty-eight consonants. I call seven masculine or coarse; seven feminine or fine; fourteen neuter or medial. The neuters are—six liquids, l, m, n, r, w, y; three aspirates, θ, k, Ɂ; also the five letters f, b, d, j, x.

18. The liquids are sounded exactly as in English, if you carefully retain everywhere for r its full vibration (as in the Irish mouth), even before a consonant, or at the end of a word: as in Barr, terra firma; Bard, cold, subst. [for which an Englishman is prone to write Burrad, as though it were a dissyllable].

19. Of the aspirates, θ is as in Greek, or English th in thin, breath. K, Ɂ are commonly written Kh, Gh; the former being German ch in auch, or rougher still, as in Switzerland. Ɂ is to K exactly as B to P, D to T. Arabic Ghain (Ɂ) is fundamentally the modern Greek Γ or Dutch gh, only exaggerated. It is our Northumberland "burr," the consonant heard in gargling. Many Frenchmen and Germans lisp R into Ɂ; hence Hanoteau (in Zouave) treats the Ghain as a modified R: but this obscures its relation to the aspirated K. In fact, R, K, Ɂ, are all alike vibratory, and Ɂ has no more of R than this common property. The Arabs say Tefarfor (ΤΕΡΑΦΡΟ) for gargling the throat; a word suggested by the sound.

In MS. I am accustomed to write G g for Arabic Ꞥ and K k for Ʞ; which involves no inconvenience while we deal
with Arabic alone. But for certain languages into which Arabic enters,—as Zouave, Persian, Turkish,—this is objectionable; since G is there wanted for its English sound; and it seems a pity to waste Greek Γ, when we have it to our hand. Even in Arabic, English G is often useful for writing proper names; as in Giâna (Guiana), Gienia (Guinea), Ingliez (English), Ingilterra (England). Indeed in a few Arab nouns the English hard g is heard: thus Nargiel for Narjiel, cocoanut; Dongola, a heron. It is regarded as a peculiarity of the Egyptian dialect always to harden the Jiem (٣) into Giem, which is an approach to Hebrew. But no further notice will be here taken of this.

20. F, b, d, j, are sounded as in English: only perhaps the d is slightly dental, as with French and Italians. For j the French write dj, the Germans dsch, which are too clumsy for transliteration, and grammatically objectionable, especially when the letter has to be doubled. Finally, x here represents English sh, as in Portuguese, not without historical excuse; for x of Latin stood for Greek ξ, and the representative of this in Phenician and Egyptian seems to have degenerated into the šk and šh. But convenience is here the chief argument. We cannot afford to waste the x.

21. P and V are found only in foreign words, as Vapour, a steamboat, which will probably prove an inevitable noun. Marceb-a-nâr, (fireship) suggests a different thing. In such names as Petersburgh, Paris, Vienna, Valparaiso, we need P and V. [Also in Persian, Turkish, Zouave, the sounds of English tch and French j are found, as well as the hard English g. These three are all marked in Turkish type by a triple dot (*) which in MS. is habitually imitated by the
circumflex (ˆ). A triple dot has none of the disadvantages in printing which a single dot involves. It is not mistaken for a blot on the MS.; and it is legible without being so large as to appear an ugly spot in the types. Hence I think that c, j, g surmounted by a triple dot will not ill represent כ, י, ג, if occasion require, in Indian or African languages. Nevertheless, if Γ I be adopted for ג, our simple ג g suffices for Persian ח.[

22. The seven feminine or fine consonants are s, z, t, Δ, c, h, ُ. S never has the sound of z, but is everywhere sharp. T is slightly dental, and in Algiers tends to degenerate into ts, as with the Kabails or Algerine Berbers. Δ Δ is as in modern Greek, or our flat th in the, this. C is nearly our k, but forwarder in the mouth, and more mincing; as is the the case with s, z, t also. The Turks interpose short i after c, saying nearly (in English orthography) kiean or kyean for cên. But the Bedouins sound c as our ch in chill, chant, latch; and the learner who has no opportunity of hearing the true sound of Q will do best to give to C its Bedouin pronunciation; otherwise he will almost inevitably confound it with Q. Even at Bagdad the Bedouin sound prevails, at least before e and i, and it is in perfect analogy with the soft sound of j, which is almost universal beyond Egypt. H is perhaps identical with English h. Finally ُ (which is called Hamze) is a mere hiatus. We are made aware of it even in English, when we distinguish "an ْice pudding" from "a nice pudding;" but an Arab would wish to write Antiْochus, Itاْliْa, where it seems to us absurd to reckon the hiatus as a consonant. In such a word as Yesْel (he asks), the consonantal power of the hiatus is less obscure.
23. Between á or é and a the Hamze in modern pronunciation generally becomes y; thus Mîrsè'a (anchor) is Mîrsèya. Even Ma (water) is pronounced Mây; and so we may write it, the radical letters being mwy. The Moham medans make Hamze audible in Xay (thing). Sometimes the Hamze between vowels changes to w (and is so written by the Arabs), especially when the preceding vowel is o or ou; as Mowellif (a composer) for Môvellif.

24. The seven masculine or coarse consonants correspond with the feminine, each to each. They are 3, 3, ʕ, ʔ, q, ʕ, ʕ; 3, 3, ʕ, ʔ, q, ʕ, ʕ. The two first are a pouting s and z. The lips are protruded, and (natives say) the tongue must be put between the teeth, with much danger of biting it. The form of ʕ is borrowed from Hebrew ʕ. The coarse t (ʕ) is familiar to us in Irish brogue, when water is pronounced. The upper gums (or even the palate) must be touched by a broad mass of the tongue, and the lips opened; while in the fine t the root of the tooth is touched by the mere point of the tongue, and the lips drawn closer. The ʔ is nearly dth of Englishmen, yet it is not a double sound, but a coarse formed by a thick tongue on the gum; while in fine ʔ the tongue delicately touches the edge of the fore tooth. Q is far deeper in the throat than our k (as c is forwarder in the mouth than k), and is very soft,—wholly free from vibration. The foreigner finds his throat soon to become sore at the root of the tongue from a frequent utterance of Q. It is thought to be heard from the rooks when they say caw; hence Qâq (pronounced Qawq) is Arabic for the crow, generically. Strong h (ʕ) is often heard from Irishmen. It is wheezing and guttural, with something of a w in it at the beginning of a
word, as in our rare name Whewell. The force of air in the throat is considerable, and is strangely prolonged when it ends a word, as MelieH (good), RâH (he went). The letter Ain (א) is not merely a hiatus, like Hamze, but a muscular upward jerk of the chest and stomach, accompanied with an elevation of musical note to the vowel. It may be called a *spasmodic emphasis*, such as a stuttering man executes, when at last his vowel struggles out; as Târab (Arabs), Mâfz (goats), Robf (quarter). A foreigner at first believes it is a vowel: and it is as much a semivowel as s, st, h, which we seem able to sound by themselves. Grammatically it is treated as a pure consonant.

25. In a few words either there is confusion between z and ū, or ū has changed its sound. Xâhr (the back), Xöhr (noon), Xölmê (darkness), Naâuif (clean), Taâm (bone); and in Syria Hafaâ (he preserved);—are pronounced with ū, though written (in Arab character) with ū (ظ). But Zâlim (tyrannical), Zalm (tyranny), are sounded with ū, as though it were a different root from Xölmê (darkness). [In classical dictionaries Naâuif is *dirty*, and Naâuif, *clean*!]

26. The terminations -ieq, -ieк, -ief, are uttered as if a short a were interposed before the final consonant. [This is *Patfiâ furtive* of Hebrew.] It is peculiarly important in expressing -ieq, as Tatieq (Tatié-q), old; since it at once discriminates Q from C. Possibly -ief, -ouf equally have the furtive a. The learner must most carefully learn to distinguish the terminations -ief, -ief, -ieh, as in Xanief, shameful; MelieH, good; Cerich, unpleasant. In -ief the muscles of utterance jerk upwards. MelieH must be conceived of by the Englishman as Melie-âh, with long con-
tinued wheezing; and Cerieh as Ceriehi, with final i pronounced very rapidly.

27. The true sound of θ and Λ, as explained above, is retained at Bagdad in familiar talk; also by the Bedouins, and in reading the Koran or poetry. No one can be misunderstood when he adheres to the correct sounds; and they are so easy to an Englishman, that he ought from the beginning to be punctiliously accurate. To corrupt θ into s or t, Λ into z or d, confuses words essentially different, and is a really mischievous deprivation of the language, though systemically practised by many even of the learned. To merge English thin into tin or sin, breathe into breeze or breed, is just the corruption here deprecated.

28. Double consonants followed by a vowel must be dwelt on, as in Italian terra, bella. An Englishman is apt to neglect, and indeed not to understand this. Yet we have it in meanness, soulless, which we should never pronounce meaness, souless; nor do we confound nice size with nice eyes, but we sound double s in the middle of the former. Only at the end of a word a double consonant cannot be uttered. It remains double for mere grammatical reasons; as Modd (extend).

29. The combination nb is properly sounded mb, as in Zenbiel (basket), pronounced Zembiel. Its plural is Zenâbiel, where n reappears. [In Syria I used to hear Jan’b, Jen’bi, as if with a short vowel elided, instead of Jambi (at my side). This is perhaps comparable to provincial English umbrelle, mushroom.]

30. The combinations dt, Λt, Λt, θt, ʔt, are all sounded as tt: but for grammatical reasons they are not so written.
§ 3. RELATION OF VOWELS TO CONSONANTS.

31. Vowels are of three classes, which (imitating native grammars) I call Fathites, Kisrites, Dhammites. They are thus arranged:

<table>
<thead>
<tr>
<th></th>
<th>Short</th>
<th>Long</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fathites</td>
<td>Fine</td>
<td>e</td>
</tr>
<tr>
<td></td>
<td>Coarse</td>
<td>a</td>
</tr>
<tr>
<td>Kisrites</td>
<td>Fine</td>
<td>i</td>
</tr>
<tr>
<td></td>
<td>Coarse</td>
<td>u</td>
</tr>
<tr>
<td>Dhammites</td>
<td>Fine</td>
<td>o</td>
</tr>
<tr>
<td></td>
<td>Coarse</td>
<td>ö</td>
</tr>
</tbody>
</table>

SPECIAL DIPHTHONGS.

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Fine</td>
<td>ei = ey</td>
<td>eu = ew</td>
</tr>
<tr>
<td>Coarse</td>
<td>ai = ay</td>
<td>au = aw</td>
</tr>
</tbody>
</table>

There is no grammatical difference between a fine and its corresponding coarse vowel or diphthong. The choice between the two is determined by the nature of the contiguous consonants. Hence even in pointed Arabic they are not distinguished. [Short e or a is called Fatḥa, short i or u Kisra, short o or ö Ḍamma.] One general rule must guide us. There is a close affinity between the coarse consonants and the coarse vowel-sounds. Even so, the rule holds but imperfectly of Q, which only with Fathites and diphthongs takes the coarse sounds.
Learned grammars do not always lay stress on the double sound of the vowels, if they name it. Oberleitner, indeed, says (§ 4, 3): "The vowels have a double sound, emphatic with the emphatic consonants, soft with the other letters. This double sound in practical utterance needs peculiar care, lest words unlike in sense be confounded." Caussin de Perceval, in his short but valuable modern grammar, lays chief stress on the difference of a, á from e, é. Of the rest he says merely, "The guttural and emphatic letters give to the vowels a vague sound which we cannot express by our vowels."

32. To a foreigner the Arab consonants are so difficult, that unless he anxiously attends to the accompanying vowels he has a poor chance of avoiding ridiculous ambiguities. Vowels are more easily heard than consonants; and if we sound them rightly our errors in the consonants will often escape the ear. Hence to write this distinction of vowels, and let it impress imagination and memory, is to us of first importance. Even before the same consonant n the Arabs say Ana (I), Entè (thou), though they write the first vowel of each word alike. Every European writes A in the former word, E in the latter. Also Man? (who?) is sounded with the vowel of our bun, none, run. In regard to the neutral consonants there is great uncertainty whether the coarse or the fine vowels are to be used. Even concerning Q before the Kisrites I have more than once changed my opinion. I have asked a person to pronounce to me the word شمس (Sun), and have been quite unable to ascertain whether Xams or Xems better denoted his utterance; for he appeared to go backward and forward between the two, or to express something intermediate. So,
whether Алăа or Алëа be better, may be differently decided at Bagdad and at Beirout.

33. The fine or feminine consonants have a decided preference for the fine vowel sounds; but they are sometimes overpowered by the proximity of a coarse consonant. It is laid down that in Wasа’ (middle), Sa’'H (flat roof), the t not merely imposes a (instead of e) on each word, but changes the sound of s (or allows it to be changed) into 3; so that Wa3а’t, 3а’H are a legitimate pronunciation. [So the Latin sounded scriptus for scribtus, optineo for obtineo.] Sometimes it affects orthography, 3uq'а for Siq’а, hailstone. In a doubtful choice, as, between Bait and Beit (dwelling, lodging) the soft t seems a reason for preferring Beit, as in Syria. [Faris directs us to say Bait; but he also bid us say Al, Anta, Jabal, Tall, Malic, Madiena; which every European hears as El, Ente, Jebal, Tell, Melic, Mediena.]

34. Immense ambiguities result from negligence of pronunciation as to coarse and fine sounds. Contrast—

- Fitna, sedition;  
  - Fu’tna, prudence.
- Sèr, he proceeded;  
  - 3àr, he has become.
- Tebaф, he followed;  
  - 3abaf, he printed.
- Seif, a sword;  
  - Saif, summer.
- Seuф, a whip;  
  - Sauф, a voice.
- Silаħ, arms;  
  - Sulаħ, pacification.
- Semm, poison;  
  - Samm, was deaf.
- Tèb, repented;  
  - 3âb, was nice.
- Terec, he left;  
  - 3araq, he knocked.
- Cèl, he measured;  
  - Qâl, he said.
- Cès, cup;  
  - Qâs, he measured.
- Sehil, easy;  
  - 3ехул, seacoast.
Ficr, thought; Faqr, poverty.
Hedd, he demolished; Hedd, a limit.
Herab, he fled; Harb, war.
Cewi, he branded; Qawi, strong.
*emal, he hoped; Tamal, he worked.

So as to difference of mere vowel:

Dohn, grease; Dahin, greasy.
Xoub, dilute; Xaub, sultriness.
Nour, lustre; Naur, a blossom.
Dain, a debt; Dien, (the) faith.
Harr, heat; Hörr, free, well-born.
Ṭufl, a young child; Ṭafal, potter’s clay.
Ṭajal, haste; Ṭajil, urgent; Ṭu jl, calf.
Dibb, creep; Dobb, a bear.

If the Arabs ever have new intercourse with the foreigner, with renewed cultivation and increased refinement, it is probable that their harsh consonants will be greatly softened. A day may come when the words Tuin (clay), Tien (figs), will be distinguished by the vowels alone, as Loam and Loom in English. It is truly strange that a system of writing, which (at its best) makes no effort to distinguish such vowel differences, should be imagined perfect.

35. Hebrew is believed by Gesenius to have had fundamentally the same triple distinction of vowels as Arabic; but when the Masoretes analyzed the pronunciation more carefully, they greatly increased the number of vowel marks.

In English some consonants change the sound of vowels. W alters the sound of a to o in wasp, what, watch, warp, wander, etc. R after e, i, u, ai, ea, ā, often changes their
sounds. O between w and r takes the same sound as e, i, u. Such phenomena may aid an Englishman to understand how Arab consonants may modify the vowels.

36. Of the neutral consonants d has a special affinity for a rather than e: the same is sometimes visible of n, b, j. Thus we have (with sound as in English Dumb) Dam\(^\ast\) (blood) not Dem; Bann (coffee bean) not Benn; Dâbbe (beast)\(^\ast\) not Dèbbe; Jabb (an open well) not Jepp; Janb (a side) not Jenb. When natives write these distinctions of vowels they may elicit some general laws at present unknown. Yet it may be safely laid down that R, K, T, in common with Q, have an affinity for the coarse Fathites (a, d) and for the coarse Diphthongs (ai, au). With these exceptions, the neutral consonants incline to the fine vowel sounds; and none of them ever assume ò, òu, ui. We might add u, but for the Syrian pronunciation Cutow, Fulfol, etc., mentioned above in Art. 10. I also used to hear Jufn (eyelid); for which Freytag has Jefn, Jifn, Jofn, as if labouring in vain to express the sound.

37. W, y, \(\mathbf{\varepsilon}\), are called weak consonants, and the other twenty-five, strong. When a weak consonant closes a syllable, it is sometimes dropped, and may be denoted by the apostrophe, as Rama’ (he threw) for Ramay. [Catafago usefully introduced this apostrophe.] But generally the weak consonant coalesces with the vowel: thus a\(^\ast\), e\(^\ast\) become ã, ê, and i\(^\ast\) (which is rare) is sounded ie. Thus Mi\(^\ast\)ya (a hundred) = Mieya = Miyya. But aw, ew, ay, ey, are identical with the diphthongs au, ei, ai, ei.

\(^\ast\) The ã is shortened into a before the double consonant. This is a general rule. It is written ã, not a, for grammatical reasons.
§ 4. THE PROCESS OF TRANSLITERATION.

38. Rules for transliteration are here given; yet their application should be judiciously postponed, until some familiarity with words has been gained. Those words and combinations with which the pupil is already well acquainted should alone be written in Arabic character.

The European text has first to be prepared by the following modifications. Since the Arabs do not write the distinction of fine and coarse vowels, we must throw that distinction away. Hence—

(1) Change au, eu to aw; ou, öu to ow;
    ai, ei to ay; ie, ui to iy;
    also ä' e' to ay; iâ, uä to iyä;
    final i to iy; iey to iyy; ia to iya.

(2) Final a, e, which is a feminine termination, may be dotted to represent ֡ (dotted h).

Observe that a, i, o (the only short vowels then remaining), are to be expressed by a vowel point (Fatḥa, Kisra, Ṭamma) attached to the preceding letter. If no letter precede (i.e. if the a, i, o begin the word), Elif must be written, to carry the vowel point. Fatḥa is over the letter, Kisra under it, but of the same form; as ٖ na; ٖ ni. Ṣamma (o) is a comma, over the letter; as ُ no. Circumflexed ā, ē, in general are denoted by Elif ٌ with Fatḥa over the preceding letter; but at the beginning of a word the Elif receives instead a circumflex to lengthen it, ְ.

After adding Elif thus to all words that need it, incorporate the particles Wa, Fa, La, E, the article El, and the prepositions Bi, Ce, Li, with the word following; every European
consonant being expressed (from the Table in the Frontispiece) by the corresponding Arabic consonant. The learner will perhaps at first make errors about Elif, which alone is anomalous.

The particles Ma, Δe (of HêΔe) have Elif (倥) for a final letter. In a few words (as Allâh, God; Lēcin, but; HêΔe, this; Θελέθ, three), the Elif for d, e, is irregularly omitted in Arabic text. Final h dotted (⫓) is written for feminine -a, -e, or -at, -et, final. But to every plural verb of 3rd pers. ending in ou, Elif is arbitrarily added.

Lastly, the adverbial termination -an, -en, is not to be denoted by ی in the text, but by ⡪ with double Fatha.

39. For the actual junction of the Arabic letters, a few details will be useful. The order of the letters in a word is the reverse of English; viz., from right to left. The letters ۱, ۲, ۳, ۴, ۵, ۶, ۷, ۸, ۹, ۱, are never joined to one following, hence they remain nearly unchanged (except when ۵۶ are sometimes combined). Elif is joined at the bottom to a letter before it, as ⡠bd; and Lam-Elif (лd) has the form ١ or ١.

Most of the consonants end with a flourish, which has to be cut off in junction: thus ۳ becomes ۴. Initial h is written ۳, but h joined at each side is ۴. M in the middle of a word is a loop falling below the line. ٧ (Ain) joined on both sides is ۸; joined on one side, it is ۹ when initial and ۸ when final. The letters ۹, ۹, ۹, require that a letter preceding shall mount above them; hence it becomes sometimes uncertain to which a dot belongs. When ۲ is followed by m, the loop of m is generally thrown out to the right, as ۲ (۲m). A double consonant is not written twice in
the text, but receives a mark like \( \omega \) over it, called *textied*. The same mark is placed over \( l \) of the article El, when it is assimilated to the consonant following. Thus Ommi is أَمْمِي، Omem is أَمْم، El xams is آلْشَمْس.

It is a good rule, extensively used, to retain the two dots under \( ي \) (\( y \)) at the end of a word, when the \( y \) is sounded, and omit the dots when the \( y \) is mute; which is here written \( a', e' \).

It remains at option to omit all the vowel points.

Expertness in any new type can only be earned by practice. The learner may get partial help from the words in a later section, written in alternate type.
PART II.—ON GRAMMAR.

§ 1. NOUNS AND ADJECTIVES.

1. Gender of Nouns.—Arabic Nouns are masculine or feminine, often arbitrarily. a. Names of things female are naturally feminine. b. So are names of countries, towns, and villages. c. So are the names of the double members of the body, as Yed, hand; Rijl, foot. d. So are the collective nouns technically called broken plurals. e. So are most nouns ending in ā, ē, ā', ē', ā, ē: as, Taṣâ, a staff; Cisē, garment; Marse', harbour; Milhe', musical instrument; Mediena, city; Mélice, queen.

Feminines in ā, ē, have lost t from the end. Those in ā', ē', have generally lost y, and those in ā, ē, sometimes w, sometimes *'. In certain inflexions they regain their lost consonant.

2. The feminine of a noun is sometimes formed from the masculine by adding ā or ē; as Celb, a dog; f. Celbe, Celba: Tamm, father's brother, Tamma, father's sister; Kāl, mother's brother, Kāla, mother's sister; Jadd, grandfather, Jadda, grandmother. But for the commonest relations and nobler animals the feminine has an independent name; as Huṣān, horse, Faras, mare; *Esed, lion, Lebou'a, lioness. [The
female horse being commoner than the male, the Arabs say "mare" when the sex is not thought of: as, "Have you no mare to ride?" We similarly say cows, sheep; not bulls, rams. To define the feminine idea Mare, if error be feared, the diminutive Foraise (filly), says Kazimirski, is used for Mare.]

3. The Adjective follows its noun, and agrees with it in gender. Its feminine is ordinarily formed by adding a, e.

Rajol qawi, a strong man.
Mar'a jamiele, a beautiful woman.
Sabi semien, a fat boy.
Darb wesik(a), a dirty road.
Melic jaliel, a majestic king.
Bint SAfiera, a little girl.
Jåriya nahuile, a slender damsEL.
Dår fasiehâ, a spacious house.
Celb mouâi, a troublesome dog.
Melice jaliele, a majestic queen.

[Mar'a, woman, is classical, and is the only word that I heard from the people. (Do not confound it with Marra, "a single time," une fois.) In modern prose, the learned appear always to write Imrâ'a, a woman.]

Some adjectives end in ´i (unaccented) which is shortened from ´iey, as Qáwi, strong, for Qawiey; Ingliezi, English, for Inglieziy. In the feminine the accent falls on this syllable, and the y comes back; as Qawiéya, Inglieziéya.

Adjectives of the type 3aabour (patient) do not form any special feminine, nor do those which naturally have no masculine; as Hámil, Hábi, pregnant.
Some verbal adjectives in *ān* change the termination into *aʾ* for the feminine; as Seerān, drunken, *f.* Secraʾ.

Adjectives of the type Akras, Axheb, will be mentioned in Art. 12; and Comparatives in 95-97.

4. For convenience of reference two lists of Nouns are here given, the gender of which could not be guessed by their sense or type.

The following are feminine:

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>Age, sinn*</td>
<td>Liver, cibad</td>
</tr>
<tr>
<td>Axe, faʾs</td>
<td>Machine, manjanieq</td>
</tr>
<tr>
<td>Barley, xaʃuir</td>
<td>Oath, yemien</td>
</tr>
<tr>
<td>(Broad) Beans, foul</td>
<td>Park, firdaus</td>
</tr>
<tr>
<td>Bow, qaus</td>
<td>Paunch,</td>
</tr>
<tr>
<td>Bucket of leather, dalou</td>
<td>Lobe, { cirx</td>
</tr>
<tr>
<td>Buttock, ist</td>
<td>Ventricle, }</td>
</tr>
<tr>
<td>Cup, ceʾs</td>
<td>Razor, mous</td>
</tr>
<tr>
<td>Cuirass, dirʾ</td>
<td>Scorpion, ūaqrab</td>
</tr>
<tr>
<td>Earth, ʾerā</td>
<td>Salt, milḥ</td>
</tr>
<tr>
<td>Finger, ušbaʿ</td>
<td>Self, Soul, nefs</td>
</tr>
<tr>
<td>Fire, nār</td>
<td>Sole, } naʃl</td>
</tr>
<tr>
<td>Fox, ʿerlab</td>
<td>Horseshoe,</td>
</tr>
<tr>
<td>Gold, Axheb</td>
<td>Spider, ūncebout</td>
</tr>
<tr>
<td>Hare, arnab</td>
<td>Sun, xams</td>
</tr>
<tr>
<td>Hell, jaʾnuim</td>
<td>Trowser, xarwāl</td>
</tr>
<tr>
<td>— jehennam</td>
<td>War, ħarb</td>
</tr>
<tr>
<td>House, dār</td>
<td>Well, biʾr</td>
</tr>
<tr>
<td>Hyena, ḫabʾ</td>
<td>Wind, riḥḥ</td>
</tr>
<tr>
<td>Left-hand, ximāl</td>
<td>Wine, kamr.</td>
</tr>
</tbody>
</table>

* Sinn, properly means Tooth.*
The following are of either gender:—

Arms, silâh
Authority, soltân
Cutlas, kanjar
(Full) Day, Zohâ'ı'
Heaven, semâ's
Knife, siccien
Musk, misc
Nape, qifâ
Neck, Töng
Path, sebiel

Peace, selm
Road, darb
Soil, Mould, θērâ'
State, Hâl
Stewpot, qîdr
Tongue, lisên
Way, ṭariq
Womb, raḥum.

5. Dual of Nouns.—All nouns form a regular dual. [In Barbary only names of things naturally double. This is as Hebrew.] The classical dual has two cases—absolute case in ān, ēn; oblique case in āin, ein; but in conversation the absolute is never heard. Feminines that have lost t, v, y, resume it in the dual. Indeed, those in a', e', are treated as if they had always lost y, and those in ā, ē, as if they had lost v. Thus:

Rajol-ein, two men
Mar'at-ein, two women
Melic-ein, two kings
Melic't-ein,* two queens
Fetey-ein, two lads, two young men
TaSaw-ain, two staffs
Marsey-ein, two harbours

Jebal-ein, two mountains
Medienat-ein, two cities
Yed-ain, two hands
Rijl-ein, two feet
Milhey-ein, two musical instruments
Ridaw-ain, two mantles
Cisew-ein, two garments.

6. The Plurals of Nouns and Adjectives are generally Imperfect and irregular: as Xai¹, a thing, pl. Axyâ², things;

* Or Mel'cetein.
Insên, a human being, pl. Nès, men, Nisê or Niswân, women; Celb, a dog, Cilâb, dogs. Most of what are called plurals are collective nouns feminine; as, in English, from a Steed comes a Stud, from Cord, Cordage.

One form of Imperfect plural looks like a classical dual, but has a vowel change in the penultima; as Nâr, fire; Nierân, fires. I propose to call this the False Dual. The topic of the imperfect plurals must be postponed.

7. Perfect Plurals.—Most feminine nouns in a’, e’, á, è, make a real or perfect plural in ât, ét; so do many feminines in a, e; especially when formed from a masculine. Thus from Melic, f. Melice, queen, pl. Melicêt, queens; from Bafl, f. Baflala, pl. Basalât, female mules. Almost the only masculine nouns which make a perfect plural are those which denote tradesmen. These are of the form Kabbâz, baker; Baqqâl, greengrocer. The nominative ought to be in oun; but popularly ien serves for all cases; as Kabbâzien, bakers.

8. Article.—El, the, is indeclinable, and precedes its noun. Before fourteen consonants, fancifully termed Lunar, El retains its full pronunciation. But before x, s, z, 3, r, t, ð, ð, ð, ð, ð, ð, ð (which, with l, are called Solar), l by an unfortunate slovenly pronunciation takes the sound of the consonant following, and is popularly lost to the ear. Thus, El dien, the faith, is sounded Ed dien. I put a zero under l to mark this change. [The printer is forced at present to use a dot for a zero.] Thus:

El xams, the sun
El dâr, the house
El ra’s, the head
El darb, the road

But El qamar, the moon
El beit, the dwelling
El melic, the king
El celb, the dog.
The obliteration of the sound of \( l \), which has invaded half of the Arabic, is universal in Hebrew. [Whether the likeness of El to Latin Ille be accidental, is curious matter for inquiry. Compare Olà, these, Δε-ι-ic, that yonder; Art. 28 below.]

El in some combinations means *this*; as Elyeum, to-day; El'ên, (at) this season, now; El'sêťa, this instant. In such words I write it as in composition.

Our *indefinite* article A, An, is understood without expression.

9. The article El must be added to the adjective as well as to the noun; as, El rájol el tawiel, the tall man. Before the adjective it then differs little from a relative pronoun; "the man who (is) tall." Feminine *a* of the noun regains its *t* before El.

El nehr el așfar, the yellow river.
El járiyat el jamiele, the beautiful damsel.
El jébal el xâmik, the lofty mountain.
El doroub el wésika, the dirty roads.
El tâfâm el tâiyib, the nice food.
El celb el xáris, the illnatured dog.
El dâr el cebiera, the great house.
El cilâb el mouâiya, the mischievous dogs.

Occasionally a foreign adjective precedes its noun. Thus (Bagdad) *keux* beit, a *good* house. Especially in Turkish titles, as, El bâx qawwâs, the *chief* bowman. Then El is not repeated.

A small number of substantives are current in the sense of adjectives, and these always precede the noun. The most important to be here named, are, Coll, Jamieť, all; Cilê,
both; Sou², ill, evil; Tair, other. Thus, Sou² kabar, ill news, bad news; Sou² bakt, ill luck; Tair xai², another thing, i.e., quite a different affair. The opposite phrase is, Farad xai², one thing, a single thing, i.e., it is all one, it comes to the same, it does not matter. [In Bagdad they say, Farad bafl, "a mule." But this is degenerate style.]

10. There is a type called the Noun of Unity, which is often derived from a noun expressing a material, fruit, or small animals collectively. The type is simply that of a feminine in -a, -e. Thus:

Kobz, bread; Kobze, a bit of bread.
LaHim, meat; LaHima, a piece of meat.
Semn, butter; Semne, a piece of butter.
Zebieb, raisins; Zebiebe, a raisin.
Túnab, grapes; Túnaba, a grape.
Xájar, trees; Xájara, a tree.
Naml, ants; Namle, an ant.
Töub, brick; Töuba, a brick.
MaTz, goats; MaTze, a goat.

Arabic has many collective nouns, as Kail, horses; Tbl, camels; MaTz, goats; Baqar, oxen; Xân, sheep; Mehé, deer; Tair, birds. But they do not always yield a noun of unity. Dictionaries tell us that Baqara is noun of unity, and means an ox as well as a cow; but the people seem to use Baqara solely for a cow, which has no other specific name. N.B.—Since we can say El kobze, the piece of bread, the noun of unity only suggests A, An accidentally, but does not express it.

11. If the article is expressed before the substantive, but
omitted before the adjective, the adjective becomes a predicate, and *is* or *are* is understood.  

(Mixed examples:)

<table>
<thead>
<tr>
<th>Arabic Expression</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>El harr el xadied, the intense heat.</td>
<td>El zaman tawiel, the time <em>is</em> long.</td>
</tr>
<tr>
<td>El jebal xâmik, the mountain <em>is</em> lofty.</td>
<td>El rajol najjâr, the man <em>is</em> a carpenter.</td>
</tr>
<tr>
<td>El xajarat el xâmiqa, the lofty tree.</td>
<td>El aulâd mouâia, the children <em>are</em> mischievous.</td>
</tr>
<tr>
<td>El ce's fâlua, the cup (glass) <em>is</em> empty.</td>
<td>El hewâ bârid, the air <em>is</em> cold.</td>
</tr>
<tr>
<td>El soccer taiyîb, the sugar <em>is</em> nice.</td>
<td>El qadañ el fârif, the empty goblet.</td>
</tr>
<tr>
<td>El leil el bârid, the cold night.</td>
<td>El kâdîm hâalur, the servant <em>is</em> ready.</td>
</tr>
<tr>
<td>El bâb meftouhî, the door <em>is</em> open.</td>
<td>El darb tawiel(e), the road <em>is</em> long.</td>
</tr>
<tr>
<td>El xehr el qâbil, the approaching month.</td>
<td>El tarieq el tamma, the public way.</td>
</tr>
<tr>
<td>El leil moâlim, the night <em>is</em> dark.</td>
<td>El belad baûtuid, the district <em>is</em> distant.</td>
</tr>
<tr>
<td>El *emr el mohimm, the important affair.</td>
<td>El cilâb wesika, the dogs <em>are</em> dirty.</td>
</tr>
<tr>
<td>El xai's molimm, the thing <em>is</em> vexatious.</td>
<td>El hait el semiec, the thick wall.</td>
</tr>
<tr>
<td>Axyâ's haqiira, petty matters.</td>
<td>El xabbêc moseccer, the window <em>is</em> shut.</td>
</tr>
<tr>
<td>*Emr safi, a difficult (grievous) affair.</td>
<td>El rieh xadieda, the wind <em>is</em> intense.</td>
</tr>
<tr>
<td>El *emr el saîb, the grievous affair.</td>
<td>Jihêd fâziim, a mighty enterprise.</td>
</tr>
</tbody>
</table>
12. The following list of adjectives may be convenient:

<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>Great, cebier</td>
<td>Quick, seriêt</td>
</tr>
<tr>
<td>Small, ʕafier</td>
<td>Slow, bātu</td>
</tr>
<tr>
<td>Mighty, ṭaṣūm</td>
<td>Hot, sokn, ḫârr</td>
</tr>
<tr>
<td>Petty, ḥaqīer</td>
<td>Cold, bārid (bardān)</td>
</tr>
<tr>
<td>Much, ceṭīer (Many)</td>
<td>Warm, dāfī (dāfyān)</td>
</tr>
<tr>
<td>Little, qaṣīel (Few)</td>
<td>Tepid, fēṭīr</td>
</tr>
<tr>
<td>Long, ṭawīel (Tall)</td>
<td>Wet, mabloul</td>
</tr>
<tr>
<td>Short, qaṣāṣūr</td>
<td>Moist, raṭūb</td>
</tr>
<tr>
<td>High, ṭālī</td>
<td>Dry, yābīs</td>
</tr>
<tr>
<td>Low, wāṭū</td>
<td>—— nāxīf</td>
</tr>
<tr>
<td>Broad, ṭāриēķ</td>
<td>Clean, naḥuif (ب)</td>
</tr>
<tr>
<td>Narrow, ḥaiyīq</td>
<td>Dirty, wēsīk</td>
</tr>
<tr>
<td>Wide, wesīṣ</td>
<td>Nice, ṭaiyīb</td>
</tr>
<tr>
<td>Deep, ṭāmīeq</td>
<td>Nasty, cerīḥ</td>
</tr>
<tr>
<td>Shallow, xāyīf (Catafago)</td>
<td>Salt, mālīli</td>
</tr>
<tr>
<td>Thick, semīeq</td>
<td>Bitter, morr</td>
</tr>
<tr>
<td>Thin, raqīeq</td>
<td>Sweet, (dulcis) fīlōu</td>
</tr>
<tr>
<td>Fat, semīen</td>
<td>—— (suavis) ṭādīb</td>
</tr>
<tr>
<td>Lean, naḥuif</td>
<td>Sour, ḥāmuūā</td>
</tr>
<tr>
<td>Heavy, ṣeqīel</td>
<td>Acid, ḥāmīz</td>
</tr>
<tr>
<td>Light, kaṣīf</td>
<td>Full, melʿān</td>
</tr>
<tr>
<td>Strong, qāwīy</td>
<td>Empty, fārīf</td>
</tr>
<tr>
<td>Weak, laṭuif</td>
<td>Dear, fālī</td>
</tr>
<tr>
<td>Intense, xadīed</td>
<td>Cheap, rakīs</td>
</tr>
<tr>
<td>Gentle, laṭuif</td>
<td>Valuable, nefīs</td>
</tr>
<tr>
<td>Hard, (stiff, cruel) qāṣī</td>
<td>Worthless, ṭāfāx (rubbish)</td>
</tr>
<tr>
<td>Soft, laiyīn</td>
<td>Good, melīḥ</td>
</tr>
<tr>
<td>Sharp, ḥādd</td>
<td>Bad, rādīye</td>
</tr>
<tr>
<td>Blunt, cēl</td>
<td>Better, afīṣen</td>
</tr>
</tbody>
</table>
Excellent, jaiyid | Happy, sefuid
Vile, rāziel | Wretched, mescien
Useful, nāfuṭ | Hale, ṭāfi
Useless, bāṭul | Sick, marieĀ
Noble, najieb | Rich, fāniye
Vulgar, hemjiey | Poor, faqier
Superior (in quality), | Near, qarieb
rafieť | Distant, baṭuď
Inferior, dāniye | Ancient, qadiem
Wise, ṭāqīl | Old (thing), ṭatieq
Stupid, belied | New, jadied
Learned, ṭālim | Difficult, painful, ʿaṭb
Ignorant, jēhīl | Easy, schīl
Skilful, mēhīr | Arduous, ṭasīer
Clumsy, faxiem | Slight, heiyin.

To these we must add a few remarkable adjectives of the type Axheb, which express the primary colours or bodily defects.

<table>
<thead>
<tr>
<th>Adjective</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Red, aḥmar</td>
<td>Blue, ezraq</td>
</tr>
<tr>
<td>Green, akār</td>
<td>Grey, axheb</td>
</tr>
<tr>
<td>Yellow, aṣfar</td>
<td>White, abyaĀ</td>
</tr>
<tr>
<td>Brown, esmar</td>
<td>Black, eswad.</td>
</tr>
<tr>
<td>Blind, aṭma'</td>
<td>Left-handed, axwal</td>
</tr>
<tr>
<td>One-eyed, aṭwar.</td>
<td>Born lame, aṭraja</td>
</tr>
<tr>
<td>Deaf, aṭraṣ</td>
<td>Bald, aṣlaṭ</td>
</tr>
<tr>
<td>Dumb, akras</td>
<td>Leprous, abraS</td>
</tr>
</tbody>
</table>

They are declined as Aḥmar, red; ǧ. Ḥamra; pl. Ḥómra;
only that the plural of Abyāl, white, is Buiā, by a law of euphony, for Boyā.

The substantives expressing colour, derived from the above, are Ṭomra, Koāra, Šōfra, Somra, Zorqa, Xohba, Biyāl, Sewād(a). Examples:

| El semawāt Hamrā,  | El qamar abyaā,        |
| the heavens (are) red. | the moon (is) white.    |
| El foyoum seudā,   | El Ingliez buiā,        |
| the clouds (are) black. | the English (are) white. |
| El donyā zerqā,    | El raml esmar,          |
| the world (sky) is blue. | the sand (is) brown.    |
| El kail zorq,      | El bifāl somr,          |
| the horses (are) blue (i.e. grey!) | the mules (are) brown.  |

13. It is impossible to examine these lists of adjectives without being struck by their forms. Such as Cebier, Ce膈ier, Xadied, differ in the three consonants only, but have the same vowels. In these we regard the root (or characteristic part) to be Cbr, Cbr, Xdd; and in fact, most words of the language are thus referable to three radical letters. But it is well here to enumerate the chief types of adjectives:

1. The type Sehil, level; Semij, gross, rank; Nehim, ravenous; Hamiz, acid.

2. Bārid, cold; Hāmuā, sour; Hāmiz, acid; Fāli(y), dear; Fêtir, lukewarm. (This is an active participle or participial adjective.)

3. Ťanied, obstinate; Melieh, fair, fine, good; Enieq, agreeable; Xarier, evil. This is on the whole the commonest type. (Only when w or y is the second radical, w is assimilated to y, and transposition takes place; as Yaïyib,
nice; Laiyin, soft for Tayieb, Layien; Heiyin, slight, easy, for Hewien.)

4. Hasoud, envious; Tamoul, active; RaHoum, merciful. (This type denotes fulness, as our termination -ful and Latin -osus.)

5. Xaffâl, busy, devoted to business; Meccêr, swindler. (This type denotes habit, and is very common to express tradesmen; as Najjâr, carpenter.)

6. Ahmaq, fatuous; Esmar, black; Akras, dumb; were treated in Art. 12.

7. Xirrier, villainous; Siccier, very drunken. (This expresses energy. In the classical language there are several other types for energy.)

8. Bardân, sensible of cold; JauTân, hungry; TaTân, thirsty; TeTbân, weary; Meléën, full; Dafyân, sensible of warmth.

9. Adjectives of relation end in -iey; as Hemjiey, vulgar, from Hemj, populace.

10. Various participles are formed by initial M, which must be afterwards classified.

Of these the two most important have the types:

a. MaTloum, known; Maxsoul, busied, busy; Meâcour, aforenamed; MakSouns, peculiar, proper.

b. Motfub, tiresome; Mouâdi(y), mischievous; Moëmin, costly; Moëmir, fruitful; in which head we include Mo śmierci, vexatious (for Moënimm); Mohieb, frightful (for Mohyib).

Saâb, difficult; Waâr, rugged; exhibit the first type in a ruder state, in which (as in English) participle and gerund are confounded. (For there is no commoner type of the of the gerund, i.e. of the verbal noun of action.) In fact, the language exhibits Sêhil or Sêhl, level, easy; Waâr or
Wafr, rugged; ṭaʿāib or ṭaʿāb, sweet (water) without discrimination.

Obs. 1.—The adjective of relation has no fixed type, only a fixed termination: for it adds -iey to a noun of any type whatever. Thus, from Melc, a king, pl. Molouc, we have both Melciey and Molouciey, royal, regal.

Obs. 2.—The Western learner needs peculiar vigilance in regard to the sense of Arabic adjectives. Our adjectives habitually take two senses active and passive (sometimes more), even in the flattest prose, without our being aware of anything figurative. Thus we say, a wise man, a wise law; he was doubtful; a doubtful question; but the Arabs, saying Rajol ṭaqil, a wise man; would on no account make ṭaqil the epithet of a law; but Maṭqoul, (made wisely?) will do. So a man who is doubtful, i.e. who doubts, is Xècic; but a doubtful question is Maxcouc. In these examples the Arabs in fact use active and passive participles.

14. An adjective may be followed by a Complementary Noun, which is adverbial in use. The noun is either preceded by El, or takes -an, -en, (the Adverbial Case, Art. 158) as its inflection. This is similar to the idiom familiar in Greek and Latin (as, Os humerosque Deo similis), where we supply as to, or some equivalent preposition, in, of. In classical Arab style this idiom abounds to satiety.

Celber el ūmr,  ṭawiel el ajniha,
   great of age. long in the wings.
Hasen el soura, ṭażuim qowwaten,
   handsome of figure. mighty in strength.
Radd el taraf, ṭadiem el rahima,
   sharp at the end. void of mercy.
32  HANDBOOK OF MODERN ARABIC.

Ei َعَمَدَ! اهْكُنِم الْكَلْقَة، مُهْيَب الْسُّورَة، مُكَوْمَيْنِف الْفَائِلَة.
What a lion! mighty of build, frightful of figure, formidable of onset.

15. An adverb should properly follow the adjective which it modifies, or the adjective with its complement; as,

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>أَرْذَاب jiddan,</td>
<td>yellow very.</td>
</tr>
<tr>
<td>Cِبِعِر el رُمَر jiddan,</td>
<td>old very.</td>
</tr>
<tr>
<td>تَأْوِيل ُحُطَٰصَان</td>
<td>long in excess, too tall.</td>
</tr>
<tr>
<td>سِمْيِنَ xأَن</td>
<td>somewhat xأَن.</td>
</tr>
</tbody>
</table>

Many adverbs (derived from noun or adjective) end in -ان or -تن; but in vulgar Arabic this termination is often dropped, and the adverb precedes the adjective. Thus at Aleppo, Qاُبِي مِلِيِّ (fort bon), “very good,” for مِلِيِّ jiddan. Ana xاُوْسَعَيْنَاء marieَل, “I am a wee-bit ill,” for Ana marieَل xأَن, I am somewhat ill. But this may be called slang.

Peculiar attention is in this stage due to Jiddan, very; Xأَن, somewhat; Cِبِعِر, much, too much; Qاُلِيِّلَان, scantily, but little, a little; Faqaَل, only (for which vulgarly Bes in Syria); and فَأْيَر, not (before an adjective); as فَأْيَر melieَل, not good; فَأْيَر رَأَع, displeased; فَأْيَر تَأْيِب, unpleasant.

Kobz faqaَل,                     El دارِب فَأْيَر تَأْيِب,  
bread only.                      the road َسَمِع فَأْيَر تَأْيِب,  
Kobz qaَلِل faqaَل,              the affair َسَمِع فَأْيَر تَأْيِب,  
a little bread only.            the affair َسَمِع فَأْيَر تَأْيِب,  
El مِكَّن فَأْيَر قَرِبَ,            the affairs َسَمِع فَأْيَر تَأْيِب,  
the place َسَمِع فَأْيَر تَأْيِب,  
El *مَوْمِر فَأْيَر تَأْيِب,            the affairs َسَمِع فَأْيَر تَأْيِب,  
El دارِب فَأْيَر تَأْيِب,            the road َسَمِع فَأْيَر تَأْيِب,  
the road َسَمِع فَأْيَر تَأْيِب,  
the road َسَمِع فَأْيَر تَأْيِب,  
the road َسَمِع فَأْيَر تَأْيِب,
§ 2. COMPOSITE STATE OF NOUNS.

16. (*Status constructus*). The English combine two nouns, as Sea-side, Gold-watch, so as to make the former a virtual adjective. The Arabs do the same thing in principle: only, as their adjective follows its noun, it is the latter of the two which they make adjectival. Thus from Kaziena, treasury, and Aurâq, leaves, papers, they make Aurâq-kaziena, treasury-scrip.

The order being the reverse to that of English, we imagine the word of between the two nouns, as Scrip (of) treasury. The particle of is wanting to the Arabs; yet they have several modes of supplying it, which will be afterwards stated.

17. When either noun is left indefinite, one may generally hear between them the vowel a or e; as Aurâq-a-kaziena. So: Kaix-a-xafr, cloth (of) hair, i.e. sackcloth; Tekt-e-melic, throne (of a) king; Jild-a-jamous, leather (of) buffalo. In fact, it is often hard to utter the words without some vowel of union. Nor only so, but a vowel (whether a, i, or o) is here strictly classical; though i is objectionable to the vulgar as seeming to mean my, and o as seeming to mean his. To write a or e here seems irreprovable; but that it is necessary cannot be pretended. This intermediate vowel, if we write it, will be comparable to i in French A-t-il, which has come out of the Latin Habet ille.

If we desire to mark strongly that the second noun is indefinite, we may insert before it, Wâlud, a certain; as Citèb vàlud qasies, a book of a certain priest. N.B.—Wâlud after its noun, is the emphatic numeral, One, unus, a single; as Qasies vàlud, one priest. Before the noun, it is less emphatic and answers to quidam, a certain.
18. Much oftener, the nouns are both defined; then El joins them, and applies to both; as, Jild-el-jâmous, *the hide (of) the* buffalo. Here El *seems* to mean Of, nearly as in Art. 14, where it was joined to a complementary noun.

Some compounds have become fixed, as though single words: thus Ra’s-e-mâl, capital (in trade); or Resmâl: literally *caput rei*, head (of) property: also Qillet-el-bakt, deficiency of luck, *i.e.* ill luck. Compare such fixed phrases as Man-of-war; Aid-de-camp, in Western tongues.

19. More examples:

Sebab el moSuiba,  
the cause of the disaster.  
Wofour el aflâl,  
the abundance of the crops.  
Aurâq el kaziena,  
the scrip of the treasury.  
²Omour el memlece,  
the affairs of the kingdom.  
Awâmîr el melic,  
the commands of the king.  
Makzen téjîr,  
a warehouse of a merchant.  
Makzen el téjîr,  
the warehouse of the merchant.  
Joloud wîflûux,  
skins of wild animals.  

Aurâq el xajara,  
the leaves of the tree.  
Dar el jînân (*Paradise*),  
the house of the gardens.  
Serîr el sîlîrân,  
the throne of the sultan.  
²Emier elâî (*Colonel*),  
prince of a regiment.  
Bafl el qasîès,  
a mule of the priest.  
Bafl wâflûd qasîès,  
a mule of a certain priest.  
Qîsâs el jînâya,  
the punishment of the offence.  
Nîṣîr el mãlîa,  
the overseer of finance.

20. If the former of two nouns in composition be a feminine in -a, -e, it resumes (or may resume) its lost t in composition; as, Rixâqa, agility; but, Rixâqat el  행사cir, the
agility of the soldiery. This is undoubtedly the classical and the very ancient method; in fact it is Hebrew, where the feminine in -ah, changes into -at in like case. The Arabs also surmount their h (s) with the two dots of their t; which proves the idiom to be older than the present orthography; for if those who fixed it had sounded the t in all relations of the noun, they would have represented it by an ordinary t. Thus the t should not be always sounded,—perhaps only before the article El, or before another noun in composition. On the other hand, I found instructors in Aleppo to differ much, whether t should be sounded even in the latter case; and Cherbonneau, Léon, and Hélot are very inconsistent in the matter in their transliterations. But I believe the t should always be sounded in these two connections.

Turkish words in â (as Baxâ, Afâ) and a few Arabic words in â, change -â into -at in composition; as, Bâxat Haleb, Pasha of Aleppo. (Especially Donyâ, world, sky, weather; Jouwa, within; Barra, without,—popular words.)

21. If the second noun in composition be adjetival, obscurity may result; thus, Ibn faqier suggests A poor son; not, A son of a poor (man). To express the latter, we may prefix Rajol (man) or Wâliud (one) to Faqier; as Ibn-a-rajol-faqier. Only in this position, if the nouns admit an adjective of the same gender and number, it is uncertain to which the adjective belongs. Thus GoSûn el xajarat el ðawicle, is either, The boughs of the tall tree, or, The long boughs of the tree; since the imperfect plural is treated grammatically as a feminine. But:

Kail(-a)-fascer el kafiefa, the light horse of the army.
Rejâ el nês el ðêbit, the firm hope of the men.
Kazienat el melic el ʕaguim, the treasury of the mighty king. Majlis el ʕenquimāt el ʕâli, the high Board of Arrangements. Wocelâ el seltanat el ʕikâm, the august ministers of the empire. Kazienat el melic el ʕâluâ, the empty treasury of the king.

22. When the former noun is a dual, its َn is elided; thus, Yedain, two hands, Yedai’-fars, the (two) forefeet of a mare; Yedai’ el melic, the (two) hands of the king. Jâriyateei’ el melice, the two damsels of the queen.

23. If an adjectival word can fitly precede its noun (as a superlative may), it equally well precedes a compound: thus, since Awwal yeum (the first day) is correct, so is Awwal yeum-el-sene (the first day-of-the year); though it is equally good to say, Yeum-el-sene el awwal. [On the same principle we read in Loqman’s Fables, hēāih jorzet el ḫatâb, this bundle of wood; although jorzet el ḫatâb hēāih, appears to be normal, Art. 33.]

24. Three and even more nouns may be strung together in composition; but only the last can take the article (or a possessive pronoun), and this makes them all definite. The first of three is sometimes the numeral One, used pronominally; ʕad, ʕe’m. ʕida’; as:

ʕad aʕâlâ el majlis, one of the members of the Board.
ʕida’ medâyin* el melic, one of the cities of the king.

Also an adjective which agrees with the former noun is often evaded by paraphrase. Thus, for, The kind exertions of the Pasha, they say, The kindness of the exertions of the Pasha; making a triple compound, hösnu mesâtu el ˌbâxâ. The kind

* Or, modon.
attention of the Right Hon. Fouad Pasha, Hon. iltifât Fouâd Bâxâ el mo'âzgam; lit. the kindness of the attention, etc.
Serier melic Îtâlia, the throne of the King of Italy.
Hoboub riyâh el ximâl, the blowing of the winds of the North.

The newspapers carry this concatenation of nouns to an offensive extreme; as, Tefalloq e'mâl ûmoum chêli taṣumât el bilâd, The dependence of the hopes of the university of the population of the capital of the country; for, The dependence of the hopes of the whole metropolitan population.

25. Connective and Disjunctive Particles.

Wa (vulg. Ou), and.
Fa, and next; and then; then.
Lêcin, Walêcin, Lecinna (with pronouns), but, but yet.
'Emma, Wa'emma, Fa'emma, but, however (cæterum?).
Bel, nay but even: Lat. aë, or Germ. sônâern.
Au, or.
Imma—aü, either—or.
Imma—'em, whether—or.
Incén—em—aü, whether—or—or;
Imma—wa'ilâ, either (whether)—or else.

[Catafago has Ya—yâ, either—or. I find no other authority, and never heard it. Yâ, or, is Persian.]

26. Δeheb wa fuâda, gold and silver.
Râjol tawiel wa qawi, a man tall and strong.
Imma cebier aü Sâliér, either great or little.
Elwan bieâ wa soud wa Homr wa koâr, colours white and black and red and green.

Here the connective particle is repeated oftener than with us, and this is popular. But in careful style they are often fond
of mere apposition, as the Latins, disregarding particles of connection. Thus:

Beit Hasen, mecien, mottáquin el binâ,
A house handsome, substantial, perfect of building.

Fa has idiomatic uses in which it seems to be redundant, like the English interjection Well! thrown in to gain time for the speaker. It often occurs at the *apodosis* or response, and may be rendered Then.

27. Two nouns united by *Wa* (and) may form the second part of a compound, as:

\[\text{Hösn el Höqoul wa el fiyââ,}\]
\[\text{the beauty of the fields and woods.}\]
\[\text{Ewâni el Æheb wa el fuââa,}\]
\[\text{vessels of gold and silver.}\]

But to make such a union the *former* part of a compound (as, *Tors wa seif el mediena*, the shield and sword *of the city*) is not approved. The standard order is: The shield of the city, and *its* sword, *Tors el mediena wa seifohe*. (Of the pronoun we shall presently speak.) The necessity of this formula is an unpleasant constraint.

A composite noun may become the complement to an adjective, with the syntax of Art. 14. Thus Faris (Nat. Hist.) has "El jibâl el ceðiera(t) xajar-el-ðanauber, the mountains which are plentiful *in* pine trees;" just as we may say, Ceðier el xajar, plentiful *in* trees. But obscurity of syntax accumulates through the barbarous deficiency of the language in this and other small matters.
§ 3. DEMONSTRATIVES AND EMPHATIC PRONOUNS.

28. The demonstratives are three, as Hie, Iste, Ille, in Latin; and originally referred to the three persons, meaning This of mine (or, this here), That of thine, and That of his (or, that yonder). But the second class naturally abounding most in dialogue has nearly exterminated the third in the spoken language.

The two first classes, except in Africa, are generally compounded with the particle Hê, Lo! behold!

m. Δê, HêΔê, this; Δêc, HêΔêc, that; Δêlic, that.

f. Δie, Tie, HêΔiê; Δiec, Tiec, Hêtiec; Tile.

pl. (Olâ), Hêεolâ, these; Olâεic, Hêεolâic, those; (Olâlic) those.

adv. Honâ, Hêhonâ, here; Honêc, there; Honâlic, there yonder.

CeΔê, HêceΔê, so; CeΔêlic, thus, likewise.

Also, pronouns of 3rd person;

| Hou, Houa, he | Hom (Homma), they (m.) |
| Hie, Hiya, she | (Hon) Honna, they (f.) |

29. One may conjecture that Olâ is really the plural of El, which originally may have meant He (ille); but Olâ and Olâlic seem to be entirely obsolete. Wright, in his grammar of ancient Arabic, says that Olâlic is extremely rare, being supplanted by Olâεic. Even Δêlic and Tile are called "high style" by Caussin De Perceval; nevertheless they may be heard when strong emphasis is needed. The classical dual m. HêΔeìn, f. Hêtein (those two) is understood, but little used. The same is true of the dual Homâ (they two, them two). Besides, there are many variations of local dialect,
with which it may be unwise in this stage to burden a learner. They will be easily picked up on occasion. Those that are here written down cannot be misunderstood, and are classical.

30. Closely akin to the demonstratives is Hêt (hither! bring thou!) which is inflected like an imperative: m.s. Hêt; f.s. Hêti; pl. Hêtou. Faris gives the word in popular conversation, so we may presume that it is popularly understood. Ordinarily one hears Jieb, Jiebi, Jiebou (bring) which is a verb purely modern.

31. Another remarkable demonstrative is Δ cue, f. Δêt; vl. Δewien, f. pl. Δewât. Among the Tay Arabs it is said to serve as the relative Qui. In classical use it is like the Greek article in certain connections with a genitive; as Δewie-hi, τοὺς αὐτοὺ, those who are his. But in general, prefixed to a noun, it means endowed with; thus, from Taql, intellect, Δ ou Taql, intelligent. This is at once classical and popular. The n of Δewien naturally vanishes in the composite state; thus, Nês Δewie’ Taql, intelligent men. From Jemāl, beauty, Mar’a Δêt jemāl, a beautiful woman. When Tair (Art. 15) is used to express negation before such a compound, it changes Δ cue to Δie, as Tair Δie Taql, not intelligent. See 157 below.

Very numerous compound adjectives in English are paraphrased in Arabic by help of Δ cue. Thus, The sharp-headed whale, el fāτīmus Δ ou el ra’s el ḫadd; The golden-eyed duck, el ba’tt Δ ou el ṯain el Δehebieya. So too our adjectives formed in -ed from a noun; as, The crested duck, el ba’tt Δ ou el ṯorra. The words Ṣahub (companion) and ‘Ehl (folk) are astonish-
ingly used to replace ḥou in this idiom. This appears every way in bad taste and undesirable; yet it exists as a fact.

Δέ, Δου, must have a real, though distant, relation to English The, which may be traced through Indo-Germanic and Hebræo-African tongues.

32. With a proper name, the demonstrative needs to be thrown behind; as, Istenboul ḥeΔe, this (city) Constantinople.

Observe,—that ḥeΔe rajol means, this (is) a man. To express This man, we must insert the article between, as in prose Greek; ḥeΔe el rajol. [In Syria and Barbary ḥeΔe el is vulgarly shortened into Hel indeclinable; which confounds it with the interrogative particle (Art. 42). For farther emphasis they say Hel rajol ḥeΔe, this very man.]

33. If This, That, is to be joined to the second of two composite nouns, nothing new arises. They say, ḥiΔm ḥeΔe el xai, the name (of) this thing; Sebab ḥeΔe el xoʃl, the cause (of) this business, exactly as Awâmîr el melic el kaiyir, the commands (of) the benign king. Nay, even if This or That be isolated, we can say, Sebab ḥeΔe, the cause (of) this; Liʾejl ʾellic (on account (of) that.

But if This, That, have to be joined to the former noun, it is better to throw the demonstrative to the end, as, This son (of) the king, Ibn el melic ḥeΔe; where ḥede agrees with Ibn, not with Melic. [In 23 it has been noted that Loqman in a certain phrase violates this rule.]

It is also popular to adopt Turkish idiom so far as to say, "This king, his son," for "The son of this king;" thus leaving king without any regimen at all. It is a liberty which adds one more element of vagueness to a syntax already vexatiously vague.
34. We proceed to speak on the substitutes for our Copula Verb; is, are; is not, are not. It has appeared that is, are, are very often understood. Yet we cannot say, Ḩêæe el ṯaṭṭār, for, This (is) the druggist; for the words will mean, This druggist. In such cases we must use Hou (he) or Hie (she) for is, and Hom, f. Honna (they), for are. In fact, Hou also stands for am, art, which strikingly testifies to the loss of its original sense. The learner must habituate himself to these uses of Hou, Hie, Hom, Honna. Houa, Hiya, Homma, are more emphatic than Hou, Hie, Hom, and seem to be a modern improvement. (C. de Perceval remarks on Honna as used for the masculine; but this is clearly inadmissible.)

35. Examples:
Hêhona mây ṯaḏib, here (is) sweet water.
Ḥêæe el mây hou bârid jiddan, this water is very cold.
Honâ el kobz hou ṯaiyib, here the bread is good.
Honêe el mây morr, there the water (is) bitter.
Honêlic el kamr leζiæΔ, yonder the wine (is) delicious.
Ḥêæe el nebieΔ Eölou ceəieran, this toddy (is) too sweet.
Δêlic liuζân jaiyid, yonder one (is) an excellent horse.
Δêlic el liuζân hou jaiyid, yonder horse is excellent.
Tile el dâr hie Hasena jiddan, yonder house is very handsome.
Tile el kail kafiefe, yonder horses (are) light (swift).
Δêlic el bafl el ahmar melieersistence, yonder red mule (is) good.
Ḥeζêc bafl melieh, that (here is) a fine mule.
Ḥêola hom nès milâh, these are good men.
Collo xaiζ honâ cowaiyis, everything here is pretty.
Ḥêæe hou miel heζêc, this is like that.
Ḥêæe el semn mâlih ceəieran, this butter is too salt.
N.B.—Melieḥ in old style is *fair, kalós*: but, like each of those words, has changed its sense to *Good in general*. East of Syria for *Good* they seem to prefer Zeiyin, Zein, which means Adorned, Fine. For Mây (water) at Aleppo they use M’wai, *i.e.* the diminutive Mowaiy. See Art. 84 below.

36. To omit *is* often leaves the syntax obscure: to omit *there is* is worse. For the latter the best direct substitute is, Youjad, literally, it is found (= it exists, it can be had) or the participle Maujoud, found; as, El tōfr youjad (or maujoud) honēc, the (red) stag is found there. For *is* we may sometimes say, ʿ宰, is become. In classical style, not quite obsolete, we have also the following substitute:

Inni, I am; Innec (*m.*) thou art; Inneho, he is.  
Innena, we are; Innecom, ye are; Innehom, they are.  
(See 55 below.)

Qolt, *enna ḫēaḥ el sefara innehe menhouse, I said, that this voyage is verily unlucky.*

[In Barbary the imperative Râ, *see! is used to the same effect: Râni (see me! *i.e.*) I am; Rêc, thou art; Rêh, he is, etc. In the Bagdad pashālic, they say *écou* for *There is*; which perhaps means Ḥê-com, “‘Io for you!” In Aleppo (what is worst of all) they say, Fiehi, *in it*, to mean *There is, Il y a.* All these methods, being purely local, are dis-pleasing to the learned, and to all who aspire at a universal Arabic.]

37. “Is not, Are not,” are, Leis, *f.* Leiset, *pl.* Leisou. These are classical, and still in use. More popular are: Mâ hou, *f.* Mâ hie, is not; *pl.* Mâ hom, are not. Mâ is the modern particle of *negation*, Lâ generally that of *prohibition*;
but it is highly inconvenient that Ma is also interrogative and relative. Nevertheless, even in ancient Arabic, Mâ ana hou, means Non ego sum, I am not. [Mâ hou is contracted to M’ou in Syria; and Mâ hou xai* (is not a thing, i.e. is not a whit, is not at all) into M’oux’.]

38. Hêâîih el mediena leiset qadiema jiddan, this city is not very ancient.
Honâ mâ* youjad kobz tari, here is not found fresh bread.
Hêola el nês leisou mok’turien, these men are not dangerous (pl.).
Leis hêhona ka’tar qa’t, there is not here danger at all.
Mâ hou xai* honêc, there is nothing there.
Kobz tari leis mosuHE, fresh bread is not wholesome.
Hou lair mosuHE, is unwholesome.

The predicate in classical style has a strange tendency to take the preposition Bi (in, with) after it; as, Leis bi kâyin, he is not a traitor. This redundant bi is neither necessary nor popular.

39. The emphatic pronouns of 1st and 2nd person are:

| Ana, I.       | Ent, thou (m. Enté, f. Enti). |
| NaEn, NaEna, we (Barb. | Entom, ye (f. Entonna). |
| AEna).        |

And a classical dual, Entomâ, ye two.

Classical and also current are:

| Lest, I am not. | Lesna, we are not. |
| Lest, f. Lesti, thou art not. | Lestom, ye are not. |

* Unless we discriminate mâ from mä, this sentence may mean: “Here what is found is fresh bread.”
40. Examples:

Ana bardán* jiddan,
I (am) very cold.
Tase ente jauțân,
perhaps thou (art) hungry.
Ana lest ūațxân,
I am not thirsty.
Ente ūou ūaql,
thou art intelligent.
Lesna āewie’ mål,
we are not wealthy.
Ana hou el melic,
I am the king.
Lest ana kâdim,
I am not a servant.
Ente hou el moțallim,
thou art the teacher.

Națna hom foqarâ,
we are poor.
Lestom aîniyâ,
ye are not rich.
Mâ ana hou ūou måł,
I am not wealthy.
Robbama ente kâyif,
possibly thou (art) afraid.
Ana mâ kâyif qaț,
I am not afraid at all.
Ente jesour cēțieran,
thou art too daring.
Tase ente fair jesour,
perhaps thou art not daring.

41. The word such is associated by us with the demonstratives; so also is same. Such is compounded of so-like in English (solche, swilke, swa-leiks), and the Arabs also express it thus at large by mițl hēâe, or, mițlihēâe, which virtually becomes a single word, and might be so written. If a noun follows, El must come between, as Mițlihēâe el rajol, such a man. How same is to be expressed will presently appear.

* A person who feels cold or warm is bardân, dafyân; but a thing that imparts cold or warmth is bârid, dâfî; as, may bârid, cold water; ridâ dâfî, a warm mantle.
42. The Interrogative *Particles* may first be attended to. In English we put the nominative after the verb (as, *Is it? Has he?*) and thus dispense with a particle. The Latins use *An, -ne, Utrum, Num*; and especially in writing, these are needed for perspicuity. In Arab talk, the tone of voice suffices to denote that a question is asked; yet Faris and Kayat (two extremes) agree in exhibiting the interrogative particles *E? Hel?* in a context emphatically modern. Thus:

Hou faṣuṭli,  
he is eloquent.  
E hou faṣuṭli?  
is he eloquent?  
Hel ente el ṭaṭṭar?  
art thou the druggist?

| Hou faṣuṭli, | Ḥeṣe leis ẓahuti, |
| he is eloquent. | this is not true. |
| E hou faṣuṭli? | E fa leis Ḥeṣe ẓahuti? |
| is he eloquent? | is not then this true? |
| Hel ente el ṭaṭṭar? | Hel el ẓabi ṭafi? |
| art thou the druggist? | is the boy hale and well? |

43. If an alternative is put (as in Latin *Utrum-an*) the word *Or*, which introduces the second member, is expressed by *Em*; as:

E hou akār? *Em* ezraq?  
is it green? *Or* blue?

The particle *Fa* (then) often follows the interrogative *E*; thus with negatives we have *E-là—* ? *E-fa-là—* ? *E-mà—* ? *E-fa-leis—* ? is it not? is it not then? But for the *past* time *Lem* replaces *Là*; as *Au-e-lem—* ? or *was* it not?

Adverbs: Ein, where? Cém, how much? how many?
Ilâ'ein, whither? Ceif, how?
Min'ein, whence? Em'â, when?

45. Em'â is compounded of E mete. The classical Mete is either interrogative or relative. In modern use Mete is relative, and even so, it is rarer than Lemma, when; and Em'â expresses "when?" interrogatively.

Ei (what? which?) is of both numbers as well as genders. In Syria they use Eina, like quisnam. Mââ, what? well supersedes Mâ, which has too many senses. Vulgarly also Eix' (i.e. Ei xai², what thing?) is prevalent; but this ought not to be followed by a noun, since it has the noun xai² within it.

46. Man, following a noun, may mean "of whom;" as, Beit mân hêâ âq? house (of) whom (is) this? but it is surely better to say, Li mân hêâ el baît? to whom (belongs) this house?

Manou? Man hou? are often heard, especially when the word stands alone: indeed classically, Manou? is nominative, and Manâ? accusative. The latter is obsolete.

Mâ, adverbially, may qualify an adjective, with the sense How! in admiration: as, Mâ ana mescien! how wretched I (am)!

47. The words Man, Ma, Cem, admit of becoming "indefinite" instead of interrogative; i.e. mean some, any, a certain quantity. To suggest the right sense, I find it useful to copy Greek accentuation; and write Mân, Má, Cém, when they are interrogative; and Mân, Má, Cèm, when they are indefinite. In fact, it is natural to elevate the musical tone when words are interrogative.
48. Man, Ma, Ei, Ein, Ceif, admit also of becoming Relatives, as will afterwards be noted.

48. Mān hou honēc? who is there?
     Ei ḫaiwān hou hēāe? what animal is this?
     Ei marʻa? Eina marʻa? Eiyat imrāʻa? what woman?
     E lá eʻHad honā? is not any one here?
     Ei hou (Eina hou) el bafl el qawi? which is the strong mule?
     Ein el ṣabi el ṣafier? where is the little boy?
     Hel youjad laʻim honēlic? is meat (to be) found yonder?
     E fa lá ente bardān? art not thou then cold?
     Eiyat hie el ḥörʻmat el moʻisine? which is the beneficent lady?

§ 5. PREPOSITIONS.

49. The primary prepositions should all be learned at once. They are:

   Bi, in, with, by.       Maʕ (together), with.
   Ce, according to, like.  Talaʻ, upon, against.
   Fie, in, into.           Tand, with, at, long.
   Ilʻa, to (with motion).   (French chez, apud.)
   Li, to, for.             Tān, off from, away from,
   Min, from, of.           concerning.

Of these, Ce is the least popular. It is superseded by Miʻl, like. It enters into Ceʻaʻe, like this, so; Ḥeceʻaʻe, thus, so (vulg. Heic); Ceʻāelic, like that, so forth, likewise: and in Syria (from the classical Ce-ma, selon que, according as) has
come Ceman, "likewise, again." It is right also to say, Ce miöl, ad instar, after the fashion of. CeΔè is used for such, as, Li ceΔè rajol, to such a man. See Art. 41, above. The article El coalesces with some of the above, making Bil, Cel, Fil, Ila’l, Lil, Tala’l. [The vulgar say Fiel, but Fil is classical.] Ila’ and Tala’ have lost y which they sometimes resume.

50. Of the other prepositions, some are of less immediate importance to the learner, yet it may be convenient to have a list here.

About (of quantity), naliou.
Above, fauq, feuq.
According to, tebaf.
After (of time), bafid.
Against, ḫudd.
Agreeably to, ṭubq.
Among, min jomlet; bain.
Around, ḫaul.
Before, qabl.
Behind, warâ, kalf.
Below, Beneath, Under, teEt.
Beside (at side of), ladâ, ladon, janb.
Besides, mā ṭadâ.
Between, bain, fie mā bain.
Concerning, min naliou.
Contrary to, kilâf.
During, dawâm, ṭoul.

Except, faīr, kalâ, ṭadâ, sewâ.
In exchange for, bidâl.
In front of, qoddâm, qobâ-la(t).
In presence of, ẓemâm.
In proportion to, ḥaseb.
Instead of, mecên, ṭawâl, ṭuwa年限 ūn.
Like, miöl, ce miöl.
Opposite, tojâh, tilqâ.
Over against (face to face with—vis-à-vis) ḫudê, izê.
Provided not, ḫaxâ.
Since (of time), monā, moΔΔ.
Together with, ṣolîbat.
Towards, naliou.
Until, Till, ḥatte’, li ḥadd.
Within, dâkil; vulg. jou-wa(t).
Without, kârij, vulg. barra(t).

51. Miolithic (for Ce-miolithic, after the likeness) is very popular in place of Ce. For like are also said Naquir, Xibh. Tair, before an adjective, was explained Not; its sense Without displays analogy to German and Greek in forming a negative adjective from Ohne, äwev, without. But Tair means difference, diverse from. NaHäu, towards, about, is used to modify a substantive, as the Latins use quasi, “as it were;” in popular English, “a sort of.” Thus, Haul el wejh naHäu cenâr eswad, around the face (is), as it were, a black border—a sort of black border. A preposition will then, if needed by the noun, precede NaHäu. Thus, Fie naHäu Sörra, in a sort of bundle. The word NaHäu simply adds vagueness, and may influence several nouns coupled by Wa, and. TöUl el jôthala naHâu thêthê aqdam, the length of the body is about three feet; but it may equally be rendered, “is towards three feet.” Thus the word vacillates between preposition and adverb.

In some connections Ñân seems to mean without: thus, Entè fani Ñânoh; Enti fânieya Ñânoh, thou art rich without it, i.e. thou canst dispense with it.

Ma-ïada and Sewâ have the vexatious ambiguity of Präter and Beside(s), meaning either “except” or “in addition to.” Sewâ as a popular adverb means, “side by side, abreast.” Ma-ïada strictly means “what passes.”

Lada, Ladon, may be called high style. They are used
especially (like old Greek παρὰ) in such connections as, At the side of the king; so, Min lada el melic, from the side of the king.

52. Uses of Min. In locomotion it is contrasted to Ila; as, "from Rome to London;" which needs no farther remark: its use for "of," is less regular. The deficiency of "of" in Arabic is supplied, partly by composition of nouns, partly by Min and Li, partly by special evasion or provincial methods. Min differs from Tan nearly as Latin ab or ex from de. Tan, like de, may mean "concerning." Min expresses the partitive idea of ex; also the material of a thing. It likewise enables us to put El (the) to either of two related nouns. Examples:

Lauḥ min ẖajar, a slab of stone.
Bâb min kaxab, a door of timber.
Ceḏier min el marâcib, many of the ships.
Cém min el marâcib? how many of the ships?
Sebta min el Yahoud, seven of the Jews.
Qaṭuiṯ min el máfz, a flock of goats.
El marâa' min el foqârā, the sick (ones of the) poor.
Elf ṭabaq min el waraq, a thousand layers of paper.
Miqdâr wâfir min ẓewâni, a copious quantity of vessels.
Jamâta ṭaquima min el nēs, a vast company of men.
El himma min el ehēli, the earnestness of the population.
Mablaf min el noqoud, an amount (sum) of cash.
Cém min el mosêfriën? how many of the travellers?
El kobz rádi, mel-ēn min el raml, the bread (is) bad (and) full of sand.
Kams firaq min el jonoud, five companies of troops.
Hêâe hou wahmiya min el Āaba'Tuiya, this is a fantasy of the police.
El foṣöun el _TWawiele min el xajara, the long boughs of the tree.
Wâbil min el Āarb, a shower of beating.
El qaHîr min el akbâr, the dearth of news.
El sêfat el Ίhêniya min el _tCabâH, the second hour of the morning.
El TARaf el  eiusâlî min el jeziera, the north side of the island.
Fîrîr min silc el telefrâf, a branch of the wire (of) the telegraph.
Wezier min daulat Ameriecee, a minister of the government (of) America.
Jonaineti min ward, my garden of roses.

53. For, What sort of—they say, Eix' min—? as, Eix' min _'tair? what sort of bird? (Comp. Germ. Was für ein—.)

With the partitive Of, the Arabs often repeat a noun, instead of using E'Had (one) pronominally; thus, for One of the king's cities, they say, not only, Ulîda' min modon el melic, but also, Mediena min modon el melic; and stiff as the latter appears, it is popular, as well as classical. So for Fie WithValue leil, on a certain night, they also say, In a night of the nights, fie leila min el leyêli. Min is also used like French WithValue, WithValue, to mean Some, A portion of; as, Min soccer, some sugar; especially in repetition, Minhom—minhom, some of them—and others of them.

54. In ambitious prose, Min is used to satiety in the predicate of a proposition, to make it indefinite. Thus instead
of Heâ€e mostelHuil, this is absurd; they say, Heâ€e min el mostelHuil, c’(est) (une chose) d’absurde. Thus we are more than ever kept in suspense where the predicate will be found. The formula Minma, from what, i.e. “from that which,” is similarly abused: as, Heâ€e minma yoHâ€yâ€yir el bâl, this (is) (a thing) of the things which perplex the mind; where, if minna were simply left out, the sense would be correct enough and the grammar perfect. When a copula-verb (as Cén, was) is expressed, all is clear, though EÈEad (one) be omitted before Min: as, Cén min el ÈEomarâ, he was (one) of the princes, erat e principibus.

Min (like our from) often means “because of.” Likewise, after a passive verb, it takes the sense of our by.

55. Uses of Li. In general Li, meaning to or for, needs no further particular remark. But, like the Latin dative, it may be used in the predicate, where popular English uses the nominative. Thus: “It is a marvel to me,” may become, “It is to me for a marvel.” The Arabs even say, Ente innec li jàhil, thou verily art for a fool, i.e. thou art foolish. Heâ€e fandi li móEijize, this (is) with me for a miracle.

Again, as in Latin, either dative or genitive with Est (is) denotes possession, so Li (to) may supply this sense; especially if of two related nouns the governing is indefinite and the governed definite; as, A top of the mountain, A son of the king; we may then use Li for English Of, saying Rà’s lil jebal, Ibn lil melic.

Li (for) means also on account of; especially with pronouns. Thus, LiHeâ€e, on this account; LiÈEelic, on that account; Li mââ€e? wherefore? L’eix’? why? (ÈE Li ei xaiÈÈ?) But with nouns we have generally a paraphrase, as in English.
Li'ejl, Min ejl, for the sake of.  
Li sebab, } because of.  
Bi sebab, } on account of; from Xän,  
Min jara', in consequence of.  

56. Uses of Bi. It especially expresses the instrument, or mode, or price; as, To buy a thing, "bi téman qaliel," at or for a scanty price; to slay a man, "bil seif," with or by the sword. As expressing the mode, it forms a paraphrase for adverbs and prepositions. Thus:

Bi'l collieya, in entirety, i.e. entirely.
Bi'l ziyâda, in surplus, superfluously.
Bi'l fâya, in the extreme, extremely.
Bi'l rafm tan, in spite of.
Bi moujib, in virtue of.
Bi wâsi'tat, by means of.
Bi xiddat, by dint of.
Bi fair, Bi doun, without.

With verbs of motion, Bi must be rendered with, though it still is not identical with Maf (together with); but "come with" a thing, is said for "bring" it: "to go off with" it, is to carry it off. Many other verbs take Bi after them, just as in Latin and Greek many verbs govern a particular case, for which no reason appears. The idiomatic uses of Bi are very numerous, and are a main difficulty.

§ 6. SUFFIX PRONOUNS.

57. The personal pronouns, attached to prepositions or to nouns, take abridged forms in which the originals are quite disguised.
HANDBOOK OF MODERN ARABIC.

<table>
<thead>
<tr>
<th>-ie, -i, -ya, me, my.</th>
<th>m. -ee, -e, f. -ic, -ci, thee, thy.</th>
<th>-ho? -oh, -hi, -hê, him, his, her.</th>
</tr>
</thead>
<tbody>
<tr>
<td>-na, us, our.</td>
<td>m. -com, f. -con, you, your.</td>
<td>m. hom; f. hon, them, their.</td>
</tr>
</tbody>
</table>

N.B.—After a verb, "me" is expressed by -ni. The rest are the same after a verb as after a preposition.

In the spoken language, -com and -hom are freely used of both genders, and the duals -comâ (you two), -homâ (them two), are not heard. To express "it," the feminine -hê is often used. It is inconvenient, that, in speaking of things, hê in classical style constantly means them.

The suffix, like a Greek enclitic, often changes the accent of the preceding word, and sometimes hereby lengthens a vowel; thus, Mélice, queen, Meliéceti, my queen. At other times it cuts out a vowel; as, Sél'tana, empire; Sel'tán'ti, my empire.

Thee, Thy, after a long vowel, is -c for the masculine, -ci for the feminine. [But at Bagdad it is always -ci; in Algiers, it seems, m. and f. are the same.]

58. System to exhibit all the forms.

<table>
<thead>
<tr>
<th>Bie, Biya</th>
<th>Lie, Liya</th>
<th>Ileïya</th>
<th>Minni</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bec</td>
<td>Lec</td>
<td>Ileïc</td>
<td>Minnc, Mine</td>
</tr>
<tr>
<td>Bici (f.)</td>
<td>Lici</td>
<td>Ileici</td>
<td>Minnic (Alep.)</td>
</tr>
<tr>
<td>Bihi, Boh</td>
<td>Liho, Loh</td>
<td>Ileïhi</td>
<td>Minnoh, Minho</td>
</tr>
<tr>
<td>Bihê</td>
<td>Lihê, etc.</td>
<td>Ileïhê</td>
<td>Minhê</td>
</tr>
<tr>
<td>Bina</td>
<td>etc.</td>
<td>Ileina, etc.</td>
<td></td>
</tr>
<tr>
<td>Bicom, -n.</td>
<td>etc.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bihom, -n.</td>
<td></td>
<td></td>
<td>Minna</td>
</tr>
</tbody>
</table>

Mincom, etc.
59. Him, his, is ordinarily pronounced -ô, as in Hebrew, no h being heard; but after a long vowel, all authorities bid us pronounce only -h. An Englishman who tries to sound -h, is apt to turn it into H. I think by pronouncing -hi with as short an i as he can manage, he will come nearest to the sound; and hi, after all, is classical. [Classical rules bid us say -hi, -him, -hinna, -hima, when a vowel of the i class precedes. The learner may at his pleasure so modify the o of these words. I observe that Faris, as also Léon and Hélot in Loqman’s Fables, equally with Catafago, give Fie waqtoh, Ila dârôh, etc., and do not struggle for Fie waqtihi, Ila dârihi, etc. Cherbonneau vacillates.]

60. Examples:

Ommi marieâa jiddan, my mother is very ill.
Aboui (Abi) wa ommi marâa’, my father and my mother are ill.
Hel abouc tâiyib? is thy father alive and well?
Zeujati hie tâiyiba, my wife is alive and well.
Ommec fase tâiyiba? thy mother perhaps is alive and well?
Ceif fâlec? how is thy state (thy health)?
Eix’ bec? Mââe bec? what ails thee?
Leis xai’ biya, nothing ails me.
Hel hèâe lec? is this thine?
Mâ hou liya, it is not mine.
Het ma ṭandec! bring what thou hast.
Leis ṭandi xaï', I have nothing.
Mâne fie bâlec? what is in thy mind?
Mâ hou xaï fie bâli, there is nothing in my mind.
Ṭalaiya ṭaila, on me (rests) a family.
Liho aulâd Sugâr, he has little children.
Lee baqara melieHa, thou hast a fine cow.
Lihé qoroun ṭawiele, she has long horns.
Ommi hie maʔ oktec, my mother is with thy sister.
Hêhona hie ommec, here is thy mother.
Ein aboui (abi) el*én?* where (is) my father now?
Abouc fil belda, thy father (is) in town.
Akouc leis fie bilâdina, thy brother is not in our country.
Ṭandana abouc hêhona, thy father is with us here.
Ṭalaiya morâdec el ṭaziez, on me (rests) thy esteemed wish
(i.e. I will try to perform it).
Akouh rajol melieH, his brother is a good man.
Collohom nês milâH, all of them are good men.
Collocom ñewie' himma, all of you are endowed with earnestness, i.e. are earnest, energetic.
Hel okti ṭandacom el*én? is my sister with you now?
Honâ âki maʔ oktec, here is my brother with your sister.
Leis maʔui kobz ṭari, I have no fresh bread with me.
Maʔac ṭase† folous, you have perhaps small cash with you.

* Father, Brother, have radicals *bw, *kw, yet are absolutely expressed by Ab, Ak, but in composition the w reappears regularly in popular style; as, Aboui, my father; Akoui, my brother; though Aki is also heard. Abou is not classical, though Abou followed by a noun is.
† ṭase, perhaps, is said of hope or fear; and serves to ask a question.
Eiyoma fandec, hêtoh ileiya, whatever thou hast, bring it to me.
Collôma maṭîac, hêtoh ila honâ, all that is with you, bring it hither.
Δélic el HuSân, e là houa lec? yonder horse, is he not thine?
Mân hou maṭîac fil dâr? who is with thee in the house?
Mâ ṭandi cotob, I have no books.
Leisêt ṭandana aqlâm, we have no pens.
Cên liya ʾâk, I had a brother.

The particle Ce is never prefixed to a suffix pronoun. We must enlarge it into Ce-miâli or Miâli: thus, He is not like me, Mâ hou miâliy(a); He is like you, Houa miâlec (or miâlie).

61. Ṭan, like Min, popularly doubles its n before some of the suffixes. Li, according to classical rule, becomes Le or La with suffixes. The sole trace of this seems to be in Loh or Leho (never Lihi) for to him (Le means verily). Catafago writes Lici, Lihê, Lina, Lihom. C. de Perceval and De Braine are silent as to Laho, Lana, etc., which my ear certainly never caught. Lie, Lec, are to be divided L-ie, L-ec (sound as English lack). Liya, Biya are perhaps more emphatic than Lie, Bie. In Aleppo Boh prevails over Bihi, yet Bihi is thought better. Cherbonneau writes B’ho even in poetry.

62. Ṭand is written with kisra (i.e. as Tund) by modern literati; yet C. de Perceval, in doing this, defines the sound by French and. I never heard in this word any vowel but a clear French a. Dictionaries exhibit Ṭand, Ṭund, Tönd as on a par; hence we have no motive to struggle against the popular practice.
63. Several particles assume pronouns suffix. Inna (verily) was named above; Enna (that) does the same; also Lecinna, nevertheless: thus, Lecinni, yet I; Lecinnec, yet thou; Lecinnoh, yet he; Lecinnena, yet we, etc. The vowel of union which appears in * endwhile, Bainana, Citêbana, etc., must be looked on, in the present stage of the language, as purely euphonic. All prepositions ending in two consonants are apt to need this vowel of union. The learner must not be seduced by the aspect of Qabl-na to pronounce it Qabalna.

64. Lehe *tainain* jamieletein, she has beautiful eyes.

Leho zeuja jamicle, he has a beautiful wife.

* endwhile *ehl cetier, chez lui is a numerous household.

Leho *taila wâfira, he has an abundant (numerous) family. Aulâdec mafui fil rief, thy children are with me in the country (*ruri*).

Hêâe hou *talaihi, this is his duty.

Mââe liya *talaic (tandec) what art thou to pay me? Qadd eix* bi weddec? how much dost thou want?

Leis xai* *talaiya lec, I owe thee nothing.

Leis xai* liya, illa farxain, I have nothing, but two piastres.

Dârec fasieHa, zeiyine, thy house is spacious (and) fine.

Dâri miêli dârec, my house is like thine.

Cilâhomâ† sewâ sewâ, both of the two are on a par.

65. As the examples just given may suggest, * endwhile, Li, Maf, *tala are in great use, to supply the verbs Have, Owe, Ought *tandi, I have in my house, or in my possession; Liya, I have in ownership; Mafui, I have with me, about

* More classical *tainân—tên.
† Perhaps Cilâhoma is too high style. Cilâ(n), both, is dual; oblique case, Cilei'. It is too good a word to lose.
me. Thus, Mařac siccieneti? (have you) my knife with you? Tandì Eusân, mà hou liya, I have a horse, (but) he does not belong to me.

Debt or Duty is said to rest upon or against the debtor: hence Talaiya, I owe; Talaiya folous lee, I owe thee small cash.

66. The suffix (possessive) must be repeated with each noun which we desire it to affect. Thus, “His will and pleasure,” becomes, “His will and his pleasure,” Irâdetoh wa kâṭuroh.

67. For emphasis they say, Liya ana, to me myself; Minnec ente, from thee thyself, etc. Also Ėiyâ, as a fulcrum, enables a pronoun in the oblique case to be isolated: thus, Šanant-ee Ėiyâc, “I thought thee (to be) thyself.” Ėiyâc naṭbod, wa Ėiyâc nestefuin, “thee we adore, and thee we call to aid.” When a verb takes two pronouns after it, one of them must be thus isolated in the modern dialect.

68. If a demonstrative and a suffix belong to one noun, the demonstrative must follow: as Bašli hēâe, this my mule. Similarly with an adjective, as, Bašli el melieχ, my excellent mule. N.B.—The suffix is understood to make the noun definite.

§ 7. AUXILIARY NOUNS, OR QUASI-PRONOUNS.

69. In English the nouns Self, Sake, Behalf, and others, have lost much of their substantive nature: Self, in particular, has almost degenerated into a pronoun. The same is the case with many Arab nouns. Peculiarly, Nefs (soul), pl. Nofous or generally Anfos, does duty for Self; as do Ąet,
essence, personality; Ḥâl, state; Rouḥ, spirit, pl. Arwâḥ; and even ṯāin, eye. We may add Mâl, property; Ḥaqq, right; which, though abused provincially, seem to have a legitimate use in harmony with good grammar. Ḍêt, pl. ʿawâṭ, has too many senses. Besides being an adjective pronoun, as explained in Art. 31 (as, Ḥoqoul Ḍêt Ḥōsn, fields endowed with beauty), and (what is perhaps quite old fashioned) Fiṭ Ḍêt yeum, on a certain day; it is also much used politically, as, Eḥ Ḍêt eḥ soṭṭānīcya, the imperial self (person); Eḥ Ḍewāt el cirām, the noble personages. Catafago says absolutely, Ḍêt, a lady.

70. Examples:
‘Sabi rama’ nefsoh fil nehr, a boy threw himself into the river.
Eḥ Ṭarat ṭenfoshom, the Arabs themselves.
Arouḥ ana bi Ḍetī, I will go in my person (myself).
Qatel Ḥâl-oh, or rouḥ-oh, he slew himself.
Qâl fie nefsoh, or li Ḥâlōh, he said in his soul (to himself).
Yaṣcor rouḥoh, Yamdaḥ nefsoh, he thanks (he praises) himself.
Eḥ Ḥusān mâlōh, the horse his property, i.e. his own horse.
Eḥ Ḥaql Ḥaqqi, the field my right, i.e. my own field.
Eḥ emier ṯainoh, the prince himself.

But ṯāin peculiarly is used to supply the word Same; as, Fil yeum ṯainoh, (or ṯainihi), in that day itself, in that same day. Mêtēṭ, a piece of property (an article, as we say), pl. Emtīṭa, is said to serve, especially in Africa, as Mâl, to express what is one’s own. Mâl, Mêtēṭ, and Ḥaqq may sometimes conduce to emphasis and clearness, in connections where at first sight they are vulgar superfluity. Thus, Eḥ darāḥim,
Haqq el jouk, means, "the money due for the woollen cloth," literally, "the money, the right of the cloth."

71. But at Moosul or Bagdad I wrote down from the mouths of the people the following redundancies; suggesting that Mâl has become a mere preposition, Of.

Dibs mâl Hâleb,   |  Lahm mâl kinzier,  
    treacle of Aleppo.   |      meat of hog.    
Dibs mâl zebieb,   |  El Sandouq mâl el jemal, 
    treacle of raisins.  |      the box of the camel. 
Zebieb mâl dibs,    |  El Hâlieb mâl el Söblî, 
    raisins of treacle.  |      the milk of the morning, i.e. fresh.

No such phraseology would be admitted in literature. Whether Mâli, Mâlec, . . . . in the predicate for Mine, Thine, . . . . would pass, is also questionable. At Bagdad instead of the classical "Hêâci citêbi wa heâèc citêbec," this is my book, and this is thy book (which seems to an Englishman so very flat), they say, Hêæe citêbi wa heâèc mâlec. Though Mine, Thine . . . . are expressible simply by Liya, Lec . . . . (as, Mâ hou liya, it is not mine) nevertheless, Hêæe citêbi wa heâèc lec, would be wanting in contrast and point.

72. It may seem that they can evade the double genitive (24) by Mâl or Metêî; as, Celb, metêî el melic, a hound, the property of the king. Both C. de Perceval and de Braine lay down that in such connection the former noun must be preceded by El; which of course is the case when nothing is meant but "the hound of the king." But perhaps in the opposite case they would prefix WâHud to Celb, for fear of being thought to omit El by accident.
73. We might enumerate as auxiliary *adjectives* or participles, not only *E*ə*had, Wâhûd, but also Mak*Sou*â (belonging, *peculiar, proper), Me*A*cour (afore-named). Thus, Ibni el mak*Sou*â, my proper son, my own son; El əsabî el me*A*cour, the aforesaid boy. Indeed Me*A*cour seems to have none of the stiffness which we feel in *aforesaid, aforenamed*, but has wide currency. Like to it are the formulas, El moxâr ileihi, the alluded-to; El mouma’ ileihi, the hinted-at, the pointed-at.

74. Ṣadda, a number; Jomla, a group; are used like the English *several*, to express an indefinite number. A short list of the indefinite words often called pronominal may here be convenient.

All, coll, jamieť.
Each, coll wâhûd.
A certain, wâhûd (before its noun).
Any one (*quisp*ia*m, quisquam*, after If or a negative), e*ə*had, *f. u*rida’.
Any (positively), eiyoman cên, *qu*ivis, eiyoma cên, *quod*vis.
None, là e*ə*had.
Not even one, wala wâhûd.
Several, Ṣuddat, jomlat (a number).
Both (*ambo*), cilei (classical nom. cilê).
Some, baṭâ (i.e. a part).

One—another; baṭâ—baṭâ; màn—màn.
Some—others; baṭâ—baṭâ; minhom—minhom; minhe—minhe.
Some (ones), *aliquot*; cêm wâhûd.
Other (diverse), fair—before noun.
The Rest, el sê*’ir.
Several, } xette’.
Divers, }
“Others than he,” in classical style, is variously rendered by Ma ṭadâhi (what passes him), Ma sewâhi (what is on his level), and Ṯaireh, his diverse(?). The roots of ṭadâ and Sewâ mean Inequality and Equality.

Baṭa (not repeated) is also now used for one another; but it seems, incorrectly.

It was stated (47) that Man, Ma, may become indefinite; hence the Män—män; and Rejâ mà, some hope or other. The latter phrase is found in modern literature, and is classical. Freitag renders it qualiscunque.

75. Ṯair is regarded as a substantive by grammarians. Hence with a suffix, Ṯairhom, others than they; Ṯaireh, other than he; and even absolutely, El fair, some one else, thy diverse(?), thy neighbour, in ethical relation. Sewâ, Sowa', even, like; is ridiculously explained in lexicons to mean, 1. The same; 2. The opposite; [égal; même chose; autre.] Ṯair xai², quite another thing, a different thing, is stronger than Xai² e²kar, another thing, a second thing. So with the negative, Leis ce miūliho fie fair mecên, in no other place is anything like it. At the close of a sentence, Là fair, là fairoh, nothing else, is used dogmatically, for “so, and so only.”

§ 8. NUMERALS.

76. Wâḥud, f. Wâḥuda, means one, a single one, alone. So we have, Wâhîdi, I alone; Wâhîdec, thou alone; Wâhîdoh, he alone; Wâhîdana, we alone, etc., with all the suffix pronouns. Let us here repeat: Wâḥud, one (emphatical), follows its noun; as, Fie haql wâḥud, in one field. But,
Fie wâhûd īaqîl, means,—in a certain field. But besides; Ė'êdâd, f. Uîhâda', is one in a pronominal use; which may also be rendered any one (quisquam, quispiam); as, Lâ Ė'êdâd, not any; but Wâhûd, some one (aliquis, quidam); Wala wâhûd, not even one (ne unus quidem).

77. The numerals from 3 to 10 collectively take plural nouns, and have the peculiarity that the feminine form looks like masculine and the masculine like feminine. The numerals from 11 to 19 are contracted in modern speech, and have a still shorter vulgar form, which is probably destined to become standard. *Six* is anomalous; analogy requires Sidse.

<table>
<thead>
<tr>
<th>Numeral</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 wâhûd, f. wâhûda.</td>
<td>11 uîhâdark (hûdarîx).</td>
<td></td>
</tr>
<tr>
<td>2 iônein, f. iôneteîn.</td>
<td>12 iôneti (ar).</td>
<td></td>
</tr>
<tr>
<td>3 ùelêthi, f. ùelêth.</td>
<td>13 ùelêthetâtx (ar).</td>
<td></td>
</tr>
<tr>
<td>4 arbafone, f. arbaût.</td>
<td>14 arbaftp (ar).</td>
<td></td>
</tr>
<tr>
<td>5 kamse, f. kams.</td>
<td>15 kams'f (ar).</td>
<td></td>
</tr>
<tr>
<td>6 sitte, f. sitt.</td>
<td>16 sittetf (sîtf).</td>
<td></td>
</tr>
<tr>
<td>7 sebta, f. sebt.</td>
<td>17 sebfatazf (sîtf).</td>
<td></td>
</tr>
<tr>
<td>8 ùemân, f. ùemân.</td>
<td>18 ùemântaf (sîtm).</td>
<td></td>
</tr>
<tr>
<td>9 tîsfa, f. tisf.</td>
<td>19 tîsftaf (sîtm).</td>
<td></td>
</tr>
<tr>
<td>10 tafara, f. tafar.</td>
<td>5 sods, pl. esdâs.</td>
<td></td>
</tr>
<tr>
<td>½ nuśf.</td>
<td>6 sobf, pl. esbâf.</td>
<td></td>
</tr>
<tr>
<td>½ ùolth.</td>
<td>9 ùomn, pl. eðmân.</td>
<td></td>
</tr>
<tr>
<td>²/₃ ùoltheîn.</td>
<td>½ tosf, pl. etsêf.</td>
<td></td>
</tr>
<tr>
<td>½ robî, pl. arbât.</td>
<td>5 òxr, pl. âtxâr.</td>
<td></td>
</tr>
<tr>
<td>½ koms, pl. akmâs.</td>
<td>7/₄ esdsás.</td>
<td></td>
</tr>
</tbody>
</table>
The final -a, -e, of the masculines from 3 to 10, becomes -at, -et, at least before a vowel; yet I used to hear (I believe), Sitte rijâl, six men; Sittet ʾomara, six princes.

78. For the sake of classifying the imperfect plurals of the language, the following table may deserve to be committed to memory.

<table>
<thead>
<tr>
<th>TYPES</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>3 suns</td>
<td>θelêθ xomous (solar plural)</td>
<td></td>
</tr>
<tr>
<td>4 moons</td>
<td>arbafat aqmâr (lunar plural)</td>
<td></td>
</tr>
<tr>
<td>5 men</td>
<td>kamse(t) rijâl (manly plural)</td>
<td></td>
</tr>
<tr>
<td>6 princes</td>
<td>sittet ʾomarâ (princely plural)</td>
<td></td>
</tr>
<tr>
<td>7 merchants</td>
<td>sebťa(t) tojjâr (mercantile plural)</td>
<td></td>
</tr>
<tr>
<td>8 horses</td>
<td>θemâniat ahšuna (dactylic plural)</td>
<td></td>
</tr>
<tr>
<td>9 {grooms</td>
<td>tisťa(t) golmân } (false dual)</td>
<td>9 {legs, tisť sieqân</td>
</tr>
<tr>
<td>10 cities</td>
<td>ṭaxar modon (short plural)</td>
<td></td>
</tr>
</tbody>
</table>

Contrary to analogy, the gender of the singular noun is remembered in adapting the numeral to its plural.

79. The remaining cardinals are understood from:

| 20 ṭuxrién.  | 21 wâḥud wa ṭuxrién. |
| 30 θelêθiën. | 32 iœnein wa θelêθiën.|
| 40 arbaťuín.| 43 θelêθe wa arbaťuín.|
| 50 kamsiën. | 121 mieya wa wâḥud wa ṭuxrién.|
| 60 sittîën.| 357 θelêθ mieya wa sebťa wa kamsiën.|
| 70 sebťuín.| 7465 sebť elâf wa arbať mieya wa kamse wa sittien.|
| 80 θemâniën.|                           |
| 90 tisťuín. | The units always precede the tens, |
| 100 mieya.  | and mieya remains singular, against the |
| 1000 ṣelf, pl. ēlēf. | general rule. |
The cardinal numeral when undefined generally precedes its noun, except wâhûd: but El miðd el arbaṯ, the four stomachs (Faris). "Thousands," in the plural, is also expressible by ṢOlôf; but in numeral composition only Elêlêf is employed.

80. The ordinals follow. Auwal (first) has fem. Oula'; the other feminines are regular.

2nd ṭéni(y). 5th kâmîs. 8th ṭêmin.
3rd ṭêliṯ. 6th sêdis. 9th têsîf.
4th râbîṯ. 7th sêbîṯ. 10th ṭâxîr.

Side by side should stand the days of the week.

Sunday, yeum el e̅bâd. Thursday, yeum el kamîs.
Monday, —— el i̅nêin. Friday, —— el jomṭâ.
Tuesday, —— el ṭêlêṭe. Saturday, —— el sebet
Wednesday, —— el arbaṯâ. (sabbath).

81. The ordinals from 20th to 90th (by tens) are the same as cardinals; so of 100th, 1000th. In composition, first is rendered by Ḥâdi; thus, 21st, Ḥâdi wa fûxrien; also 11th, Ḥâdi ṭâxar. So from 11th to 19th ṭâxar is added; as 12th, m. ṭêni ṭâxar, f. ṭêniyât ṭâxara (N.B. with double fem. inflexion). And a single article suffices, as El ṭêni ṭâxar, from 11th to 19th. But above 20th two articles are used, as El Ḥâdi wa el fûxrien, the 21st (C. de Perceval). [But the old fashioned termination -oun supersedes -ien in titles.]

For ordinals the order rises from the lower to the higher, units, tens, hundreds, etc.

82. The following is from Caussin de Perceval:—"See here the order in which numbers above a thousand are ex-
pressed. Let us take 3452: Ṭelēṭ eṭlēf wa arbaṭ mieya, wa ḫonein wa khamsien. In this the tens are preceded by the units. Dates of years are expressed, as with us, by cardinal numbers; yet in that case they take the opposite order—units, tens, hundreds, thousands. Thus, The year 1823, is, Sene Ṭelēθ wa ḫuxrien wa ʿemān mieya wa ʾelf. No article is added to Sene (year), and the numerals of the units must be put in the feminine, as agreeing with Sene. For the dates of days they generally use cardinal numbers without the article, since the name of the month serves for the complement. Thus: Fie arbaṭat Kazierrān wasālnī meetoub, tēriekoh kamsʾṭerxar Eiyr, on 4 of June reached me a letter, its date 15 of May.—Here the numerals are masculine, because the masculine word yeum, day, is understood.”

§ 9. PLURALS OF NOUNS AND ADJECTIVES.

83. In Art. 78 eight leading types of the imperfect plural were registered. Participles, while used strictly as such, make a perfect plural; masculine in ʾien (oun), feminine in in ēt. For the first plural type, I place this masculine perfect plural; for the second the perfect feminine. When an adjective is used as a substantive, it sometimes employs the plural ʾien for persons, or ēt for things; thus from Kair (Kaiyir), good, Kairāt, good things. Nouns expressing tradesmen, of the type Qaṣṣāb, butcher; make the plural in ʾien (oun). According to classical rule, final n should drop away, if the word become the leading noun of a compound;
but (it seems) the modern tongue retains this \( n \) of the plural, though it always drops \( n \) of the dual; as, Kabbâzien Bal'dâd, the bakers of Bagdad; but, Kabbâzei e\( l \) Daïfa, the two bakers of the village.

84. To the 2nd type of plurals, in \( \text{\textipa{\textes}} \), \( \text{\textipa{\textet}} \), belong—1. Many feminines in \( -a \), \( -e \). 2. Gerunds of the derived forms of the verb, to be hereafter named. 3. Numerous foreign nouns, without regard to gender or termination. 4. Native feminines in \( -a' \), \( a' \); which make plurals in ayët, awët. To the last type conform Turkish words in \( a \); as Pâxâ, \( pl. \) Pâxâwët; Alâ, \( pl. \) Ałâwët; Kordâ, small ware, \( pl. \) Kordâwët. 5. Nearly all DIMINUTIVE NOUNS, of the form Colaïb, a little dog; Xowaiya, a little thing; Mowaiya, a sup of water.

85. The 3rd type (Josour, Xomous) is extremely prevalent with nouns, but not with adjectives. The commonest adjectival type is the 5th (Rijâl, Cibâr), though the 4th, 6th, 7th, and 8th are also adjectival. Plural adjectives are rarely heard except in concord with rational agents, and especially in high style are then appropriate; as, El dowal el cibâr, the great Powers; El wozerâ el Òugâm, the chief viziers. But in successive pages Faris uses, as if at pleasure, El Haiwanêt el cibâr wa e\( l \) Óufâr; El Haiwanêt el cibiera wa e\( l \) Ṣâfiera, the animals great and little.

86. A small number of adjectives form a peculiar plural:

Marieâ, sick, \( pl. \) Marieâ'.
Qatiel, slain, \( pl. \) Qatla'.
Jariel, wounded, \( pl. \) Jariha.
Helie, perishing, \( pl. \) Helve'.
\( ^* \)Esier, captive, \( pl. \) \( ^* \)Esra (as well as \( ^* \)Oserâ).
Maiit, dead, \( pl. \) Maute'.
Alemaq, silly, \( pl. \) Hamqa'.
87. The plurals of the following nouns are specially irregular:

Father, abou, ab, \(pl.\) abâ.  
Son, ibn, \(pl.\) abnâ, benie'.  
Brother, akou, ak, \(pl.\) akâ,  
akwa.

Mother, omm, \(pl.\) ommehêt.  
Daughter, Girl, bint, \(pl.\) binêt.  
Sister, okt, \(pl.\) akawêt.  
Water, mày, \(pl.\) miyâh, emwâh.

88. We may treat the "short plural," or tenth type, as regular, when it preserves the vowels of the singular, merely transposing the second; as, Mille, a religious sect, \(pl.\) Milel; Qobba, a vault, cupola, \(pl.\) Qobab. But the singular is often of the form Qazên, LuHâf, or Mediena; in which case the vowels of the plural are o, o; as, Lohiof, Modon.

89. Allowance must be made for euphony, especially with the weak consonants \(z, w, y, \). Observe that Ce's, a cup, \(pl.\) Co'ous; Ra's, \(pl.\) Ro'ous, are of the third type. Daula, \(pl.\) Dowal, is of the tenth; Dâwal being converted into Dowal by the \(w.\)

90. We proceed to speak of the Modern Plural, which is very regular and very important. It applies to all nouns which have four or more strong consonants, except when their plural is perfect.

Menzil, a lodging.  
Bandar, a naval mart.  
Kinzier, a pig.  

Kandaq, a moat.  
Doldol, a hedgehog.  
Nomnoma, a wren.

To form the plural insert \(d (\acute{e})\) after the second consonant; take \(a (e)\) for your first vowel, and \(i, ie (u, ui)\) for your last, and you have the plurals Menêzil, Banâdir, Kanêzier, Kanâdiq, Dalâdîl, Namâmîm. If the vowel of the singular preceding
the last consonant be á or ou, it becomes ie in the plural. Thus (with accent on last syllable of the plurals):

Miklâb, a claw, pl. Makâliéb.
Tennour, iron forge, pl. Tenâniér.
Xak'Toura, a barge, pl. Xakâ'Túir.
Cercedán, rhinoceros, pl. Cerâcediën.
QarqaDûn, polecat, pl. QarâqâDúin.

91. In a large number of nouns ُ, w, or y are counted as true consonants for this process; especially in those which end in i (y), as Tabsí(y), a metal saucer, pl. Tabéski(y). So too Zeuraq, a shallop, Taital, a great forest; treated as Zewraq, Guytal, make plurals Zewáriq, Guytul. Yaâmour, a nylghau, ُUšba$t, a finger, Madwad, a manger, similarly give plurals Yaâmiér, 'Ešâbi$t, Madâwid. In Cowâra, a hive or comb, Menâra, a lighthouse or spire, pl. Cowâyir, Menâyir, perhaps á has been treated as â. Many nouns of the type Tadier, a pool, Jeziera, an island, follow this law; the ie being identical with iy; whence pl. Tadâyir, Jezéyir, so written in classical books, but, it seems, pronounced Tada-iér, Jezé-iér, with accent on the last; which indeed gives the simplest theory, assimilating them to Kanzier, pl. Kanáziér. Perhaps Cowâ-iér, Menâ-iér, are also to be thus accented.

Boêaira, a lake, being a diminutive noun from Baêr, sea, should have its plural in ét; but we meet Baêyir (or Baêâ-iér?) as the plural.

92. There is also a large class of nouns with á (é) in the first syllable of the singular, in which we must first interpret á into â; next, after deriving hereby the modern plural, we must euphonically change ââ or âê into awâ, awê. Thus from Sâri(y), a mast, pl. Sawâri(y); Bâqiya,
remnant, pl. Bawâqi; and even ʾEniya (ʾEʿniya), a vessel, pl. ʾEwêni.

93. It is not always possible to foretell when a noun which has not so many as four strong consonants will form its plural by this law; but when a feminine in -a does not form the perfect plural, and is of one of the types Taniema, Menâra, Fâcihe, Kabiya, the strong presumption is that it will take the modern plural Tanâyim, Menâyir, Fawêcîh, Kawâbi. Mediena, a city, Sefiena, a ship, beside the old plurals Modon, Sofon, of the tenth type, have the modern plurals Medâyin, Sefâyin.

In some we may be deceived by a noun of unity. Thus, Ḍobâba, a fly, might suggest a plural Ḍobâyib. But it is a noun of unity, and Ḍobâb means Flies collectively.

94. Some words, expressing tradesmen, take the Turkish termination -ji; as, Taubji, cannoneer; Bellaurji, dealer in fine glass; Bostënji, gardener. All such make their plurals in -jieya. Besides, there is a third form, purely Arabic, in -iey (properly the adjective of relation), as Fakouriey, a seller of pottery; Joukiey, a woollen draper; Soyoufiey, sword cutler. Words of this form, whether substantive or adjective, make their only plural in -ieya.

N.B.—Many nouns take two or more plurals, sometimes with a difference of sense; often one is more old-fashioned or of higher style than the other. The English brothers and brethren will suffice to impress this. Dictionaries give indiscriminately Bo‑hour, Abḥâr, Biḥâr, seas; Toloul, Etlêl, Tilêl, hills, etc.; and it is often difficult to know which best suits the pitch of the style. Modern use will at last fix on one as suitable for daily life.
§ 10. COMPARATIVES.

95. In Arabic, as in French, the same word is Comparative and Superlative; in fact it has the three senses which we express by "Greater, Greatest, Very great." At other times they evade the comparative, as, by saying "Great above me," for "Greater than I."

Comparatives are of the type ʿAḥsen, Ecbar, but they are not declined like the adjectives of Colour, Art. 12. ʿEṣkir (last) is in sense a superlative, but in form is a participle.

96. Than after the comparative is expressed by Min; hence after the superlative the partitive Of is generally omitted; as, ʿAḥsen el kail, the finest (of) the horses. The following examples are instructive:

Lem yablof, min el ṭömr, ecʿer min arbaṭuīn ṭāman,
He did not attain, of age, more than forty years.
Māaʾe ṣabalt, ecʿer min el eṣkar, min el xarr?
What did I do, more than the other, of mischief?
El kalāṣ min el ḥounoub wa el jarāyim hou aṭzam min el kalāṣ min el belāŷa,
Deliverance from faults and offences is grander than deliverance from miseries.
Aqṣaʾ ʿerĀ Muṣr, Furthest (of) the land (of) Egypt.
Aṭfāṭ jemīṭ el Ḥaiwanāt, wa ajdarhe bil molâḥaṣa,
Most useful of all the animals, and most worthy of them to be noticed.
El awwal aqwaʾ min el ʿēnī, wa el mauloud min homā affāalhomā,
The first (is) stronger than the second, and the progeny from the two (is) better than both.—(Faris.)
El moqâtelât se-te'koâ hieya âfzam min el jidd wa el hamâse, The battles will assume a grander mien of earnestness and energy.—(Beirut Newspaper, Had. el Ak.)

In the last, Min for Of, immediately after the comparative, is striking. We might indeed have expected âfzam hieya; so as to bring "hieya min" side by side. Minnoh, Minneho, often mean, "than it (is)." Thus: Inna hêâe el ieyal, leho mixya, axbeh bil herwela, minnehe bil raçâ, as for this stag, to it (is) a gait, liker (more like) to a scamper (amble), than it is to a gallop.

97. The absolute superlative forms a rare feminine, as Cobra', very great; Âfzma', very mighty. Some make a plural in -ien, as Aqdamien, very ancient; Afâalien, very excellent. Others make a substantival plural, of the type Ecèbir, grandees.

The superlative is generally indeclinable and may precede its noun, as Âlisen rajol, best man, very good man. But Auwal yeum, the first day, and El yeum el auwal, are alike good. Auwal has a feminine 'Oula' (comparable to Cobra'; also to 'Okra', other) which is used when it follows its feminine noun; as, El senet el ould, the first year; or Auwal sene.

In some other phrases (which apparently imitate Turkish idiom) a common adjective precedes its noun and becomes indeclinable. The formula, Taziez cotobcom, your valued letters, is often quoted. In Faris (Nat. Hist.) such phrases as Tâguim kiffatoh, his immense swiftness: Ximâliy bâfîr Eurôpâ, the North Sea of Europe; are not seldom met. Whether this is an improvement to the language, or the very opposite, learned natives themselves must settle. But with
the superlative the order is normal: as Bi aṭla’ ʿsautihom, with their highest voice. To the same head we must refer, Bi eʾkir nesmat Ḥayāṭi, with the last breath of my life.

98. Many adjectives do not form a comparative of the type Aḥṣen; and their comparative needs to be paraphrased, nearly as in English, by Ecbar (greater), Ecθar (more), or some other familiar comparative, which becomes auxiliary. This is ordinarily done by making a noun the complement, as in Art. 14. Thus:

Ecθar iktilāfan (or tefayyoran), more diverse.
Ecθar wojoudan, more as to existence, more numerous.
Axadd qouwaten, more intense as to strength, stronger.
Arda’ faxmaraten, worse as to fierceness, fiercer.

But this adverbial case of the noun is not in popular style.

§ 11. RELATIVE PRONOUNS.

99. Relatives in most languages are developed partly out of the interrogatives and partly out of the demonstratives. So in Arabic the interrogatives Mān, Má, may be used, not only for Who? What? but also for He-who, That-which. Nevertheless, in modern style they are limited to the indefinite relatives Whoever, Whatever. In this use, Má may be regarded as leaning on the verb, or on the substitute of the verb; thus, Má-fāt, what is past = the past; Má bain, what is between; Má-jāra, what has happened; Má-kālā, what is vacant; Má-qolt, what thou saidest. These cohere as one word. In speech, the accent will probably distinguish this Má from Mā, not; as, Mā kālā, it is not vacant; Má qolt,
thou didst not say. But, Má qolt? what didst thou say? is pronounced exactly as Má qolt. This is a grave inconvenience, to avoid which, the moderns wisely prefer to use Mââe (quidnam) in preference to Má, quid?

100. Compounding Man, Má with Eiy, which? or Coll, all; we have (with verb Cén, was):

Eiyo-man, Eiyoman cên, whatsoever (qui que ce soit).
Eiyo-ma, Eiyoma cên, whatsoever.

For which last, more vulgarly, Eix’ ma, Eix’ ma cên.

Also without Má, Eiyo becomes relative before a noun, if cên follow; as, Bi eiyo sûf cên, at (any) whatsoever price.

So Colloman, whosoever; Colloma, whatsoever. But Collama is also adverbial, meaning “However much” (quânto, quantum), or, in proportion as.

101. The pronoun Léâi is relative, and nothing else; but unfortunately it must have the article El before it, and, except when it is nominative to the verb, it needs a pronoun suffix as complement, whence elaborate confusion. Thus, El leâi taraf-oh, means either, Who knew him (qui novérat eum), or, Whom he knew (quem novérat). To get the latter sense we have to render it, “Who, he knew him,” and then imagine Who—him incorporated into Whom. This is one of the grave defects of the language; for as soon as a sentence assumes even moderate complexity, the syntax is apt to be highly uncertain. Léâi is declined thus:

| El leâi, le quel. | El leâien, les quelles. |
| El leti, la quelle. | El lewêt(i), Ellêti, les quelles. |

There is also a classical dual, Elletên, Elletein, abs. and obl.
of both genders. Also, EllēΔi may be used of both genders and numbers, and is vulgarly shortened into Elli.

The logical complement to LeΔi is sometimes placed close to it, with much advantage to clearness, when a preposition goes with it; as El leΔi bihi, by whom; El leΔi fandoh, with whom. LeΔi cannot be preceded by a preposition of its own.

102. El leΔi cannot be used when it limits its antecedent, but only when the whole antecedent is affected by it: as, The man who is present, El rajiol, el leΔi Ḩâkür. It cannot always be used, even when the antecedent has the English article The; for instance, after the word All, or with a superlative. Thus, “He gave up all the money which he had,” means, “Whatsoever of money he had;” and “whatsoever” cannot be rendered by El leΔi. If we express it by Mā, we must transpose, so that Mā may immediately precede its verb: thus, “Sellem mā cēn liho min el ḫāḥim.” Again: “The first man whom I saw, appears to us fully defined; for it means, “That individual, whom I saw first of men,” illum quem primum vidi. Yet (say the grammarians) the relative clause here qualifies the antecedent, which is true (so the Latins throw the verb into the subjunctive: primus homo quem viderim): on this ground El leΔi is illegitimate. Yet the adverbial relative Enna (that) is here admissible; Awwal rajiol enni raʾeit-oh (the) first man (that) I saw (Faris and Rob. Cr.). So Mā is often used after the superlative; as, Hie afkar mā yoʾṣnaṭ, these (are) the finest that are made.

The pronominal complement to El leΔi is not unfrequently suppressed (says Wright) when the sense is clear without it. But his examples show great obscurity resulting.
103. El le\(\Delta\)i begins its own clause, and can have no noun with it. When its antecedent is understood, a preposition before El le\(\Delta\)i may belong to the antecedent, as, Li el le\(\Delta\)i—
to (the man) who—. We may then regard El as the pronoun him (Li, to; El, him; Le\(\Delta\), who, etc.). But, even when the antecedent is expressed, and takes El, the Arabs treat it as undefined, if the is changeable into a. Thus, "The man who is able," may mean, "A man, Any man who is able;" in that case they omit the word Who, or even put the demonstrative Hou (he) for it.

Thus, in general, pronouns of the third person serve for relatives when the antecedent is undefined; as, Tandi \(\Xi\)abi, leho mar\(\Lambda\), in my house is a boy, to whom (is) a disease; Tandi Hu\(\Upsilon\)\(\Upsilon\)\(\Upsilon\), \(\hat{m}\)a hou liya, in my possession (is) a horse, who (is) not mine; D\(\hat{a}\)r, fiehe jonaina, a house, in which (is) a garden. The simultaneous deficiency of the verb "to be" and of the relative is peculiarly unhappy.

104. An astonishingly barbarous syntax is the use of a finite verb for a participle or verbal adjective, the relative pronoun being understood before it. Thus, Rajol yob\(\Upsilon\)ur, is good Arabic for "a man discerns;" yet it is also grammatically correct for "a man who discerns, i.e. a discerning man." This is especially common with the passive verb to supply our verbals in -ble, -ive, -ate, etc. When they are also negative, lâ (not) with the verb almost makes a compound adjective. Thus, Belâyâ lâ-yof\(\Sigma\)a', miseries innumerable (viz. which are not counted); lâ-yoflab, invincible.

105. The adverbial relatives when, where . . . must be paraphrased, if they have some other antecedent than then, there . . . . Thus, for "The country where I was residing,"
you must say, *in which*: that is, "The country, which (el leti) I was residing in it." Again: for "A place *where* there were stones," say, "A place, *in it* stones," meccén, fiehi fiujár.

106. In Mā-cên, noticed above, the verb Cên appears indeclinable, but Mā yecoun is also common, as, Eix' ma yecoun (Eiyoma yecoun), be it what it may. After superlatives we may often render Ma yecoun, by the word *possible*; as, Ahisen ma yecoun, the best possible.

107. Mā also becomes adverbial in the sense of *While*, *So long as*; thus, Mā damt Haiyan, so long as I remain alive; but Mā-dâm, more distinctly expresses the sense *While* before another verb. Mā is otherwise an important element of indeclinable relatives; as in Baḍdama, after (apres *que*), Qablama (avant *que*, ante *quam*), Einama, Haiðoma, wheresoever; from prepositions Baḍ, Qabl, and from Ein? where? Haiθ, where. [In modern literature, Haiðoma appears, contrary to classical usage, for *where*, in passages which reject the sense *wherever*. What is gained by this innovation, is not clear. It seems a pity to confound Haiθ and Haiðoma.] So Tandama, Waqtima, Huinima, at the moment that, whenever, Ceifama, however. Toulama, as long as. Nay, *verbs* enter such compounds, as, Tâlama, it is long that, it is long since; Qallama, it is rare that; Ceθ'rama, it is frequent that; but these (immediately before another verb) are virtually equivalent to the *adverbs* Long ago, Seldom, Often. So with the superlatives, Aqallama, (it is) *very* rare that; Ecθ'rama, it is *very* frequent that.

In place of Ma, sometimes En (that) is found; as, Baḍ en, after (postquam); Ila' en, Hatte' en, until; Haiθ en, in case that, before verbs.
§ 12. ELEMENTS OF THE VERB.

108. We begin with the verbs, 

\[ \text{Ijlis}, \text{sit thou: Zekrif, decorate thou.} \]

There are three cardinal tenses, the Imperative (mood), the Aorist, and the Perfect. We omit at present the Dual and the Plurals Feminine, which are rarely used.

**IMPERATIVE.**

\[
\begin{array}{ccc}
\text{m.s. ijlis} & \text{f.s. ijlisi} & \text{pl. ijlisou} \\
\text{m.s. zekrif} & \text{f.s. zekrif} & \text{pl. zekrifou} \\
\end{array}
\]

**AORIST.**

\[
\begin{array}{cccc}
\text{s.} & 1. \text{ajlis} & 2. \text{tejlis(i)} & 3. \text{yejlis} \\
\text{} & \text{ozekrif} & \text{tozekrif(i)} & \text{yozekrif} \\
\text{pl.} & 1. \text{nejlis} & 2. \text{tejlisou(n)} & 3. \text{yejlisoun(n)} \\
\text{} & \text{nozekrif} & \text{tozekrifou(n)} & \text{yozekrifou(n)} \\
\end{array}
\]

**PERFECT.**

\[
\begin{array}{cccc}
\text{s.} & 1. \text{jelest} & 2. \text{jelest(i)} & 3. \text{jeles} \\
\text{} & \text{zekraft} & \text{zekraft(i)} & \text{zekraf} \\
\text{pl.} & 1. \text{jelesna} & 2. \text{jelestom(ou)} & 3. \text{jelesou} \\
\text{} & \text{zekrafna} & \text{zekraftom(ou)} & \text{zekrafou} \\
\end{array}
\]

There is no difference in the inflections of the two verbs, except that Zekrif takes o for the first letter of its aorist. The i in parenthesis for the 2nd pers. sing. denotes the feminine. N.B.—In old Arabic the perfect singular had final vowels, thus,

1. jelesto; 2 m. jeleste; 3 m. jelese.

The final vowels may be kept before a suffix; nay, perhaps we can thus distinguish Baláfna (we have arrived or attained)
from Balafa-na (or Bal'fa-na), it has reached us. Faris occasionally writes the 2nd m. as Jeleste, even without a suffix. To retain this final vowel discriminates 2nd person from 1st, and involves no countervailing evil.

To distinguish the person of Jelest we may add Ana (I) or Ente (thou); but it is often done more delicately by a suffix, if Enna or Lecinna precedes; as, Ennee jelest, that thou hast sat; Lecinna jelest, yet I have sat.

Knowing the imperative (as Ijlis, Zekrif) we can inflect the three tenses as above; observing, as to the vowels, only these simple rules:

(a.) The vowels of the perfect in the spoken language are always “Fathite,” as in the Table, in verbs of such type.

(b.) The last vowel of the aorist is always that of the imperative; the other vowels as in the Table. The last vowel may be a, i, o, in a triradical verb, but invariable in the quadriradical.

(c.) If the vowel be a, i, the first vowel of the imperative is i; but if o then o: as, Ijlis, sit thou; Iqṭarī, cut thou; Okroj, go out; Orboṭ, tie, bind.

The ancient verb distinguished in the aorist two moods by a different vowel o a added to the end. But this is totally lost and irrecoverable.

109. The classical dual in 2nd and 3rd person is sometimes used. Final d, e, is its mark.

Imper.—2. Ijlisē.
Aor.—2. tejlisē(n), 3 m. yejlisē(n), 3 f. tejlisē(n), as 2nd pers.
Perf.—2. jelestomā, 3 m. jelesē, 3 f. jelestē.

The plurals feminine with the old vowels involve much
confusion. When now used, it is with a slight change, apparently as follows (-on, for hon, honna, is the element):

**Imper.**—2 *f.* _pl._ ijlísn _or_ ijlíson.

**Aor.**—2 *f.* _pl._ tejlísn, tejlíson; 3 *f.* _pl._ yejlísn, yejlíson.

**Perf.**—2 *f.* _pl._ jeléston, 3 *f.* _pl._ jéleson.

110. A verb like Mrr (*Imperative* Morr), with second and third radical the same, is called *Surd*. It has a slight irregularity in the modern perfect.

**Perfect.**

<table>
<thead>
<tr>
<th>marart</th>
<th>marart(i)</th>
</tr>
</thead>
<tbody>
<tr>
<td>marrait</td>
<td>marraiti</td>
</tr>
<tr>
<td>mararna</td>
<td>marartom</td>
</tr>
<tr>
<td>marrain</td>
<td>marraitom</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>marr, 3 <em>m.</em></th>
<th>marrat, 3 <em>f.</em></th>
</tr>
</thead>
<tbody>
<tr>
<td>marrou</td>
<td></td>
</tr>
</tbody>
</table>

The forms Marrait, Marraina, etc., hurtfully confound the root Mrr with Mry. They will perhaps be driven out by cultivation of the language.

111. When the second radical is _w_ or _y_, the verb is called *Concave* or *Hollow*, as in the Types Qoum, Sier. The aorist and imperative have then no irregularity. But in the perfect the long vowels _ou, ié_, are shortened in _o, i_, before two consonants in 1st and 2nd person; making Qomt, Qomti, Qomna, Qomtom; Sirt, Sirti, Sirna, Sirtom. Also in the 3rd person singular and plural the long vowel of both becomes _â, ë_; Qâm, Qâmât, Qâmou; Sër, Sérât, Sérou. The popular imperatives Qoum, Sier, most legitimately supersede Qom, Sir, which rest on an exploded law of euphony.

The two hollow verbs Coun (be), Suîr (become), deserve chief attention,
Be thou, Coun, f. Couni, pl. Counou.

Shall be, {1. Ecoun, 2. Tecoun(i), 3. Yecoun, tecoun. (s.)
         1. Necoun, 2. Tecounou(n), 3. Yecounou(n). (p.)

Was, {1. Cont, 2. Cont(i), 3. Cên, cênet. (s.)
       2. Conna, 2. Contom, 3. Cênou. (p.)

Become thou, Suir, f. Suiri, pl. Suirou.

Shall {1. Asuir, 2. Taṣuir(i), 3. Yaṣuir, taṣuir. (s.)
become, {1. Naṣuir, 2. Taṣuirou(n), 3. Yaṣuirou(n). (p.)


Some hollow verbs have d in the aorist; as,

<table>
<thead>
<tr>
<th>GERUND.</th>
<th>IMPER.</th>
<th>AOR.</th>
<th>PERFECT.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sleep</td>
<td>Naum</td>
<td>Nam</td>
<td>Enâm</td>
</tr>
<tr>
<td>Fear</td>
<td>Kauf</td>
<td>Kâf</td>
<td>Akâf</td>
</tr>
<tr>
<td>Dread</td>
<td>Heiba</td>
<td>Hîb</td>
<td>Ehîb</td>
</tr>
</tbody>
</table>

112. The Perfect Tense is (on the whole) best rendered by the English "Compound past" or "Present past," as, Jelest, I have sat; but we need to render it "I sat," if the context shows historical time to be intended. Also, after In or Iâe, If; it means future perfect; nearly as in English we say, When you have done, After you have done, for, When you shall have done, etc. In this case the verb of response (classically) is also in the Perfect, though we render it as Present Time. The moderns prefer to say Incên, îf; and then adopt our idiom as to tenses.

113. The Aorist has immense latitude. First and chiefly, it supplies the whole subjunctive mood; but in this sense the final n is always dropped from 2nd or 3rd plural. The
particle Li (for) prefixed to the aorist, in good style, suffices to make it *Hortative*, as, Li ejlis! let me sit! Li yejlis! let him sit; and supplies this deficiency of the imperative. On the contrary, Là (not) with 2nd or 3rd plural in the spoken tongue uniformly expresses *Prohibition*, like Latin Ne with subjunctive; as, Là tejlis! do not sit! Là yesier! let him not proceed! Là, Mà, cannot be joined with the imperative.

114. The aorist is also indicative. After Lem (not) it expresses *past time*; as, Lem ejlis, I did not sit, I have not sat; which is apt to be very perplexing. It may in general express Present, Past, or Future, nearly as the Latin present tense in poetry, or in vivid narrative and prophecy, the context alone suggesting the time intended. It is often simply Present, as, Oried, I will, I wish; Là oried, Mà oried, I do not choose. Lem, Là, Len, in classical rule, make the aorist Past, Present, Future; but Là yejlis, sitteth not; Len yejlis, will not sit, shall not sit, appear to be "high style."

115. To define Future time sharply the simplest method is that of prefixing Se to the aorist, which modern literature decidedly adopts: as, Se-yejlis, he will sit; Se-yemorr, he will pass. This too is perhaps high style. On Auxiliaries we shall speak below. Futurity is often denoted beyond question by the context; as, "I go to-morrow," *i.e.* "I shall go to-morrow."

But again, In lem ejlis, if I shall not have sat, recovers for us futurity, as with, In jelest, if I shall have sat.

116. The participles have little irregularity. They make *fem. sing.* in -a, -e; *m. pl.* in -ien, -uin (-oun); *f. pl.* in -ât, -ât. The *active* participle of the types Ijlis, Ixrab (drink),
Xien (sully), Loum (blame), is, Jêlis, Xârib, Xâyin, Lâyim; the radical \( v \) being merged in \( y \) in the last.

The *passive* of the same types (when the sense admits a passive) is Maxroub, drunk up; Maxien, sullied; Maloum (for Maxyoun, Malwoum), blamed. The surd verb is regular in the passive participle, as, Mesdoud; but the active participle is generally contracted; as, Márr for Mârir; Hâdd for Hâdid. The quadriradical verb has participles, *act.* Mozekrif; *pass.* Mozekraf.

117. An active participle, with *am, art, is, are,* understood, supplies the present indicative of the verb. But if the nominative be then a pronoun, it must be expressed: as, Ana râål, I am well satisfied; Houa râîîî, he (is) going. Also in this use, the plural of the participle is legitimately in -oun, rather than -ien; and even in speech one hears -oun. Thus, Hel entom réciboun? are you riding?

118. If the word *while* is added to a participle in English, the Arabs express it by *wa hou* (and he), or *wa hom, wa ana,* etc.; in which case also the plural in -oun is preferable. Thus, He sleeps while walking, Yenêm wa hou mâxi. They sleep while walking, Yenêmou(n) wa hom mâxiyoun.

119. But if *wa hou, wa ana,* etc., is not inserted, and the active participle singular is in *apposition* to the nominative of the verb, it assumes the adverbial state, by adding -an, -en; as, He came riding, Jâ réciban; or, if the participle be plural, it will take the form -ien, not -oun; as, Jâ’ou récibien, they came riding.

120. In fact, *wa hou, wa ana,* etc., with the participle, express our *while* with the verb, even when the preceding verb has a different nominative: as, Dakal beiti, wa ana
nâyim, he entered my house, while I (was) sleeping; or with the plural, Dakal beitna, wa naâne nâyimoun, while we (were) sleeping.

121. The Arab gerund often (like our own) does duty for an infinitive; but in the spoken language it is generally evaded, as by the modern Greeks, who have replaced it by the subjunctive. Thus, for, Dost thou wish to drink water? a Latin might say, Visne bibas aquam? instead of, Visne bibere aquam? and an Arab says, Hel toried (en) texrab måy? No word must interpose between En (that) and its verb; hence when En is dropped, the verb (texrab) leads the clause. Dost thou wish the boy to go? is: Hel toried yarouH el 3abi? not, El 3abi yarouH.

When the student has reached this point in the grammar, he is at a stage in which a large mass of the language may be picked up. He is recommended to proceed at once to the Third Part (Praxis), and turn back only when occasion suggests, to that which we have to add concerning Grammar. In fact, every learner of any language will be wise to do as children do. Let him, with the smallest grammatical apparatus, accumulate the largest possible acquaintance with popular words. Let him combine them as often as possible in the simplest ways; and postpone all intricacies of syntax, and all delicate inquiries, until he is very familiar with the material.

§ 13. TYPES OF THE NOUN.

122. Many nouns are derived from verbs, some verbs from nouns. We have already observed—1. A noun of unity, ending in -a, -e; and 2. a diminutive of the types Colaib
(little dog), Boḥaira (little sea, lake). 3. A noun of place or time has the type of Mafrab or Mafrīb, the west, place or time of sunset: so Maṭlaḥ, hayrack; Maqṣab, canebrake; or with feminine ending, Maḥṭaka, a melon bed; Mesbaṭa, a place of wild beasts; from Baṭuik, melon; Seboṭ, wild beast. 4. The noun of instrument differs from the last in having i for its first vowel; it also sometimes elongates its second vowel into a. Thus, Minfak, bellows; Mijmara, brazier; Miḥṭaḥ, key; Miqlaya, frying pan. Many of these, numbered 3 and 4, are verbal nouns.

Abstract nouns may sometimes be regarded either as gerunds of verbs, or as related to an adjective; in some cases the two are distinguished by a vowel. 5. The active gerund has very often the type Kaṭf, carrying off; Kalq, creating; Aarb, a beating. 6. A noun of unity from this has the type Zarba, a single blow.

7. So Sefar, travelling; Farāḥ, rejoicing, gladness. 8. Hence the noun of unity, Sefara, a voyage.

9. The abstract nouns, Cibr, greatness; Cobr, grandeur; Ṣafir, smallness; Ṣḏīr, contemning, contempt (if indeed this vocalization be right), are related to the adjectives Cebier, Ṣafīr; so Rokṣ, cheapness, to Rakieṣ; Somn, fatness, to Semien. Also in the feminine form, Serṭa, quickness, with Serṭī; Bohdā, distance, farness, with Baṭṣīd. 10. Ciṭra, plenty, is the abstract to Cebier, much; but this type is commonest when the root is surd. Thus, Qilla, deficiency, with Qaliel; Riqqa, thinness, with Raqieq; Xidda, intensity, with Xadied; Ḥi[Ya], deliciousness, with Le[ie]Y. 11. From hollow verbs come such as Toul, length, with Ṭawiel; and in feminine, Jouda, goodness.
12. With neuter verbs, Jolous (sitting), is a common gerundial type. 13. Not less common is the type Sohoula, ease, both for abstract nouns and for the gerund of neuter verbs. 14. Citéba, writing, is again gerundial. 15. Nearly the same is the type Najâba, nobleness, extremely common for abstract nouns. 16. Raâiele, vileness, is a somewhat rarer type. In El kaziena, the treasury; El Kaliefa, the Caliph, it is concrete.

123. In a tabular view they stand thus:

<table>
<thead>
<tr>
<th>Types of Nouns</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. kobz-e</td>
</tr>
<tr>
<td>2. colaib</td>
</tr>
<tr>
<td>boHaaira</td>
</tr>
<tr>
<td>3. mafrab</td>
</tr>
<tr>
<td>mab'taka</td>
</tr>
<tr>
<td>4. minfak</td>
</tr>
<tr>
<td>miklâb</td>
</tr>
<tr>
<td>mijmara</td>
</tr>
<tr>
<td>miqlâya</td>
</tr>
</tbody>
</table>

The commonest gerunds (of the primary "triliteral" verb) are of the types NaSr, Jolous, Farâhi, Citéba, Sohoule. Of these the two last are like our nouns in -tion, and make the plural in -ét. Of the rest, NaSr is the commonest type for active verbs, Jolous and Farâhi for neuter verbs.

124. Special list of abstract nouns of 15th type, related to adjectives.
**Laṭāfa**, gentleness. | **Ṭabâwa**, doltishness.
**Seqāfa**, sickness. | **Jehēla**, ignorance.
**Melāḥa**, comeliness. | **Seṭâda**, happiness.
**3arâfa**, elegance. | **Mehēra**, skilfulness.
**Najāba**, nobleness. | **Marâra**, bitterness.

Frequently there are two forms; as, Lo'tf and Laṭāfa, Seṭâda and So'ouda, etc.; the same thing happens in most languages. The Dictionary, and not the Grammar, must inform a learner what form of gerund, or of abstract noun, is practically current under each root.

§ 14. **AUXILIARY VERBS.**

125. **Let** is expressed by 'Daṭ (more classical) or Kalli (more popular), prefixed to 1st or 3rd person of the aorist; as, 'Daṭ-ni axrab, let me drink (in Latin, *sine me bibam*); Kallieni axouf, let me see; Kalliena nexouf, let us see. Xouf is a popular verb: more classical is, 'Daṭ-ni ara', let me see. But in good style the mere particle Li suffices to express our Let; as, Li yefout, let him pass in. In Syria, they use Tē as a hortative particle (Latin *age*), instead of Li; as, Tē yarouf, let him go. [I think that Tē means *come*, being the imperative of the verb *Ete*, *he came*. But De Perceval interprets it as a contraction of *Hatte*, until.]

126. **Go** is popularly rendered by Râyiŷ, exactly like English; but in Barbary they say Máxi, walking. Thus
Faris has, Hel hou râyiî en yogaddid el jidâl? Is he going to renew the dispute? (Lit. en yogaddid, ut renovet, that he should renew.) But this use of Râyiî is no more in high style than is Going in English.

127. Will, expressing purpose, has many substitutes, all of them followed by the aorist, with En (that) often understood. Chiefly; Oried, I wish, I will, I choose; Morâdi en, (it is) my wish that; Qa$$di en, (it is) my design that; or, Ana qâ$$sid, I am designing; Ana Tâzim, I am resolving; Ana nâwi, I am intending; Ehomm, I meditate.

Faris has, Nâwi tem$$tor, (it is) intending to rain, for, it is going to rain.

In Aleppo, Bedd (contracted, it seems, from Bi wedd) is in general use. From Wedd, wish, choice, will; comes Bi weddi, (it is) in my will; Bi weddec, (it is) in thy will, etc. Hence they make,

Beddi arou$$, I will go ; Beddec terou$$, thou wilt go, etc. This is perhaps confined to Syria. If Bi wed$$ be pronounced in full, it must probably be admissible anywhere; but the Aleppines use it to express Futurity as well as Will or Wish.

128. For mere Futurity, nothing is better than the classical particle Se- prefixed to the aorist; which is still living in literature. Thus, Se-yarou$$, he will go; Se-narou$$, we shall go; Se-tera’, thou shalt see.

At Bagdad, Yecoun (it will be) gives a future notion to the verb; as, Yecoun yarou$$, he will go; Yecoun râ$$, he will have gone. Ya$$uir, it will be, may be in like manner employed; as, Ya$$uir tem$$tor, it will rain.

The verb Ezma$$, he hastened, or rather the participle, Mozmi$$, hastening, is also current, as follows: Hou mozmi$$
yabief, he is hastening to sell, *i.e. he is on the point of* selling.

129. **Can**, expressing ability, is rendered by Aqdir, I am able; or Ana qâdir; or Liya qodra en, to me (is) power that. Or again, they say, Ana qâbil, I am capable; Liya qâbileya en, to me (is) capacity that. At Bagdad they say, O'uíq, or O'uíq fala en, I have force for; or, Liya tâqa en. (More ordinarily, with a negative, Mâ o'uíq, or Là tâqa liya bi'ên, means, I have no *resisting* power; I cannot withstand a *disease*; I cannot afford an *expense*.) Literati are fond of the strangely obscure word, Esteûiû, I am able. Worst of all by far is the idiom of Aleppo, which pronounces Aûisen, I am able; apparently meaning Õisin (ivth form), I *succeed*. Thus, I do not succeed to do a thing, means, I *cannot*.

For **Can**, meaning possibility, you may say Yomcin, it is possible; or participle Momcin; and Emceen, it was possible. Negatively, Là yomcin, Mâ momcin, it is not possible; Lem yomcin, it was not possible; Mâ teheyya liya, it was not *at hand* (in *promptu*) for me; or again, MoHâl, MosteHuil, impossible, absurd. Also, Là ya3uHei, it is not sound, virtually means, It cannot be.

It is also in Arabic idiom to say, Là têliâq yedi fala en—My hand does not reach so far that—. More shortly, Leis fie yedi, it is not in my hand, *i.e. I am not able*. In Syria this is cut down into Fieya, it is in me; Mâ fiec, it is not in thee, *i.e. I can, thou canst not*.

130. For **May** (of permission) we can use Yejouz, it passes, it is permitted; Ya3uHei, it is sound; Yobâli, it is open and free. Also the participles Jâyiz, Mobâli. Or Yesouf liya, it is allowed me.
Faris exhibits the singular ellipsis, Hel liya en—? is it for me that—? *i.e.* is it permitted to me that—. So even in English, It is not for me to do so and so— (*Non meum est ut*—). But the omission of the verb "to be," as well as the predicate, makes the Arabic ellipsis very harsh.

131. *Ought* admits a like elliptical phrase, Talaiya en, (it rests) on me that. Besides, we can say, Yenbafi, it befits; Yelieq, it beseems; Yejib, it behoves; or Wâjib Talaiya, (it is) a duty on me. Again, Yahaqq Talaiya, it is right for me; Yasuhi liya, it is proper for me; Yajmol, it is comely, or becoming; Yaqtaâlu, it is required. The most popular of these is Wâjib Talaiya. Besides we can use Yelzem, Lêzim en, though this rather means Need, necessity.

132. For *Must*, two formulas are highly popular. Là bodd en, no escape that—; Là bodd (en) terouâ, thou must necessarily go. Next, Lézim, which originally meant, sticking close, has somewhat degenerated; so that they now say, Lézimni, it is necessary for me, *i.e.* I must, or, I want, I need. This word is greatly overworked by the vulgar.

133. The verb Cên (it was) is also auxiliary in Arabic; not only to make a passive verb, as in English, but to form tenses by its peculiar force of *time*; since Yecoun is essentially future* and Cên is historical time, *i.e.* it was, not, it has been. Hence we obtain:

\[
\begin{align*}
\text{Rolit, I went or have gone.} & \quad \text{Arouâ, I go.} \\
\text{Cên rolit, I had gone.} & \quad \text{Cên arouâ, } \{ \text{ I went.} \\
\text{Yecoun rolit, I shall have} & \quad \text{Cont arouâ, } \{ \text{ I went.} \\
\text{gone.} & \quad \text{Yecoun arouâ, I shall go, I} \\
& \quad \text{I am to go.}
\end{align*}
\]

* So *De Perceval* positively asserts; and it seems, with great reason.
133b. We can hardly class as auxiliary the verbs which express to begin, before another verb. These are Ebdi, I open; E*kəu, I take; Ajťal, I set, set to; Aơraf, I institute; Aτfoq, I establish; Aơuir, I become. All drop a part of their sense to assume the meaning of Begin: the commonest is Ebtedî (in ninth form, see 136), whence Îbtedâ, Mobtedâ, a beginning. These verbs are followed by Enna (that, quod, ṣarı) with the aorist Indicative of the other verb; not by En (ut, ĩva) with subjunctive; apparently because an attained result, not a mere intention, is expressed. Thus, The sailors began to howl, Jařalou el mellâḥîun yowelwiloun; Ibtedou or Sārou yawrokwoun, they began to shout. It is here seen that the particle Enna (that) is readily dropped from the phrase.

Cên rořt or Cont rořt, also supplies, I should have gone; and Cên arouh (Cont arouh), I should go; under a non-existing hypothesis. The double compounds, Cên yecoun arouh, I was to go, and Cên yecoun rořt, I was to have gone, are perhaps peculiar to Bagdad; as, Beddi arouh, I am to go; Cên beddi arouh, or rather Cont beddi arouh, I was to go; are Syrian.

§ 15. CLASSES OF THE VERB.

134. Quadriradical verbs, such as Zekrif, have their vowels all fixed, and in the modern language scarcely go beyond the two following Forms, typified by the Imperatives zekrif, tezekraf.
The learner must use this and such like tables for reference, when he meets with a verb of such a class. Until the case occurs, he will not be able to use the table to advantage. The two "forms" are often comparable to what we call Voices in Latin and Greek. In fact the 11th is ordinarily either like a Passive or a Reflective ("middle") voice to the 1st. In that case there cannot be any passive participle to the 11th form. But the 11th form may be an independent verb. Older Arabic admits of a 11th form izkarfif, and a 11th izkarfif.

135. Triradical verbs have more numerous forms. Even in the spoken language ten must be counted, though no one verbal root possesses them all. To exhibit the types, it is expedient to form all from a single root, as if they all existed. The root Bdl, imperative Ibdil (exchange) may represent all the types. In the classical tongue every form except the 11th has its passive distinct from its active; but we confine ourselves to the passive of the first form. The active first form alone has the vowel of the aorist doubtful, as also the form of the gerund doubtful, as stated in 1086, 122. Its
active participle is also peculiar, not being formed by initial \( m \). Any of the forms may have a passive participle, even in the spoken language, if the sense of the form itself be that of an active verb. Only the 11th form is always a neuter verb, and can have no passive.

When there is a passive participle, it is formed from the active participle (in all forms but the 1st) exactly as in the quadriradicals, by changing \( i \) of the last syllable into \( a \). (This \( i \) might be \( u \), if a coarse consonant were in juxtaposition.)

136. Scheme of the Ten Forms of the Triradical Verb:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>I.</td>
<td>ibdil</td>
<td>ábdil</td>
<td>bádal</td>
<td>(badal)</td>
<td>bádil</td>
</tr>
<tr>
<td>Pass.</td>
<td>---</td>
<td>obdal</td>
<td>bódil</td>
<td>---</td>
<td>mabdoul</td>
</tr>
<tr>
<td>II.</td>
<td>baddil</td>
<td>obaddil</td>
<td>baddal</td>
<td>tebdiel(a)</td>
<td>mobaddil</td>
</tr>
<tr>
<td>III.</td>
<td>bádil</td>
<td>bádil</td>
<td>bádal</td>
<td>{bidál</td>
<td>mobádil</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>{mobádala}</td>
<td></td>
</tr>
<tr>
<td>IV.</td>
<td>abdil</td>
<td>obdil</td>
<td>abdal</td>
<td>ibdál</td>
<td>mobdil</td>
</tr>
<tr>
<td>V.</td>
<td>tebaddal</td>
<td>etebaddal</td>
<td>tebaddal</td>
<td>tebaddol</td>
<td>motebaddil</td>
</tr>
<tr>
<td>VI.</td>
<td>tebádal</td>
<td>etebádal</td>
<td>tebádal</td>
<td>tebádal</td>
<td>motebádil</td>
</tr>
<tr>
<td>VII.</td>
<td>inbádil</td>
<td>anbádil</td>
<td>inbádal</td>
<td>inbidál</td>
<td>monbádil</td>
</tr>
<tr>
<td>VIII.</td>
<td>ibtédil</td>
<td>abtédil</td>
<td>ibtédal</td>
<td>ibtidál</td>
<td>mobtédil</td>
</tr>
<tr>
<td>IX.</td>
<td>ibdall</td>
<td>abdall</td>
<td>ibdall</td>
<td>ibdillál</td>
<td>mobdill</td>
</tr>
<tr>
<td>X.</td>
<td>istébdil</td>
<td>estébdil</td>
<td>istébdal</td>
<td>istibdál</td>
<td>mostebdil</td>
</tr>
</tbody>
</table>
The $t$ due to the \textit{viii}th form becomes $d$ after $d$ or $z$, $\Delta$ after $\Delta$, $\Upsilon$ after $\Upsilon$, $\Lambda$, $\Sigma$, $\Xi$. Also if $\varepsilon$, $w$, or $y$, be the first radical it becomes $t$ before $t$ in the \textit{viii}th. Thus the root \textit{Wcl} makes \textit{Ittécil} (for \textit{Iwtécil}) in \textit{viii}.

137. All the gerunds of the derived forms make plural in -ét. The gerund of \textit{ii}. might be \textit{tebdiela} or \textit{tebdila}, instead of \textit{tebdiel}, which is standard. In \textit{iii}. \textit{mobâdala} is a commoner form than \textit{bidâl}; but both often co-exist.

It will be seen that \textit{iii}. is formed from \textit{ii}. and \textit{vi}. from \textit{v}. (except in the gerund) by the same simple law. After duly understanding this we might drop \textit{iii}. and \textit{vi}. from the Table. Forms \textit{vii}. and \textit{viii}. are likewise formed by a common law; so that either will suffice as a type.

Form \textit{x}. is remarkable, \textit{ist} being prefixed to the root. This is explained completely from Coptic, from Zouave, from Assyrian, and from certain traces in Chaldee or Hebrew. A form is in fact \textit{lost}, whose Imperative was \textit{Sebdil}; and from this \textit{Istebdidil} was formed, nearly as \textit{viii}. from \textit{i}. The form \textit{Sebdil} was a Causative verb, but it is superseded by \textit{iv}.

The tenses are inflected according to the laws explained in 108. Carefully note the initial $o$ in the aorist of \textit{ii}. \textit{iii}. \textit{iv}. Observe also that the last vowel is $i$ in the imperative (and aorist) of \textit{ii}. \textit{iii}. \textit{iv}. \textit{vii}. \textit{viii}. \textit{x}. but is $a$ in \textit{v}. \textit{vi}. \textit{ix}. Yet in the participle active of all the forms it is $i$.

138. Any two forms, as \textit{Ibdil} and \textit{Bâdil}, are strictly independent verbs, as in Latin \textit{fugio} and \textit{fugo}, or \textit{sedeo}, \textit{side}, \textit{sedo}. In fact sometimes they are as unlike in sense as \textit{fero} and \textit{ferio}, \textit{condo} and \textit{condio}. Such phenomena are very deceptve. It is \textit{always} safest for the learner to learn nearly every form for itself, as if it were a new verb.
Nevertheless, the 11th or 111th being given active verbs, we can positively infer the existence and meaning of the 7th or 71th; for the 7th always is to the 11th and the 71th to the 111th its reflective, neuter, or passive. The 711th, when it exists, is passive to the 1st, if the 1st be active; or else to the 71th.

The 71th is properly causative to the 1st. Hence if the 1st be neuter the 71th is its active. If the 1st be active the 71th has two accusatives.

The 111th is comparable to the Greek middle voice, in relation to the 1st, and often supersedes the 1st arbitrarily. In other instances it serves as a true passive to the 1st.

The 11th is (perhaps most properly) frequentative or intensive of the 1st; as, Iq’ta’, cut; Qa’ta’t, cut in pieces, chop up; Icsir, break; Cessir, break in pieces. But it is often causative to the 1st, and the modern tendency is to work it entirely in this direction, and nearly supersedes the 71th; apparently because vowels are obscurely and corruptly sounded. Yet even when 11. and 111. are both causative, the sense sometimes differs, because 11. is still frequentative and imperfect. Thus from the root U’tlam, know thou, comes 11. 7allim, teach thou (as a teacher who repeats or causes to repeat); but 111. 7allim, inform, advertise, viz., by a complete single act.

The 111th is often related to the primitive, as a Latin verb compounded with Con. It almost always governs an accusative, and the syntax differs from that of the 1st. Something mutual is ordinarily suggested, often rivalry. Thus, Ectob lec, I write to thee, Océtib-ec, I be-write thee; Aq’tod, I sit, Oqátud-ec, I sit-with thee; but Oqátud-ec, Oqátud-ec, I seat thee.
The ixth is comparable to a Latin inceptive verb in -esco, and is especially used for verbs of Colour, as erubesco, nigresco.

The xth often expresses Desire (like a verb in -urio). It also expresses a Judgment; as, I judge a thing small, or great. But sometimes it is a mere neuter verb,—it may be, with a very obscure relation of sense to the primitive: as, Istemarr, he persevered; Isteṭāʾī, he was able (from root Ṭwī); Isteqall, he was plenipotentiary, unrestricted, independent.

The viith often expresses Pretension or Affectation: as, Tebāḥa, he made display of finery; Tefākar, he played the self-glorifier.

The relation of the viith and viith to the iiith and iiiith is obviously the same as that of the iiith to the ist of Quadriradicals. Also the iiiith and ivth of Quadriradicals are analogous to the viith and ixth of Triradicals.

139. By means of these derived forms, the language is at no loss to express the Passive idea. It is not wonderful then, that the vocalized Passives have almost vanished out of the spoken language. None of them had any Imperative or any Gerund. The Aorist was formed by vowels o, a; the Perfect by vowels o, i. The vocalized Passive of i. is heard popularly in a few words; indeed, is used freely by the newspapers in very unpretending and business-like relations; hence it may be inferred that it will be quite recovered with the progress of literary cultivation. Thus from Octob, write; Oqtol, kill; come passives Cotib, Qotil; Yocteb, Yoqtel.

When the viith is active, it sometimes takes a vocalized passive: thus from Intekib, elect thou; Ontokib, he was
elected; Ontekab, I am elected (eligor). Here the Perfect takes $o$, $o$, $i$; the Aorist $o$, $e$, $a$.

The Passive of III. changes $d$ of the Perfect active into $ou$.

§ 16. DEGENERATE VERBS.

140. Triradical verbs degenerate when the second and third radical are the same, or when one or more radical is weak; that is, when it is $z$, $w$, or $y$.

We have seen that the participle of the Surd verb undergoes contraction; as Mârr for Mârir, Xâdd for Xâdid. A similar contraction occurs in the IIIrd and VIth forms, but not in the Imperative. Nor indeed can such contraction apply in the Gerund $xîdâd$ of III. The forms II. and V. follow the standard of Ibdil perfectly; so do the imperatives of all forms but I. and X. But it is worth while to present a nearly full table. The words in Italics follow the law of Ibdil. No Surd verb has a IXth form.

<table>
<thead>
<tr>
<th>IMPER.</th>
<th>AORIST.</th>
<th>PERFECT.</th>
<th>GERUND.</th>
<th>PARTICIPLE.</th>
</tr>
</thead>
<tbody>
<tr>
<td>I.</td>
<td>$xod$</td>
<td>$axod$</td>
<td>$xod$</td>
<td>($xod$)</td>
</tr>
<tr>
<td>III.</td>
<td>$xâd$</td>
<td>$oxâd$</td>
<td>$xâd$</td>
<td>${xîdâd}$</td>
</tr>
<tr>
<td>IV.</td>
<td>$axad$</td>
<td>$oxid$</td>
<td>$axad$</td>
<td>$ixad$</td>
</tr>
<tr>
<td>VI.</td>
<td>$texâdad$</td>
<td>$etexâd$</td>
<td>$texâd$</td>
<td>$texâd$</td>
</tr>
<tr>
<td>VII.</td>
<td>$inxâd$</td>
<td>$anxadd$</td>
<td>$inxad$</td>
<td>$inxiad$</td>
</tr>
<tr>
<td>VIII.</td>
<td>$ixtêd$</td>
<td>$axtedd$</td>
<td>$ixtedd$</td>
<td>$ixtidd$</td>
</tr>
<tr>
<td>X.</td>
<td>$istex$</td>
<td>$estexdd$</td>
<td>$istex$</td>
<td>$istexdd$</td>
</tr>
</tbody>
</table>
The only Passive Participles are the types Maxdoud of i. and Mostexadd of x.

141. Hollow verbs are quite regular in ii., iii., v., vi., ix. (There is one such verb in ix. from the root Eswadd, black; hence Moswidd, nigrescens.) Some are regular in iv. as YoHwij, he necessitates. We saw in the Participle of i. the verb "hollow by w" assume y instead; the same takes place in the Passive of i. except the participle, and in iv., vii., viii., x. Thus when a verb in one of these forms is given, we cannot tell by its aspect whether the root has w or y. The types stand thus: from root Qwl.

<table>
<thead>
<tr>
<th></th>
<th>IMPER.</th>
<th>AORIST I.</th>
<th>PERF. 3.</th>
<th>GERUND.</th>
<th>PARTIC.</th>
</tr>
</thead>
<tbody>
<tr>
<td>i. Pass.</td>
<td>—</td>
<td>oqål</td>
<td>qiel</td>
<td>—</td>
<td>maqoul</td>
</tr>
<tr>
<td>iv.</td>
<td>aqiel</td>
<td>oqiel</td>
<td>aqål</td>
<td>iqâla</td>
<td>moqiel</td>
</tr>
<tr>
<td>vii.</td>
<td>inqal</td>
<td>anqôl</td>
<td>inqâl</td>
<td>inqiyâl</td>
<td>monqâl</td>
</tr>
<tr>
<td>viii.</td>
<td>iqtel</td>
<td>aqtêl</td>
<td>iqtêl</td>
<td>iqtiyâl</td>
<td>moqîl</td>
</tr>
<tr>
<td>x.</td>
<td>isteqiel</td>
<td>esteqiel</td>
<td>isteqâl</td>
<td>istiqâla</td>
<td>mosteqiel</td>
</tr>
</tbody>
</table>

The feminine form of the Gerund in iv. and x. deserves remark.

142. When the 1st radical is w or y, the verbs are called Assimilated. If the verb be y, the verb in modern use is all but regular; only after o the y becomes u. If the first radical be w, this letter is dropped in the Aorist, according to the best style; as, Wejed, he found; Ejid, I find. But Surd verbs of this class treat w as a strong radical, as Awodd, I love. We have also said that in viii. the wt becomes tt.
143. When the 3rd radical is \(w\) or \(y\), the verbs are called Defective. They are of four classes, as follows:

<table>
<thead>
<tr>
<th>1 Aor.</th>
<th>2. armi</th>
<th>3. anse'</th>
<th>4. arfa'</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 afzou</td>
<td>rama'</td>
<td>nesi</td>
<td>rafa'</td>
</tr>
<tr>
<td>faze</td>
<td>throw</td>
<td>forget</td>
<td>feed cattle</td>
</tr>
</tbody>
</table>

of which the 1st is defective in \(w\), the rest in \(y\).

In the 2nd and 3rd \(pl.\) of Aorist, and \(pl.\) of Imperative, \(w\) or \(y\) is clipped out: though in Barbary they say, Termiyou, Yermiyou, for the normal Termou, Yermou.

The perfects are slightly irregular.

<table>
<thead>
<tr>
<th>1. 2.</th>
<th>3.</th>
<th>1. (pl.)</th>
<th>2.</th>
<th>3.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tazeut</td>
<td>Ramait</td>
<td>Nesiet</td>
<td>Raîtait, etc.</td>
<td></td>
</tr>
<tr>
<td>Tazeutom</td>
<td>Ramaitom</td>
<td>Nesietom</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tazeu</td>
<td>Ramau</td>
<td>Nesou</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The Active participle is in all of the type Tâzi(y).

The Passive Participle is Mafzouw, for 1, and Mermiey for 2, 3, 4.

Verbs defective in \(w\) are few; and in modern use they all tend to supersede \(w\) by \(y\). In all the derived forms this is done. Otherwise, these forms have no irregularity, but that \(y\) falls away after \(a\), and \(o\) becomes \(i\) before \(y\). Thus in the Gerund of \(v.\), Terammi(y) for Terammoy. Also, as usual, -\(dya\) replaces -\(d^a\) in feminine participles passive.

A suffix, by changing the accent, introduces \(á\), \(ê\), for \(a\), \(e\), in 3rd person masculine singular of the perfect.
144. Of verbs "Hamzated" in 1st radical, *ekaΔ (take) is the type. In Imperative of i., initial i or o is dropped (with *); as KoΔ, take thou; Mor, command; Col, eat thou. After o the * becomes w, as, TowâkiΔ, for ToâkiΔ (reprove); hence, vulgarly, in the whole form the * is apt to become w.

Surd verbs of this class take w for * in their aorist; as, *Enn, he groaned; Aor. Awinn. Indeed in modern use w has displaced * in the whole root *Ejj (catch fire, flame out); as, Wejj, Aor. Yawijj; and Wejja, a blaze.

145. When Hamze is 2nd radical, as in IsДel (ask), the participle is Meswoul for Mesουl, a microscopic difference. The only derived form of this whole class (says C. de Perceval) is ñeyal of 111.

146. When Hamze is 3rd radical, the only irregularities are such as obvious euphony suggests. But in popular use these verbs merge their * in y.

147. Verbs doubly defective are chiefly the following:

a. Jâ, he came; Eji, I come (Teṭâl, come thou!).—Perf. Jiet, I came; Jât, she came; Jaًou, they came; Jâyi, coming; Mejie, arrival.—Pass. jie, ventum est.

b. *Ete, he came; *Etet, she came; Eteit, I came; Etou, they came; Eti, I come; YêtoU, they come; Eti, coming; Itiyân, arrival. vi1th form, Te*ete. Imperative Te* (come).

c. Xâ*, he wished; Xât, she wished; Xiet, I wished; Xâًou, they wished; Xeyâ, he wishes.


e. *Aba*, he refused; like *Ete*.

f. *Eyes, he despaired; Aor. E*weis?
j. Ra'a, he saw; Ra'et, she saw; Ra'ëit, I saw; Ra'ou, they saw. Ara', I see; Arou, they see. Râ, see thou. Passive, Ro'i, it was seen; Aor. Yôra, it seems, is seen. rv. Orie, I show; Arie, show thou (vulg. Arwi, Rawwi). v. Terâ'a liya, it appeared to me, but more popularly, Terâwa. iii. Râya, he played the hypocrite (made a show).

'Ete and Ra'a are both popular words, but not in the physical sense, in which Jâ and Xâf supersede them. 'Ete means, to come as an event; part. El 'ëti, the future, ven-turus. Ra'â means, he saw with the mind, he judged (Rây, opinion), he saw a vision (Rouya, vision). Thus, In raëit, if you shall have seen (it good).

148. The inability to compound verbs with prepositions is a grave defect in Arabic. In part they supply it by the creation of new roots, in part by detached prepositions (which nevertheless cannot enter derivatives), and in part by a rather arbitrary use of the derived forms. We have seen that the mrd is often like a Latin compound of Con; this is but a hint at the practice. The mth is sometimes like a Latin compound of Re; and so of others.

Let an Englishman reflect on some of our own verbs, as, Bring up; which, for secondary meanings, has Rear or Edu-cate, Vomit, and (popularly) Pull up, Rein up suddenly, Bring to a sudden stop. If we met some Arabic root inter-preted in a dictionary, 1. Educate, 2. Vomit, 3. Check a horse, we might think it a monstrosity. This will suffice to
indicate how an injudicious lexicographer increases difficulty. In fact, the pupil should, if possible, confine himself for a while to the primary cardinal senses.

149. We are accustomed to form a Passive Participle even from a verb which has a detached preposition; as, from "I allude to a thing," "the thing alluded to." The Arabs seem to aim at, but miss, this idiom. They cannot bear the preposition isolated; hence they attach to it a superfluous pronoun suffix, in defiance (it might seem) of logic. Thus, from Oumi ileihi, I hint at it (nod to it); they get, El xai\(\varepsilon\) el mouma ilei\(\text{hi}\), the thing hinted at. This pervades the language.

We may partially explain it by the analogy of the Latin impersonal use of the Passive verb; especially since the participle in this idiom has no concord with the preceding noun. Thus, "The slaves above mentioned," "The slaves spoken of," El tabied el maqoul tanhom; not, maqouloun or maqoula, though tabied is plural. The concord to tabied is found in the plural hom; and Maqoul is impersonal, like Latin Dictum (est) for Diximus. Thus a rude translation might be, Oi servi o\(\i\)—dicebatur de iis; i.e. Oi servi, de quibus dicebatur. And in this idiom the second El is often said to be put for Elle\(\alpha\), who. In fact, the vocalized passive is occasionally used like the Latin impersonal verb.

\[\S\ 17.\ \text{ADVERBS AND CONJUNCTIONS.}\]

150. Adverbs of Time:

<table>
<thead>
<tr>
<th>Afterwards, ba(\text{f}d)an; \textit{pop.}</th>
<th>Already, qad (with Perfect only).</th>
</tr>
</thead>
<tbody>
<tr>
<td>\textit{ba(\text{f}d)oh.}</td>
<td></td>
</tr>
<tr>
<td>Again, ai(\text{I})an (see also 153).</td>
<td>Always, (\text{d})(\text{ay})iman.</td>
</tr>
</tbody>
</table>
Before (adv.) qablan
Beforehand, min qabl.
Daily, yeūm bi yeum; yeu-
man fa yeuman.
Early, beccier.
Earlier and later, sébiqan
wa lâhuqan.
Ever (with negative), ेba-
dan.
For ever, ila el ेbad.
Formerly, sébiqan.
Henceforward, min bařdoh;
min elәän wa сталđan.
Hereafter, seuf.
Hitherto, ila elәәn.
Instantly, hålan, fil hål, fil
sәта, lil waqřt, fil ħuin.
Lately, tan qarieb [also
Soon].
Long ago, тәлама (it is long
ago that).
No longer (see 153).
Meanwhile, fil еθnà.
Now, elәәn; hәde el waqř;
hәde el sәta.
Now and then (at times;
occasionally), аhiyànən;
Haun fa ฮuin.
Just now, tәwә (a little while
ago, Alep.); bi hәde el
qorb.

Often, amrәr েθierә; coll
qәliel; েθ’rama (it is
often that).
Very often, әθarma.
How often? cәm marra?
Once, мәrәt; мәrәt
ма; marra wâFuda.
Presently, in a minute, marr-
rat әкra’.
Rarely, nәdәran; zәhiedan?
Quickly, тәjіlan; seriefәn.
Seldom, qәllama (it is seldom
that).
Sometimes, ahiyәnәn; auqәt
auqәt; bařдә auqәt.
Sometimes — Sometimes;
mәrәt — мәrәt;
tәrәt—tәrәt.
Soon, тәn qәrieb [also,
Lately]; lәhuqan, Kaz.(?).
Still, bařdoh (vulg.?); ліл
әәta (see also 153).
Theen (at that time), іәәә;
wәqәtәәә; Hiunaәәә, Hiunaәәә,
yeumaәәә.
To-day, elyeum.
To-morrow, ләdan.
Yesterday, ےәms.
Not yet, ліл sәta ма—ліл
sәta лә—.
151. Adverbs of Quantity:

Almost, illa qaliel, cèd (see 153).
Barely, (bi') mojarrad.
Enough, cefâya(ten).
Entirely, bil collieya.
Few, qaliel(oun).
Gradually, tedriejan, țuba-qan ān țubaq.
Little, qaliel.
A little, xowaiya.
Little by little, xai^an fa xai^an.
Less, aqall.
In the least, adna' xai^ (the slightest thing).

152. Conjunctions governing Verbs:

According as, } cema,
As, } miθlima.
As if, ce^nenna.
Although, } wa^in, walau,
Though, } ma^ en.
Because, li^nenna; bi sebab enna; li^ejl enna.
Before (antequam), qablama.
Not but that, na^am enna.
Not but that, illa enna (also, Nevertheless; in Faris).

Many, ceθier(oun).
Much, ceθier.
How much? } cêm?
How many? } cêm?
How much? qadd eix'?
More, ccôâr.
Nearly, teqrieban.
Only, faqa't (vulg. bes).
Scantily, țanien? (Boethor; guère).
Scarcely, ceudan? bil jehd;
    bil ceid? (See 153).
Somewhat, xai^en.
Somewhere about, qadar.
Totally, qâtuba(ten).

* Kazimirski says, Bi Ḩaiθ en, a tel point que.
On the ground that (as though), ṭala enna.
However (quocunque modo), ceifama.
How much soever, mehma.
How often soever, collama, mehma.

[However, *adv.* = Howbeit, be it as it may, ceifamacēn.]

If, in, incēn, iāe; lau (were it that).
If ever, iāma.
Lest, liʿella, liceila.
As long as, madām, ṭoulima, mā.
As much as, qaddama.
Insomuch that, ṭala enna, bi nauṭ ḫatte, (*in sort that*).
O that, yā laite.
In proportion as, collima, qaddima, ḥasbima, qadrнима.
In respect that, min ḥaiθ enna.

Seeing that, Since, naẓaran en, iāecēn, lemmacēn.

Ever since, mouΔ, moΔΔ.
As soon as, ṭandama, auwal ma, ḫālima, waqtimä, ḥuinima.
That (ut, ʾiBA), en.
That (ōrī, quōd), enna.
So that, ḫatteʾ ʾinna; ṭala enna.
In that, fie ʾenna.
In order that, li, cei, licei, ḫatte.
That not (ut ne, ʾiBA ʾuṇ), ella, ceila.
Till, Until, ḫatte, ḫatte en.
Unless, illa, iālem.
Unless it were that, laula.
When, lemma, iā, iāe ma (meteʾ?).
Whenever, iāma. [*Be it when it may, iā ma cēn.*]
Where, ḥaiθ.
Whereas, ḥāl inna.
Wherever, ḥaiθoma, einama.
Whilst, bainama, ṭandama, madām (bima), bʾiΔma, fiema.

153. There is a tendency of the language (shared by Hebrew) to express adverbs of time by verbs; as, by saying, "He repeated to go," instead of, "He went again." Thus:
1. Mà ṭâd, he did not repeat, degenerated into "not again." Là teţoud teţţal-he, do not do it again.

2. "No longer" is expressed by the verb Baqi (it remained over, continued) which changes with the person. Thus: I no longer visit him, mà baqiet ozêyiroh; or, mà abqa fie mozêyiratoh.

3. For Almost, it is classical to use Cèd. Thus, They almost touch one another, cédou yetemâssou; where Cèd is rendered, "he failed narrowly."

4. Faris employs this verb with the negative for Scarcely: Là yecôd toujad, (the one humped camel) is scarcely found. But Bocthor and Catafago take no notice of Cèd. Freytag and Kazimirski give it just opposite senses, though both agree that Wala ceudan (not even scarcely) means not at all. The language needs a word for "scarcely;" Bil jehd, by effort, is not always appropriate. Whether Bocthor's word Xanién can be often used is not at all clear. In the "Algiers Mercury" I read, "Bil ceid Hatte qaţaţ mesêfet miel wa nuṣf," he hardly even traversed the distance of a mile and a half. Perhaps bil ceud was intended.

5. We constantly say, "He continues to work," for, "he is still working." So the Arabs have, Mà zêl (he has not ceased = Lem yezel) with the Adverbial participle, for Still, or with the aorist. This is both popular and classical. Baďdoh for "still" (as, Raţeit el celb, baďdoh ḥaiyan, Rob. Crusoe, I saw the dog, still alive), though popular, is hard to defend. De Perceval calls it Maronite Arabic.

6. For "he rises early," "come early to me," they may use the verb Beccir (v.), to be early at a thing. Kazimirski
has Beccirou, for, they were too early (at the evening prayer), which shows the verb not to be confined to the morning.

The classical language has many curious verbs that imply time; as, Roufi, go in the evening, Isri, travel by night, Obcor, do something early, etc.; but the sense of these is now modified.

§ 18. ANCIENT CASES OF THE NOUN.

154. The ancient Noun had three possible Cases, which I venture to call the Absolute, the Postpositive, and the Adverbial Cases. (To name them Nominative, Genitive, and Accusative, suggests false ideas to a Western learner.) Duals, plurals in -oun, and certain adjectives, had but two cases, which may be called Absolute and Oblique. We will speak of these last first.

In the Dual the Absolute is in -ân, -ên, the Oblique in -ain, -ein.

In the Perfect Plural, the Absolute is in -oun, -öun, the Oblique in -ien, -uin.

In the modern language the forms in -ân, -oun, are almost confined to the simple predicate which has no copula expressed (see 117-120), and even there is not insisted on. The form in -ân, -oun, is also used in careful style for a direct nominative (i.e. subject of a verb), when it is not affected by any introductory particle.

155. The three cases are marked by the inflexions -on, -în, -en (-ân), when the noun is undefined; but these are never written in the text. Moreover, if the noun be defined the n falls away; leaving only -o, -i, -e (-a). It is impossible for
the modern tongue to retain these; for the final -o at once suggests the sense -oh (his), and final -i the sense (my), except indeed another suffix be attached, which begins with a consonant. Thus we can without inconvenience say, Biládó-com, Biládi-com, Biláda-com. But this being limited to the suffixes -hé, -com, -hom, is not worth while to retain, or at least, as a fact, has not been retained. Whether it is worth while to struggle for Li biládi-com, as better than Li bilád-com, or Li biláda-com, is evidently an unsettled question with Faris and Catafago. The learner has at present a right to ignore the -o, -i, -a, entirely.

156. The inflexion -on also (it seems) is confined to poetry and ancient style. The rules of grammar concerning -on and -an are so complex and so arbitrary, that, once lost, they are of necessity irrecoverable by a nation. As they never conducive to perspicuity or any imaginable good, we have a right to rejoice that they are dead. [If they are still retained among the Wahabees, as Mr. Palgrave seems to say, that will not lead to their renewed use elsewhere.]

157. The Postpositive Case was assumed by a noun, chiefly,
1. After a preposition. 2. After an adjective, or pronoun adjective, preceding its noun. 3. After another noun with which it is in composition. In the last it is like the Latin genitive; in the second it is monstrously unlike. In Art. 31 it was remarked that Aou ðaql, intelligent, after Gair, passes into Gair ðie ðaql. Here ðie is the Postpositive Case of ðou. Such an idiom is now exceptional. The only general question in the modern dialect is, whether at all to retain -i, -in, after a preposition. To Min biládi-com, and such like, allusion has been made. In phrases which are equivalent to an adverb,
the termination -in is not certainly quite dead. Catafago's Dictionary (at least in the Anglo-Arabic part) may be said to represent modern mercantile Arabic; and he has many such phrases as the following,—the noun being undefined:

Intentionally, bi qaṣdin. | Grievously, bi colli fammin.
Impetuously, bi xiddatin. | Incautiously, bi colli faflatin.

When two nouns following an adverb are joined by wa, he generally adds in to the former only:
Sluggishly, bi coll(i) ceselin wa ihmāl.
Stingily, bi coll(i) 탐라운 wa bokl. (Yet elsewhere, bi coll 탐라. Also: Intently, bi coll(i) jaddin wa jehdin.

When the noun is followed by an adjective, he generally adds -in to the noun alone. Thus:
Signally, bi wejhin meghour.
In a happy hour, bi seṭatin meseṭoudat.

Perhaps these are mere attempts of merchants to read Arabic like scholars. I cannot remember to have heard anything of the sort in my narrow experience; nor does C. de Perceval mention it any more than De Braine.

158. The Adverbial Case is extremely common, 1. For forming adverbs, whether from noun; adjective, or participle, as, Xai' en, somewhat; Baštaten, suddenly; Baтрудian, afar; Dâyiman, always. 2. With a noun which expresses either a point of time or duration of time; as, Gadun, on the morrow (from Gad, Gadwa, in nominative); Nehēran wa leilan, by day and by night; Xehran cėmilan, an entire month; ṫuṣrien yeuman, for twenty days. 3. As said in 119, Jâ rēciban, he came riding. But we must enlarge this to contain every indirect Predicate; thus, I made him happy, Ana
jaflaltoh sefuidan (i.e. in a happy state). 4. The Cognate Accusative of our Latin and Greek grammars is rendered by the Adverbial Case; in fact, we generally need a preposition in English; as, they rejoiced with mighty joy: Faraḥou faraḥan tāzuiman. Akin to this is the double accusative, Melli el ce's nebieāen, which we must render, “Fill the glass with wine.” Yet both these instances belong to “high style.”

5. When an undefined noun is complement to an adjective (as in 14) it falls into the adverbial case, as tāzuim qow-waten. But this is perhaps more antiquated than tāzuim el qowwa. 6. After Inna, which opens a clause, nearly like “As regards,” writers add the adverbial case; thus, Inna kādiman fie eṭhād el adyira, now as regards a servant in one of the abbeys.

The misfortune of this adverbial case, is, that in unpointed prose even the learned neglect it with feminines in at, et; and do so for the highly unsatisfactory reason, that in that case, no textual “Elif” is added to guide the reader’s eye! This suggests that the idiom utterly died out and has been partially recovered by learned effort. If it cannot be recovered for feminines as well as masculines it does not seem worth any pains. To limit the use strictly to adverbs seems then the wiser course.

159. It may be well here to observe that though an undefined noun or adjective in the predicate remains unmodified, if the copula verb (is, are) is understood; yet when some verb like Cēn (was), Suir (is become), etc., is expressed, the predicate at once falls into the adverbial case, exactly as in Jā rēciban. This seems at first unnatural; but it must be considered that Cēn wezier, means, A vizier existed; there
was a vizier. Hence if we wish to say, *He was* a vizier, it relieves ambiguity to express it by, Cên wezieran. After all, we may soften the harshness of the last to ourselves, by regarding it as equivalent to, *He was for* a vizier, Erat *pro* ministro regis. The adverbial case is still used in dictionaries to express the Western accusative following an active verb, when the noun is indefinite; as, Ra*eit rajolan, I saw a man. This certainly is not popular; it belongs to a scientific notation.
PART III.—PRAXIS.

§ 1. TABLES OF PLURALS.

IIIrd type, xomous, شُمَّوسُ; molouc, مَلُوكُ. The singular is very often of the type xams, شَمْسُ, sometimes xetle, شَتْلة, fem.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>بَكْر</td>
<td>بَكْرُ (or 4, 5)</td>
</tr>
<tr>
<td>بَقِل</td>
<td>بَقِلُ</td>
</tr>
<tr>
<td>بَقِرة</td>
<td>بَقِرة</td>
</tr>
<tr>
<td>بَطِن</td>
<td>بَطِن</td>
</tr>
<tr>
<td>دَمَع</td>
<td>دَمَع</td>
</tr>
<tr>
<td>دُرَب</td>
<td>دُرَب</td>
</tr>
<tr>
<td>نَخْص</td>
<td>نَخْص</td>
</tr>
<tr>
<td>حَلْقٍ</td>
<td>حَلْقٍ</td>
</tr>
<tr>
<td>حَرَش</td>
<td>حَرَش</td>
</tr>
<tr>
<td>حَقِّل</td>
<td>حَقِّل</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>sea, bohōur (or 4, 5)</td>
<td>saddle, sorouj</td>
</tr>
<tr>
<td>potherb(s), boqoul</td>
<td>back, Λōhour</td>
</tr>
<tr>
<td>cow (ox), boqour</td>
<td>star, nojoum</td>
</tr>
<tr>
<td>belly, boṭoun</td>
<td>river, nohour (or 4)</td>
</tr>
<tr>
<td>tear, domouf</td>
<td>flower, zohour (or 4)</td>
</tr>
<tr>
<td>road, doroub</td>
<td>eagle, nosour</td>
</tr>
<tr>
<td>bough, łośoun (or 4)</td>
<td>heart, qoloub</td>
</tr>
<tr>
<td>throat, łoLouq</td>
<td>horn, qoroun</td>
</tr>
<tr>
<td>forest, łoroux (or 4)</td>
<td>rock, ẓökour</td>
</tr>
<tr>
<td>field, łoqoul</td>
<td>flesh, meat; lohōum</td>
</tr>
</tbody>
</table>

pl. sodoud koṭōuṭ kodoud soyouf boyout
Toyoun foısous roısous ẓoısoul soomour

Koūn dūr ḥiyōl xībul guyom doūr ẓībūr jənūd ṭpuqūd
<table>
<thead>
<tr>
<th>qidra, kettle,</th>
<th>جذور, male ape,</th>
</tr>
</thead>
<tbody>
<tr>
<td>ḥuṣn, fortress,</td>
<td>حصن,</td>
</tr>
<tr>
<td>jild, hide, skin,</td>
<td>جلود,</td>
</tr>
<tr>
<td>jisr, bridge,</td>
<td>حسور</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>qird, root (as turnip),</th>
<th>جذور</th>
</tr>
</thead>
<tbody>
<tr>
<td>ḥuṣn, fortress,</td>
<td>حصن</td>
</tr>
<tr>
<td>jisr, bridge,</td>
<td>حسور</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>jild, hide, skin,</th>
<th>جلود</th>
</tr>
</thead>
<tbody>
<tr>
<td>ḥuṣn, fortress,</td>
<td>حصن</td>
</tr>
</tbody>
</table>

| rvth type, aqmār, أئمَار; aulād, أُولاد |

<table>
<thead>
<tr>
<th>qidra,</th>
<th>قيدور</th>
</tr>
</thead>
<tbody>
<tr>
<td>ḥuṣn,</td>
<td>حصن</td>
</tr>
<tr>
<td>jisr,</td>
<td>حسور</td>
</tr>
</tbody>
</table>

| 1rvth type, aqmār, أئمَار; aulād, أُولاد |

<table>
<thead>
<tr>
<th>ḥarx, forest,</th>
<th>جَعَّاش</th>
</tr>
</thead>
<tbody>
<tr>
<td>kobz, bread,</td>
<td>مَارَد</td>
</tr>
<tr>
<td>welad, child,</td>
<td>qoř, padlock,</td>
</tr>
<tr>
<td>maṯar, rain,</td>
<td>السَّنْد</td>
</tr>
<tr>
<td>xajara, tree,</td>
<td>aذكر</td>
</tr>
<tr>
<td>kaxab, timber,</td>
<td>qalam, reedpen,</td>
</tr>
<tr>
<td>marse, cord,</td>
<td>حبل</td>
</tr>
<tr>
<td>jesed, body,</td>
<td>اِذْحِر</td>
</tr>
<tr>
<td>jism, substance,</td>
<td>اِذْحَام</td>
</tr>
<tr>
<td>jirm, body, bulk,</td>
<td>اِذْهَام</td>
</tr>
</tbody>
</table>

| rvth type, rijāl, رُجَال |

<table>
<thead>
<tr>
<th>qidra,</th>
<th>قيدور</th>
</tr>
</thead>
<tbody>
<tr>
<td>ḥuṣn,</td>
<td>حصن</td>
</tr>
<tr>
<td>jisr,</td>
<td>حسور</td>
</tr>
</tbody>
</table>

| 2rvth type, rijāl, رُجَال |

<table>
<thead>
<tr>
<th>qidra,</th>
<th>قيدور</th>
</tr>
</thead>
<tbody>
<tr>
<td>ḥuṣn,</td>
<td>حصن</td>
</tr>
<tr>
<td>jisr,</td>
<td>حسور</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>rajol, man,</th>
<th>رجُال</th>
</tr>
</thead>
<tbody>
<tr>
<td>celb, dog,</td>
<td>كَلَاب</td>
</tr>
<tr>
<td>bāl, mule,</td>
<td>بَغَال</td>
</tr>
<tr>
<td>jebal, mountain,</td>
<td>جِبَال</td>
</tr>
</tbody>
</table>

| rvth type, rijāl, رُجَال |

<table>
<thead>
<tr>
<th>qidra,</th>
<th>قيدور</th>
</tr>
</thead>
<tbody>
<tr>
<td>ḥuṣn,</td>
<td>حصن</td>
</tr>
<tr>
<td>jisr,</td>
<td>حسور</td>
</tr>
</tbody>
</table>

Common with adjectives whose singular is of the form cebier, كَبِير.
bahr, sea,  *

siete, plate,  *

ra'ṭab, fresh date,  *

ṣaḥfa, platter,  *

ṣibār, rūzām, ẓuār, milāḥ, diyār (precincts), nisē (women.)  *

vrth type, *omāra, ʿomāra; ṭolemā, ʿānīma (learned men).  *

wezīr, vizier,  *

wezīl, deputy,  *

ṣefīr, ambassador,  *

raʾies, captain, chief,  *

vrrth type, cottēb, ʾṭāba; tojjār, ʾṭājar; especially from a
participial adjective formed as ʾṭājar ʾkāṭib (Mercantile or
Reduplicate Plural). Thus, ʾṭālb, ʾṭālāb, ʾṭālām, ʾṭāqāl, ʾḥakām.

vrrth type, especially from singulars of the form ʾmekān;
zemān, ʾezmina (Dactylic Plural).

mece'n, place,  *

zemān, time,  *

jenāḥ, wing,  *

meṭēr, piece of property,  *

ṭamoud, pillar,  *

libēs, trowser,  *

In a surd root transposition takes place; as, from Serer,
cradle, throne, ʾpl. ʾesīrra, for ʾesīrā; ʾhilēl, crescent moon,
ʾpl. ʾehīla for ʾehlīla.
rxth (False Dual). 1st with three strong radicals, less common. ṭolâm, lad, pl. ṭolmân, عَلْمَان; Bilâd, country, pl. Boldân, بَلْدَان; Xaṭba, rod, stick, pl. Xoṭbân, شَطْبان. Niswân, women. 2nd with hollow root; Nâr, fire, pl. Nierân, نِيرآن.

wałûd, pole, stick, pl. wâlîdân, عَيدَان
sêq, leg, pl. sîeqân,
Hâyiṭ, Hâïṭ, wall, pl. Huiṭân,
kait̄, thread, pl. kîetân (3),
xâle, a shawl, pl. xîlân شَال
xâbb, young man in prime, pl. xobban,
Sâbi, boy, pl. Sobyân,

xth (Short Plural), Borce, pool, pl. Borec; Mediena, city, pl. modon.

*omma, nation, pl. omam,
jûthâa, carcase, pl. jûthêth,
dobba, bear, pl. dobâb,
quûṭâa, cat, pl. quûṭât,
mille, sect, pl. milel,
qazên, cauldron, pl. qozon,
luhâf, counterpane, pl. loḥof,
sefiena, ship, pl. sofon,

The learner may practise himself in Arabizing the nouns which here remain in European type.
§ 2. EXERCISES ON OF.

It was observed above that our of is often evaded in Arabic. In fact, we also can say, Love to one’s country, A desire after riches, A hankering for food; which supersede of by another preposition. This is done especially when the former of two nouns is a verbal substantive, of which the Arabs also take advantage. Examples:

El modâfaţa tan el selţana, the defence of the empire.
El akbâr tan moqâbala, the news of a personal meeting.
Husèb tan afâlihom, account of their doings.
Uhtiyyâj ila kidmathê, need of her service.
Lozoumoh min el mawâsir, his need of the water-pipes.
El temettof bil hedou, the enjoyment of tranquillity.
Ana xâhid tala aţmâliho, I am witness of his works.
El cefâya fil jonoud el ba‘hrieya, the sufficiency of the marine troops.
Bil raǐm tan el am‘târ, in spite of the rains.
Lâ makâfa min tejdied il fetn, (there is) not fear of the renewal of the uproar.
Talb qârà min mablaf darâhim, a demand of a loan of a sum of money.

Oqqat tasel, an ounce of honey.
Milîqaqt mardan, a spoon of metal.
Cies min el fiarier, a pouch of silk.
Sorhoun bellaur, dishes of fine glass.
Uhtida’ tilc el aţfâd, one of those numbers.
Cethier min afšâniho, many of its boughs.
Ana moxakkus li melieceti, I am a representative of my queen. Arbat mieya beit min xi'tri, four hundred stanzas of my poetry. Hie tala al'isen Hâl min el râhi, it is in the best state of repose. Dimaxq cênet maha'tt lil u'urab, Damascus was a focus of commotion.

Fa'emma šârat elŠâ'n menzilan lil selâm, wa mercezen lil hedou, yet it has become now an abode of peace, and a centre of tranquillity. Jebal Lobnân hou manbaš lîq xiqâq wa el fetn, Mount Lebanon is a fountain of division and sedition. El sèta ṭaxara min el nehèr, the hour ten of the day. Rajfa qawieya min zelzelet il ūerâ, a strong shock of earthquake.

El Šâyi'â jemiērîh min el akxâb, the quarter (is) all of it of wood (timbers). Fie mecênain min jism el imrâa, in two places of the woman's body. El qo'îb el ximâlieya min el corâet el ūerûuiya, the north pole of the terrestrial globe. Cên wâbil mašar ūems, there was a heavy shower of rain yesterday. Jomhour wâfir min aÎyân el ūehéli, an abundant concourse of the chief men of the population. Ziyâdat fâyidat el ūoslî, the immensity of the advantage of peace. Sorťat quŠâs jinâyato, the swiftness of the punishment of his offence. Min Šāraf jelâlet Imperâ'tour Numsê, on the part of the majesty of the Emperor of Austria.
§ 3. SMALL TALK, WITHOUT VERBS.

Min ein baflac heΔ̱ec? whence is that mule of thine?
Houa min Ispánia, he is from Spain.
Baflí añsen min ëumârec, my mule is better than thy ass.
Wa Huṣâni añsen min bafléc, and my horse is better than thy mule.
Huṣânoh cediex faqār, his horse is a gelding (hack) only.
Liλ darb el cediex kair, for the road a hackney is good.
Falâ 'l darb leis melieḥi el celiail, on the road a bloodhorse is not good.
El bafl melieḥi liλ sefar, a mule is good for travel.
El ɬerÄɬ tâliyba honâ jiddan, the soil is very good here.
ErÄ Haleb collohe mokṣuba, the soil of Aleppo is all fertile.
Hie jaiyida, maṭloum! it is excellent, no doubt!
Collohe schile wa wâsiqa honâ, all of it is level and wide here.
Honâ monësiba liλ rocoub, here it is suited for riding.
Walècîn honèlic waṭura jiddan, yet yonder it is very rugged.
Ei naṭam: el jîbâl ṭâliya, yes; the mountains are high.
Fil doroub ṭuin celiier, in the roads is plentiful clay (mud).
El jémal leis monësib liλ ṭuin, the camel is not suited to mud.
Melieḥ el bafl falâ'l jébal, the mule is good on the mountain.
Fil sehl añsen el jémal, on the plain, better is the camel.
El jémal qawi wa mêcin, the camel is strong and stout,
Walècîn ajra' el Huṣân, yet swifter (is) the horse.
Maṭloum: akṣaf el kail, no doubt! horses are lighter.
El bisâl fie bilâdi melieḥia, the mules in my country are good.
Bisâlecom aṭwal min bisâlina, your mules are taller than ours.
Naṭam; ecbar wa aqwa', yes; bigger and stronger.
Robbama el Ḫumār ṭandacom cebier, possibly the ass with you is large.

Fie bilâdina el Ḥamier ẓafiera, in our country the asses are small.

Bil Ḥaqq! leisou Ḥamier, bel jiḥâx, in truth! they are not asses, but donkeys.

El jahīx ṭanied, motṭub jiddan, the donkey is stubborn, very tiresome.

Ṣafṭ liḥ rocouḥ, wa bâṭu, difficult for riding, and slow.

El bisāl ṭandana fâliya, the mules with us are dear.

El baṣl afla’ min el cedîex, the mule is dearer than the hackney, Bel min el Huṣân ailân, nay, even than the horse too.

Lâ! el ceḥâil el ẓeṣlichey afla’ bil cebier, no! the genuine bloodhorse is dearer by far.

Ein ibnec el najjâr? where is thy son the carpenter?

Hou ṣâyib ṭanna min xehrain, he is absent from us for two months.

Hêāih el sēṭa houa fie Baḍlād, (at) this hour (moment) he is in Bagdad.

Hel zeujetoh maṭoh honēc? is his wife with him there?

Lâ: bel collo ṭailetoh honâ, no, but all his family is here.

E tile el bilâd aḥisen min bilâdina? is that country better than our country.

Hâlethe melieḥa, bil Ḥaqq, its condition is good, in truth.

Leiset aḥisen min Hâleletna fie colli xai*, it is not better than our state in everything.

Coll el matjar honēc ausef minnoh ṭandana, all the trade yonder (is) wider than it (is) with us.

Tilec el bilâd Ḥârra cebieran, that country is hot excessively.

El xams aḥarr minnehe honâ, the sun is hotter than she is here.
El belda melâna min el ʕabar, the town is full of dust.
Tând el enhêr el rief moθmir, along the rivers the country is
fruitful.
El donyâ sokina fil șaif, the world is hot in the summer.
El ḥoqoul qâhula min el ḥarr, the fields are parched by the
heat.

§ 4. AT THE CLOSE OF A JOURNEY.

El donyâ moθayyima, the world (sky) is cloudy.
Θârat el rief, the wind has sprung up.
Temtor, ʕala ẓanni, fil sêra, it will rain, in my opinion, in a
minute.
Wâqīt maθar fil boθda, rain (is) falling in the distance.
Wa iṣe! jâyi ʕalaina, and lo! (it is) coming on us.
Saθuiθ! el maθar zekâk (lazier), true! the rain is profuse
(copious).
El Ḥamd lîllâh! mà hou ʕaqiθ, thank God! it is not sleet.
Θiyâbî mabloula, my clothes are wetted.
Lecinni lest bardân ceθieran, yet I am not extremely cold.
Hêθe el maθar hou dâθi, this rain is warm.
Nadfa’ (Netedaffa’) baθdoh (baθdan), we shall get warm
afterwards.
Hel el kân baθuid min honâ? is the caravansery far hence?
El mesèfe moqârib mielein, the distance is about two miles.
El waḥal ʕamieq jiddan, the mire is deep, very.
Maθloum! cên wâbilan min maθar, surely! it was a torrent
of rain.
Elθên wâqītâ raxxa faqat, now (is) falling a drizzle only.
E baθlec teθbân min el θuin, is thy mule wearied by the mud?
Bafli mà hou əbəbit jiddan, my mule is not firm, very.
Cetifoh semece ceətieran, his shoulder is too thick.
Qawâyimoh raqieqa bil faya, his legs are delicate in extreme.
Dābbə miəl hêəe arda' min Ḩumār, a beast like this is worse than an ass.
Walɛcin ɑahroh ɾaricə, yet his back is broad.
Hɛhona ʒərɛt el əɾə ɣəbise, here the ground is become dry.
Eɭ ɭarəb əusɛt ʃənnohe ɭəqlan, the road is wider than it (was) before.
(TAGN]əb! el ɗawɔbb ɡaxieʈə (nixət), good! the beasts are in spirits.
Ehɛh! naʃul ila'ɭ kάn fîl sətə, ha! we shall reach the caravan quickly.
Qoddəmana nɛs ceətieroun, before us are many people.
Collohəm rɛciboun, all of them riding.
Leisou jemieɾthom riʃal, they are not all men.
Honɛlic niswən min baɾuıldı, yonder are women afar.
Eɭ niswən ceəɾər min eɭ riʃal, ... (are) more numerous than...
Tala ɡənni, hie ɡəfiɭa, in my opinion it is a caravan (company of travellers).
Δɛlic hejien abyaɭ, that yonder is a white dromedary.
Min jomləthom jiɦax ceətiera, among them are many donkeys.
Wa honɛc rajolein tala jemal, and there, two men on a camel.
Selâm ɭalaicəm, peace (be) to you.
Wa ɭalaicəm eɭ selâm, and to you (be) peace.
Balâʃna ila 'ɭ menzil, we have reached the alighting place.
Hel mengəum eɭ kάn? is the caravansery well arranged.
Oʃbɔr daqieqa; fa naɾrif, be patient a moment, then we (shall) know.
§ 5. AT THE CARAVANSERAI.

Cennis auḍati, sweep my chamber.
Leis xai² honâ menţōum, not (any) thing here is well arranged.
Cennest el ʿerĀuiya, yâ kawâja, I have swept the floor, sir.
El micnese menţouṭa, the broom (is) spoiled.
Firâxi leis naļuif, my bed is not clean.
Ente naṭṣen, yâ ʿâki (ȃkouî)! thou art sleepy, O my brother.
Lâ taṭṭî el nâr, do not put out the fire.
Eḷ nâr (fem.) inṭafat, is put out.
Bi weddina fadâ², we want dinner.
Oqfod ʿalaʾl diewâːn, sit on the sofa.
Ijlis janbi, sit by me.
Ijlis ūand el sofra, sit at the table (tray of leather).
Jieb el fadâ², bring the dinner.
Hōtî el ṭafâm ʿalaʾl sofra, put down the food on the table.
Nâwilni siccienna, hand me a knife.
Onâwiloh lec, hêhonâ, I hand it to thee,—here.
Etenâwiloh min yedac, I receive it from thy hand.
Hel oqaddim lec laḥme? shall I present a bit of meat?
Lâzimmı sotciya (siete: Alep.), I need (opus mihi) a plate.
Ein el siyât (Alep.)? where are the plates?
A ūandac el ʿoĒouns? are the dishes with you?
Collohe maṭ el secēciën, all of them with the knives.
Collohe cēnet fie korji, all of them were in my saddle bags.
Hēhonâ el ʿoĒoun ʿâlura, here (are) the dishes ready.
Coll xai² qoddâmacom, everything (is) before you.
'Koāʾlaḥme maṭ cisrat kobz, take morsel of bread.
'Col min el rozz maṭan, eat (some) of the rice together.
Oried semne maṭ el kóbz, I wish a (piece of) butter with the bread.

Tase toried el milē, perhaps you wish the salt.
Mà e*col çëšier min el milē, I do not eat much of salt.
Aṭyab el zōbd min el sëm āndi, nicer is fresh butter than salt butter in my opinion.

Min kāṭuri aḥsēn el jobon, from my liking better (is) cheese.
Lēcin mà texrab xaï², but you do not drink (any) thing.
Cënet el jarra mel*sāna, the urn was full.
Rouḥ! jieb el bellaura, go! bring the decanter.
Fiche limonāda ṭaiyibe, in it (is) nice lemonade.
Là taklōt fichi mêy, do not mix in it water.
Leiset hōlwa čëšieran, it is not sweet too much.
Xarāb el borteqān yōṭjibni aḥsēn, orange-wine (sherbet) pleases me better.
Melli qadaḥuí, fill my goblet.
Ce*s ʿaṣīra tecfêni ana, a small glass suffices me.
E toried te*col ezyad (zed, Alg.—cemān, Syria), wishest thou to eat more?

Aṭṭuinî xiqqat el ʿokra’, give me the other piece (half).
Bi weddi e*col xoqa čemān (Alep.), I will eat a slice more.
Kallīš hēāih el cisra, finish this morsel.
Hēhona loqma ṭaiyibe, here is a nice mouthful.
Estecēr bi kairac, I wish multiplication to your welfare (i.e.
I thank you).

Češēr kairac! (God) multiply thy welfare!
Kalašna: xiel el ʿSoĪoun, we have done: remove the dishes.
Hel toried texrab* toton (Alep.)? wishest thou to smoke tobacco?

* Drink.
Tan ʿiāmec, ana mà axrab, by thy leave, I smoke not.
Mâ aḥībb qalioun, I do not love a straight pipe (Alep.).
El narjiele taqṭaṭ qaqli alisen; lau cên kâṭuri, en axrab,
The cocoanut* hits my mind better; if it were my liking that I smoke.
El išnain farad xaī ʿandī, the two (are but) one thing with me.
Robbama teḥiobb qahwe au txây? possibly thou lovest coffee or tea?
Lâ: oried el ṭâḥa, I wish rest.
Melieḥ! ente testerieḥ, good! thou shall take rest.
Naḥna naxrab el txây? we will drink tea.
Hel el mây sokn? is the water hot?
Aṭṭuini mowaiya sokna, give me a little water hot.
Adier bâlec, yafti el mây, turn thy mind (that) the water boil.
Hèṭe el finjān ṣafier, this coffee-cup (is too) small.
Jieb ṭâse: hiya ecbar, bring a cup (flat cup) (saucer): this is bigger.
Hûṭṭ txây bil cefaya, put in tea in sufficiency.
Iṭmeloh qawi, make it strong.
Mâ axrab txây min faир ḥalieb, I do not drink tea without milk.
Kairieya, enna ṭandana ḥalieb, (it is) good luck that we have milk.
Bel honâ qaimâq aīām, nay, here is clotted cream too.
Ṭair enna leis māṭufi soccer Ingliez, only that I have not with me English sugar.
Ṭase taqdir texraboh bila soccer? perhaps thou art able to drink it without sugar?

* Alep.—i.e. The pipe in which the smoke passes through water in a cocoanut shell.
Aradt exteri min soccer, fā min qillet bakt, mā
I wished (that) I buy some sugar, then, by ill luck, did not
baqiyat wala oqqa wâhûda, ẓand el ẓoocèn.
remain not even a single ounce at the shop.
Mâ yaďorr, it does not hurt.
Mâ lâzim el ẓ soccer, not needful (is) sugar.
Melli el ẓâse, fill the cup.
Tefaaâal, wa ixrab, do favour, and drink.
Axcor faâlec wa jamieleec, I thank thy favour and thy polite-
ness.
Bila Halieb Tari au qaxta, mā yaâûði el ẓ txây,
Without fresh milk or cream, is not right the tea.
Lau cont talabt qahwe minni, toujad ẓandi qahwe
If thou hadst demanded coffee of me, is found with me coffee
min Mauka, el qahwet el ʾamrâ,
of Moka, the coffee the red.
Toxarrifni: lâcin aḥabb liya el ẓ txây,
Thou honourest me; but more acceptable to me (is) tea.
Tala kâṯurac, according to thy pleasure.
E toried el ẓâset el ʿokraʾ? dost wish a second cup.
Lâ: wâhûda tecfieni (toceffieni), no: one suffices me.
Yaâûði, all is right.

§ 6. ON DESSERT.

Hel ẓandac xaî xaî lil noql (dessert)?
Tandi anwât xetteʾ min el fawâcih,
I have kinds, diverse of fruits.
Qoul, eixʾ min fawâcih ʾâāʾir ʾel waqt,
Say, what sort of fruits (is) ready this moment.
Hehonâ zebib, wa belah, wa leuz, wa tien, wa jeuz, Here raisins, dates, almonds, figs, walnuts, wa temarhindi, wa sairohe. tamarinds, and others than these.

El zebib *eel Taiyib, ailsen min el Tunab Tandi. Raisins (are) good eating, better than grapes (in my opinion).

Emma Tandi Tunab aiân melieha. But with me grapes too (are) good.

Min ein texteri el Tunab? Whence buyest thou grapes?

Lâ (Mâ) axteri qa‘; collohe min jonaineti. I buy not at all; all of them (are) from my little garden.

Tase texteri el temarhindi wa el belah. Perhaps thou buyest the tamarinds and dates.

Haqq fie yedec; jonaineti jaiyida, (Thou art right) my garden (is) excellent,

Walêcin mâ yomcin en tofisin coll el favâciîh But it is not possible that should succeed all fruits fie mecên wâliud. in one place.

Lafall tokrij kamr min el Tunab. Haply thou elicitest wine from the grapes.

Lâ; ne‘col el Tunab, wa‘ illa noqaddidhe li zebib. No; we eat the grapes, or else we dry them for raisins.

Jieb liy xowaiyat el zebieb. Give me a little raisins.
E toried te'col kobze ma'the?
Wilt eat bread with it?
Oried; fa axrab mowaiya ba'doh.
I will, and drink water after it.
Lâ! bi fa'dlec! ente lest Moslim.
No! by thy favour! thou art not Mussulman.
El Na'Sâri leisou Tayiften el kamr.
Christians are not abhorers of wine.
Sa'fuifif: fa minhom siccieroun.
True: then (some) of them are drunkards.
Min el fawâcih el Hölwa taqdir te'fmal el dibs: fa hou cê
From sweet fruits thou canst make syrup (treacle): and it is
mi'âli el fâsel. Min el kobz wa el zebieb te'fmal
like honey. From bread and raisins thou makest
fa'toor meliefi. El kamr, wa ceâe el nebieâ, leis monêsib
breakfast good. Wine, and so too the toddy, is not suitable
lil fa'toor. Wa ma't hêâe, el Franséwieya fa
for breakfast. For all that, the French
yaxrabounoh bil fa'toor fâliban.
drink it at breakfast prevalently.
Lâ towâkiâni: celâmec leis maÂbou't: lecinnehom
Reprove me not: thy speech is not accurate: but they
yaxraboun el qahwe (coffee) fâliban.
Ah! âe fair emcina tetelayyar el tâda.
different places is different the custom.
In tefayyar taqs el donya, fa Hałan tetełayyar el ma'ēcil.
If vary the climate, then instantly the victuals vary.
Fil Harr yořjibni el Hallieb el Hâmiz, wa fil bard el qahwe
In heat pleases me milk acid,
bi Hallieb sokn. T'ayib honâ Hallieb el mařz ; emma
with milk hot. Nice here (is) milk of goats; but
a'tyab tandi Hallieb el baqar.
nicer with me (is) milk of cows.
Aqot ana marra(ten) Hallieb el járous, wa fie kâ'turi hou
I tasted once milk of buffalo, and in my liking it is
elään min cileihoma. Li coll waḥud Aauqoh el makṣouṣ.
nicer than both. To each one (is) his peculiar taste.

§ 7. TALK WITH A COOK ON CATERING.

A. Yâ Wanéss, lâzim-ni eiyâc. W. Yâ kawâja ! eix' textehi ?
John! I want thee. Sir! what dost thou wish?
A. Oried, en teji mařui ila'l souq.
I will, that thou come with me to the market.
W. Bi weddac xai* fase lil ladâ.
Thou wantest something perhaps for dinner.
A. Nařam : en texteri lařim fanam.
Yes: that thou buy flesh (of) sheep.
W. Lâ, seiyidi; mâ yaşuḤ lec.
No, sir! (my lord!) it will not be well for thee.
A. Fa leix' hêâe mâ yašulâli liya?
   Then why will this not be well for me?

W. Lâlim karouf aîsen: houa rak3.
   Flesh of lamb is better: it is tender.

A. Lâzimni aiân lift wa jazer.
   I need also turnips and carrots.
   Tâse fil souq kiÂâr wa boqoul.
   Perhaps in the market (are) greens and potherbs.

W. Fie hêâe elÈÈn coll el koÅâra fâliya. A. Mâ yaÈron.
   In the present season all greens are dear. It hurts not.

EcÈar mâ yaÈuir, el baÊn yeÈkOa qaliel.
   Utmost that it may be, the belly takes (but) little.

W. Tâla ganni, nafina  tâyizien ila jobon.
   my notion, we (are) needing cheese.

A. Hel youjad jobon fil souq? (is found?)

W. Youjad honÈc tainib, rakieÈ (cheap).

A. Ente falÈÈn: colloma hou tainib, sÂr fali.
   Thou (art) mistaken: whatever is good, is dear.

Hel tainana xowaiya minnoch?
   Is with us a little of it?

W. Mâ yabqi xaÈÈ, illa qaliel.
   Nothing remains, except little.

Lâzimni semn min xân (liÈejl) pilau.
I need butter for (Alepp.) a rice-dish.

A. E toriedoh min xânec enteÈ?
   Wishest thou it on account of thyself?
W. Lâ, seiyidi: tefrif, fie hêâe el fašl qouti
   No, my lord! thou knowest, in this season my food
   el rozz bi ḫalieb faqât.
   (is) rice with milk only.
A. Faʾemma el rozz bi semn aiān hou tāix (victual) melieḥ.
W. Sadaqt. Lècin, waʾin tatâmi leis xaiʾ leΔieΔ jiddan,
   Thou art right. But even if my diet is not very nice,
   fa melieḥ li qowweti wa mɔsuḥḥ.  
   yet (it is) good for my strength wholesome.
   Waʾemma cên celâmona fie laḥm liļ sofratec.
   But our talk was on (concerning) . . . thy table (tray).
   Yomcin tehobb yaknie?
   It is possible you like a stew (ragout)?
   E lā toried aʾboq xouraba?
   Dost thou not choose, I cook soup?
A. Lâ toftime duini mesloq; bel el mewwiq
   Do not give me boiled (meat); nay, but roasted
   aḥisen ṭandi.
   (is) better with me.
W. SaḤuiḥ, lâzimec kârouf. El lān mâ yecoun
   Certainly, thou needest lamb. The mutton will not be
   ṭaiyib, laulâ tesloqoh. Wa ente, leixʾ toried teji
   nice, unless thou stew it. But why wilt thou come
   maẓui? Aḥisen, en exteri ana bifairec.
   with me? (It is) better, that I buy without thee.
A. Ente waḥīdec? Hel ṭandec folous?
Thou alone? Hast thou money?

W. Afṭuini xai' min folous: fa 훾Huṭṭ
Give me somewhat of money: then I will set down
 ṭala waraqa, eix'ma (eiyoma) exterī.
on a paper, whatever I buy.

A. Yaṣūhī. 'Koā el noqoud.
It will do. Take the cash.

§ 8. WITH MULETEERS ON A JOURNEY.

A. Heyā, Heyā! qad ṭalaṭat el xams.
Ho! Ho! already the sun has come out (up).

Ya baddirien, ḡammilou el dawāb(b).
O muleteers, load (p.) the beasts.

El nehēr ṭalaṯ ṭalaina. Qoumou! Li nerouhī!
The day has risen upon us. Get up! Let us go!

Ya el cesēle'! Leis licom xajāṭa en teqoumou?
O ye lazy ones! Have ye not bravery to get up?

Tefāl, Yousef! li noḥammil ana wa ent.
Come, Joseph! let us load (the mules), I and you.

B. Iāe cēn toried, ana oḥammil wa ente temsic el dābbe;
If thou choose, I (will) load and thou hold the beast;

wa'ilal, ana amsiche, wa ente oḥammil.
or else, I will hold her, and thou shalt load.
A. Lâ lâ! aîsen en arboûthe fil ʿibziem; ʿomm inna No! better that I fasten her in the buckle; thereupon nol håmmil iʾnaina sewâ sewâ. we (shall) load, we two together.

El alîmâl ʿaqîle, wala yaqdir wâliud wâliud tâlaʾ en The loads are heavy, nor is able one (man) alone for that yarfaʾthe. Hâmîl ente min jânib, wa ʿana oḥammîl he lift them. Load thou from (one) side, and I (will) load min el jânib el ʿokraʾ. Fehemt xaiʾ minni? from the other side (f). Hast thou at all understood me?

B. Melieh! li narfaʾ tâlaʾl bafa. Yacfi. Good! let us lift upon the mule.—It suffices.

A. Lâ! irfaʾ ezyad. No! lift (it) more.

B. Δel waqt el rafta bil ziyâda. This time the lifting (is) in excess.

A. Wâṭtu, ḫatteʾ yecoun colloh sewaʾ. Lower (it), until it shall be all of it even.

B. Orboʾ min jânibe, wa aṭṭuini el ḥabl. Tie from thy side, give me the rope.

A. Melieh hêceḥê. B. ḫoḥ! Good in that way. Take it!

A. ᪩sbor xowaiya! Hêhe qaṣuir. Mâ yecfi. Wait a bit. This (is) (too) short. It does not suffice.

Holl elle ṣi rabaʾttoh, wa ṭawwiloh. Loosen (that) which thou hast tied, and lengthen it.
B. Melieh! Nâwilni el taraf. Imsic!
   Good! Hand (iii.) to me the end. Hold (it)!

A. Ana mêsicoh. Fil sefa Hammil!
   I (am) holding it. Now (this moment) load!

B. Ana mohammil. Yâ, eix' héâê el mirba'ta?
   I (am) loading. O, what (is) this fastening?
   Mâ ana qâdir ahioll he. (Lest ana qâdir tala Hallihe.)
   I am not able to untie it.

A. Iqtafhe bi mousi.
   Cut it with my clasp knife.

B. Lâlâ: yecoun kiséra: fa bařdoh mâ
   No: it would be a loss (a pity); then afterwards it is
   yeswa' xai². Aâsen el 3abr.
   worth nothing. Patience is better.

Wa Hallaitoh [Halaltoo]. 'Koâ el Hâbl, wa xouf [songor]
And I have untied it. Take the rope, and see (look)

imma héâê yecfiec. A. Yecfi. Orbot melieh,
whether this suffices thee. Tie it well

wa irmi liya taraf el Hâbl min teht ba'tn il dâbba.
throw to me the end of the rope under belly of the beast.

B. Hêâê hou el taraf. Imsicoh. A. Ana mêsicoh.
   This is the end. Hold it. I am holding it.

Xoddoh ecîar min jihtec. B. Yaâühî. Ircêb!
   Tighten it more thy side. All is right. Mount!*
C. Kallieni amxi xowaiya, wa el bafla teroufi qoddâm. Let me walk a bit, shall go in front.

B. Là! hêâîh dâbbe, leis minhe xaî melieîi: (as for) this animal, there is nothing good from her: terfsi wa tercoâ; wa ia'e herabat, mâ yomcin she kicks and runs; if she has fled, not is possible îllâqohê. Lazimec, imma terceb, au overtaking her. You must either ride, or temsiche dâyiman bil lijâm. El iktiyâr âaleic. you hold her always by the bridle. The choice (is) on thee. Tala kâturec. According to thy liking.

C. Cên liya tefab ceîîier: eî rocoub âïsen. Was to me fatigue much: riding (is) better. Sêîedîni min faîleic. B. B'ism Illâh! icéêb! Assist me by thy favour.

D. Fa ana, bi weddi arceb waâidi. As for me, (it is) in my wish to mount alone. Imsic eî dâbbe, liî ella tehrib minni. Hold the beast, lest she flee from me.

B. Ircebt* melieîi: ente xâtûr. Thou hast mounted well: thou (art) clever.

D. Hel ana mâ qoltôh lec? B. Miel xowaiya Tala kalf, Did I not tell thee? Lean a little backward,

* To mount without stirrups on to a travelling saddle is very difficult.
Hatte' therceb ałisen. Souq ila qoddám. that thou mayest ride better. Drive forward.

Ana mosēřud el 'ekāra', wa arja ūleie bařdoh.
I (am) helping the others, I return to thee afterwards.

Rouh xowaiya xowaiya, ūala sohouletec. A. Rouh bil Go (rowaidan) gently, at thy ease.

Bajl : xouc, xouc! B. Collohom Īammalou, wa haste! prick! All of them have laden, and (are)

hom jāyien warāna. C. Ente teṭab cētera. coming behind us. art tired (hast toiled) too much.

B. Ah! mà hou xaiz hēāe el xiqā. Hēāih hie șanâṭatna.
is nothing this misery (toil). This is our trade (art).

A. El teṭab leis fie hēāih, lēcin fil molâqâyat il Īarab, The fatigue is not in this, but in the meeting of the Arabs,
elleāien auqāt auqāt yoțarryounna; wa baṬā el who times times strip us (naked); a part of the
kofarā yoțallimou ūalainā: hēāe hou el teṭab elleāi road-guards oppress us which
nāhin lesna moteṭawwidien ūalaihi.
we are not accustomed to.

Waemma, emr el teḥmiel wa el Haṭṭ fa hou sehil ūalainā. But the affair of loading and depositing is easy to us.

C. El hewa țaiyib elyeum. B. Țaiyib, el Hamd lillâh!
The air is nice to-day. praise to God!

A. Naṭmel el-yeum țelâṭien miel.
We make to-day 30 . miles.
D. Wa ceif bi weddicom tercebou Toul el nehêr ?
    how will you ride all the day?
A. Là! qabl el hkhr nehût, Hatte' neteâxsa wa
    before noon we set down, until we sup and
    nofûm el dawâbb, wa bardoh nosêfir min jadied,
    feed the beasts, afterwards we travel anew,
    wala nehût illa qarieb min el leil.
    nor set down except near (to) the night.

D. El yeum ba'taina: mâ Hammalna illa
    To-day we have been sluggish: we did not load except
    bard toulou il fajr.
    after coming forth of the dawn.

C. Là! el nehêr mâ cen talat lil sefa.
    the day had not come forth yet.
A. El âau, elleâi qad ra'etoh, cen âau el qamar
    The light which already you perceived,
    semma el fajr talat, bardama conna Hammalna zemân.
    came forth, after that we had loaded (a long) time.

C. Sadaqt.
    Lécin eîhie sêfat el nehêr fie Âel waqt ?
    You are right. But what is the hour at this time?
A. Bil haqq, yabqa ez zad (zod) ila'l ââhr sêfatein Âelâhe.
    In truth remains (encore) to noon two hours (or) three.

C. Lau cen sefa wâhuda, lecen ahsen el Holoul honâ ;
    If it were one hour, verily were better unpacking here,
    iaecên hêâe el mauât meliej jiddan, wa fieh el zull
    since this place in it shade
wa el mây, wa el ḥaṭab wa ḥaxiex lil bahêyim.
water, firewood, grass for the animals.

A. Mâ yohimm : baḍdoh nolâqi fa'ir mecên ahsen
It imports not: afterwards we meet another place better
minnoh. Xoucou, li najri fi héāe el bard.
Prick ye! let us run in this cold.

Baḍd el ḥāhr textidd el̃ sokouna. Fie waqtihi
After noon the heat grows intense. Instantly

nofettix lina maʕall, nestigull wa
we search out for us a place, in which we shade and rest
nartēli (viii.) fiehi sēta sētatein.
ourselves an hour (or) two hours.

C. Maṭqoul. Ṭalaic el ḥëncm.
A wise thing. On thee (rests) the decision.

A. Ḥêhou el maʕānī elleāi qolt lec Ṭalaihi.
Here is (maʕraḥi) which I told thee of.

Ahsen min el auwal bi ṣeṭiṭer.
(It is) better than the first by much.

Ana ṭārīf héāe el ṭarieq melieh.
I know this way well.

Cem marra maxait fie héāi el ṣahāri!
How many times (roḥt wa jiet) in these plains (desarts).

Lau cên ḥaṭṭait bâli ṭala ʿl Hujâr,
If I had (Haṭṭaṭt) set my mind upon the stones,
le cont aṭṣrif coll waḥūd bi Ṣouratoh.
verily I should know each one by its figure.
C. Ain nahiott? (Ain nenzil?) A. Inzil honâ, Where sit we down? (Where alight we?) Alight here, teft hêâîh el xajara. Hie moqallala, wa el raml nârûm. under this tree. It is shady, and the sand soft.

C. Wa'amma honâ min ein ne'koâ el Ha'tab lil ma'tbak? But here whence take we firewood for cookery?

A. Ya ente! hel ta'tlob lec fil zahirâ coll xai' O thou! dost thou require in the desert ma'âbout? el tabâka besie'ta hona, bila wajâq. accurate? the cooking is simple here, without a stove.

Itmel thoqba (joura) fil raml, wa'illa 'koâ lec Make a hole in the sand, or else take for thee Hajarain thelâthe, wa receib talaihe el tanjara, two stones (or) three and mount on them the stewpot, wa axûl teftethe min ba'tar il jimâl il yâbis and kindle beneath it (some) dung of camels dry, elleâi texoutoufl qoddâmeec, wa fil sêta yestewi which (tengoroh) thou seest . . . instantly will be dressed el tabiek, eiyoma yecoun morâdec ta'bok. the dish, whatever it may be thy will (that) thou cook.

B. Tase toried el rozz? Heûe sêhil. C. Einafam. Perhaps thou wishest rice? This is easy. Yes.

Là teb'tui. D. El e'karien mâ ya'tbokou xai' Be not slow. The others do not cook (any) thing.

B. Ah! màn ye'col jobon, wa màn yê'col bu'sâl. one eats cheese, another eats onions.
A. Héhou el mây faliyân.  C. Ho'tt el rozz fil may.  
Lo! the water is boiling. Put the rice water.
Naḥḥu el sitâya.  B. Leix' testefjil hêceâ fête?  
Set aside the cover. Why hastest thou so?

C. Morâdi arqod qalielan, li'enna mâ nimt  
My wish (is that) I sleep a little, because I slept  
âte' hêâîh el leile.  
not at all this night.

B. Xouf! collohom qadd 'ecelou, wa hêâe el sêťa hom  
See! all of them already have eaten, and at present they  
râqidien. Fie waqtihom yaqoumou wa yoḥammîlou.  
(are) sleeping. Presently they will rise and load.

C. En té e fa mâ te'col ezyad âte'?  
Dost not thou then eat something more?

B. Yecfi: axcor fa'âlec.  
It suffices: I thank thy favour.

C. Ana rayifî afsil yedaiya; baťdoh arqod honâ.  
I am going to wash my two hands; afterwards I sleep here.

B. Tandama en te' râfîd, fa ana afsil el  tanjara wa el  
While thou (art) sleeping, I wash the stewpot and the  
3âîBHoun, fa aHôt'the fil  tâiba.  
dishes, then I put them into the wallet.

C. Mafloum, hêâe el mecên tâiyib.  
Surely, this place is good.

Xomm el hewâ wa el riîh el léti tehobb tâlaina.  
Smell the air and the wind which blows upon us.
§ 9. COPTIC FEAST.

M. Xouf, yâ Fanous, imma Ḥâˈir lina el fâdâ. See Stephanus whether ready dinner.

F. Coll xaˈi Ḥaˈur.

M. Ifrax el sofra wa mandielehê, wa jieb el tâfâm. Spread out table and its cloth, bring the food.

Fa ente, e mā tafsîl yedaic? dost not thou wash thy two hands?

A. Ei naˈtam, afsilhê. (Yes, I wash them.)

M. Yâ Baˈtras, jieb el tâxt wa el ibrieq. Dawwirhê, Haˈte O Peter, bring the basin jug. Carry them round until coll man yoried yafsîl yedaih, fa yafsîlhe.

whoever wishes to wash his hands, may wash them.

Tefâl ila honâ, yâ qasîc! Iqteribou, jemielcom. Come hither, O priest! Approach all of you.

Wa ente, yâ râhib Simfân, e fa lâ (mâ) teteqaddam? monk Simeon, dost thou not advance?

S. Lâ! yâ sciypadna. Lâ toˈwâkiəni, ana mā our lord. Do not reprove me, I (am) not ˈecîl semîen.

eating fat (gras).

M. Ah! leixˈ mā qoltîh liya qaˈblan? Conna ˈtabakna why didst not tell it to me before? We would have cooked lec xaˈi min el semac. S. Lâlâ! mā yaˈhîj.

fish. is not needed (viii.).
M. Rouf, ya Fânous; jieb lina tasel nahil wa zeitoun. 
Go bring honey of bees olives.

Marhaba bicom, ya mo'allimien. 'Colou wa ixrabou 
Welcome to you, O doctors! Eat ye drink ye 
bi katurcom. El neher tawiel, wa (el hamd lillah!) 
at your liking. The day (is) long praise to God! 
el te'el cethier. 
the food (is) plentiful.

Hel te'col, ya qasies, min el méxwiev? 
Eatest thou, O priest, of the roasted?

G. Min mexwiev mefroum, fa'inna e'col. 
hashed (minced) verily I eat.

M. Cobb, ya mo'allim Zeitoun! Tala hecèe el saEEn 
Overturn (pour out) Doctor Olivier, upon that dish 
min qart maLuxhey, Eèae el Elieb bil toum. 
of gourd stuffed, this milk with garlic.

Z. B'ism illah! ya seiyidi.

M. Jieb, ya Ba'tras min rand el senbousqiey, 
Bring from the shop of the confectioner, 
el kàrouf el malixiey. 
lamb stuffed.

B. Fânous râh li ye'koah. S. Héhou jayi bihi. 
Stephanos is gone to take it (get it). coming

M. Hol'reh fil wasacr. N. RâyiHatoh melieha. 
Put down midst. Its odour
G. Wa el  ṭofma alischen. M. Hel ente tefrif  ṭofmatoh? the taste is better. Knowest thou its taste?

G. Là lil sēta: lâcin ana Ḩastebtoh ḫêceāē. Not yet: but I computed it thus.

M. 'KoΔ, wa ʿouqoh! G. Ah! Ḥaqqaten! ḫêāe hou ʾecl el Take taste it. verily! this is food mofallimien. Yâ, eix' Ḥalâwetoh!
of doctors. what its sweetness!

M. Eix' teʾcol, yâ mofallim Zeitoun?

Z. Ana fa eʾcol yâknie, eʾcol waraq-a-daliya, eʾcol I, why, I eat (ragout,) leaf of vine, senbouseq, wa min jomlat kairât, elleti ṭoṭṭu[i]he patties (any) among good things, which thou givest linâ bil ziyâda. M. Wa ente, yâ mofallim Ṣalieb? us in excess. O Doctor Lacroix?

S. Ente, yâ seiyidi, aṭṭait liya farrouja, wa ana ṭâmîl hast given me a chicken, I (am) making texriḥi ṭuḍâmiho. M. E fa tefrif ṭalaʾi texriḥi? dissection of its bones. knowest about

3. Texriḥî el laḥîm el maṭbouk, fa ana ṭârifoh. Dissection of meat cooked, why!

M. Li naxouf xaṭāratec fie texriḥî ḫêāe el kârouf. Let us see thy cleverness in carving this lamb:

S. Là! ente ḥaṭṭait (ḥaṭṭ) yedec ṭalaihi (hast put).
Cemmil xollec wa farriqoh lil Xoyouf.
Complete thy work divide it to the guests.

M. Lâ! héâe hou wazuifa lil morallim Nâsur.
this is a function for Doctor Victor.

Yedaihi qawieya. (His two hands (are) strong.)

N. Bism illâh! 'kans ente! qasemtoh ṭalaic.
accept (this piece)! I have apportioned it to thee.

M. Yâ héââh el xoqfa! héââ faqaṭ yeçfînî (yoçefînî)
O this slice! suffices me
yeumain. N. ìâe lec xai² zèyid, iqsimoh mâṭ el qasîes.
two days. If thou hast superfluous, share it with

M. Marqoul! Bilhaqq hou leiâieâ, wa toûmatich melieîha.
Wise (saying). In truth its taste

Mán, baîd héâe el 'tafâm, yeçcol bâdînjân, 'tamâtuîn,
Whó, after these viands, eats melongene, tomatoes,
țunab, borteqân? G. Hêâe colloh riëî wa mowaiya.
oranges? wind and water.

M. Wa eî rozz, e mâ telîbboh? (dost thou not like it?)

G. Aîobb eî coscosou; amma xouraba min eî rozz, 'fa mâ
toîjîbni qaṭ. M. Wa ceîf eî rozz bi hâlaeb?

G. Yâ 'akoui, jaiyid, iâe cân bi misc wa tanbar kâm.
excellent, if with musk ambergris raw.

M. Xouf hêâe eî ráhib el mescien, râlu bil ëasal wa eî zeitoun.
See this monk wretched, pleased with honey and olives.

G. Ya seiyidi, li coll xai² waqtoh (to everything its time).

10
With me, some times, dry crust (biscuit) but, if

comes to me  I confess  I do not cast it to the dogs.

the biscuits of dogs,  my teeth are not competent

I know not for

for I have not tried them in this affair.

wa jieb lina el baqlawa.  Eix' teqoul fie hêâe?

the biscuits of dogs,  my teeth are not competent

I know not for

for I have not tried them in this affair.

wa jieb lina el baqlawa.  Eix' teqoul fie hêâe?

the biscuits of dogs,  my teeth are not competent

for I have not tried them in this affair.

wa jieb lina el baqlawa.  Eix' teqoul fie hêâe?

the biscuits of dogs,  my teeth are not competent

for I have not tried them in this affair.

wa jieb lina el baqlawa.  Eix' teqoul fie hêâe?

the biscuits of dogs,  my teeth are not competent

for I have not tried them in this affair.
M. Tarxain elâêe bil ceâar. 'Col minhe.
Two or three piastres at most. Eat of them.

A. Yecefeni fa 'ecelt ceêier. (I have eaten much.)

M. Tafsîl yeaic. Bâ'tras! jieb el tâxt wa el ibrieq maâr
Thou shall wash bason jug
el 'âboun, li nañsil yedaina. Wa ente, Fânous! jieb
soap our hands.
lina el qahwe. F. Wa el maroun, e fa là ejieboh?
coffee.
metal dish.

M. Kallî fawâcih el noqla wa el molebbesêt
Leave fruits dessert sugar plums (sweetmeats)
wa qarâ's el jobon el Afranji; wa jieboh. Lâcin là tokalli
cake cheese Yet do not leave
el barnak bila jarra, wala el qomqom bila tàrqiey.
filtering stand nor (retort) without arrack.

N. Ana (aqoul lec el Haqq) bi ciôrat ma xarabt min
I from plenty (of) what I have drunk of
el tàraqiey wa xarâb, baqiyat nâr fie mifidati:
arrack sherbet, has remained fire stomach
fa el'ân morâdi en axrab mowaiya.
now my wish (is) a sup'of water.

M. Là! kalli yejibou lec qadaF min limonâda wa 'koA lec
let (them) goblet take
loquaimat selâaxa. Ya abouna Jarjes, e mà tofanni
small mouthful salad. our father sing
lina xaî âel waqt? (to us something now?)
G. Ya seiyidna, min ein toried yatlaṭ el seut, lemma whence come forth sound (nomin.) when el baṭn melṭān? Teṭrif enna barmiel melṭan mà belly (is) full? Knowest barrel full not yatunm xaiř. M. Lâlâ, hèāe mà yemnaṭac qaṭ. tinkle hinder at all.

G. Fa li ofanni íaen! B’ism illâh!
Let me sing then!

§ 10. TWO TRADESMEN.


N. Là towâkiáni. Elbâriḥ inni cont ṭand Habiebi Excuse me! The (day) past I was with my friend (ṣaduiqi, ṣâḥubi). Ecelna, xarabna, farīḥna wa qārådna ṭand él sofra (ma’ida) ila’ nuṣf il leil. Fa we sat at the tray? (table) till midnight ‘ana mà jiet ilâ honâ, illa qarièb min el me’áena. I not came hither, except near the calling to prayer.

M. Melieḥ jiddan. El bâriḥ baṭaltom bi sebab él xarâb, Very good. Yesterday ye idled by cause of drink
wa el yeum teb'elou bi sebab el naum. Bainama ene to-day ye idle sleep. While thou héece el bâ'tal, mânon yâfmele xosîèc? mânon so an idler whó does thy business? whó yâfcom dârâc? e mà lec mar'sa wa aulâd? mânon governs thy house? a woman (wife).

yecsqiehom? mânon yo'tûmhom? N. Ah! Rabbona clothes them? whó feeds them? our Lord ceriem, wa hou el modabbir. Hel yomcin yanse' (is) generous he is the director. can he forget kalâyiqoh? M. E fa mà qâl fil citèb il tâziez: his creatures? Hath he not said in the book precious, "If'mel, wa ana osetudac?" N. Mâzqoul. Lècin Act and I will aid thee? Wisely said.
eix' aîmel? Ana toul el esbout fil xolî, wa tefabi bil I, length of week business, my toil (is) ziyâda. Oomm, e mà esteHuqq en e'kôa liya yeum, li in excess. do not I deserve to take for me a day, afrâî fieh wa e'kol wa axrab maît el ashâb? that I may rejoice in it . . . companions.

M. Sadaqt: xosîèc wa tefabec ceòier.

Thou art right: thy business and toil (is) too much.

Ya mescien, ceif yomcin tasbor tala héece colloh? Min O unhappy! how canst thou endure against all this? Of el sabâîi teqoum bârd tâlouf el xams: bârd fasl a morning thou risest after sunrise: after washing el wejh wa el yedain, texrab el qahwe.
Bardoh, terouhi lil hânout (doccên). (to the shop.)

Youlima teqîfod honêc, texouf el nâs wa toşâHub
As long as thou sittest there, companiest (maţi)hom. Te*koâ darâhim min hêâe wa min heâêc.

Waqt el âîhr te*col wa texrab melieh. Bard el faâr tefloq wa teqfol el doccên; wa afternoon fastenest and padlockest the shop

lemma yexoufouc *ehl dârec ṭala ṭatebet il bâb, when see thee thy household at threshold

yoHâur lec el ma*vida (sofra Alep.), ṭalaihe el *eel, get ready table, upon it food,

kamse sitte jonous; te*col wa texrab maţi jemââtâtec *eicle five six kinds thy company food

τaiyibe, wa bil mehl. Wa*emma hêâe colloh te†ab!
nice and at leisure. But all this (is) toil.

N. Ente taâHaec ṭalaiya. Μ. Lâ: bel etecellem bil Hâqq.

N. Ana ṭârîf ennec tetecelem bil Ᾰâlic. (speakest in ridicule).

Lécin afterif lec el Hâqq; hêâe el solouc elleâi ente qoltoh I confess truth procedure

âel waqt, inni mote†awwad ṭalaihi. Wa*emma, bima verily, I am used to it. But when

etelâqa ana maât el aSêâb, fa iââêc innena ne*col, nexrab I meet with comrades, then verily we eat, drink,

wa nenbâsiţi bi farâli a†zam.

and relax ourselves with mighty joy.
M. Eix' hêne el farah el aţam? qoum! waḥud yestenec: What is this mighty joy? Arise! some one awaits thee ṭala’l doccên, wa morâdoh(en) yaxteri minnec jouk. at the shop, his wish (is) to buy woollen cloth. Teṭâl, cēlimoh. Come and talk to him.

N. Yaṣuhib. Yâ walad, jieb liya Hawâyijij.* It is right. Boy! bring me my clothes.


Ṣarwâli min jouk wa ṣadrieyati wa barnousi honâ ṭala’l My trousers my waistcoat hooded cloak Ėabl. Ein el tarbax wa el xâxe? rope. Where is the red cap and muslin ( turban)?

P. Coll xai* [wâjid] Ḥâjur. Héhona el jawârieb. Everything (ready) Here (are) stockings. E taṭlob xai* fairahe? Dost thou demand anything else?

N. Aftuini el Ḥuzêm, wa el jëzm el jadieda. Give me belt boots new.


P. Fil sēṭa. Yesténecc el rajol. (The man awaits thee).

* Hawâyij, necessaries, is used for one’s baggage, also for clothes.
§ 11. CLOTHIER AND HIS CUSTOMER.

N. E mà naxrab el qahwe, ana wa ente, qablama nerouli?
M. Ana xarabtoh min el _mentionsâ_: hel ente telisobni mentionsâ? N. Rouh, ʾkoâ el miftêli wa imxi qoddâm, li tefteli el doccën.
P. Ana râyîli. N. Wa nåhna warâc. M. Ilbis qabâ-c.*
I (am) going. We behind thee. Put on thy robe.
N. Hel ilbis ʾellââi_ bil farwa? M. Ceif lec ʾâje bil farwa? that which fur? need of fur?
El yeum, el sokouna ceâliere. ʾKoâ lec ʾhââih el kafiefe.
N. Bism Illâh! narouli. P. Selâm ṭalaic, ya seiyidi.
Q. Ṭalaic el selâm. El tëjîr e fa marieâ? waʾilla fâyib?
Is the merchant sick? or absent?
P. Lâ! hou hêâe jâyi warâya.
here he is, coming behind me.
Q. Ceif jâyi? Ana qâřud honâ ṭala el qahwe fie istingâroh
How coming? I (am) sitting in expectation of him
min miqdar seteâtein. Hel yeftêli coll yeum hêceâe?
P. Lâ. Rasoh, hêâiêh el leile, cên youjafoh xai^en; ṭala
His head, last night, pained him somewhat
xân (min xân) hêâe, mà jiena ṭala ʾl ṭâda. Hou hêâe
jâyi. Ana e fa mà qolt lec?

* De Braine. Perhaps it is Algerine, in this sense.
HANDBOOK OF MODERN ARABIC.

N. Là towâkiâni. Ana marieâ xai' en, wa raqadt li hède el waqt. Q. Suhliatee! lècin yomcin etrabtee bil ziyâda. Thy health! but possibly I tired thee

N. Là! bil kilêf (bel) ana hou elléâi mo'tub ðalaic, wa'emma on the contrary, it is I that (am) tiresome to thee, but ente istênaitni zemân.

thou hast waited for me a (long) time.

Q. Ah! là ictirâth minnoh; (mâ obâli). Ente têrif, enna (there is) no concern; I do not mind. knowest, that ûudî qarieb; wa morâdi e'kod minnèc jouk, bihi my festival (birthday) I wish to take with which aîmel qabâ. N. Aîmar? wa'illa arjawân?

I (may) make Red? or purple.

Q. Arjawân. N. Hou ðandi. Ya ðali! jieb bas'tat jouk el It is with me. Ali! bring a strip of arjawân. Eix' taqoul fie hède el jouk? E mâ hou melieh? Lau cèn dort el mediena, mâ tolâqi mièliho. If you had gone round the city, you meet not its like.

Q. Melieh! qadd eix' el ðirât? N. Bi sitte riyâlât. how much the ell? At six dollars.

Q. Eix' hèâe el celâm? teEsobni faxieman bi coll xai', What is this saying? countest me simpleton ce'inna ana fie Tömri mâ xoût jouk, illa hèâe? Wa as if I in my life never saw cloth but this? hèâe el jouk bi sittet riyâlât el ðirât!
N. Óeenonh hêceâe, yâ seiyidi. IÊe arad téê koâoh, 'koâoh: awemâ (or not) téê koâoh? kalliehi. Bil hiaq, mât tolaqi fil mediena collihe jouk miël hêâe. ˘sûofoh (its wool) miël harier, wa launoh zêhi. Ah! mât aîsên el qabâ, like silk its hue gay. how handsome the robe elliêtî tefmalhe minnoh! (which you will make of it.)

Q. Sâhuîlî, el jouk melieh; lêcin el thêmên fâli.

N. Coll xaiâ yafriz seumatoih. (See Boethor, Valoir.) maintains? its valuation (claims, gets its price?)

Youjad fil bázêr jouk bi riyaîlain, wa youjad bi sitte riyaîlât.

Q. Naêm: lâmîn âëlic aîsên min hêâe. . . . (better than.)

N. Sâddîquî, au'tâ min jouki hêâe.
Believe me, it is inferior to this my cloth.

Q. E toried teê koâ lec kamse riyaîlât? (wilt thou take—)

N. Lâ kamse: li'enî xaraitoh (ixteraitoh) bi ecêar.

Q. Mât yahtêj totîub rouhac, wala ana rouhui. Akir needs not, I tire thy spirit, nor I the end, last el celâm, aîtûtui lec kamse riyaîlât. IÊe cont toried, 'koâ el darâmîh. Incên mât toried, fa ofettîx liya wâhûd faîrac, yosûfni bi hâjeti. some one other than thee, will aid me in my affair.

N. Tala kâturac. Ya tera' toîsin 'emrec!
At thy pleasure. I hope, wilt well-manage

Q. Leîx' tefmel maîya hêceâe? bil hiaq, ente tammâî. Why actest with me thus? In truth covetous.
N. Tase toried hedieya minni;  fa 'koΔ lec el jouk bila Өmen. Perhaps a present the cloth without price.

Q. Lâ : bi darâhimi mâ toûûini ieyâho; fa keif hêâe hedieya? for my money thou givest it not; is this a present?

N. Baït hêâe el jouk bi kamse riyâlât, e fa hou biël darâhim? To sell this cloth for five dollars, is that for money?

Q. Tala dieni, ixtaritoh ana fil zemân il sêbiq bi kamse On my faith, I bought it myself in former time for five riyâlât : walâcin li'ënna ente zebouni, wa ʿabart talaiya dollars, but because my customer, waitedst hêceâe min bocra, 'koΔoh bi kamse wa ʿuṣf.

Q. Tala ʿimmeti mâ yeswa (is not worth) xai² ecëar min el kamse ; wa'emma ezied lec el ʿuṣf.

N. Cem toried min el ʿarâṭ? Q. Kamset ʿarâṭ. Qies melieh. How many ells wishest thou? Measure (it)

N. Xouf! inni qistohe temâma; kamse. ʿQataf, ya walad, See! I have measured it Cut, O boy!

honâ, wa uṭwiche: wa jemieř el Өmen hou seβa here, fold it: the whole of the price is wa ʿuxrien riyâl wa ʿuṣf riyâle ʿalaic liya, yâ seiyidi.

Q. ʿaiyib; fa 'koΔ el ʿoroux. N. ʿaturac talaiya.

§ 12. WITH A TAILOR.

Q. Morâdi, en tofasibul wa tokayyi't liya hêaïh el jouka. I wish you to cut out and sew for me this cloth.
Lâcin lêzim en teqieshê, wa tenzor imma yettefîq
But you must measure it, and look whether fits
miqdârîhî li qâmêti. B. Cem'min el ēro? tejîb liya?
its size to my stature. How many ells bringest?
its size to my stature. How many ells bringest?

Q. Arbat ēro? B. Sadaqt. ʾEmma mâ yecfie qaʿt.

Q. Qadd eix' ta'tlob faq min hêa? How much...above this?
B. Atouz ezyad nuṣf āirât. (I need more than ½ ell.)

Q. Wa ἄandi āirât cêmil. (a whole ell.) Œomm inna eix' tékoin ente ṭala hêaîh el ciswa? (for this garment.)

B. Mâ aqdir aṭlob aqall min kamse wa arbatūin fuṣṣa.
I cannot ask less than 5 and 40 silver.

Q. Saḥē el ʿemr; fa abtaṭ lec bi yed kâdimi el nuṣf āirât e!
All right I send my servant
naqīs. E toried oweddi lec aīlan ciswaî el fatieqa, deficient
I hand to thee my old garment
lecei ṭala miṭlihê teṭmelo jadieda?

B. Lâ yalîtej: aṭrif qiyâsec: wa ofaṣṣul lec libs aḥisen min
Is not needed: thy measure: cut out a dress
hêa. Lècin aqoulec:—Fie ṭömri ana mâ kavyaʿît
But I tell thee: In my life I never sewed
arkaṣ minnho. Wa el colfa,* e fa toṭṭuihe liya? waʾilla
a cheaper than it. trimming (?) givest it? or
aḥīt the min ἄandi, wa teroddhe liya baṭdoh.
shall I put it from my own, and thou repay it . . . ?

* Additional materials,—superfluity.
Q. Wa eix' hêâe el colfa zod (bi'l ziyâda)?

B. E mà tetrif, ennoh minxân el sejâf là bodd min ðelêð knowest not, that for the flounce, no escape from 3 ell rotî a'tlas, bi farxain el ðirâtî: hom sitte loroux: fa ells of satin, at 2 piastres an ell: six piastres:
el ezrâr wa el qai'tân farx: hêâe sebûa: wa el harier buttons laces, (loops) seven silk robî farx: iàen, colloh sebûa loroux wa robî. (7½.)

Q. Mâ kammant qa't hêâe el tekmiën: wa'ìnni Fasebt, en I never estimated estimate: but I counted to
oîtûi lec, ma'rada el jouk, kamse wa arbatu'in fu'lla, give thee, beside the cloth, five forty
'wa terodd liya el ciswe cêmile mocemmale.
you give back to me the garment complete, finished.

B. Là yomcin. Fauq tefabi wa ciraya, fa hel aîtûi lec Above my toil wages, I give thee
aiûan sebûa ðemâniya loroux? Ente mâ ta'zonnoh wala also 7 or 8 piastres? Thou dost not think it, nor
toriedoh minni. (wish it from me.)

Q. Hel min el lêzim, en teñût el sejâf? (to put the flounce.)

B. Eiwa lêzim: là bodd minnoh. Wa min farwa, fa cân Yes, necessary: no escape from it. And of fur
aëman minnoh min a'tlas, in sàr meliêli wa jemiel. more costly of it than satin, if it were good
Eix' toried minni, ya seiyidi.
Q. Alisen en teḥotṭ el aṭlas, wa ma qolt liya tewa (*just now*). Fa arodd lec el ẓeman. (I will repay the cost.)
B. Ana bi kidmatec (*at thy service*). Wa maṭ el selâmê.

§ 13. A STATIONER WITH A PAPER MERCHANT.

A. Selâm ṭalaic, yâ kawâja! (O sir!)
B. Ṭalaic el selâm, ya seiyidi el xeik! (*sheikh.*)
A. Ṭandac xaiʾ cēšiʿ (waraq)? B. Ṭandi.
A. Qadd eixʾ el corrâs?
  How much the (quire—De Br.)
B. Ongor el cēšiʿ qabra, wa baṭdoh etecellem.
  Look at the paper first, and afterwards I will speak.
A. Melieḥ: Full eʃ ẓorrâ. B. Ḥēʿē hou el cēğiʿ: e mâ
  Good! untie the bundle.
  This is the paper:
  hou Haṣen? A. Mafloum, jamiel: fa eixʾ ṭala el corrâs?
B. Ḥoṭṭ liya mieya wa ṭaxara fœroux, waʾkoΔ lec ẓelâṭa
  wa sittien corrâs. (110 piastres, 63 quires.)
A. Ma yaṣuḥi hêceḥeː bel li neterâbaṭ awwalan ṭala coll
  It is not well thus: but rather let us covenant first about each
  rizma, ẓomm baṭdoh etefecer cêm wâliuda eʾkod minhe.
  packet, afterwards I will consider how many I take.
B. Ṭala kâṭurac: iœn, toṭtuini ṭarxain ṭalaʾ el corrâs: fa
  tejid ṭaxara fie colli rizma. (you will find 10 in . . .)
A. Mà yaḥtemil: wa hou ʿAudd Husebec ʾel sēbiq, bil collieya. It is inadmissible against thy former reckoning, entirely.

Tala ẓanni, ʿarx wāḥud cēṭar minma tesṭelḥuqq. In my opinion, a single piastre (is) more than it deserves.

B. ṿā: faʾemma mà yokallīṣni: bel ras māloḥ cēṭar min el No: but it does not clear me cost price is more than the ʿarx el wāḥud. Ofṣob ente, qadd eix tocellīf single piastre. Compute thyself, how much it cost min Bendiqieya ila honā. from Venice to this place.

A. Ente taṭrif, faʾente teṭtebir resmālāc: lècin mà ẓalaiya, knowest considerest: but it does not rest on me, en etedākāl fie ʾemarac: ana el ḥāri. Iāe arad that I meddle in thy affair: I(am) the buyer. If thou wish tebieṭ, fa bief liya. Iāe lem toried, fa qoul liya: “Yonṭum Allāh!” Fa eṣkoā kamse rizem, fie cöl rizma ṭaxara cerāries; wa ʿṭṭuic ʾemānien ʿarx.

B. Bil Ṭaqq, ente mà, ṭūmrec, xoft cēsīt aḥisen min ḥēde. A. Mà raʾeit aḥisen: ūḥuiḥ: lècin xoft cēṭer miṭloḥ. In xaʾ ʾllāḥ, yeji liya ʾel naft elle⇌ jā liya min fairoḥ.

B. ʿKoā lec aŀdan kamse rizem. (take 5 packets more.)

A. Ṭā: ḥēde yeeʃi liya. Baṭdama estenʃīt minnoh, wa yeji liya el folous, eji lec marra ʾokra’. ʾAel weqt mà baqi ṭandi darāhim bil cefāya. Ṭā: wa dieni! remains not . . . money . . by my faith!
B. ّما ّبالي. (ّما ّتاليا. ّما ّتالاّبلى.) ّسبور ّتالاق.

I do not care. (It is not on my mind.) I wait for thee.

A. ّكار ّسبور؟

B. ّسبور ّتالاق ّكاراين.

how many months wilt wait? 2 months.

A. ّكوّ، ّسبر ّسبور ّسفت ّخار. (ب ... 6 months.)

B. ّسفت ّخار! ّخيرّ ّمن ّسلام ّهوّ ّنة؟

A. ّلكيّ ّما ّكمليّ ّسفت ّكير. ّمن ّعجّب ّضإ

But I do not clear myself in 2 months. Whence

ّكمانيّ ّريّل ّل ّكراّ؟ ّملبّل ّهوّ ّمن ّضإ

the 80 other dollars? The sum is not (a matter) to be

mosthhên. ّللاح! ّما ّومكين؛ ّ الواقع ّيكون،

made light of. It cannot be; the least that...

اس قل ّخار. ّب اسمى ّلياّ. ّسيقّ ّعكس

eٌكار، ّليسمن ّهوّ ّنة. ّسيقّ ّمض ّمضتنائنا، ّضإ

another way, Apportion what is between us

tوتيقّ ّضإ ّضت ّقىٌلة ّقىٌلة، ّضإ

shall pay me instalments. shall it be settled

B. ّسيقّ ّعكس. ّضإ ّعاصب ّدوقّن، ّما ّ يجي ّضإ ّضارائٌ ّمضتنائنا، ّضإ

master of a shop, comes money

dافّ ّهودا، ّبل ّلمتين ّلمتين، ّتالا ّقادر ّمضت

single stroke, little by little, according to sale

وا ّضىّر. ّعاص، ّليّن ّنمشي ّلمتائنا ّمضت ّمضتنائو،

and purchase. But, for that we may ease to us the way,

لي ّضاقيّ ّمض ّكمانيّ ّريّل، ّفاك ّمض ّكمس ّريزيم ّمض

let us distribute the 80 dollars (due to) the 5 packets
§ 14. SPECIMEN OF PROSE WITH FEW VERBS.

TeEt jins el 'ibl toujad naufân; cilê-homa
Under the genus of Camels are found 2 kinds; each of the two
ceriem el Tabâq, tâquim el naft li soccên barrieyat
generous in stamp, immense of utility, dwellers desart
Afrieqieya, wa bilâd el Dârab wa fâirahe min el bilâd elleti
of Africa country Arabs others than it of districts which
telit katt el SeraTan. Fa eîiad homa el Dohêmij, — wa
under line Cancer. one of the two Bactrian Camel
hou aou senâmain. Fa el eîkar el Jemal,—fa hou aou
two humps other Camel endowed with
senâm wâhud, wa aţqam qouwatên min el Dohêmij, wa
one hump mightier in strength than
ecêer wojoudan minnôh.
more abundant in existence than he.

Wa lil Jemal ra's ûsìer bil nesebat ila ûzım joûthetoh,
camel has head small in proportion to great size carcass
wa oânân qa'suirâtên, wa ūnq tawiel, monhâni. Wa
two ears short neck long flexible.
irtifafoh ila airwat senâmoh nañou sitt aqdâm wa nuṣf.
elevation to top hump about six feet half.
Wa laun wabaroh, fie qorb min el senâm, qâtim; wa fie
hue shag in neighbourhood of dull, dim;
sê'ir jismoh, launoh ce'înna Hömra kafefe. Wa liho
rest body as if red light. he has
Âenab tawiel wa manâsim mofar'âha monxiqqa; walecinnehè
tail long pad-feet distended split and yet they (are)
fair monfâ'sula. Wa fie sêqoh toujad sitt tóqad. Wa liho
not separated. his leg are found six knots.
mîrdâ kâmise, sair el mîrd el arbaâ, elleti hie li coll
tomach fifth without stomachs four which are to every
Haiwân mojtirr. Wa hou sabour tala 'l tâîx wa el jouf,
animal ruminant. he is patient against thirst hunger
wa tala raft el arba el theqiele seiran seriefan fie
lifting (carrying) packages heavy a march swift in
sefarât tawiele.
journeys long.

§ 15. NEWSPAPER EXTRACTS.

1. Qad žaherat harieqa fil xebr il mâlu fie
Already appeared a conflagration in the month past in
Ezmier; wa bil rafm ûn mobâdarat il Hâcouma li
Smyrna, and in spite of the hastening of the Government to
utfâihe, uûteraq bihe mi'ya wa kamsoun doccên wa
extinguish it, was burnt by it 100 and 50 shop and
bafi manhallét. Wa ceælic fil xehr il several places (blocks of houses). And likewise in the month målu qad ixteddat el fawâsuf fie xo’tout past became intense the gales (storms) on the coasts of Rôdos; fa ðehib bi øe’rihé bafi el sefâyin. Rhodes; vanished in their track a portion of the ships.

2. Sahuifa fie Filadelfia axherat, naqlan. A (newspaper) sheet in has published by transcript tan moræsela waradat ileihe, Huseb from a correspondence (which) arrived to it a computation of el ðeheb el leáí karaj min Célifornia wa Austrâlia bi moddat the gold which came forth from the space of il faxar senien il øekiera: fa cèn sebaf miøya milyaun franc. the ten years last and it was 7 100 million.

3. El Matjar. Jamief el aØnaf, wa el estâr Commerce. All descriptions (of articles), and the rates talâ hilîhe, lem tofraq xai’en tan el esbout according to their condition; did not differ at all from week ul målu; wa lásîeyima woqouf el ðarace bi sebab past especially the stoppage of movement (is) by cause il amatår il fazierat, el leti heba’tat fie hêæe el esbout. of the rains copious which have fallen in this week.

4. Uflân. Narjou el bafi min el moxtericien, el leáien A notice. We entreat that part of the subscribers who lił’en lem yadfa’tou ðemen el jornål tan hêæe el ðam, hitherto have not paid the price of the journal (for) this year,
en yobâdirou bi uišâl âelic; li'ennoh qad fât el that they hasten to present it; because already is passed the waqt el moťayyan lij daft.
time appointed for paying.

5. Inna el vapour el Fransêwi Seyyid-Nous, tarrafnâcom
As to the steamboat French we informed you tânnoh sébiqan, enna séâuboh vapour ekar; li'enna concerning it formerly that (is) towing it (nom.) another because ġeletoh cêt net teťâtalat. Ûoomma fehemna min qabîtanoh, its engine was disabled. Next we learned from its captain ennehom sallaâouhe, wa ʃâr bihi el cefâya lij that they have mended it, is become sufficiency (ability) for sefar. Fa séfar nehèr el sebet el màlu.
the voyage. it set off the day of Saturday past.

6. Séfât el Hôboub motenaxxi'ta jiddan, wa qad taťâlet
Area (Market) grain(s) active (lively) very have risen esťâr el Hûnťat il Muṣriey il tojjâriey min 32 ila 33 el the rates of wheat Egyptian mercantile from to ceile. El ěarier qaliel, lecinnoh râyij: measure (tub). silk (is) scarce, but it (is) selling-fast el beladiey min 170 ila 190 el oqqa. El mânifâtoura, lem native ounce. manufacture did tezel esťârhe motemesece, mař ennoh lem yezel el not cease its rates holding fast, although ceased not the (cargo) wârid mottâsulan.
arriving continuous (the arrival continued incessant.)
7. Marsielia fie 4 Edár. El żeit; sâr ūalaihi jomlet Marseilles on March. oil a number mabyouthât, wa lásiyima liš âboun. El simsin motenaxxît of purchases especially for soap. sesame lively jiddan, wa inbâr minnoh jânib taqûim: wa qad taâllet is sold extent (quantity) have risen esțâroh. Fa hie bi surr 60.
its rates. it (is) at rate

8. Janâb Adâbizêdeh xaraât bi ūamel xarâcet
His honour has begun to make a partnership cerkânêt fazl, moqassem resmâlhe tâla 500
of a factory of spinning, being divided its capital over sehman, wa colli sehm 2000 farxan. Wa ibteda' lots (shares) every lot piastres. was begun the icîtîb el esmâ. Wa hêâîih el xarâcê là taqbal
enrolment of the names. this partnership does not accept xârieqân faire moștenîn fie Damâxq. Wa el cerkância tedûr a partner except domiciled
the factory is seeking tâla el mây.
after water.

9. Jelêlet melícet Ingilterra qad kațabat fie Allemânîa
Majesty queen of England had betrothed in Germany ulîda' binâthe li 'emier Ḥesse Darmstäd; wa el Lörd
one of her daughters prince
Palmerston Ḥâdar li Bâries, wa isteqâm bihe arbatâ wa
was present at Paris, (pop.) stayed there 4
ruxrien sêta bi moÎâdââêt cëdiera.
hours in interviews many.
10. Veniesia wa nawařuihe qad wola'fat bi'l taḥṣuināt
Venetia its precincts are placed fortifications
il metiene, wa' in tecon lem taqher ṭala el Numse
substantial, although has not appeared to Austria
hi'yat ḫarb fie ƙūlālia.
a case of war against Italy.

11. Sardienia z-ellafat jaixain, el wâhiud ittējah li
has made up two armies; the one fronts to
nâhuyat el Mincio bi ri'sēset el jinerāl Marmora, wa el θēni li
the side (frontier) headship general the second
nâhuyat el Bò bi ri'yēset Cialdini wa jinerālāin fairoh.
the Po two generals beside him.
Wa qad ʿomirat kamset ṭaxara firqa min jonoud, el mo-hâfagat
are under command 15 detachment troops National el ʿehlieya, bi'l tewejjoh ila marâciz moktelīfa.
Guard to front centres (sites) diverse.

12. Beirout. Mesè el kāmis el mā'û, qad istedrā' ḥaṣrat
Evening of Thursday past invited (nomin.)
ṣâḥub el daula Fouād Bâxā janâb maʾmourie
owner? of lordship their honours ( accus.) the legation
wa qanâṣul jenerâliyat el dowal il fakiema lil ṭaxā. Wa
Consuls General of the Great Powers to supper.
cênet waliema Ṣâfîla.. QaṢouhe bi collī sorourīn.
banquet fully-attended. They ended it with all joy.

13. Wa qad ṣayyanat daulatoh nehêr el ḭōnain
appointed his lordship (nom.) (accus.) Monday
wa nehêr el kamies min colli esbourî li mowâjahet ro^osê el Thursday of every week to meet the chiefs of the milel wa aShâb el maSâliî wa el dafâwi. Wa se-yetexarra-sects men of business causes. they will be foun ledaihi min el sêraf il sêdisse hattê el sêraf il honoured (with interview) hour sixth until têsîta: wa yadkoloun bi moujîb il noumerô el leti ninth they will enter by virtue of the numero which têtîla lihom tala el bâb. will be given to them at the door.

14. Risèle min Marsielia fie 28 el mâAu toflin enna el A dispatch from Marseilles of the past notifies that fôr el ûâmîn fie Franse ittejih ila hedou min jîhet general opinion France turns its eye to tranquillity in respect netiejet moqâbalet Varsouviâ: wa enna hêîaîh to the result of the personal meeting at Warsaw el moqâbala intejet fie 26 el xehr; wa enna el uflânât el was ended viii. of the month the notices siyèsieya mo^umina.
political (are) confident.

15. El tejrieda el Fransêwieya fie Côxin Suin qad expedition French Cochin China temellecet fie 13 Niesên tala mediena Mietou. Fa had possession on the 13th April of the city cênet lihe merecezen metienan. it (the city) was to it (the expedition) for a firm centre.
16. Qad cotib min mediena Londrâ, enna el Lîrd Jûn
Had been written from city London,
Rousel, nâzur kàrijiyât Ingilterra, qâl fie uîda' jîlsêt
overseer of foreign affairs said in one of the sessions
majlis el fîmoum, ennoh là yara', wala
of the Assembly of Commons that he does not see not even
min jihe wâlîûda, kàtaran, yakxi minnoh tala el 3îlî
from any side (any) danger from which he fears for the peace
el fàmm ma't Ingilterra. Fa'inna là mesiele, ðanhe
general with In fact (there is) no question from which
yomcin en yenjim el ka'tar.
it is possible that danger may arise.

17. Risèle min Corfou, uîda el jezêyir el sebî, a'tlanat
A dispatch one of the seven islands has notified
bi intixâb qutêl bain ðehêli el mediena
outburst combat between the families (population) of the city
wa ðasècir el mo-lîâfazat il Inglizieiya; ðehib
and the soldiers of the guard (garrison) English; in which
bihi ðuxroun jerieEan min el farieqain. Wa ðèleic fie 21 Eyar.
came off 20 wounded from the two parties. May.

18. El akbâr el ðekiera. Akbâr Tourien to'tlin, enna el
news last. News of Turin notify
jaîx el ðàliâni wo'dûr tala qadâm il 3îlî. Wa là raib
army is placed upon a footing of peace. no strife (doubt)
enna ðèleic daliel tala niyât jelêlet il melic Victour
is a proof for the intention of the majesty of king
19. Risèle min Tourin toţlin, enna el Qônt Cèvour, nâzur kârijieyat Îtalìa, qad waqař fie Eyår mariețan. Ôomm foreign affairs fell in May sick. Next tewâradat el akbâr bi izdiyâd marâoḥ; Hatte' kept arriving news (nom.) with increase of his disease until akbarat risèle fie 6 Hazierân, ennoh qad teweßa' fie reported a letter (nom.) June departed in the Šabâli âelic el yeum. morning of that day.

20. Inna mausim el aflâl jaiyid fie collî meçên. season (crop) produce (is) excellent in every place. Wa el ma'îmoul, enna estâr el Hun'ta se-tecoun bi rakâ the thing hoped (is) that rates of wheat will be in cheapness taqûim, lem tenteguroh bilâdona fil vast, which has not seen? our country (nom.) in senien il 'ekiera. the last years.

21. Ce âelic mausim el Ħarier jaiyid: innama el xarâniq, So too the season of silk only? cocoons estârhe el'ên bi ūain il nozoul; wa hie min suţr 20 ila 23 el at present crisis of decline rate oqqa. Wa el Ħarier el beladiey 210. ounce. native
22. Là yokfà, enna el Qônt Cévour qad tèwèfta' fie ô
It is no secret, that Count departed life

Hazieràn bi'l sètât i'l sèbìfa min el Assembler fie mediena Tourin.
June hour 7 morning

Wa lì hêna'h el mosuibat il mowesellima qad istasfraqat Italia
at this affliction painful is plunged

bi'èsrihè bi aôwâb el Hudàd, el lei bihi xârëche
in entirety in garments of mourning wherein shares with her

baqyat el xoëfoub aiàn: li'enna faqd (foqoud) hêne el
the rest of the peoples also because the loss of this great

TAGHM qad 'esèthar fie coll il qoloub; Hatte'inna afdâ
(man) has made a print on all hearts; so that verily the foes of

ITALIA nefshom azherou el 'esef, bil ixtirèc
the union of Italy themselves displayed sorrow in partnership

maTi' benie' wa'Tanhom, Tala faqd Aëlic el xêhim.
with the sons of their home at the loss of this energetic (man).

El'lèn yaftrif 'eèl el Tôsr miqdâr
Now knows the people (nom.) of the age the scale (accus.)

faîloh wa semou himmetoh bi teqaddom
of his merit and loftiness of his purpose by the progress of

bilâdôh: faîinna cènet aseëroh el 'ekiera (wa hou Tala
his country: and in fact were his last thoughts (while he (was)

furâx i'l nizët) mottejihe li 3âlàli bilâdôh wa
on the bed of agony) turned towards the good order of

ziyâdat nejâliuhe.
the increase of its prosperity.
23. Majlis Vienna qad *ecced uṭâlet el Assembly of Vienna had confirmed prolongation of ʿsālīh min jihet Italʾiā: fa wejh ar-māloḥ ila el ʿuslāḥāt peace on the side of aspect of its deeds (is) to reforms il māliyea, wa ʿuslāḥ kalal bilād il Majār. financial and the reform of disorder of the country Magyars.

24. Inna daulat Fransē qadd aqarrat bi māṭrifat dynasty of France has avowed its acquaintance* with memlecet Italʾiā, cema axher ʿāṭel ẓalḥiṣfāt the kingdom of Italy, as has published (acc.) newspaper el Patrie wa el Mōnitour. [* i.e. has recognized.]

25. El gazettet el resmieya fie Vienna axherat qarāra gazette official has published a statement min nāẓur māliyat el Nimse, yoṭlim enna fāyidat of the overseer of finance of Austria (which) notifies interest el qarā ul ʿehliyey todfaṭ min baṭrī Nīsīn bi ṭōmla(?) fuḥāuiya. of the national debt shall be paid after April in coin silver.

26. Bināʾān ṭalaʾ emr Haʾrat Ṣāḥib el naẓārat il jaliele, In pursuance of the order of oversight august qad modd firt min sīlce il telefrāf ila serāyā el is extended a branch wire of telegraph palace of maʿmouriyeyat il mosteqilla, liʾejl il mokābara maṭ el the Commission plenipotentiary communication Höcoumet il senieya fie Damaxq bil mawādd il resmieya. Government sublime on matters official.
27. E‘Hadh ṭölemâ Prousia (Borousia) qad qaddam, ba‘id el One of the savans of Prussia has presented bahlah, ila jam‘uyat el ma‘ârif fie Berlin, ṭadad research to the Association of Connaissances the number xo‘rûdub il cor‘et il ʿerłu’uiya. Fa qaddam el ma‘âdal, of the people of the terrestrial globe. average(?)
el le‘i aṭṭâ-h, bi milyâr wa mi‘yetein wa ʿemâniya wa which he gave, 1000 million two hundred eight ʿemânien milyeunan. Ṭomma ḫaseb el anwâr el eighty million. Then he computed the kinds (races) insânieya bil inqusêm. human separately.

28. Uṭlân. Noṭlin ila’ el jomhour, enna el kawâjâ A notice. We notify to the public the monsieur Ṭabd Allâh Ḥasoun el bâri‘ fie fenn il ṭawwier bil who excels in the art of delineating with yed, wa el monfârid bil ittiqân ḥēnîh el ʿsanâta bi ḥēnîh the hand the unique in the perfection of this profession el bilâd,—mostatudd li ūmal coll' maṭloub yoqaddam (is) ready to perform every demand (which) is presented liho min el taṣawier il moktelîfa. Wa ce ʿèléc, youjad to him of drawings (paintings) diverse So too, is found tandoû, tehît el ṭalab, tudda min el taṣawier il làzîma lil under demand a number of drawings necessary cenêyis wa lil buyout. Wa hou, ṭada ṭan ittiqân churches houses. besides the perfection of his
Sanâfatoh, yabiet bi surr rakuis. Fa man arâd bi talab workmanship sells at a rate cheap. whoever wishes to demand minnoh xai'-en, li yaHayr ila meeteb of him (any) thing let him present himself at the office saHuifatna.
of our paper.

29. Earieqat Tooley Street, el leti naxiyat fie Londra fie The conflagration of which arose

22 Hazierân, cênet lem tezel motewâ sala(ten) li Hadd 1 June did not cease continuing to the limit of 1st Temouz fie ma bain arbafat eswâq, Haiâoma* cênet ibtedat. July between four streets where it had begun.


qarA el rohmânîey 77. Ottoman loan

31. Inna Hârat Sâhub-el daula Dâoud Bâxâ, leilet el arbaftâ il mâluya, ejâb iilmês el kawâjâ Jarjis Madwar, Wednesday accepted the entreaty of Mr. Georgius fa xarraf menziloh lil fâxâ. Wa cênat leile zêhiya bil honoured his dwelling supper. a night gay with anwâr wa élêt el Tarb: fa qaât daulatoh lights instruments of emotion ended (it) his lordship (nom.)

* Haiâoma, wherever, is classical; but Haiô, where. Catafago gives Haiôma, where, which seems to be common, but less correct.
mesroura(ten) bi ma teqaddam lihe min el kadâmât. delighted with what was presented to (it) of services.

32. Inna el zienat el leti ʿârat fil Istênat el Ṭalieya, bi As to adornment which was in Sublime Place, on forṣat el jalous eĺ sefûid el homâyouniey, cênat occasion of the sitting (on throne) happy imperial, it was ṭala fâya ma yecoun min el behjat, el leti agherathe extremity of what may be of delight displayed jemîf el ʿehêli min el milel il moktelîfa fie jemîf xawârif all the families of the sects diverse in all the roads el Istêna wa mahnallâthe wa nawâRuihe dâkilan wa kârijan; places precincts within without ḫatteʾ cên ranien el afrâḥi wa el sorour yowâṣul el ʿefsâq so that echo (tinkle) of joys delight reached horizon mokbiran bi afrâḥi el ʿommat, el leti lem yecon nauf min declaring joys nation, which there was no kind of meserrât, illa wa agheratoh bi ibtíhêj ṭaṣuim. joyfulness but it displayed it with mighty glee.

33. Nehêr el eʿHad fie 7 Temouz, qad jaʿ Ḥaʿarat ʿârub el The day of Sunday July came daula Qabuṭân Bâxa ila menzil Ḥaʿarat sefier daulat Gate-holder Chief lodging ambassador Ingilterra el fakiema, Sir Henry Bulwer; (el leâi uṭterâh mighty (on whom supervened marâ lâzemoh el ṣifrâx;) lecei yeftâqid illness (which) caused him to keep his bed) to inquire after
ašwāl ṣulḥiatoh min ladon ḫārat il ḥēt il xâhēnīeyat il the state health on the part of personage regal jeliela. *Emma ḫārat el sefiar fa cēn mamnounan jiddan li august. But ambassador obliged at hēːe el iltifāt il ṭaquīm; wa terejja ḫārat ʿālīḥub el ādala
attention besought Qabūtān Bāxā, en yɔqaddim texeccorātoh wa mamnouniyatoh present his thanks obligation ila jānib il ṭarx il molouciey; cema rawāḥ morāsil to the side of throne royal as narrated it a correspondent min el Istēnāt il ṭalīeya ila jnrnl Esmier.
from Sublime Place to journal Smyrna.

34. Aḥiwāl Ameriece lem tezel bil irtibēč il ṭaquīm Circumstances of continued in entanglement vast min jihet il ḥarb bain el jannoub wa el ximāl. Wa li el in respect to the war south north. hitherto lem yeterajjah el nāʾr li e ḥād, wa leis siwa’ el did not preponderate victory there is nothing but aṣrār el Jessiema lil farieqain, el leti laḥaq teʾθiernohe huge losses two parties of which has reached the impress bi egṣār aqsėm el corʾe, li sebab taʾṭuul il to most parts of the globe by reason of the disabling of the matējir il moteralliqa maṭ tilc el bilād.
commerces connected with that country.

35. Maḥācim Ingliezieya. Inna el ḫumār, lâ yejib Courts of Justice English. As for the ass, not behoves
en naqol 탈aihi ec@hotmail min el insën. Wa liâelic, teharracet that we load on him more than therefore was stirred fairat el tâbâtuiyâ Clark fie e$$had eswâq Londrâ, the zeal of the policeman in one of the streets of Háithoma nazar Hámrân mescienan, yahmil fauq (Hâith, where) he saw an ass wretched (who) carries above his tâqatóh Hámlan theqielan. Wa màf héâe, fa cèn 3âhuboh strength load heavy. in spite of his owner (el mosemma' William Abbot) séciban tâla héâe el hâiwân named pouring on this animal el mescien wâbilan min el làrb il xadied tâla ra'soh wa wretched a shower of beating violent on head tûââmoh wa janboh wa jamiet jawâri$$ hesedoh; Hatte' cèn el bones side all limbs of body until dam$$ yesiel minnoh min collî mecên. Fa elqa' el qâbâ tâla blood streams place. he laid arrest 3âhuboh Abbot; thomma me$$eloh 3emâm el qâ$$u. his owner ; then submitted him in presence of magistrate.

Fa se$$eloh qâyilan:
he asked him saying:

(Qâ$$u.) "Li mââe $e$$e$$eit héâe el hâiwân?"
Why hast thou illused this animal?

(Abbot.) "Ceif tosemmi héâe Hâiwânan? wa hou How dost thou name this an animal? and he is Hámrâr; là ec@hotmail.
an ass; no more.
Q. "Wa azōnn, enna el ecēar tewahlīoxan min el i'ōnain, I think, that the greater in brutality of the two leis hou el Hi'amār. Wa lécin li màēe aujafteho bi hēve is not the ass. but why hast thou pained him on this el miqdār? Fa hèl bi hēqih el wāsī'ta yamxi ecēar?"

scale Will he by this means walk more?

A. "Lâ! bel bil Ludd, cēn yanām. Wa lécin ana No: on the contrary, he went to sleep. Yet I did mà aujaftoh."

not pain him.

Q. "Ente Aarabteho ṭala ra'soh wa ṭala ṭulāmoh, Thou didst beat him on his head and bones hatte sēl el damā min jirāfioh."

until streamed his wounds.

A. "Ah bâh! hēve leis bi xai' ṭala el Hi'amār. Fa 'inni Ah bâh! this is nothing In fact I (am) maujouf ecēar minnōh; li'enna imráti waledat, pained more than he; for my wife has given birth wa lem tafad taqdir en tafmel tamelan, mař enni has not been longer able to do work although I (am) bi fāyat il uḥitiyāj ila kidmethe. in extreme need of her service.

Aunaiāin teqaddam el ʿAbatuiya, wa qāl: Just then came forward the policeman, and said:

"Ya moulā'i! inna el Hi'amār, qaddamtoh master, as for the ass, I have presented him (brought
ila bâb il maficema. Fa "in aradt en tefnasoh, him) to the door of the Court. if thou wish to examine him, qoum bina, li nanjor bi eiy liâle hou." Wa lil liâl get up with us, that we see in what state he (is). instantly karaj el qâlu Cenouces, mañ cetim sirrihi wa coll went out the cadi Knox? with his secretary mowa3gufeihi li ziyârat il Humâr il mesci, el leâi cên his fuctionaries to visit the wretched ass, who was bil jehd yesta'tuir el woqouf tala qâwâyimoh. Wa kuinimâ scarcely able to stand on his legs. as soon as raja'hou li mecênihom, qâl el qâlu ila el moxtéci they returned to their place the (man) complained tâlaihi: "Ente wahîx: fa 'inneec bi coll qasêwa wa against: Thou (art) a brute thou cruelty faâlab narakht hêâe el hîwân el mesci. Fa alicom violence didst beat I judge tâleic bil sîn xehran: wa etesessêf li ceuni against thee with prison for a month I regret at my being lem aqdir ejid lêc qusâsan aîzam." unable to find a punishment greater.

Fa karaj el maficoum tâlaihi; wa hou yaqoul went out the (man) judged against he says motemarmiran: "El Humâr mâ hou xai: wa mañ hêâe, fa grumbling is nothing for all that, 'inni qad narakht imrâti êcêar; wa lem yollcèm I have beaten my wife no(thing) was judged
36. Yoqâl, enna el Ab el Moqaddas qad nâl ẓuḥfa'tâh
   It is said, Father Holy has obtained his health
   el têmma, wa mozmîf en yohâfug tala siyâsetho, el leti
   complete he is hastening to attend to his administration
   etba'lhe(?). li ḫadd el'în.
   to the limit of now.

37. Inna Ḥa'rat ẓâhûb el setâda Əorya Bâxâ, motoṣarrif
   his honour, lord of felicity, ruler, rector
   el Qads el xarief, qad qaddam li kidmat il
   of Jerusalem the noble, has presented to the service of the
   jonoud il xâhênieya bašlîn wa jawâdâín; wa
   troops regal two mules two steeds (chargers)
   qob(b)ilet teqaddametoh hêâîh bi colli maFzouzuiy.
   was accepted his present happiness.

38. Inna Ḥa'rat ẓâhûb el daula wâli Ezmiyer, qad
   governor of Smyrna
   manať ta'bâṭat fażnat Armenieya, ẓaharat bil
   has hindered printing poem? (which) appeared
   moddat il 'ekiera bi tîlî el mediena, b'îsîm “El Zêhra”
   space of time latest in that city, with name
   li'enna cênet tòbiťat bi doun istie'aâen au roksâ min el
   it was printed without asking leave or permission

Hocouma.

government.
39. Nehēr el ērnād fie 11 Ab, ṫand el sēṭat il ṭēmina illa Sunday August hour 8th all but kamse daqāyiq, ḡadaṭat fie Ezmier rajfa qawieya min 5 minutes occurred Smyrna shock strong zelzelet il ʿerā. quake earth.

40. Cotib ʿinna el eṭāmi min Eidien el celām el-ʿetī:—Inna el eṭāmi min Eidien el celām el-ʿetī:—Inna el eṭāmi ʿinna el eṭāmi min Eidien el celām el-ʿetī:—Inna el eṭāmi ʿinna el eṭāmi min Eidien el celām el-ʿetī:—Inna el eṭāmi
Was written discourse following fruits (crop) el tien tesquʿt min el aḥṣān dāyiman: wa qad qiel, enna nuṣf figs drop boughs always it was said half el maḥṣoul qad ʿehib bi ḫēāih el wāsīʿta; wa enna, el leʿā crop is gone means that what baqa, radi jiddan; wa coll ḫēā, min el marā el leʿā remained, bad (is) from the disease istaḥwaz ṭala ḫēāih el eṭāmi. has taken possession of this crop.

41. El simsim wa el qoṭn bi ḫāle jaiyida fil waqt sesame cotton (are) in excellent condition il ḫālur: innema rień el xīmāl, el leʿā hebb bi ḫēā el present only wind north has blown esbout, qad ʿātharr jiddan biḥ zeitoun, wa ceser ceṭīeran min week has hurt olives has broken much aḥṣānōh. (his boughs?)

42. El ḫarr xadied jiddan, ḫatteʾ ʿinnoh lá yoṭāq; wa heat intense so that even it is intolerable
zélêzil el *erā motewâsule. Wa qad axtarna bi ẓemâniya quakes of earth continuous we have felt eight rajfêt bi moddat sêrât qaliele. shocks space of hours few.

43. Séhat el Höboub moteFassenat el aīwâl. El Area (Market) of grain (is) improved mânifâtoura lem tezel motenaxxuṭa: waʾemma mâl el manufactures lively, active goods of the qabbân, fa aqall ḥarace minhe. large* scales, less movement of them. * Heavy goods.

44. Jelâlet el Imperatour Nâpoliôn qad tewejjah min Majesty has turned his face (set off) Pâries ila Viexi fie Fransê; wa qâbaletoh el ʾehâli bi Paris Vichy confronted him the people ibtihēj Ṿoziim. delight

45. Akbâr Itālia el janoubiyea torîlin bi qalâqîl jadieda; News southern inform disturbances new wa enna el jinerâl Cialdieni noṣub qâyidan li jaix il that general is appointed leader army of the janoub: wa yeteʾemmeloun enna Hözouroh fie Nâpoli south they consider (expect) his presence in Naples se-yohemmid el hiyâj. will quell the uproar.

46. Lem yezel el uṣṭurâb motemeccinan fie aqṭâr Did not cease commotion growing strong regions
Ameriece; wa lem tezel el Harb el ʿehlieya toheddid el of America war domestic threatens jamiːt min el farieqain.
whole two parties.

47. Inna ṭomdat bilād el Majār qaddamat li jelâlet Im-
(Diet) of Hungary presented to Majesty
perāʾtour il Numsè el ʿarāʾ el moteخammin te ballobat
Austria address containing demands
bilâdihom: wa aufadathom jelâletoh bi ʿafāʾ el jawāb
of their promised them to give answer
Ṭala* mā, bihi ʿalilī el memleece wa kair el xarīb el
according to the interest kingdom good plebs
Ṭūmoumīey. * According to that wherein (is) the interest, etc.
common.

48. Yoqāl enna el Ncíaoumat el Fransèwieya qad ʿuttemadat
It is said that government has resolved
en toxayyid mienā ṭascerieya bʿizē jezierat el Dirli,—aṭni,
to establish a harbour military opposite island I mean
ma-bain Brest wa Xerboj,—maṭ ṭamēl maidān ṭesielī,
between besides making area spacious
yomcinoh en yesēṭ arbaṭūin ʿelf jondiey.
which may possibly contain 40,000 soldier.

49. Yelouḥ ʾennoh ʿâr el ʿutumād ʿala naṣb Mousiou
It is evident the resolve to appoint Monsieur
Bandieni seʃeran faq el ʿāda, wa ʿuttemidan mofawwaʃan,
ambassador beyond custom trustee entrusted
li daulat Fransé b'izê memlecet Itâliâ el jadieda; wa
to govern coram kingdom new
Mousiou Bicêrâ seferan li Itâliâ fie Fransé.

50. Inna șuhîiat janâb sefer daulat Ingil terra b'izê
health of the Sire Ambassador of coram
el bâb il Tâli qad ittejehet li\l' teqaddom; wa yoqâl,
Porte High has faced round towards* advancing
ennoh se-yeaheb li tafyier il hewâ li\e ejl nawâl
that he will depart to change the air for the sake of attaining
șuhîiatoh el têemma.
his health complete. * Has taken a turn for the better.

51. E\had vapourât el Messêjerie el Fransèwieya, el
One of steamboats Messagerie
mosemma' Prouisien [bi Rawiesien?] cên montagaran min Souria
named Perousine? was expected from Syria
monâ nehâr il i\nain el mâ\u. Wa miefâdoh, en
ever since Monday last. its promise (of time) (was)
ye\heb \e n yeum ila Marsielîâ; wa li\l'ên lem ya\sul.
that it go 2\nd day to hitherto it has not arrived.
Wa ðelîc, li fâdî\a jarat fie \e letoh, fa
that (was), for an accident (which) happened in its engine
\ekkaratoh fie Rôdos. Wa\emma xa\nnoh, fa qad jâ\bî bihi
retarded it at Rhodes. But its cargo, came with it
el vapour el Rousi, el mosemma' Xersonês.
the Russian steamer, named Chersonese.
52. ناواحى تسيليا مهتسبت ابل هدوى
Borders (Tracts) of Thessaly (are) enjoying repose
wa ال راحت ال تهمما، بي حممه وا تنمات هايرات ساحب
rest complete, care providence owner of
ال داوية وا ال بهبه تاييب بابا.
lordship brilliance

53. جميل ميلك ال سويد، بارد زيرمتوه باريس، قاد زر
ماجستي سويدن، اتت لزيت باريس اتت زرت
 медينا لندن، وا دراء ليل تاخ وند ساحب ال سموع، ال
was asked to supper highness
لورد بالمرستون.

54. خاتم ال اكبر آمن موقبالة(تين) ستاهسال
Is diffused the news of a confronting,* which shall happen
اط مباين جميل امبراطور نابوليون، وا جميل ميلك
between his Majesty the Emperor queen
إسبانيا.
* A personal meeting.

55. غازيتت بومبىات ات 27 تموز افلانات، بي انينا ال
هوا ال ايش قاد فتيل بي ماقياتات موكتملة فيد هند.
air yellow (cholera) had attacked districts divers in India.

56. يولن انينا ليس عتيفت بائ فابات ألان موان رات ال
It is said, that is no concord officers fleet
فرنسويه وا فابات ألان موان رات ال انگليزية؛ انينا ال
Fransëwieya wa فابات ألان موان رات ال Ingliezieya; انينا ال
Fransëwieyien yoriedoun en yecounou وا لديدوم ال موهامي
the French wish to be alone they Protectors
تان جيزر مادقااسقر بيسريه.
of island collectively.
57. Qad ḥadaṭat zelzele ṭaguima fie Antiegou fie Ameriecé :
fa hodimat hēdīh el mediena : fa māt bihi min ḍelīc ṣelfān
was demolished this city : died from that 2000
nefsen.

58. El xiqṢq lem yezel fie Ameriecé ; wa lem tezel el
schism ceased not in
istīḥdāḍāt el Ḥarbiya.
preparations warlike.

59. Inna ḥaḍrat ẓāhīb el ṭaẓama wa el iqṭidār , maulāna
grandeur authority, our master
el solṭān el aṣẓam qad arsel ila el ḏarb-a-kāna miqdāran
sultan mightiest had dispatched Mint a quantity
wāfiran min ṣawānī el ṣeḥeb wa el fuḍḍa , maṭ el ṣemr el
copious vessels gold silver order
ṭāli bi ḥarbiḥe ṯōmlaten.
high to stamp them for coin.

60. Ceteb jornāl Ezmier fie 9 Ab :—Qad oṭlin bi aṢwāt
Wrote journal August : was notified by cries
el silāḥi , neḥēr el ṭelāṭa , fie 6 Ab , ṭand el sēṭat el
“all’arme” (alarm) full day Tuesday at hour
ṭāxira mesē , ixtifāl el nār fie ṣāyiḥ el Islām . Fa terāceḏ el 10th
morning, activity of fire quarter ran together
nēs ; lēcin bil bāṭul cēn ijtihēd li ūṭfāḥe : liʿenna
men : but in vain was the effort to extinguish it because
hoboub riyāḥi el ximāl ezēd el lehieb , wa
blowing of the winds of the North increased the flame
esra' bi imtitėdahkan la sīyima li'enna el ūyiḥ, elleā' hastened to extend it especially quarter wherein
naxabat bihi el nār, cēn jamiēfūh min el akṭāb, wa qarieba shot (up) the fire all of it planks (wood) near
boyoutoh li baṭâuhe [baṭā], nazarān li lāiqat its houses to one another in respect of the narrowness
eswāqoh wa xawārithe. Fa cēnet el moṣuiba ṭaguima, wa of its streets and its roads. was calamity vast
el kisēra rōmoumiyēa. Wa isteqāmat ehwāl el nār tista' loss general continued the terrors of the fire 9
sēfāt, doun en testaṭuīf ṭala teuquifihē quowa baxariyēa, hours without that shall avail to stop it force human
nazarān li sortāt meserīhe ṭala janāḥ ul hewā. Wa lemmā jāt speed of its march wing air. when
el sēfātel sēbiṭa min el ūbaḥ, tewaqqafat el nār, baṭdama cēnet
daraset sebātataṭxār āḥuyā(ten) wa ḥayān, taḥtewi ṭala levelled 17 township parish, (which) contain
sebāt mi'ēya wa sebātuin beiten, wa ālēṭa jawāmit, wa 700 70 house 3 chief mosques
arbaṭa medājis. Wa lau cēnet lāḥaqat 4 mosques 3 colleges if it had reached
bi ūyiḥ el Yehoud, le mà cēn fāir Allāh yaṭīm, ila 'ein quarter Jews, none save God knows, whither
montehēhē. Wa qad auqafat hēā'ih el moṣuibat el moriēta its end. has thrown down this calamity awful
ečtar foqarâ s'ehl el Islâm bi Hâle moḥizine; li'enna s'olouf poor people state mournful thousands minhom, ašbaḥou bilâ melja, yestegulloun bil kiyâm, au (who) passed morning refuge, shade themselves in tents yaťrožoun wojouhehom li Ḥarr ʕl xams. expose faces heat sun.

Rijâl el Ėcouma qad ūmalou ma yajib ūlalaihom. Fa Men of the Govt had done what was a duty ṭasècir el moḥâfaża wa el ṭaupajieya wa baḥḥarât el ṭefâyin, soldiers of garrison artillery crews of ships homma ichtafalou bi himma, yaqṣar ṭanhe coll' these worked (were busy) earnestness falls short of it medieH. Wa lâsieyima el wâli, Ṭoṭmān Bâxâ, fa ittejeh bi eulogy (nom.) especially Governor set out by nefsoh li māhall il moṣuiba, wa meceθ ṭatte' el Ṣabâṯ. himself place of calamity tarried until morning

Wa 'emma baḥḥarât el qabaq el Fransêwi Fôntounouï wa But the crews of ship of the line Fontenoy? el vâpour Ḥeroun fa qad herâtou ūand ʒohour el Hârieqa maʕ steamer hurried at appearance of conflagration cēṭier min ʕabâyuţhom, wa qaddamou kadâmât collieya ila many of officers offered (gave) services entire to el mediena, Ėaseb xaṭârathom. Wa ce ʕelic cēṭieroun min the city, cleverness. so too many of
afyán el tebét el ajnabiya qad ažherou jesèrathom bi gentry subjects foreign displayed bravery - teuqief el nár, fiål mesierhê. stopping during its progress.

61. Qad fotiḥ fie 6 Xobâṭ [1862] majlis el Parlemân fie was opened February assembly in Londrà; wa telat jelélet melicet Ingilterraform fiehi koṭbathe el London; read majesty queen her address senâwieya, toṭlin bihe sorourhe wa irtiharâhe min annual in which she declares her joy satisfaction tulâqâtihe maṭ qouwat Europpa el ajnabiyat, el leti lem connections powers of foreign which not tezel moxaddada bi ribâṭ ul Höbb. Wa ṭiqathè, bi ṭödım ceased strung tight bond amity. her trust (is) in non-wojoud sebab, yestaṭuṭ en yalörr bi ẓöllî Europpa. existence of cause (which) may be able to hurt peace of Θomma tcellelemat ṭan el teswiyâṭ il morâuya el leti Next she spoke concerning settlement satisfactory which jarat maṭ Ameriece, bi köṣouṭ ḫâdiṭat il sefienat took place with in respect to the occurrence of the ship il Ingлиzieya; wa ṭan ittiḥâd il qouwat il ẓelâθ fie mesielet [the Trent] agreement Powers Three question il Meiec; wa ṭan tejriedat il Ẓuin, wa axlâl Marâcix. Mexico expedition of China affairs of Morocco.

62. Ila’ Haârat* el moxtericien. Bi colli sorourün To Messieures contributors (subscribers). With all joy
noqaddim el tehêni ila 'ljemiet bi dokoul hêâe
we present congratulations to all on the entrance of this
el Tâm el jadied, së'îlien el Maula', en yajâlohe
year new asking the Lord (Master) that he make it
Tâman mobâracen, maqrounan bi'l teufieq wa 'l nejâh.
a year blessed coupled with prosperity and success.

Noflin ila' Haârat el moxtericien fil Iscendarieya, enna
We notify to (our subscribers) in Alexandria that
hêâe el Tadad faqat, elleâi hou auwal Tadad hêâe el Tâm,
this numero only, which is first numero of this year
ya'Sulhom min yed wecielina el kawâja Escender
will reach them from the hand of our agent Mr. Alexander
Toubeni: wa min ba'rdohe narjouhom, en yesteloumou
henceforward we entreat them that they receive
jornâlethom min wecerèt el Posta; li'enennena
their journals from the agencies of the Post because we
norsilo'h li collâ minhom râsen, marraten ma'r el
dispatch it to all of them by the head, sometimes with the
Mescouvi, wa marraten ma'r el Fransèwi, 'em el Nimsèwi.
Muscovite, sometimes with the French or Austrian.

63. Inna el mosëhimien fil tarieq bain Beirout wa
As regards the shareholders in (rail)way between
Damaxq, elleâiën el'ên lem yadfa'rhou el qist el 'elli el
Damascus, who now have not paid instalment third

* Haârat, presence, used like Majesty, Excellency, as a title; but alike
for the sovereign or for any respectable person.
† Jornâl, masc. though as a foreign word, it has pl. in -êt.
maṭloub mona xehr Xobâr, norsîl eshémhom ila demanded since month February we shall dispatch shares to Baries, lecei tobât honêe bi moujib el madda 11, Paris, in order that may be sold there by virtue of article el motefâliqa bi Âēlic, min qawânien ēl Xarâce;—iâe relating to that (topic) of the canons (rules) Association if lem yadfafoû hêâe el qisû min elîên li Âadd 15 they (shall) not have paid this instalment limit Temouz el qâdim.
July approaching.

Inna el mosêhimien, elleâien dafafoû el qosouût li As for the shareholders who have paid instalments up to Âadd elîân, yejib Âolourhom min ibtidâ xehr the present time, is right their personal presence beginning Temouz el qâdim ila maŷall ēl Xarâce yeumieyan, min July approaching, place (office) the Company daily from ēl sēfa 9 ila 11, li qabâ el fâyidat el mostêfâqa lihom. hour to get-in-hand interest (profit) due to them.
Page 26, line 7, for xâmiqa read xâhiqa or xâmika.

"  28, "  3, for Tâfi read Tâfi.
"  34, "  13, for Dar read Dâr.
"  48, "  3, for Mân read Mân.
"  111, "  7, for an adverb, read a preposition.
"  115, "  15, for احراض read Erick.
"  119, "  4, for Dimaxq, read Damaaxq.
"  136, "  4 from bottom, for Ircebt read Racebt.
"  137, "  3, for fileic read Taleic.
"  140, "  2, for sit, read set. (N.B.)
"  147, "  5, for shall, read shalt.
"  148, "  10, for does, read dost.
"  155, "  3, for keif, read ceif. (N.B.)
"  156, "  7, omit than.
"  158, "  10, for qabla, read qablan.
"  159, "  13, for 2emarac read 2emrec.
"  159, "  3 from bottom, for weqt read waqt.

In many places I have failed of rightly placing the dot under ḳ (of El), which a diligent student must correct. A zero would certainly catch the eye better. I may add that the typefounder has mounted ṭ on a taller stalk than I intended; and I now wish I had taken away the stalk entirely, and made the letter like a crescent-moon shield. Moreover, I wish ʕ to be only of the same height as ș, and the small ِ to be narrower than it is here.