

A
HANDBOOK
OF
MODERN ARABIC:

CONSISTING OF A

PRACTICAL GRAMMAR,
WITH
NUMEROUS EXAMPLES, DIALOGUES,
AND
NEWSPAPER EXTRACTS;

IN A EUROPEAN TYPE.

BY

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PREFACE.

ARABIC is talked differently in Algiers, in Malta, in Egypt, in Syria, in Bagdad, and among the Arabs of the desert. Nowhere¹ 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.

Catfago'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 (that¹ 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, $\theta \Delta \rho$, identical with غ ذ ث. Hebrew (a square type, easily harmonized with the Roman,) gives four letters, ט ח צ פ, identical with ט ח ע. 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 Phœnician 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 prerequisite 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.

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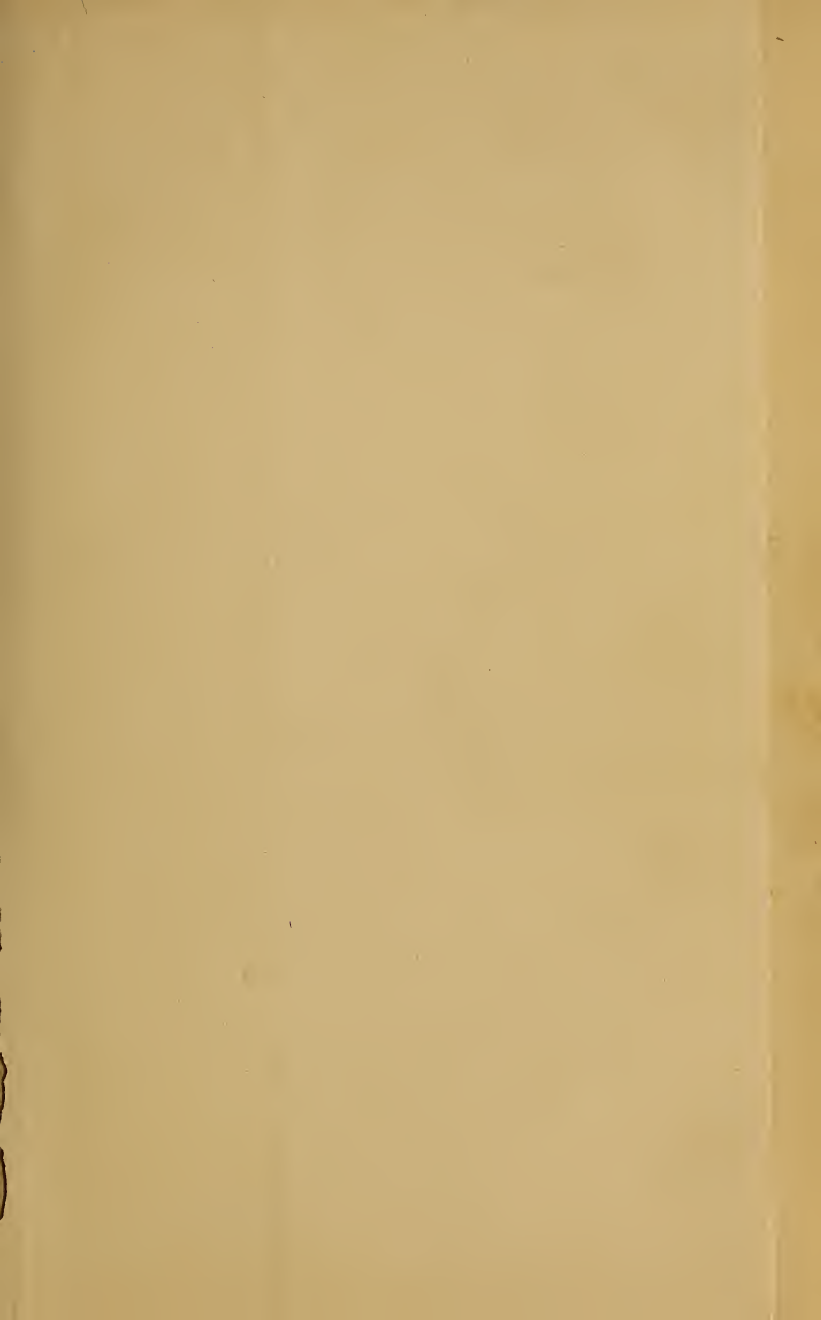
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تيين	تيين	tiên	tiên
كفن	كفن	Tufl,	Tufl,
م	م	Thofl,	Thofl,
ن	ن	Asâ,	Asâ,
ه	ه	mosâra,	mosâra,
و	و	çây,	çây,
ي	ي	Inglicz,	Inglicz.

C I M N H W Y
 C I M N H W Y

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* (ح) and Ain (ع) the *a* is sharpened into French *a* of *salon*; which happens in some other words not easy to enumerate, as Ana, I; Δahr, back (sound it, An-a). Perhaps *h* in Δahr, 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 Mīdiena, Cībier.] 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; Ecθer, 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 Néfes, 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 Ṭásel, honey, I always heard the *e* as our sharp *a*.

3. If certainty could be attained, it might be well to write *à è* for the sharper sounds of short *a* and *e*; thus we should have Àna, I; Ḍàhr, back; Entè, thou; Beràd or Berèd, 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 *ʿ*, *h*, and *e* tend to modify *e* into sharp English *a*, as *ṭ* tends to sharpen *a*: thus *ʿEm*, or; *ʿEmma*, but; *ʿEmr*, 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 Fatḥa.

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 *η*, nearly French *è*, or *é*. 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 *leette 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; *Mafrîb*, 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 *î* to save space; but to economize the circumflex, I write *ie* for it, as in our *field*. Thus *Tiep*, figs; *Mediena*, city; *Fetiele*, wick [not *Fîtieli*, 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 *Yoam*, 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 *dower*], and might in Arabic be written Daa 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 *ö* represents the German sound, nearly French *eu* in *heureux*, *jeune*. In Syria *u* is often corruptly sounded *ö*, as Föλλa, for Fuλλa, silver; Hösân, for Husân, horse.

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

13. The diphthong *ou* is to be sounded as in French, or in English *you*. This might be written *ú* 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 *ωυ*.

15. The diphthong *ai* is very near to English *i* in *fire*, *tile*; as Kair, good; Kail, horses; Fair, 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*, *ʔ*; 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*, *Γ* are commonly written *Kh*, *Gh*; the former being German *ch* in *auch*, or rougher still, as in Switzerland. *Γ* is to *K* exactly as *B* to *P*, *D* to *T*. Arabic Ghain (*Γ*) 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 *Γ*; hence Hanoteau (in *Zouave*) treats the Ghain as a modified *R*: but this obscures its relation to the aspirated *K*. In fact, *R*, *K*, *Γ*, are all alike vibratory, and *Γ* has no more of *R* than this common property. The Arabs say *Tefarfor* (*TEFARFOR*) for gargling the throat; a word suggested by the sound.

In MS. I am accustomed to write *G g* for Arabic *غ* and *K k* for *ك*; 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 (ج) 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 Phœnician and Egyptian seems to have degenerated into the *sħ* and *sh*. 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 Vâpour, a steamboat, which will probably prove an inevitable noun. Marceb-a-nâr, (fireship) suggests a different thing. In such names as Petersburg, 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 (◌̂). 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 چ, ج, گ, if occasion require, in Indian or African languages. Nevertheless, if Γ [be adopted for غ, our simple G g suffices for Persian Gaf.]

22. The seven feminine or fine consonants are *s*, *z*, *t*, *Δ*, *c*, *h*, *ʿ*. *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 case with *s*, *z*, *t* also. The Turks interpose short *i* after *c*, saying nearly (in English orthography) *kian* or *kyea*n 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 *ʿ* (which is called *Hamze*) is a mere *hiatus*. We are made aware of it even in English, when we distinguish “an *ʿ*ice pudding” from “a nice pudding;” but an Arab would wish to write *Antiʿochus*, *Itâliʿa*, where it seems to us absurd to reckon the hiatus as a consonant. In such a word as *Yesʿel* (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 Mirsê^áa (anchor) is Mirsêya. Even Ma^á (water) is pronounced Mây; and so we may write it, the radical letters being *mwy*. The Mohamédans make Hamze audible in Xai^á (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 Mo^áellif.

24. The seven masculine or coarse consonants correspond with the feminine, each to each. They are \aleph , \beth , \daleth , \lrcorner , κ , η , τ ; \aleph , \beth , \daleth , \lrcorner , κ , η , τ . 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 \aleph is borrowed from Hebrew \aleph . The coarse *t* (τ) 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 \lrcorner is nearly *dth* of Englishmen, yet it is not a double sound, but a coarse Δ formed by a thick tongue on the gum; while in fine Δ the tongue delicately touches the edge of the fore tooth. κ 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 κ . 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* (η) 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 Melieĥ (good), Râĥ (he went). The letter Ain (ʔ) 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 ʔarab (Arabs), Maʔz (goats), Robʔ (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 *Ḍ*, or *z* has changed its sound. *Ḍ*âhr (the back), *Ḍ*öhr (noon), *Ḍ*ölme (darkness), NaḌuif (clean), ʔaḌm (bone); and in Syria ĤafaḌ (he preserved);—are pronounced with *Ḍ*, though written (in Arab character) with *z* (ذ). But *Ḍ*âlim (tyrannical), *Ḍ*alm (tyranny), are sounded with *z*, as though it were a different root from *Ḍ*ölme (darkness). [In classical dictionaries NaḌuif is *dirty*, and Na^zuif, *clean*!]

26. The terminations -ieq, -iek, -ief, are uttered as if a short *a* were interposed before the final consonant. [This is *Patĥa furtive* of Hebrew.] It is peculiarly important in expressing -ieq, as ʔatieq (ʔatié-aq), *old*; since it at once discriminates Q from C. Possibly -ieĥ, -ouĥ equally have the furtive *a*. The learner must most carefully learn to distinguish the terminations -ieʔ, -ieĥ, -ieh, as in Xanieʔ, shameful; Melieĥ, good; Cerieh, unpleasant. In -ieʔ the muscles of utterance jerk upwards. Melieĥ must be conceived of by the Englishman as Melié-âhhh, with long con-

tinued wheezing; and Cerieh as Ceriehi, with final *i* pronounced very rapidly.

27. The true sound of θ and Δ , 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*, Δ into *z* or *d*, confuses words essentially different, and is a really mischievous depravation of the language, though systematically 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 *umbirella, musharoom*.]

30. The combinations *dt, Δ t, Λ t, θ t, Υ t*, 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 :

		Short.	Long.
Fathites	Fine	e	ê = e ^ç
	Coarse	a	â = a ^ç
Kisrites	Fine	i	ie = iy
	Coarse	u	ui = uy
Dhammites	Fine	o	ou = ow
	Coarse	ö	öu = öw

SPECIAL DIPHTHONGS.

Fine	ei = ey	eu = ew
Coarse	ai = ay	au = aw

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 Fathā, short *i* or *u* Kisra, short *o* or *ö* Damma.] 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 شَمْس (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 *Ḥalâḥa* or *Ḥelêḥe* 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 *Wasaṭ* (middle), *SaṭḤ* (flat roof), the *ṭ* not merely imposes *a* (instead of *e*) on each word, but changes the sound of *s* (or allows it to be changed) into *ṣ*; so that *Waṣaṭ*, *ṢaṭḤ* are a legitimate pronunciation. [So the Latin sounded scriptus for scribtus, optineo for obtineo.] Sometimes it affects orthography, *Ṣuqfa* for *Siqfa*, 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—

<i>Fitna</i> , sedition;	<i>Fuṭna</i> , prudence.
<i>Sêr</i> , he proceeded;	<i>Ṣâr</i> , he has become.
<i>Tebaṭ</i> , he followed;	<i>Ṭabaṭ</i> , he printed.
<i>Seif</i> , a sword;	<i>Ṣaif</i> , summer.
<i>Seuṭ</i> , a whip;	<i>Ṣauṭ</i> , a voice.
<i>SilâḤ</i> , arms;	<i>ṢulâḤ</i> , pacification.
<i>Semm</i> , poison;	<i>Ṣamm</i> , was deaf.
<i>Têb</i> , repented;	<i>Ṭâb</i> , was nice.
<i>Terec</i> , he left;	<i>Ṭaraq</i> , he knocked.
<i>Câl</i> , he measured;	<i>Qâl</i> , he said.
<i>Cês</i> , cup;	<i>Qâs</i> , he measured.
<i>Sehil</i> , easy;	<i>ṢêḤil</i> , seacoast.

Fier, thought ;	Faqr, poverty.
Hedd, he demolished ;	Hadd, a limit.
Herab, he fled ;	Harb, war.
Cewi, he branded ;	Qawi, strong.
^s emal, he hoped ;	Ṭamal, 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.
Ḥarr, heat ;	Hörr, free, well-born.
Ṭufl, a young child ;	Ṭafal, potter's clay.
Ṭajal, haste ;	Ṭajil, urgent ; Ṭujl, 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 Ṭuin (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 Masorettes 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*^ˆ (blood) not *Dem*; *Bann* (coffee bean) not *Benn*; *Dâbbe* (beast)* not *Dêbbe*; *Jabb* (an open well) not *Jebb*; *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, Ğ, in common with Q, have an affinity for the coarse Fathites (*a*, *â*) 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 *ö*, *öu*, *ui*. We might add *u*, but for the Syrian pronunciation *Cutob*, *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, ˆ, 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*^ˆ, *e*^ˆ become *â*, *ê*, and *i*^ˆ (which is rare) is sounded *ie*. Thus *Mi*^ˆ*ya* (a hundred) = *Mieya* = *Miyya*. But *aw*, *ew*, *ay*, *ey*, are identical with the diphthongs *au*, *ei*, *ai*, *ei*.

* The *â* is shortened into *a* before the double consonant. This is a general rule. It is written *â*, 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 *a' e'* to *ay; iá, uá* to *iyá*;
 final *i* to *iy; iey* to *iyy; ia* to *iya*.

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

Observe that *a, i, o* (the only short vowels then remaining), are to be expressed by a vowel point (Fatĥa, Kisra, Āamma) 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*. Fatĥa is *over* the letter, Kisra *under* it, but of the same form; as *na*; *ni*. Āamma (*o*) is a comma, *over* the letter; as *no*. Circumflexed *á, é*, in general are denoted by Elif *l* with Fatĥa over the *preceding* letter; but at the beginning of a word the Elif receives instead a circumflex to lengthen it, *ā*.

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 (ا) for a final letter. In a few words (as Allâh, God; Lêcin, but; HêΔe, this; Oelêθ, three), the Elif for *a*, *e*, is irregularly omitted in Arabic text. Final *h* dotted (ĥ) 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 ع in the text, but by ا with double Fatĥa.

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 د, ذ, ر, ز, و, ا, are never joined to one following, hence they remain nearly unchanged (except when *د* are sometimes combined). Elif is joined at the bottom to a letter before it, as ب ا *ba*; and Lam-Elif (*la*) has the form ل or لا.

Most of the consonants end with a flourish, which has to be cut off in junction: thus ج becomes ج. Initial *h* is written ه, but *h* joined at each side is ه. M in the middle of a word is a loop falling below the line. ط (Ain) joined on both sides is ط; joined on one side, it is ط when initial and ط when final. The letters ج, ح, خ, require that a letter preceding shall *mount above them*; hence it becomes sometimes uncertain to which a dot belongs. When *l* is followed by *m*, the loop of *m* is generally thrown out to the right, as ل (lm). A double consonant is not written twice in

the text, but receives a mark like *w* 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 أُمِّي, Omem is أُمِّم, El xams is الْخَمْس.

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 *á, é, a', e', a, e:* as, *Ṭaṣâ*, a staff; *Cisê*, garment; *Marse'*, harbour; *Milhe'*, musical instrument; *Mediena*, city; *Mélice*, queen.

Feminines in *a, e*, have lost *t* from the end. Those in *a', e'*, have generally lost *y*, and those in *á, é*, 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 *a* or *e*; as *Celb*, a dog; *f. Celbe, Celba*: *Ṭamm*, father's brother, *Ṭamma*, father's sister; *Kâl*, mother's brother, *Kâla*, mother's sister; *Jadd*, grandfather, *Jadda*, grandmother. But for the commonest relations and nobler animals the feminine has an independent name; as *Ḥuṣân*, 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.

Ṣabi semien, a fat boy.

Darb wesik(*a*), a dirty road.

Melic jaliel, a majestic king.

Bint Ṣafiera, a little girl.

Jâriya naḥuile, a slender damsel.

Dâr fasieḥa, a spacious house.

Celb mouḍi, a troublesome dog.

Melice jalielle, 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 Inglicziey. In the feminine the accent falls on this syllable, and the *y* comes back; as Qawiéya, Inglicziéya.

Adjectives of the type Ṣabour (patient) do not form any special feminine, nor do those which naturally have no masculine; as Ḥâmil, Ḥâbil, pregnant.

Some verbal adjectives in *ân* change the termination into *a'* for the feminine ; as Secrân, drunken, *f.* Secra'.

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 :—

Age, sinn*	Liver, cibad
Axe, fa's	Machine, manjanieq
Barley, xa'fuir	Oath, yemien
(Broad) Beans, foul	Park, firdaus
Bow, qaus	Paunch,
Bucket of leather, dalou	Lobe, } cirx
Buttock, ist	Ventricle, }
Cup, ce's	Razor, mous
Cuirass, dirî	Scorpion, 'taqrab
Earth, 'erâ	Salt, milh
Finger, u'sbaî	Self, Soul, nefis
Fire, nâr	Sole, } na'fl
Fox, 'e'flab	Horseshoe, }
Gold, 'aheh	Spider, 'tancebout
Hare, arnab	Sun, xams
Hell, ja'fuim	Trowser, xarwâl
—— jehennam	War, 'harb
House, dâr	Well, bi'r
Hyena, 'labî	Wind, rie'f
Left-hand, ximâl	Wine, kamr.

* Sinn, properly means *Tooth*.

The following are of either gender:—

Arms, silâḥ	Peace, selm
Authority, solṭân	——— solḥ
Cutlas, kanjar	Road, darb
(Full) Day, ḏöḥa'	Soil, Mould, ḡera'
Heaven, semâ'	State, ḥâl
Knife, sicciën	Stewpot, qidr
Musk, misc	Tongue, lisên
Nape, qifâ	Way, ṭarieq
Neck, fönq	Womb, raḥum.
Path, sebiel	

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 *ân, ên*; oblique case in *ain, ein*; but in conversation the absolute is never heard. Feminines that have lost *t, w, y*, resume it in the dual. Indeed, those in *a', e'*, are treated as if they had *always* lost *y*, and those in *â, é*, as if they had lost *w*. Thus:

Rajol-ein, two men	Jebal-ein, two mountains
Mar ^{at} -at-ein, two women	Medienat-ein, two cities
Melic-ein, two kings	Yed-ain, two hands
Melic't-ein,* two queens	Rijl-ein, two feet
Fetey-ein, two lads, two young men	Milhey-ein, two musical in- struments
Ṭaṣaw-ain, two staffs	Ridaw-ain, two mantles
Marsey-ein, two harbours	Cisew-ein, two garments.

6. The PLURALS of Nouns and Adjectives are generally Imperfect and irregular: as *Xai^t*, a thing, *pl.* *Axyâ^t*, things;

* Or Mel'cetein.

Insên, a human being, *pl.* Nês, 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, é*, make a real or perfect plural in *át, 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.* Bafala, *pl.* Bafalât, 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, ʒ, ʒ, r, t, ʃ, d, ð, ʔ, ð, n* (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 dêr, 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 Olâ, these, $\Delta\hat{e}$ -l-ic, that yonder; Art. 28 below.]

El in some combinations means *this*; as Elyeum, to-day; El'en, (at) this season, now; Elsêfa, 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 râjöl el ʿawiel, 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 aʿfar, the yellow river.

El jâriyat el jamiele, the beautiful damsel.

El jébal el xâmik, the lofty mountain.

El doroub el wésika, the dirty roads.

El ʿafâm el ʿaiyib, the nice food.

El celb el xâris, the illnatured dog.

El dâr el cebiera, the great house.

El cilâb el mouḍiya, 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, Jamief, all; Cilê,

both; Sou^z, ill, evil; ʿair, other. Thus, Sou^z kabar, ill news, bad news; Sou^z bakt, ill luck; ʿair xai^z, another thing, *i.e.*, quite a different affair. The opposite phrase is, Farad xai^z, 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 baʿl, “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.

Laḥm, meat; Laḥma, a piece of meat.

Semn, butter; Semne, a piece of butter.

Zebieb, raisins; Zebiebe, a raisin.

Ṭúnab, grapes; Ṭúnaba, a grape.

Xájar, trees; Xájara, a tree.

Naml, ants; Namle, an ant.

Ṭöub, brick; Ṭöuba, a brick.

Maʿz, goats; Maʿze, a goat.

Arabic has many collective nouns, as Kail, horses; Ibl, camels; Maʿz, goats; Baqar, oxen; Ḍân, sheep; Mehê, deer; ʿair, 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:)

El Harr eḷ xadied, the intense heat.	Eḷ zemân Ṭawiel, the time <i>is</i> long.
El jebal xâmik, the mountain <i>is</i> lofty.	Eḷ rajol najjâr, the man <i>is</i> a carpenter.
Eḷ xajarat eḷ xâmiqa, the lofty tree.	El aulâd mouḍia, the children <i>are</i> mischievous.
El ce ^s fâḷua, the cup (glass) <i>is</i> empty.	El héwâ bârid, the air <i>is</i> cold.
Eḷ soccer Ṭaiyib, the sugar <i>is</i> nice.	El qadaḥ el fârif, the empty goblet.
El leil el bârid, the cold night.	El kâdim Ḥâḷur, the servant <i>is</i> ready.
El bâb meftouḥ, the door <i>is</i> open.	Eḷ darb Ṭawiel(e), the road <i>is</i> long.
Eḷ xehr el qâbil, the approaching month.	Eḷ Ṭarieq el Ṭâmma, the public way.
El leil moḷlim, the night <i>is</i> dark.	El belad baḥuid, the district <i>is</i> distant.
El ^s emr el mohimm, the important affair.	El cilâb wesika, the dogs <i>are</i> dirty.
Eḷ xai ^s moḥimm, the thing <i>is</i> vexatious.	El ḥaiṭ eḷ semiec, the thick wall.
Axyâ ^s Ḥaqiera, petty matters.	Eḷ xabbêc moseccer, the window <i>is</i> shut.
^s Emr Ṣafb, a difficult (grievous) affair.	Eḷ rieḥ xadieda, the wind <i>is</i> intense.
El ^s emr eḷ Ṣafb, the grievous affair.	Jihêd Ṭazuim, a mighty enterprize.

12. The following list of adjectives may be convenient :—

Great, cebier	Quick, serief
Small, safier	Slow, bâtu
Mighty, fazuim	Hot, sokn, hâr
Petty, haqier	Cold, bârid (bardân)
Much, cehier (Many)	Warm, dâfi (dafyân)
Little, qaliel (Few)	Tepid, fêtir
Long, fawiel (Tall)	Wet, mabloul
Short, qaṣuir	Moist, raṭub
High, fâli	Dry, yâbis
Low, wâtu	—— nâxif
Broad, farieḏ	Clean, naḏuif (نظيف).
Narrow, ḏaiyiq	Dirty, wésik
Wide, wesief	Nice, faiyib
Deep, famieq	Nasty, cerieh
Shallow, xâyif (Catafago)	Salt, mâliḥ
Thick, semieq	Bitter, morr
Thin, raqieq	Sweet, (dulcis) ḥölou
Fat, semien	—— (suavis) fâḏib
Lean, naḏuif	Sour, hâmuḏ
Heavy, ḥeqiel	Acid, hâmiz
Light, kafief	Full, mel'ân
Strong, qáwiew	Empty, fârif
Weak, ḏaḏuif	Dear, fâli
Intense, xadied	Cheap, rakieṣ
Gentle, laḏuif	Valuable, nefes
Hard, (stiff, cruel) qâsi	Worthless, fâfax (rubbish)
Soft, laiyin	Good, melieḥ
Sharp, hâdd	Bad, rádiey
Blunt, céll	Better, aḥsen

Excellent, jaiyid	Happy, sefuid
Vile, raziēl	Wretched, mescien
Useful, nâfuṭ	Hale, ṭâfi
Useless, bâṭul	Sick, marieḌ
Noble, najieb	Rich, lániey
Vulgar, hemjiej	Poor, faqier
Superior (in quality), rafieṭ	Near, qarieb
Inferior, dániey	Distant, baṭuid
Wise, ṭâqil	Ancient, qadiem
Stupid, belied	Old (thing), ṭatieq
Learned, ṭâlim	New, jaded
Ignorant, jêhil	Difficult, painful, ṣaṭb
Skilful, mêhir	Easy, sehil
Clumsy, faxiem	Arduous, ṭasier
	Slight, heiyin.

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

Red, aḥmar	Blue, ezraq
Green, akḌar	Grey, axheb
Yellow, aṣfar	White, abyaḌ
Brown, esmar	Black, eswad.
Blind, aḥma'	Left-handed, axwal
One-eyed, aḥwar.	Born lame, aḥraj
Deaf, aṭrax	Bald, aṣlaṭ
Dumb, akras	Leprous, abraṣ.

They are declined as *Aḥmar*, red; *f.* *Ḥamrâ*; *pl.* *Ḥömr*;

only that the plural of AbyaĀ, white, is BuiĀ, by a law of euphony, for BoyĀ.

The *substantives* expressing colour, derived from the above, are Ĥömra, KoĀra, Šöfra, Somra, Zorqa, Xohba, BiyâĀ, Sewâd(a). Examples :

El semawât Ĥamrâ, the heavens (are) red.	El qamar abyaĀ, the moon (is) white.
El foyoum seudâ, the clouds (are) black.	El Ingliez buiĀ, the English (are) white.
El donyâ zerqâ, the world (sky) is blue.	El raml esmar, the sand (is) brown.
El kail zorq, the horses (are) blue (<i>i.e.</i> grey!)	El bifâl somr, the mules (are) brown.

13. It is impossible to examine these lists of adjectives without being struck by their forms. Such as Cebier, Ceĥier, Xadied, differ in the three consonants only, but have the same vowels. In these we regard the root (or characteristic part) to be Cbr, Cĥr, 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; Ĥamiz, acid.
2. Bârid, cold; ĤâmuĀ, sour; Ĥâmiz, acid; Ĥâli(y), dear; Fêtir, lukewarm. (This is an active participle or participial adjective.)
3. Ĥanied, obstinate; MelieĤ, fair, fine, good; ʿEnieq, 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 Ĥaiyib,

- nice ; Laiyin, soft for Tayieb, Layien ; Heiyin, slight, easy, for Hewien.)
4. Hasoud, envious ; Tamoul, active ; RaḤoum, 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. AḤmaq, 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 ; Jauḥân, hungry ; TaḤxân, thirsty ; Teḥbân, weary ; Mel^hên, 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. Maḥloum, known ; Maxfoul, busied, busy ; MeḤcour, aforenamed ; MakṢouṢ, peculiar, proper.

b. Motḥub, tiresome ; MouḤi(y), mischievous ; Moḥmin, costly ; Moḥmir, fruitful : in which head we include Moḥimm, vexatious (for Moḥmim) ; Moḥieb, frightful (for Moḥyib).

Ṣaḥb, difficult ; Waḥr, 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 Sehil or Sehl, level, easy ; Waḥur or

Waṭr, rugged; Ṭaḍib or Ṭaḍb, 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 ṭâqil, a wise man; would on no account make ṭâqil the epithet of a law; but Maṭqoul, (made wisely?) will do. So a man who is doubtful, *i.e.* who doubts, is Xêic; 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.

Cebier el ṭömr,
great of age.
Ḥasen eḷ Ṣoura,
handsome of figure.
Ḥadd eḷ Ṭaraf,
sharp at the end.

Ṭawiel el ajniḥa,
long in the wings.
Ṭazuim qowwatan,
mighty in strength.
Ṭadiem eḷ raḥma,
void of mercy.

Ei ^ʿesed! ʿAzuim el kalqa, mohieb el ʿSoura, mokawwif el ʿāyila.

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,

Aʿfar jiddan,
yellow very.

Cebier el ʿōmr jiddan,
old very.

ʿTawiel ceḥieran,
long in excess, too tall.
Semiec xai^ʿen,
somewhat thick.

Many adverbs (derived from noun or adjective) end in *-an* or *-ten*; but in vulgar Arabic this termination is often dropped, and the adverb precedes the adjective. Thus at Aleppo, Qáwi melieḥ (*fort bon*), "very good," for Melieḥ jiddan. Ana xowaiya marieḏ, "I am a wee-bit ill," for Ana marieḏ xai^ʿen, I am somewhat ill. But this may be called slang.

Peculiar attention is in this stage due to Jiddan, very; Xai^ʿen, somewhat; Ceḥieran, much, too much; Qalielan, scantily, but little, a little; Faqaṭ, only (for which vulgarly Bes in Syria); and ʿFair, not (*before an adjective*); as ʿFair melieḥ, not good; ʿFair ráḏu, displeased; ʿFair ʿṭaiyib, unpleasant.

Kobz faqaṭ,
bread only.
Kobz qaliel faqaṭ,
a little bread only.
El mecên fair qarieb,
the place *is* not near.

El darb fair ʿTawiele,
the road *is* not long.
El ^ʿemr ʿṢafḥ xai^ʿen,
the affair *is* somewhat difficult
El ^ʿomour fair ʿṢafḥa,
the affairs *are* not difficult.

§ 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-xaîr, cloth (of) hair, *i.e.* sackcloth; Tekt-e-melic, throne (of a) king; Jild-a-jâmous, 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 *t* 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, Wâĥud, a certain; as Citêb wâĥud qasies, a book of a certain priest. N.B.—Wâĥud *after* its noun, is the emphatic numeral, One, *unus*, a single; as Qasies wâĥud, 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 mo³uiba,
the cause of the disaster.
Wofour el aflâl,
the abundance of the crops.
Aurâq el kaziena,
the scrip of the treasury.
^sOmour el memlece,
the affairs of the kingdom.
Awâmir el melic,
the commands of the king.
Makzen têjir,
a warehouse of a merchant.
Makzen el têjir,
the warehouse of the merchant.
Joloud wo^höux,
skins of wild animals.

Aurâq el xajara,
the leaves of the tree.
Dar el jinân (*Paradise*),
the house of the gardens.
Serier el soltân,
the throne of the sultan.
^sEmier elâi (*Colonel*),
prince of a regiment.
Bafl el qasies,
the mule of the priest.
Bafl wâ^hud qasies,
a mule of a certain priest.
Qizâs el jinâya,
the punishment of the offence.
Nâzur el mâlia,
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 fasêcir, 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 adjectival, 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 Wâfud (one) to Faqier; as Ibn-arajol-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 Go'soun el xajarat el Tawiele, 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)-fâscer el kafiefa, the light horse of the army.

Rejâ el nês el êbit, the firm hope of the men.

Kazienat el melic el řazuim, the treasury of the mighty king.
 Majlis el tenzuimât el řâli, the high Board of Arrangements.
 Wocelâ el selřanat el fikâm, the august ministers of the empire.
 Kazienat el melic el fâĽua, 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. Jâriyatei' 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, hêĽih jorzet el řařab, *this* bundle of wood; although jorzet el řařab hêĽih, 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; EřĦad, *fem.* UĦda'; as:

EřĦad ařĽâ el majlis, one of the members of the Board.

UĦda' 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, řösn mesêřui el Bâxâ. The kind

* Or, modon.

attention of the Right Hon. Fouad Pasha, *Hösn iltifât Fouâd Bâxâ el moƒazzam*; *lit.* the kindness of the attention, etc.

Serier melic Iṯâlia, the throne of the King of Italy.

Hoboub riyâḥ eḷ ximâl, the blowing of the winds of the North.

The newspapers carry this concatenation of nouns to an offensive extreme; as, Teṯalloq e^smâl ṯömoum ehêli ṯaṣumat 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.

^sEmma, Wa^semma, Fa^semma, but, however (*cæterum?*).

Bel, nay but even: Lat. *at*, or Germ. *sondern*.

Au, or.

Imma—au, either—or.

Imma—^sem, whether—or.

Incên—em—au, whether—or—or.

Imma—wa^silla, either (whether)—or else.

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

26. Δeheb wa fuḷḷa, gold and silver.

Rajol ṯawiel wa qawi, a man tall and strong.

Imma cebier au ṯafier, either great or little.

Elwân bieḷ wa soud wa ḥomr wa koḷr, 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, mecién, mottáqin 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 :

Hösn el Höqoul wa el fiyâΔ,
— the beauty of the fields and woods.
Ewâni el Δehab wa el fuΔΔa,
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-Sanauber, 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 *Hic, 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. $\Delta\hat{e}$, $H\hat{e}\Delta e$, this; $\Delta\hat{e}c$, $H\hat{e}\Delta\hat{e}c$, that; $\Delta\hat{e}lic$, that.

f. Δie , *Tie*, $H\hat{e}\Delta ih$; Δiec , *Tiec*, *Hetic*; *Tilc*.

pl. (*Olâ*), $H\hat{e}^{\circ}olâ$, these; $Olâ^{\circ}ic$, $H\hat{e}^{\circ}olâic$, those; (*Olâlic*) those.

adv. $Honâ$, $H\hat{e}honâ$, here; $Honêc$, there; $H\hat{e}onâlic$, there yonder.

$Ce\Delta\hat{e}$, $H\hat{e}ce\Delta\hat{e}$, so; $Ce\Delta\hat{e}lic$, thus, likewise.

Also, pronouns of 3rd person;

Hou, *Houa*, he

Hie, *Hiya*, she

Hom (*Homma*), they (*m.*)

(*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 *Olâ^{ic}*. Even $\Delta\hat{e}lic$ and *Tilc* are called "high style" by Caussin De Perceval; nevertheless they may be heard when strong emphasis is needed. The classical dual *m.* $H\hat{e}\Delta ein$, *f.* $H\hat{e}tein$ (those two) is understood, but little used. The same is true of the dual $H\hat{e}mâ$ (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 Δou, *f.* Δêt; *nl.* 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, τὸς αὐτοῦ, those who are his. But in general, prefixed to a noun, it means *endowed with*; thus, from ʔaql, intellect, Δou ʔaql, intelligent. This is at once classical and popular. The *n* of Δewien naturally vanishes in the composite state; thus, Nês Δewie' ʔaql, intelligent men. From Jemâl, beauty, Mar'a Δêt jemâl, a beautiful woman. When ʔair (Art. 15) is used to express negation before such a compound, it changes Δou to Δie, as ʔair Δie ʔaql, *not* intelligent. See 157 below.

Very numerous compound adjectives in English are paraphrased in Arabic by help of Δou. Thus, The sharp-headed whale, el fâʔôus Δou el ra's el Hâdd; The golden-eyed duck, el baʔʔ Δou el ʔain el Δehbieya. So too our adjectives formed in *-ed* from a noun; as, The crested duck, el baʔʔ Δou el ʔorra.

The words ʔâhub (companion) and ʔEhl (folk) are astonish-

ingly used to replace Δ ou in this idiom. This appears every way in bad taste and undesirable; yet it exists as a fact.

$\Delta\hat{e}$, Δ ou, 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 $\hat{h}\hat{e}\Delta e$, this (city) Constantinople.

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

33. If *This*, *That*, is to be joined to the *second* of two composite nouns, nothing new arises. They say, $\hat{I}sm$ $\hat{h}\hat{e}\Delta e$ el xai^t, the name (of) this thing; $\hat{S}ebab$ $\hat{h}\hat{e}\Delta e$ el xofl, the cause (of) this business, exactly as $\hat{A}w\hat{a}mir$ el melic el kaiyir, the commands (of) the benign king. Nay, even if *This* or *That* be isolated, we can say, $\hat{S}ebab$ $\hat{h}\hat{e}\Delta e$, the cause (of) this; $\hat{L}i^t$ ejl $\Delta\hat{e}lic$ (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*, $\hat{I}bn$ el melic $\hat{h}\hat{e}\Delta e$; where $\hat{H}\hat{e}\Delta e$ 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, *HêΔe el řařřâr,* 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 řaΔib, here (is) sweet water.

HêΔe el mây hou bârid jiddan, this water is very cold.

Honâ el kobz hou řaiyib, here the bread is good.

Honêc el mây morr, there the water (is) bitter.

Honêlic el kamr leΔieΔ, yonder the wine (is) delicious.

HêΔe el nebieΔ řölou ceřieran, this toddy (is) too sweet.

Δêlic řuřân jaiyid, yonder one (is) an excellent horse.

Δêlic el řuřân hou jaiyid, yonder horse is excellent.

Tile el dâr hie řasena jiddan, yonder house is very handsome.

Tile el kail kafiefe, yonder horses (are) light (swift).

Δêlic el bařl el ařmar melieř, yonder red mule (is) good.

HeΔêc bařl melieř, that (here is) a fine mule.

Hêola hom nêc milâř, these are good men.

Collo xaiř honâ cowaiyis, everything here is pretty.

HêΔe hou miřl heΔêc, this is like that.

HêΔe el semn mâliř ceřieran, this butter is too salt.

N.B.—Meliefī in old style is *fair*, καλός: 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 Tôfr youjad (*or* maujoud) honêc, the (red) stag is found there. For *is* we may sometimes say, 'Sâr, 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* hêΔih eġ sefara *innehe* menĤouse, 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 pashâlic, they say *écou* for There is; which perhaps means Hê-com, "lo for you!" In Aleppo (what is worst of all) they say, Fiehi, *in it*, to mean There is, Π *y a.* All these methods, being purely local, are displeasing 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. HêΔih el mediena leiset qadiema jiddan, this city is not very ancient.

Honâ mâ* youjad kobz ʿari, here is not found fresh bread.
Hêola el nês leisou mokʿurien, these men are not dangerous (*pl.*).

Leis hêhona kaʿar qaʿ, there is not here danger at all.

Mâ hou xai° honêc, there is nothing there.

Kobz ʿari leis moʿuħħ, fresh bread is not wholesome.

Hou fair moʿuħħ, 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 (<i>m.</i> Entè, <i>f.</i> Enti).
Naħn, Naħna, we (Barb. Aħna).		Entom, ye (<i>f.</i> Entonna).

And a classical dual, Entomâ, ye two.

Classical and also current are :

Lest, I am not.		Lesna, we are not.
Lest, <i>f.</i> Lesti, thou art not.		Lestom, ye are not.

* Unless we discriminate *mâ* from *mă*, this sentence may mean: "Here *what* is found *is* fresh bread."

40. Examples :

Ana bardân* jiddan,	Naĥna hom foqarâ,
I (am) very cold.	we are poor.
Ṭase ente jauḥân,	Lestom afniyâ,
perhaps thou (art) hungry.	ye are not rich.
Ana lest ṭaḥxân,	Mâ ana hou Δou mâl,
I am not thirsty.	I am not wealthy.
Ente Δou ṭaql,	Robbama ente kâyif,
thou art intelligent.	possibly thou (art) afraid.
Lesna Δewie' mâl,	Ana mâ kâyif qaṭ,
we are not wealthy.	I am not afraid at all.
Ana hou el melic,	Ente jesour ceḥieran,
I am the king.	thou art too daring.
Lest ana kâdim,	Ṭase entè sair jesour,
I am not a servant.	perhaps thou art not daring.
Ente hou el moḥallim,	
thou art the teacher.	

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 miṭl hêΔe, or, miṭlihêΔe, which virtually becomes a single word, and might be so written. If a noun follows, El must come between, as MiṭlihêΔe 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, dâfi ; as, mây bârid, cold water ; ridâ dâfi, a warm mantle.

§ 4. INTERROGATIVES.

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 faʿsuih,	HêΔe leis ʿaḥuih,
he is eloquent.	this is not true.
E hou faʿsuih?	E fa leis hêΔe ʿaḥuih?
is he eloquent?	is not then this true?
Hel ente el ʿaṭṭâr?	Hel eḷ ʿsabi ḥafi?
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 akḏar? *em* ezraq?
is it green? *or* blue?

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

44. Interrogative *Substantive* *Mán*, who? *Má?* *MâΔe?* what? *Adjective*: *m.* *Ei*, *Eiyo*; *f.* *Ei*, *Eiya*; which? what? as: *Ei rajol*, what man? which man? *Eiya mar^sa*, what woman?

<i>Adverbs</i> : Ein, where?	Cém, how much? how many?
Ila [°] ein, whither?	Ceif, how?
Min [°] ein, whence?	Em'te, when?

45. Em'te 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'te expresses "when?" interrogatively.

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

46. *Man*, following a noun, may mean "of whom;" as, Beit mán hêΔe? house (of) whom (is) this? but it is surely better to say, Li mán hêΔe el bait? 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.

Má, adverbially, may qualify an adjective, with the sense How! in admiration: as, Má 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 Mán, Má, Cém, when they are interrogative; and Mán, Mà, Cèm, when they are indefinite. In fact, it is natural to elevate the musical tone when words are interrogative.

Man, Ma, Ei, Ein, Ceif, admit also of becoming *Relatives*, as will afterwards be noted.

48. Mân hou honêc ? who is there ?

Ei Haiwân hou hê Δ e ? what animal is this ?

Ei mar^a ? Eina mar^a ? Eiyat imrâ^a ? what woman ?

E lâ e^chad honâ ? is not any one here ?

Ei hou (Eina hou) el bafl el qawi ? which is the strong mule ?

Ein eļ Sabi eļ Safier ? where is the little boy ?

Hel youjad lahm honêlic ? is meat (to be) found yonder ?

E fa lâ ente bardân ? art not thou then cold ?

Eiyat hie el Hôr^{mat} el mohsine ? which is the beneficent lady ?

§ 5. PREPOSITIONS.

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

Bi, in, with, by.

Ce, according to, like.

Fie, in, into.

Ila', to (with motion).

Li, to, for.

Min, from, of.

Ma^f (together), with.

Ṭala', upon, against.

Ṭand, with, at, long.

(French *chez*, apud.)

Ṭan, off from, away from, concerning.

Of these, Ce is the least popular. It is superseded by Mi^l, like. It enters into Ce Δ ê, like this, so ; Hêce Δ ê, thus, so (vulg. Heic) ; Ce Δ êlic, like that, so forth, likewise : and in Syria (from the classical Ce-ma, *selon que*, according as) has

come Cemân, "likewise, again." It is right also to say, Ce miðl, *ad instar*, after the fashion of. Ce∆ê is used for *such*, as, Li ce∆ê 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), naĤou.	Except, fair, kalâ, Tada, sewâ.
Above, fauq, feuq.	In exchange for, bidâl.
According to, tebaĤ.	In front of, qoddâm, qobâ-la(t).
After (of time), baĤd.	In presence of, 'emâm.
Against, ʾudd.	In proportion to, Ĥaseb.
Agreeably to, Tubbq.	Instead of, mecên, TawaĤ, TuwaĤan fan.
Among, min jomlet; bain.	Like, miðl, ce miðl.
Around, Ĥaul.	Opposite, tojâh, tilqâ.
Before, qabl.	Over against (face to face with— <i>vis-à-vis</i>) Ĥudê, izê.
Behind, warâ, kalf.	Provided not, Ĥaxâ.
Below, Beneath, Under, teĤt.	Since (of time), mon∆, mo∆∆.
Beside (at side of), ladâ, ladon, janb.	Together with, ʾoĤbat.
Besides, mâ Tada.	Towards, naĤou.
Between, bain, fie mâ bain.	Until, Till, Ĥatte', li Ĥadd.
Concerning, min naĤou.	
Contrary to, kilâf.	
During, dawâm, Töul.	

Within, dâkil; <i>vulg.</i> jou- wa(t). Without, } kârij, Outside of, } <i>vulg.</i> barra(t).	Without (Lat. <i>sine</i>), bilâ, bi fair, min fair, fair; bi doun, min doun.
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51. Miðli (for Ce-miðli, after the likeness) is very popular in place of Ce. For *like* are also said Nazuir, Xibh. Fair, before an adjective, was explained *Not*; its sense *Without* displays analogy to German and Greek in forming a negative adjective from Ohne, *ἀνευ*, without. But Fair means *difference, diverse from*. Nañöu, towards, about, is used to modify a substantive, as the Latins use *quasi*, “as it were;” in popular English, “a sort of.” Thus, Faul el wejh nañöu 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 Nañöu. Thus, Fie nañöu sörra, in *a sort of* bundle. The word Nañöu simply adds vagueness, and may influence several nouns coupled by Wa, and. Tôul el joðða nañöu ðelêð aqdâm, 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 Fan seems to mean *without*: thus, Entè sani fannoh; Enti sanieya fannoh, thou art rich without it, *i.e.* thou canst dispense with it.

Ma-fada and Sewâ have the vexatious ambiguity of *Præter* and *Beside(s)*, meaning either “except” or “in addition to.” Sewâ as a popular adverb means, “side by side, abreast.” Ma-fada 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 *ʿTan* nearly as Latin *ab* or *ex* from *de*. *ʿTan*, 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 Ḥajar, a slab of stone.

Bâb min kaxab, a door of timber.

Ceḥier min el marâcib, many of the ships.

Cém min el marâcib? how many of the ships?

Sebʿa min el Yahoud, seven of the Jews.

Qaṭuiṯ min el maʿz, a flock of goats.

El marḻaʾ min el foqarâ, the sick (ones of the) poor.

Elf ṯabaq min el waraq, a thousand layers of paper.

Miqdâr wâfir min ʿewâni, a copious quantity of vessels.

Jamâʿa ṯazuima min el nês, a vast company of men.

El himma min el ehêli, the earnestness of the population.

Mablaf min el noqoud, an amount (sum) of cash.

Cém min el moséfrien? how many of the travellers?

El kobz rádi, melʿên min el raml, the bread (is) bad
(and) full of sand.

Kams firaq min el jonoud, five companies of troops.

HéΔe hou wahmieya min eḷ Ḍabaṭuiya, this is a fantasy of the police.

El foṣöun eḷ Ṭawiele min eḷ xajara, the long boughs of the tree.

Wâbil min eḷ Ḍarb, a shower of beating.

El qaḥṭ min el akbâr, the dearth of news.

Eḷ séṭat eḷ ḫêniya min eḷ ṢabâḤ, the second hour of the morning.

Eḷ Ṭaraf eḷ ximâli min el jeziera, the north side of the island.

Firṭ min silc eḷ telefrâf, a branch of the wire (of) the telegraph.

Wezier min daulat Amerieece, 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 Ṭair? what sort of bird? (Comp. Germ. *Was für ein—*.)

With the partitive Of, the Arabs often repeat a noun, instead of using E^sḤad (one) pronominally; thus, for One of the king's cities, they say, not only, UḤda' 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 Δêt 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 *du, dela*, 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 HêΔe mosteḥuil, this is absurd; they say, HêΔe min el mosteḥuil, 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, HêΔe minma yoḥayyir 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 Cên, was) is expressed, all is clear, though Eḥad (one) be omitted before Min: as, Cên min el ʿomarâ, 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 innee li jâhil, thou verily art *for* a fool, *i.e.* thou art foolish. HêΔe řandi li mořjize, 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 Râʿs lil jebal, Ibn lil melic.

Li (for) means also *on account of*; especially with pronouns. Thus, LihêΔe, on this account; LiΔêlic, on that account; Li mâΔe? wherefore? L'eix'? why? (=Li ei xaiʿ?) But with nouns we have generally a paraphrase, as in English.

Li [°] ejl, Min ejl, for the sake of.		Li xân (Min xân, <i>vulg.</i> Alep.),
Li sebab, } because of.		on account of; from Xân,
Bi sebab, }		state.
Min jara', in consequence of.		

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

Biļ collieya, in entirety, *i.e.* entirely.

Biļ ziyâda, in surplus, superfluously.

Biļ fâya, in the extreme, extremely.

Biļ rafm fan, in spite of.

Bi moujib, in virtue of.

Bi wâsi'at, 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 *Ma'f* (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.

-ie, -i, -ya, me, my.	<i>m.</i> -ec, -c, <i>f.</i> -ic, -ci, thee, thy.	-ho ? -oh, -hi, him, his.	-hê, her.
-na, us, our.	<i>m.</i> -com, <i>f.</i> -con, you, your.	<i>m.</i> hom ; <i>f.</i> hon, them, their.	

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, Sélṭana, empire ; Selṭán'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.

Bie, Biya	Lie, Liya	Ileiya	Minni
Bec	Lec	Ileic	Minneq, Mine
Bici (<i>f.</i>)	Lici	Ileici	Minnic (<i>Alep.</i>)
Bihi, Boh	Liho, Loh	Ileihi	Minnoh, Minho
Bihê	Lihê,	Ileihê	Minhê
Bina	etc.	Ileina,	Minna
Bicom, -n.		etc.	Mincom,
Bihom, -n.			etc.

Ṭandi	Baini	Qábli	Citêbi
Ṭandac	Bainec	Qablac	Citêbec
Ṭandic	Bainic	Qablic	Citêbic
Ṭandoh	Bainoh	Qabloh	Citêboh
Ṭandahê	Bainahe	Qáblahe	Cithêbahê
Ṭandana,	Bainana,	Qablana,	Citêbana
etc.	etc.	etc.	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 *Ĥ*. 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 waqtoĥ*, *Ila dêroĥ*, etc., and do not struggle for *Fie waqtihî*, *Ila dêrihî*, etc. Cherbonneau vacillates.]

60. Examples :

Ommi marieḏa jiddan, my mother is very ill.

Aboui (Abi) wa ommi marḏa', my father and my mother are ill.

Hel aboute Ṭaiyib? is thy father alive and well?

Zeujati hie Ṭaiyiba, my wife is alive and well.

Ommec fâse Ṭaiyiba? thy mother perhaps is alive and well?

Ceif hâlec? how is thy state (thy health)?

Eix' bec? Mâḏe bec? what ails thee?

Leis xai' biya, nothing ails me.

Hel hêḏe lec? is this thine?

Mâ hou liya, it is not mine.

Hêt ma fândec! bring what thou hast.

Leis fândi xai', I have nothing.

Mâ^Δe fie bâlec? what is in thy mind?

Mâ hou xai' fie bâli, there is nothing in my mind.

Ƨalaiya fâila, on me (rests) a family.

Lîho aulâd Ƨugâr, he has little children.

Lec baqara melieĤa, thou hast a fine cow.

Lihê qoroun Ƨawiele, she has long horns.

Ommi hie maĤ oktec, my mother is with thy sister.

Hêhona hie ommeec, here is thy mother.

Ein aboui (abi) el[°]ên?* where (is) my father now?

Abouc fil belda, thy father (is) in town.

Akouc leis fie bilâdina, thy brother is not in our country.

Ƨandana abouc hêhona, thy father is with us here.

Ƨalaiya morâdec el Ƨaziez, on me (rests) thy esteemed wish
(*i.e.* I will try to perform it).

Akouh rajol melieĤ, his brother is a good man.

Collohom nês milâĤ, all of them are good men.

Collocom ^Δewie' himma, all of you are endowed with earnest-
ness, *i.e.* are earnest, energetic.

Hel okti fândacom el[°]ên? is my sister with you now?

Honâ âki maĤ oktec, here is my brother with your sister.

Leis maĤui kobz Ƨari, I have no fresh bread with me.

MaĤac fâse† 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. Aboui is not classical, though Abou followed by a noun is.

† Ƨase, *perhaps*, is said of hope or fear; and serves to ask a question.

Eiyoma fandec, hêtoh ileiya, whatever thou hast, bring it to me.

Collōma maḥac, hêtoh ila honâ, all that is with you, bring it hither.

Δêlic el Huṣân, e lâ houa lec? yonder horse, is he not thine? Mán hou maḥac fiḥ dâr? who is with thee in the house?

Mâ ḥandi cotob, I have no books.

Leiset ḥandana aqlâm, we have no pens.

Cên liya ṣâk, I had a brother.

The particle *Ce* is never prefixed to a suffix pronoun. We must enlarge it into *Ce-miḥli* or *Miḥli*: thus, He is not like me, *Mâ hou miḥliey(a)*; He is like you, *Houa miḥlec* (or *miḥlic*).

61. *Ḥan*, 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 *Lihî*) 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* (sounded 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. *Ḥand* is written with *kisra* (i.e. as *Ḥund*) by modern literati; yet *C. de Perceval*, in doing this, defines the sound by French *ând*. I never heard in this word any vowel but a clear French *a*. Dictionaries exhibit *Ḥand*, *Ḥund*, *Ḥönd* 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 *Ṭandahe*, *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. *Lehê ṭainain** jamieletein, she has beautiful eyes.

Leho zeuja jamiele, he has a beautiful wife.

Ṭandoh ʿehl ceṯier, *chez lui* is a numerous household.

Leho ṭaila wâfira, he has an abundant (numerous) family.

Aulâdec maṭui fiḷ rief, thy children are with me in the country (*ruri*).

HêΔe hou ṭalaihi, this is his duty.

MâΔe liya ṭalaic (ṭandec)? what art thou to pay me?

Qadd eix' bi weddec? how much dost thou want?

Leis xai' ṭalaiya lec, I owe thee nothing.

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

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

Dâri miḥli 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, *Ṭand*, *Li*, *Maṭ*, *Ṭala* are in great use, to supply the verbs *Have*, *Owe*, *Ought* *Ṭandi*, I have in my house, or in my possession; *Liya*, I have in ownership; *Maṭui*, I have with me, about

* More classical *ṭainân—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, Maḥac siccieneti? (have you) my knife with you? Ṭandi Ḥuṣân, mâ 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 Ṭalaiya, I owe; Ṭalaiya folous lec, 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; Minnee ente, from thee thyself, etc. Also Eiyâ, as a fulcrum, enables a pronoun in the oblique case to be isolated: thus, Ṣanant-ec eiyâc, "I thought thee (to be) thyself." Eiyâc naḥbod, wa eiyâc nesteḥuin, "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 Baḥli hê Δ e, this my mule. Similarly with an adjective, as, Baḥli el melieḥ, 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 Δ êt,

essence, personality; Fîâl, state; RouĤ, spirit, *pl.* ArwâĤ; and even Fain, eye. We may add Mâl, property; Ĥaqq, right; which, though abused provincially, seem to have a legitimate use in harmony with good grammar. Δêt, *pl.* Δewât, has too many senses. Besides being an adjective pronoun, as explained in Art. 31 (as, Hoqoul Δêt Ĥösn, fields *endowed with* beauty), and (what is perhaps quite old fashioned) Fie Δêt yeum, on a *certain* day; it is also much used politically, as, EĤ Δêt eĤ solĤânieya, the imperial self (person); EĤ Δewât el cirâm, the noble personages. Catafago says absolutely, Δêt, a lady.

70. Examples:

'Sabi rama' nefsoĤ fiĤ neĤr, a boy threw *himself* into the river.
El Fârab enföshom, the Arabs themselves.

ArouĤ ana bi Δêti, I will go in my person (myself).

Qatel Fîâl-oh, *or* rouĤ-oh, he slew himself.

Qâl fie nefsoĤ, *or* li Fîâlöh, he said in his soul (to himself).

Yaxcor rouĤoh, YamdaĤ nefsoĤ, he thanks (he praises) himself.

El Ĥuŝân mâloh, the horse his property, *i.e.* his *own* horse.

El Ĥaql Ĥaqqi, the field my right, *i.e.* my *own* field.

El emier Fainoh, the prince himself.

But Fain peculiarly is used to supply the word *Same*; as, Fil yeum Fainoh, (*or* Fainihi), in that day itself, in that same day. Metêf, a piece of property (an article, as we say), *pl.* EmtiĤa, is said to serve, especially in Africa, as Mâl, to express what is one's own. Mâl, Metêf, and Ĥaqq may sometimes conduce to emphasis and clearness, in connections where at first sight they are vulgar superfluity. Thus, EĤ darâĤim,

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 Ĥaleb,	LaĤim mâl kinzier,
treacle of Aleppo.	meat of hog.
Dibs mâl zebieb,	Eġ ʕandouq mâl el jermal,
treacle of raisins.	the box of the camel.
Zebieb mâl dibs,	El Ĥalieb mâl eġ ʕöbĤ,
raisins of treacle.	the milk of the morning, <i>i.e.</i> 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 "ĤêĤi citêbi wa heĤêc citêbec," this is my book, and this is *thy* book (which seems to an Englishman so very flat), they say, ĤêĤe citêbi wa heĤêc *mâlec*. Though Mine, Thine are expressible simply by Liya, Lec (as, Mâ hou liya, it is not mine) nevertheless, ĤêĤe citêbi wa heĤêc lec, would be wanting in contrast and point.

72. It may seem that they can evade the double genitive (24) by Mâl or MetêĤ; as, Celb, metêĤ 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 WâĤud to Celb, for fear of being thought to omit El by accident.

73. We might enumerate as auxiliary *adjectives* or *participles*, not only E^hhad, Wâhüd, but also Mak^söu^s (belonging, *peculiar*, proper), Me^Δcour (afore-named). Thus, Ibn el mak^söu^s, my proper son, my own son; El ^sabi el me^Δcour, the aforesaid boy. Indeed Me^Δcour 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. ^hadda, 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, jamie^h.

Each, coll wâhüd.

A certain, wâhüd (before its noun).

Any one (*quispiam, quisquam*, after If or a negative), e^hhad, *f.* u^hda'.

Any (positively), eiyoman cên, *quivis*, eiyoma cên, *quodvis*.

None, lâ e^hhad.

Not even one, wala wâhüd.

Several, ^huddat, jomlat (*a number*).

Both (*ambo*), cilei (classical nom. cilê).

Some, ba^hl (i.e. *a part*).

One—another; ba^hl—ba^hl; m^hn—m^hn.

Some—others; ba^hl—ba^hl; minhom—minhom; minhe—minhe.

Some (ones), *aliquot*; cêm wâhüd.

Other, e^skar, *f.* ^sokra', *pl.* ^sekâra, ^sekarien.

Other (diverse), fair—before noun.

The Rest, e^l sê^sir.

Several, }
Divers, } xette'.

Some or other, mâ (after noun).

“Others than he,” in classical style, is variously rendered by Ma řadâhi (what passes him), Ma sewâhi (what is on his level), and řairoh, his diverse (?). The roots of řadâ and Sewâ mean Inequality and Equality.

Bařâ (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 Mân—mân; and Reřâ mà, *some hope or other*. The latter phrase is found in modern literature, and is classical. Freitag renders it *qualiscunque*.

75. Fair is regarded as a substantive by grammarians. Hence with a suffix, řairhom, others than they; řairoh, 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.] řair xai', *quite another thing, a different thing*, is stronger than Xai' e'kar, another thing, a second thing. So with the negative, Leis ce miřliho fie fair mecên, in *no other* place is anything like it. At the close of a sentence, Lâ fair, lâ řairoh, nothing else, is used dogmatically, for “so, and so only.”

§ 8. NUMERALS.

76. Wâřud, *f.* Wâřuda, means *one, a single one, alone*. So we have, Wařdi, I alone; Wařdec, thou alone; Wařdoh, he alone; Wařdana, we alone, etc., with all the suffix pronouns. Let us here repeat: Wâřud, one (emphatical), follows its noun; as, Fie řaql wâřud, in one field. But,

Fie wâĤud Ĥaql, means,—in a certain field. But besides; E^cĤad, *f.* UĤda', is *one* in a pronominal use; which may also be rendered *any one* (quisquam, quispiam); as, Lâ e^cĤad, not any; but WâĤud, *some one* (aliquis, quidam); Wala wâĤud, 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.

1 wâĤud, <i>f.</i> wâĤuda.	11 uĤdaĤxar (ĤudaĤx).
2 iĥnein, <i>f.</i> iĥnetein.	12 iĥnaĤx(ar).
3 ĥelêĥe, <i>f.</i> ĥelêĥ.	13 ĥelêĥetaĤx(ar).
4 arbaĤa, <i>f.</i> arbaĤ.	14 arbaĤtaĤx(ar).
5 kamse, <i>f.</i> kams.	15 kams'taĤx(ar).
6 sitte, <i>f.</i> sitt.	16 sittetaĤxar (sittâĤx).
7 sebĤa, <i>f.</i> sebĤ.	17 sebĤataĤx(ar).
8 ĥemânia, <i>f.</i> ĥemân.	18 ĥemâniataĤxar (ĥeman- taĤx).
9 tisĤa, <i>f.</i> tisĤ.	19 tisĤataĤx(ar).
10 Ĥaxara, <i>f.</i> Ĥaxar.	
$\frac{1}{2}$ nuĤf.	$\frac{1}{6}$ sods, <i>pl.</i> esdâs.
$\frac{1}{3}$ ĥolĥ.	$\frac{1}{7}$ sobĤ, <i>pl.</i> esbâĤ.
$\frac{2}{3}$ ĥolĥein.	$\frac{1}{8}$ ĥomn, <i>pl.</i> eĥmân.
$\frac{1}{4}$ robĤ, <i>pl.</i> arbâĤ.	$\frac{1}{9}$ tosĤ, <i>pl.</i> etsêĤ.
$\frac{1}{5}$ koms, <i>pl.</i> akmâs.	$\frac{1}{10}$ Ĥoxr, <i>pl.</i> aĤxâr.

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 ʿomara*, six princes.

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

	TYPES.
3 suns, <i>θelêθ xomous</i> (solar plural)	Doroub.
4 moons, <i>arbaʿat aqmâr</i> (lunar plural)	Eswâr.
5 men, <i>kamse(t) rijâl</i> (manly plural)	Cilâb.
6 princes, <i>sittet ʿomarâ</i> (princely plural)	Wozerâ.
7 merchants, <i>sebʿa(t) tojjâr</i> (mercantile plural). . . .	Cottêb.
8 horses, <i>θemâniat aḥṣuna</i> (dactylic plural)	Emcina.
9 { <i>grooms, tisʿa(t) golmân</i> } (false dual)	{ Boldân.
{ <i>legs, tisʿ sieqân</i> }	{ Nierân.
10 cities, <i>ʿaxar modon</i> (short plural)	Borec.

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 <i>ʿuxrién.</i>	21 <i>wâḥud wa ʿuxrien.</i>
30 <i>θelêθién.</i>	32 <i>iθnein wa θelêθien.</i>
40 <i>arbaʿúin.</i>	43 <i>θelêθe wa arbaʿúin.</i>
50 <i>kamsién.</i>	121 <i>mieya wa wâḥud wa ʿuxrien.</i>
60 <i>sittién.</i>	357 <i>θelêθ mieya wa sebʿa wa kamsien.</i>
70 <i>sebʿúin.</i>	7465 <i>sebʿ elâf wa arbaʿ mieya wa</i> <i>kamse wa sittien.</i>
80 <i>θemânién.</i>	
90 <i>tisʿúin.</i>	The units always precede the tens,
100 <i>mieya.</i>	and <i>mieya</i> remains singular, against the
1000 <i>ʿelf, pl. êlêf.</i>	general rule.

The cardinal numeral when undefined generally precedes its noun, except wâḥud: but El miḥd el arbaḥ, the four stomachs (Faris). “Thousands,” in the plural, is also expressible by ^sOlouf; but in numeral composition only E^llêf is employed.

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

2nd θêni(y).	5th kâmis.	8th θêmin.
3rd θêliθ.	6th sêdis.	9th têsif.
4th râbiḥ.	7th sêbiḥ.	10th ḥâxir.

Side by side should stand the days of the week.

Sunday, yeum el e ^h ḥad.	Thursday, yeum el <i>kamies</i> .
Monday, — el iḥnein.	Friday, — el jomḥa.
Tuesday, — el θelêḥe.	Saturday, — el sebet
Wednesday, — el arbaḥa.	(<i>sabbath</i>).

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 ḥuxrien; also 11th, Ḥâdi ḥaxar. So from 11th to 19th ḥaxar is added; as 12th, *m.* θêni ḥaxar, *f.* θêniyat ḥaxara (N.B. with double *fem.*-inflection). And a single article suffices, as El θêni ḥaxar, from 11th to 19th. But above 20th two articles are used, as, *El* Ḥâdi wa *el* ḥuxrien, 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: Θ elê θ et e^lêf wa arba \hat{t} mieya, wa i θ nein 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 θ elê θ wa \hat{t} uxrien wa θ emân mieya wa ^self. 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 arba \hat{t} at \hat{t} azierân wa \hat{s} alni mectoub, tériekoh kams'te \hat{t} xar Eiyâr, 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 *ien* (*oun*), feminine in *ét*. 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 *ien* for persons, or *ét* for things; thus from Kair (Kaiyir), good, Kairât, good things. Nouns expressing tradesmen, of the type Qa \hat{s} sâb, butcher; make the plural in *ien* (*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 Bafdâd, the bakers of Bagdad; but, Kabbâzei eġ Ğaifâ, the two bakers of the village.

84. To the 2nd type of plurals, in *ét, át*, 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', á*; which make plurals in *ayêt, awêt*. To the last type conform Turkish words in *á*; as Pâxâ, *pl.* Pâxâwêt; Afâ, *pl.* Afâwêt; Kordâ, small ware, *pl.* Kordâwêt. 5. Nearly all DIMINUTIVE NOUNS, of the form Colaib, 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, Eġ dowal el cibâr, the great Powers; El wozerâ el fuzâm, the chief viziers. But in successive pages Faris uses, as if at pleasure, El Ğaiwânêt el cibâr wa eġ Ğufâr; El Ğaiwanêt el cebiera wa eġ Ğafiera, the animals great and little.

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

MarieĀ, sick, *pl.* MarĀa'.
 Qatiel, slain, *pl.* Qatla'.
 JarieĤ, wounded, *pl.* JarĤa.
 Helic, perishing, *pl.* Helce'.

°Esier, captive, *pl.* °Esra (as well as °Oserâ).
 Maiyît, dead, *pl.* Maute'.
 AĤmaq, silly, *pl.* Ĥamqa'.

87. The plurals of the following nouns are specially irregular :

Father, abou, ab, <i>pl.</i> abâ.	Mother, omm, <i>pl.</i> ommehêt.
Son, ibn, <i>pl.</i> abnâ, benie'.	Daughter, Girl, bint, <i>pl.</i> binêt.
Brother, akou, ak, <i>pl.</i> akâ, akwa.	Sister, okt, <i>pl.</i> akawêt.
	Water, mây, <i>pl.</i> 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, Luĥâf, or Mediena ; in which case the vowels of the plural are *o, o* ; as, Loĥof, Modon.

89. Allowance must be made for euphony, especially with the weak consonants ^h, w, y. Observe that Ce^hs, a cup, *pl.* Co^hous ; Ra^hs, *pl.* Ro^hous, 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.	Kandaq, a moat.
Bandar, a naval mart.	Doldol, a hedgehog.
Kinzier, a pig.	Nomnoma, a wren.

To form the plural insert *â* (*é*) 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, Dalâdil, Namânim. 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.

Xakṭoura, a barge, *pl.* Xakâṭúir.

Cercedân, rhinoceros, *pl.* Cerâcedién.

Qarqaḏöun, polecat, *pl.* Qarâqaḏúin.

91. In a large number of nouns *ʿ*, *w*, or *y* are counted as true consonants for this process; especially in those which end in *i* (*y*), as Ṭabsi(y), a metal saucer, *pl.* Ṭabêsi(y). So too Zeuraq, a shallop, Ḡaiṭal, a great forest; treated as Zewraq, Ḡayṭal, make plurals Zewâriq, Ḡayâṭul. Yaḥmour, a nylghau, ʿUṣbaṭ, a finger, Madwad, a manger, similarly give plurals Yaḥâmiér, ʿEṣâbiṭ, Madâwid. In Cowâra, a hive or comb, Menâra, a lighthouse or spire, *pl.* Cowâyir, Menâyir, perhaps *á* has been treated as *aʿ*. Many nouns of the type Ḡadier, a pool, Jeziera, an island, follow this law; the *ie* being identical with *iy*; whence *pl.* Ḡadâyir, Jezêyir, so written in classical books, but, it seems, pronounced Ḡadâ-iér, Jezê-iér, with accent on the last; which indeed gives the simplest theory, assimilating them to Kanzier, *pl.* Kanâziér. Perhaps Cowâ-iér, Menâ-iér, are also to be thus accented.

Boḥaira, a lake, being a diminutive noun from Baḥr, sea, should have its plural in *ét*; but we meet Baḥâyir (or Baḥâ-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 *aʿ*; next, after deriving hereby the modern plural, we must euphonicallly change *aʿâ* or *aʿê* into *awâ*, *awê*. Thus from Ṣâri(y), a mast, *pl.* Ṣawâri(y); Bâqiya,

remnant, *pl.* Bawâqi; and even ^âÊniya (^âE^âniya), a vessel, *pl.* ^âEwêni.

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 Faniema, Menâra, Fâcihe, Kabiya, the strong presumption is that it will take the modern plural Fanâyim, Menâyir, Fawêcih, 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, Δobâba, a fly, might suggest a plural Δobâyib. But it is a noun of unity, and Δobâb means Flies collectively.

94. Some words, expressing tradesmen, take the Turkish termination *-ji*; as, Taubji, cannoneer; Bellaurji, dealer in fine glass; Bostênji, 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 Boĥour, Abĥâr, Biĥâr, 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 Aĥsen, Ecbar, but they are not declined like the adjectives of Colour, Art. 12. E²kir (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, Aĥsen el kail, the finest (of) the horses. The following examples are instructive :

Lem yablof, min el řömr, ecĥer min arbaĥuin řâman,

He did not attain, *of* age, more *than* forty years.

MâΔe fařalt, ecĥer min el e²kar, min eĭ xarr?

What did I do, more *than* the other, *of* mischief?

El kalâs min eĭ Δonoub wa el jarâyim hou ařzam min el kalâs min el belâyâ,

Deliverance *from* faults and offences is grander *than* deliverance *from* miseries.

Aqřa' ²erΔ Muřr, Furthest (of) the land (of) Egypt.

Anfař jemieř el řaiwanât, wa ajdarhe bil molâřaga,

Most useful of all the animals, and most worthy *of* them to be noticed.

El awwal aqwa' min eĭ řĕni, wa el mauloud min homâ afΔalhomâ,

The first (is) stronger *than* the second, and the progeny *from* the two (is) *better than both*.—(Faris.)

El moqâtelât se-te[°]koΔ hieya a[°]ẓam 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 A[°]ẓam hieya ; so as to bring “hieya min” side by side. Minnoh, Minneho, often mean, “than it (is).” Thus : Inna hêΔe el ieyal, leho mixya, axbeh bil herwela, *minnehe* biḷ racΔ, 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 ; ʔozma', very mighty. Some make a plural in *-ien*, as Aqdamien, very ancient ; Afḷalien, very excellent. Others make a substantival plural, of the type Ecêbir, grandees.

The superlative is generally indeclinable and may precede its noun, as Aḥsen rajol, best man, very good man. But Auwal yeum, the first day, and El yeum el auwal, are alike good. Auwal ḥas a feminine 'Oula' (comparable to Cobra' ; also to 'Okra', other) which is used when it *follows* its feminine noun ; as, Eḷ senet êl oula', 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, ʔaziez cotobcom, your valued letters, is often quoted. In Faris (Nat. Hist.) such phrases as ʔazuim kiffatoh, his immense swiftness : Ximâliey baḥr 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 aḥla' ʿSautihom*, with their highest voice. To the same head we must refer, *Bi eʿkir nesmat Hayâti*, with the last breath of my life.

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

Ecḥar iktilâfan (*or tefayyoran*), more diverse.

Ecḥar 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 *Mán*, *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-fât*, what is past = the past; *Má bain*, what is between; *Má-jára*, what has happened; *Má-kálâ*, what is vacant; *Má-qolt*, what thou saidest. These cohere as one word. In speech, the accent will probably distinguish this *Má* from *Mâ*, not; as, *Mâ kálâ*, it is not vacant; *Mâ qolt*,

thou didst not say. But, Má qolt? what didst thou say? is pronounced exactly as Mâ qolt. This is a grave inconvenience, to avoid which, the moderns wisely prefer to use MâΔe (quidnam) in preference to Má, quid?

100. Compounding Man, Mă with Eiy, which? or Coll, all; we have (with verb Cên, 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 Mă, Eiy becomes relative before a noun, if cên follow; as, Bi eiyo siŕr cên, at (any) whatsoever price.

So Colloman, whosoever; Colloma, whatsoever. But Collama is also adverbial, meaning "However much" (*quanto, quantum*), or, in proportion as.

101. The pronoun LéΔi 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 leΔi ŕaraf-oh, means either, *Who knew him* (qui noverat eum), or, *Whom he knew* (quem noverat). 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. LéΔi is declined thus:

El leΔi, le quel.

El leti, la quelle.

El leΔien, les quelles.

El lewêt(i), Ellêti, les quelles.

There is also a classical dual, Elletên, Elletein, abs. and obl.

of both genders. Also, ElléΔi may be used of both genders and numbers, and is vulgarly shortened into Elli.

The logical complement to LéΔi 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 řandoh, 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 rajol, el leΔi HâΔur. 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 Mă, we must transpose, so that Mă may immediately precede its verb: thus, "Sellem mă cên liho min el darâhim." 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 rajol enni ra'eit-oh (the) first man (*that*) I saw (Faris and Rob. Cr.). So Mă is often used after the superlative; as, Hie afkar mă yo'snař, 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 leΔi begins its own clause, and can have no noun with it. When its antecedent is *understood*, a preposition before El leΔi may belong to the antecedent, as, Li el leΔi—to (the man) who—. We may then regard El as the pronoun *him* (Li, *to*; El, *him*; LeΔi, *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, Tandî Sabî, *leho* marΔ, in my house is a boy, *to whom* (is) a disease; Tandî Hušân, mâ *hou* liya, in my possession (is) a horse, *who* (is) not mine; Dâr, *fihe* 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 yobšur, 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-yoĥša’, 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," mecên, fiehi Fujâr.

106. In Mă-cên, noticed above, the verb Cên appears indeclinable, but Mă 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, Aĥsen ma yecoun, the best possible.

107. *Mă* also becomes adverbial in the sense of *While*, *So long as*; thus, Mă damt Haiyan, so long as I remain alive; but Mă-dâm, more distinctly expresses the sense *While* before another verb. *Mă* is otherwise an important element of indeclinable relatives; as in Baĥdama, after (*apres que*), Qab-lama (*avant que, ante quam*), Einama, Haiθoma, wheresoever; from prepositions Baĥd, Qabl, and from Ein? where? Haiθ, where. [In modern literature, Haiθoma 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 Haiθoma.] So Ĥandama, Waqtima, Ĥuinima, at the moment that, whenever, Ceifama, however. Ĥoulama, as long as. Nay, *verbs* enter such compounds, as, Ĥâlama, 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, Baĥd en, after (*postquam*); Ila' en, Ĥatte' en, until; Haiθ en, in case that, before verbs.

§ 12. ELEMENTS OF THE VERB.

108. We begin with the verbs, *Ijlis*, 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.

<i>m.s.</i> <i>ijlis</i>		<i>f.s.</i> <i>ijlisi</i>		<i>pl.</i> <i>ijlisou</i>
<i>m.s.</i> <i>zekrif</i>		<i>f.s.</i> <i>zekrifi</i>		<i>pl.</i> <i>zekrifou</i>

AORIST.

<i>s.</i>	{	1. <i>ajlis</i>		2. <i>tejlis(i)</i>		3 <i>m.</i> <i>yejlis</i>		3 <i>f.</i> <i>tejlis</i>
		<i>ozekrif</i>		<i>tozekrif(i)</i>		<i>yozekrif</i>		<i>tozekrif</i>
<i>pl.</i>	{	1. <i>nejlis</i>		2. <i>tejlisou(n)</i>		3. <i>yejlisoun(n)</i>		
		<i>nozekrif</i>		<i>tozekrifou(n)</i>		<i>yozekrifou(n)</i>		

PERFECT.

<i>s.</i>	{	1. <i>jelest</i>		2. <i>jelest(i)</i>		3 <i>m.</i> <i>jeles</i>		3 <i>f.</i> <i>jeleset</i>
		<i>zekraft</i>		<i>zekraft(i)</i>		<i>zekraf</i>		<i>zekrafet</i>
<i>pl.</i>	{	1. <i>jelesna</i>		2. <i>jelestom(ou)</i>		3. <i>jelesou</i>		
		<i>zekrafna</i>		<i>zekraftom(ou)</i>		<i>zekrafou</i>		

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 *Baláfná* (*we* have arrived or attained)

from Balafa-na (or Bal'fa-na), *it* has reached *us*. Faris occasionally writes the 2nd *m.* as *Jelesté*, 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, *Ennec jelest*, that *thou* hast sat; *Lecinni 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; *Iq'ṭaṭ*, 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 *á, é*, is its mark.

IMPER.—2. *ijlisê*.

AOR.—2. *tejlisê(n)*, 3 *m. yejlisê(n)*, 3 *f. tejlisê(n)*, as 2nd pers.

PERF.—2. *jelestomâ*, 3 *m. jelesê*, 3 *f. jelestê*.

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.

{ marart	marart(i)	} marr, 3 <i>m.</i>	} marrat, 3 <i>f.</i>
{ marrait	marraiti		
{ mararna	marartom	} marrou	
{ marraina	marraitom		

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*, *ie*, 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 *á*, *é*; *Qâm*, *Qâmat*, *Qâmou*; *Sêr*, *Sêrat*, *Sêrou*. The popular imperatives *Qoum*, *Sier*, most legitimately supersede *Qom*, *Sir*, which rest on an exploded law of euphony.

The two hollow verbs *Coun* (be), *ʕuir* (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.* Suiiri, *pl.* Suirou.

Shall become, { 1. ASuir, 2. TaSuir(i), 3. YaSuir, taSuir. (*s.*)
 { 1. NaSuir, 2. TaSuirou(n), 3. YaSuirou(n). (*p.*)

Have become, { 1. Surt, 2. Surt(i), 3. Sâr, Sârat.
 { 1. Surna, 2. Surtom, 3. Sârou.

Some hollow verbs have *â* in the aorist; as,

	GERUND.	IMPER.	AOR.	PERFECT.
Sleep	Naum	Nâm	Enâm	Nimt, Nâm
Fear	Kauf	Kâf	Akâf	Kift, Kâf
Dread	Heiba	Hêb	Ehêb	Hibt, Hêb

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 IΔe, *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, *if*, 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, *Lâ* (not) with 2nd or 3rd plural in the spoken tongue uniformly expresses *Prohibition*, like Latin *Ne* with subjunctive; as, *Lâ tejlis!* do not sit! *Lâ yesier!* let him not proceed! *Lâ, Mâ*, 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; *Lâ oried*, *Mâ oried*, I do not choose. *Lem*, *Lâ*, *Len*, in classical rule, make the aorist Past, Present, Future; but *Lâ 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 -êt, -ât. The *active* participle of the types *Ijlis*, *Ixrab* (drink),

Xien (sully), Loum (blame), is, Jêlis, Xârib, Xâyin, Lâyim; the radical *w* 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, Mârr for Mârîr; Fâdd for Fâdid. 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 râlu, I am well satisfied; Houa râyiH, 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 rêciboun? 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, Yenê mou(n) wa hom mâxioun.

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 rêciban; or, if the participle be plural, it will take the form *-ien*, not *-oun*; as, Jâ^cou rêcibien, 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 naĥne 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 mây? 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 yarouĥ eġ Sabi? not, Eġ Sabi yarouĥ.

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), Boĥaira (little sea, lake). 3. A noun of place or time has the type of Mafrab or Mafrîb, the west, place or time of sunset: so Maflaf, hayrack; Maqṣab, canebrake; or with feminine ending, Mabṭaka, 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 *ā*. Thus, Minfak, bellows; Mijmara, brazier; MiftêĤ, key; Miqlâya, 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; Δarb, a beating. 6. A noun of unity from this has the type Δarba, a single blow.

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

9. The abstract nouns, Cibr, greatness; Cobr, grandeur; Ṣufr, smallness; Ṣöfr, contemning, contempt (if indeed this vocalization be right), are related to the adjectives Cebier, Ṣalier; so RokṢ, cheapness, to RakieṢ; Somn, fatness, to Semien. Also in the feminine form, Sorṭa, quickness, with Serieṭ; Boṭda, distance, farness, with Baṭuid. 10. Ciṭra, plenty, is the abstract to Ceṭier, much; but this type is commonest when the root is *surd*. Thus, Qilla, deficiency, with Qaliel; Riqqa, thinness, with Raqieq; Xidda, intensity, with Xadied; LiΔΔe, deliciousness, with LeΔieΔ. 11. From *hollow* verbs come such as Toul, length, with Tawiel; 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. Citêba, writing, is again gerundial. 15. Nearly the same is the type Najâba, nobleness, extremely common for abstract nouns. 16. RaΔiele, 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 :

TYPES OF NOUNS.

1. kobz-e	5. Δarb	11. ʿoul, ʿuib
2. colaib	6. Δarba	jouda
boḥaira	7. sefar	
3. mafrab	8. sefara	12. jolous
mabʿaka	9. cibr	13. sohoula
4. minfak	cobr	14. citêba
miklâb	sorta	15. najâba
mijmara	10. ciθra	16. raΔiele
miqlâya	qilla	

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

124. Special list of abstract nouns of 15th type, related to adjectives.

Naĥâfa, leanness.

Laġâfa, gentleness.

Seqâfa, sickliness.

Radâwa, badness.

Wesêka, dirtiness.

Melâĥa, comeliness.

Ėarâfa, elegance.

Galâza, uncouthness.

Najâba, nobleness.

Belâda, stupidity.

Tabâwa, doltishness.

Jehêla, ignorance.

Ėalâba, solidity.

Ĥazâma, mightiness.

Seĥâda, happiness.

Mehêra, skilfulness.

Ĥalâwa, sweetness.

Marâra, bitterness.

Frequently there are two forms; as, Loġf and Laġâfa, Seĥâda and Soĥouda, 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 'Daĥ (more classical) or Kalli (more popular), prefixed to 1st or 3rd person of the aorist; as, 'Daĥ-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, 'Daĥ-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 Tê as a hortative particle (Latin *age*), instead of Li; as, Tê yarouĥi, let him go. [I think that Tê means *come*, being the imperative of the verb ^sEte, *he came*. But De Perceval interprets it as a contraction of Ĥatte, until.]

126. GOING is popularly rendered by Râyîĥ, exactly like English; but in Barbary they say Mâxi, walking. Thus

Faris has, *Hel hou râyiĥ en yojaddid el jidâl?* Is he going to renew the dispute? (Lit. *en yojaddid, ut renovet*, that he should renew.) But this use of *Râyiĥ* 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; *Qaṣḍi en*, (it is) my design that; or, *Ana qâṣid*, I am designing; *Ana řâzim*, I am resolving; *Ana nâwi*, I am intending; *Ehomm*, I meditate.

Faris has, *Nâwi temṛor*, (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 arouĥ, I will go; *Beddec terouĥ*, thou wilt go, etc. This is perhaps confined to Syria. If *Bi wedd* be pronounced in full, it must probably be admissible any where; 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-yarouĥ*, he will go; *Se-narouĥ*, we shall go; *Se-tera'*, thou shalt see.

At Bagdad, *Yecoun* (it will be) gives a future notion to the verb; as, *Yecoun yarouĥ*, he will go; *Yecoun râĥ*, he will have gone. *Yaṣuir*, it will be, may be in like manner employed; as, *Yaṣuir temṛor*, it will rain.

The verb *Ezmaĥ*, he hastened, or rather the participle, *Mozmiĥ*, hastening, is also current, as follows: *Hou mozmiĥ*

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 qâbilieya en, to me (is) capacity that. At Bagdad they say, O'uiq, or O'uiq fala en, I have force for; or, Liya 'âqa en. (More ordinarily, with a negative, Mâ o'uiq, or Lâ 'âqa liya bi'en, means, I have no *resisting* power; I cannot withstand *a disease*; I cannot afford *an expense*.) Literati are fond of the strangely obscure word, Este'uiif, I am able. Worst of all by far is the idiom of Aleppo, which pronounces Ahsen, I am able; apparently meaning Ohsin (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 Emcen, it was possible. Negatively, Lâ 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, Mo'âl, Moste'uil, impossible, absurd. Also, Lâ ya'su'â, it is not sound, virtually means, It cannot be.

It is also in Arabic idiom to say, Lâ tel'haq 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; Ya'su'â, it is sound; Yobâ, it is open and free. Also the participles Jâyiz, Mobâ. Or Yesoul 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, $\text{\textcircled{f}alaiya en}$, (it rests) on me that. Besides, we can say, Yenbafi, it befits; Yelieq, it beseems; Yejib, it behoves; or Wâjib $\text{\textcircled{f}alaiya}$, (it is) a duty on me. Again, Ya $\text{\textcircled{h}aqq}$ $\text{\textcircled{f}alaiya}$, it is right for me; Ya $\text{\textcircled{s}u $\text{\textcircled{h}}}$ liya, it is proper for me; Yajmol, it is comely, or becoming; Yaqta $\text{\textcircled{u}}$, it is required. The most popular of these is Wâjib $\text{\textcircled{f}alaiya}$. Besides we can use Yelzem, Lêzim en, though this rather means Need, necessity.$

132. For MUST, two formulas are highly popular. Lâ bodd en, no escape that—; Lâ bodd (en) terou $\text{\textcircled{h}}$, thou must necessarily go. Next, Lêzim, which originally meant, sticking close, has somewhat degenerated; so that they now say, Lêzimni, 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:

Ro $\text{\textcircled{h}}$ t, I went or have gone.
Cên ro $\text{\textcircled{h}}$ t, I had gone.
Yecoun ro $\text{\textcircled{h}}$ t, I shall have
gone.

Arou $\text{\textcircled{h}}$, I go.

Cên arou $\text{\textcircled{h}}$,
Cont arou $\text{\textcircled{h}}$, } I went.

Yecoun arou $\text{\textcircled{h}}$, I shall go, I
I am to go.

* So De Perceval positively asserts; and it seems, with great reason.

133*b*. We can hardly class as auxiliary the verbs which express to *begin*, before another verb. These are Ebdi, I open; E'koΔ, I take; Ajfal, I set, set to; Axraf, I institute; A'foq, I establish; A'suir, I become. All drop a part of their sense to assume the meaning of Begin: the commonest is Ebtedi (in VIIIth form, see 136), whence Ibtedâ, Mobtedâ, a beginning. These verbs are followed by Enna (that, quod, ὅτι) with the aorist *Indicative* of the other verb; not by En (ut, ἵνα) with subjunctive; apparently because an attained result, not a mere intention, is expressed. Thus, The sailors began to howl, Ja'falou el mellâfiöun yowelwiloun; Ibtêdou or Sârou ya'srokoun, they began to shout. It is here seen that the particle Enna (that) is readily dropped from the phrase.

Cên rohit or Cont rohit, 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 rohit, *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.

FORM.	I.	II.
Imperative	zekrif	tezekraf
Aorist 1 p. s.	ozekrif	etezekraf
Perfect 3 p. s.	zekraf	tezekraf
Gerund	zokrâf	tezekrof
Participle act.	mozekrif	motezekrif
Participle pass.	mozekraf	[motezekraf]?

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 IInd is ordinarily either like a Passive or a Reflective ("middle") voice to the Ist. In that case there cannot be any passive participle to the IInd form. But the IInd form may be an independent verb. Older Arabic admits of a IIIrd form *izkanrif*, and a IVth *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 IXth 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 108*b*, 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 ixth 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 :

	IMPERAT.	AOR. 1 p. s.	PERF. 3 p. s.	GERUND.	PARTICIPLE.
I.	ibdil	âbdil	bâdal	(badal)	bâdil
<i>Pass.</i>	—	obdal	bôdil	—	mabdoul
{ II.	baddil	obaddil	baddal	tebdiel(a)	mobaddil
{ III.	bâdil	obâdil	bâdal	{ bidâl mobâdala }	mobâdil
IV.	abdil	obdil	abdal	ibdâl	mobdil
{ V.	tebaddal	etebaddal	tebaddal	tebaddol	motebaddil
{ VI.	tebâdal	etebâdal	tebâdal	tebâdol	motebâdil
VII.	inbâdil	anbâdil	inbâdal	inbidâl	monbâdil
VIII.	ibtédil	abtédil	ibtédal	ibtidâl	mobtédil
IX.	ibdall	abdall	ibdall	ibdilâl	mobdill
X.	istébdil	estébdil	istébdal	istibdâl	mostebdil

The *t* due to the VIIIth form becomes *d* after *d* or *z*, Δ after Δ , Υ after Υ , Λ , \Im , \mathfrak{z} . Also if *s*, *w*, or *y*, be the first radical it becomes *t* before *t* in the VIIIth. Thus the root Wel makes Ittécil (for Iwtécil) in VIII.

137. All the gerunds of the derived forms make plural in *-ét*. The gerund of II. might be *tebdila* or *tebdila*, instead of *tebdil*, which is standard. In III. *mobâdala* is a commoner form than *bidâl*; but both often co-exist.

It will be seen that III. is formed from II., and VI. from V. (except in the gerund) by the same simple law. After duly understanding this we might drop III. and VI. from the Table. Forms VII. and VIII. are likewise formed by a common law; so that either will suffice as a type.

Form X. is remarkable, *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 *lost*, whose Imperative was *Sebdil*; and from this *Istebdil* was formed, nearly as VIII. from I. The form *Sebdil* was a Causative verb, but it is superseded by IV.

The tenses are inflected according to the laws explained in 108. Carefully note the initial *o* in the aorist of II., III., IV. Observe also that the last vowel is *i* in the imperative (and aorist) of II., III., IV., VII., VIII., X., but is *a* in V., VI., IX. Yet in the participle active of all the forms it is *i*.

138. Any two forms, as *Ibdil* and *Bâdil*, are strictly independent verbs, as in Latin *fugio* and *fugo*, or *sedeo*, *sido*, *sedo*. In fact sometimes they are as unlike in sense as *fero* and *ferio*, *condo* and *condio*. Such phenomena are very deceptive. It is *always* safest for the learner to learn nearly every form for itself, as if it were a new verb.

Nevertheless, the IInd or IIIrd being given active verbs, we can positively infer the existence and meaning of the vth or VIth; for the vth always is to the IInd and the VIth to the IIIrd its reflective, neuter, or passive. The VIIth, when it exists, is passive to the Ist, if the Ist be active; or else to the IVth.

The IVth is properly causative to the Ist. Hence if the Ist be neuter the IVth is its active. If the Ist be active the IVth has two accusatives.

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

The IInd is (perhaps most properly) frequentative or intensive of the Ist; as, Iqṭaṭ, cut; Qaṭṭuṭ, cut in pieces, chop up; Icsir, break; Cessir, break in pieces. But it is often causative to the Ist, and the modern tendency is to work it entirely in this direction, and nearly supersede the IVth; apparently because vowels are obscurely and corruptly sounded. Yet even when II. and IV. are both causative, the sense sometimes differs, because II. is still frequentative and imperfect. Thus from the root Uṭlam, know thou, comes II. Ṭallim, *teach* thou (as a teacher who repeats or causes to repeat); but IV. Aṭlim, *inform*, *advertize*, viz., by a complete single act.

The IIIrd 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 Ist. Something *mutual* is ordinarily suggested, often *rivalry*. Thus, Ectob lec, I write to thee, Ocêtib-ec, I *be-write* thee; Aqṭod, I sit, Oqâṭud-ec, I sit-with thee; but Oqṭud-ec, Oqâṭud-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; Isteʿâf, he was able (from root ʿwʿf); Isteqall, he was plenipotentiary, unrestricted, independent.

The vith often expresses Pretension or Affectation: as, Tebâha, he made display of finery; Tefâkar, he played the self-glorifier.

The relation of the vth and vith to the IInd and IIIrd is obviously the same as that of the IInd to the Ist of Quadri-radicals. Also the IIIrd 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 *ʾ* 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 VIIIth 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 *á* 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 *ʿ, 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 *xiddâd* 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.

	IMPER.	AORIST.	PERFECT.	GERUND.	PARTICIPLE.
I.	xodd	axodd	xadd	(xadd)	xâdd
III.	<i>xâdid</i>	oxâdd	xâdd	{ <i>xiddâd</i> <i>moxâda</i> }	moxâdd
IV.	<i>axdid</i>	oxidd	axadd	<i>xiddâd</i>	moxidd
VI.	<i>texâdad</i>	etexâdd	texâdd	texâdd	motexâdd
VII.	<i>inxâdid</i>	anxadd	inxadd	<i>inxiddâd</i>	mouxadd
VIII.	<i>ixtêdid</i>	axtedd	ixtedd	<i>ixtiddâd</i>	moxtedd
X.	istexidd	estexidd	istexadd	<i>istixiddâd</i>	mostexidd

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 Yoḥwīj, 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.

	IMPER.	AORIST 1.	PERF. 3.	GERUND.	PARTIC.
I. Pass.	—	oqâl	qiel	—	maqoul
IV.	aqiel	oqiel	aqâl	iqâla	moqiel
VII.	inqal	anqâl	inqâl	inqiyâl	monqâl
VIII.	iqtel	aqtêl	iqtêl	iqtiyâl	moqtêl
X.	isteqiel	esteqiel	isteqâl	istiqâla	mosteqiel

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 *w*t becomes *tt*.

143. When the 3rd radical is *w* or *y*, the verbs are called Defective. They are of four classes, as follows :

1 Aor.	1. afzou	2. armi	3. anse'	4. arfa'
3 Perf.	faze	rama'	nesi	rafa'
	maraud	throw	forget	feed cattle

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.

1. 2.	Γazeut	Ramait	Nesiet	Rafaït,
3.	Γaze, -et	Rama, -met	Nesi,- siyet	etc.
1. <i>pl.</i>	Γazeuna	Ramaina	Nesiena	as Rama
2.	Γazeutom	Ramaitom	Nesietom	
3.	Γazeu	Ramau	Nesou	

The Active participle is in all of the type Γâzi(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, -âya replaces -â^za in feminine participles passive.

A suffix, by changing the accent, introduces â, é, for *a*, *e*, in 3rd person masculine singular of the perfect.

144. Of verbs "Hamzated" in 1st radical, ^sekaΔ (take) is the type. In Imperative of I., initial *i* or *o* is dropped (with ^s); as KoΔ, take thou; Mor, command; Col, eat thou. After *o* the ^s becomes *w*, as, TowâkiΔ, for To^sâkiΔ (reprove); hence, vulgarly, in the whole form the ^s is apt to become *w*.

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

145. When Hamze is 2nd radical, as in Is^sel (ask), the participle is Meswoul for Mes^soul, a microscopic difference. The only derived form of this whole class (says C. de Perceval) is sêyal of III.

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

147. Verbs doubly defective are chiefly the following :

- a. Jâ, he came; Eji, I come (Tefâl, come thou!).—Perf. Jiet, I came; Jât, she came; Ja^sou, they came; Jâyi, coming; Mejie, arrival.—Pass. jie, *ventum est*.
- b. ^sEte, he came; ^sEtet, she came; Eteit, I came; Etou, they came; Eti, I come; Yêtou, they come; Eti, coming; Itiyân, arrival. VIth form, Te^sête. Imperative Te^s (come).
- c. Xâ^s, he wished; Xât, she wished; Xiet, I wished; Xâ^sou, they wished; Yexâ, he wishes.
- d. Sâ^s, he misbehaved; 1. 2. p. Sout. In IV. Esâ, he mismanaged; *Aor.* Osie.
- e. ^sAba^s, he refused; like ^sEte^s.
- f. ^sEyes, he despaired; *Aor.* E^swies?

g. Ra^ʿa, he saw; Ra^ʿet, she saw; Ra^ʿeit, I saw; Ra^ʿou, they saw. Ara', I see; Arou, they see. Râ, see thou. *Passive*, Ro^ʿi, it was seen; *Aor.* Yora, it seems, is seen. iv. Orië, I show; Arie, show thou (*vulg.* Arwi, Rawwi). v. Terâ^ʿa liya, it appeared to me, but more popularly, Terâwa. III. Râya, he played the hypocrite (made a show).

^ʿEte^ʿ and Ra^ʿa are both popular words, but not in the physical sense, in which Jâ and Xâf supersede them. ^ʿEte^ʿ means, to come as an event; *part.* El ^ʿêti, the future, venturus. Ra^ʿâ means, he saw with the mind, he judged (Rây, opinion), he saw a vision (Rouya, vision). Thus, In ra^ʿeit, 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 IIIrd is often like a Latin compound of Con; this is but a hint at the practice. The VIIth 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 Educate, Vomit, and (popularly) Pull up, Rein up suddenly, Bring to a sudden stop. If we met some Arabic root interpreted 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^s el mouma ileihi, 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 *ṭabied el maqoul ṭanhom*; not, maqouloun or maqoula, though *ṭabied* is plural. The concord to *ṭabied* is found in the plural *hom*; and *Maqoul* is impersonal, like Latin *Dictum (est) for Diximus*. Thus a rude translation might be, *Oī servi oī—dicebatur de iis; i.e. Oī servi, de quibus dicebatur*. And in this idiom the second *El* is often said to be put for *ElleΔi*, who. In fact, the vocalized passive is occasionally used like the Latin impersonal verb.

§ 17. ADVERBS AND CONJUNCTIONS.

150. Adverbs of Time :

Afterwards, baṭdan; <i>pop.</i>		Already, qad (with Perfect only).
baṭdoh.		Always, dāyiman.
Again, aiḏan (see also 153).		

- Before (*adv.*) qablan
 Beforehand, min qabl.
 Daily, yeum bi yeum; yeu-
 man fa yeuman.
 Early, beccier.
 Earlier and later, sêbiqan
 wa lâhuqan.
 Ever (with negative), °ebad-
 dan.
 For ever, ila el °ebad.
 Formerly, sêbiqan.
 Henceforward, min ba°doh;
 min el°ân wa °âfudan.
 Hereafter, seuf.
 Hitherto, ila el°ên.
 Instantly, hâlan, fil hâl, fil
 sêfa, lil waqt, fil Huin.
 Lately, °an qarieb [also Soon].
 Long ago, °âlama (it is long
 ago that).
 No longer (see 153).
 Meanwhile, fil e°nâ.
 Now, el°ên; hêde el waqt;
 hêde el sêfa.
 Now and then (at times;
 occasionally), ahyânan;
 Huin fa Huin.
 Just now, téwâ (a little while
 ago, Alep.); bi hêde el
 qorb.
- Often, amrâr ce°iera; coll
 qaliel; ce°rama (it is
 often that).
 Very often, é°arma.
 How often? cé° marra?
 Once, marraten; marraten
 mà; marra wâhuda.
 Presently, in a minute, mar-
 rat °okra'.
 Rarely, nâdiran; zehiedan?
 Quickly, °âjilan; serie°an.
 Seldom, qallama (it is seldom
 that).
 Sometimes, ahyânan; auqât
 auqât; ba°l auqât.
 Sometimes — Sometimes;
 marraten — marraten;
 têraten—têraten.
 Soon, °an qarieb [also,
 Lately]; lâhuqan, Kaz.(?).
 Still, ba°doh (vulg.?): li
 sêfa (see also 153).
 Then (at that time), i△êc;
 waqta°idin; huina°idin,
 yeuma°idin.
 To-day, elyeum.
 To-morrow, fadan.
 Yesterday, °ems.
 Not yet, li sêfa mâ—li
 sêfa lâ—.

151. Adverbs of Quantity :

Almost, illa qaliel, cêd (see 153).

Barely, (bi) mojarad.

Enough, cefâya(ten).

Entirely, bil collieya.

Few, qaliel(oun).

Gradually, tedriejan, Tuba-qan fan Tubaq.

Little, qaliel.

A little, xowaiya.

Little by little, xai'an fa xai'an.

Less, aqall.

In the least, adna' xai' (the slightest thing).

Many, ceθier(oun).

Much, ceθier.

How much ? } cêm ?

How many ? }

How much ? qadd eix' ?

More, ceθâr.

Nearly, teqrieban.

Only, faqa' (vulg. bes).

Scantily, Lanien ? (Boethor ; guère).

Scarcely, ceudan ? bil jehd ; bil ceid ? (See 153).

Somewhat, xai'en.

Somewhere about, qadar.

Totally, qâTuba(ten).

152. Conjunctions governing Verbs :

According as, } cema,
As, } miθlima.

As if, ce'enna.

Although, } wa'in, walau,
Though, } ma' en.

Because, li'enna ; bi sebab enna ; li'ejl enna.

Before (*antequam*), qablama.

Not but that, na'fam enna.

Not but that, illa inna (also,

Nevertheless ; in Faris).

In case,* bi Haiθ(en). [Bi Haiθ ceΔê, in such a case as this.]

On condition that, Tala en, bi xar' en.

Except that, } fair enna.
Only that, }

Forasmuch as, Haiθ inna ; iΔ enna (iΔ inna ?) Rob. Cr. 244.

Inasmuch as, bi ma inna.

* Kazimirski says, Bi Haiθ en, a tel point que.

On the ground that (as though), *ʔala enna*.

However (quocunque modo), *ceifama*.

How much soever, *mehma*.

How often soever, *collama, mehma*.

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

If, in, *incên, iΔe*; *lau* (were it that).

If ever, *iΔma*.

Lest, *li^çella, liceila*.

As long as, *madâm, ʔoulima, mâ*.

As much as, *qaddama*.

Inasmuch that, *ʔala enna, bi nauʔ ʔatte, (in sort that)*.

O that, *yâ laite*.

In proportion as, *collima, qaddima, ʔasbima, qadrima*.

In respect that, *min ʔaiθ enna*.

Seeing that, Since, *nazaran en, iΔecên, lemmacên*.

Ever since, *mouΔ, moΔΔ*.

As soon as, *ʔandama, auwal ma, ʔâlîma, waqtima, ʔuinima*.

That (*ut, ʔva*), *en*.

That (*ὅτι, quòd*), *enna*.

So that, *ʔatte' çinna*; *ʔala enna*.

In that, *ʔenna*.

In order that, *li, cei, licei, ʔatte*.

That not (*ut ne, ʔva μὴ*), *ella, ceila*.

Till, Until, *ʔatte, ʔatte en*.

Unless, *illa, iΔem*.

Unless it were that, *laula*.

When, *lemma, iΔ, iΔe ma (mete'?)*.

Whenever, *iΔma*. [Be it when it may, *iΔ ma cên*.]

Where, *ʔaiθ*.

Whereas, *ʔâl inna*.

Wherever, *ʔaiθoma, einama*.

Whilst, *bainama, ʔandama, madâm (bima), b'iΔma, ʔiema*.

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. Mâ fâd, he did not repeat, degenerated into "not again." Lâ teƒoud teƒal-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, mâ baqiet ozêyiroh; or, mâ abqa fie mozêyiratoh.

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

4. Faris employs this verb with the negative for Scarcely: Lâ yecêd toujad, (the one humped camel) is *scarcely* found. But Bothor and Catafago take no notice of Cêd. 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 Bothor's word Lanien can be often used is not at all clear. In the "Algiers Mercury" I read, "Bil *ceid* Hatte qaƒaƒ mesêfet miel wa nuƒf," 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, Mâ zêl (he has not ceased = Lem yezel) with the Adverbial participle, for Still, or with the aorist. This is both popular and classical. Baƒdoh for "still" (as, Raƒeit el celb, baƒdoh Haiyan, 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 (II.), 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, RouĤ, 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 *-án*, *-én*, 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 *-án*, *-öun*, 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 *-án*, *-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*, *-in*, *-en* (*-an*), 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, Bilâdo-com, Bilâdi-com, Bilâda-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 bilâdi-com*, as better than *Li bilâd-com*, or *Li bilâda-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 conduce 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 Δ ou \hat{t} aql, intelligent, after Γ air, passes into Γ air Δ ie \hat{t} aql. Here Δ ie is the Postpositive Case of Δ ou. 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 bilâdi-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 qaṣḍin.		Grievously, bi colli fammin.
Impetuously, bi xiddatin.		Incautiously, bi colli laflatin.

When two nouns following an adverb are joined by *wa*, he generally adds *in* to the former only :

Sluggishly, bi coll(i) ceselin wa ihmâl.

Stingily, bi coll(i) ṭamaṭun wa bokl. (Yet elsewhere, bi coll ṭamaṭ. 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 mexhour.

In a happy hour, bi sêṭatin mesfoudat.

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; Baftaten, suddenly; Baṭuidan, afar; Dâyman, always. 2. With a noun which expresses either a point of time or duration of time; as, Gadan, on the morrow (from Gad, Gadwa, in nominative); Nehêran wa leilan, by day and by night; Xehran cêmilan, an entire month; Ṭuxrien yeuman, for twenty days. 3. As said in 119, Jâ rêciban, he came riding. But we must enlarge this to contain *every indirect Predicate*; thus, I made him happy, Ana

jaʔaltoh seʔuidan (*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 ʔazuiman. Akin to this is the double accusative, Melli el ceʔs nebie Δ en, 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 ʔazuim qow-waten. But this is perhaps more antiquated than ʔazuim el qowwa. 6. After *Inna*, which opens a clause, nearly like "As regards," writers add the adverbial case; thus, Inna kâdiman fie eʔḥad 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 Cên (*was*), ʔuir (*is become*), etc., is expressed, the predicate at once falls into the adverbial case, exactly as in Jâ rêciban. This seems at first unnatural; but it must be considered that Cên 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. — P R A X I S.

§ 1. TABLES OF PLURALS.

IIIrd type, xomous, شُمُوس ; molouc, مَلُوك. The singular is very often of the type xams, شَمْس, sometimes xetle, شَتَلَة, fem.

بَحْر	sea, bohöur (or 4, 5)	سَرَج	saddle, sorouj	
بَقْل	potherb(s), boqoul	ظَهْر	back, ðöhour	
بَقْرَة	cow (ox), boqour	نَجْم	star, nojoum	
بَطْن	belly, boṭöun	نَهْر	river, nohour (or 4)	
دَمْع	tear, domouf	زَهْرَة	flower, zohour (or 4)	
دَرَب	road, doroub	نَسْر	eagle, nosour	
غَصْن	bough, foṣöun (or 4)	قَلْب	heart, qoloub	
حَلَق	throat, holouq	قَرْن	horn, qoroun	
حَرَش	forest, horoux (or 4)	صَخْرَة	rock, ṣökour	
حَقْل	field, hoqoul	لَحْم	flesh, meat ; lofioum	
<i>pl.</i> sodoud	koṭöuṭ	kodoud	soyouf	boyout
foyoun	fo ^o ous	ro ^o ous	fo ^o Soul	fo ^o omour

كُوُوس دُور خِيُول غِيَوْم دُور طَيُور جَنُود نَقُود

qidra, kettle,	<i>pl.</i> قدور	qird, male ape,	<i>pl.</i> قرد
ḥuṣn, fortress,	حصون	jiḍr, root (as turnip),	جدور
jild, hide, skin,	جلود	jiḍf, bole, trunk,	جدوع
jisr, bridge,	حسور	ṭurq, root, vein,	عروق

ivth type, aqmâr, اقمار; aulâd, اولاد.

ḥarx, forest,	<i>pl.</i> احرش	mauja, wave,	<i>pl.</i> امواج
kobz, bread,	اخباز	marḍ, disease,	امراض
welad, child,	اولاد	qoff, padlock,	اقفال
maṭar, rain,	امطار	sinn, tooth,	اسنان
xajara, tree,	اشجار	ḥajar, stone,	احجار
kaxab, timber,	اخشاب	qalam, reedpen,	اقلام
marse, cord,	امراس	ḥabl, rope,	احبال
jesed, body,	اجساد	qixr, husk,	اقشار
jism, substance,	(3) اجسام	bâb, door,	ابواب
jirm, body, bulk,	(3) اخرام	rieḥ, wind,	ارياح

انهار اجمار اطراف اشيا اغصان اخبار اعدا اوقات

vth type, rijâl, رِجَال. Common with adjectives whose singular is of the form cebier, كَبِير.

rajol, man,	<i>pl.</i> رجال	belad, district,	<i>pl.</i> بلاد
celb, dog,	كلاب	ḥajar, stone,	حجار(ة)
bafl, mule,	بغال	bint, girl,	ينات
jebal, mountain,	جبال	ḥaiṭ, wall,	حياط

baĥr, sea,	<i>pl.</i> بحار	kaimar, tent,	<i>pl.</i> خيام
siete, plate,	سيات	Δieb, wolf,	ذياب
raġab, fresh date,	رطاب	θaub, garment,	ثياب
ṣaĥfa, platter,	صاف		θiyâb for θiwâb.
cibâr, ṭuzâm, ṣudâr, milâĥ, diyâr (<i>precincts</i>), nisê (<i>women.</i>)			

VIth type, °omarâ, أَمْرًا; ṭolemâ, عُلَمًا (learned men).

wezier, vizier,	<i>pl.</i> وزرا	jêhil, ignorant,	<i>pl.</i> جهلا
weciel, deputy,	وكلا	sefieĥ, wanton,	سفها
sefier, ambassador,	سفرا	°esier, captive,	اسرا
	ra°ies, captain, chief,	<i>pl.</i> ro°esê.	

VIIth type, cottêb, كُتَّاب; tojjâr, تُجَّار; especially from a participial adjective formed as تاجر كاتب (Mercantile or *Reduplicate Plural*). Thus, طُلاب, قُطَّاع, جُهَّال, حُكَّام.

VIIIth type, especially from singulars of the form مكان; zemân, *pl.* ezmina (Dactylic Plural).

mecên, place,	<i>pl.</i> امكنة	Δau, a light,	<i>pl.</i> أضوية
zemân, time,	ازمنة	lisên, tongue,	السنة
jenâĥ, wing,	اجنحة	ĥusân, horse,	احسنة
metêĥ, piece of property,	امتعة	solâm, groom (lad, young man),	اغلمه
ṭamoud, pillar,	اعمدة	silâĥ, weapon,	اسلحة
libês, trowser,	البسة		

In a *surd* root transposition takes place; as, from Serier, cradle, throne, *pl.* Esirra, for Esrira; Hilêl, crescent moon, *pl.* Ehillâ for Ehlilâ.

ixth (False Dual). 1st with three strong radicals, less common. Golâm, lad, *pl.* Golmân, **غُلْمَان**; Bilâd, country, *pl.* Boldân, **بُلْدَان**; Xaṭba, rod, stick, *pl.* Xoṭbân, **شَطْبَان**. Niswân, women. 2nd with *hollow* root; Nâr, fire, *pl.* Nierân, **نِيرَان**.

ṭaud, pole, stick, <i>pl.</i> ṭuidân,	عِيدَان
sêq, leg, <i>pl.</i> sieqân,	سَيْقَان
Ḥâyîṭ, Ḥaiṭ, wall, <i>pl.</i> Ḥuiṭân,	حَيْطَان
kaiṭ, thread, <i>pl.</i> kieṭân (3),	خَيْطَان
xâle, a shawl, <i>pl.</i> شِيْلَان or شَال	
xâbb, young man in prime, <i>pl.</i> xobban,	
ṣabi, boy, <i>pl.</i> Ṣobyân,	صَبِيَان

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

°omma, nation, <i>pl.</i> omam,	أَمَم
joṯṯa, carcase, <i>pl.</i> joṯeṯ,	جَشْث
dobba, bear, <i>pl.</i> dobab,	دَبَب
quṭṭa, cat, <i>pl.</i> quṭaṭ,	قَطَط
mille, sect, <i>pl.</i> milel,	مِلَل
qazên, cauldron, <i>pl.</i> qozon,	قَزْن
luḥâf, counterpane, <i>pl.</i> loḥof,	
sefiena, ship, <i>pl.</i> sofon,	سُفْن

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 modâfafa fan el selṭana, the defence of the empire.

El akbâr fan moqâbala, the news of a personal meeting.

Ḥusêb fan aḥḥâlihom, account of their doings.

Uḥṭiyâj ila kidmathê, need of her service.

Lozoumoh min el mawâsir, his need of the water-pipes.

El temettoṭ bil hedou, the enjoyment of tranquillity.

Ana xâhid ḥala aḥmâliho, I am witness of his works.

El cefâya fil jonoud el baḥriya, the sufficiency of the marine troops.

Bil rafm fan el amṭâr, in spite of the rains.

Lâ makâfa min tejdied il fetn, (there is) not fear *of* the renewal of the uproar.

Ṭalb qarḷ min mablaḥ darâhim, a demand of a loan *of* a sum of money.

Oqqat ḥasel, an ounce of honey.

Milṭaqat maḥdan, a spoon of metal.

Cies min el ḥarier, a pouch of silk.

Ṣoḥḥoun bellaur, dishes of fine glass.

Uḥda' tile el aḥḍâd, one of those numbers.

Ceḥier min aḥṣâniho, many of its boughs.

Ana moxakkuṣ li meliećeti, I am a representative of my queen.
 Arbaṭ mieya beit min xiṭri, four hundred stanzas of my poetry.
 Hie ṭala aḥsen ḥâl min el râḥa, it is in the best state of repose.
 Dimaxq cênet maḥaṭṭ lil uḏṭurâb, Damascus was a focus of
 commotion.

Faṣemma ṣârat elṣân menzilan liṣ selâm, waṣ mercezen lil
 hedou, yet it has become now an abode of peace, and a
 centre of tranquillity.

Jebal Lobnân hou manbaṭ liṣ xiqâq wa el fetn, Mount Lebanon
 is a fountain of division and sedition.

El sêṭa ṭaxara min eḷ nehêr, the hour ten of the day.

Rajfa qawieya min zelzelet il ṣerḏ, a strong shock of earth-
 quake.

Eḷ ṣâyiḥ jemieṭoh 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 qoṭb eḷ ximâlieya min el corṣet el ṣerḏuiya, the north pole
 of the terrestrial globe.

Cên wâbil maṭar ṣems, there was a heavy shower of rain
 yesterday.

Jomhour wâfir min aṭyân el ṣehêli, an abundant concourse of
 the chief men of the population.

Ziyâdat fâyidat eḷ ṣolḥ, the immensity of the advantage of
 peace.

Sorṭat quṣâs jinâyatoh, the swiftness of the punishment of
 his offence.

Min ṭaraf jelâlet Imperâṭour Numsê, on the part of the
 majesty of the Emperor of Austria.

§ 3. SMALL TALK, WITHOUT VERBS.

Min ein baflac heΔêc? whence is that mule of thine?

Houa min Ispânia, he is from Spain.

Baflî aĥsen min Ĥumârec, my mule is better than thy ass.

Wa Ĥuṣâni aĥsen min baflac, and my horse is better than thy mule.

Ĥuṣânoĥ cediex faqaṭ, his horse is a gelding (hack) only.

Liḷ darb el cediex kair, for the road a hackney is good.

Ṭala 'l darb leis melieĥ el ceĥail, on the road a bloodhorse is not good.

El bafl melieĥ liḷ sefar, a mule is good for travel.

El ʿerĀ Ṭaiyiba honâ jiddan, the soil is very good here.

ʿErĀ Ĥaleb collohe mokṣuba, the soil of Aleppo is all fertile.

Ĥie jaiyida, maḥloun! it is excellent, no doubt!

Collohe sehile wa wâsiṭa honâ, all of it is level and wide here.

Honâ monêsiba liḷ rocoub, here it is suited for riding.

Walêcin honêlic waḥura jiddan, yet yonder it is very rugged.

Ei naḥam: el jibâl ṭâliya, yes; the mountains are high.

Fiḷ doroub Ṭuin ceĥier, in the roads is plentiful clay (mud).

El jémal leis monêsib liḷ Ṭuin, the camel is not suited to mud.

Melieĥ el bafl ṭala'l jébal, the mule is good on the mountain.

Fiḷ sehl aĥsen el jémal, on the plain, better is the camel.

El jemal qawi wa mêcin, the camel is strong and stout,

Walêcin ajra' el Ĥuṣân, yet swifter (is) the horse.

Maḥloun: akfaf el kail, no doubt! horses are lighter.

El biḥâl fie bilâdi melieĥa, the mules in my country are good.

Biḥâlecom aṭwal min biḥâlina, your mules are taller than ours.

Naḥam; ecbar wa aqwa', yes; bigger and stronger.

Robbama el Humâr fandacom cebier, possibly the ass with
you is large.

Fie bilâdina el Hamier Safiera, in our country the asses are
small.

Bil Haqq! leisou Hamier, bel jiHâx, in truth! they are not
asses, but donkeys.

El jaHx fanied, motfub jiddan, the donkey is stubborn, very
tiresome.

Safb liḷ rocoub, wa bâṭu, difficult for riding, and slow.

El bifâl fandana fâliya, the mules with us are dear.

El bafl aḷa' min el cediex, the mule is dearer than the hackney,
Bel min el Huṣân aiḷan, nay, even than the horse too.

Lâ! el ceHail el eṣliey aḷa' bil ceḡier, no! the genuine
bloodhorse is dearer by far.

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

Hou fâyib fanna min xehrain, he is absent from us for two
months.

Hêḷih eḷ sêṯa houa fie Baḷdâd, (at) this hour (moment) he is
in Bagdad.

Hel zeujetoh maṯoh honêc? is his wife with him there?

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

E tilc el bilâd aḷsen min bilâdina? is that country better than
our country.

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

Leiset aḷsen min Hâletna fie colli xaiḷ, it is not better than
our state in everything.

Coll el maṯjar honêlic auseṯ minnoh fandana, all the trade
yonder (is) wider than it (is) with us.

Tilc el bilâd Hârra ceḡieran, that country is hot excessively.

Eḷ xams aḷharr minnehe honâ, the sun is hotter than she is here.

El belda mel^sâna min el fabar, the town is full of dust.

Ṭand el enhêr el rief moθmir, along the rivers the country is fruitful.

El donyâ sokina fiḷ Ṣaif, the world is hot in the summer.

El Hoqoul qâḤula min el Ḥarr, the fields are parched by the heat.

§ 4. AT THE CLOSE OF A JOURNEY.

El donyâ mofayyima, the world (sky) is cloudy.

Ṭârat el rieḤ, the wind has sprung up.

Temṭor, Ṭala ḡanni, fiḷ sêṬa, it will rain, in my opinion, in a minute.

Wâqîṭ maṬar fil boṬda, rain (is) falling in the distance.

Wa iΔe! jâyi Ṭalaina, and lo! (it is) coming on us.

ṢaḤuiḤ! el maṬar zekâk (fazier), true! the rain is profuse (copious).

El Ḥamd lillâḥ! mâ hou Ṣaqieṭ, thank God! it is not sleet.

Ṭiyâbi mabloula, my clothes are wetted.

Lecinni lest bardân ceθieran, yet I am not extremely cold.

HêΔe el maṬar hou dâfi, this rain is warm.

Nadfa' (Netedaffa') baṬdoh (baṬdan), we shall get warm afterwards.

Hel el kân baṬuid min honâ? is the caravansery far hence?

El mesêfe moqârib mielein, the distance is about two miles.

El waḤal Ṭamieq jiddan, the mire is deep, very.

MaṬloun! cên wâbilan min maṬar, surely! it was a torrent of rain.

El^sên wâqîṬa raxxa faqaṬ, now (is) falling a drizzle only.

E baḤlec teṬbân min el Ṭuin, is thy mule wearied by the mud?

Baflī mā hou θêbit jiddan, my mule is not firm, very.

Cetifoh semiece ceθieran, his shoulder is too thick.

Qawâyimoh raqieqa bil fâya, his legs are delicate in extreme.

Dâbba miθl hêΔe arda' min Fumâr, a beast like this is worse
than an ass.

Walêcin Lahroh fariēΔ, yet his back is broad.

Hêhona zârat el ʿerl yêbise, here the ground is become dry.

Eļ darb ausef minnohe qablan, the road is wider than it (was)
before.

Taiyib! eļ dawâbb naxieʿa (nixâʿ), good! the beasts are in
spirits.

Ehêh! naʿsul ila'l kân fi şêʿa, ha! we shall reach the cara-
vansery quickly.

Qoddâmana nêş ceθieroun, before us are many people.

Collohom rêciboun, all of them riding.

Leisou jemiefthom rijâl, they are not all men.

Honêlic niswân min baʿuid, yonder are women afar.

Eļ niswân ecθar min eļ rijâl, . . . (are) more numerous than. . .

ʿTala zanni, hie qâfila, in my opinion it is a caravan (company
of travellers).

Δêlic hejien abyaΔ, that yonder is a white dromedary.

Min jomlathom jiĥâx ceθiera, among them are many donkeys.

Wa honêc rajoleiñ ʿTala jemal, and there, two men on a camel.

Selâm ʿTalaicom, peace (be) to you.

Wa ʿTalaicom eļ selâm, and to you (be) peace.

Balâfna ila 'l menzil, we have reached the alighting place.

Hel menzöum el kân? is the caravansery well arranged.

Oşbór daqieqa; fa naʿrif, be patient a moment, then we
(shall) know.

§ 5. AT THE CARAVANSERAI.

Cennis auḷati, sweep my chamber.

Leis xai^s honâ menzöum, not (any) thing here is well arranged.

Cennest el ^serḷuiya, yâ kawâja, I have swept the floor, sir.

El micnese menzoufa, the broom (is) spoiled.

Firâxi leis naḷuif, my bed is not clean.

Ente naḷsên, yâ âki (âkoui)! thou art sleepy, O my brother.

Lâ taḷfi eḷ nâr, do not put out the fire.

Eḷ nâr (*fem.*) inḷafat, is put out.

Bi weddina sadâ^s, we want dinner.

Oqḷod ḷala'ḷ diewân, sit on the sofa.

Ijlis janbi, sit by me.

Ijlis ḷand eḷ sofra, sit at the table (tray of leather).

Jieb el sadâ^s, bring the dinner.

Ḥöḷḷ eḷ ḷafâm ḷala'ḷ sofra, put down the food on the table.

Nâwilni sicciena, 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?

Lâzimni soteiya (siete: *Alep.*), I need (opus mihi) a plate.

Ein eḷ siyât (*Alep.*)? where are the plates?

A ḷandac eḷ söḥöun? are the dishes with you?

Collohe maḷ eḷ secêcien, all of them with the knives.

Collohe cênet fie korji, all of them were in my saddle bags.

Hêhona eḷ söḥöun Ḥâḷura, here (are) the dishes ready.

Coll xai^s qoddâmacom, everything (is) before you.

'Koa-laḥme maḷ cisrat kobz, take morsel of bread.

'Col min eḷ rozz maḷan, eat (some) of the rice together.

Oried semne maḥ el kobz, I wish a (piece of) butter with the bread.

Ṭase toried el milḥ, perhaps you wish the salt.

Mâ eḥcol ceḥier min el milḥ, I do not eat much of salt.

Aṭyab eḥ zobd min eḥ semn ḥandi, nicer is fresh butter than salt butter in my opinion.

Min kâṭuri aḥsen el jobon, from my liking better (is) cheese.

Lêcin mâ texrab xaiḥ, but you do not drink (any) thing.

Cênet el jarra melḥâna, the urn was full.

Rouḥ! jieb el bellaura, go! bring the decanter.

Fiehe limonâda ṭaiyibe, in it (is) nice lemonade.

Lâ takloṭ fiehi mây, do not mix in it water.

Leiset ḥölwa ceḥieran, it is not sweet too much.

Xarâb el borteqân yoḥjibni aḥsen, orange-wine (sherbet) pleases me better.

Melli qadaḥui, fill my goblet.

Ceḥs ṣafiera tecfeni ana, a small glass suffices *me*.

E ṭoried teḥcol ezyad (zed, *Alg.*—cemân, *Syria*), wishest thou to eat more?

Aḥṭuini xiqqat el ḥokra', give me the other piece (half).

Bi weddi eḥcol xoqfa cemân (*Alep.*), I will eat a slice more.

Kalliṣ ḥêaih el cisra, finish this morsel.

Ḥêhona loqma ṭaiyibe, here is a nice mouthful.

Estecḥir bi kairac, I wish multiplication to your welfare (*i.e.*

I thank you).

Ceḥḥer kairac! (God) multiply thy welfare!

Kalaṣna: xiel eḥ ṣöḥöun, we have done: remove the dishes.

Hel toried texrab* *toton* (*Alep.*)? wishest thou to smoke tobacco?

* *Drink.*

Ṭan ʿiḏnec, ana mâ axrab, by thy leave, I smoke not.

Mâ aḥöbb qalioun, I do not love a straight pipe (*Alep.*).

Eḷ narjiele taqṭaṭ ṭaqli aḥsen ; lau cên kâṭuri, en axrab,

The cocoanut* hits my mind better ; if it were my liking that
I smoke.

El iḥnain farad xaiʿ ṭandi, the two (are but) one thing with me.

Robbama teḥobb qahwe au txây ? possibly thou lovest coffee
or tea ?

Lâ : oried eḷ râḥa, I wish rest.

Melieḥ ! ente testerieḥ, good ! *thou* shall take rest.

Naḥna naxrab eḷ txây ? *we* will drink tea.

Hel el mâÿ sokn ? is the water hot ?

Aṭṭuini mowaiya sokna, give me a little water hot.

Adier bâlec, yaḥli el mâÿ, turn thy mind (that) the water boil.

Héḏe el finjân ʿafier, this coffee-cup (is too) small.

Jieb ṭâse : hiya ecbar, bring a cup (flat cup) (saucer) : this
is bigger.

Ḥoṭṭ txây bil ceḥâÿa, put in tea in sufficiency.

Iṭmeloh qawi, make it strong.

Mâ axrab txây min fair ḥalieb, I do not drink tea without
milk.

Kairieÿa, enna ṭandana ḥalieb, (it is) good luck that we have
milk.

Bel honâ qaimâq aiḏan, nay, here is clotted cream too.

Ḥair enna leis maḥui 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, fa min qillet bakt, mâ
 I wished (that) I buy some sugar, then, by ill luck, did not
 baqiyat wala oqqa wâhuda, Tand el doccên.
 remain not even a single ounce at the shop.

Mâ yaDörr, it does not hurt.

Mâ lâzim el soccer, not needful (is) sugar.

Melli el Tâse, fill the cup.

TefaDlal, wa ixrab, do favour, and drink.

Axcor faDlec wa jamielec, I thank thy favour and thy polite-
 ness.

Bila Halieb Tari au qaxta, mâ yaSuHî el txây,
 Without fresh milk or cream, is not right the tea.

Lau cont Talabt qahwe minni, toujad Tandî qahwe
 If thou hadst demanded coffee of me, is found with me coffee
 min Mauka, el qahwet el Hamrâ,
 of Moka, the coffee the red.

Toxarrifni: lécin aHabb liya el txây,
 Thou honourest me; but more acceptable to me (is) tea.

Tala kâTurac, according to thy pleasure.

E toried el Tâset el 'okra' ? dost wish a second cup.

Lâ : wâhuda tecfieni (toceffieni), no : one suffices me.

YaSuHî, all is right.

§ 6. ON DESSERT.

Hel Tandac xai' liq noql (*dessert*) ?

Tandi anwât xette' min el fawâcih,
 I have kinds. diverse of fruits.

Qoul, eix' min fawâcih HâDir del waqt,
 Say, what sort of fruits (is) ready this moment.

Hehonâ zebieb, wa belaĥ, wa leuz, wa tien, wa jeuz,
 Here raisins, dates, almonds, figs, walnuts,
 wa temarhindi, wa fairohe.

tamarinds, and others than these.

Eġ zebieb °ecl ʿaiyib, aĥsen min el ʿunab ʿandi.
 Raisins (are) good eating, better than grapes (in my opinion).

Emma ʿandi ʿunab aiġan melieĥa.
 But with me grapes too (are) good.

Min ein texteri el ʿunab ?
 Whence buyest thou grapes ?

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

ʿase texteri el temarhindi wa el belaĥ.
 Perhaps thou buyest the tamarinds and dates.

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

Walêcin mâ yomcin en toĥsin coll el fawâciĥ
 But it is not possible that should succeed all fruits

fie mecên wâĥud.
 in one place.

Laĥall tokrij kamr min el ʿunab.
 Haply thou elicitest wine from the grapes.

Lâ ; ne°col el ʿunab, wa° illa noqaddidhe li zebieb.
 No ; we eat the grapes, or else we dry them for raisins.

Jieb liy xowaiyat eġ zebieb.
 Give me a little raisins.

E ʔoried teʕcol kobze maʔhe?

Wilt eat bread with it?

Oried; fa axrab mowaiya baʔdoh.

I will, and drink water after it.

Lâ! bi faʔlec! ente lest Moslim.

No! by thy favour! thou art not Mussulman.

Eʔ Naʕâri leisou ʔayifien el kamr.

Christians are not abhorers of wine.

ʕaʔuiĤ: fa minhom siccieroun.

True: then (some) of them are drunkards.

Min el fawâcih el Ĥölwa taqdir teʔmal eʔ dibs: fa hou ce

From sweet fruits thou canst make syrup (treacle): and it is

miĥli el ʔasel. Min el kobz wa eʔ zebieb teʔmal

like honey. From bread and raisins thou makest

faʔöür melieĤ. El kamr, wa ceʔê eʔ nebieʔ, leis monêsib

breakfast good. Wine, and so too the toddy, is not suitable

lil faʔöür. Wa maʔ hêʔe, el Fransêwiewa fa

for breakfast. For all that, the French

yaxrabounoh bil faʔöür ʕâliban.

drink it at breakfast prevalently.

Lâ towâkiʔni: celâmec leis maʔbouʔ: lecinnehom

Reprove me not: thy speech is not accurate: but they

yaxraboun el qahwe (*coffee*) ʕâliban.

Ah! fie fair emcina tetefayyar el ʔâda.

different places is different the custom.

In tefayyar ʿtaqs el donya, fa hâlan tetefayyar el maʿêcil.
If vary the climate, then instantly the victuals vary.

Fil harr yoʿtjibni el hâlieb el hâimiz, wa fil bard el qahwe
In heat pleases me milk acid, in cold

bi hâlieb sokn. ʿTayib honâ hâlieb el mafz ; emma
with milk hot. Nice here (is) milk of goats ; but

aʿyab fandi hâlieb el baqar.
nicer with me (is) milk of cows.

Δoqt ana marra(ten) hâlieb el jâmous, wa fie kâʿuri hou
I tasted once milk of buffalo, and in my liking it is

elΔeΔ min cileihoma. Li coll waħud Δauqoh el makʿous.
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 mafui ila'l souq.
I will, that thou come with me to the market.

W. Bi weddac xai' ʿfase lil fadâ.
Thou wantest something perhaps for dinner.

A. Naʿam : en texteri laħm fanam.
Yes : that thou buy flesh (of) sheep.

W. Lâ, seiyidi ; mâ yaʿsuħħ lec.
No, sir ! (my lord !) it will not be well for thee.

- A. Fa leix' hêΔe mâ yaʕuħħ liya ?
Then why will this not be well for me?
- W. Laħim karouf aħsen : houa rakʕ.
Flesh of lamb is better : it is tender.
- A. Lâzimni aiġan lift wa jazer. .
I need also turnips and carrots.
Ĥase fiġ souq kiġâr wa boqoul.
Perhaps in the market (are) greens and potherbs.
- W. Fie hêΔe el'ên coll el koġâra fâliya. A. Mâ yaġorr.
In the present season all greens are dear. It hurts not.
Ecθar mă yaʕuir, el baʕn ye'koΔ qaliel.
Utmost that it may be, the belly takes (but) little.
- W. Ĥala zanni, naħina Ĥâyizien ila jobon.
my notion, we (are) needing cheese.
- A. Hel youjad jobon fiġ souq ? (*is found?*)
- W. Youjad honêc ʕaiyib, rakieʕ (*cheap*).
- A. Ente falʕân : colloma hou ʕaiyib, ʕâr fâli.
Thou (art) mistaken : whatever is good, is dear.
Hel Ĥandana xowaiya minnoh ?
Is with us a little of it?
- W. Mâ yabqi xaiʕ, illa qaliel.
Nothing remains, except little.
Lâzimni semn min xân (li'ejl) pilau.
I need butter for (*Alep.*) a rice-dish.
- A. E toriedoh min xânee ente ?
Wishest thou it on account of thyself?

W. Lâ, seiyidi: teʔrif, fie hêΔe el faʕl qouti
 No, my lord! thou knowest, in this season my food
 eḷ rozz bi ḥalieb faqaʕ.
 (is) rice with milk only.

A. Faʕemma eḷ rozz bi semn aiḷan hou ʔaix (*victual*) melieḥ.

W. ʕadaqt. Lêcin, waʕin ʕaʔâmi leis xaiʕ leΔieΔ jiddan,
 Thou art right. But even if my diet is not very nice,
 fa melieḥ li qowweti wa moʕuḥḥ.
 yet (it is) good for my strength wholesome.

Waʕemma cên celâmona fie laḥm liḷ sofratec.

But our talk was on (concerning). . . . thy table (tray).

Yomcin teḥobb yaknie?

It is possible you like a stew (ragout)?

E lâ toried aʕboq xouraba?

Dost thou not choose, I cook soup?

A. Lâ toʔḥuini meslouq; bel el mexwiew
 Do not give me boiled (meat); nay, but roasted
 aḥsen ʔandi.
 (is) better with me.

W. ʕaḥuiḥ, lâzimec kârouf. Eḷ lâan mâ yecoun
 Certainly, thou needest lamb. The mutton will not be

ʕaiyib, laulâ tesloqoh. Wa ente, leix' toried teji
 nice, unless thou stew it. But why wilt thou come

maʕui? Aḥsen, en exteri ana bifairec.

with me? (It is) better, that I buy without thee.

- A. Ente waĤdec? Hel Ĥandec folous?
Thou alone? Hast thou money?
- W. AĤĤuini xai^c min folous: fa aĤoĤĤ
Give me somewhat of money: then I will set down
Ĥala waraqa, eix'ma (eiyoma) exteri.
on a paper, whatever I buy.
- A. YaĤuĤĤ. 'Koa el noqoud.
It will do. Take the cash.

§ 8. WITH MULETEERS ON A JOURNEY.

- A. Heyâ, Heyâ! qad ĤalaĤat eĤ xams.
Ho! Ho! already the sun has come out (up).
Ya baffâlien, Ĥammilou eĤ dawâb(b).
O muleteers, load (π.) the beasts.
EĤ nehêr ĤalaĤ Ĥalaina. Qoumou! Li nerouĤ!
The day has risen upon us. Get up! Let us go!
Yâ el cesêlé! Leis licom xajâĤa en teqoumou?
O ye lazy ones! Have ye not bravery to get up?
TeĤâl, Yousef! li noĤammil ana wa ent.
Come, Joseph! let us load (the mules), I and you.
- B. Iâe cên toried, ana oĤammil wa ente temsic eĤ dâbbe;
If thou choose, I (will) load and thou hold the beast;
wa^cilla, ana amsiche, wa ente toĤammil.
or else, I will hold her, and thou shalt load.

- A. Lâ lâ! aĦsen en arboĦthe fl ʿibziem; ʰomm inna
 No! better that I fasten her in the buckle; thereupon
 noĦammil iĦnaina sewâ sewâ.
 we (shall) load, we two together.

El aĦmâl ʰaĦiele, wala yaqdir wâĦud waĦdoh ʰala' ʿen
 The loads are heavy, nor is able one (man) alone for that
 yarfaĦhe. Ħammil ente min jânib, wa ʿana oĦammil
 he lift them. Load thou from (one) side, and I (will) load
 min el jânib el ʿokra'. Fehemt xaiʿ minni?
 from the other side (f). Hast thou at all understood me?

- B. MelieĦ! li narfaĦ ʰala'l baĦala.—Yecfi.
 Good! let us lift upon the mule.—It suffices.

- A. Lâ! irfaĦ ezyad.
 No! lift (it) more.

- B. Δel waqt el rafâĦa biĦ ziyâda.
 This time the lifting (is) in excess.

- A. WaĦtu, Ħatte' yecoun colloh sewa'.
 Lower (it), until it shall be all of it even.

- B. OrboĦ min jânibec, wa aĦtuini el Ħabl.
 Tie from thy side, give me the rope.

- A. MelieĦ ĦeĦeΔê. B. 'KoΔoh!
 Good in that way. Take it!

- A. OĦbor xowaiya! ĦêΔe qaĦuir. Mâ yecfi.
 Wait a bit. This (is) (too) short. It does not suffice.

Ħöll elleΔi rabaĦtoĦ, wa ʰawwiloh.
 Loosen (that) which thou hast tied, and lengthen it.

- B. MelieĤ! Nâwîlni eġ ʿaraf. Imsic!
 Good! Hand (III.) to me the end. Hold (it)!
- A. Ana mēsicoh. Fiġ sēʿa Ĥammil!
 I (am) holding it. Now (this moment) load!
- B. Ana moĤammil. Yâ, eix' hēΔe eġ mirbaʿa?
 I (am) loading. O, what (is) this fastening?
 Mâ ana qâdir aĤöll he. (Lest ana qâdir ʿala Ĥallihe.)
 I am not able to untie it.
- A. Iqʿaʿthe bi mousi.
 Cut it with my clasp knife.
- B. Lâlâ: yecoun kisêra: fa baʿdoh mâ
 No: it would be a loss (a pity); then afterwards it is
 yeswa' xai°. AĤsen eġ ʿabr.
 worth nothing. Patience is better.
- Wa Ĥallaitoh [Ĥalaltoh]. 'Koa el Ĥabl, wa xouf [onʒor]
 And I have untied it. Take the rope, and see (look)
 imma hēΔe yecfiec. A. Yecfi. Orboʿ melieĤ,
 whether this suffices thee. Tie it well
 wa irmi liya ʿaraf el Ĥabl min teĤt baʿn iġ dâbba.
 throw to me the end of the rope under belly of the beast.
- B. HēΔe hou eġ ʿaraf. Imsicoh. A. Ana mēsicoh.
 This is the end. Hold it. I am holding it.
 Xoddoh ecḥar min jihtec. B. YaʿsuĤĤ. Ircéb!
 Tighten it more thy side. All is right. Mount!*

* The verb means either Mount or Ride; so, either Get on board a ship, or, Make a voyage.

- C. Kallieni amxi xowaiya, wa el bafla terouh qoddâm.
Let me walk a bit, shall go in front.
- B. Lâ! hêaih dâbbe, leis minhe xai^s melieh :
(as for) this animal, there is nothing good from her :
terfis wa tercoḏ; wa iae herabat, mâ yomcin
she kicks and runs; if she has fled, not is possible
ilHâqohê. Lâzimec, imma terceb, au
overtaking her. You must either ride, or
temsiche dâyman bil lijâm. El iktiyâr faleic.
you hold her always by the bridle. The choice (is) on thee.
Ḥala kâṭurec.
According to thy liking.
- C. Cên liya teḥab ceḥier : eḷ rocoub aḥsen.
Was to me fatigue much : riding (is) better.
Sêṭudni min faḏlec. B. B'ism Illâh ! ircéb !
Assist me by thy favour.
- D. Fa ana, bi weddi arceb waḥdi.
As for me, (it is) in my wish to mount alone.
Imsic eḷ dâbbe, li^sella tehrib minni.
Hold the beast, lest she flee from me.
- B. Ircébt* melieh : ente xâṭur.
Thou hast mounted well : thou (art) clever.
- D. Hel ana mâ qoltoḥ lec ? B. Miel xowaiya ḥala kalf,
Did I not tell thee ? Lean a little backward,

* To mount without stirrups on to a travelling saddle is very difficult.

Fatte' terceb ahsen. Souq ila qoddâm.
that thou mayest ride better. Drive forward.

Ana mosêfud el 'ekâra', wa arja fîleic ba'fdoh.
I (am) helping the others, I return to thee afterwards.

Rouh xowaiya xowaiya, fâla sohuletéc. A. Rouh bil
Go (rowaidan) gently, at thy ease. in

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

hom jâyien warâna. C. Ente tetabt ceðiera.
coming behind us. art tired (hast toiled) too much.

B. Ah! mâ hou xai' hê∆e eļ xiqâ. Hê∆ih hie sanâfatna.
is nothing this misery (toil). This is our trade (*art*).

A. Eļ tetab leis fie hê∆ih, lêcin fil molâqâyat il Farab,
The fatigue is not in this, but in the meeting of the Arabs,

elle∆ien auqât auqât yoFarriyouнна; wa ba'f∆ el
who times times strip us (naked); a part of the

kofarâ yozallimou falaina: hê∆e hou eļ tetab elle∆i
road-guards oppress us which

naħn lesna motefawwidien falaihi.
we are not accustomed to.

Wa'emma, 'emr eļ teħmiel wa el Ħa'f' fa hou sehil falaina.
But the affair of loading and depositing is easy to us.

C. El hewa Ħaiyib elyeum. B. Ħaiyib, el Ħamd lillâh!
The air is nice to-day. praise to God!

A. Naħmel el-yeum ðelâðien miel.
We make to-day 30 . miles.

- D. Wa ceif bi weddicom tercebou ʾöül eļ nehêr ?
 how will you ride all the day?
- A. Lâ! qabl eļ ʾöhr neḥöʾʾ, ʾatte' netefaxxa wa
 before noon we set down, until we sup and
 noʾʾum eļ dawâbb, wa baʾdoh nosêfir min jaded,
 feed the beasts, afterwards we travel anew,
 wala neḥöʾʾ illa qarieb min el leil.
 nor set down except near (to) the night.
- D. El yeum baʾtaina: mâ Hammalna illa
 To-day we have been sluggish: we did not load except
 baʾd ʾolouf il fajr,
 after coming forth of the dawn.
- C. Lâ! eļ nehêr mâ cên ʾalaʾ liḥ sêʾa.
 the day had not come forth yet.
- A. Eļ ʾau, elleʾi qad raʾeitoh, cên ʾau el qamar
 The light which already you perceived, moon
 ʾemma el fajr ʾalaʾ, baʾdama conna Hammalna zemân.
 came forth, after that we had loaded (a long) time.
- C. ʾadaqt. Lêcin ei hie sêʾat eļ nehêr fie ʾel waqt ?
 You are right. But what is the hour at this time ?
- A. Bil ʾaqq, yabqa ezyad (zod) ila'ļ ʾohr sêʾatein ʾelâthe.
 In truth remains (*encore*) to noon two hours (or) three.
- C. Lau cên sêʾa wâḥuda, lecên aḥsen el ḥöloul honâ ;
 If it were one hour, verily were better unpacking here,
 iʾecên hêʾe el mauḏuʾ melieḥ jiddan, wa fieh eļ zull
 since this place in it shade

wa el mây, wa el Ĥaṭab wa Ĥaxiex lil bahêyim.
water, firewood, grass for the animals.

- A. Mâ yohimm : baḥdoh nolâqi fair mecên aḥsen
It imports not : afterwards we meet another place better
minnoh. Xoucou, li najri fie hêΔe el bard.
Prick ye ! let us run in this cold.

Baḥd eḷ Δöhr textidd eḷ sokouna. Fie waqṭihi
After noon the heat grows intense. Instantly
nofettix lina maḥall, nestigull wa
we search out for us a place, in which we shade and rest
nartêĤ (VIII.) fiehi sêṭa sêṭatein.
ourselves an hour (or) two hours.

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

- A. Hêhou el mauḏuṭ elleΔi qolt lec ṭalaihi.
Here is (maṭraĤ) which I told thee of.

Aḥsen min el auwal bi ceḥier.
(It is) better than the first by much.

Ana ṭârif hêΔe eḷ Ṭarieq melieĤ.
I know this way well.

Cem marra maxait fie hêΔih el ṢaĤâri !
How many times (roĤt wa jiet) in these plains (deserts).

Lau cên Ĥaṭṭait bâli ṭala 'l Ĥujâr,
If I had (Ĥaṭṭt) set my mind upon the stones,
le cont aṭrif coll wâĤud bi Ṣouratoḥ.
verily I should know each one by its figure.

- C. Ain naḥöṭṭ? (Ain nenzil?) A. Inzil honâ,
Where sit we down? (Where alight we?) Alight here,
teḥt hêḍih eḷ xajara. Hie moḡallala, wa eḷ raml nâḥum.
under this tree. It is shady, and the sand soft.
- C. Wa^ʿamma honâ min ein ne^ʿkoḍ el ḥaṭab lil maṭbak?
But here whence take we firewood for cookery?
- A. Yâ ente! hel taṭlob lec fiḷ ṣaḥrâ coll xai^ʿ
O thou! dost thou require in the desert
maḍbouṭ? eḷ ṭabâka besieṭa hona, bila wajâq.
accurate? the cooking is simple here, without a stove.
- Iṭmel ḥoqba (joura) fiḷ raml, wa^ʿilla 'koḍ lec
Make a hole in the sand, or else take for thee
ḥajarain ḥelâḥe, wa reccib ṭalaihe eḷ ṭanjara,
two stones (or) three and mount on them the stewpot,
wa axṭul teḥtehe min baḥar il jimâl il yâbis
and kindle beneath it (some) dung of camels dry,
elleḍi texoufoḥ qoddâmec, wa fiḷ sêṭa yestewi
which (tenḡoroh) thou seest . . . instantly will be dressed
eḷ ṭabiek, eiyoma yecoun morâdec taṭbok.
the dish, whatever it may be thy will (that) thou cook.
- B. Ṭase toried eḷ rozz? Hêḍe sêhil. C. Einaḥam.
Perhaps thou wishest rice? This is easy. Yes.
Lâ tebṭui. D. El e^ʿkarien mâ yaṭbokou xai^ʿ.
Be not slow. The others do not cook (any) thing.
- B. Ah! màn ye^ʿcol jobon, wa màn yê^ʿcol buṣâl.
one eats cheese, another eats onions.

A. Hêhou el mây faliyân. C. Hoũũ el rozz fil may.
Lo! the water is boiling. Put the rice. water.

NaĤĤu el fitâya. B. Leix' testeʔjil hêce∆ê?
Set aside the cover. Why hastest thou so?

C. Morâdi arqod qalielan, li^cenna mâ nimt
My wish (is that) I sleep a little, because I slept
xai^c hê∆ih el leile.
not at all this night.

B. Xouf! collohom qadd ^cecelou, wa hê∆e el sêfa hom
See! all of them already have eaten, and at present they
râqidien. Fie waqtihom yaqoumou wa yoĥammilou.
(are) sleeping. Presently they will rise and load.

C. Ente e fa mâ te^ccol ezyad xai^c?
Dost not thou then eat something more?

B. Yecfi: axcor fa∆lec.
It suffices: I thank thy favour.

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

B. ʔandama ente râfid, fa ana afsil el ʔanjara wa el
While thou (art) sleeping, I wash the stewpot and the
söĥöun, fa aĥöũũthe fil ʔaiba.
dishes, then I put them into the wallet.

C. Maʔloum, hê∆e el mecên ʔaiyib.
Surely, this place is good.

Xomm el hewâ wa el rieĤ el léti tehobb ʔalaina.
Smell the air and the wind which blows upon us.

§ 9. COPTIC FEAST.

M. Xouf, yâ Fanous, imma HâÛir lina el fadâ.

See Stephanus whether ready dinner.

F. Coll xai^s HaÛur.

M. Ifrac eÛ sofa wa mandielehê, wa jieb eÛ Ta^hâm.

Spread out table and its cloth, bring the food.

Fa ente, e mâ tafsil yedaic?

dost not thou wash thy two hands?

A. Ei na^ham, afsilhê. (Yes, I wash them.)

M. Yâ Ba^htras, jieb eÛ Taxt wa el ibrieq. Dawwirhê, Hatte'

O Peter, bring the basin jug. Carry them round until

coll man yoried yafsil yedaih, fa yafsilhe.

whoever wishes to wash his hands, may wash them.

Tefâl ila honâ, yâ qasies! Iqteribou, jemie^hcom.

Come hither, O priest! Approach all of you.

Wa ente, yâ râhib Sim^hân, e fa lâ (mâ) teteqaddam?

monk Simeon, dost thou not advance?

S. Lâ! yâ seiyidna. Lâ to^swâki^hani, ana mâ

our lord. Do not reprove me, I (am) not

^sêcil semien.

eating fat (*gras*).

M. Ah! leix' mâ qoltoh liya qablan? Conna Tabakna

why didst not tell it to me before? We would have cooked

lec xai^s min eÛ semac. S. Lâlâ! mâ ya^htêj.

fish.

is not needed (VIII.).

M. RouĤ, yâ Fânous ; jieb lina Ĥasel naĤil wa zeitoun.

Go bring honey of bees olives.

MarĤabâ bicom, yâ moĤallimien. 'Colou wa ixrabou

Welcome to you, O doctors! Eat ye drink ye

bi kâĤurcom. EĤ nehêr Ĥawiel, wa (el Ĥamd lillâĤ!)

at your liking. The day (is) long praise to God!

el °eel ceĤier.

the food (is) plentiful.

Hel te°col, yâ qasies, min el méxwiew ?

Eatest thou, O priest, of the roasted ?

G. Min mexwiew mefroum, fa°inna e°col.

hashed (minced) verily I eat.

M. Cobb, yâ moĤallim Zeitoun ! Ĥala he∆êc el ʒaĤn

Overturn (pour out) Doctor Olivier, upon that dish

min qarĤ maĤxiew, Ĥê∆e el Ĥalieb biĤ toum.

of gourd stuffed, this milk with garlic.

Z. B'ism illâĤ ! yâ seiyidi.

M. Jieb, yâ BaĤras min Ĥand eĤ senbousqiew,

Bring from the *shop* of the confectioner,

el kârouf el maĤxiew.

lamb stuffed.

B. Fânous râĤ li ye°ko∆oh. S. Héhou jâyi bihi.

Stephanos is gone to take it (get it). coming

M. ĤoĤtoĤ fil wasaĤ. N. RâyiĤatoh melieĤa.

Put down midst. Its odour

- G. Wa el ʿoʿfma aḥsen. M. Hel ente teʿrif ʿoʿfmatch?
the taste is better. Knowest thou its taste?
- G. Lâ liḷ sêʿa : lâcin ana ḥastebtoh hêce∆ê.
Not yet: but I computed it thus.
- M. ʾKο∆, wa ∆ouqoh! G. Ah! Ḥaqqaten! hê∆e hou ʿecl el
Take taste it. verily! this is food
moʿfallimien. Yâ, eix' Ḥalâwetch!
of doctors. what its sweetness!
- M. Eix' teʿcol, yâ moʿfallim Zeitoun?
- Z. Ana fa eʿcol yâknie, eʿcol waraq-a-dâliya, eʿcol
I, why, I eat (ragout,) leaf of vine,
senbouseq, wa min jomlat kairât, elleti toʿʿuihe
patties (any) among good things, which thou givest
linâ biḷ ziyâda. M. Wa ente, yâ moʿfallim ʿSalieb?
us in excess. O Doctor Lacroix?
- ʿS. Ente, yâ seiyadi, aʿʿtait liya farrouja, wa ana ʿâmil
hast given me a chicken, I (am) making
texrieḥ ʿtuḷâmiho. M. E fa teʿrif ʿtala 'l texrieḥ?
dissection of its bones. knowest about
- ʿS. Texrieḥ el laḥim el maʿbouk, fa ana ʿârifoh.
Dissection of meat cooked, why!
- M. Li naxouf xaʿtâratec fie texrieḥ hê∆e el kârouf.
Let us see thy cleverness in carving this lamb:
- ʿS. Lâ! ente Ḥaʿʿtait (Ḥaʿʿatt) yedec ʿtalaihi (hast put).

Cemmil xoflec wa farriqoh liḡ ḏoyouf.

Complete thy work divide it to the guests.

M. Lâ! hêΔe hou wazuifa lil moḡallim Nâṣur.
this is a function for Doctor Victor.

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

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

M. Yâ hêΔih el xoqfa! hêΔa faqaṭ yeçfieni (yoçeffieni)
O this slice! suffices me

yeumain. N. IΔe lec xai^ç zêyid, iqsimoh mâḡ el qasies.
two days. If thou hast superfluous, share it with

M. Maḡqoul! Bilḡhaqq hou leΔieΔ, wa ṭoḡmatch melieḡa.
Wise (saying). In truth its taste

Mân, baḡd hêΔe el ṭaḡâm, ye^çcol bâdinjân, ṭamâṭuin,
Whó, after these viands, eats melongene, tomatoes,

ḡunab, borteqân? G. HêΔe colloh rieḡ wa mowaiya.
oranges? wind and water.

M. Wa eḡ rozz, e mâ teḡobboh? (dost thou not like it?)

G. Aḡobb eḡ coscosou; amma xouraba min eḡ rozz, fa mâ
toḡjibni qaṭ. M. Wa ceif eḡ rozz bi ḡalieb?

G. Yâ ^çakoui, jaiyid, iΔe cên bi misc wa ḡanbar kâm.
excellent, if with musk ambergris raw.

M. Xouf hêΔe eḡ râhib el mescien, râḏu bil ḡasel wa eḡ zeitoun.
See this monk wretched, pleased with honey and olives.

G. Ya seiyidi, li coll xai^ç waqtoḡ (to everything its time).

Ṭandi, baṭḷ el auqât, tecfeni qarqouxa : amma, iΔe
 With me, some times, dry crust (biscuit) but, if

jâni xai^c aḥsen (esteṭrif lec) lâ armieh lil cilâb.
 comes to me I confess I do not cast it to the dogs.

M. Wa el ṭuḷâm (*bones*), e mâ termiehê? G. El ṭuḷâm hie
 qarâqiex el cilâb, wa esnâni mâ yaqdirou ṭalaihê.
 the biscuits of dogs, my teeth are not competent

M. Hel esnânec qâdirien ṭala'l baḷlâwa? G. Mâ aṭrif min
 strong (enough) for cheesecake. I know not for
 zemân : fa^cinna mâ jarrabtohom fie hêΔih el Ḥâje.
 (long) time : for I have not tried them in this affair.

M. Axouf fiḷ sêṭa. Xiel (*Remove*), yâ Fânous, hêΔe colloh,
 wa jieb lina el baqlâwa. Eix' teqoul fie hêΔe?

G. HêΔe, fie zanni, aḥsen min el jobon.

M. Jarriboh. (Try it.) G. Yâ yâ! colloh soccer wa lauz.

A. Ḥaqqaten! hêΔih el baqlâwa Ṭaiyiba.

Hel ṭameltohmê fiḷ dâr? M. Yâh lâ! Eḷ niswân e fa
 Did ye make them? (Would) women

yaṭrifou yaṭmilou hêΔe? Ṭabbâk eḷ sinjaq ṭamelhê.
 know to make cook of the flag (regiment?).

N. Bil Ḥaqq, ṭajieba; jadera bil sanâjij.
 marvellous; worthy of the flags.

Z. Lâ bodd, yerouḥ maṢrouf ceṭier fie ṭamel miḥl hêΔe.
 No escape! goes (vanishes) expense in making

- M. Farxain ðelâthe bil eðar. 'Col minhe.
Two or three piastres at most. Eat of them.
- A. Yecfeni fa 'ecelt ceðier. (I have eaten much.)
- M. Tafsil yedaic. Ba'ras! jieb el taxt wa el ibrieq mañ
Thou shall wash bason jug
eļ şâboun, li nafsil yedaina. Wa ente, Fânous! jieb
soap our hands. bring
lina el qahwe. F. Wa eļ mañoun, e fa lâ ejieboh?
coffee. metal dish.
- M. Kalli fawâcih eļ noqla wa el molebbesêt
Leave fruits dessert sugar plums (sweetmeats)
wa qarş el jobon el Afranji; wa jieboh. Lâcin lâ tokalli
cake cheese Yet do not leave
el barnak bila jarra, wala el qomqom bila farqiey.
filtering stand nor (retort) without arrack.
- N. Ana (aqoul lec el Haqq) bi ciðrat ma xarabt min
I from plenty (of) what I have drunk of
el faraqiey wa xarâb, baqiyat nâr fie miñdati:
arrack sherbet, has remained fire stomach
fa el'ân morâdi en axrab mowaiya.
now my wish (is) a sup of water.
- M. Lâ! kalli yejiebou lec qadañ min limonâda wa 'ko∆ lec
let (them) goblet take
loquaimat selâla. Ya abouna Jarjes, e mâ tofanni
small mouthful salad. our father sing
lina xai' ∆el waqt? (to us something now?)

- G. Ya seiqidna, min ein toried yaʿlaʿ el seut, lemma
 whence come forth sound (*nomin.*) when
 el baʿn melʿân? Teʿrif enna barmiel melʿan mâ
 belly (is) full? Knowest barrel full not
 yaʿtunm xaiʿ. M. Lâlâ, hêΔe mâ yemnaʿac qaʿ.
 tinkle hinders at all.
- G. Fa li ofanni iΔen! Bʿism illâh!
 Let me sing then!

§ 10. TWO TRADESMEN.

- M. Ahah! e mâ teqoum? eix' hêΔe eļ naʿas baʿd ʿolouʿ uļ
 does not arise? slumber out-coming
 xams? hel ente marʿa, (*woman?* ʿem rajol? *or man?*)
 e mâ texouf eļ xams? qoum! aqoul lec.
- N. Lâ towâkiΔni. ElbâriĤ inni cont ʿand Ĥabiebi
 Excuse me! The (day) past I was with my friend
 (ʿaduiqi, ʿâĤubi). Ecelna, xarabna, fariĤna wa
 qaʿadna ʿand eļ sofra (maʿida) ila' nuʿf il leil. Fa
 we sat at the tray? (table) till midnight
 ʿana mâ jiet ilâ honâ, illa qarieb min el meʿΔena.
 I not came hither, except near the calling to prayer.
- M. MelieĤ jiddan. El bâriĤ baʿʿaltom bi sebaḅ eļ xarâḅ,
 Very good. Yesterday ye idled by cause of drink

wa el yeum tebʿalou bi sebab el naum. Bainama ente
to-day ye idle sleep. While thou

hêce∆e baʿʿal, mánou yaʿmel xoflec? mánou
so an idler whó does thy business? whó

yaḥcom dârac? e mâ lec mar^ca wa aulâd? mánou
governs thy house? a woman (*wife*).

yeesiehom? mánou yoʿʿumhom? 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 mâ qâl fil citêb il ʿaziez:
his creatures? Hath he not said in the book precious,

"Iʿmel, wa ana osêʿudac?" N. Maʿqoul. Lêcin
Act and I will aid thee? Wisely said.

eix' aʿmel? Ana ʿoul el esbouʿ fil xofl, wa teʿabi bil
I, length of week business, my toil (is)

ziyâda. ʿommm, e mâ esteʿuqq en e^cko∆ liya yeum, li
in excess. do not I deserve to take for me a day,

afraḥ fieh wa e^ccol wa axrab maʿ el aʿḥâb?
that I may rejoice in it . . . companions.

M. ʿadaqt: xoflec wa teʿabec ceḥier.

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

Yâ mescien, ceif yomcin taʿbor ʿala hêce colloh? Min
O unhappy! how canst thou endure against all this? Of

el ʿabâḥi teqoum baʿd ʿolouʿ el xams: baʿd lasl
a morning thou risest after sunrise: after washing

el wejh wa el yedain, texrab el qahwe.

Baḥdoh, terouh lil ḥânout (doccên). (to the shop.)

Ṭöulima teqḥod honêc, texouf el nâs wa toṣâḥub
As long as thou sittest there, companiest

(maḥ)hom. Te[°]koΔ darâhim min hêΔe wa min heΔêc.

Waqt el Δohr te[°]col wa texrab melieḥ. Baḥd el
ṭaṣr 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

yoḥḏur lec el ma[°]ida (sofra *Alep.*), ṭalaihe el [°]ecl,
get ready table, upon it food,

kamse sitte jonous; te[°]col wa texrab maḥ jemâṭatec [°]ecl
five six kinds thy company food

Ṭaiyibe, wa bil mehl. Wa[°]emma hêΔe colloḥ teṭab!
nice and at leisure. But all this (is) toil.

N. Ente taḏḥac ṭalaiya. M. Lâ: bel etecellem bil ḥaqq.

N. Ana ṭârîf ennec tetecellem biḥ ḏaḥc. (speakest in ridicule).

Lêcin aṭṭerif lec el ḥaqq; hêΔe el solouc elleΔi ente qoltoḥ

I confess truth procedure

Δel waqt, inni moteṭawwad ṭalaihi. Wa[°]emma, bima
verily, I *am* used to it. But when

etelâqa ana maḥ el aṣḥâb, fa iΔΔêc innena ne[°]col, nexrab
I meet with comrades, then verily we eat, drink,

wa nenbâsiṭ bi faraḥ aṭzam.

and relax ourselves with mighty joy.

- M. Eix' hê Δ e el faraḥ el aḥzam? qoum! wâḥud yeste^snec
 What is this mighty joy? Arise! some one awaits thee
 ḥala'l doccên, wa morâdoh(en) yaxteri minnec jouk.
 at the shop, his wish (is) to buy woollen cloth.
 Teḥâl, cêlimoh. Come and talk to him.
- N. Yaṣuḥḥ. Yâ walad, jieb liya ḥawâyiji.*
 It is right. Boy! bring me my clothes.
- P. Eix' min ḥawâyij? N. Aḥtuini qamieja (qamieṣa)
 What sort of clothes? Give me (camicia) a shirt
 nâqiya, wa qonbâz diemey min dâkil iḥ ṣandouq.
 clean gown *futaine* (dimity-fustian).
- Ṣarwâli min jouk wa ṣadrieyati wa barnousi honâ ḥala'l
 My trousers my waistcoat hooded cloak
 ḥabl. Ein eḥ tarboux wa eḥ xâxe?
 rope. Where is the red cap and muslin (turban)?
- P. Coll xai^s [wâjjid] ḥâḏur. Hêhona el jawârieb.
 Everything (ready) Here (are) stockings.
 E taḥlob xai^s fairahe? Dost thou demand anything else?
- N. Aḥtuini el ḥuzêm, wa el jezm el jadedâ.
 Give me belt boots new.
- P. 'Kodhe: wa houhe Δ e maḥrama. E teḥtêj zod
 Take it: lo here a kerchief. Needest thou more
 (ezyad?) N. Lâ: jieb el ma^s, li afsil wejhi.
- P. Fiḥ sêḥa. Yestênec eḥ rajol. (The man awaits thee).

* ḥawâyij, *necessaries*, is used for one's *baggage*, also for *clothes*.

§ 11. CLOTHIER AND HIS CUSTOMER.

- N. E mâ naxrab el qahwe, ana wa ente, qablama nerouh ?
 M. Ah ! da^f nerouh bila xarb el qahwe. E mâ naxraboh fil
 doccên ? N. Yomcin. Lâcin morâdi naxrab honâ.
 M. Ana xarabtoh min el 'abâh : hel ente tehsobni 'âyiman ?
 N. Rouh, 'ko^Δ el miftêh wa imxi qoddâm, li tefteh el doccên.
 P. Ana râyi^h. N. Wa na^fina warâc. M. Ilbis qabâ-c.*
 I (am) going. We behind thee. Put on thy robe.
 N. Hel ilbis ellé^Δi bil farwa ? M. Ceif lec hâje bil farwa ?
 that which fur ? need of fur ?
 El yeum, el sokouna ce^hiere. 'Ko^Δ lec hê^Δih el kafiefe.
 N. Bism Illâh ! narouh. P. Selâm fâlaic, ya seiyidi.
 Q. Fâlaic el selâm. El têtjir e fa marie^Δ ? wa'illa fâyib ?
 Is the merchant sick ? or absent ?
 P. Lâ ! hou hê^Δe jâyi warâya.
 here he is, coming behind me.
 Q. Ceif jâyi ? Ana qâ^fud honâ fâla el qahwe fie istingâroh
 How coming ? I (am) sitting in expectation of him
 min miqdar sê^ftein. Hel yefte^h coll yeum hêce^Δe ?
 P. Lâ. Râsoh, hê^Δih el leile, cên youja^foh xai^{en} ; fâla
 His head, last night, pained him somewhat
 xân (min xân) hê^Δe, mâ jiena fâla 'l fâda. Hou hê^Δe
 jâyi. Ana e fa mâ qolt lec ?

* *De Braine*. Perhaps it is Algerine, in this sense.

- N. Lâ towâki Δ ni. Ana marie $\bar{\Delta}$ xai[°]en, wa raqadt li hêde el waqt. Q. $\text{Su}\bar{\text{H}}\bar{\text{E}}\text{atec}$! lécin yomcin et $\bar{\text{f}}$ abtec bi $\bar{\Delta}$ ziyâda. Thy health! but possibly I tired thee
- N. Lâ! *bil kilâf* (bel) ana hou ellé Δ i mo $\bar{\text{U}}$ tub $\bar{\text{f}}$ alaic, 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! lâ ictirâ θ minno $\bar{\text{h}}$; (mâ obâli). Ente te $\bar{\text{f}}$ rif, enna (there is) no concern; I do not mind. knowest, that $\bar{\text{f}}$ uidi qarieb; wa morâdi e[°]kod minnêc jouk, bihi my festival (birthday) I wish to take with which a $\bar{\text{f}}$ mel qabâ. N. A $\bar{\text{H}}$ mar? wa[°]illa arjawân? I (may) make Red? or purple.
- Q. Arjawân. N. Hou $\bar{\text{f}}$ andi. Ya $\bar{\text{f}}$ âli! jieb bas $\bar{\text{t}}$ at jouk el It is with me. Ali! bring a strip of arjawân. Eix' taqoul fie hêde el jouk? E mâ hou melie $\bar{\text{H}}$? Lau cên dort el mediena, mâ tolâqi mi $\bar{\theta}$ liho. If you had gone round the city, you meet not its like.
- Q. Melieh! qadd eix' e $\bar{\Delta}$ Δ irâ $\bar{\text{f}}$? N. Bi sitte riyâlât. how much the ell? At six dollars.
- Q. Eix' hê Δ e el celâm? te $\bar{\text{H}}$ sobni $\bar{\text{f}}$ axieman bi coll xai[°], What is this saying? countest me simpleton ce[°]inna ana fie $\bar{\text{f}}$ ömri mâ xo $\bar{\text{f}}$ t jouk, illa hê Δ e? Wa as if I in my life never saw cloth but this? hê Δ e el jouk bi sittet riyâlât e $\bar{\Delta}$ Δ irâ $\bar{\text{f}}$!

N. Θ emenoh hêce Δ e, yâ seiyidi. I Δ e aradt tê^cko Δ oh, 'ko Δ oh :
awemâ (*or not*) te^cco Δ oh ? kalliehi. Bil Haqq, mâ tolâqi
fil mediena collihe jouk mi θ l hê Δ e. \S oufoh (*its wool*)
mi θ l Harier, wa launoh zêhi. Ah! mă a \bar{h} sen el qabâ,
like silk its hue gay. how handsome the robe
elléti te \bar{f} malhe minnoh ! (which you will make of it.)

Q. \S ahui \bar{h} , el jouk melie \bar{h} ; lêcin el θ emen fâli.

N. Coll xai^c ya \bar{h} riz seumatoh. (See Bocthor, Valoir.)
maintains ? its valuation (*claims, gets its price?*)

Youjad fil bâzêr jouk bi riyâlain, wa youjad bi sitte riyâlât.

Q. Na \bar{f} am : lâcin Δ êlie a \bar{h} sen min hê Δ e. . . . (better than.)

N. \S addiqni, au \bar{t} â min jouki hê Δ e.

Believe me, it is inferior to this *my* cloth.

Q. E toried te^cko Δ lee kamse riyâlât ? (wilt thou take—)

N. Lâ kamse : li^cenni xaraitoh (ixteraitoh) bi ec θ ar.

Q. Mâ ya \bar{h} têj tot \bar{f} ub rou \bar{h} ac, wala ana rou \bar{h} ui. Akir
needs not, I tire thy spirit, nor I the end, last
el celâm, o \bar{f} \bar{u} i lee kamse riyâlât. I Δ e cont toried,
'ko Δ e \bar{f} darâhim. Incên mâ toried, fa ofettix liya
wâ \bar{h} ud fairac, yos \bar{f} ufni bi \bar{h} âjeti.
some one other than thee, will aid me in my affair.

N. \bar{F} ala kâturac. Ya tera' to \bar{h} isin ^cemrec !

At thy pleasure. I hope, wilt well-manage

Q. Leix' te \bar{f} mel ma \bar{f} ya hêce Δ e ? bil Haqq, ente \bar{t} ammâ \bar{f} .

Why actest with me thus ? In truth covetous.

N. $\text{\textcircled{F}}$ ase toried hedieya minni; fa 'ko Δ lec el jouk bila θ emen.
Perhaps a present the cloth without price.

Q. Lâ: bi darâhimi mâ to $\text{\textcircled{F}}$ tuini ieyâho; fa keif hê Δ e hedieya?
for my money thou givest it not; is this a present?

N. Bai $\text{\textcircled{F}}$ hê Δ e el jouk bi kamse riyâlât, e fa hou bi $\text{\textcircled{F}}$ darâhim?
To sell this cloth for five dollars, is that for money?

$\text{\textcircled{F}}$ ala dieni, ixteraïtoh ana fi $\text{\textcircled{F}}$ zemân il sêbiq bi kamse
On my faith, I bought it myself in former time for five
riyâlât: walâcin li $\text{\textcircled{F}}$ enna ente zebouni, wa $\text{\textcircled{F}}$ abart $\text{\textcircled{F}}$ alaiya
dollars, but because my customer, waitedst
hêce Δ e min bocra, 'ko Δ oh bi kamse wa nu $\text{\textcircled{F}}$.

Q. $\text{\textcircled{F}}$ ala Δ immeti mâ yeswa (*is not worth*) xai $\text{\textcircled{F}}$ ec θ ar min el
kamse; wa $\text{\textcircled{F}}$ emma ezied lec e $\text{\textcircled{F}}$ nu $\text{\textcircled{F}}$.

N. Cem toried min el e Δ râ $\text{\textcircled{F}}$? Q. Kamset e Δ râ $\text{\textcircled{F}}$. Qies melie $\text{\textcircled{F}}$.
How many ells wishest thou? Measure (it)

N. Xouf! inni qistohe temâma; kamse. Iq $\text{\textcircled{F}}$ at, ya walad,
See! I have measured it Cut, O boy!

honâ, wa u $\text{\textcircled{F}}$ wiehe: wa jemie $\text{\textcircled{F}}$ e $\text{\textcircled{F}}$ θ emen hou seb $\text{\textcircled{F}}$ a
here, fold it: the whole of the price is

wa $\text{\textcircled{F}}$ uxrien riyâl wa nu $\text{\textcircled{F}}$ riyâle $\text{\textcircled{F}}$ alaic liya, yâ seiyyidi.

Q. $\text{\textcircled{F}}$ aiyib; fa 'ko Δ el soroux. N. Kâ $\text{\textcircled{F}}$ urac $\text{\textcircled{F}}$ alaiya.

§ 12. WITH A TAILOR.

Q. Morâdi, en tofa $\text{\textcircled{F}}$ sul wa tokayyi $\text{\textcircled{F}}$ liya hê Δ ih el jouka.
I wish you to cut out and sew for me this cloth.

Lâcin lêzim en teqieshê, wa tenzor imma yettefiq
 But you must measure it, and look whether fits
 miqdârhê li qâmeti. B. Cem' min el eΔroṭ tejieb liya?
 its size to my stature. How many ells bringest ?

Q. Arbaṭ eΔroṭ. B. Ṣadaqt. 'Emma mâ yecfie qaṭ.

Q. Qadd eix' taṭlob fauq min hêΔe? How much...above this?

B. Aṭouz ezyad nuṣf Δirâṭ. (I need more than $\frac{1}{2}$ ell.)

Q. Wa ṭandi Δirâṭ cêmil. (a whole ell.) Θomm inna eix'
 têkoΔ ente ṭala hêΔih el ciswa? (for this garment.)

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

Q. ṢaḤḤ el 'emr; fa abṭaḠ lec bi yed kâdimi el nuṣf Δirâṭ el
 All right I send my servant

nâqis. E toried o'weddi lec aiḏan ciswati el ṭatieqa,
 deficient I hand to thee my old garment

lecei ṭala miḠlihê teṭmel el jadedi?

B. Lâ yaḥtêj: aṭrif qiyâsec: wa ofaṣṣul lec libs aḤsen min
 Is not needed: thy measure: cut out a dress

hêΔe. Lêcin aqoulec:—Fie ṭömri ana mâ kayyaṭṭ
 But I tell thee: In my life I never sewed

arkaṣ minnoh. Wa el *colfa*,* e fa toṭṭuihe liyâ? wa'illa
 a cheaper than it. trimming (?) givest it? or

aḤöṭṭhe min ṭandi, wa teroddhe liya baṭdoh.

shall I put it from my own, and thou repay it . . . ?

* Additional materials,—*superfluity*.

- Q. Wa eix' hêΔe el colfa zod (biļ ziyâda)?
- B. E mâ tefrif, ennoh minxân eļ sejâf lâ bodd min θelêθ
knowest not, that for the flounce, no escape from 3
eΔrof aʿlas, bi farxain el airâf: hom sitte foroux: fa
ells of satin, at 2 piastres an ell: six piastres:
eļ ezrâr wa el qaiʿân farx: hêΔe sebfa: wa el Harier
buttons laces, (loops) seven silk
robî farx: iΔen, colloh sebfa foroux wa robî. (7 $\frac{1}{4}$.)
- Q. Mâ kammant qaʿ hêΔe el tekmiēn: waʿinni Hasebt, en
I never estimated estimate: but I counted to
oʿʿui lec, maʿada el jouk, kamse wa arbaʿuin fuΔΔa,
give thee, beside the cloth, five forty
wa terodd liya el ciswe cêmile mocemmale.
you give back to me the garment complete, finished.
- B. Lâ yomcin. Fauq tefabi wa cirâya, fa hel aʿʿui lec
Above my toil wages, I give thee
aiΔan sebfa θemâniya foroux? Ente mâ tazonnoh wala
also 7 or 8 piastres? Thou dost not think it, nor
toriedoh minni. (wish it from me.)
- Q. Hel min el lêzim, en tefhōʿʿ eļ sejâf? (to put the flounce.)
- B. Eiwa lêzim: lâ bodd minnoh. Wa min farwa, fa cên
Yes, necessary: no escape from it. And of fur
aθman minnoh min aʿlas, in ʿâr melieĤ wa jemiēl.
more costly of it than satin, if it were good
Eix' toried minni, ya seiyidi.

- Q. Ahsen en tehöv̄v̄ el aṭlas, wa ma qolt liya tewa (*just now*). Fa arodd lec el ḡeman. (I will repay the cost.)
- B. Ana bi kidmatec (*at thy service*). Wa maḥ el selâme.

§ 13. A STATIONER WITH A PAPER MERCHANT.

- A. Selâm ṭalaic, yâ kawâja! (O sir!)
- B. Ṭalaic eḷ selâm, ya seiyidi eḷ xeik! (*sheikh*.)
- A. Ṭandac xai^c cêfiṭ (waraq)? B. Ṭandi.
- A. Qadd eix' el corrâs?
How much the (quire—De Br.)
- B. Onzor el cêfiṭ qabla, wa baḥdoh etecellem.
Look at the paper first, and afterwards I will speak.
- A. Melieḥ: Hull eḷ ṣorra. B. Hê∆e hou el cêgiṭ: e mâ
Good! untie the bundle. This is the paper:
hou Hasen? A. Maḥloun, jamiel: fa eix' ṭala el corrâs?
- B. Hoṭṭ liya mieya wa ṭaxara soroux, wa 'ko∆ lec ḡelâḡa
wa sittien corrâs. (110 *piastres*, 63 *quires*.)
- A. Mâ yaṣuḥḥ hêce∆e: bel li neterâbaṭ awwalan ṭala coll
It is not well thus: but rather let us covenant first about each
rizma, ḡomm baḥdoh etefecce^r cêm wâḥuda e^c kod minhe.
packet, afterwards I will consider how many I take.
- B. Ṭala kâṭurac: i∆en, toḥṭuini sarxain ṭala' el corrâs: fa
tejid ṭaxara fie colli rizma. (you will find 10 in . . .)

- A. Mâ yaHtemil : wa hou ʔudd Husêbec eļ sêbiq, bil collieya.
It is inadmissible against thy former reckoning, entirely.
ʔala zanni, farx wâHud eċar minma testeHuqq.
In my opinion, a single piastre (is) more than it deserves.
- B. Lâ : fa^ʔemma mâ yokalliʕni : bel ras mâloh eċar min el
No : but it does not clear me cost price is more than the
farx el wâHud. OĤsob ente, qadd eix tocelfif
single piastre. Compute thyself, how much it cost
min Bendiċieya ila honâ.
from Venice to this place.
- A. Ente taĤrif, fa^ʔente teĤtebir resmâlac : lêcin mâ ʔalaiya,
knowest considerest : but it does not rest on me,
en etedâkal fie^ʔemrac : ana el xâri. ʔæ aradt
that I meddle in thy affair : I (am) the buyer. If thou wish
tebieĤ, fa bieĤ liya. ʔæ lem toried, fa qoul liya :
“YonĤum Allâh!” Fa e^ʔkoċ kamse rizem, fie coll
rizma ʔaxara cerâries ; wa oĤĤuic ħemâniën farx.
- B. Bil Haqq, ente mâ, ʔômrec, xoft cêfiĤ aĤsen min hêæe.
- A. Mâ ra^ʔeit aĤsen : ʕaĤuiĤ : lêcin xoft eċier miĥloh. In
xa^ʔ ’llâh, yeji liya eļ naĤĤ elleċi jâ liya min fairoh.
- B. ’Koċ lec aiĤan kamse rizem. (take 5 packets more.)
- A. Lâ : hêæe yecfi liya. BaĤdama estenfiĤ minnoh, wa yeji
liya el folous, eji lec marra^ʔokra’. ʔel weqt mâ baqi
ʔandi darâhim bil eċfâya. Lâ : wa dieni!
remains not . . . money . . . by my faith!

- B. Mâ obâli. (Mâ fâlaiya. Mâ fâla bâli.) ašbor fâlaic.
I do not care. (It is not on my mind.) I wait for thee.
- A. Fa cem xehr tašbor? B. Ašbor fâlaic xehrain.
how many months wilt wait? 2 months.
- A. E^ckoΔ, incên tašbor sittet axhor. (if . . . 6 months.)
- B. Sittet axhor! eix' min el celâm hou hêΔe?
- A. Lêcin mâ okalliš nefsi fie xehrain. Min ein ajieb eļ
But I do not clear myself in 2 months. Whence
θemanien riyâl el okra'? El mablaḥ mâ hou min el
the 80 other dollars? The sum is not (a matter) to be
mostehên. Lâlâ! Mâ yomcin; Aqall ma yecoun,
made light of. It cannot be; the least that. . .
- aṭlob θelêθ axhor. B. Ismaḥ liya. Aqoul lec ṭarieq
e^ckar, aḥsen min hêΔe. Aqsiṭ ma bainana, wa ente
another way, Apportion what is between us
toufieni eļ dain bil qosouṭ. A. Fa ceif yašlaḥ bainana?
shall pay me instalments. shall it be settled
- B. Aqoul lec. Ente ṣaḥub doccên, wa mâ yeji lec eļ darâhim
master of a shop, comes money
daffa wâḥuda, bel qalielan qalielan, fâla qadar el baiṭ
single stroke, little by little, according to sale
wa el xira'. Emma, li^cen noshil fâlaina eļ ṭarieq,
and purchase. But, for that we may ease to us the way,
li naqsiṭ el θemanien riyâl, ḥaqq el kamse rizem el
let us distribute the 80 dollars (due to) the 5 packets

thêniya, fâla themâniya farx coll el jomfâ: wa baîd
 xehrain wa nu'sf fa lâ yabqa liya fândec xai^s. El
 'loroux el themâniën el oula', fa tedfa'he hêâih el sêfa.
 Eix' teqoul fie hêâe? A. MelieH.

§ 14. SPECIMEN OF PROSE WITH FEW VERBS.

TeHt jins el 'ibl toujad nau'ân; cilê-homa
 Under the genus of Camels are found 2 kinds; each of the two
 ceriem el Tabaf, fâzuim el nafî li soccên barrieyat
 generous in stamp, immense of utility, dwellers desert
 Afrieqieya, wa bilâd el Farab wa fairahe min el bilâd elleti
 of Africa country Arabs others than it of districts which
 teHt ka'î' el Sera'ân. Fa e'had homa el Dohêmij, — wa
 under line Cancer. one of the two Bactrian Camel
 hou Δou senâmain. Fa el e'kar el Jemal,—fa hou Δou
 two humps other Camel endowed with
 senâm wâHud, wa afzam qouwaten min el Dohêmij, wa
 one hump mightier in strength than
 ecθer wojoudan minnoh.
 more abundant in existence than he.

Wa lil Jemal ra's Sa'fîer biî nesebat ila fuzm joθeθetoh,
 camel has head small in proportion to great size carcass
 wa Δanân qa'suirâtên, wa fônq Tawiel, monHani. Wa
 two ears short neck long flexible.

irtifâtoḥ ila ʔirwat senâmoh naḥïou sitt aqdâm wa nuṣf.
 elevation to top hump about six feet half.

Wa laun wabaroh, fie qorb min eḷ senâm, qâtim; wa fie
 hue shag in neighbourhood of dull, dim;

sêʔir jismoh, launoh ceʔinna Hömra kafiefe. Wa liho
 rest body as if red light. he has

ʔenab ʔawiel wa manâsim mofarʔaḥa monxiqqa; walecinnehê
 tail long pad-feet distended split and yet they (are)

fair monfâṣula. Wa fie sêqoh toujad sitt ʔoqad. Wa liho
 not separated. his leg are found six knots.

miʔda kâmise, fair el miʔd el arbaʔ, elleti hie li collⁱ
 a stomach fifth without stomachs four which are to every

Ḥaiwân mojtirr. Wa hou ʔabour ʔala 'l ʔaʔx wa el jouʔ,
 animal ruminant. he is patient against thirst hunger

wa ʔala raʔʔ el aʔbâ eḷ ʔeqiele seiran serieʔan fie
 lifting (carrying) packages heavy a march swift in

sefarât ʔawiele.

journeys long.

§ 15. NEWSPAPER EXTRACTS.

1. Qad zaherat Ḥarieqa fiḷ xehr il mâḷu fie
 Already appeared a conflagration in the month past in

Ezmier; wa biḷ rafm ʔan mobâdarat il Höcouma li
 Smyrna, and in spite of the hastening of the Government to

uʔfâihe, uḤteraq bihe miʔya wa kamsoun doccên wa
 extinguish it, was burnt by it 100 and 50 shop and

baḥā maḥallēt. Wa ceḍēlic fiḥ xehr il
 several places (blocks of houses). And likewise in the month
 mālu qad ixteddat el ḥawâṣuf fie xoṭout
 past became intense the gales (storms) on the coasts of
 Rôdos; fa ḍehib bi ʿeṯ'rihê baḥā eḷ sefâyin.
 Rhodes; vanished in their track a portion of the ships.

2. Ṣaḥiifa fie Filadelfia axherat, naqlan
 A (newspaper) sheet in has published by transcript
 ḥan morêselâ waradat ileihe, Fusêb
 from a correspondence (which) arrived to it a computation of
 eḷ ḍehib el leḍi karaj min Cêlifornia wa Austrâlia bi moddat
 the gold which came forth from the space of
 il ḥaxar senien il ʿekiera: fa cên sebaḥ miʿya milyaun franc.
 the ten years last and it was 7 100 million

3. El Matjar. Jamieḥ el aṣnâf, wa el eṣṭâr
 Commerce. All descriptions (of articles), and the rates
 ḥala ḥâlihe, lem tofraḡ xaiʿen ḥan el esbouḥ
 according to their condition; did not differ at all from week
 ul mālu; wa lâsieyima woqouf el ḥarace bi sebaḥ
 past especially the stoppage of movement (*is*) by cause
 il amṭâr il fazierat, el leti hebaṭat fie hêḍe el esbouḥ.
 of the rains copious which have fallen in this week.

4. Uḥlân. Narjou el baḥā min el moxtericien, el leḍien
 A notice. We entreat that part of the subscribers who
 lilʿên lem yadfaḥou ḥemen el jornâl ḥan hêḍe el ḥâm,
 hitherto have not paid the price of the journal (*for*) this year,

en yobâdirou bi uisâl Δ êlic; li^{en}noh qad fât el
 that they hasten to present it; because already is passed the
 waqt el mo^tayyan li^l daffî.
 time appointed for paying.

5. Inna el vâpour el Fransêwi *Seyyid-Nous*, \bar{T} arrafnâcom
 As to the steamboat French we informed you
 \bar{T} annoh sêbiqan, enna sê \bar{H} uboh vâpour e^ckar; li^{en}na
 concerning it formerly that (is) towing it (*nom.*) another because
 \bar{c} êletoh cênet te \bar{f} a \bar{t} âlat. Θ omma fehemna min qabi \bar{t} ânoh,
 its engine was disabled. Next we learned from its captain
 ennehom \bar{S} alla \bar{H} ouhe, wa \bar{S} âr bihi el cefâya li^l
 that they have mended it, is become sufficiency (ability) for
 sefar. Fa séfar nehêr e^l sebet el mâ \bar{L} u.
 the voyage. it set off the day of Saturday past.

6. Sê \bar{H} at el \bar{H} ôboub motenaxxi \bar{t} a jiddan, wa qad tafâlet
 Area (Market) grain(s) active (lively) very have risen
 es \bar{f} âr el \bar{H} un \bar{t} at il Mu \bar{S} riey il tojjâriey min 32 ila 33 el
 the rates of wheat Egyptian mercantile from to
 ceile. El \bar{H} arier qaliel, lecinnoh râyij:
 measure (tub). silk (is) scarce, but it (is) selling-fast
 el beladiy min 170 ila 190 el oqqa. El mânifâtoura, lem
 native ounce. manufacture did
 tezel es \bar{f} ârhe motemessece, ma \bar{f} ennoh lem yezel el
 not cease its rates holding fast, although ceased not the (cargo)
 wârid mottâ \bar{S} ulan.
 arriving continuous (the arrival continued incessant.)

7. Marsielia fie 4 Edâr. Eļ zeit; ʕâr ʕalaihi jomlet
 Marseilles on March. oil a number
 mabyouʕât, wa lâsieyima li ʕâboun. Eļ simsin motenaxxiʕ
 of purchases especially for soap. sesame lively
 jiddan, wa inbâʕ minnoh jâ nib ʕazuim: wa qad taʕâlet
 is sold extent (quantity) have risen
 esʕâroh. Fa hie bi suʕr 60.
 its rates. it (is) at rate

8. Janâb Adâbizêdeh xaraʕ bi ʕamel xarâcet
 His honour has begun to make a partnership
 cercânet lazl, moqassem resmâlhe ʕala 500
 of a factory of spinning, being divided its capital over
 sehman, wa collⁱ sehm 2000 farxan. Wa ibteda^s
 lots (shares) every lot piastres. was begun the
 ictitêb el esmâ. Wa hêdih eļ xarâce lâ taqbal
 enrolment of the names. this partnership does not accept
 xarieqan fair mostenʕun fie Damaxq. Wa el cercâna tedour
 a partner except domiciled the factory is seeking
 ʕala el mây.
 after water.

9. Jelêlet melicet Ingilterra qad kaʕabat fie Allemânia
 Majesty queen of England had betrothed in Germany
 uʕida' binâthe li ʕemier Hesse Darmstad; wa el Lôrd
 one of her daughters prince
 Palmerston ʕaʕar li Bâries, wa istêqâm bihe arbaʕ wa
 was present at Paris, (pop.) stayed there 4
 ʕuxrien sêʕa bi moʕâdaðêt ceðiera.
 20 hours in interviews many.

10. Venesia wa nawâhîihe qad woḏuḩat biḩ taḩṣuinât
 Venetia its precincts are placed fortifications
 il metiene, waʿin tecon lem tazher ḩala eḩ Numsê
 substantial, although has not appeared to Austria
 hiʿyat Harb fie Iṯâlia.
 a case of war *against* Italy.

11. Sardienia ʿellafat jaixain, el wâḩud ittêjah li
 has made up two armies; the one fronts to
 nâḩuyat el Mincio bi riʿêset el jinerâl Marmora, wa eḩ ḩêni li
 the side (frontier) headship general the second
 nâḩuyat el Bô bi riyêset Cialdini wa jinerâlain fairoh.
 the Po two generals beside him.

Wa qad ʿomirat kamset ḩaxara firqa min jonoud, el mo-ḩâfazat
 are under command 15 detachment troops National
 el ʿehlieya, biḩ tewejjoh ila marâciz moktelifa.
 Guard to front centres (sites) diverse.

12. Beirout. Mesê el *kâmis* el mâḩu, qad istedḩaʿ ḩaḩrat
 Evening of Thursday past invited (*nom.*)
 ʿsâḩub eḩ daula Fouâd Bâxâ janâb maʿmourie
 owner? of lordship their honours (*accus.*) the legation
 wa qanâṣul jenerâlieyat eḩ dowal il fakiema lil ḩaxâ. Wa
 Consuls General of the Great Powers to supper.
 cênet waliema ḩâfla.. Qaḩouhe bi collⁱ sorourⁱⁿ.
 banquet fully-attended. They ended it with all joy.

13. Wa qad ḩayyanat daulatoh nehêr el iḩnain
 appointed his lordship (*nom.*) (*accus.*) Monday

wa nehêr el *kamies* min coll¹ esbouf li mowâjahet ro^osê el

Thursday of every week to meet the chiefs of the
mîlel wa aṣḤâb el maṣâliĤi wa eġ daḤâwi. Wa se-yetexarra-
sects men of business causes. they will be

foun ledaihi min eġ sêḤat iġ sêdise Ḥatte' eġ sêḤat iġ
honoured (with interview) hour sixth until

têsîḤa : wa yadkoloun bi moujib iġ noumerô el leti
ninth they will enter by virtue of the *numero* which

toḤḤâ lihom Ḥala el bâb.

will be given to them at the door.

14. Risêle min Marsielia fie 28 el mâḤu toḤlin enna el

A dispatch from Marseilles of the past notifies that

fier el Ḥâmm fie Franse itteġih ila hedou min jihet
general opinion France turns its eye to tranquillity in respect

netieġet moġâbalet Varsouviâ : wa Ḥenna hêḤih
to the result of the personal meeting at Warsaw

el moġâbala intehet fie 26 eġ xehr ; wa enna el uḤlânât eġ
was ended VIII. of the month the notices

siyêsieya mo^oumina.

political (are) confident.

15. Eġ teġrieda el Fransêwieya fie Côxin Ṣuin qad

expedition French Cochin China

temellecet fie 13 Niesên Ḥala mediena Mietou. Fa
had possession on the 13th April of the city

cênet lihe mercezen metienan.

it (*the city*) was to it (*the expedition*) for a firm centre.

16. Qad cotib min mediena Londrà, enna el Lôrd Jôn
 Had been written from city London,
 Rousel, nâzur kârîjeyat Ingilterra, qâl fie uĥda' jilsêt
 overseer of foreign affairs said in one of the sessions
 majlis el Ĥômoum, ennoh lâ yara', wala
 of the Assembly of Commons that he does not see not even
 min jihe wâĥuda, kaĥaran, yakxi minnoh Ĥala el ʕölĥ
 from any side (any) danger from which he fears for the peace
 el Ĥâmm maĤ Ingilterra. Faʕinna lâ mesiele, Ĥanhe
 general with In fact (there is) no question from which
 yomcin en yenjim el kaĥar.
 it is possible that danger may arise.

17. Rîsêle min Corfou, uĥda el jezêyir el sebĤ, aĤlanat
 A dispatch one of the seven islands has notified
 bi intixâb qutêl bain ʕehêli el mediena
 outburst combat between the families (population) of the city
 wa Ĥasêcir el mo-Ĥâfazat il Ingliezieya; Δehib
 and the soldiers of the guard (garrison) English; in which
 bihi Ĥuxroun jerieĤan min el farieqain. Wa Δêlic fie 21 Eyâr.
 came off 20 wounded from the two parties. May.

18. El akbâr el ʕekiera. Akbâr Tourien toĤlin, enna el
 news last. News of Turin notify
 jaix el IĤâliâni woĤuĤ Ĥala qadam il ʕölĥ. Wa lâ raib
 army is placed upon a footing of peace. no strife (*doubt*)
 enna Δêlic daliel Ĥala nieyat jelêlet il melic Victour
 is a proof for the intention of the majesty of king

Ṭamânou^eel ṭala dawâm il ʿölfî wa el selâm. Wa li hê^Δe
 Emmanuel for continuance therefore
 irtêfiat el efcâr min jihet Ħarb fie Iṭâlia.
 gained repose (men's) thoughts in respect to war

19. Risêle min Tourin toḥlin, enna el Qônt Cêvour, nâgur
 kârîjeyat Iṭâlia, qad waqaḥ fie Eyâr marieḏan. Өomm
 foreign affairs fell in May sick. Next
 tewâradat el akbâr bi izdiyâd marḏoh; Ħatte'
 kept arriving news (*nom.*) with increase of his disease until
 akbarat risêle fie 6 Ħazierân, ennoh qad teweffa' fie
 reported a letter (*nom.*) June departed in the
 ʿabâḥi^e el yeum.
 morning of that day.

20. Inna mausim el aflâl jaiyid fie collⁱ mecên.
 season (crop) produce (is) excellent in every place.
 Wa el ma^emoul, enna eṣṭâr el Ħunṭa se-tecoun bi rakâ
 the thing hoped (is) that rates of wheat will be in cheapness
 ḥazuim, lem tentezuroh bilâdona fi
 vast, which has not seen? our country (*nom.*) in
 senien il ^eekiera.
 the last years.

21. Ce ^Δêlic mausim el Ħarier jaiyid: innama el xarâniq,
 So too the season of silk only? cocoons
 eṣṭârhe el^en bi ṭain il nozoul; wa hie min suṭr 20 ila 23 el
 at present crisis of decline rate
 oqqa. Wa el Ħarier el beladieg 210.
 ounce. native

22. Lâ yokfa', enna el Qônt Cêvour qad teweffa' fie 6
It is no secret, that Count departed life

Hazierân bil sêfat il sêbifa min el Sabâh fie mediena Tourin.
June hour 7 morning

Wa li hêaih el mo'uibat il mow'ellima qad istafraqat Iṭalia
at this affliction painful is plunged

bi'esrihê bi aṯwâb el Ĥudâd, el leai bihi xâreche
in entirety in garments of mourning wherein shares with her

baqyat el xoṯoub aiḤan: li'enna faqd (foqoud) hêae el
the rest of the peoples also because the loss of this great

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

ittiḤâd Iṭâlia nefsehom azherou el 'eseṯ, bil ixtirêc
the union of Italy themselves displayed sorrow in partnership

maḤ benie' waṯanhom, ṯala faqd âêlic el xehim.
with the sons of their home at the loss of this energetic (man).

El'ên yaḤrif 'ehl el ṯö'ŕ miqdâr
Now knows the people (*nom.*) of the age the scale (*accus.*)

faḤloh wa semou himmetoh bi teqaddom
of his merit and loftiness of his purpose by the progress of

bilâdoh: fa'inna cênet aḤcêroh el 'ekiera (wa hou ṯala
his country: and in fact were his last thoughts (while he (was)

firâx il nizêḤ) mottejihe li ṯalâh bilâdoh wa
on the bed of agony) turned towards the good order of

ziyâdat nejâḤuhe.

the increase of its prosperity.

23. Majlis Vienna qad ^secced u^râlet e^l
 Assembly of Vienna had confirmed prolongation of
 sölh min jihat I^râlia: fa wejh a^rmâloh ila el u^rslâhât
 peace on the side of aspect of its deeds (is) to reforms

il mâlieya, wa u^rslâh kalal bilâd il Majâr.
 financial and the reform of disorder of the country Magyars.

24. Inna daulat Fransê qadd aqarrat bi ma^rifât
 dynasty of France has avowed its acquaintance* with
 memlecet I^râlia, cema axher Δ êlic za^rhuifat
 the kingdom of Italy, as has published (*acc.*) newspaper
 el Patrie wa el M^onitour. [* *i.e.* has recognized.]
 (*nom.*) of

25. El gazettet e^l resmieya fie Vienna axherat qarâra
 gazette official has published a statement
 min nâzur mâliyât e^l Nimse, yo^rflim enna fâyidat
 of the overseer of finance of Austria (which) notifies interest
 el qarâ ul ^sehliey todfa^r min ba^rd Niesên bi ^römla(?) fu^rl^rl^ruiya.
 of the national debt shall be paid after April in coin silver.

26. Binâ^san ^rala ^semr Ha^rrat zâ^rhub e^l nazârat il jaliele,
 In pursuance of the order of oversight august
 qad modd fir^r min sile i^l tele^rrâf ila serâyâ e^l
 is extended a branch wire of telegraph palace of
 ma^rmourieyat il mosteqilla, li^cejl il mokâbara ma^r e^l
 the Commission plenipotentiary communication
 Höcoumet i^l senieya fie Damaxq bil mawâdd i^l resmieya.
 Government sublime on matters official.

27. E'Had fõlemâ Prouisia (Borussia) qad qaddam, ba'fd el
 One of the savans of Prussia has presented
 baĥaθ, ila jam'uyat el ma'fârif fie Berlin, fadad
 research to the Association of *Connaisances* the number
 xo'fõub il cor'et il 'er'ũiya. Fa qaddam el ma'fdal,
 of the people of the terrestrial globe. average(?)
 el le'Δi a'f'ũâ-h, bi milyâr wa mi'yetein wa θemâniya wa
 which he gave, 1000 million two hundred eight
 θemânien milyeunan. θomma fiseb el anwâf el
 eighty million. Then he computed the kinds (races)
 insêniya bil inqusêm.
 human separately.

28. U'flân. No'flin ila' el jomhour, enna el kawâjâ
 A notice. We notify to the public the monsieur
 f'abd Allâh fiasoun el bâri'f fie fenn il ta'swier bil
 who excels in the art of delineating with
 yed, wa el mon'fârid bil ittiqân hê'Δih e' sanâfa bi hê'Δih
 the hand the unique in the perfection of this profession
 el bilâd,—moste'fudd li f'amal collⁱ ma'ṭloub yoqaddam
 (is) ready to perform every demand (which) is presented
 liho min e' ta'sâwier il maktelifa. Wa ce Δêlic, youjad
 to him of drawings (paintings) diverse So too, is found
 f'andoh, te'ĥt e' ṭalab, f'udda min e' ta'sâwier il lâzima lil
 under demand a number of drawings necessary
 cenêyis wa lil boyout. Wa hou, f'ada f'an ittiqân
 churches houses. besides the perfection of his

ʕanâfâtoḥ, yabieḥ bi suḥr rakuiṣ. Fa man arâd bi ṭalab
workmanship sells at a rate cheap. whoever wishes to demand
minnoḥ xai'en, li yaḥḫur ila mecteb
of him (any) thing let him present himself at the office
ʕaḥuifatna.
of our paper.

29. Ḥarieqat Tooley Street, el leti naxiyat fie Londra fie
The conflagration of which arose

22 Ḥazierân, cênet lem tezel motewâʕala(ten) li Ḥadd 1
June did not cease continuing to the limit of 1st
Temouz fie ma bain arbaʕat eswâq, Ḥaiḫoma* cênet ibtedat.
July between four streets where it had begun.

30. Marsielia fie 6 Temouz. Lâ axḫâl ḫala el Ḥarier. El
Marseilles on 6 July. No dealings in silk.

qarā el ḫoḫmâniey 77.
Ottoman loan

31. Inna Ḥaḫrat ʕâḤub-el daula Dâoud Bâxâ, leilet el
arbaʕâ il mâḫuya, ejâb iltimês el kawâjâ Jarjis Madwar,
Wednesday accepted the entreaty of Mr. Georgius
fa xarraḫ menziloh lil ḫaxâ. Wa cênat leile zêhiya bil
honoured his dwelling supper. a night gay with
anwâr wa êlêt eḷ Ṭarb: fa qaḫat daulatoh
lights instruments of emotion ended (it) his lordship (*nom.*)

* Ḥaiḫoma, *wherever*, is classical; but Ḥaiḫ, *where*. Catafago gives Ḥaiḫoma, *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 eļ zienat el leti ʕârat fil Istênat el ʕalieya, bi
As to adornment which was in Sublime Place, on
forʕat el jolous eļ seʕuid el homâyouniey, cênat
occasion of the sitting (on throne) happy imperial, it was
ʕala fâya ma yecoun min el behjat, el leti azherathe
extremity of what may be of delight displayed
jemieʕ el ʕehêli min el milel il maktelifa fie jamieʕ xawâriʕ
all the families of the sects diverse in all the roads
el Istêna wa maĥallâthe wa nawâĥiĥe dâkılan wa kârijan;
places precincts within without
ĥatte' cên ranien el afrâĥ wa eļ sorour yowâʕsul el ʕefâq
so that echo (tinkle) of joys delight reached horizon
mokbiran bi afrâĥ el ʕommat, el leti lem yecoun nauʕ min
declaring joys nation, which there was no kind of
meserrât, illa wa azheratoh bi ibtihêj ʕaẕuim.
joyfulness but it displayed it with mighty glee.

33. Nehêr el eʕĥad fie 7 Temouz, qad jaʕ Ĥaĥrat ʕâĤub eļ
The day of Sunday July came
daula Qabuʕân Bâxa ila menzil Ĥaĥrat sefier daulat
Gate-holder Chief lodging ambassador
Ingilterra el fakiema, Sir Henry Bulwer; (el leaĥi uʕterâĥ
mighty (on whom supervised
marĤ lêzemoh el firâx;) lecei yeftâqid
illness (which) caused him to keep his bed) to inquire after

aḥwâl ṣuḥḥatoh min ladon Ḥaḍrat iḷ ḍēt iḷ xâhênîeyat il
the state health on the part of personage regal

jeliela. ‘Emma Ḥaḍrat eḷ sefier fa cên mamnounan jiddan li
august. But ambassador obliged at

hêḍe el iltifât il ṭazuim; wa terejja Ḥaḍrat ṣâḥub eḷ daula
attention besought

Qabuṭân Bâxâ, en yoqaddim texeccorâtoḥ wa mamnounieyatoḥ
present his thanks obligation

ila jânib il ṭarx il molouciy; cema rawâḥ morâsil
to the side of throne royal as narrated it a correspondent

min el Istênat il Ṭalieya ila jornâl Esmier.
from Sublime Place to journal Smyrna.

34. Aḥwâl Ameriece lem tezel bil irtibêc il ṭazuim
Circumstances of continued in entanglement vast

min jihet il Ħarb bain el janoub wa eḷ ximâl. Wa lil’en
in respect to the war south north. hitherto

lem yeterajjah eḷ naṣr li eḥḥad, wa leis siwa’ el
did not preponderate victory there is nothing *but*

aḍrâr el jesiema lil farieqain, el leti laḥaḳ teḥḥeroḥe
huge losses two parties of which has reached the impress

bi ecḥar aqsêm el corḥe, li sebaḥ taḥṭuil il
to most parts of the globe by reason of the disabling of the

matêjir il moteḥalliqa maḥ tile el bilâd.
commerces connected with that country.

35. Maḥâcim Inglieziya. Inna el Ħumâr, lâ yejib
Courts of Justice English. As for the ass, not behoves

en naθqol f̄alaihi ecθar min el insên. Wa liΔêlic; teĤarracet
 that we load on him more than therefore was stirred
 fairat el ĤabaĤuiya Clark fie eĤĤad eswâq Londrâ,
 the zeal of the policeman in one of the streets of
 Haiθoma naz̄ar Ĥumâran mescienan, yaĤmil fauq
 (Haiθ, *where*) he saw an ass wretched (who) carries above his
 ĤâqatoĤ Ĥumlan θeqielan. Wa maĤ hêΔe, fa cên sâĤuboh
 strength load heavy. in spite of his owner
 (el mosemma' William Abbot) sêciban f̄ala hêΔe el Haiwân
 named pouring on this animal
 el mescien wâbilan min el Ĥarb il xadîed f̄ala raĤsoĤ wa
 wretched a shower of beating violent on head
 f̄uĤâmoh wa janboh wa jamieĤ jawâriĤ jessedoh; Ĥatte' cên el
 bones side all limbs of body until
 damĤ yesiel minnoĤ min collⁱ mecên. Fa elqa' el qabĤ f̄ala
 blood streams place. he laid arrest
 sâĤuboh Abbot; θomma meθθeloh Ĥemâm el qâĤu.
 his owner ; then submitted him in presence of magistrate.
 Fa seĤeloh qâyilan :
 he asked him saying :
 (QâĤu.) "Li mâΔe ĤeΔe hêΔe el Haiwân?"
 Why hast thou illused this animal?
 (Abbot.) "Ceif tosemmi hêΔe Haiwânan? wa hou
 How dost thou name this an animal? and he is
 Ĥumâr; lâ ecθar.
 an ass; no more.

Q. "Wa azönn, enna el ecθar tewaĤĤoxan min el iθnain,
I think, that the greater in brutality of the two
leis hou el Ĥumâr. Wa lêcin li mâΔe aujaĤteho bi hêΔe
is not the ass. but why hast thou pained him on this
el miqdâr? Fa hêl bi hêΔih el wâsiĤa yamxi ecθar?"
scale Will he by this means walk more?"

A. "Lâ! bel biĤ Δudd, cên yanâm. Wa lêcin ana
No: on the contrary, he went to sleep. Yet I did
mâ aujaĤtoĤ."
not pain him.

Q. "Ente Δarabteho Ĥala ra^soh wa Ĥala ĤuΔâmoh,
Thou didst beat him on his head and bones
Ĥatte sêl eĤ dam^s min jirâĤoh."
until streamed his wounds.

A. "Ah bâĤ! hêΔe leis bi xai^s Ĥala el Ĥumâr. Fa ^sinni
Ah bâĤ! this is nothing In fact I (am)
maujouĤ ecθar minnoĤ; li^senna imrâti waledat,
pained more than he; for my wife has given birth
wa lem taĤad taqdir en taĤmel Ĥamelan, maĤ enni
has not been longer able to do work although I (am)
bi Ĥâyat il uĤĤiyâj ila kidmethe.
in extreme need of her service.

ĤuinaiaĤin teqaddam eĤ ΔabaĤuiya, wa qâl:
Just then came forward the policeman, and said:

"Yâ moulä^si! inna el Ĥumâr, qaddamtöĤ
master, as for the ass, I have presented him (brought

ila bâb il maħcema. Fa 'in aradt en tefħaʒoh,
 him) to the door of the Court. if thou wish to examine him,
 qoum bina, li nangor bi eiy Ĥâle hou." Wa lil Ĥâl
 get up with us, that we see in what state he (is). instantly
 karaj el qâḌu Cenouces, maħ cêtim sirrihi wa collⁱ
 went out the cadî Knox? with his secretary
 mowazgufeihî li ziyârat il Ĥumâr il mescien, el leḍi cên
 his fuctionaries to visit the wretched ass, who was
 bil jehd yestaʕuif el woqouf Ĥala qawâyimoh. Wa Ĥuinima
 scarcely able to stand on his legs. as soon as
 rajaḥou li mecênihom, qâl el qâḌu ila el moxtéci
 they returned to their place the (man) complained
 Ĥalaihî: "Ente waħx: fa 'innec bi collⁱ qasêwa wa
 against: Thou (art) a brute thou cruelty
 faḌab Ḍarabt hêḌe el Ĥaiwân el mescien. Fa aħcom
 violence didst beat I judge
 Ĥaleic biḷ sijn xehran: wa ete'èssèf li ceuni
 against thee with prison for a month I regret at my being
 lem aqdir ejid lèc quṣâṣan aḥzam."
 unable to find a punishment greater.

Fa karaj el maħcoum Ĥalaihî; wa hou yaqoul
 went out the (man) judged against he says
 motemarmiran: "El Ĥumâr mâ hou xai^c: wa maħ hêḌe, fa
 grumbling is nothing for all that,
 'inni qad Ḍarabt imrâti ècḥar; wa lem yoħcèm
 I have beaten my wife no(thing) was judged

ṭalaiya, illa bi ṭemâniyat eiyâm fil sijn.”
 against me, except with eight days in prison.

36. Yoqâl, enna el Ab el Moqaddas qad nâl ṣuḥḥatoh
 It is said, Father Holy has obtained his health
 eḷ tēm̄ma, wa mozmiḥ en yoḥâfuz ṭala siyâsetho, el leti
 complete he is hastening to attend to his administration
 etbaḥe(?) li ḥadd elʻên.
 to the limit of now.

37. Inna Ḥaḏrat Ṣâḥub eḷ seḥâda Ṭorya Bâxâ, moteṣarrif
 his honour, lord of felicity, ruler, rector
 el Qads eḷ xarief, qad qaddam li kidmat il
 of Jerusalem the noble, has presented to the service of the
 jonoud il xâhênieya baḥlain wa jawâdain ; wa
 troops regal two mules two steeds (chargers)
 qob(b)ilet teqaddametoh hêḍih bi collⁱ maḥzouzuiy.
 was accepted his present happiness.

38. Inna Ḥaḏrat Ṣâḥub eḷ daula wâli Ezmier, qad
 governor of Smyrna
 manaḥ Ṭabâḥat laznat Armenieya, zaharat bil
 has hindered printing poem ? (which) appeared
 moddat il ʻekiera bi tile el mediena, b'ism “Eḷ Zêhra”
 space of time latest in that city, with name
 liʻenna cênet Ṭobiḥat bi doun istieʻḍên au rokṣa min el
 it was printed without asking leave or permission

Ḥocouma.
 government.

39. Nehêr el ê^sHad fie 11 Ab, fând eļ sêfat il θêmina illa
 Sunday August hour 8th all but
 kamse daqâyiġ, Ħadaθat fie Ezmier rajfa qawieya min
 5 minutes occurred Smyrna shock strong
 zelzelet il ^serĀ.
 quake earth.

40. Cotib min Eidien el celâm el^sêti :—Inna el eθmâr
 Was written discourse following fruits (crop)
 eļ tien tesquṯ min el afṣân dâyman : wa qad qiel, enna nuṣf
 figs drop boughs always it was said half
 el maḥṣoul qad aħhib bi hêΔih el wâsiṯa ; wa enna, el leΔi
 crop is gone means that what
 baqa, radi jiddan ; wa coll hêΔe, min el marĀ el leΔi
 remained, bad (is) from the disease
 istaḥwaz fâla hêΔih el eθmâr.
 has taken possession of this crop.

41. Eļ simsim wa el qoṯn bi Ħâle jaiyida fil waqt
 sesame cotton (are) in excellent condition
 il ĦâĀur : innema rieḥ eļ ximâl, el leΔi hebb bi hêΔe el
 present only wind north has blown
 esbouf, qad aĀarr jiddan biļ zeitoun, wa ceser ceθieran min
 week has hurt olives has broken much
 afṣânoh. (*his boughs?*)

42. El Ħarr xadied jiddan, Ħatte' ^sinnoh lâ yoṯâq ; wa
 heat intense so that even it is intolerable

zelêzil el °erĀ motewâšule. Wa qad axfarna bi ðemâniya
 quakes of earth continuous we have felt eight
 rajfêt bi moddat sêfât qaliele.
 shocks space of hours few.

43. Sêfiat el Hôboub moteffassenat el afiwâl. El
 Area (Market) of grain (is) improved

mânifâtoura lem tezel motenaxxu'â: wa°emma mâl el
 manufactures lively, active goods of the
 qabbân, fa aqall farace minhe.
 large* scales, less movement of them. * Heavy goods.

44. Jelâlet el Impera'ôûr Napôliôn qad tewejjah min
 Majesty has turned his face (*set off*)

Pâries ila Viexi fie Fransê; wa qâbaletoh el °ehêli bi
 Paris Vichy confronted him the people
 ibtihêj faquim.
 delight

45. Akbâr I'âlia el janoubieya toflin bi qalâqil jadedâ ;
 News southern inform disturbances new

wa enna el jinerâl Cialdieni nošub qâyidan li jaix il
 that general is appointed leader army of the
 janoub: wa yete°emmeloun enna Hôlouroh fie Nâpoli
 south they consider (*expect*) his presence in Naples
 se-yohemmid el hiyâj.
 will quell the uproar.

46. Lem yezel el uĀ'urâb motemeccinan fie aq'âr
 Did not cease commotion growing strong regions

li daulat Fransê b'izê memlecet Iṭâliâ el jâdieda; wa
to govern^t *coram* kingdom new

Mousiou Bicêrâ sefieran li Iṭâliâ fie Fransê.

50. Inna ṣuḥḥat janâb sefier daulat Ingilterra b'izê
health of the Sire Ambassador of *coram*

el bâb il ṭâli qad ittejehet liḷ teqaddom; wa yoqâl,
Porte High has faced round towards* advancing

ennoh se-yeḥeb li tafyier il hewâ li[°]ejl nawâl
that he will depart to change the air for the sake of attaining
ṣuḥḥatoh eḷ têmeḡa.

his health complete. * Has taken a turn for the better.

51. E[°]ḥad vâpourât el Messêjerie el Fransêwieya, el
One of steamboats Messengerie

mosemma' Prouisien [bi Rawiesien?] cên montazaran min Souria
named Perousine? was expected from Syria

monḡ nehêr il iḥnain el mâḷu. Wa mieṭâdoh, en
ever since Monday last. its promise (of time) (was)

yeḥeb ḥêni yeum ila Marsieliâ; wa lil[°]ên lem yaṣul.
that it go 2nd day to hitherto it has not arrived.

Wa ḡêlic, li Ḥâdiḥa jarat fie [°]êletoh, fa
that (was), for an accident (which) happened in its engine

[°]ekkaratoh fie Rôdos. Wa[°]emma xaḥnoh, fa qad jâ[°] bihi
retarded it at Rhodes. But its cargo, came with it

el vâpour el Rousi, el mosemma' Xersonês.
the Russian steamer, named Chersonese.

52. Nawâhu Tesêlia motemettiîa bil hedou
 Borders (Tracts) of Thessaly (are) enjoying repose
 wa el râhat el têmma, bi himme wa funâyat Haârat SâHub
 rest complete, care providence owner of
 el daula wa el behê Tâÿib Bâxa.
 lordship brilliancy

53. Jelêlet melic el Swied, baâd ziyâretoh Pâries, qad zêr
 Majesty Sweden, after his visiting Paris had visited
 mediena Londrâ, wa dofa' lil faxâ fand SâHub el semou, el
 was asked to supper highness
 Lôrd Palmerston.

54. Xâfat el akbâr fan moqâbala(tin) se-taH'sal
 Is diffused the news of a confronting,* *which* shall happen
 fie mabain jelêlet Imperâÿour Napôliôn, wa jelêlet melicet
 between his Majesty the Emperor queen
 Ispâniâ. * A personal meeting.

55. Gazettet Bombây fie 27 Temouz aflanat, bi'enna el
 hewa el aSfar qad fetec bi maqâtafat maktelife fil Hind.
 air yellow (*cholera*) had attacked districts divers in India.

56. Yoqâl enna leis ittifaq bain Æabâÿ ul fumârat il
 It is said, that is no concord officers fleet
 Fransêwieya wa Æabâÿ ul fumârat il Ingliezieya; li'enna el
 Fransêwiewien yoriedoun en yecounou wâhdihom el MoHamien
 the French wish to be alone they Protectors
 fan jeziera Madaqasqâr b'isrihê.
 of island collectively.

57. Qad Ĥadaṭat zelzele řazuima fie Antiegou fie Americê :
 fa hodimat hêΔih el mediena : fa mâṭ bihi min Δêlic °elfân
 was demolished this city : died from that 2000
 nefsen.

58. Eļ xiqâq lem yezel fie Americê ; wa lem tezel el
 schism ceased not in
 istiřdâdât el Ĥarbieya.
 preparations warlike.

59. Inna ĤaΔrat řâĤub el řazama wa el iqtidâr, maulâna
 grandeur authority, our master
 eļ solĤân el ařzam qad arsel ila eļ Δarb-a-kâna miqdâran
 sultan mightiest had dispatched Mint a quantity
 wâfiran min °ewâni eļ Δeheb wa el fuΔΔa, mař el °emr el
 copious vessels gold silver order
 řâli bi Δarbihê řömlaten.
 high to stamp them for coin.

60. Ceteb jornâl Ezmier fie 9 Ab :—Qad ořlin bi ařwât
 Wrote journal August : was notified by cries
 eļ silâĤ, nehêr eļ Ųelâṭa, fie 6 Ab, řand eļ sêřat el
 “all’arme” (alarm) full day Tuesday at hour
 řâxira mesê, ixtifâl eļ nâr fie řâyih el Islâm. Fa terâceΔ eļ
 10th morning, activity of fire quarter ran together
 nês ; lêcin bil bâřul cên ijtiĤêd li uřfâihê : li°enna
 men : but in vain was the effort to extinguish it because
 hoboub riyâĤ eļ ximâl ezêd el leĤieb, wa
 blowing of the winds of the North increased the flame

esra^h bi imtitêdoh : wa lâ sieyima li^henna el ʕâyi^h, elle^Δi
 hastened to extend it especially quarter wherein
 naxabat bihi el nâr, cên jamie^htoh min el ak^hʕâb, wa qarieba
 shot (up) the fire all of it planks (wood) near
 boyoutoh li ba^hʕluhe [ba^hʕ], nazaran li ʕaiqat
 its houses to one another *in respect* of the narrowness
 eswâqoh wa xawâri^hthe. Fa cênet el mo^hʕuiba ʕazuima, wa
 of its streets and its roads. was calamity vast
 el kisêra ʕômoumieya. Wa isteqâmat ehwâl el nâr tis^hta
 loss general continued the terrors of the fire 9
 sê^hʕât, doun en testa^hʕui^h ʕala teuquifihê qouwa baxarieya,
 hours without that shall avail to stop it force human
 nazaran li sor^hʕat mesierihe ʕala janâ^h ul hewâ. Wa lemma jât
 speed of its march wing air. when
 el sê^hʕat el sêbi^hʕa min el ʕabâ^h, tewaqqafat el nâr, ba^hʕdama cênet
 daraset seba^hʕata^hʕxar ʕâ^hhuya(ten) wa ʕayan, ta^hʕtewi ʕala
 levelled 17 township parish, (which) contain
 seba^hʕ mi^heya wa seba^hʕuin beiten, wa ʕelê^hʕa jawâmi^h, wa
 700 70 house 3 chief mosques
 arba^hʕa mesêjid, wa ʕelê^hʕa medâris. Wa lau cênet lâ^hʕaqat
 4 mosques 3 colleges if it had reached
 bi ʕâyi^h el Yehoud, le mâ cên ʕair Allâh ya^hʕlem, ʕila ʕein
 quarter Jews, none save God knows, whither
 montehêhê. Wa qad auqa^hʕat hê^hʕih el mo^hʕuibat el morie^hʕa
 its end. has thrown down this calamity awful

ecθar foqarâ ʿehl el Islâm bi Hâle moHizine; liʿenna ʿolouf
 poor people state mournful thousands

minhom, aʿSbaHou bilâ meljaʿ, yestezulloun bil kiyâm, au
 (who) passed morning refuge, shade themselves in tents

yaʿtroΔoun wojouhehom li Hârr il xams.

expose faces heat sun.

Rijâl el Hôcouma qad ʿamalou ma yajib ʿalaihom. Fa
 Men of the Gov^t had done what was a duty

ʿasêcir el moHâfaza wa el ʿaupajieya wa baHĤârât el sefâyin,
 soldiers of garrison artillery crews of ships

homma ixtafalou bi himma, yaqʿsar ʿanhe coll^o
 these worked (were busy) earnestness falls short of it

medieĤ. Wa lâsieyima el wâli, ʿoθmân Bâxâ, fa ittejuh bi
 eulogy (*nom.*) especially Governor set out by

nefsoh li maĤall il moʿsuiba, wa meceθ Fatte' el ʿabâĤ.

himself place of calamity tarried until morning

Waʿemma baHĤârât el qabaq el Fransêwi Fôntounoui wa
 But the crews of ship of the line Fontenoy?

el vâpour Hêroun fa qad heraĤou ʿand zohour el Ĥarieqa maĤ
 steamer hurried at appearance of conflagration

ceθier min ʿabâyuthom, wa qaddamou kadâmât collieya ila
 many of officers offered (gave) services entire to

el mediena, Ĥaseb xaʿârathom. Wa ce Δêlic ceθieroun min
 the city, cleverness. so too many of

aḥyân eḷ tebaḥat el ajnabieya qad aḡherou jesêrathom bi
 gentry subjects foreign displayed bravery
 teuqief eḷ nâr, Hâl mesierhê.
 stopping during its progress.

61. Qad fotiH fie 6 Xobâṭ [1862] majlis el Parlemân fie
 was opened February assembly in
 Londrà; wa telat jelêlet melicet Ingilterra fiehi koṽbathe eḷ
 London; read majesty queen her address
 senâwieya, toḥlin bihe sorourhe wa irtiġâhe min
 annual in which she declares her joy satisfaction
 ṭulâqâtihe maḥ qouwât Europpa el ajnabieyat, el leti lem
 connections powers of foreign which not
 tezel moxâddada bi ribâṭ ul Hëbb. Wa ḡiqathe, bi ṭödm
 ceased strung tight bond amity. her trust (is) in non-
 wjoud sebab, yestaṭuiṭ en yaḏörr bi ṣöġH Europpa.
 existence of cause (which) may be able to hurt peace of
 Ḥomma tecellemat ṭan eḷ teswieyât il morḏuya el leti
 Next she spoke concerning settlement satisfactory which
 jarat maḥ Ameriece, bi köṣouṣ Hâdiḡat iḷ sefiemat
 took place with in respect to the occurrence of the ship
 il Ingliezieya; wa ṭan ittiġâd il qouwât iḷ ḡelâḡ fie mesielet
 [the Trent] agreement Powers Three question
 il Mecsiec; wa ṭan tejriedat iḷ Ṣuin, wa axḥâl Marâcix.
 Mexico expedition of China affairs of Morocco.

62. Ila' Haḏrat* el moxtericien. Bi collⁱ sorourⁱⁿ
 To Messieurs contributors (subscribers). With all joy

maṭloub mon Δ xehr Xobâṭ, norsil eshêmhom ila
 demanded since month February we shall dispatch shares to
 Baries, lecei tobâṭ honêc bi moujib el mâdda 11,
 Paris, in order that may be sold there by virtue of article
 el motefalliqâ bi Δ êlic, min qawâniyen eḷ Xarâce;—i Δ e
 relating to that (topic) of the canons (rules) Association if
 lem yadfaṭou hê Δ e el qisṭ min el^sên li Ḥadd 15
 they (shall) not have paid this instalment limit

Temouz el qâdim.

July approaching.

Inna el mosêhimien, elle Δ ien dafaṭou el qosouṭ li
 As for the shareholders who have paid instalments up to
 Ḥadd el^sân, yejib Hoḏourhom min ibtidâ xehr
 the present time, is right their personal presence beginning
 Temouz el qâdim ila maḤall eḷ Xarâce yeumieyan, min
 July approaching, place (office) the Company daily from
 eḷ sêfa 9 ila 11, li qab Δ el fâyidat el mosteḤaqqâ lihom.
 hour to get-in-hand interest (profit) due to them.

CORRIGENDA.

Page	26,	line	7,	for <i>xâmiqa</i> read <i>xâhiqa</i> or <i>xâmika</i> .
	28,	”	3,	for <i>Ṭâfi</i> read <i>Ṭafi</i> .
	34,	”	13,	for <i>Dar</i> read <i>Dâr</i> .
	48,	”	3,	for <i>Mân</i> read <i>Mán</i> .
	111,	”	7,	for an adverb, read a preposition.
	115,	”	15,	for <i>أخرام</i> read <i>أجرام</i> .
	119,	”	4,	for <i>Dimaxq</i> , read <i>Damaxq</i> .
	136,	”	4	from bottom, for <i>Ircebt</i> read <i>Racebt</i> .
	137,	”	3,	for <i>Ṭileic</i> read <i>Ṭaleic</i> .
	140,	”	2,	for <i>sit</i> , read <i>set</i> . (N.B.)
	147,	”	5,	for <i>shall</i> , read <i>shalt</i> .
	148,	”	10,	for <i>does</i> , read <i>dost</i> .
	155,	”	3,	for <i>for keif</i> , read <i>ceif</i> . (N.B.)
	156,	”	7,	omit <i>than</i> .
	158,	”	10,	for <i>qabla</i> , read <i>qablan</i> .
	159,	”	13,	for <i>°emarac</i> read <i>°emrec</i> .
	159,	”	3	from bottom, for <i>weqt</i> read <i>waqt</i> .

In many places I have failed of rightly placing the dot under *l* (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 *Ṣ* to be only of the same height as *s*, and the small *Δ* to be narrower than it is here.

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