

**ARABIC GRAMMAR,
PARADIGMS, LITERATURE,
CHRESTOMATHY AND
GLOSSARY**

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Arabic Grammar, Paradigms, Litterature, Chrestomathy and Glossary by Dr. A. Socin & W. H. Worrell

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AND

GLOSSARY

BY

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PREFACE.

I acceded the more readily to the request made to me by the publisher of the "Porta linguarum Orientalium" to bring out a new edition of *Petermann's* Elementary Grammar of Classical Arabic (second edition 1876), because I had myself felt the need of a brief handbook of this description for use in university lectures. Notwithstanding all the excellences of the Arabic Grammars of *Caspari-Müller* and *Wright* I have often noticed that the beginner is apt to be deterred from continuing his Arabic studies by the amount of matter contained in these books, unless he is possessed of very great perseverance. It appeared to me therefore desirable to present the most important rules both of the Etymology and the Syntax in the briefest possible form: the choice of these is naturally dependant for the most part on personal feelings, so that I cannot hope to satisfy all my co-workers, who busy them-

selves with the like elementary instruction. Many for instance will regret the omission of the technical terminology of the native grammarians; but this I have omitted on principle, because in my opinion a knowledge of it is unnecessary for beginners. On the other hand, for the sake of those who use this book as their introduction to the study of Arabic, I would expressly remark that what is here given should form only an introduction to further study, for which a completer grammar is indispensable.

The short bibliography of Arabic Literature, inserted in the earlier editions, is retained here merely to direct the beginner in this further study. Here also the right selection was difficult: and the experience alone how without a guide beginners wander about in this province, has induced me to make the selection¹, the utility of which I would not rate too highly: at the same time that I have endeavoured to bring it more into accordance with the requirements of the time. As the object was solely practical, I have for the most part avoided mentioning books, or editions of books, which have now become antiquated.

¹ An exception has been made in the use of Latin for the bibliography, as well as for the headings of the paradigms, and a part of the glossary, because the publisher wished to use these types for the German and English editions at the same time.

For the first portion of the Chrestomathy, which contains the Arabic texts, it was out of the question to use an extract either of the Arabic version of the Bible, or of the Koran, for reasons which those acquainted with the subject will easily understand; while texts had of course to be chosen which would at once introduce the learner to the modes of thought of the Mohammedan world. Unedited documents had also to be avoided under the circumstances. On the other hand it appeared desirable to choose connected passages of considerable length, as these excite most highly the interest of the learner. A further consideration was that, especially in the first piece, the material difficulties should be as few as possible, while the use of the grammatical forms and the vocabulary should be as varied as possible. Bearing these requirements in mind I have chosen a passage from *Tálabi's* legends of the prophets (the Cairo edition): the passage is not in full, extracts only have been given; and I have not hesitated to make additions from other sources (especially from the *Ta'riḥ al-ḥamīs*), where these appeared suitable. As a second piece I have chosen an historical passage from the *Murūḡ al-dahab*; for this text the Cairo as well as the Paris edition has been used. And I have purposely chosen a passage containing easy historical

anecdotes, as I thought it would be for the advantage of the learner to print the text not completely pointed. Nor have I thought it necessary to give too copious references to the Grammar, which is specially arranged for easy reference. The quotations from the Koran (the beginning of these is marked with a star * in the text) had to be added because the narrative of the history of Bilkis sometimes depends closely on the text of the Koran, to which in parts it forms simply a commentary.

I wish the second part of the Chrestomathy containing passages for translation into Arabic, to be regarded as an experiment. Although I am strongly persuaded of the real utility of such passages for the school-like mode of instruction, which is necessary for beginners, I do not in any degree lose sight of the difficulties, which the correction of such exercises causes even to the teacher of Arabic. To obviate this evil I have chosen single sentences, and in the latter part anecdotes also, from Arabic writers, the sources of which can easily be discovered by any teacher who is moderately acquainted with Arabic literature: and I have so arranged the notes and the glossary that the learner, who is compelled to a diligent use of the grammar and dictionary, is, so to say, bound to reproduce the Arabic original. From what has just

been said it is clear that this part of the book at any rate presupposes a teacher; in my opinion Arabic grammar, and especially the syntax, can only with the greatest difficulty be mastered by unassisted study. Not until the learner has read a part of the Arabic texts, should he proceed to the translation from English into Arabic, and at first in exceedingly small doses. When on the one hand I hope to merit the thanks of this and that teacher of Arabic for the latter part of the Chrestomathy, I would on the other hand apologise for the violence done in the interests of the learner to the Queen's English in the translation from the Arabic.

The translation of the grammar has been made by my former pupil the Rev. Dr. Th. Stenhouse; the translation and arrangement of the second part of the Chrestomathy and of the Glossaries has been made by my former pupil Dr. Rudolph Brünnow: both parts therefore were entrusted to Arabic scholars. To each of these friends I here express my best thanks for his trouble.

A. SOCIN.

PREFACE TO THE REPRINT OF THE FIRST ENGLISH EDITION.

In spite of the decline in classical studies, there persists in English-speaking countries a steady demand for instruction in Arabic and for a text-book which can be made its basis. Whatever may be the purpose of the student, philological or purely practical, and whether his interest lies in the older or the more modern forms of the language, he cannot do better than begin with a diligent study of the most necessary facts of classical Arabic; and for this study he will need a text-book which rigidly confines itself to such facts, excluding everything unnecessary to a beginner, and all neo-Arabic and colloquial details which may blur the sharpness of outline.

There are many Arabic grammars. Some are books of reference. Some represent later types of Arabic. Some mix various stages of the language, or confuse the written with the spoken idiom. But no one has produced so good a beginners' book as Professor Socin.