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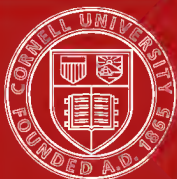
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**ARABIC**  
**READING LESSONS:**

CONSISTING OF

EXTRACTS FROM THE KORAN,  
AND OTHER SOURCES, GRAMMATICALLY ANALYSED  
AND TRANSLATED;

WITH THE

ELEMENTS OF ARABIC GRAMMAR.

BY THE

REV. N. DAVIS, F.R.S.S.A.;

AND

MR. B. DAVIDSON,

AUTHOR OF THE ANALYTICAL HEBREW AND CHALDEE LEXICON,  
THE SYRIAC AND CHALDEE READING LESSONS,  
AND HEBREW CONCORDANCE.



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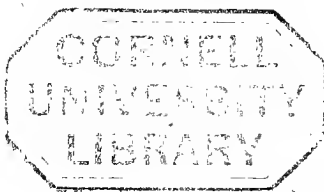
ΠΟΛΛΑΙ μεν θνητοις ΓΑΡΤΤΑΙ, μια δ'Αθανατοιςιν.

1854



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## ADVERTISEMENT.

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IT will be observed that this little Work is properly divided into three Parts. The first is an Elementary Grammar ; the second, an Analytical Reading Book ; and the third, Grammatical Exercises.

The beginner is recommended to acquaint himself with the first eleven sections of the Grammar, taking particular care first to obtain a thorough knowledge of the powers of the letters. He should then commit the regular conjugations to memory. A moderate acquaintance with the Grammar, thus far, will enable the learner to proceed with the Analysis. But here he cannot too carefully attend to the references made to the first portion of the

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Work. By an adherence to this plan of study, he will easily attain sufficient knowledge to enable him to avail himself, with ease, of works which treat upon the Arabic language more fully.

15, PATERNOSTER ROW.

\* \* It is contemplated to publish the "Elements of Arabic Conversation," on the plan of Perrin's "Dialogues."

**ELEMENTS**  
**OF**  
**ARABIC GRAMMAR.**

# THE ALPHABET.

ORDER.	FINALS.		MEDIAALS.	INITIALS.	NAMES.	POWERS.	HEBREW.	NUM. VALUE.
1	Separate. א	Joined. א		א	Alif	.	א	1
2	ב	ב	ב	ב	Ba	b	ב	2
3	ג	ג	ג	ג	Ta	t	ג	400
4	ד	ד	ד	ד	Tha	th	ד	500
5	ה	ה	ה	ה	Jim	j	ה	3
6	ו	ו	ו	ו	Ha	h	ו	8
7	ז	ז	ז	ז	Kha	kh	ז	600
8	ח	ח	ח	ח	Dal	d	ח	4
9	ט	ט	ט	ט	Dzal	dz	ט	700
10	י	י	י	י	Ra	r	י	200
11	כ	כ	כ	כ	Za	z	כ	7
12	ל	ל	ל	ל	Sin	s or ç	ל	60
13	מ	מ	מ	מ	Shin	sh	מ (ש)	300



## SECT. 1.—ARTICULATION OF THE LETTERS.

Most of the letters are articulated according to the powers assigned to them in the preceding Table. The following, however, for want of proper English equivalents, require special notice :—

1.  $\text{ا}$  is, like the Hebrew  $\aleph$ , a scarcely audible breathing from the lungs, the *spiritus lenis* of the Greeks. When it begins a word or syllable, it stands properly for the *Hamza* (written thus  $\text{ء}$ ), and partakes somewhat of the sound of  $\text{ع}$ . Alif is likewise used to lengthen the vowel *a*. In the former case, we have retained *Hamza* in the line, when writing Arabic with English characters, allowing its vowel to follow ; in the latter case, we have marked the vowel *a*, thus,  $\bar{a}$ .

2.  $\text{ث}$  is sounded like *th* in *thumb*.

3.  $\text{ج}$  like *j* in *job*. In some parts of North Africa it is pronounced like the French *j*, or *g* in the word *menagerie*. In other parts, as in Tripoli, it is sounded like *g* in *garden*.

4.  $\text{ح}$ , represented in our Table by *h*, has a strong pectoral sound, and is to be carefully distinguished from  $\text{د}$ , the English *h* in *hand*.

5. خ, represented by *h*, is a guttural equivalent to the Hebrew ח, or the German *ch* in *Nach*, *Buch*.

6. ص, *s*, is articulated stronger than س, our simple *s*.

7. ض, *d*. The manner in which the English *d* is sounded at the end of the words *hand*, *good*, *God*, conveys as nearly as possible the power of this letter. In addition to this, it is to be observed that the Arabs sound the *Dad* by placing the tongue partly against the roof of the mouth, allowing the tip of it slightly to touch the upper teeth, and uttering, at the same time, a pectoral sound.

8. ط, *t*, is articulated stronger than ت, *t*, our simple *t*.

9. ظ, *d*. There is scarcely any difference in the sound of this letter and that of *Dad*; indeed, they are often interchanged. Some, however, pronounce it like our *z*, with a hollow sound from the throat, and others, again, like *th* in *father*.

10. ع. The articulation of this letter, in a great measure, resembles that produced after a severe effort made to swallow. Being unable to assign to it an equivalent in English, we shall retain it in the line (comp. ا, No. 1), whether as an initial, medial, or final.

11. غ, *g*, represents a gargling sound from the throat, similar to that with which *r* is pronounced by some of the Germans.

12. ق, represented by *q*, is pronounced by contracting the throat, and then uttering the sound *hă*. The cawing of the rook or crow resembles very nearly the sound given to this letter by the Arabs. In some parts of Syria ق is pronounced like *tsh*; in others the vowel merely attached to it is sounded, and in some parts of North Africa it is sounded simply like *g* in *go*.

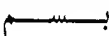

### SECT. 2.—MODE OF WRITING ARABIC.

1. The Arabic, like most of the Oriental languages, is written from right to left.

2. All the letters of the Alphabet are capable of being joined to each other, so as to form one whole in the word, with exception of these six, و ز ر ن د ا, which can be joined to the preceding letter only. The following specimen (recommended to be copied by the beginner) exhibits the forms which the letters assume, according to their various positions :—

ابتئج خجل نرز سشط طسط عفف قكسل نيمنة  
 ثنوي ديوهن وسملك قفغ عطص ضصش سزر نوح  
 صحن تباب غفقلم ذهوي يوه نبل كقفغ وع ططصشسزرودن  
 خحج ننبما.



3. As Arabic words are not divided at the end of the line, it is customary to write the overplus letters above the last word, or to fill out the line by prolonging the connection between any of the letters capable of being joined; e. g.  for 

### SECT. 3.—VOWELS.

1. The Arabs express their vowels by the three following signs :—

#### SHORT VOWELS.

◌َ	Fatha,	a	read	<i>a</i>	in <i>bad</i> .
◌ِ	Kasra,	i	„	<i>i</i>	in <i>gin</i> .
◌ُ	Damma,	u	„	<i>u</i>	in <i>bush</i> .

Although there is some slight modification in the pronunciation of these vowel signs; e. g. Fatha is sometimes pronounced like *a* in *father*, Kasra like *e* in *bell*, and Damma like *o* in *not* (the latter of which we have occasionally adopted); still as these are rather dialectical peculiarities, we shall retain the equivalents given above, which, with a slight modification of the first, are the vowels as pronounced on the continent, and adopted here for the sake of brevity.

2. These vowels are prolonged when followed respectively by the feeble or quiescent letters ا, و, ي, so that we obtain, according to the following succession, the three

## LONG VOWELS:

اَ	ā	as	بَا	bā.
يَ	ī	„	بِي	bī.
وَ	ū	„	بُو	bū.

NOTE.—There is also a perpendicular Fatha, ِ, which indicates that ا has been omitted after it, and must be regarded as long.

3. But when Fatha is followed either by a vowelless و or ي, it constitutes the following two

## DIPHTHONGS:

وِ au, as بَوِ bau, pronounced like *ow* in *how* and *now*.  
يِ ai, as بِيِ bai, or as *ai* in *vain*.

NOTE.—ي at the end of a word preceded by Fatha is not pronounced, as عَلِيّ a-la, رَمِيّ ra-ma.

## SECT. 4.—NUNNATION OR TENWIN.

The above three vowel signs are sometimes written double at the end of a word, and sounded as if followed

by *n*. They assume the following forms:  $\underline{\text{ـ}}$  *an*,  $\overline{\text{ـ}}$  *in*,  $\underline{\text{ـ}}$  *on*, and are technically called *Tenwin Fatha*, *Tenwin Kasra*, *Tenwin Damma*. The use of the Nunnation is confined to the reading of the Koran and poetry, and is never employed in prose and in common life.

### SECT. 5.—SYLLABLES AND ORTHOGRAPHICAL SIGNS.

1. In an Arabic syllable the consonant is always pronounced before the vowel, which latter may be said to follow the consonant, whether placed above or below the same. There is no syllable which begins with a vowel, like *ab*, or with two consonants, like *blow*.

2. A syllable is called *pure* when it consists of one consonant and a vowel, which latter may either be short or long,  $\text{بَ}$ ,  $\text{بِ}$ ,  $\text{بُ}$ ,  $\text{بَا}$ ,  $\text{بِي}$ ,  $\text{بُو}$ ; it is called *mixed* when closed by another consonant; comp. the following:

3. In the latter case the sign *Jasm* (or *Sukun*)  $\text{ـ}$  or  $\text{ـ}$  (answering to the Hebrew *Sheva quiescent*) is placed over the closing consonant, as  $\text{لَنْ}$  *lan*,  $\text{مِنْ}$  *min*,  $\text{هَمْ}$  *hum*. This obtains also with  $\text{و}$  and  $\text{ي}$  when they form diphthongs, as  $\text{يَوْم}$  *yau-ma*,  $\text{عَيْن}$  *ai-non*.

4. A mixed syllable may be formed also without *Jasm*, when the sign *Tashdid*,  $\text{ـّـ}$ , is found placed over the closing consonant, by which the latter is doubled (the Hebrew *Dagesh forte*); e. g.  $\text{كَفّ}$  *kaf-fa*. This sign is either *Tashdid characteristic*, employed to construct a new form, as  $\text{قَتَلّ}$ , from  $\text{قَتَلَ}$ ; *Tashdid compensative*, to compensate for a letter which is omitted, as  $\text{قَلّ}$  *qal-la*, for  $\text{قَلَّل}$ ; or *Tashdid euphonic*, to prevent harshness of sound.

5. *Hamza*,  $\text{ء}$  or  $\text{ـّـ}$ , accompanies the vowel of Alif when this letter begins a syllable, as  $\text{أَنْتَ}$  *an-ta*. *Hamza* may, however, also be found over  $\text{أ}$  without a vowel, and then it simply indicates that Alif is radical, as  $\text{يَأْمَنُ}$  *yā-ma-na*. This sign is sometimes found instead of  $\text{أ}$ , as  $\text{يَسَلُّ}$  *yas-a-lu*, for  $\text{يَسْأَلُ}$ . *Hamza* found with  $\text{و}$  and  $\text{ي}$  denotes that these are placed instead of  $\text{أ}$ ; thus,  $\text{يُؤْمِنُ}$  *yū-mi-na*;  $\text{أَبَائِكُمْ}$  *a-bā-i-kum*, in which latter case the diacritic points of  $\text{ي}$  are usually omitted.

6. *Wasla*,  $\text{ـّـ}$ , is placed over  $\text{أ}$  at the beginning of a word, to indicate that this letter is to be passed over in the pronunciation, and the one following it to be pro-

nounced with the last vowel of the preceding word ; e. g.

كفّر الذين *ka-fa-ra 'l-la-dzī-na*.

7. *Madda*, ّ, is put over ʾ to show that another ʾ has been omitted after it, as آمن *ā-ma-na*, for الامن. This mark is also placed over ʾ followed by Hamza, to show its quiescence in, and prolongation of, a preceding Fatha, as سماء *sa-mā-on*. It is finally used, also, as a sign of abbreviation ; e. g. ج for جمع *jam-on*, plural.

#### SECT. 6.—DIVISION OF LETTERS.

1. The letters of the Arabic alphabet are chiefly divided, according to the organs of speech by which they are enounced, into

1. Gutturals	أ ح خ ع غ ه
2. Labials	ب ف م و
3. Palatals	ق ك ي
4. Linguals	ج ز س ش ص ض ل ن
5. Dentals	ت ث د ذ ط ظ

Letters of the same organs are frequently interchanged—

2. Into the (so called) *solar*\* and *lunar* letters. To the former belong the linguals and dentals, by which the article (q. v.) is seriously affected; the remainder are all *lunar* letters.

3. The letters ا, و, ي are called *feeble* or *quiescent* letters. (1) They become quiescent when they are preceded by a homogeneous vowel, or a vowel related to them in the pronunciation, and the vowel is thereby lengthened; but after a heterogeneous vowel they form a diphthong.—(Comp. Sect. 5, Nos. 2, 3.) (2) The diphthong is often avoided by the heterogeneous letter giving place to the one which is homogeneous with the preceding vowel; e. g. دَارٌ *a dwelling*, for دِيرٌ; نَارٌ *fire*, for نَوْرٌ.

#### SECT. 7.—PECULIARITIES OF ل AND ن.

1. When any of the solar letters (Sect. 6, No. 2) is preceded by the article اَلُ *the*, ل is then passed over, and the solar letter following it is doubled by Tashdid,

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\* Because the words شَمْسٌ *sun*, and قَمَرٌ *moon*, severally begin with one of these letters.

and pronounced with the vowel preceding Lam; e. g. <sup>أَشْ-شَمْسُ</sup> *ash-sham-so, the sun.* This obtains, also, when the prefix <sup>لِ</sup> is attached to the article and ʾ is dropped, as <sup>لِشْ-شَمْسِ</sup> *lish-sham-si, to the sun.*

2. In respect to ن the following rules are to be observed:—

(a) ن before ب is sounded like م; e. g. <sup>عَنْبَرٌ</sup> *am-ba-ron.*

(b) Before the rest of the letters, except the gutturals, ن receives a nasal sound; e. g. <sup>أَنْزَلَ</sup> *ang-za-la.*

(c) ن is not pronounced before any of the letters ي, ر, م, ل, which are then doubled by Tashdid, as <sup>مِنْ رَبِّ</sup> *mir-rab-bi.*

(d) Before مَا the ن of <sup>عَنْ</sup> *of*, and <sup>مِنْ</sup> *from*, is dropped, and م receives Tashdid, thus <sup>عَمَّا</sup> for <sup>عَنْ مَا</sup>.

#### SECT. 8.—QUANTITY OF THE SYLLABLE, AND PLACE OF THE TONE.

1. A syllable is long when it has a long vowel (Sect. 3, No. 2), as <sup>دَيْبَاجٌ</sup> *dī-bā-jon*, <sup>نُورٌ</sup> *nū-ron.*

2. Words of two syllables have the tone on the first, as <sup>رَجْعٌ</sup> *rajʿ-on.*

3. Those of more than two syllables have the tone on the anti-penultima, as <sup>يَضْرِبُ</sup> *yad'-ru-bu*; excepting when the penultima has a long vowel, for then this takes the tone; e. g. <sup>رَحْمَانٍ</sup> *rah-mā'-ni*.

4. Mixed syllables (which are long by position) take the tone, as <sup>قَاتَلْتُمْ</sup> *qa-tal'-tum'*. In this example stress is put on the last two syllables, but the chief tone rests on the penultima.

5. In words joined by Wasla, the connecting vowel, namely, the last of the preceding word, is to be accented; e. g. <sup>بِسْمِ اللَّهِ</sup> *bis-mi' l'-la-hi*, <sup>مِنَ الْكَافِرِينَ</sup> *mi-na' l'-kā-fi-rī-na*.

#### SECT. 9.—CIPHERS.

Besides the use of the letters of the alphabet to express numbers (see the Table), the following, called the *Indian ciphers*, are in more common use. They are written from left to right.

1	2	3	4	5	6	7	8	9	0
١	٢	٣	٤	٥	٦	٧	٨	٩	٠

E. g. ١٨٥٢ 1852.



## SECT. 10.—THE VERB.

The generality of Arabic verbs consist of *three* radical letters, which are most distinctly exhibited in the 3rd pers. sing. masc. of the preterite; this, therefore, is regarded as the root of the verb, and the ground-form in each conjugation. There are *thirteen* forms or species of conjugation (most of them having their passives), and every verb may be inflected according to one or more of them. The first of these is regarded as the *primitive* conjugation, and the rest as *derivatives* of the same. The following is a specimen of the first or primitive regular conjugation, from which the moods and tenses will become apparent.

## SECT. 11.—ACTIVE VOICE.

## PRETERITE.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
Sing.	قَبَلَ	قَبَلَتْ	قَبَلْتِ	قَبَلْتِ	قَبَلْتِ
Plur.	قَبَلُوا	قَبَلْنَ	قَبَلْتُمْ	قَبَلْتُنَّ	قَبَلْنَا
Dual	قَبَلَا	قَبَلْتَا	قَبَلْتُمَا <sup>com.</sup>		

## FUTURE.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
Sing.	يَقْبَلُ	تَقْبَلُ	تَقْبَلُ	تَقْبَلِينَ	أَقْبَلُ
Plur.	يَقْبَلُونَ	يَقْبَلْنَ	تَقْبَلُونَ	تَقْبَلْنَ	نَقْبَلُ
Dual	يَقْبَلَانِ	تَقْبَلَانِ	تَقْبَلَانِ <sup>com.</sup>		

## IMPERATIVE.

	2 masc.	2 fem.
Sing.	أَقْبِلْ	أَقْبِلِي
Plur.	أَقْبِلُوا	أَقْبِلْنَ
Dual	أَقْبِلَا <sup>2 com.</sup>	

## INFINITIVE.

قَبْلًا

## PARTICIPLE.

masc.	fem.
قَابِلٌ	قَابِلَةٌ

## PASSIVE VOICE.

## PRETERITE.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.	
Sing.	قَبِلَ	قَبِلَتْ	قَبِلْتَ	قَبِلْتِ	قَبِلْتُ	etc.

## FUTURE.

Sing.	يَقْبَلُ	تَقْبَلُ	تَقْبَلُ	تَقْبَلِينَ	أَقْبَلُ	etc.
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## PARTICIPLE.

masc.	fem.
مَقْبُولٌ	مَقْبُولَةٌ

## REMARKS.

1. The forms given in the Paradigm, according to which the vowels of the second radical of the preterite is  $\text{ـَ}$ , and that of the imperative and future  $\text{ـِ}$ , are the usual ones for transitive verbs. There are, however, also forms in which the second radical in the preterite is either  $\text{ـِ}$  or  $\text{ـُ}$ , in which case the verbs are intransitive;\* e. g.  $\text{فَرِحَ}$  to rejoice,  $\text{جَمَلَ}$  to be handsome. The latter form their future generally with  $\text{ـِ}$ ; e. g.  $\text{يَفْرِحُ}$ : but also with  $\text{ـُ}$ , as  $\text{يُحَسِّنُ}$ , from  $\text{حَسَنَ}$  to be fair. The futures are pointed out and designated, in the lexicon, by *fut. O*, *fut. A*, *fut. I*.

2. Verbs whose second radical in the future has either  $\text{ـِ}$  or  $\text{ـُ}$ , form their imperatives with  $\text{ـِ}$ , under the prosthetic Alif, instead of  $\text{ـِ}$ ; e. g.  $\text{اعْلَمِ}$  know, from  $\text{عَلِمَ}$ .

3. Besides the form of the future given in the Paradigm, there are also—

(1) The *apocopated future*, so called because that the last letter which, in the ordinary future, has  $\text{ـِ}$  takes here  $\text{ـَ}$ , and  $\text{و}$  is dropped in those forms in which it is the final letter, except in the 2nd and 3rd plur. fem., where it is retained; e. g.  $\text{اقْبَلِ}$  instead of  $\text{اقْبَلِي}$ ,  $\text{تَقْبَلِي}$  instead of  $\text{تَقْبَلِينَ}$ .

\* See Note, John 23 (l), p. 95.

(2) The so-called *nasbated\* future*. This future has َ with the last radical, wherever the ordinary one has ِ, and rejects the final ن and ن in the dual and plur. masc. forms.

(3) The *future paragogic* is characterised by ن with Tashdid (sometimes with Jasm, ن) added to all the persons, and is preceded by ا in the 2nd and 3rd plur. fem.; e. g. 1 com. sing. اقبلن, 2 fem. plur. تقبلن.

NOTE.—The apocopated future is used after the particles لَمْ not, لَمَّا not yet, لَا not, and لِ that, when the same has a prohibitory or an imperative signification. Also in hypothetical sentences, and when the imperative is followed by a verb in the future; e. g. انصرك assist me, and I shall assist thee. This future is also used when the following particles precede it: اِنْ if, مَا what, مَنْ who, أَي who, مَهْمَا as often as, كَيْفَمَا in what manner, اَيْنَ and اَيْنَمَا where, اِذَا when, اِذَا مَا if.

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\* On account of its receiving *Fatha*, which is likewise called *Nasba*.

The *nasbated* future has, generally speaking, a subjunctive signification, and is used after the particles <sup>لَنْ</sup> *not*, <sup>لِ</sup> *that* (but not when this particle converts the future into the imperative), <sup>أَنْ</sup> *that*, <sup>كَيْ</sup> *that*, and the compound <sup>لِأَنَّ</sup>, <sup>كَيْلَا</sup>, <sup>أَلَا</sup>, <sup>لِيَلَا</sup> *in order that*, etc. Also after <sup>أَنْ</sup> and <sup>إِنَّا</sup> in the sense of *behold!* <sup>حَتَّى</sup> *until*, <sup>أَوْ</sup> *that*, <sup>فَ</sup> in the sense of *so that*; e. g. persecute him not, <sup>فِيهِلِكَ</sup> *so that he perish*, q. d. lest he perish; and after <sup>و</sup> following words which signify *command, wish, prohibition*, etc.

The last future is employed in questions, commands, wishes, swearing, threatening, etc.

#### SECT. 12.

The above exhibition (Sect. 11) of the primitive, or first conjugation, shows the mode of attaching the affirmatives and preformatives to the root of the verb. Nearly upon the same scale are they attached in the derived conjugations. In the following representation of the whole THIRTEEN we need, therefore, only give the leading form of the mood and tense in each.

## VIEW OF THE THIRTEEN CONJUGATIONS.

	ACTIVE.						PASSIVE.		
	PRET.	FUT.	IMP.	INF.	PART.	PRET.	FUT.	PART.	
I.	قَبِلَ	يَقْبَلُ	اقْبَلْ	قَبْلَ	قَابِلٌ	قَبِلَ	يَقْبَلُ	مَقْبُولٌ	
II.	قَبِلَ	يَقْبَلُ	قَبِلْ	تَقْبِيلٌ	مَقْبِيلٌ	قَبِلَ	يَقْبَلُ	مَقْبُولٌ	
III.	قَابَلَ	يَقَابِلُ	قَابِلْ	مَقَابِلَةٌ	مَقَابِلٌ	قَابَلَ	يَقَابِلُ	مَقَابِلٌ	
IV.	اقْبَلَ	يَقْبَلُ	اقْبَلْ	اقْتِبَالٌ	مَقْبِلٌ	اقْبَلَ	يَقْبَلُ	مَقْبُولٌ	
V.	تَقَبَّلَ	يَتَقَبَّلُ	تَقَبَّلْ	تَقَبُّلٌ	مَتَقَبِّلٌ	تَقَبَّلَ	يَتَقَبَّلُ	مَتَقَبَّلٌ	
VI.	تَقَابَلَ	يَتَقَابَلُ	تَقَابَلْ	تَقَابُلٌ	مَتَقَابِلٌ	تَقَابَلَ	يَتَقَابَلُ	مَتَقَابِلٌ	



SECT. 13.—EXPLANATION OF THE THIRTEEN  
CONJUGATIONS.

I. The *primitive*, or *first conjugation* (\* قَبَلَ ) contains the simple primary signification of the verb, whether transitive or intransitive.

II. The *second conjugation* (قَبَّلَ), with Tashdid upon the second radical, is *intensitive*, or adds intensity to the signification expressed by the *first*; e. g. *to break*, and *to dash in pieces*. It makes the intransitive signification transitive, or it designates the *allowing*, *requesting*, or *commanding* of that which the verb of the *first* conjugation signifies, or also the *declaring* and *estimating* of its being that.

III. The *third conjugation* (قَابَلَ) expresses *reciprocity*; e. g. *to beat*, and *to beat one another*, or *to fight*.

IV. The *fourth conjugation* (أَقْبَلَ) has a *causative* signification; e. g. <sup>طَعِمَ</sup>طَعِمَ *to eat*, <sup>أَطْعَمَ</sup>أَطْعَمَ *to cause to eat, to feed*.

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\* The primary meaning of this verb, which should have been indicated in the preceding Table, is *to meet, come to meet, to accept, admit*.



v. The *fifth* conjugation (تَقَبَّلَ) is either passive or reflexive of the *second*.

vi. The *sixth* conjugation (تَقَابَلَ) the same as the *third*, of which it is also occasionally used as a passive.

vii. The *seventh* conjugation (اِنْتَقَبَلَ) has either a passive or reflexive signification.

REM.—When the first radical happens to be Nun, the characteristic ن is compensated by Tashdid; e. g. نَبَجَ to bark, makes اَنْبَجَ instead of اَنْبَجَ.

viii. The *eighth* conjugation (اِقْتَبَلَ) is either passive or reflexive of the *first* conjugation.

REM. 1.—When the first radical is one of the letters ص, ض, ط, ظ, then ّ between the first and second radical is changed to ط; e. g. صَلَّحَ to suit, becomes in this conjugation اصْطَلَحَ: but the last two are also sometimes substituted by Tashdid; e. g. طَلَّبَ to seek, is in this conjugation اِطَلَّبَ.

2. When the first radical is ز, the characteristic ت of this conjugation is changed into د, thus

ازتلق for ازدلق. The ت may also be substituted by ت, as ازتق. In this last manner is the ت likewise compensated, when the first radical is either ث, د, or ذ; e. g. اثبت for اثبت.

IX. The *ninth* conjugation (أقبل) is used in the description of colours; e. g. أحمر to be red.

X. The *tenth* conjugation (استقبل) expresses *wish*, or *desire*, for that which is contained in the primitive form; e. g. علم to know, استعلم to desire to know.

XI. The *eleventh* conjugation (أقبل) is, in force of signification, like the *ninth*.

The *twelfth* (أقبل) and *thirteenth* (أقبل) conjugations are rarely used, and add intensity to the signification contained in the *first* conjugation.

#### SECT. 14.—QUADRILITERALS.

Quadrilateral verbs have only four forms, which are conjugated nearly in the same manner as the trilateral verbs. The characteristics of these forms will appear from the following Table :—

ACTIVE.

PASSIVE.

<p>I. Pret. * جَفَلَ fut. يَجْفَلُ imp. جَفَلْ part. مَجْفَلٌ infin. جَفَالٌ</p> <p>II. Pret. تَجْفَلُ etc.</p> <p>III. Pret. أَجْفَلُ etc.</p> <p>IV. Pret. أُجْفَلُ etc.</p>	<p>جَفُلَ</p> <p>تَجْفُلُ</p> <p>أَجْفُلُ</p> <p>أُجْفُلُ</p>
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SECT. 15.—IRREGULAR VERBS.

SURD VERBS

Are such whose second and third radical are alike; they are conjugated according to this example:—

PRETERITE OF THE FIRST FORM.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
Sing.	لَمَّ	لَمَّتْ	لَمَّمْتِ	لَمَّمْتِ	لَمَّمْتِ
Dual	لَمَّا	لَمَّتَا	com. لَمَّمْتَا		
Plur.	لَمَّوْا	لَمَّنْ	لَمَّمْتُمْ	لَمَّمْتُنَّ	لَمَّمْنَا

\* to reprove.

† to collect.

The future is <sup>يَلِمُ</sup>يَلِمُ, or <sup>يَلِمُ</sup>يَلِمُ, or <sup>يَلِمُ</sup>يَلِمُ. The imperative is <sup>يَلِمُ</sup>يَلِمُ, or also <sup>يَلِمُ</sup>يَلِمُ; the infinitive <sup>يَلِمُ</sup>يَلِمُ, the participle <sup>يَلِمُ</sup>يَلِمُ.

REM.—The derivative forms which have a characteristic Tashdid (viz., II., V., IX., XI., XIII.) are conjugated regularly; the rest according to the above example.

#### SECT. 16.—IRREGULAR VERBS,

Whose 1st, 2nd, or 3rd radical is one of the letters

أ, و, ي.

In consequence of the feebleness of these letters, the inflexion of the verbs, in which they are found, is seriously affected. Their peculiarities will be best ascertained from the following Paradigms:—

P R E T E R I T E.

	SINGULAR.				PLURAL.				DUAL.				
	3 masc.	3 fem.	2 maso.	2 fem.	1 com.	3 masc.	3 fem.	2 maso.	2 fem.	1 com.	3 masc.	3 fem.	2 com.
1	أَكَلَ بَاسَ	أَكَلَتْ	أَكَلْتِ	أَكَلْتِ	أَكَلْتِ	أَكَلُوا	أَكَلْنَ	أَكَلْتُمْ	أَكَلْتُنَّ	أَكَلْنَا	أَكَلُوا	أَكَلْنَ	أَكَلْتُمَا
2	أَكَلَ	أَكَلْتِ	أَكَلْتِ	أَكَلْتِ	أَكَلْتِ	أَكَلُوا	أَكَلْنَ	أَكَلْتُمْ	أَكَلْتُنَّ	أَكَلْنَا	أَكَلُوا	أَكَلْنَ	أَكَلْتُمَا
3	هَنَا	هَنَاتِ	هَنَاتِ	هَنَاتِ	هَنَاتِ	هَنَانَا	هَنَانَا	هَنَانَا	هَنَانَا	هَنَانَا	هَنَانَا	هَنَانَا	هَنَانَا
4	وَرثَ	وَرثَ	وَرثَ	وَرثَ	وَرثَ	وَرثُوا	وَرثْنَ	وَرثْتُمْ	وَرثْتُنَّ	وَرثْنَا	وَرثُوا	وَرثْنَ	وَرثْتُمَا
5	قَالَ	قَالَتْ	قَالَتْ	قَالَتْ	قَالَتْ	قَالُوا	قَالْنَ	قَالْتُمْ	قَالْتُنَّ	قَالْنَا	قَالُوا	قَالْنَ	قَالْتُمَا
6	غَزَا	غَزَتْ	غَزَتْ	غَزَتْ	غَزَتْ	غَزَوْا	غَزَوْنَ	غَزَوْتُمْ	غَزَوْتُنَّ	غَزَوْنَا	غَزَوْا	غَزَوْنَ	غَزَوْتُمَا
7	بَسَرَ	بَسَرَتْ	بَسَرَتْ	بَسَرَتْ	بَسَرَتْ	بَسَرُوا	بَسَرْنَ	بَسَرْتُمْ	بَسَرْتُنَّ	بَسَرْنَا	بَسَرُوا	بَسَرْنَ	بَسَرْتُمَا
8	سَارَ	سَارَتْ	سَارَتْ	سَارَتْ	سَارَتْ	سَارُوا	سَارْنَ	سَارْتُمْ	سَارْتُنَّ	سَارْنَا	سَارُوا	سَارْنَ	سَارْتُمَا
9	رَمَى	رَمَتْ	رَمَتْ	رَمَتْ	رَمَتْ	رَمَوْا	رَمَوْنَ	رَمَيْتُمْ	رَمَيْتُنَّ	رَمَيْنَا	رَمَوْا	رَمَوْنَ	رَمَيْتُمَا

1 to eat. 2 to be unhappy. 3 to anoint. 4 to inherit. 5 to say, speak. 6 to fight. 7 to play be gentle. 8 to go, depart. 9 to throw.

## FUTURE.

	SINGULAR.						PLURAL.						DUAL.		
	3 masc.	3 fem.	2 masc.	2 fem.	1 com.		3 masc.	3 fem.	2 masc.	2 fem.	1 com.	3 masc.		3 fem.	2 com.
1	يَاكُلُ	تَاكُلِينَ	يَاكُلُونَ	تَاكُلْنَ	يَاكُلُوا		يَاكُلُونَ	يَاكُلْنَ	يَاكُلُونَ	تَاكُلْنَ	يَاكُلُوا	يَاكُلُونَ	يَاكُلْنَ	تَاكُلَانِ	
2	يَبْسُ	تَبْسِينَ	يَبْسُونَ	تَبْسْنَ	يَبْسُوا		يَبْسُونَ	يَبْسْنَ	يَبْسُونَ	تَبْسْنَ	يَبْسُوا	يَبْسُونَ	يَبْسْنَ	تَبْسَانِ	
3	يَهْنُو	تَهْنِيْنَ	يَهْنُوْنَ	تَهْنُنَّ	يَهْنُواْ		يَهْنُوْنَ	تَهْنُنَّ	يَهْنُوْنَ	تَهْنُنَّ	يَهْنُواْ	يَهْنُوْنَ	تَهْنُنَّ	تَهْنَانِ	
4	يَرِثُ	تَرِثِينَ	يَرِثُونَ	تَرِثْنَ	يَرِثُوا		يَرِثُونَ	تَرِثْنَ	يَرِثُونَ	تَرِثْنَ	يَرِثُوا	يَرِثُونَ	يَرِثْنَ	تَرِثَانِ	
5	يَقُولُ	تَقُولِينَ	يَقُولُونَ	تَقُولْنَ	يَقُولُوا		يَقُولُونَ	يَقُولْنَ	يَقُولُونَ	تَقُولْنَ	يَقُولُوا	يَقُولُونَ	يَقُولْنَ	تَقُولَانِ	
6	يَغْزُو	تَغْزِينَ	يَغْزُونَ	تَغْزْنَ	يَغْزُوا		يَغْزُونَ	يَغْزْنَ	يَغْزُونَ	تَغْزْنَ	يَغْزُوا	يَغْزُونَ	يَغْزْنَ	تَغْزَانِ	
7	يَسِيرُ	تَسِيرِينَ	يَسِيرُونَ	تَسِيرْنَ	يَسِيرُوا		يَسِيرُونَ	يَسِيرْنَ	يَسِيرُونَ	تَسِيرْنَ	يَسِيرُوا	يَسِيرُونَ	يَسِيرْنَ	تَسِيرَانِ	
8	يَرْمِي	تَرْمِيْنَ	يَرْمُونَ	تَرْمِينَ	يَرْمُوا		يَرْمُونَ	يَرْمِينَ	يَرْمُونَ	تَرْمِينَ	يَرْمُوا	يَرْمُونَ	يَرْمِينَ	تَرْمِيَانِ	
9															The same as the second feminine.

	IMPERATIVE.				INFIN.	PART.
	SINGULAR.		PLURAL.			
	masc.	fem.	masc.	fem.		
1	كَلْ	كَلِي	كَلُوا	كَلْنَ	أَكَلْ	أَكَلَ
2	أَبَسْ	أَبَسِي	أَبَسُوا	أَبَسْنَ	بَسْ	بَاسَ
3	أَهْنَأْ	أَهْنِئِي	أَهْنُوا	أَهْنُنَّ	هَنَا	هَانِي
4	رَثْ	رِثِي	رِثُوا	رِثْنَ	وَرِثْ	وَارِثَ
5	قَلْ	قُولِي	قُولُوا	قَلْنَ	قَوْلْ	قَابِلَ
6	أَغْزْ	أَغْزِي	أَغْزُوا	أَغْزُونَّ	غَزُوْ	غَازَ
7	أَبْسِرْ	أَبْسِرِي	أَبْسِرُوا	أَبْسِرْنَ	بَسِرْ	بَاسِرَ
8	سِرْ	سِيرِي	سِيرُوا	سِرْنَ	سِيرْ	سَايِرَ
9	رِمْ	رِمِي	رِمُوا	رِمْنَ	رَمِيْ	رَامَ

DUAL.

com.

كَلَا

أَبَسَا

أَهْنَا

رِثَا

قَوْلَا

أَغْزَا

أَبْسِرَا

سِيرَا

أَرَمِيَا

## PASSIVES OF THE PRINCIPAL DERIVATIVE FORMS.

## PRETERITE.

1. Pass. أَكِلَ, III. Form, أَكَلَّ; Pass. أُوكِلَ, IV. أَكَلَّ; Pass. أُوتِكَلَّ, VIII. أَيْتَكَلَّ; Pass. أُوتِكَلَّ.
2. Pass. بَيْسَ, II. Form, بَيْسَ; Pass. بَيَّسَ, III. بَاءَسَ; Pass. بَوَيْسَ, VIII. ابْتَأَسَ; Pass. ابْتَيْسَ.
3. Pass. هَنِىَ, IV. Form, أَهْنَأَ; Pass. أَهْنِىَ, VII. أَهْنَأَ; Pass. اسْتَهْنَأَ, X.
4. Pass. وَرِثَ, IV. Form, أَوْرَثَ; Pass. أُورِثَ, VIII. أَاتَرِثَ; Pass. أُاتَرِثَ.
5. Pass. قِيلَ, II. Form, قَوْلَ; Pass. قُوِلَ, IV. أَقَالَ; Pass. أَقْتِيلَ, VIII. أَقْتَالَ; Pass. أَقْتِيلَ.
6. Pass. غَزِيَ, IV. Form, أَغْزَى; Pass. أَغْزَى, VII. أَغْزَى; Pass. اسْتَغْزَى, X.
7. Pass. يَسِرَ, IV. Form, أَيَسَرَ; Pass. أُوسِرَ, VIII. أَاتَسَرَ; Pass. أُاتَسَرَ.



8. Pass. <sup>سَـ</sup>سَـيِر, II. Form, <sup>سَـ</sup>سَـيِر; IV. <sup>أَسَـ</sup>أَسَـر; Pass. <sup>أَسَـ</sup>أَسَـيِر, VII.  
<sup>أَسَـ</sup>أَسَـر; X. <sup>أَسَـ</sup>أَسَـسَـر.
9. Pass. <sup>رَـ</sup>رَـي, II. Form, <sup>رَـ</sup>رَـي; Pass. <sup>أَرَـ</sup>أَرِـي, IV. <sup>أَرِـ</sup>أَرِـي;  
 Pass. <sup>أَرِـ</sup>أَرِـي, VII. <sup>أَرِـ</sup>أَرِـي; VIII. <sup>أَرِـ</sup>أَرِـي; Pass. <sup>أَرِـ</sup>أَرِـي.

## FUTURE.

1. Pass. <sup>يُوكَل</sup>يُوكَل, II. Form, <sup>يُوكَل</sup>يُوكَل; III. <sup>يُؤَاكَل</sup>يُؤَاكَل; IV. <sup>يُوكَل</sup>يُوكَل;  
 VI. <sup>يُتَاكَل</sup>يُتَاكَل; VIII. <sup>يُتَاكَل</sup>يُتَاكَل.
2. <sup>يُبَاس</sup>يُبَاس, II. Form, <sup>يُبَاس</sup>يُبَاس; III. <sup>يُبَاس</sup>يُبَاس; IV. <sup>يُبَاس</sup>يُبَاس;  
 VIII. <sup>يُبَاس</sup>يُبَاس.
3. Pass. <sup>يُهِنُو</sup>يُهِنُو, II. Form, <sup>يُهِنِي</sup>يُهِنِي; III. <sup>يُهِنِي</sup>يُهِنِي.
4. Pass. <sup>يُورِث</sup>يُورِث, II. Form, <sup>يُورِث</sup>يُورِث; IV. <sup>يُورِث</sup>يُورِث; VIII. <sup>يُورِث</sup>يُورِث.
5. Pass. <sup>يُقَال</sup>يُقَال, II. Form, <sup>يُقُول</sup>يُقُول; IV. <sup>يُقِيل</sup>يُقِيل; VIII. <sup>يُقْتَال</sup>يُقْتَال.
6. Pass. <sup>يُغْزِي</sup>يُغْزِي, II. Form, <sup>يُغْزِي</sup>يُغْزِي; IV. <sup>يُغْزِي</sup>يُغْزِي; VIII. <sup>يُغْزِي</sup>يُغْزِي.
7. Pass. <sup>يُوسِر</sup>يُوسِر, II. Form, <sup>يُيسِر</sup>يُيسِر; IV. <sup>يُوسِر</sup>يُوسِر; VIII. <sup>يُيسِر</sup>يُيسِر.
8. Pass. <sup>يُيسِر</sup>يُيسِر, II. Form, <sup>يُيسِر</sup>يُيسِر; IV. <sup>يُيسِر</sup>يُيسِر; VIII. <sup>يُيسِر</sup>يُيسِر.
9. Pass. <sup>يُرَهِمِي</sup>يُرَهِمِي, II. Form, <sup>يُرَهِمِي</sup>يُرَهِمِي; IV. <sup>يُرَهِمِي</sup>يُرَهِمِي; VIII. <sup>يُرَهِمِي</sup>يُرَهِمِي.

## SECT. 17.—THE ARTICLE.

1. The Arabic language has but one article, <sup>أَلْ</sup> *al*, *the*, which is neither affected by number, gender, or case. It is not only prefixed to the noun, but also to the adjective connected with it; e. g. <sup>الرَّجُلُ الْكَبِيرُ</sup> *ar-ra-ju-lu 'l-ka-bī-ru*, *the great man*.

2. The noun is, besides, made definite by suffixes being attached to it, or by a noun in the genitive case following, in which case no article is required; e. g. <sup>دَارِي</sup> *dā-rī*, *my house*, <sup>يَوْمَ الدِّينِ</sup> *yau-mu 'd-dī-ni*, *the day of judgment*.

3. When the noun with suffix is followed by an adjective, the latter receives the article; e. g. <sup>دَيْنِي الْعَظِيمِ</sup> *dī-ni 'l-ʿa-dī-mu*, *my great debt*.

4. Proper names do not receive the article.

5. The influence the solar letters exercise upon the article, see Sect. 7.

## SECT. 18.—THE NOUN.

The Arabic noun consists either of the radical letters only, being modified by the vowel, or it is augmented by others, which are either prefixed, as <sup>م</sup>, <sup>ت</sup>, <sup>ا</sup>, or affixed, as <sup>ي</sup>, <sup>ة</sup>, <sup>أَنْ</sup>, <sup>أَنَّ</sup>. or inserted. as <sup>و</sup>. <sup>ي</sup>.

## SECT. 19.—GENDER OF NOUNS.

The noun is either masculine, feminine, or common. There is no particular termination in the form of the last to distinguish it from the others.

Of the feminine gender are—

1. Nouns naturally feminine, irrespective of their terminations, as <sup>أُمُّ</sup> *mother*.

2. The names of towns and countries, as <sup>مِصْرُ</sup> *Egypt*,  
<sup>إِسْبَهَانُ</sup> *Ispahan*.

3. Those members of the body which consist of two, as <sup>أُذُنٌ</sup> *an ear*, <sup>قَرْنٌ</sup> *a horn*.

4. All nouns which end (a) in <sup>ة</sup> *ta*. This termination added to a masculine noun converts it into a feminine; (b) in <sup>ة</sup> *ta*, as <sup>كِبْرِيَاءٌ</sup> *pride*; (c) in <sup>ي</sup> *ya*, in which *ya* is mute (see Sect. 3, 3 note); e. g. <sup>سَكِيرٌ</sup> *a drunkard*, <sup>سَكْرِي</sup> *a drunken woman*.

5. Nouns not having the endings given in No. 4, are either masculine or common, with the exception of a few which are feminine, and can only be learned by practice. There are some, also, with a feminine termination, but are of masculine gender.

## SECT. 20.—NUMBER AND CASE.

1. The noun is either in the singular, dual, or plural number, designated for dual by  $\text{أَنَّ}$ , and for the plural by  $\text{أَنَّ}$  masculine,  $\text{أَنَّ}$  feminine.

2. The cases are specified in the singular by the three Tenwins (Sect. 4), viz. Damma  $\text{َ}$  for the nominative, Kasra  $\text{ِ}$  for the genitive and dative, and Fatha (with  $\text{أَ}$  in the masc.)  $\text{َ}$  for the accusative. The dual changes, in the oblique cases, the nominative  $\text{أَنَّ}$  into  $\text{أَنَّ}$ ; the plural changes the nominative  $\text{أَنَّ}$  into  $\text{أَنَّ}$  in the masc., and the  $\text{أَنَّ}$  into  $\text{أَنَّ}$ .

## MASCULINE.

## FEMININE.

## SINGULAR.

Nom.	$\text{رَجُلٌ}$	<i>a man.</i>	$\text{قَابِلَةٌ}$	<i>midwife.</i>
Gen. Dat. Abl.	$\text{رَجُلٍ}$		$\text{قَابِلَةٍ}$	
Accus.	$\text{رَجُلًا}$		$\text{قَابِلَةً}$	

## DUAL.

Nom.	$\text{رَجُلَانِ}$		$\text{قَابِلَتَانِ}$	
Oblique cases.	$\text{رَجُلَيْنِ}$		$\text{قَابِلَتَيْنِ}$	

## MASCULINE.

## FEMININE.

## PLURAL.

Nom.	رَجُلُونَ	قَابِلَاتُ
Oblique cases.	رَجُلِينَ	قَابِلَاتٍ

3. To express the vocative, the particle يَا *oh!* is placed before the noun, which usually receives the sign of the accusative; e. g. يَا رَجُلًا *oh man!* Sometimes the noun receives the Damma, especially in proper names, or in appellatives which have the article; e. g. يَا آدَمَ *oh Adam!* يَا صَالِحِينَ *oh ye men!* But when the noun is accompanied by the prefix ل, it takes the genitive, as يَا لَزَيْدٍ *oh! help or assistance for Zaid.*

## REMARK.

- The following six nouns, viz. أَبٌ *father*, أَخٌ *brother*, فَمٌ *mouth*, حَمٌ *father-in-law*, هَنٌ *thing*, and ذُوٌ *possessor*, receive, before a genitive, or the suffixes, the feeble letters ا, و, ي, instead of the mere vowels; e. g. أَبُو زَيْدٍ *the father of Zaid*, أَبِي *my father*, ذِي رَحْمَةٍ *of the merciful*, literally, *of the possessor of mercy.*

2. Some nouns have only two signs for the designation of cases (diptota) viz.  $\text{ـَ}$  for nominative, and  $\text{ـِ}$  for the oblique, cases. Of this class are (1) nouns of the form  $\text{أَقْبَل}$ ; e. g.  $\text{أَحْمَر}$  *red*,  $\text{أَكْبَر}$  *greater*, in the oblique cases  $\text{أَحْمَر}$ ,  $\text{أَكْبَر}$ ; (2) adjectives ending in  $\text{ـِ}$ ; e. g.  $\text{غَضَبَان}$  *angry*; (3) feminines ending in  $\text{ـِ}$ ; e. g.  $\text{صَفْرَاء}$  *a yellow (woman)*; (4) the names of countries, cities, villages, mountains, rivers, and persons,  $\text{مِصْر}$ ,  $\text{مَكَّة}$ ,  $\text{أَبْرَهِيم}$ ,  $\text{عَثْمَان}$ .
3. Nouns retaining the same termination throughout all the cases (monoptota) are (1) feminines ending in  $\text{ـِ}$ ; e. g.  $\text{صَحَّارِي}$ ,  $\text{ذِكْرِي}$ ; (2) nouns terminating in  $\text{ـِ}$ ,  $\text{ـِ}$ , and  $\text{ـِ}$  properly the result of a contraction; e. g.  $\text{عَصَا}$  for  $\text{عَصَو}$ ,  $\text{رَحِي}$  for  $\text{رَحِي}$ ,  $\text{رَام}$  for  $\text{رَامِي}$ .
4. Some nouns borrow their plural from a singular which has become obsolete; e. g.  $\text{أُم}$ , pl.  $\text{أُمَّهَات}$ , from  $\text{أُمَةٌ}$ ;  $\text{فَم}$ , pl.  $\text{أَفْوَاه}$ , from  $\text{فَوَةٌ}$ .

SECT. 21.—IRREGULAR PLURALS, OR PLURALES  
FRAC TI.

Besides the regular plural terminations given above, there are twenty-eight irregular forms, which are more commonly used than the regular. They are the following:—1 قَتَلٌ, 2 قَتَلٌ (قَتَلٌ), 3 قَتَلٌ, 4 قَتَلٌ, 5 قَتَالٌ, 6 قَتُولٌ, 7 قَتَلٌ, 8 قَتَالٌ, 9 قَتَلَةٌ, 10 قَتَلَةٌ, 11 قَتَلَةٌ, 12 قَتَلَةٌ, 13 أَقْتَلٌ, 14 أَقْتَالٌ, 15 أَقْتَلَةٌ, 16 قَوَاتِلٌ, 17 قَتَائِلٌ, 18 قَتْلَانٌ, 19 قَتْلَانٌ, 20 قَتْلَاءٌ, 21 أَقْتَلَاءٌ, 22 قَتَلِيٌّ, 23 قَتَالِيٌّ, 24 قَتَالِيٌّ, 25 قَتِيلٌ, 26 قَتُولَةٌ, 27 قَتَالَةٌ, 28 قَتَلٌ.

SECT. 22.—ADJECTIVE.

COMPARISON OF ADJECTIVES.

The adjective, in respect to form and inflexion, attaches itself to the noun, so that we have to notice here merely its mode of comparison, which is effected by prefixing اِ to the form of the positive; e. g. حَسَنٌ handsome, أَحْسَنٌ handsomer, the nunation being dropped. The com-

parative is followed by *مِنْ*; e. g. *أَغْنِي مِنْ زَيْدٍ* *richer than Zaid*, *أَفْهَمُ مِنْكَ* *wiser than thou*. It is also to be found without *مِنْ*; e. g. *أَحْسَنُ النَّاسِ* *the best of men*. *فِي* and other particles occasionally take the place of *مِنْ*; e. g. *أَشْهَرُ فِي الْحَرْبِ* *the most famous in battle*.

## THE PRONOUNS.

### SECT. 23.—PERSONAL PRONOUN.

SEPARATE.			INSEPARABLE, OR SUFFIXES.		
SING.			SING.		
pers. masc.	com.	fem.	masc.	com.	fem.
1	أَنَا	I.		ـِي	
2	أَنْتَ	أَنْتِ thou.	كَ		كِ
3	هُوَ	هِيَ he, she.	هُ		هَا
DUAL.			DUAL.		
2	أَنْتُمَا	you two.		كُمَا	
3	هُمَا	they two.		هُمَا	
PLURAL.			PLURAL.		
1	نَحْنُ	we.		نَا	
2	أَنْتُمْ	أَنْتُنَّ ye.		كُمْ	كُنَّ
3	هُمْ	هِنَّ they.	هُم		هُنَّ



## REMARKS.

1. The suffixes are attached alike to the noun and verb, as قَلْبِي *qal-bī*, *my heart*; كِتَابَهُ *ki-tā-bu-hu*, *his book*; قَتَلْتَهُ *qa-tal-tu-hu*, *I have slain him*; with this exception, that with the verb the 1st pers. sing. is نِي, instead of يَ; e. g. ضَرَبْتَنِي *ḏa-rab-ta-nī*, *thou didst strike me*.
2. When Kasra or Ya precede the suffixes هِمَا, هِم, and هُن, their ى is changed to ى; e. g. رِيه, اِيديهم, عليه.
3. The suffix of the 1st pers. sing., when attached to a word which terminates with a quiescent ا, the يَ becomes يِ; e. g. عَصَاً *a-ṣā*, with this suffix عَصَايِ *a-sā-ya*, *my stick*; but when a quiescent ي precedes it, the two Yas coalesce, which is indicated by a Tashdid compensative; e. g. عَلِي becomes عَلِيَّيْ *a-lay-ya*, اِلَيَّيْ *i-lay-ya*, *to me*, etc.

## SECT. 24.—DEMONSTRATIVE PRONOUNS.

## SINGULAR.

Masc. ذَا (ذَائِهٖ ذَاءٌ) *this*.

Fem. ذِهٖ, ذِهِي, ذِي, تَا, تِهِي, تَه, تِي *this*.

## DUAL.

Masc. Nom. ذَانِ (ذَانٍ) Gen. Acc. ذَيْنِ (ذَيْنٍ) *these two*.

Fem. Nom. تَانِ (تَانٍ) Gen. Acc. تَيْنِ (تَيْنٍ) *these two*.

## PLURAL.

Com. أولاءٌ, أولي, or ذِينَ masc., تِينَ fem. *these*.

REM.—To the pronoun demonstrative the suffix of the 2nd pers. is frequently attached; e. g. instead of ذَا we find ذَاكَ *this*, or *there (is) for you*, nearly corresponding to our vulgar phrase, *there is a man for you!* more fully ذَاكَ i. q. the Hebrew אַתָּה לְךָ. A ه is also frequently prefixed to this pronoun, as هَذَا, هَذِهِ, هَذَيْنِ. From these observations it becomes evident that, properly, ذ alone is the demonstrative pronoun.

SECT. 25.—RELATIVE PRONOUNS.

SINGULAR.

Masc. <sup>ذِي</sup>الَّذِي\* (sometimes <sup>ذِي</sup>لَّذِي, <sup>ذِي</sup>الَّذِ, <sup>ذِي</sup>الَّذِ)

Fem. <sup>تِي</sup>الَّتِي (sometimes <sup>تِي</sup>الَّتِ, <sup>تِي</sup>الَّتِ)

DUAL.

Masc. <sup>ذَانِ</sup>الَّذَانِ, <sup>ذَيْنِ</sup>الَّذَيْنِ.

Fem. <sup>تَانِ</sup>الَّتَانِ, <sup>تَيْنِ</sup>الَّتَيْنِ.

PLURAL.

Masc. <sup>ذِينَ</sup>الَّذِينَ.

Fem. <sup>تِي</sup>الَّتِي (sometimes <sup>تِي</sup>اللَّوَاتِي, <sup>تِي</sup>اللَّوَا, <sup>تِي</sup>اللَّاءِ).

SECT. 26.—INTERROGATIVE PRONOUNS.

Of persons, <sup>مَنْ</sup>مَنْ *who? which?*

Of things, <sup>مَا</sup>مَا *what? which thing?*

REM.—These interrogative pronouns are frequently used as simple relative pronouns; e. g. <sup>مَنْ</sup>مَنْ *the same who*, <sup>مَا</sup>مَا *that which*.

SINGULAR.

Masc. <sup>أَيُّ</sup>أَيُّ } *which? what? what sort of one?*  
 Fem. <sup>أَيَّة</sup>أَيَّة }

\* *who, which, that.*

## DUAL.

Masc.	أَيَانِ	} nom. ; the other cases	} أَيَيْنِ أَيْتَيْنِ
Fem.	أَيْتَانِ		

## PLURAL.

Masc.	أَيُونِ	} nom. ; the other cases	} أَيِينِ
Fem.	أَيَاتِ		

REM. 1.—This pronoun is construed like the substantive, and has the genitive following it; e. g.

أَيِ رَجُلٍ *which man?* أَيِ كِتَابٍ *which book?*

2. أَيِ with the interrogative pronouns مَنْ and مَا;  
e. g. أَيِمَنْ *whoever*, أَيِمَا *whatever*, masc., and  
أَيْتِمَا *fem.*

## SECT. 27.—RECIPROCAL PRONOUN.

This pronoun is expressed by the words نَفْسٌ and رُوحٌ  
*soul, spirit, person*; e. g. يَعْلَمُ نَفْسَهُ *he knows himself*,  
قَتَلَ رُوحَهُ *he killed himself*. Occasionally this pronoun  
is expressed by the word ذَاتٌ; e. g. فِي ذَاتِهِ *within*  
*himself*.

## SECT. 28.—NUMERALS.

The numerals are either cardinals or ordinals, the former are from 1 to 10, of two genders, viz.—

	CARDINALS.		ORDINALS.	
	masc.	fem.	masc.	fem.
1	وَاحِدٌ (أحد)	وَاحِدَةٌ (إحدى)	أَوَّلٌ	أَوَّلِيٌّ
2	اِثْنَانٌ	اِثْنَانٌ	ثَانِيٌّ	ثَانِيَةٌ
3	ثَلَاثَةٌ	ثَلَاثٌ	ثَالِثٌ	ثَالِثَةٌ
4	أَرْبَعَةٌ	أَرْبَعٌ	رَابِعٌ	رَابِعَةٌ
5	خَمْسَةٌ	خَمْسٌ	خَامِسٌ	خَامِسَةٌ
6	سِتَّةٌ	سِتٌّ	سَادِسٌ	سَادِسَةٌ
7	سَبْعَةٌ	سَبْعٌ	سَابِعٌ	سَابِعَةٌ
8	ثَمَانِيَةٌ	ثَمَانٌ	ثَامِنٌ	ثَامِنَةٌ
9	تِسْعَةٌ	تِسْعٌ	تَاسِعٌ	تَاسِعَةٌ
10	عَشْرَةٌ	عَشْرٌ	عَاشِرٌ	عَاشِرَةٌ

2. The cardinals from 10 to 19 are compounded of units and the numeral عَشْرٌ for the masc., and عَشْرَةٌ or

أَحَدِي عَشْرَةَ for the fem.; e. g. أَحَدٌ عَشْرٌ 11, masc., أَحَدِي عَشْرَةَ 11, fem.

3. The numerals from 20 to 90 have plural forms, and are of common gender; e. g. عَشْرٌ 10 becomes عِشْرُونَ 20, تِسْعٌ 9 becomes تِسْعُونَ 90. These are likewise used as ordinals. The intermediate numbers, viz., 21, 22, etc., are composed by placing the units first, and joining the decimals to them by the conjunction و, thus—

	NOM.	GEN.	ACC.
masc.	أَحَدٌ وَعِشْرُونَ	أَحَدٍ وَعِشْرِينَ	أَحَدًا وَعِشْرِينَ
fem.	وَاحِدَةٌ وَعِشْرُونَ	وَاحِدَةٍ وَعِشْرِينَ	وَاحِدَةً وَعِشْرِينَ

4. The rest of the numerals, مِائَةٌ 100, مِائَتَانِ 200, ثَلَاثٌ مِائَةٌ 300, خَمْسٌ مِائَةٌ 500, etc. The thousands are formed in the same manner; e. g. أَلْفٌ 1000, أَلْفَانِ 2000, ثَلَاثَةٌ أَلْفٌ 3000, عَشْرَةٌ أَلْفٌ 10,000, مِائَةٌ أَلْفٌ 100,000, أَرْبَعُمِائَةٌ أَلْفٌ 400,000.

## PARTICLES.

Under this appellation are comprised the adverbs, prepositions, conjunctions, and interjections, all of which are indeclinable. The first three consist either of separate words, or of mere prefixes. The former belong rather to the lexicon than to the grammar, so that the latter only will be noticed here. They are—

## SECT. 29.—ADVERBS.

1. ا is an interrogative particle; e. g. *أَمَاتَ* *has he died?* Occasionally it is employed to designate the vocative; e. g. *أَيُّوسَفَ* *oh Joseph!*

2. س is added to the verb to designate that it is unmistakably in the future tense; e. g. *سَيَقْتُلُ* *he shall slay.* The س is, properly speaking, an abbreviation of *سَوْفَ* *future.*

3. ل is an affirmative adverb, especially when *إِنَّ* is put before the person or thing, respecting which something is affirmed; e. g. *إِنَّ إِسْكَندَرَ لَقَدِيرٌ* *for Alexander is surely powerful.* In a conditional sentence, beginning

with <sup>لَوْ</sup> *if*, or <sup>لَوْلَا</sup> *if not*, it answers to the antecedent; e. g. <sup>لَوْ عَلِمْتُ هَذَا لَفَعَلْتُ</sup> *had I known this, then I would have done it.* <sup>لِ</sup> is also put for <sup>لِ</sup> when aid is called for, as <sup>يَا زَيْدُ</sup> *oh! help for Zaid.* The <sup>ا</sup> of the article is dropped when <sup>لِ</sup> precedes it; e. g. <sup>اِنَّهُ لِلْحَقِّ</sup> *it is surely the truth.*

### SECT. 30.—PREPOSITIONS.

1. <sup>بِ</sup> *with*; e. g. <sup>اَكَلْتُ خُبْزًا بِتَمْرٍ</sup> *I have eaten bread with dates.* It is also used as a particle of swearing; e. g. <sup>بِاللَّهِ</sup> *by God!* After <sup>اِذَا</sup> *behold*, it indicates the object of attention, as <sup>اِذَا بِالرِّجَالِ</sup> *behold, the men!* Finally, it subserves to the construction of many verbs.

2. <sup>تَ</sup>. A particle of swearing, as <sup>تَاللَّهِ</sup> *by God!*

3. <sup>كَ</sup>. A particle of comparison, as <sup>كَرَجُلٍ</sup> *like a man.*

When it is attached to <sup>ذَا</sup>, then it signifies *thus*; and when connected with <sup>مَا</sup>, then it becomes a comparative adverb, as <sup>كَمَا آمَنَ النَّاسُ</sup> *like others believe.*

4. <sup>لِ</sup> the sign of the dative; e. g. <sup>لِرَبِّ</sup> *to the Lord.* It also signifies *for, because of, on account of, etc.*



5. To the above may be added <sup>ع</sup> and <sup>م</sup>, or more properly <sup>عَن</sup> *of*, and <sup>مِن</sup> *from*, the letter ن being dropped, as <sup>عَمَّا</sup> for <sup>مَّا</sup> <sup>عَن</sup>, and <sup>مِمَّا</sup> for <sup>مَّا</sup> <sup>مِن</sup>. See Sect. 7 (*d*).

REM.—1. It will be observed, from the examples given above, that these prepositions, as also most of the separable ones, govern chiefly the genitive case.

2. The prepositions <sup>ب</sup>, <sup>ك</sup>, and <sup>ل</sup> are also joined with the suffix pronouns; e. g. <sup>بِكُمْ</sup> *in you*, <sup>كَكَ</sup> *like thee*, <sup>لَهُمْ</sup> *to them*.

#### SECT. 31.—CONJUNCTIONS.

1. <sup>وَ</sup> *and, also*. It also signifies *with*, as <sup>جَاءَ الْأَمِيرُ</sup> *the prince came with the army*. It likewise denotes swearing, as <sup>وَاللَّهِ</sup> *by God!*

2. <sup>فَ</sup> *and, then, therefore, so that*.



# ARABIC

## READING LESSONS.

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### JOSHUA VI.

<sup>a</sup> فَقَالَ <sup>b</sup> اللَّهُ <sup>c</sup> لِيُوشَعَ <sup>d</sup> أَنْظِرْ <sup>e</sup> قَدْ <sup>f</sup> سَلَّمْتُ <sup>g</sup> أَرِيحَا

Jéricho delivered-have-I already ,Behold ,Joshua-to God said-And

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#### VERSE 1.

<sup>a</sup> *fa-qā-la*, conj. **فَ**, and, before pret. 3 pers. masc. sing.,  
 Conj. I., from **قَالَ** irr., § 16, No. 5.

<sup>b</sup> (*faqāla*) 'l-lā-hu. This and the preceding word are to be connected in the pronunciation, which is indicated by Wasla over Alif of the second word (§ 5, No. 6). For this reason the preceding word is here repeated, the last syllable of which is not to end in *la*, but *lal*, and the consonant terminating this syllable, viz. the initial letter of the second word, is marked with an apostrophe, 'l. The name of God is properly **الله**, but in order to distinguish the true God, the form **الله** is used (probably from the time of Mohammed), which includes the

<sup>n</sup>البسالة<sup>n</sup>    <sup>m</sup>جبابرة<sup>m</sup>    <sup>l</sup>وهم<sup>l</sup>    <sup>k</sup>يديك<sup>k</sup>    <sup>i</sup>في<sup>i</sup>    <sup>h</sup>وملكها<sup>h</sup>  
 .valour)-(of    giants    (are) they-and ,hands-thy    in    king-her-and

article <sup>ع</sup>أل, contrary to the rules of grammar, according to which the word should be <sup>ع</sup>أله.

NOTE.—The *Tanwin*, or *Tenwin*, is displaced by *Damma* whenever (as is the case here) the article is prefixed to the word.

<sup>c</sup> *li-yū-sha-ʿa*, pr. n. with the <sup>ل</sup> *to* governing the dative.

<sup>d</sup> *un-ḏur*, imp. masc. sing., Conj. 1, from <sup>نظر</sup> *to see*.

<sup>e</sup> *qad*, a particle used before verbs signifying, with the preterite, *already, long ago, certainly*, etc.: with the present or future, *sometimes, now and then*.

<sup>f</sup> *sal-lam-tu*, pret. 1 pers. sing., Conj. II., from <sup>سلم</sup> *to be entire, whole, safe*.

<sup>g</sup> *ʿa-rī-hā*, pr. name.

<sup>h</sup> *wa-ma-li-ka-hā*, conj. <sup>و</sup> before subst. sing., <sup>ملك</sup> *ملك*, with suff. <sup>ها</sup> 3 pers. fem. sing.    <sup>i</sup> *fi*, prep.

<sup>k</sup> *ya-dai-ka*, subst. pl. with suff., 2 pers. masc. sing., from <sup>يدي</sup> *(for يدي)*.

<sup>l</sup> *wa-hum*, conj. <sup>و</sup> before pers. pron. 3 pers. masc. pl.

<sup>m</sup> *ja-bā-bi-ra-tu*, subst. pl. irr. or *fractus* (§ 21), from <sup>جبار</sup> R. <sup>جبار</sup> *to be firm*; *Tanwin* displaced by *Damma* before a noun in the genitive, comp. (<sup>ب</sup>) note.

<sup>n</sup> *'l-ba-sā-la-ti*, the article <sup>ع</sup>أل (<sup>ا</sup> of which is elided in con-

فَيَجِبُ<sup>a</sup> 2 أَنْ<sup>b</sup> تَدُورَ<sup>c</sup> بِالْمَدِينَةِ<sup>d</sup> جَمِيعَ<sup>e</sup> رِجَالِ<sup>f</sup>  
 requisite-is-it-And that compass-ye the-about city all men

nection with the preceding syllable, § 5, No. 6) before a subst. fem. sing. gen. case R. *بَسَلٌ* to be strenuous.

NOTE.—This sign ) ( is to indicate the omission of an English equivalent for any Arabic word or particle, as here the article *the* is omitted.

## VERSE 2.

<sup>a</sup> *fa-ya-ji-bu*, conj. ف before fut. 3 pers. masc. sing., Conj. I., from وَجِبَ irr., § 16, No. 4.      <sup>b</sup> *an*, conj., § 11, note.  
<sup>c</sup> *ta-dū-ra*, fut. *nasbated* (§ 11, note), 2 pers. masc. sing., from دَارَ irr., § 16, No. 5.

NOTE.—The verb is repeatedly found in the sing. before the subject when the same is masc. pl., as is the case here. See <sup>e</sup> and <sup>f</sup>.

<sup>d</sup> *bil-ma-dī-na-ti*, prep. بِ, the article (ا being elided, comp. § 5, No. 6) and subst. fem. sing. gen. case (§ 20) governed by the prep. بِ.

<sup>e</sup> *ja-mī-ʿu*, prop. subst. (the) *whole*, in the nom. case, *Tanwin* displaced (ver. 1 *m*), R. جَمَعَ to collect.

<sup>f</sup> *ri-jā-li*, subst. masc. pl. *fract.* gen. case (prop. of men), *Tanwin* displaced (ver. 1 *m*), from رَجُلٍ.

الْقِتَالِ<sup>g</sup> وَيَحْدِقُونَ<sup>h</sup> بِهَا<sup>i</sup> دَفْعَةً<sup>k</sup> فِي<sup>l</sup> الْيَوْمِ<sup>m</sup>  
 .day-the in ,once it-about round-go-shall-they-and ,battle-(-of  
 هَكَذَا<sup>n</sup> تَفْعَلُ<sup>o</sup> سِتَّةَ<sup>p</sup> أَيَّامٍ<sup>q</sup> وَتَكُونُ<sup>a</sup> سَبْعَةَ<sup>b</sup> كَهَنَةٍ<sup>c</sup>  
 priests seven be-shall-there-And .days six do-shalt-thou This

<sup>g</sup> 'l-qi-tā-lī, article and subst. masc. sing. gen. case, R.  
 قَتَلَ<sup>g</sup> to kill.

<sup>k</sup> wa-yah-dī-qū-na, conj. و with fut. *i* (§ 10, rem. 1), 3 pers.  
 m:asc. pl. Conj. I., from حَدَقَ.

<sup>i</sup> bi-hā, prep. ب with suff., 3 pers. fem. sing.

<sup>k</sup> daf-ʿa-tan, prop. subst. fem. sing. acc. case, used ad-  
 verbially, R. دَفَعَ to push, strike; comp. Heb. דַּפְּעָה, French  
*un coup*.

<sup>l</sup> fi, see ver. 1 (*i*).

<sup>m</sup> 'l-yau-mi, article with subst. sing. gen. case, governed  
 by فِي.

<sup>n</sup> ha-ka-dzā, compounded of هَا behold, كَ pref. like, and  
 pron. ذَا this (§ 24, rem.).

<sup>o</sup> taf-ʿa-lu, fut. 2 pers. masc. sing., Conj. I., from فَعَلَ.

<sup>p</sup> sit-ta-ta, num. card. masc. acc. case.

<sup>q</sup> say-yū-min, subst. pl. fract. gen. case (lit. six of days,  
 comp. Jno. ver. 20 <sup>b</sup>), from يَوْمِ.

التابوت <sup>a</sup>	قدام <sup>b</sup>	الجلبة <sup>c</sup>	أبواق <sup>d</sup>	سبعة <sup>e</sup>	يحملون <sup>f</sup>
,ark-the-of	front (in)	clangour-(-of)	trumpets	seven	bear-shall (who)
المدينة <sup>g</sup>	حول <sup>h</sup>	يدورون <sup>i</sup>	السابع <sup>j</sup>	اليوم <sup>k</sup>	وفي <sup>l</sup>
city-the-of	about-round	compass-shall-they	,seventh-the	,day-the	in-and

## VERSE 3.

<sup>a</sup> *wa-ta-kū-nu*, conj. و, with fut. 3 pers. fem. sing., used impersonally, Conj. I., from كَانَ irr.

<sup>b</sup> *sab-ṣa-tu*, num. card. masc. nom. case. Comp. note, ver. 1 (<sup>m</sup>).

<sup>c</sup> *ka-ha-na-tin*, sub. masc. pl. *fract.*, gen. case (comp. ver. 2 <sup>q</sup>) from كَاهِن<sup>s</sup>.

<sup>d</sup> *yaḥ-mi-lū-na*, fut. *i* (comp. ver. 2 <sup>h</sup>), 3 pers. masc. pl., Conj. I., from حَمَل<sup>s</sup>.

<sup>e</sup> *sab-ṣa-ta*, (<sup>b</sup>) in the acc. case.

<sup>f</sup> *ṣab-wā-qi*, subst. pl. *fract.*, gen. case (comp. ver. 2 <sup>q</sup>) from بوق<sup>s</sup>, R. بَاق<sup>s</sup> to blow the trumpet.

<sup>g</sup> *'j-ja-la-ba-ti*, the article followed by *Tashdid* (§ 7, No. 1), and subst. fem. sing., gen. case, from جَلَب<sup>s</sup> to shout.

<sup>h</sup> *qud-dā-ma*, prop. subst. acc. case, used adverbially, R. قَدَم<sup>s</sup> to go in front, to precede.

<sup>i</sup> *'t-tā-bū-ti*, the article (§ 7, No. 1) before subst. fem. sing. gen. case.

صَوَّبُوا بِالْبُوقِ<sup>u</sup> يَضْرِبُونَ<sup>t</sup> وَالْأَيْمَةَ<sup>s</sup> دَفَعَاتٍ<sup>r</sup> سَبْعَةً<sup>q</sup>  
 .trumpets-the-)( blow-shall priests-the-and ,times seven

الْجَلْبَةَ<sup>e</sup> بِضَرْبِ<sup>d</sup> الْحَرْبِ<sup>c</sup> عِنْدَ<sup>b</sup> وَيَكُونُ<sup>a</sup> 4  
 ,alarm-the-of blowing-by (announced) war-the-of time-the-at be-shall-it-And

<sup>k</sup> and <sup>l</sup>. See ver. 2 (<sup>l</sup> and <sup>m</sup>).

<sup>m</sup> 's-sā-bi-*ḥi*, the article and num. ord. masc. gen. case, as an adjective, agreeing with its preceding noun.

<sup>n</sup> *ya-dū-rū-na*, fut. 3 pers. pl. masc. Comp. ver. 2 (<sup>c</sup>).

<sup>o</sup> *ḥau-la*, prep. (prop. subst. acc. case) R. حَالٌ to be curved.

<sup>p</sup> 'l-, etc. Comp. ver. 2 (<sup>d</sup>). <sup>q</sup> See (<sup>e</sup>).

<sup>r</sup> *dā-fa-ḥā-tin*, pl. *fract.* gen. case. See ver. 2 (<sup>k</sup>).

<sup>s</sup> *wal-sa-ḥim-ma-tu*, conj. و, the article, and subst. masc. pl. *fract.*, from اِمَامٍ, R. اَمٌ to go before, to precede.

NOTE.—For the reading, see § 5, No. 5.

<sup>t</sup> *yaḏ-ri-bū-na*, fut. *i* (§ 10, rem. 1), 3 pers. masc. pl., Conj. I., from ضَرَبَ to strike.

<sup>u</sup> *bil-ab-wā-qi*, (*f*) with ب in, and the article prefixed.

#### VERSE 4.

<sup>a</sup> *wa-ya-kū-na*, conj. و and fut. 3 pers. masc. sing. See ver. 3 (<sup>a</sup>).

<sup>b</sup> *ḥin-da*, adverb of time and place, governing here the gen. case.



عِنْدَ	سَمَاعِكُمْ	صَوْتِ	الْبوقِ	يَجِبُ	كُلِّ	جَمِيعِ
instant-the-at	hearing-your-of	sound-a	trumpet-the-of	shout-shall		all
الشعبِ	جَلَبَةَ	عَظِيمَةً	فَانَهُ	سَيَسْقُطُ	سُورِ	
people-the	,shout-a	,one-great-a	verily-and	fall-shall-there	wall (the)	

<sup>c</sup> 'l-*ḥar-bi*, subst. masc. sing. gen. case (governed by the preposition *عِنْدَ*), R. *حَرْبٌ* to waste, to make war.

<sup>d</sup> *bi-īlar-bi*, prep. *بِ*, before subst. masc. sing. gen. case. Comp. ver. 2 (<sup>d</sup>).

<sup>e</sup> See ver. 3 (<sup>g</sup>).

<sup>f</sup> See (<sup>b</sup>).

<sup>g</sup> *si-mā-ʿi-kum*, inf. gen. case, noun with suff. *كُم* 2 pers. masc. pl.

<sup>h</sup> *ṣau-ta*, subst. masc. sing. acc. case, R. *صَاتٌ* to emit a sound.

<sup>i</sup> 'l-*bū-qi*, article before the sing. of ver. 3 (<sup>f</sup>).

<sup>k</sup> *yaj-li-bu*, fut. O, 3 pers. masc. sing. Comp. ver. 3 (<sup>g</sup>).

<sup>l</sup> See ver. 2 (<sup>e</sup>).

<sup>m</sup> 'sh-*shaz-bi*, subst. masc. sing. gen. case (comp. ver. 2 <sup>f</sup>), R. *شَعْبٌ* to collect.

<sup>n</sup> *ja-la-ba-tan*, acc. case. Comp. ver. 3 (<sup>g</sup>).

<sup>o</sup> *ʿa-īlī-ma-tan*, adj. sing., fem. of *عَظِيمٌ*, acc. case, R. *عَظَمٌ* to be great.

<sup>p</sup> *fa-ʿin-na-hu*, conj. *فَ* before adv. *أَنَّ* and suffix *هُ*, lit. and certain it (is).

رَجُلٍ <sup>z</sup>	كُلِّ <sup>y</sup>	الْقَوْمِ <sup>x</sup>	وَيَصْعَدُ <sup>v</sup>	مَوْضِعَهُ <sup>u</sup>	فِي <sup>t</sup>	الْمَدِينَةِ <sup>s</sup>
man	every	people-the	ascend-shall-and	,place-its	in	city-the-of
نُونٍ <sup>d</sup>	بَنِّ <sup>c</sup>	يُوشَعَ <sup>b</sup>	فَاسْتَدْعَى <sup>a</sup>	5	مُقَابِلَهُ <sup>bb</sup>	مِنْ <sup>aa</sup>
Nun-of	son	Joshua	called-And		.direction-his	from

<sup>a</sup> *sa-yas-qu-tu*, fut. 3 pers. masc. sing. with pref. س (§ 29, No. 2), R. سَقَطَ *to be defective*.

<sup>r</sup> *sū-ru*, subst. masc. sing. R. سَارَ *to ascend a wall*.

<sup>s</sup> *'l-ma-dī-na-ti*. Comp. ver. 2 (<sup>d</sup>).

<sup>t</sup> See ver. 2 (<sup>i</sup>).

<sup>u</sup> *mau-ḏi-ḥi*, subst. masc. sing. gen. case, مَوْضِعٌ, with suffix <sup>s</sup>, Root وَضَعَ *to place, to put*.

<sup>v</sup> *wa-yaṣ-ḥa-du*, conj. وَ before fut. A (§ 11, rem. 1) 3 pers. masc. sing., R. صَعَدَ.

<sup>x</sup> *'l-qau-mu*, article with subst. masc. sing.

<sup>y</sup> *kul-lu*, prop. subst., (the) *whole, totality*.

<sup>z</sup> See ver. 2 (<sup>f</sup>), in the gen. sing., lit. *totality of man*.

<sup>aa</sup> *min*, prep. governing the gen. case.

<sup>bb</sup> *mu-qā-bi-li-ḥi*, lit. *his front*, q. d. *straight forward*; noun masc. sing. gen. case, with suff. <sup>s</sup>, R. قَبَلَ *to have* (something) *in front, or, in view*.

#### VERSE 5.

<sup>a</sup> *fas-tad-ḥa* (for the pronunciation of the last syllable, see § 3, note), conj. فَ before pret. 3 pers. masc. sing., Conj. X.,

العهد <sup>k</sup>	تابوت <sup>i</sup>	أحملوا <sup>h</sup>	لهم <sup>g</sup>	وقال <sup>f</sup>	الكهنة <sup>e</sup>
covenant-the-of	ark-(the)	Bear	,them-to	said-and	,priests-the
وسبعة <sup>l</sup>	سبعة <sup>o</sup>	أبواق <sup>p</sup>	يحملون <sup>n</sup>	أئمة <sup>m</sup>	سبعة <sup>l</sup>
ark-(the)-of	front	trumpete	carry-shall	priests	seven-and

prosthetic ا becomes quiescent after ف, R. دعى irr., § 16, No. 9. <sup>b</sup> See ver. 1 (c).

<sup>o</sup> 'b-nu, subst. masc. sing., before the name of the father (so also when preceded by a proper name), for ابن, ابن, R. بنا to build, and in Conj. VIII., to beget children.

<sup>d</sup> nū-nin, prop. name, gen. case.

<sup>e</sup> 'l-ka-ha-na-ta, the art. and ver. 3 (c), acc. case.

<sup>f</sup> wa-qā-la, conj. و, see ver. 1 (a).

<sup>g</sup> la-hu-mu, pref. prep. ل with suff., 3 pers. masc. pl. (§ 30, rem. 1).

<sup>h</sup> 'ḥ-mi-lū, imp. masc. pl., Conj. I. The vowel of the second radical regularly agrees with that of the future. Comp. ver. 3 (ā).

<sup>i</sup> tā-bū-ta (ver. 3 <sup>i</sup>), acc. case.

<sup>k</sup> 'l-ṣah-di, art. and subst. masc. sing., gen. case, R. عهد to stipulate, to write a testament or covenant.

<sup>l</sup> See ver. 3 (b), with conj. و.

<sup>m</sup> ṣa-ṣim-ma-tin (ver. 3 <sup>s</sup>), gen. case. Comp. ver. 3 (c).

<sup>n o p q</sup> See ver. 3 (ā e f ḥ).

<sup>r</sup> ṣun-dū-qi, subst. masc. sing. gen. case.

<sup>ص</sup>ع<sup>ب</sup>وروا<sup>ع</sup>    <sup>ل</sup>لشعب<sup>ب</sup>    <sup>ق</sup>قال<sup>ا</sup> 6    <sup>ل</sup>الله<sup>ت</sup>    <sup>ع</sup>عهد<sup>س</sup>  
 over-Pass    ,peoples-the-to    said-he-And    .God-)(-of covenant-(the)-of  
<sup>ص</sup>صندوق<sup>ي</sup>    <sup>ق</sup>قدام<sup>ه</sup>    <sup>ع</sup>يعبر<sup>ج</sup>    <sup>و</sup>والعسكر<sup>ف</sup>    <sup>ب</sup>بالبلد<sup>ع</sup>    <sup>و</sup>وحوطوا<sup>د</sup>  
 ark-(the)-of    front    on-pass-shall    army-the-and    ,city-the    surround-and

<sup>س</sup> See (k).

<sup>ت</sup> See ver. 1 (b).

#### VERSE 6.

<sup>ا</sup> See ver. 5 (f).

<sup>ب</sup> *lish-sha<sup>ع</sup>-bi*, pref. prep. ل and ver. 4 (m).

<sup>ع</sup> *'e-bū-rū*, imp. m. pl., Conj. I., <sup>ع</sup>عبر fut. O. Comp. ver. 5 (h).

<sup>د</sup> *wa-haw-wi-tū*, conj. و and imp. masc. pl., Conj. II., from <sup>ح</sup>حاط irr., § 16, Parad. 5, أ changed into و.

<sup>ع</sup> *bil-ba-la-di*, pref. ب, article, and subst. masc. sing., gen. case (comp. ver. 2 <sup>د</sup>د), R. <sup>ب</sup>بَد to sojourn or stay in a place.

NOTE.—The inseparable preposition ب governs always the genitive case, and it is employed to express its peculiar force, which is to indicate the locality where something occurs, or the thing or instrument with which something is done. Here the locality is indicated. This signification of ب obviates the use of the accusative, which the sense here requires.

<sup>ج</sup> *wal-<sup>ع</sup>as-ka-ru*, conj. و, article, and subst. masc. sing., R. <sup>ع</sup>عسكر to congregate together.

<sup>ج</sup> *yac-bur*, fut. apoc., § 11, rem. 3 (1), 3 pers. masc. sing., Conj. I., from <sup>ع</sup>عبر.

عَهْدِ الرَّبِّ<sup>c</sup> ۞ وَكَانَ<sup>a</sup> ۞ عِنْدَ<sup>b</sup> مَا<sup>b</sup> قَالَ<sup>c</sup>  
 (it)-said-had when ,was-it-And .Lord-the-of ,covenant-(the)-of

يُوشَعَ<sup>d</sup> لِقَوْمِهِ<sup>e</sup> حَمَلُ<sup>f</sup> سَبْعَةِ<sup>g</sup> كَهَنَةٍ<sup>h</sup> سَبْعَةَ<sup>i</sup> أَبْوَابِ<sup>k</sup>  
 trumpets seven priests-( seven-(the) bore ,people-the-to Joshua

أَلْجَبَةِ<sup>l</sup> قَدَامَ<sup>m</sup> اللَّهِ<sup>n</sup> وَعَبَرُوا<sup>o</sup> وَضَرَبُوا<sup>p</sup> بِالْبُوقَاتِ<sup>q</sup>  
 ,trumpet-the-( blew-and on-passed-they-and ,God-( before clangour-of

*h i k* ver. 5 (*q r s*).

<sup>l</sup> *'r-rab-bi*, article before subst. masc. sing. gen. case, R.  
<sup>o</sup> *رب* to be great, to be lord.

#### VERSE 7.

<sup>a</sup> *wa-kā-na*. Comp. ver. 3 (*a*).

<sup>b</sup> *ein-da mā*, i. q. ver. 4 (*f*).

<sup>c d</sup> Comp. ver. 1 (*a c*).

<sup>e</sup> *lil-qau-mi*, pref. ل, article (l elided and omitted) and  
 subst. masc. sing. dat. case, R. قَامَ to stand.

<sup>f</sup> *ha-ma-la*, pret. 3 pers. masc. sing.

<sup>g h</sup> See ver. 3 (*b c*).

<sup>i k l m</sup> See ver. 3 (*e f g h*).

<sup>n</sup> *'l-lā-hi*, gen. of ver. 1 (*b*).

<sup>o</sup> *wa-ʿa-ba-rū*, conj. و and pret. 3 pers. masc. pl. ver. 5 (*e*).

<sup>p</sup> *wa-ḏa-ra-bū*, conj. و, pret. 3 pers. pl. masc. See ver. 3 (*t*).

<sup>q</sup> plural. See ver. 3 (*u*).

وَصَنْدُوقٌ<sup>r</sup> وَعَهْدٌ<sup>s</sup> لِلَّهِ<sup>t</sup> سَائِرٌ<sup>u</sup> وَرَاهِمٌ<sup>v</sup> ۖ وَالْعَسْكَرُ<sup>a</sup> 8  
 army-the-And .them-behind going God-) covenant-of ark-(the)-and

سَائِرٌ<sup>b</sup> قَدَامَ<sup>c</sup> الْكَهَنَةِ<sup>d</sup> وَضَارِبُوا<sup>e</sup> الْبُوقَاتِ<sup>f</sup> ۖ  
 ;priests-the-of front marching  
 ,trumpets-the blew-they-and

وَالْغَيْفَ<sup>g</sup> وَرَأَى<sup>h</sup> الصَّنْدُوقَ<sup>i</sup> وَأَمَرَ<sup>a</sup> 9 يُوֹشَعَ<sup>b</sup> الْقَوْمَ<sup>c</sup> ۖ  
 .ark-the behind multitude-the-and  
 people-the Joshua commanded-And

<sup>r</sup> *wa-ṣun-dū-qu*, conj. و and ver. 5 (<sup>r</sup>).

<sup>s t</sup> See ver 5 (<sup>s t</sup>).

<sup>u</sup> *sā-si-run*, part. act. masc. sing., R. سَارَ irr. § 16, Parad. 8.

<sup>v</sup> *wa-rā-hum*, adv. رَأَى with suff., 3 pers. pl. masc., R. وَرَى.

#### VERSE 8.

<sup>a</sup> See ver. 6 (<sup>f</sup>). <sup>b</sup> See ver. 7 (<sup>u</sup>). <sup>c</sup> See ver. 3 (<sup>h</sup>).

<sup>d</sup> See ver. 5 (<sup>e</sup>). <sup>e</sup> Conj. III. of ver. 7 (<sup>p</sup>). <sup>f</sup> See ver. 7 (<sup>q</sup>).

<sup>g</sup> *wal-la-fi-fu*, conj. و, article (of which ل is omitted and compensated by Tashdid, see § 5, No. 4) and subst. masc. sing., R. لَفٌ to be dense, to collect.

<sup>h</sup> See ver. 7 (<sup>v</sup>).

<sup>i</sup> See ver. 5 (<sup>r</sup>) with the article.

#### VERSE 9.

<sup>a</sup> *wa-ṣa-ma-ra*, conj. و and pret. 3 pers. masc. sing.

<sup>b</sup> See ver. 1 (<sup>c</sup>).

<sup>c</sup> See ver. 7 (<sup>e</sup>), acc. case.

<sup>d</sup>قَوْلًا <sup>e</sup>لَا <sup>f</sup>تَجَلِّبُوا <sup>g</sup>وَلَا <sup>h</sup>تَرْفَعُوا <sup>i</sup>أَصْوَاتَكُمْ <sup>k</sup>وَلَا  
 nor ,voices-your up-lift nor shout-ye-shall Not ,command-a  
<sup>l</sup>يُخْرِج <sup>m</sup>مِنْ <sup>n</sup>فَمِكُمْ <sup>o</sup>كَلِمَةً <sup>p</sup>لِئَلَّا <sup>q</sup>الَّذِي <sup>r</sup>أَقُولُ  
 say-shall-I that day-the-until word-a mouth-your from out-go-let

<sup>d</sup> *qau-lan*, subst. masc. sing. acc. case, R. قَالَ *to say*.

<sup>e</sup> *lā*, adv. of negation.

<sup>f</sup> *tu-jal-li-bū*, fut. 2 pers. masc. pl. apoc. form (§ 11, rem. 3, No. (1) and (3) note), Conj. II., from جَلَّبَ.

<sup>g</sup> *wa-lā*, conj. و and (e).

<sup>h</sup> *tar-fa-ʿū*, fut. A, 2 pers. masc. pl., from رَفَعَ.

<sup>i</sup> *aṣ-wā-ta-kum*, pl. of ver. 4 (<sup>h</sup>) with suff. 2 pers. masc. pl.

<sup>k</sup> See (g).

<sup>l</sup> *yukh-ruj*, fut. apoc. (§ 11, note), 3 pers. masc. sing., passive of Conj. I., from خَرَجَ.

<sup>m</sup> See ver. 4 (*aa*).

<sup>n</sup> *fa-mi-kum*, subst. sing. فَمٌ, with suff. 2 pers. masc. pl.

<sup>o</sup> *ka-li-ma-tun*, subst. fem. sing. R. كَلِمٌ *to speak*.

<sup>p</sup> *lil-yau-mi*, pref. لِ, governing the dative, article (أ elided and omitted), and ver. 2 (*m*).

<sup>q</sup> *ʿal-la-dzī*, relat. pron. masc., § 25.

<sup>r</sup> *ʿa-qū-lu*, fut. 1 pers. sing., Conj. I., from قَالَ, irr., § 16, Parad. 5.

لَكُمْ<sup>s</sup> جَلَبُوا<sup>t</sup> حِينَئِذٍ<sup>u</sup> تَجَلَّبُونَ<sup>v</sup> وَأَدَارُ<sup>a</sup> 10  
 round-go-to-caused-he-And .shout-shall-you then ,Shout ,you-to

صَدُوقَ<sup>b</sup> الرَّبِّ<sup>c</sup> حَوْلَ<sup>d</sup> الْمَدِينَةِ<sup>d</sup> دَفَعَةً<sup>e</sup> وَاحِدَةً<sup>e</sup>  
 ,once city-the about Lord-the-of ark-(the)

ثُمَّ<sup>f</sup> جَاءَ<sup>g</sup> إِلَى<sup>h</sup> الْعَسْكَرِ<sup>i</sup> وَبَاتَ<sup>k</sup> فِيهِ<sup>l</sup> وَأَدْلَجَ<sup>a</sup> 11  
 arose-And .it-in lodged-and camp-the to came-it then

<sup>s</sup> *la-kum*, pref. ل with suff., 2 pers. masc. pl. Comp. ver. 5 (*g*).

<sup>t</sup> *jal-li-bū*, imp. masc. pl. of (*f*).

<sup>u</sup> *hai-na-ʿa-dzin*, adv. compounded of حِينَ<sup>s</sup> *time*, and اذ<sup>ب</sup> *behold*, Alif being changed to Ya, which is indicated by Hamza.

Comp. § 5, No. 5. It is also pointed thus: — حِينَئِذٍ<sup>u</sup>.

<sup>v</sup> *tu-jal-li-bū-na*, comp. (*f*).

#### VERSE 10.

<sup>a</sup> *wa-ʿa-dā-ra*, conj. و before pret. 3 pers. masc. sing., Conj.

IV. (comp. § 12), from اَدَارُ, irr., § 16, Parad. 5.

<sup>b</sup> *ṣun-dū-qa*, subst. acc. case of ver. 5 (*r*).

<sup>c</sup> *r-rab-bi*, see ver. 6 (*l*).

<sup>d</sup> See ver. 3 (*o p*).

<sup>e</sup> Comp. ver. 2 (*k*), where it stands adverbially for *one time*, *once*, but here *one*, with *wā-ḥi-da-tan*, card. num. fem. acc. case. See Parad. of § 28.

<sup>f</sup> *thum-ma*, adverb.

<sup>g</sup> *jā-ʿa*, pret. 3 pers. masc. sing. (fut. يَجِي), a doubly anomalous verb.

<sup>h</sup> *ʿi-la* (comp. note of § 3), prep. of time and place, to



يُوشَعَ<sup>ج</sup> بِأَكْرَأ<sup>ب</sup> وَحَمَلَ<sup>ع</sup> السَّائِمَةَ<sup>د</sup> صَنْدُوقَ<sup>ه</sup> اللَّهِ<sup>و</sup>  
 Joshua ,early carried-and priests-the ark-(the) .God-(-of)

12 وَالسَّبْعَةَ<sup>ا</sup> السَّائِمَةَ<sup>ب</sup> حَامِلُوا<sup>ع</sup> السَّبْعَةَ<sup>د</sup> أَبْوَاقَ<sup>ه</sup> الْجَلْبَابَةِ<sup>و</sup>  
 seven-the-And priests-)( seven-the-And bore حاملوا seven-the trumpet-(of) clangour-)

which the suffixes are commonly attached; e. g. <sup>و</sup>إِلَيَّ <sup>ج</sup> to me.

Comp. § 23, rem. 3.

<sup>i</sup> 'l-as-ka-ri, dat. of ver. 6 (ف), governed by the prep.

<sup>k</sup> wa-bā-ta, pret. 3 pers. masc. sing. irr. Parad. 2, § 16.

<sup>l</sup> fī-hi, ver. 1 (ه), with suff. 3 pers. masc. sing. (§ 23, rem. 2.)

#### VERSE 11.

<sup>a</sup> wad-da-la-ja, conj. و before pret. 3 pers. masc. sing.,  
 Conj. VIII., for <sup>و</sup>أَدْتَلَّجَ (§ 13, No. VIII. rem. 2), from <sup>و</sup>دَلَّجَ,  
 lit. to depart at the end of the night.

<sup>b</sup> bā-ki-ran, prop. part. masc. sing., used in the acc. case  
 adverbially.

<sup>c</sup> wa-ḥa-ma-la, conj. و and ver. 7 (ف), the verb in the sing.,  
 though with reference to a noun in the pl., thus frequently  
 used distributively.

<sup>d</sup> See ver. 3 (س).      <sup>e</sup> See ver. 10 (ب).      <sup>f</sup> See ver. 5 (ه).

#### VERSE 12.

<sup>a</sup> was-sab-ḥa-tu, ver. 3 (ب) with conj. و and the article.

<sup>b</sup> See ver. 3 (س).

قَدَامٌ<sup>g</sup> الصَّنْدُوقِ<sup>h</sup> سَائِرِينَ<sup>i</sup> سَائِرًا<sup>k</sup> وَأَضْرَبُوا<sup>l</sup> صَوْبَ<sup>m</sup> الْأَبْوَابِ<sup>n</sup>  
 ,trumpets-the-with blew-and ,continually walking ark-the-of front

وَالْعَسْكَرِ<sup>n</sup> سَائِرٍ<sup>o</sup> قَدَامَهُمْ<sup>p</sup> وَالسَّاقَةَ<sup>q</sup> سَائِرَةً<sup>r</sup> وَرِ<sup>s</sup>  
 behind marching multitude-the-and ,them-before marching army-the-and

الصَّنْدُوقِ<sup>t</sup> 13 وَدَارُوا<sup>a</sup> بِالْمَدِينَةِ<sup>b</sup> فِي<sup>c</sup> الْيَوْمِ<sup>d</sup>  
 ,day-the in city-the-) compassed-they-And .ark-the

<sup>e</sup> *hā-mi-lū*, pret. 3 pers. masc. pl., Conj. III. Comp. ver. 3 (<sup>d</sup>).

<sup>d</sup> acc. of (<sup>a</sup>).

<sup>e f g</sup> See ver. 3 (<sup>f g h</sup>).

<sup>h</sup> See ver. 8 (<sup>i</sup>).

<sup>i</sup> *sā-si-rī-na*, plur. of ver. 7 (<sup>u</sup>).

<sup>k</sup> *sai-ran*, inf. acc. case of the preceding, lit. *walking a walking*, expressive of intensity.

<sup>l</sup> *wāḍ-ḍa-ri-bū*, conj. و before pret. 3 pers. masc. pl., Conj.

VIII., for *اضربوا* from *ضرب*. Comp. ver. 11 (<sup>a</sup>).

<sup>m</sup> See ver. 3 (<sup>f</sup>), but here in the dative.

<sup>n</sup> See ver. 6 (<sup>f</sup>).

<sup>o</sup> See ver. 7 (<sup>u</sup>).

<sup>p</sup> *qud-dā-ma-hum*, ver. 3 (<sup>h</sup>) with suff. هم 3 pers. masc. pl.

<sup>q</sup> *was-sā-qa-tu*, conj. و, article, and subst. fem. sing., R. سَاقَ, Conj. III., to approach, to follow.

<sup>r</sup> *sā-si-ra-tun*, fem. of (<sup>o</sup>).

<sup>s t</sup> See ver. 8 (<sup>h i</sup>).

#### VERSE 13.

<sup>a</sup> *wa-dā-rū*, conj. و and pret. 3 pers. masc. pl., Conj. I, from *دَارَ*.

<sup>b</sup> See ver. 2 (<sup>d</sup>), and note ver. 6 (<sup>e</sup>).

<sup>c d</sup> See ver. 2 (<sup>l m</sup>).

صَادُكُ المعسكر <sup>k</sup>	إِلَى <sup>i</sup>	وَعَادُوا <sup>h</sup>	وَاحِدَةً <sup>g</sup>	دَفْعَةً <sup>f</sup>	الثَّانِي <sup>e</sup>	
; camp-the	to	returned-and	,one	,time-a	second-the	
فِي <sup>c</sup>	كَانَ <sup>b</sup>	فَلَمَّا <sup>a</sup> 14	أَيَّامٍ <sup>o</sup>	سِتَّةَ <sup>n</sup>	فَعَلُوا <sup>m</sup>	هَكَذَا <sup>i</sup>
on	was-it	when-And	.days	six	did-they	thus
صَادُكُ الفجر <sup>i</sup>	طَلُوعِ <sup>h</sup>	عِنْدَ <sup>g</sup>	أَدْلَجُوا <sup>f</sup>	السَّابِعِ <sup>e</sup>	اليَوْمِ <sup>d</sup>	
,morning-the-of	rising	at	arose-they	,seventh-the	day-the	

<sup>e</sup> 'th-thā-nī, article and num. adj. masc. sing. gen. case, § 17, No. 1, and Parad. of § 28. <sup>f g</sup> See ver. 10 (e).

<sup>h</sup> wa-ʿā-dū, conj. و and pret. 3 pers. masc. pl. from عَادَ irr. Parad. 5, § 16.

<sup>i</sup> See ver. 10 (h).

<sup>k</sup> 'l-mu-ʿas-ka-ri, i. q. ver. 10 (i). <sup>l</sup> See ver. 2 (n).

<sup>m</sup> fa-ʿa-lū, pret. 3 pers. masc. pl. Comp. ver. 2 (o).

<sup>n o</sup> See ver. 2 (p q).

#### VERSE 14.

<sup>a</sup> fa-lam-mā, conj. فَ and adv.

<sup>b</sup> See ver. 7 (a). <sup>c d e</sup> See ver. 3 (k l m).

<sup>f</sup> 'd-da-la-jū, pret. 3 pers. masc. pl. Comp. ver. 11 (a).

<sup>g</sup> See ver. 4 (b).

<sup>h</sup> tu-lū-ʿi, inf., Conj. I. (طَلُوعِ), gen. case (ver. 4<sup>c</sup>) from طَلَعَ to ascend, rise.

<sup>i</sup> 'l-faj-ri, article and subst. masc. sing. gen. case, prop. the morning star, lucifer, R. فَجْرٍ, Conj. IV. diluculo fuit.

وَدَارُوا<sup>k</sup> بِالْمَدِينَةِ<sup>l</sup> عَلَيَّ<sup>m</sup> مِثْلَ<sup>n</sup> الرَّسْمِ<sup>o</sup> سَبْعَةَ<sup>p</sup>  
 compassed-they-and in city-the-) (like-(the) manner-) (seven

دَفَعَاتٍ<sup>q</sup> لَّانَ<sup>r</sup> خَاصًّا<sup>s</sup> فِي<sup>t</sup> هَذَا<sup>u</sup> الْيَوْمِ<sup>v</sup> دَارُوا<sup>x</sup> بِهَا<sup>y</sup>  
 ;times for on particularly that compassed-they day-)(

<sup>k l</sup> See ver. 13 (*a b*).

<sup>m</sup> *ʿa-la*, prep., prop. *upon, to, etc.* Comp. ver. 10 (*h*).

<sup>n</sup> *mith-li*, subst. masc. sing. gen. case (governed by the preceding prep.), lit. *similitude, likeness*, from *مِثْلٌ* *to be like*, also *to assimilate, to compare*.

<sup>o</sup> *ʿr-ras-mi*, article before subst. masc. sing. gen. case (lit. the likeness of the manner), R. *رَسْمٌ* *to make a sign, an impression, to define*.

<sup>p q</sup> See ver. 3 (*q r*).

<sup>r</sup> *li-san-na*, conj.

<sup>s</sup> *hāṣ-ṣan*, prop. adj. masc. sing., *particular, peculiar*, in the acc. case used adverbially, R. *خَاصًّا* *to make any thing proper, peculiar*.

<sup>t</sup> See ver. 1 (*t*).

<sup>u</sup> *ha-dzā*, demon. pron. masc. sing. See § 24, rem.

<sup>v</sup> See ver. 2 (*m*). Note the article after the pronoun.

<sup>x</sup> See ver. 13 (*a*).

<sup>y</sup> *bi-hā*, pers. pron. fem. sing., prop. *in or about her*, viz. the city, which is feminine. Comp. ver. 2 (*c d*).

السَّابِعَةَ <sup>e</sup>	الدَّفْعَةَ <sup>d</sup>	فِي <sup>c</sup>	كَانَ <sup>b</sup>	15	فَلَمَّا <sup>a</sup>	دَفَعَاتِ <sup>z</sup>	سَبْعَةَ <sup>z</sup>
,seventh-the	time-the	at	was-it	when-And	.	timee	eeven
لِلْقَوْمِ <sup>k</sup>	يُوشَعَ <sup>v</sup>	فَقَالَ <sup>i</sup>	بِالْبُوقِ <sup>h</sup>		الْأَيْمَةَ <sup>g</sup>	ضَرَبُوا <sup>f</sup>	
,people-the-to	Joshua	said-but	,trumpets-the-)		priests-the	blew	
وَيَجِبُ <sup>a</sup>	16	الْبَلَدِ <sup>p</sup>	اللَّهِ <sup>o</sup>		أَعْطَاكُمْ <sup>n</sup>	فَقَدْ <sup>m</sup>	جَلَبُوا <sup>l</sup>
necessary-was-it-And	.	place-the	God-)		you-given-has	already-for	,shont

<sup>z</sup> See ver. 3 (*q r*).

#### VERSE 15.

<sup>a b c</sup> See ver. 14 (*a b c*).

<sup>d</sup> 'd-daf-*ca-ti*, the article before the subst. fem. sing. gen. case (governed by the prep. *fi*). See ver. 2 (*k*).

<sup>e</sup> 's-sā-bi-*ca-ti*, fem. of ver. 3 (*m*).

<sup>f</sup> See ver. 7 (*p*).      <sup>g</sup> See ver. 3 (*s*).      <sup>h</sup> See ver. 3 (*u*).

<sup>i</sup> See ver. 1 (*a*).      <sup>k</sup> See ver. 7 (*e*).      <sup>l</sup> See ver. 9 (*t*).

<sup>m</sup> *fa-qad*, compounded of *f*, prop. *and*, and ver. 1 (*e*).

<sup>n</sup> *ac-tā-kum*, pret. 3 pers. masc. sing., Conj. IV., from *عطا* irr. Parad. 6, § 16, and suff. 2 pers. masc. pl.

<sup>o</sup> *al-la-hu*, comp. ver. 1 (*b*).

<sup>p</sup> 'l-ba-la-da, article and subst. acc. case. See ver. 6 (*e*).

#### VERSE 16.

<sup>a</sup> *wa-ya-ji-bu*, conj. *و*. Comp. ver. 2 (*a*). Note the use of the future for the imperfect.

١٠ ١١ ١٢ ١٣ ١٤ ١٥ ١٦  
 ١٧ ١٨ ١٩ ٢٠ ٢١ ٢٢ ٢٣  
 ٢٤ ٢٥ ٢٦ ٢٧ ٢٨ ٢٩ ٣٠  
 ٣١ ٣٢ ٣٣ ٣٤ ٣٥ ٣٦ ٣٧  
 ٣٨ ٣٩ ٤٠ ٤١ ٤٢ ٤٣ ٤٤  
 ٤٥ ٤٦ ٤٧ ٤٨ ٤٩ ٥٠ ٥١  
 ٥٢ ٥٣ ٥٤ ٥٥ ٥٦ ٥٧ ٥٨  
 ٥٩ ٦٠ ٦١ ٦٢ ٦٣ ٦٤ ٦٥  
 ٦٦ ٦٧ ٦٨ ٦٩ ٧٠ ٧١ ٧٢  
 ٧٣ ٧٤ ٧٥ ٧٦ ٧٧ ٧٨ ٧٩  
 ٨٠ ٨١ ٨٢ ٨٣ ٨٤ ٨٥ ٨٦  
 ٨٧ ٨٨ ٨٩ ٩٠ ٩١ ٩٢ ٩٣  
 ٩٤ ٩٥ ٩٦ ٩٧ ٩٨ ٩٩ ١٠٠  
 ١٠١ ١٠٢ ١٠٣ ١٠٤ ١٠٥ ١٠٦ ١٠٧  
 ١٠٨ ١٠٩ ١١٠ ١١١ ١١٢ ١١٣ ١١٤  
 ١١٥ ١١٦ ١١٧ ١١٨ ١١٩ ١٢٠ ١٢١  
 ١٢٢ ١٢٣ ١٢٤ ١٢٥ ١٢٦ ١٢٧ ١٢٨  
 ١٢٩ ١٣٠ ١٣١ ١٣٢ ١٣٣ ١٣٤ ١٣٥  
 ١٣٦ ١٣٧ ١٣٨ ١٣٩ ١٤٠ ١٤١ ١٤٢  
 ١٤٣ ١٤٤ ١٤٥ ١٤٦ ١٤٧ ١٤٨ ١٤٩  
 ١٥٠ ١٥١ ١٥٢ ١٥٣ ١٥٤ ١٥٥ ١٥٦  
 ١٥٧ ١٥٨ ١٥٩ ١٦٠ ١٦١ ١٦٢ ١٦٣  
 ١٦٤ ١٦٥ ١٦٦ ١٦٧ ١٦٨ ١٦٩ ١٧٠  
 ١٧١ ١٧٢ ١٧٣ ١٧٤ ١٧٥ ١٧٦ ١٧٧  
 ١٧٨ ١٧٩ ١٨٠ ١٨١ ١٨٢ ١٨٣ ١٨٤  
 ١٨٥ ١٨٦ ١٨٧ ١٨٨ ١٨٩ ١٩٠ ١٩١  
 ١٩٢ ١٩٣ ١٩٤ ١٩٥ ١٩٦ ١٩٧ ١٩٨  
 ١٩٩ ٢٠٠ ٢٠١ ٢٠٢ ٢٠٣ ٢٠٤ ٢٠٥  
 ٢٠٦ ٢٠٧ ٢٠٨ ٢٠٩ ٢١٠ ٢١١ ٢١٢  
 ٢١٣ ٢١٤ ٢١٥ ٢١٦ ٢١٧ ٢١٨ ٢١٩  
 ٢٢٠ ٢٢١ ٢٢٢ ٢٢٣ ٢٢٤ ٢٢٥ ٢٢٦  
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 ٢٣٤ ٢٣٥ ٢٣٦ ٢٣٧ ٢٣٨ ٢٣٩ ٢٤٠  
 ٢٤١ ٢٤٢ ٢٤٣ ٢٤٤ ٢٤٥ ٢٤٦ ٢٤٧  
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 ٢٥٥ ٢٥٦ ٢٥٧ ٢٥٨ ٢٥٩ ٢٦٠ ٢٦١  
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 ٢٦٩ ٢٧٠ ٢٧١ ٢٧٢ ٢٧٣ ٢٧٤ ٢٧٥  
 ٢٧٦ ٢٧٧ ٢٧٨ ٢٧٩ ٢٨٠ ٢٨١ ٢٨٢  
 ٢٨٣ ٢٨٤ ٢٨٥ ٢٨٦ ٢٨٧ ٢٨٨ ٢٨٩  
 ٢٩٠ ٢٩١ ٢٩٢ ٢٩٣ ٢٩٤ ٢٩٥ ٢٩٦  
 ٢٩٧ ٢٩٨ ٢٩٩ ٣٠٠ ٣٠١ ٣٠٢ ٣٠٣  
 ٣٠٤ ٣٠٥ ٣٠٦ ٣٠٧ ٣٠٨ ٣٠٩ ٣١٠  
 ٣١١ ٣١٢ ٣١٣ ٣١٤ ٣١٥ ٣١٦ ٣١٧  
 ٣١٨ ٣١٩ ٣٢٠ ٣٢١ ٣٢٢ ٣٢٣ ٣٢٤  
 ٣٢٥ ٣٢٦ ٣٢٧ ٣٢٨ ٣٢٩ ٣٣٠ ٣٣١  
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 ٣٣٩ ٣٤٠ ٣٤١ ٣٤٢ ٣٤٣ ٣٤٤ ٣٤٥  
 ٣٤٦ ٣٤٧ ٣٤٨ ٣٤٩ ٣٥٠ ٣٥١ ٣٥٢  
 ٣٥٣ ٣٥٤ ٣٥٥ ٣٥٦ ٣٥٧ ٣٥٨ ٣٥٩  
 ٣٦٠ ٣٦١ ٣٦٢ ٣٦٣ ٣٦٤ ٣٦٥ ٣٦٦  
 ٣٦٧ ٣٦٨ ٣٦٩ ٣٧٠ ٣٧١ ٣٧٢ ٣٧٣  
 ٣٧٤ ٣٧٥ ٣٧٦ ٣٧٧ ٣٧٨ ٣٧٩ ٣٨٠  
 ٣٨١ ٣٨٢ ٣٨٣ ٣٨٤ ٣٨٥ ٣٨٦ ٣٨٧  
 ٣٨٨ ٣٨٩ ٣٩٠ ٣٩١ ٣٩٢ ٣٩٣ ٣٩٤  
 ٣٩٥ ٣٩٦ ٣٩٧ ٣٩٨ ٣٩٩ ٤٠٠ ٤٠١  
 ٤٠٢ ٤٠٣ ٤٠٤ ٤٠٥ ٤٠٦ ٤٠٧ ٤٠٨  
 ٤٠٩ ٤١٠ ٤١١ ٤١٢ ٤١٣ ٤١٤ ٤١٥  
 ٤١٦ ٤١٧ ٤١٨ ٤١٩ ٤٢٠ ٤٢١ ٤٢٢  
 ٤٢٣ ٤٢٤ ٤٢٥ ٤٢٦ ٤٢٧ ٤٢٨ ٤٢٩  
 ٤٣٠ ٤٣١ ٤٣٢ ٤٣٣ ٤٣٤ ٤٣٥ ٤٣٦  
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<sup>b</sup> See ver. 2 (<sup>b</sup>).

<sup>c</sup> *ta-kū-na*, fut. *nasbated* (§ 11, rem. 3 (2), also note), 3 pers. fem. sing., from *كَانَ* irr. Parad. 5, § 16.

<sup>d</sup> *ha-dzi-hi*, demon. pron. fem. sing., § 24, rem.

<sup>e</sup> nominative of ver. 3 (<sup>p</sup>). For the article, comp. ver. 14 (<sup>v</sup>).

<sup>f</sup> *hir-man*, subst. masc. sing. acc. case, lit. *a prohibition*, from *حَرَمَ* to *prohibit*.

NOTE.—*كَانَ* followed by a noun in the accusative, expresses *to be unto*, i. e. *to become*.

<sup>g</sup> See ver. 2 (<sup>e</sup>).

<sup>h</sup> *mā*, interrog. pron., as a *relative*, § 26.

<sup>i</sup> *fī-hā*, prep. *فِي* with suff. 3 pers. fem. sing. Comp. ver. 2 (<sup>i</sup>).

<sup>k</sup> *li-rab-bi*, pref. *لِ* before subst. masc. sing. dat. case. Comp. ver. 6 (<sup>l</sup>).

<sup>l</sup> *'l-ā-la-mī-na*, article before subst. masc., pl. of *عَالَمَ*, gen. case.

<sup>m</sup> *il-lā*, compounded of *أِنْ* *if*, and *لَا* *not*.

<sup>n</sup> *rā-hā-bu*, prop. name.



انتم<sup>b</sup> احفظوا<sup>c</sup> انفسكم<sup>d</sup> من<sup>e</sup> الجرم<sup>f</sup> ليلا<sup>g</sup> تشرهوا<sup>h</sup>  
 covet-you lest (thing)-cursed-the against souls-your guard you

فتأخذوا<sup>i</sup> من<sup>k</sup> الجرم<sup>l</sup> فتجعلوا<sup>m</sup> عسكر<sup>n</sup> بني<sup>o</sup>  
 children-(the)-of camp-the make-and (thing)-accursed-the of take-and

## VERSE 17.

<sup>a</sup> See ver. 14 (<sup>s</sup>), with conj. و.

<sup>b</sup> *an-tum*, pers. pron. pl. masc., § 23.

<sup>c</sup> *sh-fu-îlû*, imp. masc. pl., Conj. I., R. <sup>حفظ</sup>.

<sup>d</sup> *'n-fu-sa-kum*, subst. pl. (of <sup>نفس</sup>) with suff. 2 pers. masc. pl. <sup>e</sup> See ver. 4 (*aa*).

<sup>f</sup> *'l-hir-mi*, article and ver. 16 (<sup>f</sup>), in the gen. case.

<sup>g</sup> *li-sal-lû*, compounded of <sup>ل</sup> for, <sup>أن</sup> that, and <sup>لا</sup> not.

NOTE.—The <sup>ا</sup> is often changed into <sup>ي</sup> for the sake of euphony, in which cases, as in the present, notwithstanding the <sup>ا</sup>, it is necessary, in reading, to convey something of the sound of the <sup>ي</sup>.

<sup>h</sup> *tash-ra-hû*, fut. *A nasbated* (comp. ver. 16 <sup>c</sup>), 2 pers. masc. pl., from <sup>شر</sup>.

<sup>i</sup> *fa-tâ-hu-dzû*, conj. <sup>ف</sup> before fut. *nasbated*, 2 pers. masc. pl., Conj. I., from <sup>أخذ</sup> irr. Parad. 1, § 16.

<sup>k l</sup> See (<sup>e f</sup>).

<sup>m</sup> *fa-taj-ʿa-lû*, conj. <sup>ف</sup> before fut. *A nasbated* (see <sup>h</sup>), 2 pers. masc. pl., Conj. I., from <sup>جعل</sup>.



وَكُلٌّ <sup>a</sup> 18	فَتَفْضُوهُ <sup>s</sup>	الْحَرَمِ <sup>r</sup>	مَسْتَحِقٌّ <sup>q</sup>	إِسْرَائِيلَ <sup>p</sup>
all-And	.despicable-it-make-and	,curse-the-of	deserving	Israel-of
فَهُوَ <sup>h</sup>	حَدِيدٍ <sup>g</sup>	أَوْ <sup>or</sup>	ذَهَبٍ <sup>d</sup>	أَوْ <sup>c</sup> فِضَّةٍ <sup>b</sup>
be	iron-of	or	gold	or silver

<sup>n</sup> *as-ka-ra*, acc. of ver. 6 (*f*).

<sup>o</sup> *ba-nī*, pl. of ver. 5 (*e*), gen. case, ن dropped (for **بَنِينَ**) before another genitive.

<sup>p</sup> *sis-ra-ai-la*, pr. name, gen. case, not declined.

<sup>q</sup> *mus-ta-hiq-qa*, part. masc. sing. acc. case, agreeing with (<sup>n</sup>), Conj. X., from **حَفَّ**. Comp. § 15.

<sup>r</sup> See (*f*).

<sup>s</sup> *fa-taf-ḏa-hū-hu*, conj. **فَ** and fut. *A nasbated*, 2 pers. masc. pl., Conj. I., from **فَضَحَ** with suff. 3 pers. masc. sing.

#### VERSE 18.

<sup>a</sup> *wa-kul-lu*, conj. **و** and ver. 4 (*y*).

<sup>b</sup> *fil-ḏa-tin*, subst. fem. sing. gen. case, lit. *the whole of silver*.

<sup>c</sup> *au*, conjunction.

<sup>d</sup> *dza-ha-bin*, subst. masc. sing. gen. case.

<sup>e</sup> *wa-a-la-ti*, conj. **و** and subst. fem. sing. (collectively) gen. case.

<sup>f</sup> *nu-hā-sin*, subst. masc. sing. gen. case.

<sup>g</sup> *ha-dī-din*, subst. masc. sing. gen. case.

قَدَسٌ<sup>i</sup> لِلَّهِ<sup>k</sup> لِيَدْخُلَ<sup>l</sup> إِلَيَّ<sup>m</sup> خَزَانَةَ<sup>n</sup> الرَّبِّ<sup>o</sup>  
 .Lord-the-of treasury-(the) to go-shall-it ,God-to. holy

فَجَلَبَ<sup>a</sup> الْقَوْمَ<sup>b</sup> وَضَرَبُوا<sup>c</sup> بِالْبَاقِ<sup>d</sup> وَكَانَ<sup>e</sup> عِنْدَ<sup>f</sup> 19  
 at was-it-And ,trumpets-the-( blew-and people-the shouted-And

<sup>h</sup> *fa-hu-wa*, conj. ف and pers. pron. 3 pers. masc. sing., lit. *for it* (is).

<sup>i</sup> *qu-du-sun*, adj. masc. sing., from قَدَسٌ to be holy.

<sup>k</sup> *lil-la-hi*, pref. prep. ل, the article (أ elided and omitted) and subst. dat. case (governed by the preposition). Comp. ver. 1 (<sup>b</sup>).

<sup>l</sup> *yad-hu-lu*, fut. 3 pers. masc. sing., Conj. I., from دَخَلَ.

<sup>m</sup> See ver. 10 (<sup>h</sup>).

<sup>n</sup> *ha-zā-na-ti*, subst. fem. sing. dat. case (governed by the preceding prep.), R. خَزَنَ to lay up.

<sup>o</sup> See ver. 6 (<sup>l</sup>).

#### VERSE 19.

<sup>a</sup> *fa-ja-la-ba*, conj. ف and pret. 3 pers. masc. sing.

<sup>b</sup> See ver. 4 (<sup>x</sup>).

<sup>c</sup> *wa-ḏa-ra-bū*, conj. و and pret. 3 pers. masc. pl., Conj. I., R. ضَرَبَ.

<sup>d</sup> See ver. 3 (<sup>u</sup>).

<sup>e</sup> See ver. 7 (<sup>a</sup>).

<sup>f</sup> See ver. 4 (<sup>b</sup>).

سَمَاعٌ<sup>g</sup> الْقَوْمِ<sup>h</sup> صَوْتِ<sup>i</sup> الصُّبُوقِ<sup>k</sup> جَلَبَ<sup>l</sup> الْقَوْمَ<sup>m</sup>  
 people-the ehouted ,trumpets-the-of sound-(the) people-the-of hearing-(the)

جَلَبَةً<sup>n</sup> عَظِيمَةً<sup>o</sup> فَسَقَطَ<sup>p</sup> السُّورَ<sup>q</sup> مِنْ<sup>r</sup> مَكَانِهِ<sup>s</sup>  
 ,thereof-place-the from wall-the fell-and ,(one)-great-a ,shout-a

وَصَعَدَ<sup>t</sup> الْقَوْمَ<sup>u</sup> إِلَى<sup>v</sup> الْوَادِيَةِ<sup>w</sup> كُلِّ<sup>x</sup> وَاحِدٍ<sup>y</sup> مِنْ<sup>z</sup>  
 to people-the went-and city-the every one from

*g* *si-mā-ʿi*, inf. noun, gen. case. Comp. ver. 4 (*g*).

*h* See ver. 7 (*e*).

*i k* See ver. 4 (*h i*).

*l m* See (*a b*).

*n o* See ver. 4 (*n o*).

*p* *fa-sa-qa-ta*, conj. فَ and pret. 3 pers. masc. sing.

*q* 's-sū-ru, ver. 4 (*r*) with the article elided.

*r* See ver. 4 (*aa*).

*s* *ma-kā-ni-hi*, subst. masc. sing. مَكَانٌ (R. كَانٌ, media و, to exist, to be), and suff. 3 pers. masc. sing., § 23, rem. 3.

*t* *wa-ša-ʿi-da*, conj. و and (pret. I) 3 pers. masc. sing. Comp. ver. 4 (*v*).

*u* See ver. 3 (*p*).

*v* See ver. 4 (*y*).

*x* *wā-ḥi-din*, num. masc. § 28, in the gen. case. Comp. ver. 4 (*y z*).

مَكَانِهِ إِلَى مَقَابِلِهِ وَمَلَكُوا الْمَدِينَةَ<sup>cc</sup>  
 in place-his direction-own-his captured-they-and ,city-the

وَأَسْتَأْصَلُوا<sup>a</sup> جَمِيعًا<sup>b</sup> مَن<sup>c</sup> فِيهَا<sup>d</sup> مَن<sup>e</sup> رَجُلٍ<sup>f</sup>  
 exterminated-they-And all (were)-that it-in of ,man

<sup>y</sup> See (r).

<sup>z</sup> See (s).

<sup>aa</sup> See ver. 4 (<sup>bb</sup>).

<sup>bb</sup> *wa-ma-la-kū*, conj. و and pret. 3 pers. masc. pl., Conj. I.,  
 from مَلَكَ.

<sup>cc</sup> *'l-mu-dī-na-ta*, acc. of ver. 3 (<sup>p</sup>).

#### VERSE 20.

<sup>a</sup> *was-tā-ṣa-lū*, conj. و and pret. 3 pers. masc. pl., Conj. X.  
 (preformative ا elided after و), from أَصَلَ<sup>ك</sup> (denominative from  
<sup>س</sup> <sup>ع</sup> <sup>ا</sup> *أصل* a root), irr. Parad. 1, § 16.

<sup>b</sup> *ja-mī-ṣa*, acc. of ver. 2 (<sup>e</sup>).

<sup>c</sup> See ver. 16 (<sup>s</sup>).

<sup>d</sup> See ver. 16 (<sup>i</sup>).

<sup>e</sup> See ver. 4 (<sup>aa</sup>).

<sup>f</sup> See ver. 4 (<sup>z</sup>).

وَأَمْرَاءَ<sup>g</sup> وَصَبِيٍّ<sup>h</sup> وَشَيْخٍ<sup>i</sup> وَثَوْرٍ<sup>k</sup> وَحِمَارٍ<sup>l</sup> وَشَاةٍ<sup>m</sup>  
 ,sheep-of-and ,asses-of-and ,oxen-of-and ,old-of-and ,young-of-and ,woman-of-and

بِحَدِّ<sup>n</sup> السَّيْفِ<sup>o</sup>  
 .sword-the-of edge-the-with

<sup>g</sup> *wam-rā-ʿa-tin*, subst. fem. sing. (used collectively) gen. case, from <sup>م</sup>رأ *a man*.

<sup>h</sup> *wa-ṣa-biy-yin*, conj. و and subst. masc. sing. gen. case (from <sup>ص</sup>بِي) from <sup>ص</sup>باً prop. 3rd rad. ي *to be or act childishly*.

<sup>i</sup> *wa-shai-kin*, conj. و and subst. masc. sing. gen. case (from <sup>ش</sup>يخ) from <sup>ش</sup>اخ, media ي *to be or grow old*.

<sup>k</sup> *wa-thau-rin*, subst. masc. sing. (here used collectively) gen. case, from <sup>ث</sup>ور.

<sup>l</sup> *wa-ḥi-mā-rin*, subst. masc. sing. (used collectively) gen. case.

<sup>m</sup> *wa-shā-tin*, subst. fem. sing. (collectively) gen. case; pl. <sup>ش</sup>يآت.

<sup>n</sup> *bi-ḥad-dī*, pref. prep. ب before subst. masc. sing., gen. case (governed by the preposition), R. <sup>ح</sup>د *to be sharp*.

<sup>o</sup> 's-sai-fi, article (elided) and subst. masc. sing. gen. case.

## JOHN II.

<sup>1</sup> وَفِي الْيَوْمِ <sup>a</sup> الثَّالِثِ كَانَ <sup>b</sup> عَرَسَ فِي <sup>c</sup> قَانَا  
 And-on-day-the ,third-the was-there in marriage-a there  
<sup>d</sup> الْجَلِيلِ <sup>e</sup> وَكَانَتْ <sup>f</sup> أُمُّ <sup>g</sup> يَسُوعَ <sup>h</sup> هُنَاكَ <sup>2</sup> وَدُعِيَ  
 ,Galilee-of was-and mother-(the) Jesus-of there called-was-And

## VERSE 1.

<sup>a</sup> 'th-thā-lī-thi, article (elided) with num. adj. (§ 28), gen. case, agreeing with the preceding noun, and governed by the prep. فِي.

<sup>b</sup> عر-*sun*, subst. masc. sing., R. to bind, to adhere to, to be joyful.

<sup>c</sup> qā-nā, proper name, not declined.

<sup>d</sup> 'j-ja-lī-lī, article (elided) before prop. name, gen. case, governed by فِي.

<sup>e</sup> wa-kā-nat, conj. و and pret. 3 pers. fem. sing., Conj. I., Parad. 5, § 16.

<sup>f</sup> أم-*mu*, subst. fem. sing.; pl. أُمَّات.

<sup>g</sup> ya-sū-عا, prop. name, gen. case. Comp. § 21, rem. 2.

<sup>h</sup> hu-nā-ka, adverb. Other forms are هُنَا، هَاهُنَا.

## VERSE 2.

<sup>a</sup> wa-du-عا-ya, conj. و and pret. pass. 3 pers. masc. sing., Conj. I., irr., § 16, Parad. 9. Comp. passives, p. 31.

<sup>ب</sup>يَسُوعَ <sup>ج</sup>وَتَلَامِيذَهُ <sup>د</sup>إِلَى <sup>د</sup>الْعَرَسِ <sup>3</sup>وَكَانَتْ <sup>ب</sup>الْخَمْرَةُ  
 wine-the )(-And .marriage-the to disciples-his-and Jesus

<sup>ج</sup>قَدْ <sup>د</sup>نَفَدَتْ <sup>ه</sup>فَقَالَتْ <sup>3</sup>أُمُّ <sup>ب</sup>يَسُوعَ <sup>لَهُ</sup>لَا  
 not-(is-There) ,him-to Jesus-of mother-(the) said-and ; wanting-been-had )(

<sup>ب</sup> *ya-sū-ʿu*, comp. ver, 1 (*g*).

<sup>ج</sup> *wa-ta-lā-mī-dzu-hu*, conj. و before subst. masc. pl. (irr. of <sup>ب</sup>تَلْمِيذٍ), from <sup>ب</sup>لَمَدَ to submit one's self, and suff. 3 pers. m. sing.

NOTE.—The reading here in Walton is with <sup>د</sup> instead of <sup>ج</sup>, but which is not acknowledged by the lexicographers.

<sup>د</sup> *ʿl-ʿur-si*, article before ver. 1 (*b*), dat. case, governed by

إِلَى.

### VERSE 3.

<sup>ا</sup> *wa-kā-na-ti*, i. q. ver. 1 (*e*), here terminating with Kasra, for euphony's sake, to join this with the next word. See (*d*).

<sup>ب</sup> *ʿl-ḥam-ra-tu*, article and subst., with fem. term., but of com. gen. (here as a fem., comp. *d*), from <sup>ب</sup>خَمَرَ to ferment.

<sup>ج</sup> See (*d*).

<sup>د</sup> *na-fi-dat*, pret. 3 pers. fem. sing., Conj. I., from <sup>د</sup>نَفَدَ (§ 11, rem. 1). The verb <sup>ب</sup>كَانَ (*to be*) in the preterite is joined to another verb in the preterite, to express the pluperfect tense, thus here (*a* and *b*) express *had been wanting*; <sup>ج</sup>قَدْ (*already*) is usually put between <sup>ب</sup>كَانَ and the verb connected

مَـ	لَهُمْ	فَقَالَ	لَهَا	يَسُوعَ	مَا	لَكَ	وَلِي
me-to-and	them-to	said-And	her-to	,Jesus	What	thee-to	
فَقَالَتْ	أَيُّهَا	الْمَرَاةُ	لَمْ	تَأْتِ	سَاعَتِي	بَعْدَ	
said-And	?woman-(		not	come-has	hour-my	,yet	
							O

with it, especially when there are other verbs, in order to point out the anteriority of the one.

<sup>e</sup> *fa-qā-lat*, conj. و and pret. 3 pers. fem. sing., from قَالَ, § 16, Parad. 5.

<sup>f</sup> *la-hu*, pref. pret. ل with suff. 3 pers. masc. sing. Comp. Josh., ver. 5 (<sup>g</sup>) and 9 (<sup>s</sup>).

<sup>g</sup> *ham-run*, i. q. (<sup>b</sup>), but more frequently used in the fem. gen.

#### VERSE 4.

<sup>a</sup> *la-hā*, pref. prep. ل with suff. 3 pers. fem. sing.

<sup>b</sup> *la-ki*, pref. prep. ل with suff. 2 pers. fem. sing.

<sup>c</sup> *wa-hī*, conj. و and pref. prep. ل with suff. 1 pers. sing.

<sup>d</sup> *say-yu-hā*, interjection.

<sup>e</sup> *'l-mar-sa-tu*, article and subst., i. q. Josh. ver. 20 (<sup>g</sup>), here vocative, § 20, No. 3.

<sup>f</sup> *lam*, adverb.

<sup>g</sup> *tā-ti*, fut. apoc. for تَأْتِي, 3 pers. fem. sing., from أَتَى, a doubly anomalous verb as to first and last radicals; comp. Irr. Verbs, Parad. 1 and 9. The conversion of the fut. into the pret., is effected by لَمْ, after which adverb the future is likewise apocopated, as in the present instance.



اُمُّهُ<sup>b</sup> لِلْخِدَامِ<sup>c</sup> اَفْعَلُوا<sup>d</sup> مَا يَأْمُرُكُمْ<sup>e</sup> بِهِ<sup>f</sup>  
 (matter)-this-in you-command-shall-he what Do ,servants-the-to mother-his  
 وَكَانَ<sup>a</sup> هُنَاكَ<sup>b</sup> سِتُّ<sup>c</sup> اَجَاجِينَ<sup>d</sup> حِجَارَةً<sup>e</sup> مَوْضُوعَةً<sup>f</sup>  
 placed ,stone-of jars six there were-there-And

<sup>h</sup> *sā-ʿa-tī*, subst. fem. sing., سَاعَةٌ<sup>s</sup>, with suff. 1 pers. sing.,  
 R. سَاعٍ<sup>o</sup>, media و. <sup>i</sup> *ba-ḍu*, adverb.

## VERSE 5.

<sup>a</sup> See ver. 3 (<sup>e</sup>).

<sup>b</sup> *ʿum-mu-hu*, ver. 1 (<sup>f</sup>) with suff. 3 pers. masc. sing.

<sup>c</sup> *lil-kud-dā-mi*, pref. ل, article (أ elided and omitted) before subst. masc. pl. (irr. of خَادِمٌ), from خَدَمٌ to serve.

<sup>d</sup> *ʿa-lū*, imp. masc. pl. (prosthetic أ elided), from فَعَلَ.

<sup>e</sup> *yā-ʿa-lū*, fut. 3 pers. masc. sing., Conj. I., with suff. 2 pers. masc. pl., from أَمَرَ<sup>o</sup>, irr. Parad. 1, § 16.

<sup>f</sup> *bi-hi*, pref. prep. بِ with suff. 3 pers. masc. sing. (§ 30, rem. 1).

## VERSE 6.

<sup>a</sup> The verb in the sing. *impersonally*.

<sup>b</sup> See ver. 1 (<sup>h</sup>).

<sup>c</sup> *sit-tu*, num. card., § 28.

<sup>d</sup> *ʿa-jā-jī-na*, subst. fem. pl. Comp. (<sup>f</sup>).

<sup>e</sup> *ḥa-jā-ra-tin*, subst. pl. (irr. of حَجَرٌ), gen. case.

<sup>١</sup>لِتَطْهَرِ <sup>٢</sup>الْيَهُودَ <sup>٣</sup>يَسَعُ <sup>٤</sup>كُلَّ <sup>٥</sup>وَاحِدٍ <sup>٦</sup>مِطْرَيْنِ  
 measures-two one every containing Jews-the-of purifying-(the)-to-according  
<sup>٧</sup>أَوْ <sup>٨</sup>ثَلَاثَةً <sup>٩</sup>فَقَالَ <sup>١٠</sup>لَهُمْ <sup>١١</sup>يَسُوعُ <sup>١٢</sup>أَمَلُوا <sup>١٣</sup>الْجَارِجِينَ  
 jars-the Fill Jesus them-to said-And three or

<sup>f</sup> *mau-dū-εa-tan*, part. pass., Conj. I., fem gen. (agreeing with <sup>d</sup>) acc. case, which case is not only used to designate the condition of the subject, but also to form prepositions, adverbs, and ablatives. R. <sup>وَضَعَ</sup> irr. Parad. 4, § 16.

<sup>g</sup> *li-taḥ-hī-ri*, pref. <sup>ل</sup> with inf. noun, gen. case, Conj. II., from <sup>طَهَّرَ</sup> to be clean.

<sup>h</sup> *'l-ya-hū-di*, article before gentilic noun, gen. case.

<sup>i</sup> *ya-sa-εu*, fut. A, 3 pers. masc. sing. (impersonally), Conj. I., from <sup>وَسَعَ</sup> irr. Parad. 4, § 16. The future is used to express the continuity of the action or state.

<sup>k</sup> *wa-ḥi-din*, num. gen. case. Comp. ver. 4 (<sup>y z</sup>).

<sup>l</sup> *miṭ-rai-ni*, subst. masc. dual., acc. case, from <sup>مِطْرَ</sup>, Gr. <sup>μέτρον</sup>.

<sup>m</sup> *tha-la-tha-tan*, num. acc. case, § 28.

#### VERSE 7.

<sup>a</sup> *'m-lu-εu*, imp. masc. pl. (ʾ prosth. elided), Conj. I., from <sup>أَمَلُوا</sup> irr. Parad. 3, § 16. See also § 5, No. 5.

NOTE.—This verb is construed with two accusatives, viz. (<sup>b c</sup>).

مَاءٌ<sup>c</sup> فَمَلَّوْهُنَّ<sup>d</sup> إِلَى<sup>e</sup> فَوْقِ<sup>8</sup> وَقَالَ<sup>8</sup> لَهُمْ<sup>a</sup> اسْتَقُوا

Draw ,them-to said-he-And .brim-(the) to them-filled-they-and ,water-(with)

بِالْآنِ<sup>b</sup> وَنَاوِلَ<sup>c</sup> رَيْيسَ<sup>d</sup> التُّكَاةِ<sup>e</sup> فَوَدَّوْا<sup>9</sup> وَلَمَّا

when-And .(it)-bare-they-and ,feast-the-of governor-(the)-to (it)-present-and now

<sup>b</sup> 'l-*a-jā-jī-na*, ver. 6 (<sup>a</sup>) with the article.

<sup>c</sup> *mā-san*, subst. masc. sing. acc. case, from مَاءٌ<sup>5</sup> for مَوَّة<sup>5</sup>, pl. مَوَاتٍ<sup>5</sup> and مَيَاتٍ<sup>5</sup>.

<sup>d</sup> *fa-mā-la-*a*-hun-na*, conj. فَ and pret. 3 pers. masc. pl. (ʾ employed for the formation of the plural is here dropped before suff.), with suff. 3 pers. fem. pl.

<sup>e</sup> *fau-qin*, lit. *extremity*, subst. masc. sing. dat. case, from فَاقَ (media و) to *exceed, surpass*.

#### VERSE 8.

<sup>a</sup> 's-*ta-qū*, imp. masc. pl. (ʾ elided), Conj. VIII., from سَتَيْ<sup>س</sup>. For the loss of the 3rd radical ي, see irr. verb, Parad. 9, *imp*.

<sup>b</sup> 'l-*a-na*, adverb.

<sup>c</sup> *wa-nā-wi-lu*, conj. وَ before imp. masc. pl., Conj. III., from نَالَ irr. Parad. 5, § 16.

<sup>d</sup> *rai-*a*-sā*, subst. masc. sing. acc. case (lit. *present the governor*, sc. with it), R. رَأَسَ to be set over, to *preside*.

<sup>e</sup> 't-*tu-ka-*a*-ti*, article (clided) and subst. fem. sing. gen. case; lit. *the reclining*, sc. at a banquet.

ذَاقَ<sup>a</sup> رَيْسَ<sup>b</sup> التُّكَاةِ<sup>c</sup> ذَلِكَ<sup>d</sup> الْمَاءِ<sup>e</sup> الْمَتَّحُولِ<sup>e</sup>  
 changed-)( ,water-)( same-the ,feast-the-of governor-(the) tasted-had

خَمْرًا<sup>f</sup> وَلَمْ<sup>g</sup> يَعْلَمْ<sup>g</sup> مِنْ<sup>h</sup> أَيْنَ<sup>h</sup> هُوَ<sup>i</sup> وَكَانَ<sup>k</sup> الْخِدَامِ<sup>k</sup>  
 servants-the )(-but ,(was)-it whence from knew not-and ,wine-(into)

<sup>f</sup> *fa-wad-dau*, conj. ف and pret. 2 pers. masc. pl., Conj. II.,  
 from ودي.

VERSE 9.

<sup>a</sup> *dzā-qa*, irr. Parad. 5, § 16.

<sup>b</sup> *rāi-ʿa-su*, nom. of ver. 8 (<sup>d</sup>). See note, Josh. ver. 17 (<sup>g</sup>).

<sup>c</sup> *dza-li-ka*, demonstrative pronoun.

<sup>d</sup> *ʿl-ma-ʿa*, ver. 7 (<sup>e</sup>) with the article (ʾ elided).

<sup>e</sup> *ʿl-mu-ta-ḥaw-wa-la*, article and part. masc. sing. acc. case,  
*passive* of Conj. V., from حَال irr. Parad. 5, § 16.

NOTE:—و, the original radical in this class of verbs,  
 which is otherwise quiescent, becomes here audible,  
 on account of the characteristic doubling of this  
 conjugation.

<sup>f</sup> *ḥam-ran*, acc. of ver. 3 (<sup>g</sup>).

<sup>g</sup> *yaʿ-lam*, fut. 1 apoc. (§ 11, Note) 3 pers. masc. sing., from  
 عَلِمَ, § 10, rem. 1 and 2.

<sup>h</sup> *ʿai-na*, adv. prop. *where*, preceded by *min* it becomes  
*whence*.

<sup>i</sup> connect with (ʾ).

<sup>k</sup> *ʿl-ḥud-dā-mu*, nom. of ver. 5 (<sup>e</sup>) with the article.

يَعْلَمُونَ<sup>l</sup> لَانِهِمْ<sup>m</sup> مَلَّوْا الْمَاءَ<sup>n</sup> فَدَعَا رَيْسَ التَّكَاةِ<sup>o</sup>  
 feast-the-of governor-(the) called-and ,water-the in-filled-had they-because ,knew

وَقَالَ لَهُ كُلُّ<sup>10</sup> اِنْسَانٍ<sup>a</sup> اِنَّمَا<sup>b</sup> يَأْتِي<sup>c</sup> الْعُرُوسَ<sup>p</sup>  
 presents indeed man Every ,him-to said-And ,bridegroom-the

بِالشَّرَابِ<sup>d</sup> الْعَجِيدِ<sup>e</sup> اَوَّلًا<sup>g</sup> وَاِذَا<sup>g</sup> سَكَّرُوا<sup>h</sup> عِنْدَ<sup>i</sup> ذَلِكَ<sup>i</sup>  
 then drunk-well-have-they when-and ,first ,good-the ,wine-the-)(

<sup>l</sup> *ya-c-la-mū-na*, pl. of (*g*), connected with (<sup>i</sup>), comp. ver. 3 (<sup>d</sup>); for the *fut.* used here, comp. ver. 6 (<sup>i</sup>).

<sup>m</sup> *li-sa-na-hum*, compd. of ل *for*, اَنْ *that*, and suff. 3 pers. masc. pl.

<sup>n</sup> *ma-la-su*, pret. 3 pers. masc. pl. Comp. ver. 7 (<sup>a</sup>).

<sup>o</sup> *fa-da-sā*, conj. ف and pret. 3 pers. masc. sing. irr. Parad. 6, § 16.

<sup>p</sup> *'l-sa-rū-sa*, subst. masc. sing. acc. case. Comp. ver. 1 (<sup>b</sup>).

#### VERSE 10.

<sup>a</sup> *in-sā-nin*, subst. com. gen. gen. case.

<sup>b</sup> *in-na-mā*, adverb.

<sup>c</sup> *yā-ti*, fut. 3 pers. masc. sing., Conj. I., from اَتِي irr. Parad. 9, § 16.

<sup>d</sup> *bish-sha-rā-bi* (lit. *with the wine, or drink*), pref. ب, the article (elided) and subst. masc. sing. gen. case, R. شَرِبَ *to drink, also to be thirsty.*

صَوَّبَ	صَاوَرًا	بِكَرْبٍ	أَفَانَتْ	بِالذُّونِ	يَأْتِي
,good-the	,wine-the	kept-hast	thou-and	;inferior-the-)	(presents-he
فَعَلَهَا	الَّتِي	الْأُولَى	الْأَيَّةُ	هَذِهِ	11
)-(did	which	,first-the	,miracle-the	(is)-This	? now until

<sup>e</sup> *'j-jai-di*, adj. masc. sing. with the article, from جَيِّدٌ to have a slender, beautiful neck.

<sup>f</sup> *aw-wa-lan*, adj. masc. sing., in the acc. case, used adverbially, R. أَوَّلٌ to prevent, precede.

<sup>g</sup> *wa-si-dzā*, adverb.

<sup>h</sup> *sa-ki-rū*, pret. 3 pers. masc. pl., from سَكَرَ.

<sup>i</sup> lit. *at this*, sc. time.

<sup>k</sup> *bid-dū-ni*, pref. ب, article and adj. masc. sing. gen. case, from دَانٌ (med. و) to be inferior, bad, contemptible.

<sup>l</sup> *ʿa-fa-ʿan-ta*, ا sign of interrogation, ف conj. and pronoun, § 23.

<sup>m</sup> *ʿab-qai-ta*, pret. 2 pers. masc. sing., Conj. IV., from بَقِيَ, prop. بَقِيَ to remain, stay.

<sup>n</sup> See (e).

<sup>o</sup> *'il-ʿa-na*, adverb.

#### VERSE 11.

<sup>a</sup> *ha-dzi-hi*, Jos. ver. 2 (<sup>n</sup>).

<sup>b</sup> *'l-ʿa-ya-tu*, subst. fem. sing., R. أَوَى to be moved by the slightest affection.

<sup>c</sup> *'l-ʿū-la*, adj. sing., fem. of أَوْلَى. Comp. ver. 10 (<sup>f</sup>).

يَسُوعَ	فِي	قَانَا	الْجَلِيلِ	وَظَهَرَ	مَجْدَهُ	وَأَمِنَ
Jesus	in	Cana	,Galilee-of	manifested-and	,glory-his	believed-and
بِهِ	تَلَامِيذَهُ	ثُمَّ	بَعْدَ	هَذَا	أَنْحَدَرَ	إِلَى
him-in	.disciples-his	Then	after	this	down-went-he	to

<sup>d</sup> 'l-la-ti, pron. relat. fem. sing. § 25, (أ elided).

<sup>e</sup> fa-sa-la-ha, pret. 3 pers. masc. sing., with suff. 3 pers. fem. sing., R. فَعَلَ. The suff. is pleonastic, and is to be connected with the preceding pronoun, lit. *which her*, sc. the miracle; comp. the English *whom* used for persons, instead of *which him*.

<sup>f</sup> wa-sad-ha-ra, conj. وَ and pret. 3 pers. masc. sing., Conj. IV., from ظَهَرَ to *appear, be manifest*.

<sup>g</sup> maj-da-hu, subst. masc. sing., مَجْدٌ, acc. case, with suff. 3 pers. masc. sing., R. مَجْدٌ to *excel in glory*.

<sup>h</sup> wa-sa-mi-na, conj. وَ before pret. 3 pers. masc. sing., § 11, rem. 1.

<sup>i</sup> See ver. 2 (e).

#### VERSE 12.

<sup>a</sup> ba-s-da, adv. prop. ver. 4 (i), in the acc. case.

<sup>b</sup> 'n-ha-da-ra, pret. 3 pers. masc. sing., Conj. VII., from حَدَرَ to *descend*.

كَفَرْنَا حَوْمَ هُوَ وَأُمُّهُ<sup>d</sup> وَأَخَوَاتُهُ<sup>e</sup> وَتَلَامِيذُهُ<sup>f</sup> وَأَقَامُوا<sup>g</sup>  
 abode-and : disciples-his-and , brothers-his-and , mother-his-and , he , Capernaum

هَنَّاكَ<sup>g</sup> أَيَّامًا<sup>h</sup> بَسِيرَةً<sup>i</sup> 13 وَكَانَ<sup>a</sup> فَصَحَّ<sup>b</sup> الْيَهُودَ<sup>c</sup>  
 Jews-the-of passover-(the) )(-And .few-a days there

<sup>c</sup> *ka-far-nā-hū-ma*, prop. name.

<sup>d</sup> *wa-sum-mu-hu*, conj. و before ver. 5 (<sup>b</sup>).

<sup>e</sup> *wa-sih-wa-tu-hu*, subst. masc. pl. (أَخَوَاتُهُ—though there are also other forms, as أَخَائِهِ<sup>ك</sup>, أَخَوَاتُهُ<sup>ل</sup>, أَخَوَاتُهُ<sup>م</sup>, etc.—irr. of أَخ<sup>س</sup> sing.) with suff. 3 pers. masc. sing.

<sup>f</sup> *wa-sa-qā-mū*, conj. و before pret. 3 pers. masc. pl., Conj. IV., from قَامَ<sup>ق</sup> to stand, irr. Parad. 5, § 16, to which the preformative ا being added, this 4th conjugation is obtained.

<sup>g</sup> See ver. 1 (<sup>h</sup>).

<sup>h</sup> *ay-yā-man*, acc. of Josh., ver. 2 (<sup>q</sup>). For the acc. case here, comp. ver. 6 (<sup>f</sup>).

<sup>i</sup> *ya-sī-ra-tan*, adj. sing. (in form agreeing with the preceding noun, likewise singular, but collectively used for the plural) acc. case, fem. of يَسِيرٌ<sup>س</sup>, R. يَسِرُ<sup>س</sup> to be light, easy.

#### VERSE 13.

<sup>a</sup> See (<sup>d</sup>).

<sup>b</sup> *fis-hu*, i. q. Heb. פִּסְחֻ.



قَدْ<sup>c</sup> قَرَّبَ<sup>d</sup> فَصَعِدَ<sup>e</sup> يَسُوعَ<sup>f</sup> إِلَى<sup>g</sup> يَرُوشَلِيمَ<sup>h</sup> 14 فَوَجَدَ<sup>a</sup>  
 found-he-And ,Jerusalem to Jesus went-and ,near-drawn-had already

فِي<sup>b</sup> الْهَيْكَلِ<sup>c</sup> بَاعَةَ<sup>d</sup> الْبَقَرِ<sup>e</sup> وَالْكَبَاشِ<sup>f</sup> وَالْحَمَامِ<sup>g</sup> وَصَيَّارِفَ<sup>h</sup>  
 ,changers-and ,doves-of-and ,sheep-of-and ,oxen-of sellers temple-the in

<sup>c</sup> See (*d*).

<sup>d</sup> *qa-ru-ba*, pret. 3 pers. masc. sing. (§ 11, rem. 1); for the construction of *a c d* see ver. 3 (*d*).

<sup>e</sup> *fa-ṣa-ʿi-da*, conj. ف before pret. 3 pers. masc. sing. (§ 11, rem. 1). Comp. Josh. 4 (*v*).

<sup>f</sup> *ya-rū-sha-lī-ma*, prop. name.

#### VERSE 14.

<sup>a</sup> *fa-wā-ja-da*, conj. ف before pret. 3 pers. masc. sing.

<sup>b</sup> *ʿl-hai-ka-lī*, subst. masc. sing. gen. case, i. q. Heb. הַיְכָל.

<sup>c</sup> *bā-ʿa-ta*, subst. pl. acc. case, irr. from the sing. بَاعَ, part. of بَاعَ, Parad. 5, § 16.

<sup>d</sup> *ʿl-ba-qa-ri*, article and subst. sing., used collectively, acc. case, i. q. Heb. בָּקָר.

<sup>e</sup> *wal-ki-bā-shi*, conj. و, article and subst. pl. (irr. of كَبَشَ) gen. case; Heb. כְּבָשִׁים.

<sup>f</sup> *wal-ḥa-mā-mi*, conj. و, article and subst. sing., used collectively, gen. case, R. حَم to be hot.

<sup>g</sup> *\*wa-ṣa-yā-ri-fa*, conj. و and subst. masc. pl. (irr. of صَيَّرَفَ) acc. case (comp. ver. 6 *f*), R. صَرَفَ to turn.

جَلَسُوا<sup>h</sup> 15 فَصَنَعَ<sup>a</sup> مِنْ<sup>ب</sup> مِخْرَعةٍ<sup>b</sup> مِنْ<sup>ج</sup> حَبْلِ<sup>c</sup> وَأَخْرَجَ<sup>d</sup>  
 out-drove-and ,cord of scourge-a made-he-And :sitting

جَمِيعِهِمْ<sup>e</sup> مِنَ<sup>ف</sup> الْهَيْكَلِ<sup>ص</sup> وَطَرَدَ<sup>ف</sup> الْبَقَرَ<sup>ص</sup> وَالْخِرَافَ<sup>ص</sup>  
 :sheep-the-and ,oxen-the ont-turned-and ,temple-the from them-of-all

وَبَدَّدَ<sup>و</sup> دَرَاهِمَ<sup>ك</sup> الصَّيَارِفِ<sup>ل</sup> وَقَلَّبَ<sup>م</sup> مَوَائِدَهُمْ<sup>ن</sup>  
 ; tables-their overthrew-and ,changers-the-of money-(the) scattered-and

<sup>h</sup> *ju-lū-san*, inf. noun (collectively, for *sitting persons*) acc. case (see the preceding), from جَلَسَ to *sit, sit down*.

#### VERSE 15.

<sup>a</sup> *fa-ṣa-na-ʿa*, conj. فَ before pret. 3 pers. masc. sing.

<sup>b</sup> *miḥ-ṣa-ra-tan*, subst. fem. sing. acc. case, R. خَصَرَ to *take, lay hold of*.

<sup>c</sup> *ḥab-lin*, subst. masc. sing. gen. case. Comp. Heb. חַבְלִין.

<sup>d</sup> *wa-ʿaḥ-ra-ja*, conj. وَ before pret. 3 pers. masc. sing., Conj. IV., from خَرَجَ to *go out*.

<sup>e</sup> *ja-mī-ʿa-hum*, Josh. ver. 2 (<sup>e</sup>) with suff. 3 pers. masc. pl.

<sup>f</sup> *wa-ṭa-ra-da*, conj. وَ before pret. 3 pers. masc. sing.

<sup>g</sup> acc. of ver. 14 (<sup>d</sup>).

<sup>h</sup> *wal-ḥi-rā-fa*, conj. وَ, article and subst. pl. (fractus) acc. case, from خَرَفَ sing.

<sup>i</sup> *wa-bad-da-da*, conj. وَ and pret. 3 pers. masc. sing., Conj.

16 وَقَالَ لِبَاعَةِ الْحَمَامِ<sup>a</sup> أَحْمِلُوا هَذَا مِنْ هَهُنَا<sup>e</sup>  
 ,hence from this Take ,doves-(-of sellers-(the)-to said-he-And

وَلَا تَجْعَلُوا<sup>d</sup> بَيْتَ أَبِي بَيْتَ<sup>e</sup> التَّجَارَةِ<sup>g</sup>  
 .merchandise-of house-a father-my-of house-(the) make not-and

II., from <sup>و</sup>بد (here not contracted, on account of the characteristic Tashdid which the 2nd radical has to take) to separate, remove.

<sup>س ل</sup><sup>س ل</sup>  
<sup>k</sup> *da-rā-hi-ma*, subst. masc. pl. (irr. of <sup>س ل</sup>دِرْهَم or <sup>س ل</sup>دِرْهَم) acc. case.

<sup>ل</sup> *'ṣ-ṣa-yā-ri-fi*, gen. of ver. 14 (*g*) with the article.

<sup>m</sup> *wa-qal-la-ba*, conj. و before pret. 3 pers. masc. sing.,  
 Conj. II., from <sup>ق</sup>قلب to turn, overturn.

<sup>n</sup> *ma-wā-ʿa-da-hum*, or <sup>س ل</sup>مَوَائِدِهِمْ, subst. fem. pl. (of <sup>س ل</sup>مَيْدَة)  
 with 3 pers. masc. pl., R. <sup>م</sup>مَان.

#### VERSE 16.

<sup>a</sup> *li-bā-ʿa-ti*, pref. ل to dative of ver. 14 (*e*).

<sup>b</sup> *'h-mi-lū*, imp. of Josh. ver. 3 (*d*).

<sup>c</sup> *ha-hu-nā*, lit. from here. Comp. ver. 1 (*h*).

<sup>d</sup> *taj-ʿa-lū*, comp. Josh. ver. 17 (*m*).

<sup>e</sup> *bai-ta*, subst. sing. acc. case, R. <sup>ب</sup>بَات (media <sup>ي</sup>) to stay the night, to lodge.

<sup>f</sup> *ʿa-bī*, subst. masc. sing. (<sup>س ل</sup>أَب irr.), before gen. <sup>أ</sup>أَبِي, and so with suff. 1 pers. sing. Comp. § 19, rem. 1.

17 فَذَكَرَ تِلْكَ تِلْكَ تِلْكَ أَنَّهُ مَكْتُوبٌ غَيْرَةً بَيْتِكَ<sup>e</sup>  
 house-thy-of zeal-(The) ,written (is)-it-that disciples-his remembered-And

18 أَكَلْتَنِي فَأَجَابَ الْيَهُودُ قَائِلِينَ أَيَّةَ<sup>e</sup> أَيَّةَ<sup>d</sup>  
 sign What ,saying Jews-the answered-And .up-me-eaten-has

<sup>g</sup> 't-ti-jā-ra-ti, article before subst. fem. sing. gen. case,  
 from تَجَر to trade.

VERSE 17.

<sup>a</sup> fa-dza-ka-ra, conj. فَ and pret. 3 pers. masc. sing.

<sup>b</sup> san-na-hu, adv. with suff. ه, 3 pers. masc. sing.

<sup>c</sup> mak-tū-bun, part. pass. of Conj. I., from كَتَب to write.

<sup>d</sup> jāi-ra-tun, subst. fem. sing., from غَابَر (media ي) to be  
 zealous.

<sup>e</sup> bai-ti-ka, ver. 16 (<sup>e</sup>), gen. case, with suff. 2 pers. masc.  
 sing.

<sup>f</sup> a-ka-lat-nī, pret. 3 pers. fem. sing. with suff. 1 pers. sing.,  
 from أَكَل irr. Parad. 1, § 16.

VERSE 18.

<sup>a</sup> fa-ʿa-jā-ba, conj. فَ and pret. 3 pers. masc. sing., Conj.  
 IV., from جَاب, Parad. 5, § 16.

<sup>b</sup> 'l-ya-hū-dū, article before nom. of ver. 6 (<sup>h</sup>).

<sup>c</sup> qā-ʿi-tī-nā, part. masc., pl. of قَائِل. See Parad 5, § 16.

19 أَجَابَهُمْ<sup>a</sup> هَذِهِ<sup>z</sup> تَفْعَلُ<sup>h</sup> حَتَّى<sup>g</sup> تَرِينَا<sup>f</sup>  
 them-Answered P deeds such doest-thou that ,us-thou-shoewest  
 يَسُوعَ<sup>س</sup> قَائِلًا<sup>b</sup> حَلُّوا<sup>c</sup> هَذَا<sup>d</sup> وَأَنَا<sup>e</sup> أَقِيمُهُ<sup>f</sup>  
 up-it-raise-will-I-(even) I-said ,temple-( this Destroy ,saying Jesus

<sup>d</sup> *say-ya-ta*, interrog. pron. fem. sing. acc. case, § 26.

<sup>e</sup> *ā-ya-tin*, gen. of ver. 11 (<sup>b</sup>), lit. *what of sign*.

<sup>f</sup> *tu-rī-nā*, fut. 2 pers. masc. sing., Conj. IV. (تَرَايَ for تَرِي), from رَايَ, doubly anomalous; comp. Parad. 9 and 2 of § 16, and Conj. IV. of § 12), with suff. 1 pers. pl.

<sup>g</sup> *hat-ta*, adverb.

<sup>h</sup> *taf-ʿa-la*, *nasbated* of Josh. ver. 2 (<sup>o</sup>).

<sup>i</sup> *ʿl-ʿaf-ʿā-la*, article before subst. masc. pl. (from فَعَلَ<sup>س</sup>) acc. case, R. فَعَلَ<sup>س</sup> to do, make.

#### VERSE 19.

<sup>a</sup> *ʿa-jā-ba-hum*, pret. Conj. IV. of ver. 18 (<sup>a</sup>), with suff. 3 pers. masc. pl.

<sup>b</sup> *qā-ʿi-lan*, sing. acc. case of ver. 18 (<sup>c</sup>).

<sup>c</sup> *hul-lū*, imp. masc. pl., Conj. I., from حَلَّ to solve, loosen. Comp. § 15.

<sup>d</sup> *ʿl-hai-ka-la*, acc. of ver. 14 (<sup>b</sup>).

<sup>e</sup> *wa-ʿa-nā*, conj. و before pers. pron. 1 pers. sing., emphatic before the verb in the 1st person.

فِي ثَلَاثَةِ أَيَّامٍ 20 فَقَالَ لَهُ الْيَهُودُ فِي سِتِّ  
 فِي ثَلَاثَةِ أَيَّامٍ 20 فَقَالَ لَهُ الْيَهُودُ فِي سِتِّ  
 six In ,Jews-the him-to said-And .days three in  
 وَأَرْبَعِينَ سَنَةً بَنِيَ هَذَا الْهَيْكَلُ أَفَأَنْتَ تَقْدِمُهُ  
 وَأَرْبَعِينَ سَنَةً بَنِيَ هَذَا الْهَيْكَلُ أَفَأَنْتَ تَقْدِمُهُ  
 up-it-rear thou-wilt ,temple-( this built-was year forty-and

*f* *ʿu-qā-mu-hu*, fut. 1 pers. sing. of ver. 12 (*f*) (for the Damma of the preformative, <sup>3</sup>أ, comp. fut. of the reg. Conj. IV., p. 20; أ of irr. Parad. 5, § 16, is changed, in this conj., into ي), with 3 pers. masc. sing.

*g* *tha-lā-ṭha-ti*, num. masc. gen. case. Comp. § 28.

*h* *ʿay-yā-min*, pl. (fractus) of Josh. ver. 2 (*m*), gen. case. Comp. ver. 20 (*b*).

#### VERSE 20.

*a* *sit-tin*, *wa-ʿar-ba-ʿā-na*, § 28, No. 3.

*b* *sa-na-tan*, subst. fem. sing. acc. case, R. سَنَا (prop. سَنِي).

NOTE.—The numbers from 3 to 10 are followed by the thing counted in the pl. gen. case; beyond 10, the noun follows in the sing. acc. case, as above. The noun, however, may precede the numbers from 3 to 10, and then the latter correspond with the subst. as regards the cases.

*c* *bu-ni-ya*, pret. 3 pers. masc. sing., Conj. I., pass. § 16, Parad. 9, p. 31.

*d* *ʿa-fa-ʿan-ta*, أ interrog. (§ 29, No. 1), فَ conj., and pers. pron. 2 pers. masc. sing.

فِي ثَلَاثَةِ أَيَّامٍ 21 فَأَمَّا هُوَ فَعَنِيَ بِالْهَيْكَلِ جَسَدَهُ  
 .body-his ,temple-the-by understood-truly he But 7 days three in

وَلَمَّا قَامَ مِنَ الْمَمَوَاتِ ذَكَرَ تَلَامِيذَهُ أَنَّهُ  
 he-that disciples-his remembered ,dead-the from rose-he when-And

لِهَذَا قَالَ قَامُوا بِالْكِتَابِ وَالْكَلِمَةِ  
 word-the-and ,scriptures-the-in believed-they-and :spoken-had that-respecting

<sup>e</sup> *tu-qī-mu-hu*, 2 pers. of (*f*).

#### VERSE 21.

<sup>a</sup> *fa-am-mā*, ف before conj.

<sup>b</sup> *fa-ʿa-nā*, conj. ف, here emphatical, before pret. 3 pers. masc. sing. irr. Parad. 9, § 16.

<sup>c</sup> *ja-sa-da-hu*, subst. masc. sing. acc. case (of جَسَد), with suff. 3 pers. masc. sing.

#### VERSE 22.

<sup>a</sup> *qā-ma*, pret. 3 pers. masc. sing. irr. Parad. 5, § 16.

<sup>b</sup> *ʿl-am-wā-ti*, subst. masc. pl. irr., from مَاتَ, R. مَاتَ to die.

<sup>c</sup> *li-ha-dzā*, pref. ل before demon. pron.

<sup>d</sup> *fa-ʿa-ma-nū*, conj. ف, and pl. of ver. 11 (<sup>b</sup>).

<sup>e</sup> *bil-ku-tu-bi*, pref. ب, article, and subst. masc. pl. gen. case, irr. of كَتَبَ, from كَتَبَ to write.

كثيرون<sup>e</sup> باسمه<sup>b</sup> وآمن<sup>a</sup> 23 التي<sup>g</sup> قالها<sup>h</sup> يسوع<sup>c</sup>  
 ,many name-his-in believed-And .Jesus )(-said-had which

ان<sup>d</sup> كان<sup>e</sup> بيروشلیم<sup>f</sup> في<sup>g</sup> عيد<sup>h</sup> الفصح<sup>i</sup> لانهم<sup>j</sup> عاينوا<sup>k</sup>  
 looked they-for ,passover-the-of feast-(the) on Jerusalem-in was-he when

*f wal-ka-li-ma-ti*, conj. و, article, and subst. fem. sing. gen. case. Comp. Josh. ver. 9 (o).

*g 'l-la-tī*, fem. of Josh. ver. 9 (q).

*h qā-la-hā*, pret. 3 pers. masc. sing., with suff. 3 pers. fem. sing., pleonastically referring to (*f*).

#### VERSE 23.

*a wa-a-ma-na*, conj. و before pret. 3 pers. masc. sing. For Madda, see § 5, No. 7.

*b bis-mi-hi*, pref. ب before subst. masc. sing., اسم<sup>sc</sup>, (with prosthetic, for سم), gen. case, with suff. 3 pers. masc. sing.

*c ka-thī-rū-na*, adj. masc., pl. of كثير<sup>s</sup>, from كثر<sup>r</sup> to be many.

*d idz*, conjunction.

*e idī*, subst. masc. sing. gen. case, from عاد<sup>د</sup> (media ي) to repeat, be accustomed, to turn, change.

*f 'l-fiṣ-ḥi*, gen. of ver. 13 (b) with the article.

*g lī-an-na-hum*, compd. of ل<sup>ل</sup>, ان<sup>ع</sup> (that), and suff. 3 pers. masc. pl.

*h idū-ya-nū*, pret. 3 pers. masc. pl., Conj. III. (comp. Parad.



يَكُن <sup>c</sup>	فَلَمْ <sup>b</sup>	يَسُوعَ	فَمَا <sup>a</sup> 24	عَمَلَ <sup>i</sup>	الَّتِي <sup>k</sup>	الْآيَاتِ <sup>z</sup>
did	not	Jesus	But	.did-he	which	miracles-the-at
وَلَمْ <sup>25</sup>	أَحَدًا <sup>z</sup>	بِكُلِّ <sup>h</sup>	عَارِفًا <sup>g</sup>	كَانَ	لِأَنَّهُ <sup>e</sup>	يَأْمَنُهُمْ <sup>d</sup>
not-And	.one	every-with	acquainted	was	he-for	,them-in-confide

p. 30), from *عَانَ*, media *ي*, irr. Parad. 8, § 16; so that when *ا*, characteristic of the third conjugation, is inserted after the first radical, the original *ي* is introduced as the second radical.

<sup>i</sup> *ʿl-ʿa-yā-ti*, pl. (irr. or fractus) dat. case of ver. 11 (*b*).

<sup>k</sup> See ver. 11 (*d*).

<sup>l</sup> *ʿa-mi-la*, pret. 3 pers. masc. sing. (§ 10, rem. 1), where we ought to have mentioned that there are also some *transitive* verbs, with Kasra under the second radical.

#### VERSE 24.

<sup>a</sup> See ver. 21 (*a*).

<sup>b</sup> *fa-lam*, conj. *ف*, here emphatic (comp. ver. 21 *b*) before adverb.

<sup>c</sup> *ya-kun*, fut. 3 pers. masc. sing., Conj. I., apoc. (after *لَمْ* which also converts the fut. into a pret.) for *يَكُون*, from *كَانَ*; comp. § 16, Parad. 5, in which class the second radical *و* is regularly dropped in the fut. apoc. For the auxiliary character of this verb, comp. ver. 3 (*d*).

<sup>d</sup> *yā-ma-nu-hum*, fut. *A*, 3 pers. masc. sing., with suff. 3 pers. masc. pl., Conj. I., from *أَمَنَ*, Parad. 1, § 16.

<sup>e</sup> Comp. ver. 23 (*g*).

يَكُنْ<sup>a</sup> يَحْتَاجُ<sup>b</sup> أَنْ<sup>c</sup> يَشْهَدَ<sup>c</sup> لَهُ<sup>c</sup> أَحَدٌ<sup>c</sup> عَلَيَّ<sup>d</sup> إِنْسَانٍ<sup>d</sup>  
 ,men concerning one-any him-to testify-should that required

لَأَنَّهُ<sup>e</sup> كَانَ<sup>e</sup> يَعْلَمُ<sup>e</sup> مَا فِي<sup>f</sup> الْإِنْسَانِ<sup>f</sup>  
 ,man-( in (is)-what knew he-for

*f* serves as an auxiliary to the following participle, to express the imperfect mood, lit. *was knowing*.

<sup>g</sup> *ʿā-ri-fan*, part. masc. sing., Conj. I., acc. case. Comp. ver. 6 (*f*).

<sup>h</sup> *bī-kul-lī*, gen. of Josh. ver. 4 (*y*), governed by prep. **بِ**, with which the preceding verb is construed.

<sup>i</sup> *ʿa-ḥa-dīn*, adj. num. masc. sing. gen. case, § 28.

#### VERSE 25.

<sup>a b</sup> Comp. ver. 24 (<sup>c d</sup>); *yaḥ-tā-ju*, fut. 3 pers. masc. sing., Conj. VIII. (from the pret. **أَحْتَاجُ**), R. **حَاجَ**, irr. Parad. 8, § 16.

<sup>e</sup> *yash-ha-da*, fut. *A nasbated* (after **أَنْ**, see § 11, rem. 1, also note), 3 pers. masc. sing., from **شَهِدَ**.

<sup>d</sup> See ver. 10 (*a*).

<sup>e</sup> *ya-ʿ-la-mu*, fut. *A*, 3 pers. masc. sing., from **عَلِمَ** (§ 11, rem. 1); for the future used here instead of the preterite, see ver. 6 (<sup>i</sup>): this future is preceded by the auxiliary verb in the preterite, forming a *constructio ad sensum*.

<sup>f</sup> *ʿl-ʿin-sā-nī*, article before ver. 10 (*a*).

## القرآن

## AL Q O R Ā N .

## سورة التَّغَابِنِ

## CHAP. LXIV.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 ,gracious-the ,merciful-the ,God-of name-(the) In

أَيَسْبِحُ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا  
 (is) whatever-and heavens-the in (is) whatever God-to praise-give-Shall 1

<sup>س</sup>  
<sup>ب</sup> *a bis-mi*, pref. **بِ** and subst. masc. sing. gen. case of **اسْمٍ**.  
 Comp. John, ver. 23 (*b*).

<sup>ب</sup> *b* *'r-rah-ma-ni 'r-ra-ḥī-mi*, article before adj. masc. sing.  
 gen. case, from **رَحِمَ** to be merciful, gracious, propitious.

## VERSE 1.

*a* *yu-sab-bi-ḥu*, fut. 3 pers. masc. sing., Conj. II., from  
**سَبَّحَ** to say (spoken of God), to praise, to use many words.

*b* *'s-sa-ma-wā-ti*, article before subst. pl. gen. case, irr. of  
**سَاءَ**, from **سَاءَ** to be high.

NOTE.—Pl. **سَمَوَاتٍ** terminates in all the oblique cases  
 alike with Kasra, **ت**,

فِي ٱلْأَرْضِ لَهُ ٱلْمَلِكُ وَلَهُ ٱلْحَمْدُ  
 ,praise-the him-to-and ,dominion-the-(belong) him-to ; earth-the in

وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۚ هُوَ ٱلَّذِي  
 who he-is-It 2 .mighty thing every over (is)-he-and

خَلَقَكُمْ ۖ فَمِنْكُمْ كَافِرٌ وَمِنْكُمْ مُّؤْمِنٌ  
 ,believer-a (another) you-of-and, unbeliever-an (is-one) you-Of .you-created

<sup>e</sup> 'l-*ar-dī*, article before subst. sing. gen. case.

<sup>d</sup> 'l-*mul-ku*, article before subst. sing. com. gen., from  
 مَلِكٌ *to possess, to have dominion over, to reign.*

<sup>e</sup> 'l-*ḥam-du*, article before subst. masc. sing., from حَمْدٌ  
*to praise, to laud, give thanks.*

<sup>f</sup> *shai-in*, subst. masc. sing. gen. case of شَيْءٌ, from شَيْءٌ  
*to will.*

<sup>g</sup> *qa-dī-run*, adj. masc. sing. nom. case, referring back to  
 وَهُوَ, from قَدِرٌ *to be strong, able, mighty.*

#### VERSE 2.

<sup>a</sup> 'l-*la-dzī*, relat. pron. masc. sing., § 25.

<sup>b</sup> *ḥa-la-qa-kum*, pret. 3 pers. masc. sing., with suff. 2 pers.  
 masc. pl.

<sup>c</sup> *fa-min-kum*, compd. of فَ (and), مِنْ, and suff. 2 pers.  
 masc. pl.

وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ۝۳ خَلَقَ  
 created-has-He 3 .heholding-(is) do-you whatever God-but

السَّمَاوَاتِ وَالْأَرْضِ بِالْحَقِّ ۝۴ وَصَوَّرَكُمْ فَأَحْسَنَ  
 beautified-and ,you-fashioned-has-and ,truth-the-in earth-the-and heavens-the

<sup>d</sup> *kā-fi-run*, prop., particip., masc. sing., as a noun of agency, from *كفر* to cover, conceal, deny.

<sup>e</sup> *mūs-mi-nun*, subst. masc. sing., from *أَمِنَ* or *أَمِنَ*. Comp. John, ver. 22 (<sup>d</sup>).

<sup>f</sup> *ta-ma-lū-na*, fut. A, 2 pers. masc. pl., Conj. I., from *عَمِلَ*.

<sup>g</sup> *ba-ṣī-run*, a verbal subst. or noun of agency (of which grammarians give thirty-three different forms); masc. sing., from *بَصَرَ* to see.

### VERSE 3.

<sup>a</sup> See ver. 2 (<sup>b</sup>).

<sup>b</sup> See ver. 1 (<sup>b</sup>) and note.

<sup>c</sup> *wal-ar-ḏa*, conj. *و* before acc. of ver. 1 (<sup>e</sup>).

<sup>d</sup> *bil-ḥaq-qi*, pref. *بِ*, article, and subst. masc. sing. gen. case, from *حَقَّ* to be necessary, right, just.

<sup>e</sup> *wa-ṣaw-wa-ra-kum*, conj. *و* before pret. 3 pers. masc. sing., Conj. II., from *صَارَ* (to cut, divide), media *و*, which in this conjugation is introduced and made audible on account of Tashdid characteristic (comp. Parad. 5, § 16), with suff. 2 pers. masc. pl.

صَوَّرَكُمْ<sup>g</sup> وَإِلَيْهِ<sup>h</sup> الْمَصِيرَ<sup>i</sup> ۚ يَعْلَمُ<sup>a</sup> مَا فِي  
 in (is) what knows-He 4 .returning-the (is) him-to-and ,forme-your

السَّمَاوَاتِ وَالْأَرْضِ وَيَعْلَمُ<sup>a</sup> مَا تُسْرُونَ<sup>b</sup> وَمَا  
 whatever-and conceal-you whatever knows-he-and ,earth-the-and heavens-the

تَعْلِنُونَ<sup>e</sup> وَاللَّهُ<sup>d</sup> عَلِيمٌ<sup>d</sup> بِذَاتِ الصُّدُورِ<sup>f</sup>  
 .hearts-the-of state-(the)-with acquainted (is) God-and ; manifest-you

<sup>f</sup> *fa-saḥ-sa-na*, conj. **فَ** and pret. 3 pers. masc. sing.,  
 Conj. IV., from **حَسَنَ** *to be good, fair, elegant*.

<sup>g</sup> *ṣu-wa-ra-kum*, subst. pl. acc. case of **صَوَّرَ**, oftener **صَوَّرْتُمْ**.  
 Comp. (e).

<sup>h</sup> *wa-si-lai-hi*, conj. **وَ** and prep. **إِلَيْهِ**, with suff. 3 pers.  
 masc. sing.

<sup>i</sup> *'l-ma-ṣī-ru*, article before verbal subst., see ver. 2 (g),  
 masc. sing., from **صَارَ**, media **يُصِيرُ**, *to turn, turn round, to be-  
 long to*.

## VERSE 4.

<sup>a</sup> *ya-ḥ-la-mu*, fut. A, 3 pers. masc. sing., from **عَلِمَ**. For  
 the use of the future, see John, ver. 6 (i).

<sup>b</sup> *tu-sir-rū-na*, fut. 2 pers. masc. pl., Conj. IV., from **تَسْرَوْنَ**  
*to conceal* (§ 15).

<sup>c</sup> *tu-ḥ-lī-nū-na*, fut. 2 pers. masc. pl., Conj. IV., from **تَعْلِنَ**  
*to be manifest*.

<sup>d</sup> *ḥa-lī-mun*, verbal subst. masc. sing. Comp. (a).

هـ أَلَمْ<sup>ه</sup> يَأْتِكُمْ<sup>ب</sup> نَبَأًا<sup>ج</sup> الَّذِينَ<sup>د</sup> كَفَرُوا<sup>ا</sup> مِنْ<sup>س</sup> قَبْلِ<sup>ف</sup>  
 ?old-of from disbelieved who-those-of report-a you-reached not-(Has) 5

فَذَاقُوا<sup>ج</sup> وَبَالَ<sup>ه</sup> أَمْرِهِمْ<sup>ز</sup> وَلَهُمْ<sup>س</sup> عَذَابٌ<sup>ك</sup>  
 torment (reserved-is)-them-for-and ,doing-their-of punishment-(the) tasted-they-how

<sup>ه</sup> *bi-dzā-ti*, pref. ب before subst. fem. sing. gen. case, from ذَوٌّ, masc., lit. *essence, substance*.

<sup>ف</sup> *'ṣ-su-dū-ri*, article before subst. masc. pl. irr., from صَدْرٌ sing.

VERSE 5.

<sup>ا</sup> *ʿa-lam*, lit. *whether not*, أ interrog. particle and لَمْ *not*.

<sup>ب</sup> *yā-s-ti-kum*, John, ver. 10 (<sup>ه</sup>) with suff. 2 pers. masc. pl.

<sup>ج</sup> *na-ba-ʿu*, subst. masc. sing., from نَبَأٌ to announce.

<sup>د</sup> *'l-la-dzī-na*, relat. pron. masc. pl., § 25.

<sup>ه</sup> *ka-fa-rū*, pret. 3 pers. masc. pl. Comp. ver. 2 (<sup>د</sup>).

<sup>ز</sup> *qab-lu*, comp. Josh. ver. 4 (<sup>bb</sup>).

<sup>ج</sup> *fa-dzā-qū*, conj. ف and pret. 3 pers. masc. pl., from ذَاقَ irr., Parad. 5, § 16.

<sup>ه</sup> *wa-bā-la*, subst. masc. sing. acc. case, from وَبَلَ to propel, to drive.

<sup>ز</sup> *ʿam-ri-him*, subst. masc. sing. gen. case (of أَمْرٍ), from أَمَرَ to command.

<sup>ك</sup> *ʿa-dzā-bun*, subst. masc. sing. R. عَذَبَ to hinder, restrain.

الَّيْمِ ۖ ذَٰلِكَ ۖ بِأَنَّهُ ۖ كَانَتْ ۖ تَأْتِيهِمْ ۖ رُسُلُهُمْ ۖ  
 apostles-their them-to come-had-( that-because ,this-(And) 6 .excruciating

بِالْبَيِّنَاتِ ۖ فَقَالُوا ۖ أَأَبْشَرُ ۖ يَهْدُونَنَا فَكَفَرُوا ۖ  
 disbelieved-they-And ? us-direct-shall Flesh ,said-they-but ,demonstrations-with

<sup>۱</sup> *al-lī-mun*, adj. masc. sing. <sup>لَمَّ</sup> *al-m* to inflict pain.

## VERSE 6.

<sup>a</sup> *bi-an-na-hu*, compd. of <sup>بِ</sup> *in*, <sup>أَنَّ</sup> *that*, and suff. *ʾ* *it*.

<sup>b</sup> *kā-nat*, pret. 3 pers. fem. sing., from <sup>كَانَ</sup> *kān*, helps to form the pluperfect. Comp. John, ver. 3 (<sup>b</sup>).

<sup>c</sup> *tā-ti-hum*, fut. 3 pers. fem. sing., with suff. 3 pers. masc. pl. Comp. ver. 5 (<sup>b</sup>).

<sup>d</sup> *ru-su-lu-hum*, subst. masc. pl. irr. of <sup>رَسُولٌ</sup> *rusūl*, with suff. 3 pers. masc. pl., from <sup>رَسَلٌ</sup> *rasal* to send.

<sup>e</sup> *bil-bay-yi-nā-ti*, pref. <sup>بِ</sup> *bi*, article, and subst. fem. pl. of <sup>بَيَّنَّةٌ</sup> *bayyana*, from <sup>بَانَ</sup> *bān* to distinguish, to explain.

<sup>f</sup> *fa-qā-lū*, conj. <sup>فَ</sup> *fa* and pret. 3 pers. masc. pl., from <sup>قَالَ</sup> *qāl*, Parad. 5, § 16.

<sup>g</sup> *ʾa-ba-sha-run*, <sup>أَ</sup> *ʾa* interrog. particle and subst. masc. sing.

<sup>h</sup> *yah-dū-na-nā*, fut. 3 pers. masc. pl., Conj. I., with suff. 1 pers. pl., from <sup>هَدَى</sup> *hady*.



وَتَوَلَّوْا<sup>i</sup> وَاسْتَغْنَى<sup>k</sup> وَاللَّهُ<sup>l</sup> وَآلَهُ<sup>l</sup> غَنِي<sup>l</sup>  
 sufficient-self (is) God-and ,God is-rich-but ; away-turned-and

حَمِيدٌ<sup>m</sup> زَعَمَ<sup>a</sup> الَّذِينَ كَفَرُوا<sup>b</sup> أَنْ لَنْ<sup>b</sup>  
 not that disbelieve that-those Imagine 7 ,praised-be-to-worthy (and)

يَبْعَثُوا<sup>c</sup> قُلُوبَ<sup>d</sup> بِلَى<sup>e</sup> رَبِّي<sup>f</sup> لَتَبْعَثَنَّ<sup>g</sup>  
 ; raised-be-shall-you ,Lord-my-by ,Surely ,say ? dead-the-from-raised-be-shall-they

<sup>i</sup> *wa-ta-wal-lau*, conj. و and pret. 3 pers. masc. pl., Conj. V., from وَلِي

<sup>k</sup> *was-taj-nā*, conj. و with pret. 3 pers. masc. sing., Conj. X., R. غَنِي to be rich; God is said to be rich, i. e. not needing any one, or any one's testimony.

<sup>l</sup> *ga-ni-yun*, adj. masc. sing. Comp. the preceding.

<sup>m</sup> *ha-mā-dun*, verbal subst. Comp. ver. 1 (e) and ver. 2 (g).

#### VERSE 7.

<sup>u</sup> *za-za-ma*, pret. 3 pers. masc. sing., used distributively instead of the plural.

<sup>b</sup> *lan*, i. q. لَا.

<sup>c</sup> *yub-za-thū*, fut. 3 pers. masc. pl. *nasbated* (after لَنْ, § 11, note), passive of Conj. I., from بَعَثَ.

<sup>d</sup> *qul*, imp. masc. sing., from قَالَ, Parad. 5, § 16.

<sup>e</sup> *ba-lā*, adverb.

ثُمَّ لَتَنْبُونَ<sup>h</sup> بِمَا عَمِلْتُمْ<sup>i</sup> وَذَلِكَ عَلَيَّ  
 with this-for ; done-have-you what-of informed-he-shall-you-verity then

اللَّهُ يَسِيرٌ<sup>k</sup> ۞ فَاٰمَنُوْا<sup>a</sup> بِاللّٰهِ<sup>b</sup> وَرَسُوْلِهِ<sup>c</sup> وَالنُّوْرَ  
 light-the-and ,apostles-his-and ,God-in therefore-Believe 8 .easy (is)-God

الَّذِيْۤ اَنْزَلْنَا<sup>d</sup> وَاللّٰهُ<sup>e</sup> بِمَا تَعْمَلُوْنَ<sup>e</sup> خَبِيْرٌ  
 .acquainted (is) do-you what-with God-and ,down-sent-have-we which

<sup>f</sup> *wa-rab-bī*, conj. و (§ 31) and subst. masc. sing. with suff. 1 pers. sing. Comp. Josh. ver. 6 (<sup>l</sup>).

<sup>g</sup> *la-tub-ʿa-thun-na*, pref. ل as an affirmative adv. (§ 29, No. 3) before fut. parag. (§ 11, No. 3, and note), 2 pers. masc. pl. Comp. ver. 5 (<sup>c</sup>).

<sup>h</sup> *la-tu-nab-ba-ʿun-na*, ل (comp. preced.) and fut. parag. 2 pers. masc. pl. passive of Conj. II. ; for the R. see ver. 5 (<sup>c</sup>).

<sup>i</sup> *ʿa-mil-tum*, pret. 2 pers. masc. pl. Comp. ver. 2 (<sup>f</sup>).

<sup>k</sup> *ya-sī-run*, adj. masc. sing. Comp. Josh. ver. 12 (<sup>i</sup>).

#### VERSE 8.

<sup>a</sup> *fa-ʿa-mi-nū*, conj. فَ and imp. masc. pl., Conj. IV. Comp. § 5, No. 7.

<sup>b</sup> *wa-ra-sū-lī-hī*, subst. masc. sing. gen. case (after ب of the preceding word), with 3 pers. masc. sing. Comp. ver. 6 (<sup>d</sup>).

<sup>c</sup> *wan-nū-ri*, conj. و, article, and subst. masc. sing. gen. case. Comp. preceding.

يَوْمَ ۙ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ ذَٰلِكَ يَوْمَ  
 day-(the) (is)-that ,assembly-of day-(the)-for you-assemble-will-he day-a-On 9

التَّغَابِنِ ۖ وَ مَن يَوْمَئِذٍ بِاللَّهِ ۖ وَيَعْمَلُ صَالِحًا  
 ,righteousness do-and God-in believe-shall whosoever-And ,deception-mutual-of

<sup>a</sup> *san-zal-nū*, pret. 1 pers. pl., Conj. IV., from نَزَلَ to descend.

<sup>e</sup> *ha-bī-run*, adj. masc. sing., from خَبِرَ to be expert, to know.

• VERSE 9.

<sup>a</sup> *yau-ma*, subst. in the acc. case adverbially.

<sup>b</sup> *yaj-ma-su-kum*, fut. 3 pers. masc. sing., Conj. I., with 2 pers. masc. pl., from جَمَعَ.

<sup>c</sup> *'t-ta-gā-bu-ni*, article before subst. masc. sing. gen. case, from غَابَنَ to defraud, deceive.

NOTE—By the day of mutual deception is understood the day of judgment, when, according to the doctrine of the prophet of Mecca, the righteous will deceive the wicked, by taking the places which the latter would have occupied in Paradise, had they been true believers. The word, therefore, is used for the heading of this chapter.

<sup>d</sup> *yū-min*, fut. 3 pers. masc. sing. apoc. (after مَن, § 11, note), Conj. IV., from آمَنَ (comp. Parad. 1, § 16); in consequence of the Damma with preformative, characteristic of this conjugation, the radical ا is changed to و.

يَكْفُرُ عَنْهُ نَسِيَّاتَهُ وَيُدْخِلُهُ جَنَّاتٍ

(where)-gardens-into him-introduce-shall-he-and ,sins-his him-from expiate-shall-he

تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا

.ever-for therein dwelling ,rivers-the them-beneath from flow-shall

<sup>e</sup> fut. apoc. Comp. preceding and ver. 8 (<sup>e</sup>).

<sup>f</sup> *ṣā-li-ḥan*, subst. masc. sing. acc. case, from صَلَحٌ *to be right, upright*.

<sup>g</sup> *yu-kaf-fir*, fut. apoc., 3 pers. masc. sing., Conj. II., from كَفَرَ *to cover*.

<sup>h</sup> *an-hu*, prep. with suff. 3 pers. masc. sing.

<sup>i</sup> *sai-yā-ti-hi*, subst. fem. pl., gen. case (governed by the preceding prep.), irr., from the sing. سَيِّئَةٌ, from سَاءٌ, prop. سَوَاءٌ *to be evil, to do evil*; suff. 3 pers. masc. sing.

<sup>k</sup> *wa-yud-ḥil-hu*, conj. وَ, fut. 3 pers. masc., Conj. IV., with suff. 3 pers. masc. sing., from دَخَلَ.

<sup>l</sup> *jan-nā-tin*, subst. fem. pl., dat. case, irr. from جَنَّةٌ sing., from جَنَّاتٍ *to cover*.

<sup>m</sup> *taj-rī*, fut. 3 pers. fem. sing., Conj. I., from جَرَى, Parad. 9, § 16.

<sup>n</sup> *tah-ti-hā*, تَحْتِ, prop. subst., *what is beneath*, with suff. 3 pers. fem. sing., used distributively.

ذَلِكَ<sup>r</sup> الْفَوْزُ<sup>s</sup> الْعَظِيمُ<sup>s</sup> • وَالَّذِينَ كَفَرُوا<sup>a</sup> وَكَذَّبُوا

false-as-declare-and disbelieve who-those-But 10 .great-the ,salvation-the (is)-This

بِآيَاتِنَا<sup>b</sup> أُولَئِكَ<sup>c</sup> أَصْحَابُ<sup>d</sup> النَّارِ<sup>e</sup> خَالِدِينَ فِيهَا<sup>f</sup>

;therein abiding ,fire-the-of inhabitants-(be-shall) those ,signs-our-)

<sup>o</sup> 'l-*san-hā-ru*, article before subst. masc. pl., irr. from <sup>س</sup>نهر, from نهر to flow.

<sup>p</sup> *hā-li-dī-na*, part. masc., pl. of خَالِد, from خَلَد.

<sup>q</sup> *sa-ba-dan*, subst. masc. sing., *perpetuity*, in the acc. case, used adverbially.

<sup>r</sup> 'l-*fau-zu*, article and subst. masc. sing., from فَاز to escape.

<sup>s</sup> 'l-*sa-dī-mu*, adj. masc. sing. عَظْم to be great.

VERSE 10.

<sup>a</sup> *wa-kadz-dza-bū*, conj. و before pret. 3 pers. masc. pl., Conj. II., from كَذَب to lie.

<sup>b</sup> *bī-ā-yā-tī-na*, pl., irr. of John 11 (<sup>b</sup>), gen. case (governed by ب pref.), with suff. 1 pers. pl.

<sup>c</sup> *ṣū-lā-i-ku*, another form for أَوْلَاد, § 24.

<sup>d</sup> *saṣ-ḥā-bu*, subst. masc. pl., irr. of صَاحِب, from صَب to associate with.

<sup>e</sup> 'n-*nā-ri*, article before subst. masc. sing., gen. case, from نَار, prop. نور to shine.

وَبَيْسٍ<sup>g</sup> الْمَصِيرِ ۥ ۥ مَا أَصَابَ<sup>a</sup> مِنْ مَّصِيبَةٍ<sup>b</sup> إِلَّا<sup>c</sup>  
 except events of happens Nothing 11 | passage-the-(be-will) wretched-and

بِإِذْنِ اللَّهِ<sup>d</sup> وَمَنْ يُوْمِنِ بِاللَّهِ<sup>e</sup> يَهْدِ<sup>f</sup> قَلْبَهُ  
 ,beart-his direct-will God-in believes whosoever-and ,God-of permission-with

وَاللَّهُ بِكُلِّ شَيْءٍ<sup>g</sup> عَلِيمٌ<sup>h</sup> ۥ ۥ وَأَطِيعُوا اللَّهَ<sup>a</sup> وَأَطِيعُوا  
 obey-and ,God obey-And 12 .acquainted-(is) circumstance every-with God-and

<sup>f</sup> *wa-bī-sa*, conj. و before adj. masc. sing., acc. case (comp. John, ver. 6<sup>f</sup>), from بَيْسٍ, prop. بَاسٌ to be miserable.

<sup>g</sup> See ver. 3 (<sup>h</sup>).

#### VERSE 11.

<sup>a</sup> *a-ṣā-ba*, pret. 3 pers. masc. sing., Conj. IV., from صَابَ.

<sup>b</sup> *mu-ṣī-ba-tin*, subst. fem. sing., gen. case, from the preceding.  
<sup>c</sup> *il-lā*, adverb.

<sup>d</sup> *bi-ṣidz-ni*, pref. ب before subst. masc., gen. case, from أَنْ يَسْأَلَ<sup>e</sup> to permit.

<sup>e</sup> *yah-di*, fut. 3 pers. masc. sing. apoc. Comp. ver. 6 (<sup>h</sup>).

<sup>f</sup> *qal-ba-hu*, subst. masc. sing., acc. case of قَلْبٍ.

<sup>g</sup> See ver. 1 (<sup>f</sup>).

<sup>h</sup> See ver. 4 (<sup>d</sup>).

#### VERSE 12.

<sup>a</sup> *wa-ṣā-tī-ṣū*, conj. و and imp. masc. pl., Conj. IV., from طَاعَ, Parad. 8, § 16.

الرَّسُولَ ۚ فَإِنْ تَوَلَّيْتُمْ فَأَنزَلْنَا ۖ رُسُلَنَا  
 (enjoined-is)-apostle-our upon verily-then ,away-turn-ye if-and ,apostle-the

الْبَلَاغِ الْمُبِينِ ۚ لَا إِلَهَ إِلَّا هُوَ وَعَلَى اللَّهِ  
 God npon-and ,he bnt God no ,God 13 .public-the ,preaching-the

فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ يَا أَيُّهَا الَّذِينَ آمَنُوا  
 ,believe who-those ! Oh .faithful-the rely-let

<sup>b</sup> 'r-ra-sū-la, article before subst. masc. sing., acc. case.

Comp. ver. 6 (<sup>d</sup>).

<sup>c</sup> ta-wal-lai-tum, pret. 2 pers. masc. pl. Comp. ver. 6 (<sup>i</sup>).

<sup>d</sup> fa-ʿin-na-ma, compd. of ف conj., لِن and مَا as an adverb.

<sup>e</sup> ra-sū-li-na, subst. masc. sing., gen. case (governed by the preceding prep.), with suff. 1 pers. pl. See ver. 6 (<sup>d</sup>).

<sup>f</sup> 'l-ba-lā-gu, article before subst. masc. sing. بَلَّغَ to be eloquent.

<sup>g</sup> 'l-mu-bī-nu, article before adj. masc. sing., from بَانَ (med. ي) to be manifest.

VERSE 13.

<sup>a</sup> fal-ya-ta-wak-ka-li, ف consequential, ل as an affirmative adverb, and fut. 3 pers. masc. sing., Conj. V., from وَكَّلَ to commend.

<sup>b</sup> 'l-mū-mi-nū-na, article before pl. of ver. 2 (<sup>e</sup>).

۱۱۰ ۱۱۱ ۱۱۲ ۱۱۳ ۱۱۴  
 اِنَّ مِنْ اَزْوَاجِكُمْ وَاَوْلَادِكُمْ عَدُوًّا لَكُمْ  
 ,you-to enemies-(are-some) children-your-of-and wives-your of ,surely

فَاحْذَرُوهُمْ وَاِنْ تَعَفَوْا وَتَصَفَّحُوا وَتَغَفَرُوا  
 ,(offences-their)-cover-and ,pardon-and ,forgive-ye if-and ; them-of-beware

## VERSE 14.

<sup>a</sup> *yā-say-yu-hā*, two interjections frequently used together in invocations.

<sup>b</sup> *ā-ma-nū*, pret. 3 pers. masc. pl., Conj. IV. Comp. § 5, No. 7.

<sup>c</sup> *az-wā-ji-kum*, subst., com. gen., pl., irr. of <sup>س</sup>زوج, gen. case, with suff. 2 pers. masc. pl.

<sup>d</sup> *wa-au-lā-di-kum*, conj. و before subst. pl., irr. of <sup>و</sup>ولد, from <sup>و</sup>ولد to bear, with suff. 2 pers. masc. pl.

<sup>e</sup> *a-duw-wan*, subst., com. gen., acc. case sing., used collectively, from <sup>ع</sup>عدا to be unjust towards any one, to hate.

<sup>f</sup> *faḥ-dza-rū-hum*, pref. ف (emphatical) before imp. masc. pl., from <sup>ح</sup>حذر, with suff. 3 pers. masc. pl.

<sup>g</sup> *tae-fū*, fut. 2 pers. masc. pl. apoc. (after اِنَّ, § 11, note), Conj. I., from <sup>ع</sup>عفا to obliterate.

<sup>h</sup> *wa-taṣ-fa-ḥū*, conj. و before fut. 2 pers. masc. pl. apoc., from <sup>ص</sup>صَفَح to turn away from, to ignore.

<sup>i</sup> *wa-taj-fi-rū*, conj. و before fut. I (see note, John 23 <sup>ل</sup>), 2 pers. masc. pl. apoc. R. غفر.



فَإِنَّ اللَّهَ كَغَفُورٍ رَحِيمٍ ۝ إِنَّمَا أَمْوَالُكُمْ  
 wealth-your ,Surely 15 ,merciful ,forgiving (is)-God ,verily-then

وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ  
 ,great reward (is)-him-with ,God-but ,temptation-a (are)-children-your-and

۱۶ فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَأَسْمِعُوا وَأَطِيعُوا  
 ,obey-and hear-and ,able-are-ye as-much-as God Fear 16

<sup>k</sup> *ġa-fū-run*, adj. masc. sing. Comp. the preceding.

<sup>l</sup> *ra-ḥīm-mun*, comp. the heading.

VERSE 15.

<sup>a</sup> *am-wā-lu-kum*, subst. masc. pl., irr. of مَالٌ, from مَالٌ  
 to be rich.

<sup>b</sup> *wa-au-lā-du-kum*, conj. و before gen. case of ver. 14 (<sup>d</sup>).

<sup>c</sup> *fit-na-ton*, subst. fem. sing., فِتْنَةٌ to try, essay, struggle.

<sup>d</sup> *aj-run*, subst. masc. sing., from أَجْرٌ to reward, repay.

VERSE 16.

<sup>a</sup> *fat-ta-qū*, pref. فَ (emphatical) before imp. masc. pl.,  
 Conj. VIII., from وَقْتِي, doubly anomalous. Comp. reg. Conj.  
 VIII. with irr. § 16, Parad. 4, for و, and Parad. 9, for ي.

<sup>b</sup> *'s-ta-ta-tum*, pret. 2 pers. masc. pl., Conj. X. of طَاعَ.  
 Comp. ver. 12 (<sup>a</sup>).

<sup>c</sup> *was-ma-tū*, conj. و, and imp. masc. pl. Conj. I., from نَسَمِعَ.

<sup>d</sup> See ver. 12 (<sup>a</sup>).

وَأَنْفِقُوا خَيْرًا لِأَنْفُسِكُمْ وَمَنْ يُّوقِ  
 kept-is whatsoever-and ,souls-your-of good-the-for wealth-your-spend-and

نَفْسِهِ فَالْيَاكُفُورُ إِنْ  
 If 17 .prosperous-the (are)-who those-(of-is-he) soul-his-of covetousness-from

تَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا يُّضَاعَفْهُ لَكُمْ وَيَغْفِرْ  
 forgive-and ,you-to it-double-will-he ,(one)-good-a ,loan-a God lend-you

<sup>e</sup> *wa-san-fi-qū*, conj. و and imp. masc. pl., Conj. IV., from *نَفَقَ* to go out.

<sup>f</sup> *hai-ran*, subst. masc. sing., acc. case (for the formation of the prep. ل, comp. John, ver. 6 <sup>f</sup>), from *خَارَ*.

<sup>g</sup> *li-san-fu-si-kum*, prep. ل before subst. pl. of *نَفْس*, gen. case, with suff. 2 pers. masc. pl.

<sup>h</sup> *yū-qa*, fut. 3 pers. masc. sing., pass. of Conj. I., apoc. (after *مَنْ*, § 11, note), *يُوقِي*, from *وَقِيَ*. Comp. (<sup>a</sup>).

<sup>i</sup> *shuh-ḥa*, subst. masc. sing., acc. case (comp. John, ver. 6 <sup>f</sup>), from *شَح* to be greedy.

<sup>k</sup> *naf-si-hi*, sing. of (<sup>g</sup>), gen. case, with 3 pers. masc. sing.

<sup>l</sup> *fa-ṣū-lā-ṣi-ka*, pref. ف (emphatical), and ver. 10 (<sup>c</sup>).

<sup>m</sup> *l-muf-li-ḥū-na*, article before subst. masc. pl., from *فَلَح*, Conj. IV., to prosper.

#### VERSE 17.

<sup>a</sup> *tuq-ri-ḏū*, fut. 2 pers. masc. pl. apoc. (after *إِنْ*), Conj. IV., from *قَرَضَ* to cut, cut off.

لَكُمْ وَاللَّهُ شَكُورٌ ۝ حَلِيمٌ ۝ ۱۸ ۝ عَالِمٌ ۝ الْغَيْبِ ۝  
 ,concealed-is-what Knowing ,intelligent ,grateful (is)-God-for ,you  
 وَالشَّهَادَةِ ۝ الْعَزِيزِ ۝ الْحَكِيمِ ۝  
 .wise-the ,mighty-the ,manifest-is-what-and

<sup>b</sup> *qar-dan*, subst. masc. sing., acc. case. See (a).

<sup>c</sup> *ḥa-sa-nan*, adj. masc. sing., acc. case, from *حَسَنٌ* to be good.

<sup>d</sup> *yu-dā-ʿif-ḥu*, fut. 3 pers. masc. sing., Conj. III., from *دَعَفَ* with suff. 3 pers. masc. sing.

<sup>e</sup> *wa-yağ-fir*, conj. و, with fut. 3 pers. masc. sing. apoc., from *غَفَرَ* to cover.

<sup>f</sup> *sha-kū-run*, adj. masc. sing., from *شَكَرٌ* to be grateful.

<sup>g</sup> *ḥa-lī-mun*, adj. masc. sing., from *حَلِيمٌ* to be intelligent.

#### VERSE 18.

<sup>a</sup> *ʿa-lī-mu*, part. masc. sing., from *عَلِمَ*.

<sup>b</sup> *ʿl-gai-bi*, article and subst. masc. sing.,-gen. case (lit. *knower of the concealed*), from *غَابَ* to be invisible, absent.

<sup>c</sup> *wash-sha-ḥā-da-ti*, conj. و, article, and subst. fem. sing., gen. case (comp. the preceding), from *شَهِدَ* to be present, to be witness.

<sup>d</sup> *ʿl-ʿa-zī-zu*, article before adj. masc. sing. *عَزَّ* to be strong.

<sup>e</sup> *ʿl-ḥa-kī-mu*, article before adj. masc. sing., *حَكَمَ* to be wise.



# GRAMMATICAL EXERCISES

BLENDED IN

FAMILIAR AND EASY PHRASES.\*

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## تَعْلِيمُ الْحُرُوفِ

THE VOCABULARY OF PREPOSITIONS.

In spite of his relations.

فِي عَكْسِ أَحْبَابِهِ

After the English fashion.

عَلَى كَأْسِمِ الْأَنْكَلِيزِ

As to what he writes.

فَأَمَّا فِي مَا كَاتَبَ

Without the knowledge of her relations.

بِغَيْرِ عِلْمِ أَقَارِبِهَا

---

\* It is necessary here to inform the learner that, in common conversation, neither the *tenwīns* nor the vowels are sounded when they occur at the end of words. The last letter is generally regarded as accompanied by a skoon (◌). Thus, e. g. قَلْتُ is not read, or pronounced, *qul-tu*, but *qult*; عِلْمِ is not sounded *il-mi*, but *ilm*. The exceptions to this rule are, however, very numerous, and can only be acquired by practice.

Under twelve guineas.	أَقَلُّ مِنْ أَثْنَيْ عَشَرَ كَيْنًا
With his mother.	مَعَ أُمِّهِ
At his house.	فِي دَارِهِ
At her house.	فِي دَارِهَا
At your house.	فِي دَارِكُمْ
Against the advice of his friends.	ضِدَّ رَأْيِ أَصْحَابِهِ
In the little box.	فِي الْحَقَّةِ الصَّغِيرَةِ
In France.	فِي فَرَانْسَةِ
Since his arrival.	مِنْ بَعْدِ وُصُولِهِ
From the beginning.	مِنْ الْبَاطِدَا
Upon or under the chair.	فَوْقَ أَوْ تَحْتَ الْكُرْسِيِّ
Between them.	بَيْنَهُمْ
One towards another.	الْوَاحِدَ مَقَابِلَ الْآخَرِينَ
From London to Tunis.	مِنْ لَنْدُنَ إِلَى تُونِسَ
Except her mother.	إِلَّا أُمَّهَا
For a sum of money.	بِمَبْلَغِ دِرَاهِمٍ
Notwithstanding the bad weather.	وَلَوْ كَانَ الطَّقْسُ رَدِيًّا

In spite of all oppositions.	بِعَكْسِ جَمِيعِ الْمَضَادَاتِ
Besides my lodging.	غَيْرِ مَنْزِلِي
By land.	فِي الْبَرِّ
Among authors.	فِي جَمَلَةِ الْمَوْلِفِينَ
During the day.	فِي مَدَّةِ النَّهَارِ
During the war.	فِي دَوَامِ الْحَرْبِ
For my sister.	لِاخْتِي
Without recommendation.	بِغَيْرِ وَصَايَةٍ
After you.	بَعْدَكُمْ
Before me.	قَبْلِي
Behind the church.	وَرَاءَ الْكَنِيسَةِ
According to your advice.	عَلَى رَأْيِكَ
Under the rubbish.	تَحْتَ الرِّدَمِ
Upon the table.	فَوْقَ الْمَائِدَةِ
Concerning that affair.	مَخْتَصٌّ بِهَذَا الْأَمْرِ
About four o'clock.	نَحْوَ أَرْبَعِ سَاعَتِ
In my hand.	بِيَدِي

- About the garden. حَوْلِ الْبَسْتَانِ
- For want of speaking to him. لِعَدَمِ أَنْ يَكَلِمَهُ
- Along the river. عَلَى طَوْلِ النَّهْرِ
- Near the Royal Exchange. قَرِيبَ مَجْمَعِ التَّجَارِ
- Out of the room. خَارِجَ الْبَيْتِ
- Far from his country. بَعِيدَ عَنِ بِلَادِهِ
- Near me, by me. قَدَامِي
- Near the fire. قَرِيبَ لِلنَّارِ
- Over against the Royal Palace. مَقَابِلَةَ الْقَصْرِ الْمَلِكِيِّ
- On your account. لِأَجْلِكُمْ      After which. بَعْدَ مَا
- To the great regret of his friends. بِقَهْرِ أَصْحَابِهِ
- Close to the ground. عَلَى وَجْهِ الْمَارِضِ
- Close to my brother. بِجَنْبِ أَخِي
- By means of the night. بِإِعَانَةِ اللَّيْلِ
- At the expense of Government. عَلَى مَصْرُوفِ الدَّوْلَةِ
- Sheltered from the rain. يَتَدَرَّقُ مِنَ الْمَطْرِ



As far as the first town.	حَتَّى الْمَدِينَةِ الْأُولَى
As for me.	فَأَمَّا أَنَا
At the rate of five per cent.	عَلَى خَمْسَةٍ فِي الْمِائَةِ
Even with the ground.	فِي الْقَاعَةِ
In the middle of the night.	فِي وَسْطِ اللَّيْلِ
By night.	بِاللَّيْلِ
At the peril of his life.	يَخَاطِرُ بِنَفْسِهِ
By dint of courage.	بِقُوَّةِ الشَّجَاعَةِ
His sister excepted.	بِغَيْرِ أُخْتِهِ
By his will.	بِوَصِيَّتِهِ
To meet his father.	لِيُقَابِلَ أَبَاهُ
Below him.	تَحْتَهُ
Above the prince.	فَوْقَ الْأَمِيرِ
Screened from slander.	مَنْعَ مِنْ كَلَامِ الشَّرِّ
On this side the Thames.	مِنْ هُنَا مِنَ التَّمَسِ
Between the Turks and the Russians.	بَيْنَ الْأَتْرَاكِ وَبَيْنَ الْمَوْسُكُو
On the other side of the Danube.	مِنْ جَنْبِ الْأَخْرَمِ مِنَ الدُّنُو

In the French tongue.	فِي لُغَةِ الْفَرَنْسَاوِيَّةِ .
With all my heart.	بِكُلِّ قَلْبِي (or) عَلَي رَأْسِي
By the whole head.	بِالرَّاسِ كُلِّهَا
Very early.	عَلَي بُكْرِي
From Paris.	مِنْ بَارِيْسِ *
By his riches and credit.	مِنْ غِنَايِهِ وَمِنْ عَرْضِهِ
Under the chair.	تَحْتِ الْكُرْسِيِّ
On my arrival at London.	عِنْدَ وُصُولِي إِلَي لُونْدَنَ
Against the will of his father.	فِي عَكْسِ مَرَادِ أَبِيهِ
Even his enemies.	حَتَّى أَعْدَائِهِ
On account of his relations.	فِي مَا يَخْتَصُّ أَقَارِبَهُ
Instead of learning your lesson.	عَوَضَ مَا تَتَعَلَّمُ قِرَائَتِكَ
By dint of studying.	بِقُوَّةِ الدَّرْسِ
In a short time.	فِي زَمَانٍ قَلِيلٍ

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\* A ب with three points beneath is the usual substitute for the P, which letter the Arabs have not.

تَعْلِيمُ الظُّرُوفِ وَالْأَسْمَاءِ

THE VOCABULARY OF ADVERBS AND NOUNS.

He will marry her.

يَجِبُ يَزُوجُهَا

They dress themselves.

يَلْبَسُوا

I heard no talk of it.

لَا سَمِعْتُ بِهَذَا الْكَلَامِ

She is gone to the play.

هِيَ مَشَتْ لِدَارِ اللَّعِبِ

You shall not have it.

لَا تَمْلِكُهَا

I have seen him walk.

رَأَيْتُهُ يَتَسِيرُ

Have you been?

أَكُنْتَ

They have not been.

لَمْ يَكُونُوا (أَوْ) مَا كَانُوا

I have been.

كُنْتُ

He has acted.

هُوَ فَعَلَ

You'll find my book.

أَنْتَ سَتَجِدُ كِتَابِي

Have you seen him?

أَرَأَيْتَهُ

I have foreseen that he  
would succeed.

أَنَا حَزَرْتُ أَنْ يَطَّلِعَ مِنْ يَدِهِ

- You'll find your handkerchief. سَتَجِدُ مَحْرَمَكَ
- There is a great friendship. مَوْجُودٌ مَحَبَّةٌ كَبِيرَةٌ
- There are about six miles. قَرِيبٌ سِتَّةَ أَمْيَالٍ
- They have all consented to it. هُمْ رَضُوا بِذَلِكَ
- He will recommend our brother. هُوَ سَيُوصِي عَلَيَّ أَخِيكَ
- I walk every day. أَنَا أَتَسِيرُ كُلَّ يَوْمٍ
- He will succeed. هُوَ يَطْلُعُ مِنْ يَدِهِ
- I spend every week a . . . . . أَنَا أَصْرِفُ كُلَّ جُمُعَةٍ . . . . .
- They have sent the provisions. بَعَثُوا الطَّعَامَ
- There is a great deal of envy. فِيهِ حَسَدٌ كَثِيرٌ
- I have seen him pass twice. رَأَيْتُهُ تَعْدِي مَرَّتَيْنِ
- The people are great sufferers. الرِّعِيَّةُ تَقَاسِي كَثِيرًا
- Have you sent it? هَلْ أَرْسَلْتَهُ
- It is difficult to find a good place. هُوَ صَعْبٌ أَنْ يَوْجَدَ مَقَامًا مَلِيحًا
- He is arrived. هُوَ قَدْ وَصَلَ
- I'll drink. سَأَشْرَبُ

- I have met your brother.      أَنَا قَابَلْتُ أَخَاكَ
- I have written to his father.      كَتَبْتُ لِأَبِيهِ
- Eight men have been buried.      ثَمَانِيَةَ رِجَالٍ قَدْ اِنْدَفَنُوا
- Has he written?      هَلْ كَتَبَ
- You'll find me at the coffee-house.      سَتَجِدُنِي فِي الْقَهْوَةِ
- He has passed.      هُوَ تَعَدَى
- He walks every day.      هُوَ يَتَسِيرُ كُلَّ الْيَوْمِ
- He'll forget your affairs.      سَيَنْسِي أَشْغَالَكَ
- We walked.      نَحْنُ تَسِيرْنَا
- I have found your sister.      لَقَيْتُ أُخْتَكَ
- He has pushed your brother.      هُوَ دَفَعَ أَخَاكَ
- His cousin is still there.      ابْنُ عَمِّهِ بَاقِي هُنَاكَ
- Sit down.      اجْلِسْ
- Why don't you keep yourself?      لِمَاذَا لَا تَشُدُّ رُوحَكَ
- I have spoken to your father.      قَدْ كَلَّمْتُ مَعَ أَبِيكَ
- There was a ball.      كَانَ رَقْصٌ

- I would not speak to him. مَا أَرَدْتُ أَكَلِمَهُ
- He went to the East Indies. هُوَ سَافَرَ لِلْهِنْدِ الشَّرْقِيَّةِ
- Bring the tulips. جِئْ بِالشُّقْرَانِ
- He was sitting. كَانَ جَالِسًا
- He made his escape. هُوَ هَرَبَ
- The palace will be built. سَيَبْنِي القَصْرَ
- We are here. نَحْنُ هُنَا
- I have accompanied your brother. أَنَا صَحَبْتُ أَخَاكَ
- I shall always be glad to see you. أَكُونُ دَائِمًا مَسْرورًا بِنَظَرِكَ
- He lends money. هُوَ سَلَفَ الدَّرَاهِمَ
- I ordered my country house to be built. جَعَلْتُ ابْنِي بَرَجَ سَانِيَتِي
- We have heard a noise. نَحْنُ قَدْ سَمِعْنَا هَرَجًا
- He travels by night. هُوَ يَسَافِرُ بِاللَّيْلِ
- They have won the battle. قَدْ غَلَبُوا الوُقْعَةَ
- He has favoured all his family. هُوَ أَسْعَفَ عَيْلَتَهُ كُلَّهَا
- He is gone. قَدْ مَشَى

Your brother is ... أَخَوَكَ هُوَ ...

Dukes are ... الْأَمْرَاءُ هُمْ ...

You will be nowhere. أَنْتَ مَا تَكُونُ حَتَّى فِي مَوْضِعٍ

There are fine buildings. فِيهِ بَنِيَانٌ حَسَنٌ

There has been a battle. قَدْ كَانَتْ وَقْعَةٌ

You'll improve in the French tongue. أَنْتَ سَتَسْتَفِيدُ فِي اللُّغَةِ الْفَرَانْسِيَّةِ

I love your brother. أَنَا أَحَبُّ أَخَاكَ

He has applied himself to writing. هُوَ اسْتَعْرَمَ بِالْكَتْبَةِ

He is taller. هُوَ أَطْوَلُ (مِنْ)

I shall set out to-morrow. سَأَسَافِرُ غَدًا

He has been elected member of divan, or parliament. هُوَ كَانَ مَخْتَارًا وَاحِدًا مِنَ الدِّيْوَانِ

You have left your book. أَنْتَ خَلَيْتَ كِتَابَكَ

I have found your handkerchief. أَنَا وَجَدْتُ مَحْرَمَتَكَ

There were great rejoicings at St. James'. كَانَتْ مَفْرِحَاتٌ كَثِيرَةٌ فِي سَيِّنِ جَيْمَسْ

He is married.	هُوَ تَزَوَّجَ
Every one admires his wit.	كُلُّ وَاحِدٍ يَتَعَجَّبُ مِنْ ظَرَفَاتِهِ
He has refused to marry.	هُوَ أَبِي أَنْ يَتَزَوَّجَ
You do nothing but prattle.	أَنْتَ مَا تَعْمَلُ شَيْئًا غَيْرَ الْهَدِيرِ
He has learned English.	هُوَ تَعَلَّمَ بِاللُّغَةِ الْإِنْكَلِيزِيَّةِ

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#### THE FOREGOING VERBS AND NOUNS JOINED WITH THE PREPOSITIONS.

He will marry her in spite of his relations.

يُرِيدُ أَنْ يَتَزَوَّجَهَا فِي عَكْسِ أَحْبَابِهِ

هَمْ يَلْبَسُونَ عَلَيَّ كَأَسْمِ الْإِنْكَلِيزِيَّةِ

They dress themselves after the English fashion.

فِي قَضِيَّةِ الَّذِي كَتَبَ هُوَ مَا سَمِعْتُ شَيْئًا مِنْ ذَلِكَ

As to what he writes, I heard no talk of it.

هِيَ مَشَتْ لِدَارِ اللَّعِبِ بِغَيْرِ عِلْمِ أَقْرَبِيهَا

She is gone to the play without the knowledge of her relations.



لَا تَمَلِّكَ بِأَكْلٍ مِنْ اثْنَيْ عَشَرَ كَيْنِيَّةً

You shall not have it under twelve guineas.

I have seen him walk with his  
mother.

رَأَيْتَهُ يَتَسِيرُ مَعَ أُمِّهِ

Have you been at our house?

هَلْ كُنْتَ فِي دَارِنَا؟

Have you not been at his  
house?

أَمَا كُنْتَ عِنْدَهُ فِي دَارِهِ؟

They have not been at her house.

لَمْ يَكُونُوا فِي دَارِهَا.

I have been at your house.

كُنْتُ فِي دَارِكَ.

هُوَ فَعَلَ عَكْسَ رَأْيِ أَصْحَابِهِ

He has acted against the advice of his friends.

سَتَجِدُ كِتَابِي فِي الْحَقَّةِ الصَّغِيرَةِ

You'll find my book in the little box.

She is now in France.

هِيَ الْآنَ فِي فِرَانْسَةِ

Have you seen him since his arrival?

رَأَيْتَهُ بَعْدَ وُصُولِهِ؟

مِنَ الْبَاطِدَا حَزَرْتُ أَنَّهُ يَطْلُعُ مِنْ يَدِهِ

From the beginning I foresaw that he would succeed.

سَتَجِدُ مَحْرَمَتَكَ فَوْقَ أَوْ تَحْتَ الْكُرْسِيِّ

You'll find your handkerchief upon or under the chair.

There is a great friendship  
between them.

فِيهِ صَحْبَةٌ كَبِيرَةٌ بَيْنَهُمْ

لِيَكُنْ لَنَا الرَّحْمَةُ الْوَاحِدَ مَعَ الْآخِرِ

Let us have humanity one towards another.

فِيهِ نَحْوُ سِتَّةِ أَمْيَالٍ مِنْ لَنْدُنِ إِلَى أِكْتُونِ

There are about six miles from London at Acton.

كُلُّهُمْ رَضُوا بِذَلِكَ إِلَّا أُمَّهُ

They have all consented to it except his mother.

هُوَ سَيُوصِي عَلِيَّ أَخِيكَ بِوَاسِطَةِ مَبْلَغِ دَرَاهِمٍ

He will recommend your brother for a sum of money.

أَنَا أَسِيرُ كُلَّ الْيَوْمِ وَإِنْ كَانَ الطَّقْسُ رَدِيًّا

I walk every day, notwithstanding the bad weather.

هُوَ يَفْلَحُ مَعَ كُلِّ الْعُكُوسَاتِ

He will succeed in spite of all opposition.

أَنَا أَصْرَفُ زَوْجَ كَيْنِيَّةٍ فِي الْجُمُعَةِ غَيْرَ كَرًا مَنزِلِي

I spend two guineas a week beside my lodging.

هُمْ بَعَثُوا الْكَمَانِيَّةَ فِي الْبَرِّ

They have sent the provisions by land.

فِيهِ حَسَدٌ كَثِيرٌ بَيْنَ الْمُصَنِّفِينَ

There is a great deal of envy among authors.

رَأَيْتَهُ تَعَدَّى مَرَّتَيْنِ فِي النَّهَارِ

I have seen him pass twice during the day.

الْحَلْقُ تَقَاسَى كَثِيرًا مَا دَامَ الْحَرْبُ

The people are great sufferers during the war.

Have you sent it for my  
sister?

هَلْ أَرْسَلْتَ ذَلِكَ لِأَخْتِي

صَعْبٌ أَنْ يُوجَدَ مَبْنِصٌ مَلِيحٌ بِغَيْرِ تَوْصِيَةٍ

It is difficult to find a good place without recommendation.

He arrived before me.

هُوَ وَصَلَ قَبْلِي

I'll drink after you.

سَأَشْرَبُ بَعْدَكَ

لَقِيتُ أَخَاكَ وَرَاءَ الْكَنِيسَةِ

I met your brother behind the church.

كَتَبْتُ لِأَبِيهِ حَسَبَ رَأْيِكَ

I have written to his father, according to your advice.

ثَمَانِيَةٌ مِنَ الرِّجَالِ ائْتَدَفَنُوا تَحْتَ الرِّدَمِ

Eight men have been buried under the rubbish.

هَلْ كَتَبَ بِمَخْصُوصِ هَذَا الْأَمْرِ

Has he written concerning that affair?

سَتَجِدُنِي فِي الْقَهْوَةِ عِنْدَ الْارْبَعِ سَاعَاتٍ

You'll find me at the coffee-house about four o'clock.

He has passed through the yard. هُوَ تَعَدَّى فِي الْحَوْشِ

I walk every day about the garden. أَنَا أَتَسِيرُ كُلَّ يَوْمٍ حَوْلِي الْبَسْتَانِ

For want of speaking to him, he'll forget your affairs. لِقِلَّةِ كَلَامِكَ لَهُ لَنْ سَيَنْسِيَ أَشْغَالَكَ

We walked along the river. نَحْنُ قَدْ تَسَدَّرْنَا بِجَنْبِ الْوَادِ

I met your sister near the royal palace. قَابَلْتُ أُخْتَكَ قَرِيبَ الْقَصْرِ الْمَلِكِيِّ

He has pushed your brother out of the room. هُوَ دَفَعَ أَخَاكَ خَارِجَ الْبَيْتِ

His cousin is still far from his country. ابْنُ عَمِّهِ هُوَ بَاقِي بَعِيدٌ عَنِ بِلَادِهِ

Sit down near me. أَجْلِسْ قَرِيبًا مِنِّي

Why don't you keep yourself near the fire? لِمَاذَا لَا تَجْلِسُ قَدَامَ النَّارِ

I have spoken to your father over against the royal palace. قَدْ تَكَلَّمْتُ مَعَ أَبِيكَ مَقَابِلَةَ الْقَصْرِ الْمَلِكِيِّ

After which there was a ball. بَعْدَ ذَلِكَ كَانَ رَقْصٌ

I would not speak to him on  
your account. مَا أَرَدْتُ أَكَلِمَهُ لِأَجْلِكَ

هُوَ سَافَرَ لِلْهُنُودِ الشَّرْقِيَّةِ بِتَحَسُّرِ أَصْحَابِهِ

He went to the East Indies to the great regret of his  
friends.

أَقْطَعَ الشُّقْرَانَ حَتَّى قَرِيبِ الْأَرْضِ

Cut the tulips close to the ground.

He was sitting close to my  
brother. كَانَ جَالِسًا بِجَنْبِ أَخِي

He made his escape by means  
of the night. هُوَ هَرَبَ بِإِسْعَافِ اللَّيْلِ

الْقَصْرَ سَيَبْنِي بِمَصْرُوفِ الدَّوْلَةِ

The palace will be built at the expense of Government.

نَحْنُ هُنَا مُتَدَرِّقِينَ مِنَ الْمَطَرِ

We are sheltered here from the rain.

قَدْ صَحَبْتُ أَخَاكَ إِلَى أَوَّلِ بِلَادٍ

I accompanied your brother as far as the first town.

فَأَمَّا أَنَا سَأَكُونُ دَائِمًا مَسْرُورًا بِرُؤْيَاكَ

As for me, I shall always be glad to see you.

هُوَ يَسْلِفُ الدَّرَاهِمَ عَلَيَّ حَمْسَةَ فِي الْمِائَةِ

He lends money at the rate of five per cent.

قَدْ أَمَرْتُ بِبِنْيَانِ بَرَجٍ سَانِيَتِي فِي الْقَاعَةِ

I ordered my country-house to be built even with the  
ground.

نَحْنُ سَمِعْنَا الْهَرَجَ فِي وَسْطِ اللَّيْلِ

We heard a noise in the middle of the night.

هُوَ يَسَافِرُ بِاللَّيْلِ مَخَاطِرًا بِنَفْسِهِ

He travels by night at the peril of his life.

هَمْ غَلَبُوا فِي الْوَقْعَةِ بِقُوَّةِ الشَّجَاعَةِ

They won the battle by dint of courage.

هُوَ أَسْعَفَ عَيْلَتَهُ كُلَّهَا فِي وَصِيَّتِهِ إِلَّا أُخْتَهُ

He has favoured all his family by his will, his sister  
excepted.

هُوَ مَشَى لِمُقَابَلَةِ أَبِيهِ

He is gone to meet his father.

أَخُوكَ تَحْتَهُ

Your brother is below him.

الْأُمَرَاءُ فَوْقَ الْقَوَائِمِ

Dukes are above Earls.

لَا تَخْلَصُ فِي حَتِّي مَوْضِعٍ مِنَ الْكَلَامِ الْقَبِيحِ

You will be nowhere screened from slander.

فِيهِ بَنِيَانٌ حَسَنٌ مِنْ هُنَا مِنَ الْمَجْرَدَةِ

There are fine buildings on this side the Bagrađa.

قَدْ صَارَتْ وَقْعَةٌ بَيْنَ الْاِتْرَاكِ وَبَيْنَ الْمَسْكُومِ مِنْ هُنَاكَ  
مِنَ الدُّنُو

There has been a battle between the Turks and the  
Russians on the other side of the Danube.

عَلَى هَذَا النَّمَطِ سَتَسْتَفِيدُ فِي اللُّغَةِ الْفَرَانْسِيَّةِ

In this manner you'll improve in the French tongue.

I love your brother with  
all my heart.

أَحَبُّ أَخَاكَ بِكُلِّ قَلْبِي

هُوَ اسْتَغْرَمَ بِالْكِتَابَةِ بِجَمِيعِ جَهْدِهِ

He has applied himself to writing with all his might.

He is taller (than he) by  
the whole head.

هُوَ أَطْوَلُ (مِنْهُ) بِالرَّاسِ

I shall set out to-morrow  
very early.

أَسَافِرُ غَدًا فِي الصَّبَاحِ بَكْرَةً

They are come back from ... .. هُمْ رَجَعُوا مِنْ ...

كَانَ اخْتِيَرُ وَاحِدًا مِنَ الدِّيَوَانِ لِأَجْلِ غِنَايِهِ وَسَمْعَتِهِ

He has been elected Member of Divan (or Parliament),  
by his riches and credit.

أَنْتَ خَلَيْتَ كِتَابَكَ فَوْقَ الْمَائِدَةِ

You have left your book upon the table.

وَجَدْتُ مَحْرَمَتَكَ تَحْتَ الْكُرْسِيِّ

I have found your handkerchief under the chair.

عِنْدَ وُصُولِي إِلَى تُونِسِ كَانَ مَفْرَحَاتٌ كَثِيرَةٌ فِي

الْمَدْرَسَةِ

On my arrival at Tunis, there was great rejoicing at  
the college.

هُوَ تَزَوَّجَ خِلَافَ مَرَادِ أَبِيهِ

He married against the will of his father.

كُلُّ وَاحِدٍ يَتَعَجَّبُ مِنْ عَقْلِهِ حَتَّى عَدَائِهِ

Every one admires his wit, even his enemies.

هُوَ أَبِي أَنْ يَتَزَوَّجَ لِأَجْلِ أَقَارِبِهِ

He has refused to marry, on account of his relations.

أَنْتَ مَاكَ إِلَّا تَهْدِرُ عِرْضَ مَا تَتَعَلَّمُ قِرَائَتِكَ

You do nothing but prattle, instead of learning your lesson.

بِقُوَّةِ الدَّرْسِ تَعَلَّمَ اللُّغَةَ العَرَبِيَّةَ فِي مَدَّةٍ قَلِيلَةٍ

By dint of studying, he has learned French in a short time.



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