

AN ARABIC MANUAL

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649052592

An Arabic Manual by J. G. Lansing

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

J. G. LANSING

**AN ARABIC
MANUAL**

Alexander Zivex

AN

ARABIC MANUAL

BY

J. G. LANSING, D. D.,

GARDNER A. SAGE PROFESSOR OF OLD TESTAMENT LANGUAGES AND EXEGESIS IN
THE THEOLOGICAL SEMINARY OF THE REFORMED CHURCH
AT NEW BRUNSWICK, N. J.

SECOND EDITION

NEW YORK
CHARLES SCRIBNER'S SONS
1891

Prof. Alex. Zivert
abt.
1-13-1923

COPYRIGHT, 1926, BY J. G. LAWING.

THIS VOLUME
IS RESPECTFULLY DEDICATED
TO
AMERICAN SCHOLARS AND STUDENTS
WHO ARE ENGAGED
IN TEACHING OR STUDYING
A LANGUAGE
CALLED BY ARABIA'S ADMIRING SONS

لسان الملائكة

415050

PREFACE.

The need of an Elementary Arabic Grammar that should be more complete than Elementary Grammars heretofore published, and yet not so exhaustive in treatment as such standard works as those of Wright and Palmer, has been variously felt and expressed. To meet to some extent this need, this *Manual* has been prepared.

This need has come to be experienced largely through the recent revival in Hebrew, and Shemitic studies generally. With such a revival there has been awakened, necessarily, a great interest in the Arabic, as in the other cognates. Various measures have operated to produce this revival; prominently, the work of the Old Testament Company of Revisers, the Schools of The Institute of Hebrew, the explorations carried on by societies and individuals, the many valuable contributions recently made to biblical and oriental literature, and last—though not least—the many excellent results of missionary operations.

That the Arabic should come to occupy a most prominent position in such a revival is evident. That the prominent position due it has not always been universally felt and conceded is equally evident. The author subscribes to the conviction, for many years repeatedly expressed by the most learned Arabic scholars, the conviction still held by the most accomplished Arabic scholars, that, all points considered, the Arabic occupies the first place as to importance in the study of the Hebrew and Aramaic of the Bible. A few out of a number of reasons may be stated in support of this. Space and place will not admit of proof, illustration, or anything beyond the barest statement of a few of these reasons now and here.

1st. The antiquity of the Arabic. This antiquity has been held by many since the days of Schultens, to be equal, if not superior, to that of the Hebrew, as seen, for example, in the Arabic forms appearing in the earliest portions of the Pentateuch, such as proper names, epithets, particles, pronouns, verbal and nominal inflections.

2d. The Shemitic affinity of the Arabic. It possesses more that is common to all the Shemitic languages than does any other one Shemitic language, having suffered far less—comparatively nothing—by corruption.

3d. The logical structure of the Arabic. No other language is so logical in its structure. Grammatical forms, lexical meanings, etc., are formed and developed logically. Something of this may be seen in the next, or Special, Preface on the Three Short Vowels, and by consulting such works as Palmer, Leitner, and others. The value of the Arabic in this respect, in the study and elucidation of that family of languages to which it belongs, cannot be overestimated.

4th. The preserved purity of the Arabic. This is a matter not only of historical record and fame, but necessarily follows from the logical structure of the language. Forms and meanings being deduced according to certain fixed laws and logical processes, became themselves fixed and strongly fortified against change and obsolescence. While other languages of the same family became dead, and while many of their forms and meanings changed or disappeared, the Arabic remained comparatively pure and intact, excepting perhaps the temporary corruption which necessarily occurred during the Muslim conquests and foreign affiliations of the first four Caliphs.

5th. The lexical richness of the Arabic. The meanings and shades of meanings belonging to words, logically deduced, and wonderfully preserved, are very many. Many of these meanings, radical and derivative, have become lost in the other languages of the same family, and must be supplied by the Arabic. This is apparent from the most casual glance at our Hebrew Lexicons. But even these Lexicons furnish us with a very small amount of Arabic and of the value to be derived therefrom, compared with what should be the case. Very frequently the Arabic equivalent and its principal meanings are not given. Sometimes another than the real Arabic equivalent is given, which may be found to exist under precisely corresponding letters. Sometimes derivative instead of radical meanings are given. Any one may satisfy himself of this by taking a certain root (e. g., *haba*), noting its Biblical usages, and comparing the Hebrew Lexicons with that magnificent work, Lane's Arabic-English Lexicon.

6th. The grammatical value of the Arabic. Being so systematic and thorough in treatment, it is of great importance in studying the other cognates. Something of this is seen in the excellent Hebrew Grammars that have been published, and in such masterly treatises as that of Driver on The Hebrew Tenses. Other sources of great aid and importance remain to be worked, as, for example, the re-construction of the Hebrew forms or conjugations upon the basis of the Arabic.

7th. The literary importance of the Arabic. The literature of this language, compared with its cognates, compared with most languages, is vast. This is important, as, for example, in observing grammatical constructions; obtaining different and accurate meanings; furnishing applied usages; interpreting poetical, symbolical and oriental forms.

8th. The living character of the Arabic. About seventy millions of persons speak the Arabic as their vernacular, while it is read, more or less, by about two hundred millions. The importance of the Arabic in this respect is obvious.

These are a few of the reasons. Others will occur to the Arabic scholar and student.

The reading selections in the Chrestomathy are in accord with what has been said. It should be remembered, however, that these selections, being brief, are intended to serve only as specimens or beginnings. For further need Arabic books may be obtained at a comparatively small expense.

The Vocabulary contains all the words to be found in the reading selections, besides a few others.

In the preparation and publication of this *Manual*, the author lays no claim to originality, unless it be to some extent in the matters of arrangement, statement, and the special emphasis placed upon the three short vowels. The author is under very great obligations to the following authorities, which he has freely consulted, and upon which this *Manual* is based, viz., *Wright's Arabic Grammar*, *Palmer's Arabic Grammar*, *Lane's Arabic-English Lexicon*, *Butris Bustani's Arabic Grammar the Miftah*, and his *Lexicon Muheet al Muheet*.

For special encouragement in the prosecution of this work the thanks of the author are due to Prof. Harper of Yale, and to his associates,—instructors, lecturers and students,—in the Schools of The Institute of Hebrew.

The thanks of the author are also especially due the Rev. John W. Payne, of Morgan Park, Ill., for the typographical skill exhibited by him in this work, and for his knowledge of the Arabic which has been of great help to the author in various ways.

The needs of the class-room, felt both in the Seminary, and in the Schools of The Institute of Hebrew, having given rise to this *Manual*, it is left especially with the Professors and students of the class-room to decide upon its merits and demerits, and to furnish the author (by whom they will be gratefully received) any corrections and suggestions. To such and to all to whom it may come this *Manual* is left with many misgivings, with a knowledge of its imperfections, but with the hope that it may contribute something of interest and help in the study of the Arabic.

J. G. LANSING.

Theological Seminary,
New Brunswick, N. J., Sept. 1, 1886.