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ARABIC PRIMER

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Indian Institute, Oxford.

ARABIC PRIMER:

CONSISTING OF

180 SHORT SENTENCES CONTAINING 30 PRIMARY

WORDS,

PREPARED ACCORDING TO THE VOCAL SYSTEM OF
STUDYING LANGUAGES.

BY

GEN. SIR ARTHUR COTTON, K.C.S.I.



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DIRECTIONS

FOR USING THE

BOOKS OF THE "VOCAL" SYSTEM.

THE sentences in this Primer are prepared according to the principles shown in a pamphlet on learning languages, by Sir A. Cotton, of which the following is an abstract.

1. The language is to be learnt through the ear, and not through the eye.

2. Sets of sentences composed only of a small list of words, and no others, are to be used.

3. These sentences must be written by a native in the language to be learnt, and translated into English, that they may be true native expressions, and not English expressions in foreign words.

4. Every word is to be pronounced separately by a native teacher, and repeated by the learner, five times at least by each, and no word is ever to be uttered by the learner, excepting immediately after the teacher, till he is fully confirmed in a true pronunciation.

5. After the repetition of each word separately, the sentence is also to be repeated in the same way.

6. The learner is never to attempt to compose sentences until he has learned a large number of real expressions from the books, otherwise he will certainly get into a habit of using English expressions in the foreign words.

7. The learner must carefully learn where to place his tongue, in order to pronounce the sounds that are not known in English, without which he cannot possibly pronounce them. Nothing but thousands of repetitions can make the learner use them so freely as is absolutely necessary. There is no other way of accustoming the tongue to the new position.

8. And so with the pronunciation generally, and with the hearing, nothing but multiplied repetitions of word by word and sentence by sentence, immediately after hearing them uttered by a native, can sufficiently exercise both the tongue and the ear.

9. The whole attention must be concentrated as far as possible on one thing at a time. If the attention be distracted by new words and new expressions, pronunciation, &c., together, nothing approaching to correctness of pronunciation, expression, &c., can be attained, and an immense time is wasted.

10. The progress of the learner at first is extremely slow, and all the ordinary Primers suppose a progress a hundred times beyond the reality; and the sole reason why such enormous time is always expended in obtaining a most imperfect use of a language is that it is attempted to acquire the pronunciation, the grammar, a multitude of words, the putting them together, &c. &c., all at once. And in this way a real mastery of the language, so as to speak it correctly, as a native does, is never acquired.

11. Languages are usually learnt as if it took a long time to learn the grammar, &c., but that to speak with a

good pronunciation and expression, and freely, and to catch the words from a speaker by the ear were easily and quickly acquired, but this is exactly contrary to fact. Long before the pronunciation, the free use of words, correct expressions, and the ready hearing of the foreign words are acquired, the grammar, &c. is picked up almost without effort.

12. Whatever is learnt should be learnt thoroughly, and completely appropriated, before proceeding to new words or expressions. It is entire waste of time and labour to learn partially and hurry on to new things, losing what has not been well secured; therefore a few words should be taken in hand at a time, and these put into extremely short native expressions, and completely appropriated, so as to be nearly as ready at hand as one's own language, before proceeding to a second set. The first small set of words especially should be used in every possible way, and repeatedly, till they have become quite familiar; and it must be remembered that almost the whole pronunciation of the language is involved in the first hundred words, for they will contain almost every sound. It is of the utmost consequence to give abundance of time to these first sets of words and sentences, for immensely more is implied in their acquisition than might be supposed, and if a perfectly sound foundation is thus laid, further progress is safe and sure, and it will soon become comparatively rapid.

13. The materials therefore for the "Vocal" system are sets of words with short sentences composed only of them,

very gradually lengthened. Thus the present Primers consist of 30, 100, 150, 250 and 500 words, with 180, 500, 450 and 500 sentences composed of those words, beginning with two words in a sentence and ending with six or seven. It is an essential principle of this system that the learner is never to attempt to talk till he is thoroughly established in sound pronunciation, and in a large stock of *bond fide* native expressions. If this is neglected he will inevitably become confirmed in false pronunciation and false expression, and never use the language correctly. There are everywhere thousands who have used a foreign language for twenty or thirty years, and yet are with difficulty understood, excepting by those who are accustomed to their imperfect pronunciation and expressions.

The exercises in them are these:—first the teacher pronounces each word of the first five or ten of the thirty, and the pupil repeats it after him, with the English meaning, five or ten times. This is done several times over, and then the sentences are begun in the same way; first, each word repeated five or ten times and then the sentence as many. This is continued through the first, suppose, five hours. The teacher then gives the Arabic word and the pupil repeats it, giving the English meaning, repeating this also five or ten times. The teacher then gives the English word and the pupil translates it, several times. Thus the set of ten words is gone over repeatedly, and after this the sentences are gone through in the same way again and again, till the whole of the five or ten words and their sentences are perfectly familiar. The next five or

ten words are then taken, and so on. Perhaps these thirty words and sentences may be acquired in ten days of five hours, perhaps in less; but whatever time is required it should be given to this first set, and nothing should be done with the second set till this is so acquired that the pupils can, with almost perfect readiness, give the English for the Arabic sentences or the converse. If fifty hours are given to this set every word will have been heard and uttered more than two thousand times, and this is absolutely necessary. The words should be repeated deliberately, giving time for the attention to be well exercised on every word, and in this way about fifteen hundred words are heard and uttered in an hour.

It is this thorough exercise of the tongue and ear, with the attention concentrated as far as possible on one thing, that is essential both to correct and ready pronunciation, and recognition when heard, and nothing else can possibly give it; and it will take a tenth part of the time to do this in the quiet of study with a teacher that it would to do it in the ordinary course of conversation in social life, when the attention is distracted with a thousand things. Perhaps each of these five sets of sentences, containing one thousand words, with their inflexions, may require two months of five hours a day, or ten days each; but with many it may take much less.

But with these thousand words and two thousand sentences thus completely appropriated, the learner may safely and confidently enter into any of the ordinary intercourse, and daily add to his stock with little effort. He has

already such a complete use of the language as a boy has at perhaps ten years old, and cannot be at any serious loss wherever he goes. Of course, besides these sentences, each individual should have a set of technical words belonging to his particular profession—but probably these would not exceed a hundred—and so with a certain number of expressions, but it will take very little to acquire these when the common words and expressions are known.

I add the following remarks:—1. The foreign character should not be learnt till after the language has been acquired through the pupil's own letters, so far as they are required; but as little use is to be made of the eye as possible throughout the course.

The foreign character will greatly distract the attention, and take ten times as much of the pupil's time, if it is encountered while he is learning the words and expressions, &c. as it will afterwards. In the system of orthography here used every foreign sound is denoted by dots under the English letter.

2. When I speak of the pupil not attempting to talk till well established in a large stock of words and expressions, I do not mean that he is absolutely never to use a word excepting with his teacher, but that he is to be very cautious about this, and not attempt to pronounce words or sentences, excepting those that he has already thoroughly acquired from his teacher, till he is well established in correct pronunciation and expression.

3. The exercises of giving the English for the Arabic sentence when spoken by the teacher, and the converse, are

of the highest importance, and essential to enable the pupil both to speak readily and at once to recognize what is said by a native ; but the effort in these is far greater than in merely repeating the words and sentences after the teacher, and cannot be continued with advantage for more than half-an-hour or an hour together, but the repetitions may be continued perhaps for two hours together, or the five supposed hours of the lecture in the day may be broken into three lessons.

4. After some progress has been made, and a tolerable pronunciation established, the pupil may begin to repeat by himself word by word and sentence by sentence for a short time, but never for a single day without the exercise with the teacher if possible, lest he get into a slovenly and incorrect habit of pronunciation, which he will inevitably do if he is not continually checked by a true standard in hearing the native teacher.

5. It is evident that in this system an experienced teacher is not absolutely necessary, but any moderately educated native will be able to give the necessary help.

6. One main point in this system is that not a day's work is thrown away, whether the study is followed up or not. Ten, fifty, or a hundred words with little sentences are of an immense use even if nothing further is learnt, and there is thus full inducement for every one in a foreign country to begin to learn the language, whether he expects to be there a day, a month, or a year.

7. In thus acquiring a thousand words, the grammar, &c. will be perfectly acquired with little effort, so far as is

required for all use of the language in social life. If a critical knowledge of the language is required for any purpose, it may of course be mastered, as it would be by the pupil in his own language, by special means, though he has used it perfectly, grammatically and correctly before, without having a rule of grammar, &c.

8. It will be found in these sentences that, as in other languages, some are used by educated people which are not grammatical, as in English the educated say correctly, "I did it myself," or "you did it yourself," but, incorrectly, they say, "he did it himself," while the uneducated say correctly, "he did it *hiss*self."

There are also some arbitrary expressions, as the word "*fih*," literally, "in it;" but used to express "it is," or "there is." The word "*tufaddul*" is constantly used, corresponding with our, "do me the honour," or "be pleased to," but without expressing what is intended, as "to come in," "to sit down," "to take a cup of coffee," &c., which is understood or indicated by some gesture, or by the circumstances of the case.

THE ALPHABET.

- ا *Alif*; the letter *a*, but it acquires different sounds according to the marks over it, &c., as afterwards explained.
- ب *Ba*; *b*, English *b*.
- ت *Ta*; *t*, „ *t*.
- ث *Tha*; *th*, „ *th*, as in *thing*.
- ج *Zhim*; *zh*, as *z* in *azure*, in Palestine; but in North Syria as *j* in *jem*, and in Egypt as *g* in *good*.
- ح *Ha*; *h*, guttural *h*.
- خ *Cha*; *ch*, guttural *ch*, as in the Scotch *Loch*, but harder.
- د *Dāl*; *d*, English *d*.
- ذ *Thāl*; *th*, as *th* in *that*, but with a slight sound of *z* in it.
- ر *Ra*; *r*, English *r*.
- ز *Za*; *z*, „ *z*
- س *Sin*; *s*, „ *s*.
- ش *Shin*; *sh*, „ *sh*.
- ص *Sād*; *s*, strong palatal *s*.
- ض *Dād*; *d*, „ *d*.
- ط *Ta*; *t*, „ *t*.
- ظ *Za*; *z*, „ *z*.
- ع *Ain*; *ā*, guttural long *a*.
- غ *Gain*; *g*, „ *g*.
- ف *Fa*; *f*, English *f*.
- ق *Kāf*; *k*, guttural *k*.
- ك *Kāf*; *k*, English *k*.

ل *Lām*; *l*, „ *l*.

م *Mīm*; *m*, „ *m*.

ن *Nūn*; *n*, „ *n*.

ه *Hā*; *h*, „ *h*.

و *Wau*; *w*, „ *w*, but this letter is also a vowel, having different sounds according to the mark preceding it.

ي *Ya*; *y* „ *y*, also a vowel.

NOTE.—All the sounds peculiar to Arabic, that are not existing in English, are denoted by either one or two dots under them.

The five gutturals, ح *ḥ*, خ *ḫ*, ع *ʿ*, غ *gh*, and ق *q* are pronounced quite in the throat, with the back part of the tongue; the sound cannot be produced except with the tongue in this position, and *the mouth open*, and to acquire the easy pronunciation of them can only be done by multiplied repetitions of the words containing them, after hearing them uttered by a native.

The four palatals are pronounced with the tongue pressed against the palate, and are denoted by one dot under the English letter.

The vowel sounds are these:—

Fathah فَتْحَة, denoted by this mark َ over the consonant which its sound follows; it has generally the sound of short *a*, as in ‘America;’ جَدِيد *zhadid*, ‘new;’ and often as short *e* in ‘every,’ as شَرِبَ *sherib*, ‘he drank.’

Kasrah كَسْرَة, denoted by this mark ِ under the consonant, sounded as short *i* in ‘it,’ as كُرْسِي *kirsi*, ‘a chair.’

Dammah دَمَّة, denoted by this mark ˘ over the consonant, sounded as short *u* in 'full,' as كُتْل *kull*, 'all.'

These vowel marks are compounded with the vowel letters ا *alif*, و *wau*, and ي *ya*; thus, *alif* with *fatḥah* before it has the sound of long *a*, but not the English long *a* exactly; it is one of the peculiar Arabic sounds, which must of course be learned by the ear, as in كِتَاب *kitāb*, 'a book.' This sound is denoted in this system by the English *ā* with a long mark over and a dot under it.

It has a third sound, also not known in English, similar to the first here mentioned, but short, as in لَا *lā* 'no,' denoted here by the *a* with the dot under it, and nothing over it. In other words it has the sound of broad English *a* in 'mast;' قَالَ *kal*, 'he said,' denoted by the English *ā* with a long mark over it, and nothing under it.

Fatḥah is also compounded with و *wau*, thus, لَوْن *loun*, 'colour,' sounded as *ou* in 'sound;' and with ي *ya*, thus, بَيْت *beit*, 'house,' when it has the sound of *ei* in 'height.'

Kasrah is compounded with ي *ya*, thus, جَدِيد *zhadīd*, 'new,' having the sound of double *e* in 'meet.'

Dammah is compounded with و *wau*, thus, زُھْر *zuhūr*, 'flowers,' sounded like *u* in 'rule.'

There is another mark called هَمْز *hamzah*, written over or under the ا *alif*, rendering it guttural in sound and very short, thus, with the *fatḥah* over ا *alif*, as أَكَلَ *akala*, 'he eat,' denoted here by the letter *a*, with two dots under it to mark the guttural, and nothing over it to distinguish it from the long guttural *a*, ع *āin*.

Hamzah هَمْزَ with و *wau*, as in لَوْمَ *lauma*, 'to be mean,' both vowels pronounced very short.

Hamzah هَمْزَ with ي *ya* as in سَيْمَ *saïma*, 'to be wearied,' both vowels pronounced very short.

There are four other marks used in writing, viz.—

Waslah وَصْلَه, thus َ placed over the *alif* ا, at the beginning. When no word precedes it has the same sound as with *hamzah*, as *el-Kitāb* 'the book.'

When the word with united *alif* and *waslah* is preceded by another word, the sound of the *alif* is lost, and only the sound of the concluding vowel of the preceding word is uttered, thus, كِتَابُ اللَّهِ *kitābu-llāhi*, 'the book of God;'
فِي الْبَيْتِ *fil-beiti*, 'in the house;'
ذَهَبَ الرَّجُلُ *ṭhahaba-arrazhulu*, 'the man went.'

Madda مَدَّة (ـ) over the *alif*, lengthening its sound and making it guttural, as in آدَمَ *ādam*, 'Adam;'
مَاءَ *mā*, 'water;'
it is in fact doubled *alif* with *hamzah*. It has sometimes the sound of long *a* in 'face,' as الْبَاسَ *elbēs*, 'courage.'

Tashdid تَشْدِيد (ـ) over the letter signifies its being pronounced double, as قَرَّبَ *karrah*, 'he approached,' or 'he brought near.'

Sucoon سُكُون (ـ) over the letter signifies that there is no vowel sound after the consonant, as شَرِبَ *shirbun*, 'a drink.'

The following are the three remaining marks, used only at the end of words, called تَنْوِين *tanwīn*, denoting the sound of each of the three vowels *a*, *i*, and *u*, with *n*, as بَيْتٌ *beitun*, 'a house,' nominative;
بَيْتًا *beitan*, 'a house,' objective; and
بَيْتٍ *beitin*, 'of a house,' genitive.

We add the inflections of the pronoun, &c.

1. I أَنَا *ana*.

2. Thou أَنْتَ *anta* (masc.), أَنْتِ *anti* (fem.).

You (two) أَنْتُمَا *antuma*.

You (plur.) أَنْتُمْ *antum* (masc.).

أَنْتُنَّ *antunna* (fem.).

3. He هُوَ *hua* (masc.), هِيَ *hiya* (fem.).

They (two) هُمَا *huma*.

They (plur.) هُمْ *hum* (masc.), هُنَّ *hunna* (fem.).

DEMONSTRATIVE PRONOUNS.

Masc. This هَذَا *hāṭha*; هَٰذَانِ *hāṭhani*, these two, obj. هَٰذَيْنِ *hāṭheini*, of these two, genitive.

Fem. هَذِهِ *hāṭhi*; هَٰتَانِ *hātani*, obj. هَٰتَيْنِ *hāteini*, gen. هَٰؤُلَاءِ *hāūlai* (plur.), these.

Masc. That ذَٰلِكَ *ṭhālik*; ذَٰلِكَ *ṭhānik*, those two, obj. ذَٰلِكَ *ṭheinik*, of these two, gen.

Fem. تَٰلِكَ *tilk*; تَٰلِكَ *tānik*, obj. تَٰلِكَ *teinik*, gen. (Plur.) أُولَٰئِكَ *ūalāik*, those.

RELATIVE PRONOUNS.

Masc. Who الَّذِي *ellatḥi* (sing.); الَّذَانِ *ellatḥāni* (dual), obj. الَّذَيْنِ *ellatḥeini*, gen. الَّذِينَ *ellatḥina* (plur.).

Fem. اَلَّتِي *ellati* (sing.); اَلَّتَانِ *ellatāni*, obj. اَللَّتَيْنِ *ellateini*,
 gen. (dual). اَللَّاتِي *ellāti* (plur.).

POSSESSIVE PRONOUNS.

These are denoted by affixes :

Sing. كِتَابِي *kitābi*, my book.

كِتَابُكَ *kitābuka*, your book (masc.).

كِتَابُكِ *kitābuki*, your book (fem.), but commonly
 spoken كِتَابِكَ *kitābik*.

كِتَابُهُ *kitābuhu*, his book, commonly spoken *kitābu*.

كِتَابُهَا *kitābuha*, her book.

Dual. كِتَابُكُمَا *kitābukuma*, the book of you two, (either masc.
 or fem.).

كِتَابُهُمَا *kitābuhuma*, the book of them two, (either masc.
 or fem.).

Plur. كِتَابُنَا *kitābuna*, our book.

كِتَابُكُمْ *kitābukum*, your book (masc.).

كِتَابُكُنَّ *kitābukunna*, your book (fem.)

كِتَابُهُمْ *kitābuhum*, their book (masc.).

كِتَابُهُنَّ *kitābuhunna*, their book (fem.).

The same affixes are used with the prepositions, as مَنِيّ

minni, 'from me'; مِنْكَ *mink*, or commonly, *minnuk*, 'from you' (masc.); مِنْكِ *minki*, 'from you' (fem.).

THE ARTICLE.

There is but one Article in Arabic, ال *al* or *el*, 'the,' which is definite, and prefixed either to the singular or plural; as الْكِتَاب *el-Kitāb*, 'the book'; الْكُتُب *al-Kutub*, 'the books.' When the article precedes any of these letters, viz., ن, ب, ط, ت, ث, د, ذ, ر, ز, س, ش, ص, ض, it is assimilated with it, and the letter itself is doubled; thus we say الشَّمْسُ *ash-shamsu*, not *al-shamsu*, 'the sun.' The word to which the article is annexed does not admit التَّنْوِين *et-tanwin*, 'the tanwin.'

THE CARDINAL NUMBERS.

Masculine.

1,	١	{ أَحَدٌ <i>aḥad.</i>
		{ وَاحِدٌ <i>wāḥid.</i>
2,	٢	إِثْنَانٌ <i>ithnān.</i>
3,	٣	ثَلَاثَةٌ <i>thalāthah.</i>
4,	٤	أَرْبَعَةٌ <i>arbaāah.</i>
5,	٥	خَمْسَةٌ <i>ḥamsah.</i>
6,	٦	سِتَّةٌ <i>sittah.</i>
7,	٧	سَبْعَةٌ <i>sabāah.</i>
8,	٨	ثَمَانِيَةٌ <i>thamāniyah.</i>

9,	٩	تِسْعَة <i>tisāah.</i>
10,	١٠	عَشْرَة <i>āsharah.</i>
11,	١١	أَحَدٌ عَشَرَ <i>aḥad-āashar.</i>
12,	١٢	إِثْنَا عَشَرَ <i>ithna-āashar.</i>
13,	١٣	ثَلَاثَة عَشَرَ <i>thalāthet-āashar.</i>
14,	١٤	أَرْبَعَة عَشَرَ <i>arbaāet-āashar.</i>
15,	١٥	خَمْسَة عَشَرَ <i>ḥamset-āashar.</i>
16,	١٦	سِتَّة عَشَرَ <i>sittet-āashar.</i>
17,	١٧	سَبْعَة عَشَرَ <i>sabāet-āashar.</i>
18,	١٨	ثَمَانِيَة عَشَرَ <i>thamāniet-āashar.</i>
19,	١٩	تِسْعَة عَشَرَ <i>tisāet-āashar.</i>
20,	٢٠	عِشْرُونَ <i>āishrūn.</i>
21,	٢١	وَاحِدٌ وَعِشْرُونَ <i>wāḥid-wa-āishrūn.</i>
22,	٢٢	إِثْنَانٌ وَعِشْرُونَ <i>ithnān-wa-āishrūn.</i>
23,	٢٣	ثَلَاثَة وَعِشْرُونَ <i>thalāthet-wa-āishrūn.</i>
24,	٢٤	أَرْبَعَة وَعِشْرُونَ <i>arbaāet-wa-āishrūn.</i>
25,	٢٥	خَمْسَة وَعِشْرُونَ <i>ḥamset-wa-āishrūn.</i>
26,	٢٦	سِتَّة وَعِشْرُونَ <i>sittet-wa-āishrūn.</i>
27,	٢٧	سَبْعَة وَعِشْرُونَ <i>sabāet-wa-āishrūn.</i>
28,	٢٨	ثَمَانِيَة وَعِشْرُونَ <i>thamāniet-wa-āishrūn.</i>
29,	٢٩	تِسْعَة وَعِشْرُونَ <i>tisāet-wa-āishrūn.</i>

30,	٣٠	ثَلَاثُونَ <i>thalāthūn</i> .
40,	٤٠	أَرْبَعُونَ <i>arbaʿūn</i> .
50,	٥٠	خَمْسُونَ <i>ḥamsūn</i> .
60,	٦٠	سِتُونَ <i>sittūn</i> .
70,	٧٠	سَبْعُونَ <i>sabʿūn</i> .
80,	٨٠	ثَمَانُونَ <i>thamānūn</i> .
90,	٩٠	تِسْعُونَ <i>tisʿūn</i> .
100,	١٠٠	مِائَةٌ <i>mīah</i> or <i>mieh</i> .
1000,	١٠٠٠	أَلْفٌ <i>alḥf</i> (sing.), أَلْفٌ <i>ūlāḥ</i> (plur.).

Feminine.

1,	{	أَحَدٌ <i>iḥḍa</i> .
	{	وَاحِدَةٌ <i>wāḥidah</i> .
2,		إِثْنَتَانِ <i>iṭhnatān</i> .
3,		ثَلَاثٌ <i>thalāth</i> .
4,		أَرْبَعٌ <i>arbaʿ</i> .
5,		خَمْسٌ <i>ḥams</i> .
6,		سِتٌّ <i>sitt</i> .
7,		سَبْعٌ <i>sabʿ</i> .
8,		ثَمَانٌ <i>thamān</i> .
9,		تِسْعٌ <i>tisʿ</i> .
10,		عَشْرٌ <i>āashr</i> .

11, اِحْدَى عَشْرَةَ *ihḍa-āashrah.*

12, اِثْنَتَا عَشْرَةَ *ithnatā-āashrah.*

13, ثَلَاثَ عَشْرَةَ *thalāth-āashrah.*

14, أَرْبَعَ عَشْرَةَ *arbaā-āashrah.*

15, خَمْسَ عَشْرَةَ *chams-āashrah.*

16, سِتَّ عَشْرَةَ *sitt-āashrah.*

17, سَبْعَ عَشْرَةَ *sabā-āashrah.*

18, ثَمَانِي عَشْرَةَ *thamāni-āashrah.*

19, تِسْعَ عَشْرَةَ *tisā-āashrah.*

20, عِشْرُونَ *āishrūn.*

THE ORDINAL NUMBERS.

	<i>Masculine.</i>	<i>Feminine.</i>
1st,	أَوَّلٌ <i>awwal.</i>	أُولَى <i>ūla.</i>
2nd,	ثَانٍ <i>thānin.</i>	ثَانِيَةٌ <i>thāniyah.</i>
3rd,	ثَالِثٍ <i>thālith.</i>	ثَالِثَةٌ <i>thālithah.</i>
4th,	رَابِعٍ <i>rābiā.</i>	رَابِعَةٌ <i>rābiāh.</i>
5th,	خَامِسٍ <i>chāmīs.</i>	خَامِسَةٌ <i>chāmisah.</i>
6th,	سَادِسٍ <i>sādis.</i>	سَادِسَةٌ <i>sādisah.</i>
7th,	سَابِعٍ <i>sābiā.</i>	سَابِعَةٌ <i>sābiāh.</i>
8th,	ثَامِنٍ <i>thāmin.</i>	ثَامِنَةٌ <i>thāminah.</i>

<i>Masculine.</i>	<i>Feminine.</i>
9th, تَاسِعَ <i>tāsi'ā</i> .	تَاسِعَةً <i>tāsi'āh</i> .
10th, عَاشِرَ <i>ā'ashir</i> .	عَاشِرَةً <i>ā'ashirah</i> .
11th, حَادِيَ عَشَرَ <i>hādi-ā'ashar</i> .	حَادِيَةً عَشْرَةً <i>hādiet ā'asharah</i> .
12th, ثَانِي عَشَرَ <i>thāni-ā'ashar</i> .	
13th, ثَالِثَ عَشَرَ <i>thālith-ā'ashar</i> .	

THE NAMES OF THE MONTHS.

شَهْر *shahr*, 'month' (sing.), شُهُور *shuhūr*, or أَشْهُر *āshhur*, months' (plur.).

كَانُونِ ثَانِي *kānūn-thāni*, January.

شِبَاط *shibāt*, February.

أَذَار *athār*, March.

نَيْسَانَ *nīsān*, April.

أَيَّار *ayyār*, May.

حَزِيرَانَ *hizeirān*, June.

تَمُوز *tammūz*, July.

أَب *āb*, August.

أَيْلُول *ailūl*, September.

تَشْرِينِ أَوَّل *tashrīn-awwal*, October.

تَشْرِينِ ثَانِي *tashrīn-thāni*, November.

كَانُونِ أَوَّل *kānūn-awwal*, December.

THE DAYS OF THE WEEK.

أسبوع *ūsūbūā*, 'week' (sing.), أسابيع *asābīā*, 'weeks;' but commonly called جمعة *zhumāah* (sing.), جمع *zhumaā* (plur.).

الأحد *alahad*, Sunday.

الاثنين *alathnein*, Monday.

الثلاثاء *aththalāthā*, Tuesday.

الأربعاء *alarbaāa*, Wednesday.

الخميس *alḥamis*, Thursday.

الجمعة *alzhumāah*, Friday.

السبت *es sabb*, Saturday.

THE FOUR SEASONS.

فصل *faṣl*, 'season' (sing.), فصول *fuṣūl*, 'seasons.'

ربيع *rabīā*, Spring.

صيف *ṣeif*, Summer.

خريف *ḥarīf*, Autumn.

شتاء *shita*, Winter.

The following is a list of the purely Arabic sounds unknown in English.

a, as in *maq*, 'not.'

q̄, as in *kitāb*, 'book.'

ā, guttural *a*, as in 'mast,' but pronounced quite in the throat.

ä, the same, but cut off quite short.

g, guttural *g*.

h, „ *h*.

ch, „ *ch*.

k, „ *k*.

s, strong palatal *s*.

d, „ „ *d*.

t, „ „ *t*.

z, „ „ *z*.

When any one of the three vowels *a*, *i*, and *u* occurs immediately preceding *ä*, it forms a combination difficult to a foreigner.

All these must be diligently and thoroughly learnt by multiplied repetitions. They will certainly require great attention, but are by no means so difficult to master perfectly as at first appears, if only they are fairly grappled with.

FIRST THIRTY WORDS.

All, كُلّ, <i>kull</i> .	In, فِي, <i>fī</i> .
And, وَ, <i>wa</i> .	Near, قَرِيب, <i>karīb</i> .
Bad, رَدِي, <i>radī</i> .	Not, مَا, <i>ma</i> .
Book, كِتَاب, <i>kitāb</i> .	New, جَدِيد, <i>zhadīd</i> .
Bread, خُبْز, <i>chubz</i> .	Said, قَالَ, <i>kāl</i> .
Called, نَادَى, <i>nādu</i> .	Table, مَائِدَة, <i>māidah</i> .
Chair, كُرْسِي, <i>kirsi</i> .	This, هَذَا, <i>hāṭha</i> .
Come, جَاء, <i>zha</i> .	That, ذَلِكَ, <i>thālik</i> .
Did, عَمَل, <i>amal</i> .	To, إِلَى, <i>ila</i> .
Drank, شَرِب, <i>sharīb</i> .	Wanted, أَرَادَ, <i>arād</i> .
71. Ate, أَكَلَ, <i>akal</i> .	Was, كَانَ, <i>kān</i> .
From, مِنْ, <i>min</i> .	Went, رَاحَ, <i>rāḥ</i> .
Good, مَلِیح, <i>melīḥ</i> .	Who, مَنْ, <i>man</i> .
House, بَيْت, <i>beit</i> .	Word, كَلِمَة, <i>kalimah</i> .
I, أَنَا, <i>ana</i> .	You, أَنْتَ, <i>ant</i> .

FIRST SET.

All, *kull* كُلُّ (1)

كُلُّ كَلِمَةٍ

*kalimah kull*word all
every word.

كُلُّ ذَلِكَ

*thālik kull*that all
all that.

كُلُّ هَذَا

*hātha kull*this all
all this.And, *we* وَ (2)

أَنَا وَأَنْتَ

*ana we ant*I and you
you and I.

رَاحَ وَ جَاءَ

*zha we rāḥ*he came and he went
he went and came back.

نَادَى وَ قَالَ

*kāl we nāda*he said and he called
he called out and said.Bad, *radi* رَدِيَ (3)

كَلِمَةٍ رَدِيَّةٍ

*radiyah kalimah*bad (f.) word
a bad word.

خُبْزٍ رَدِي

*radi chubz*bad bread
bad bread.

كِتَابٍ رَدِي

*radi kitāb*bad book
a bad book.Bread, *chubz* خُبْزٍ (4)

أَكَلَ خُبْزٍ

*chubz akal*bread he eat
he eat some bread.

أَرَادَ الْخُبْزَ

*elchubz arād*the bread he desired
he wanted the bread.

خُبْزٍ مَلِيحٍ

*melih chubz*good bread
good bread.

Book, *kitāb* كِتَاب (5)

أُرِيدُ الْكِتَابَ
elkitāb arid
the book I desire
I want the book.

كِتَابٌ جَدِيدٌ
zhadid kitāb
new book
a new book.

كِتَابٌ مَلِيحٌ
melih kitāb
good book.
a good book.

He called, *nāda* نَادَى (6)

أَنَا نَادَيْتُ
nādeit ana
I called I
I called.

أَنْتِ نَادِ
nādi ant
call you
you call.

يُرِيدُ يُنَادِي
yunādi yarid
he calls he desires
he wants to call.

Chair, *kirsī* كِرْسِي (7)

كُرْسِيٌّ وَمَائِدَةٌ
māidah wa kirsī
table and chair
a chair and a table.

كُلُّ الْكَرَاسِيِّ
elkarāsī kull
the chairs all
all the chairs.

كِرْسِيٌّ جَدِيدٌ
zhadidah kirsī
new (f.) chair
a new chair.

he came, *zhā* جَاءَ (8)

مَا جَاءَ
zhā mā
he came not
he did'nt come.

قَالَ يَحْيَى
yuzhī kāl
he comes he said
he said he'll come.

يُرِيدُوا يَأْتُوا
yazhū yuridū
they come they desire
they want to come.

He did, *āmal* عَمَلَ (9)

هَذَا عَمَلَ
āthā āmal
 this he did
 he did this.

كَانَ يَعْمَلُ
yāmīl kān
 he will do he was
 he was doing.

أَنْتَ أَعْمَلُ
āmil ant
 you do you
 you do (it).

He drank, *sharīb* شَرِبَ (10)

كُلُّ وَ إِشْرَبَ
iṣhrab wa kul
 drink and eat
 eat and drink.

مَنْ يَشْرَبُ
yashrab man
 he drinks who
 who'll drink.

مَا شَرِبَ
sharīb mā
 he drank not
 he did'nt drink.

He eat, *akul* أَكَلَ (11).

رَاحَ بِأَكَلَ
yākul rāḥ
 he eats he went
 he went to eat.

كُلُّهُمْ يَأْكُلُونَ
yākulūn kulluhum
 they eat they all
 they're all eating.

تَرِيدُ تَأْكُلُ
tākul tarīd
 you eat you desire
 do you want to eat?

From, *min* مِنْ (12).

مِنْ أَلْمَائِدَةِ
elmāida min
 the table from
 from the table.

مِنْ أَلْكَلِمَةِ
elkalimah min
 the word from
 from the word.

مِنْ قَرِيبٍ
karīb min
 near from
 from near.

Good, *melih* مَلِيح (13).

أَنْتَ مَلِيح
ant melih
good you
you're good.

هَذَا مَلِيح
hāṭha melih
good this
this is good.

مَلِيح وَ رَدِي
radi melih
bad and good
good and bad.

House, *beit* بَيْت (14).

بَيْتٌ جَدِيد
beit zhadid
new house
a new house.

مِنْ الْبَيْتِ
min elbeit
the house from
from the house.

إِلَى الْبَيْتِ
il elbeit
to the house
to the house.

I, *ana* أَنَا (15).

أَنَا مَنْ
ana man
I who
who am I?

أَنَا رَايَح
ana rāyah
going I
I'm going.

أَنَا قُلْتُ
kult ana
I said I
I said.

In, *fi* فِي (16).

فِي الْكِتَابِ
filkitāb
the book in
in the book.

فِي الْبَيْتِ
filbeit
the house in
in the house.

فِي الْكَلِمَةِ
filkalimah
the word in
in the word.

Near, *karīb* قَرِيب (17).

قَرِيب الْكِرْسَى
karīb *elkirsī*
 the chair near
 near the chair.

قَرِيب الْمَائِدَة
karīb *elmāidah*
 the table near
 near the table.

قَرِيب الْبَيْت
karīb *elbeit*
 the house near
 near the house.

Not, *ma* مَا (18).

مَا نَادَى
mā *nada*
 he called not
 he did'nt call.

مَا عَمَل
mā *amal*
 he did not
 he did'nt do.

مَا شَرِب
mā *sharīb*
 he drank not
 he did'nt drink.

New, *zhadid* جَدِيد (19)

جَدِيد مَائِدَة
zhadidah *māidah*
 new (f.) table
 a new table.

جَدِيد خُبْز
zhadid *chubz*
 new bread
 new bread.

جَدِيد كَلِمَة
zhadidah *kalimah*
 new (f.) word
 a new word.

He said, *kāl* قَالَ (20).

يُنَادُونَ قَالُوا
yunādūn *kālū*
 they call they said
 they said they'd call.

يَشْرَب قَالَ
yashrab *kāl*
 he will drink he said
 he said he'd drink.

يَقُول أَرَادَ
yakūl *arād*
 he will say he desired
 he wished to say.

Table, *māidah* مَائِدَة (21).

كُلُّ الْمَائِدَةِ

*el-māidah kull*the table all
the whole table.

رَدِيَّة مَائِدَة

*radīyah māidah*bad (f.) table
a bad table.

هَذِهِ الْمَائِدَةُ

*hāthilmāidah*the table this
this table.This, *hātha* هَذَا (22).

هَذَا وَ ذَلِكَ

*thālik wa hātha*that and this
this and that.

رَدِيَّة هَذِهِ

*radī hātha*bad this
this is bad.

هَذَا الْكِتَابُ

*hāthelkitāb*the book this
this book.That, *thālik* ذَلِكَ (23).

ذَلِكَ الْخُبْزُ

*elchubz thālik*the bread that
that bread.

ذَلِكَ الْبَيْتُ

*elbeit thālik*the house that
that house.

مِنْ ذَلِكَ

*thālik min*that from
from thatTo, *ila* إِلَى (24).

إِلَى الْكَرْسِيِّ

*ilelkirsī*the chair to
to the chair.

إِلَى الْمَائِدَةِ

*ilelmāidah*the table to
to the table.

جَاءَ إِلَيْهِ

*ilēh zhā*to him he came
he came to him.

He desired, *arād* أَرَادَ (25).

يَرِيدُ الْكَرْسِيَّ
elkirsī yarīd
the chair he desires
he wants the chair.

يَشْرَبُوا يَرِيدُوا
yashrabū yarīdū
they drink they desire
they want to drink.

مَا أَرَادَ
arad mā
he desired not
he did'nt want.

He was, *kān* كَانَ (26)

كَانَ رَدِيَّ
radī kān
bad was
he (or it) was bad.

كَانَ مَلِيحًا
melih kān
good was
he (or it) was good.

كَانَ قَرِيبَ
karīb kān
near was
he (or it) was near.

He went, *rah* رَاحَ (27.)

رَاحَ يُنَادِي
yunādī rah
he calls he went
he went to call.

رَاحُوا يَشْرَبُوا
yashrabū rahū
they drink they went
they went to drink.

رَاحَ قَرِيبَ
karīb rah
near he went
he went near.

Who, *man* مَنْ (28).

مَنْ يُنَادِي
yunādī man
he calls who
who calls?

مَنْ جَاءَ
zhā man
he came who
who came?

مَنْ قَالَ
kāl man
he said who
who said it?

Word, *kalimah* كَلِمَةٍ (29).

أَرَادَ كَلِمَةً
kalimah arād
a word he desired
he wished for a word.

قَالَ كَلِمَةً
kalimah kal
word he said
he said a word.

هَذِهِ الْكَلِمَةُ
hāthelkalimah
the word this
this word.

You, *ant* أَنْتَ (30).

أَنْتَ رَح
ruh ant
go you
'you go.

أَنْتَ قُلْ
kul ant
say you
you say.

أَنْتَ اشْرَبْ
ishrab ant
drink you
take a drink.

SECOND SET.

كُلُّ كِتَابٍ (1).

kitāb kull
book all
every book.

كُلُّ كُرْسِيٍّ
kirsī kull
chair all
every chair.

كُلُّ بَيْتٍ
beit kull
house all
every house.

(2) الْكِتَابُ وَالْكُرْسِيُّ

welkirsī elkitāb
and the chair the book
the book and the chair.

الْأَكْلُ وَالشَّرْبُ
weshshirb elakl
and the drinking the eating
the eating and drinking.

كَانَ وَرَاحَ
rāḥ we kān
and he went he was
he had been and went away.

(3) كُلُّ رَدِي

*radī kull*bad all
every bad one.

كِرْسِي رَدِيَّة

*radīyah kirsī*bad (f.) chair
a bad chair.

بَيْت رَدِي

*radī beit*bad house
a bad house.

(4) خُبْزٌ لِّلْأَكْلِ

*lilakl chubz*for the eating bread
bread to eat.

الْخُبْزُ الْجَدِيدُ

*elzhadīd elchubz*the new the bread
the new bread.

هَذَا الْخُبْزُ

*hāthelchubz*the bread this
this bread.

(5) الْكِتَابُ الرَّدِي

*elkitaberradī*the bad the book
the bad book.

مِنْ الْكُتُبِ

*elkutub min*the books from
from the books.

فِي الْكُتُبِ

*filkutub*the books in
in the books.

(6) نَادَى الْكُلُّ

*nādilkull*the all he called
he called all.

هَذَا يُنَادِي

*yunādī hāthā*he calls this
this one calls.

كَانُوا يُنَادُوا

*yunādū kānū*they call they were
they were calling.

(7) مِنَ الْكِرْسِيِّ

*minelkirsī*the chair from
from the chair.

الْكُرْسِيُّ الْقَرِيبُ

*elkirsīlkaribah*the near the chair
the chair that is near.

هَذِهِ الْكَرْسِي
hāthelkirsi
 the chair this
 this chair.

يَأْتُوا كُلُّهُمْ (8)
yazhū kulluhum
 they come all they
 they'll all come.

لِلْبَيْتِ نَحْنُ
lilbeit nazhī
 to the house we come
 we'll come to the house.

أَنَا جِئْتُ
zhīt ana
 I came I
 I came.

يَعْمَلُوا يَرِيدُوا (9)
yāmilū yaridū
 they do they desire
 they want to do.

أَنَا أَعْمَلُ
aāmīl ana
 I will do I
 I'll do it.

مَنْ يَفْعَلُ
yāmīl man
 he does who
 who'll do it?

أَنَا شَرَبْتُ (10)
sharibt ana
 I drank I
 I drank.

كُلُّنَا شَرَبْنَا
sharibna kulluna
 we drank we all
 we all drank.

نَأْكُلُ وَ نَشْرَبُ
nashrub wa nākul
 we drink and we eat
 we'll eat and drink.

مَنْ يَأْكُلُ (11)
yākul man
 he eats who
 who'll eat?

نَأْكُلُ هَذَا
hāthā nākul
 this we eat
 we'll eat this.

مَا أَكَلَ
akal mā
 he eat not
 he didn't eat.

مِنْ كُلِّ (12)
minelkull
 the all from
 from all.

مِنْكَ أَنْتَ
ant mink
 you from you
 from you.

مِنْنِي أَنَا
ana minnī
 I from me
 from me.

كَلِمَةً مَلِيحَةً (13)
melihah kalimah
 good (f.) word
 a good word.

مَنْ الْمَلِيحِ
manelmeliḥ
 the good who
 who's good.

الْمَائِدَةُ الْمَلِيحَةُ
elmāidahmelihah
 the table the good
 the good table.

كُلُّهَا الْبُيُوتُ (14)
kulluhā elbeyūt
 they all the houses
 all the houses.

الْبَيْتُ الْقَرِيبُ
elbeitelqarīb
 the near the house
 the house that's near.

جَاءَ لِلْبَيْتِ
lilbeit zhā
 to the house he came
 he came to the house.

أَنَا رَحْتُ (15)
ruḥt ana
 I went I
 I went.

أَنَا كُنْتُ
kunt ana
 I was I
 I was.

أَنَا أُرِيدُ
arīd ana
 I desire I
 I want.

فِي الْخُبْزِ (16)
filchubz
 the bread in
 in the bread.

فِي الْأَكْلِ
filakl
 the eating in
 in the eating.

فِي الشَّرْبِ
fishshirb
 the drinking in
 in the drinking.

قَرِيبَ الْكِتَابِ (17)

karibelkitāb
the book near
near the book.

قَرِيبَ الْخُبْزِ
karibeleḥubz
the bread near
near the bread.

قَرِيبَ مِنْكَ
mink karīb
from you near
near you.

مَا قَالُوا (18)
kālū ma
they said not
they didn't say.

مَا كَانُوا
kānū ma
they were not
they weren't.

مَا رَحْنَا
ruhna ma
we went not
we didn't go.

مِنْ جَدِيدٍ (19)
zhadīd min
new from
afresh.

جَدِيدٌ وَ مَلِيحٌ
melih we zhadīd
good and new
new and good.

هَذَا جَدِيدٌ
zhadīd hāṭha
new this
this is new.

جَاءَ وَ قَالَ (20)
kāl we zha
he said and he came
he came and said.

أَنْتَ قُلْتَ
kult ant
you said you
you said.

كُلُّنَا نَقُولُ
naḥlū kulluna
we said we all
we all said.

الْمَائِدَةُ وَالْكِتَابُ (21)
welkutub elmāidah
and the books the table
the table and the books.

الْخُبْزُ وَالْمَائِدَةُ
welmāidah elḥubz
and the table the bread
the bread and the table.

يَرِيدُوا الْمَوَائِدَ

yarīdūl mawā'id

they want the tables
they want the tables.

هَذَا مَا (22)

hāṭha mā

this not
not this.

هَذَا كُلُّهُ

kulluhu hāṭha

all of it this
all this.

يَرِيدُ هَذَا

hāṭha yarīd

this he desires
'he wants this.

كَانَ ذَلِكَ (23)

thālik kān

that was
it was that.

مَنْ ذَلِكَ

thālik man

that who
who's that ?

إِلَى ذَلِكَ

thālik ila

that to
to that.

إِلَى مَنْ (24)

man ila

who to
to whom.

إِلَى الْكُلِّ

ilekull

to the all
to all.

إِلَى قَرْبِهِ

kurbah ila

near it to
to near it.

كُلُّهُمْ يَرِيدُوا (25)

yaridū kulluhum

they desire all they
they all want.

نَرِيدُ الْكَرْسِيَّ

narīdelkirsī

the chair we desire
we want the chair.

أَنْتَ تَرِيدُ

tarīd ant

you desire you
do you want ?

كُنَّا كُلُّنَا (26)

kunna kulluna

we were we all
we were all.

كَانَ جَدِيدَ

zhadid k̄ān

new it was
it was new.

كَانُوا يَشْرَبُوا

yashrabū k̄ānū

they drink they were
they were drinking.

كُنَّا رَاجِحِينَ (27)

rājiḥīn kunna

going (pl.) we were
we were going.

رَحْنَا شَرَبْنَا

sharibna ruḥna

we drank we went
we went and drank.

أَكُلُّ يَرُوحُوا

yarūḥū elkull

they go the all
they'll all go.

مَنْ يَرُوحُ (28)

yarūḥ man

he goes who
who'll go.

مَنْ مِنْهُمْ

minhum man

from them who
which of them.

مَنْ مَائِدَةٍ

man māidah

who table
whose table.

كَانَتْ أَلَكَلِمَةِ (29)

el-kalimah k̄ānat

the word was (f.)
the word was.

كَلِمَاتُ أَلِكِتَابِ

kalimata kitāb

the book words
words of the book.

مَنْ كَلِمَةٍ

man kalimah

who word
whose word?

أَنْتَ كُلُّ (30)

kul ant

eat you
you eat.

أَنْتَ كُنْتَ

kunt ant

you were you
you were.

أَنْتُمْ كُلُّكُمْ

kullukum antum

ye all ye
all of you.

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