

کتاب معانی لهجه
لجیمس رد حاوص الانکلیزی

A
TURKISH AND ENGLISH LEXICON

SHEWING IN ENGLISH
THE SIGNIFICATIONS OF THE
TURKISH TERMS

BY SIR JAMES W. REDHOUSE, K. C. M. G., LL. D.,
M. R. A. S., &c. &c. &c.

معارف عمومیہ نظارت جلدیہ سنک رخصتیلہ
۲۵ جاذی الاول ۳۰۲ و ۲۸ شباط ۳۰۰ نومرو ۱۱۳۶
مصارف آمریقان مسیونر شرکتی طرفندن تسویه اولنہرق

PRINTED FOR THE AMERICAN MISSION

BY A. H. BOYAJIAN

CONSTANTINOPLE

1890

PUBLISHER'S NOTICE

The Turkish Lexicon of Sir James Redhouse, which is now placed before the public, will speak for itself of the great acquirements and patient labors of its eminent author. A special statement on the part of the Committee of Publication is however due to the author, since the full fruit of his laborious preparation of manuscript for this Lexicon does not appear in the work as now published. A large amount of recondite and extremely interesting and valuable information concerning the History, Biography, Geography, and Religious practices of the peoples of Western Asia, was contained in the manuscript, which the Committee have been compelled to omit in publication. Limitations as to space imperatively demanded this regrettable sacrifice of material, which equals in the aggregate several hundred pages.

The Lexicon has undoubtedly suffered by reason of the impossibility of the author's presence in Constantinople during the process of publication, since not only the excision of the parts referred to, but the verification of many idioms and technical expressions have been confided necessarily to the Committee. For aid in this and other parts of its onerous undertaking the Committee is under unusual obligations to H. H. Ahmed Vefiq Pasha.

It should be noted here that the Publication Committee alone is responsible for the system of orthography of English words which is followed.

The long delay which has attended the publication of this great work has been partly due to its inherent difficulties, and partly to outside causes which could not be foreseen.

On behalf of the Publication Committee of the
Mission of the American Board,

HENRY O. DWIGHT



PREFACE.

In the spring of 1855, the author of the present Turkish and English Lexicon published a "Vade-mecum of Ottoman Colloquial Language", in the Preface of which he promised to prepare, "for the information of those who may wish afterwards to penetrate deeper into the arcana of this really beautiful tongue, a series of more complete and scientific works". That book was written in the usual European characters only, as it was intended for the use of our army and navy, then cooperating with our ancient and most faithful ally the Sultan-Caliph of the Ottoman Empire, unjustly attacked by Russia.

In the year 1856, Mr. Quaritch, of 15, Piccadilly, London, engaged me to prepare a dictionary of the two languages, English and Ottoman Turkish, in two parts, English-Turkish and Turkish-English, the Turkish to be shown in its native characters, with a transliteration explaining the pronunciation in English letters. This work was also designed chiefly for the use of our naval, military, and civil officers in the East. It was to be prepared as quickly as possible, and to contain a vocabulary of about ten thousand words in each part. If I remember rightly, it was written and published, complete, in about four or five months time. In 1879, Dr. Charles Wells, with my ready consent, and even urging, edited a second edition of this Dictionary, with such additions to the vocabulary as he and Mr. Quaritch arranged between them. I here bear my testimony, with great pleasure, to the correctness and rapidity with which Dr. Wells achieved his task, for which, doubtless, many will be thankful to him.

In the year 1860, or earlier, an Anglo-Turkish Committee was formed in London for the purpose of assisting the American Missionaries resident in Turkey to prepare other works that should more especially facilitate to Turks, and other subjects of the Sultan, the acquisition of our language. An English-Turkish Lexicon from my pen, as complete as it could be made, was felt by the Missionaries to be one of the chief *desiderata*. Funds were being looked up for the purpose, when William Wheelwright, Esq., of Newburyport, Massachusetts, United States of America, then temporarily resident in London, most generously offered to bear the whole expense of that work, up to the sum of two thousand pounds. The compilation and printing of the Lexicon occupied about eight months of the most persevering labour, and the whole edition, with the copyright and stereotype plates, was presented by Mr. Wheelwright, as his free gift, to the American Mission at Constantinople. The English-Turkish Lexicon contains a vocabulary of about 47,000 English words explained in Turkish in all their various uses and senses, as far as possible; together with the compound terms, and the more usual phrases connected with the leading vocables. It contains also a sketch of English grammar, written in Turkish.

That Lexicon was an instalment of the author's promise, given in his Vade-mecum (of which a second edition was published in 1877 by Trübner & Co., of London), to prepare "a series of more complete and scientific works" for the public use.

But England was never aroused to take any interest in the numerous improvements that had been initiated in Turkey. In fact, all such im-

provements were ignored and systematically denied by public writers and speakers, in and out of parliament, in and out of office. Any call for a fellow volume to the Wheelwright Lexicon was never existent here, and nothing could be attempted in the way of publishing one. The Author had been sounding in various directions to see whether a Turkish-English Lexicon could not be launched, worthy to take place beside the Wheelwright gift; but no response was met with here. Hope had been laid aside, when a visit was made to the author, in the summer of 1878, by the Rev. Dr. E. E. Bliss, of the American Mission at Constantinople. To him was mentioned the utter want of success that had attended the proposal to publish such a work. Dr. Bliss saw the utility of the idea, mooted it to his brother Missionaries on his return home, and the result is now before the reader. To Dr. Bliss is the credit due of first welcoming the proposal; to the Committee of Publication of the American Mission at Constantinople belongs the satisfaction of having supported him, and of having trustfully undertaken to bring out the work. May it prove in their hands an instrument to effect as much good as the effort of one generation can look for. It was computed that the work would contain about 100,000 Turkish words of Turkish, Arabic, Persian, and European origin, in the Turkish character, with their pronunciation in European letters, their various significations, and as many usual compounds and phrases as could be collected. Four years sufficed for the preparation of the manuscript of about 93,000 words.

In compiling the present work. I have taken the vocabularies of Bianchi, Zenker, and Vefiq as my guides, adding many a necessary word from other sources, and occasionally consulting Golius, Meninski, Freytag, and Lane, as well as the Calcutta Arabic Qamus, the Turkish Qamus, a Persian Qamus, a manuscript Sihah, the Persian Surah, Vanqulu, the Sheref-Nama, Jihangiri, Burhan, Shu'uri, Reshidi, the Bahari-'Ajem, and the Giyasu-'l-lugat; not forgetting my own former compilation, entitled Muntakhabati-Lugati-Osmaniyya, written in 1838-41; a beautiful copy of which, in manuscript, paid for jointly by my friends Gen. Sir W. F. Williams, Bart. G. C. B. of Kars, Gen. Sir Collingwood Dickson, G. C. B., and Sir Patrick Colquhoun, Kt., Q. C., was presented in my name to H. I. M. Sultan Abdu-'l-Mejid in 1846, which was lithographed and published in Constantinople by Mr. A. Churchill, proprietor of the Jeride'i-Hawadis in 1853, and the holograph original of which was, in that year, in London, presented to H. R. H. the Late Prince Consort by his Equerry, General Sir W. Wylde, K. C. B., at the request of Sir W. F. Williams, and is preserved in the Private Library of his late Royal Highness at Buckingham Palace. This work has passed through many editions at Constantinople. It contains a selection of about 26,000 Arabic and Persian words, culled by me from Turkish authors, and many of which are not found in the lexicons. Zenker does not mention this work among his authorities. It was published anonymously at the recommendation of Ali Pasha, then Minister of Foreign affairs; and perhaps for this reason is passed over in silence. I can trace many of my additions and explanations in the excellent work of Zenker; and am quite sure that very meritorious writer would have mentioned me, had he known that this book was mine; as he frequently does, when quoting from my Quaritch volume. For this courtesy my best thanks are due to him and are here cordially offered.

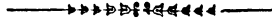
The older European works above mentioned are too well known to require comment. Bianchi is almost entirely an abstract from Meninski, including even the gross blunder of the latter, by which misquoting d'Herbelot, he makes *النجي* mean "a saviour", but which is avoided by

Zenker. The work by this last-named author is rich in proofs of great pains-taking. He has done what I have long practised, and what has made Vefiq's work all the more copious; namely, he has extracted from the Turkish Qamus, etc., numerous Turkish words, and has explained them by means of their Arabic equivalents.

I have done my best after an absence from Turkey of more than thirty years, during the whole of which I have been engaged in lexicography, and can only hope my work will be found, taking it all in all, not unequal to its predecessors. Its chief recommendation to English-speaking students is that it is explained in English. By all who consult it, I hope it will be found useful.

London, November, 1890

J. W. REDHOUSE



THE TRANSLITERATION OF OTTOMAN WORDS.

The system of orthography used in this Lexicon in the transliteration of Ottoman words, is briefly explained as follows:

4. THE CONSONANTS

No.	Characters	Names	Equivalents	No.	Characters	Names	Equivalents																																																																																							
1.	أ, و, هـ, ي	ā, ō, hē, yē.		20.	ظ	zī.	z																																																																																							
2.	ب	bā, bē.	b	21.	ع	‘āyn.	‘																																																																																							
3.	پ	pē.	p	22.	غ	gāyn.	g, in some words of Turkish origin gh																																																																																							
4.	ت	tā, tē.	t	23.	ف	fē.	f																																																																																							
5.	ث	sā, sē.	s	24.	ق	kāf	q																																																																																							
6.	ج	jīm.	j	25.	ك	kāf	k																																																																																							
7.	ح	chīm.	ch as in church	26.	گ	kāf i fārsī	g																																																																																							
8.	هـ	hā.	h	27.	kāf.	y in Turkish words only	9.	ح	khī.	kh	28.	ك	sāghir nūn n̄,	in Turkish words only	10.	د	dāi.	d	29.	ل	lām.	l	11.	ذ	zāi.	z	30.	م	mīm.	m	12.	ر	rī.	r	31.	ن	nūn	n	13.	ز	zē.	z	32.	و	wāw	w, sometimes v	14.	ژ	zhē.	zh	33.	هـ	hē.	h	15.	س	sīn.	s	34.	ی	yē.	y	16.	ش	shīn.	sh					17.	ص	sāt.	s					18.	ض	ḍāt.	z, rarely d					19.	ط	tī.	t, in some words of Turkish origin only d				
9.	ح	khī.	kh	28.	ك	sāghir nūn n̄,	in Turkish words only																																																																																							
10.	د	dāi.	d	29.	ل	lām.	l																																																																																							
11.	ذ	zāi.	z	30.	م	mīm.	m																																																																																							
12.	ر	rī.	r	31.	ن	nūn	n																																																																																							
13.	ز	zē.	z	32.	و	wāw	w, sometimes v																																																																																							
14.	ژ	zhē.	zh	33.	هـ	hē.	h																																																																																							
15.	س	sīn.	s	34.	ی	yē.	y																																																																																							
16.	ش	shīn.	sh																																																																																											
17.	ص	sāt.	s																																																																																											
18.	ض	ḍāt.	z, rarely d																																																																																											
19.	ط	tī.	t, in some words of Turkish origin only d																																																																																											

A peculiarity in the transliteration of the consonant **ا** in some Arabic words is as follows: An initial **ا** of any Arabic word (or syllable) is essentially a consonantal *hemze* (◌); that is, it is followed by a vowel in the same syllable. It is of two kinds, the one called the *همزة القطع* (the *hemze* of severance) and the other the *همزة الوصل* (the *hemze* of junction). These two kinds of **ا** differ in transliteration.

(a) *همزة القطع*. In Arabic words beginning with this letter which are adopted into Turkish, the consonantal nature of the *hemze* is ignored, and its vowel alone is considered; so that in practice, the *hemze* as an initial to words used in Turkish may be treated as a vowel. Thus the words *أصل*, *إسلام*, and *أصول*, are transliterated in this Lexicon as *asī*, *islām*, and *usūi*; being divested of the sign which properly should represent the consonantal *hemze*.

(b) *همزة الوصل*. The name of this kind of *hemze* implies that the word of which it is the initial letter is joined to the one which precedes it. This junction is effected by making the last consonant of the preceding word form one syllable by means of its vowel with the consonant following the *hemze* of junction. This *hemze* is therefore elided in pronunciation. For example, in the name *عبد القادر* the first letter of the definite article *ال* is a *hemze* of junction. The preceding word *عبد* (‘ābd when standing alone) has to be pronounced ‘ābdū, ‘ābdī, ‘ābdā, according to its grammatical construction, the first (nominative case) being the form commonly used by the Turks in pronouncing words of this class. Eliding in

pronunciation the *hemze* of junction, the full name is read 'abdu-'i-qādir. The usual European orthography of such Arabic names, where the first elements are written Abdul or Abd-el, is erroneous and ungrammatical. In this Lexicon the apostrophe is used in such cases to transliterate the elided *hemze* of junction; as عبد الزاق 'abdu-'r-rézzāq. نصر الدين nāsrū-'d-dīn.

The reason for the choice of *q* to represent the letter ق, is the fact that *q* historically represents that letter. Comparing our alphabet with the Semitic alphabets of the ا ب ج د order, they will be found to correspond in arrangement. ا corresponds with *a*, ب with *b*, ج with *c*, د when it is admitted that *c* is abnormal, representing in fact the Semitic ح (Comp. α, β, γ, δ). Examining the two words سعفص فرشت of the ا ب ج د formula, we see that س is rejected, ع corresponds with *o*, ف with *p*, ص rejected, ق with *q*, ر with *r*, ش with *s*, and ت with *t*. Very old Greek inscriptions contain a letter Q which is our *q* and the Semitic قāf. These considerations have led the best authorities to use *q* in transliteration of the letter ق.

In Arabic words where a reduplicated consonant is represented by a single character, with or without the *teshdid* sign, it is transliterated by doubling its English equivalent; since careful reduplication in the pronunciation is essential; e. g. فلاح fōlāh. حس niss. Exception to this rule is made in the case of some Arabic words naturalized in Turkish in such form that it would be mere pedantry to insist on the doubling of the letter. For example, in the numerous class of Arabic relative adjectives masculine ending in the consonant ي, this letter is really reduplicated (as رحاني رāhmāniyy), but in Turkish is treated as though it were a long vowel. This established usage fixes the method of transliteration. Thus رحاني is rendered rāhmāni. The reduplicated consonant reappears however, in transliterating the feminine form of this class of words. In Arabic the feminine of رحاني is رحانية. In Turkish the final consonant ٲ is softened into a vowel ٲ, and the word becomes رحانيه pronounced and transliterated rāhmāniyye.

2. THE VOWELS

The Ottoman Turkish language possesses sixteen vowel sounds; eleven short, and five long. These are represented in transliteration in this Lexicon by the following signs:

ā̇ as in <i>far</i>	ī̇ as in <i>bird</i>
ā̈ as in <i>war</i>	ī̈ as in <i>machine</i>
ā̉ as in <i>ashore</i>	ī̉ as ī̇ broad, (qīrāt)
ā̊ as in <i>pan</i>	ō̇ as in <i>so</i>
ā̋ as in <i>far</i> , broad, (āsmān)	ū̇ as in <i>rule</i>
ā̌ as in <i>war</i> , broad, (nāfīz)	ṻ as in French <i>tu</i>
ō̇ as in <i>met</i>	ū̉ as in <i>fur</i>
ī̇ as in <i>did</i>	ū̊ as in <i>rude</i>

These various sounds are expressed in Turkish writing, though in a defective manner, by the use of the Arabic vowel points and letters of prolongation, and by certain other devices, as follows:

(a) The Arabic vowels.

The Arabic language has three short and three long vowels recognized and marked. The short vowels may be indicated by three special signs; viz. 1. (◌) *fēt-hā* فتحه (an opening). This sign is called اوستون *üstün* in Turkish. 2. (◌) *kesrè* كسره (a breaking) called اسره *eserè* in Turkish; and 3. (◌) *zammā* (a folding to), called اوتورو *uturu* in Turkish. These signs

are called *ḥarakāt* (movements) by the Arabs, but by Europeans they are commonly called vowel points.

The *feh̄tha* and *kesre* signs have two values. With a soft consonant the *feh̄tha* has the value of *ā*, and with a hard consonant, that of *ā̄*. With a soft consonant *kesre* has the value of *ī* and with a hard consonant, that of *ī̄*.

The *zamma* sign has the value of *ū*.

The Arabic long vowels are represented by the letters *ā*, *ū*, and *ī*, which, when thus used are called letters of prolongation. These letters correspond respectively with the vowel points; thus in the Arabic word *باب* *bāb*, the *ā* is used in prolongation of the *feh̄tha* of the initial consonant; in *جيم* *jīm* the *ī* prolongs the *kesre* of the initial *ج*; and in *نون* *nūn* the *ū* prolongs the *zamma* of the initial *ن*. These three vowel letters can never be reduplicated.

These letters of prolongation were naturally received and used in Persian and Turkish when the use of the Arabic characters was adopted for those languages. In Persian the Arabic rules have been more strictly adhered to, the letters of prolongation being used to indicate long vowels only, with two exceptions:

(1) A short vowel at the beginning of a Persian word may be represented by *ā*, which is read *ā*, *ā̄*, *ī*, or *ū*, as the word requires. (2) The Persian pronoun *تو* *tū* and numeral *دو* *dū* are written with *ū*, although the vowel is short.

In Turkish the letters of prolongation have been used with scant regard to the Arabic usage. On the adoption of the Arabic characters, the Turks already possessed books written in the Syriac character, in perpendicular columns after the Chinese fashion, and with the Syriac letters of prolongation used as short vowels. It was natural therefore that when they began to use the Arabic characters they should carry out their old system of expressing nearly every vowel, by recourse to the Arabic letters of prolongation. To this day, Turkish as written beyond the Oxus abounds in the three long vowel letters used to represent short vowels. Among the Western Turkish tribes, however, the Arabic rules had greater influence. Since it is doubtful whether a distinctly long vowel exists in any truly Turkish word, Turkish was written in Western Asia under Arabian influence without use of the letters of prolongation. The result of this was that in the old Ottoman documents, Turkish words very different in pronunciation and sense, are found written exactly alike, constituting an enormous difficulty to the reader. This difficulty was so evident that the system of Ottoman orthography was gradually changed. The "hard" and "soft" pairs of consonants were resorted to as far as possible, in order to distinguish between words of similar sound; and the Arabic letters of prolongation were used as far as it was deemed absolutely necessary, to represent Turkish short vowels. Hence in Ottoman Turkish, these letters have become mere vowels, with no idea of prolongation about them, and they are put into a word or syllable, almost at the option of the writer, merely to assist the reader.

(b) *The letter (ā̄)*

The sign *medd* (ā̄) was devised by the Arabian grammarians to be used over each of the letters of prolongation to show that they are not consonants, and especially to be placed over a vowel *ā* when followed by a consonant *hemze* in the same word; as in *قَاتِل* *qāṭil*. It was next utilized to mark an *ā* made to do duty for a consonant *hemze* followed by a long vowel *ā*; as in the word *مَال* *māṭ*, for *مَال*. The sign was regarded by the Persians as equivalent to *ā̄*, and was adopted to distinguish their long vowel *ā* as an initial from the short vowel *ā*, without regard to Arabian rules; as in *آرام* etc. It thus passed into use among Ottoman writers to

tion t^l design E^r the broad sound of ʾ as an initial in Turkish words. In Turkish words therefore ʾ has the value of $\overset{1}{a}$ (ā?) $\overset{2}{a}$ (ā?) $\overset{3}{a}$.

(c) او and ای

Having the impression that ʾ is the equivalent of the combination ʾʾ, it was easy for Turkish writers to reason that the combinations او and ای could be used to express other broad vowel sounds. We find then او in use, with the values $\overset{1}{o}$, $\overset{2}{u}$, $\overset{3}{u}$, $\overset{4}{u}$, $\overset{5}{u}$, and ای, with the values $\overset{1}{i}$ ($\overset{2}{i}$) $\overset{3}{i}$ ($\overset{4}{i}$).

(d) The letter ة

When an Arabic word closes a sentence or stands alone, the case endings are omitted in pronunciation. In feminine nouns so placed and ending in the consonant ة, not only the case ending that follows this final consonant, but the consonant itself is suppressed in the pronunciation. The short vowel of the consonant which precedes this final feminine ة is always *fetha*, and becomes in consequence of this suppression the final sound of such words. This explains how the short *quasi* vowel letter ة arose in Arabic at first. It was adopted by the Persians as a real final short vowel having the sound of $\overset{1}{a}$ or $\overset{2}{e}$. Since compound words abound in Persian, and since the first word often ends in the letter ة final, the early Turkish writers found this letter placed in the middle of Persian words, and disregarding the rule by which it is a final only, they boldly used it as a short vowel whether medial or final. It is commonly used in Turkish as the soft vowel of which ʾ is the hard counterpart. In some cases however, the two are equivalent and interchangeable.

In a few Persian words the final vowel ة has the value of $\overset{1}{i}$; as سه $\overset{1}{si}$, ك $\overset{1}{ki}$, etc.

(e) The kesre of subjunction

In Persian, when a noun governs another noun, a *kesre* vowel is borne by the final letter in pronunciation, without being written. This *kesre of subjunction* indicates that the first noun governs the second, either in virtual genitive as a substantive, or in apposition with itself, as an adjective. When the governing word ends in vowel ʾ or و a consonant ی is added to it in order to support the *kesre*. When the governing word ends in vowel ة a *hemze* is placed after it in order to support the *kesre*; thus ة. If the governing word ends in a vowel ی it is converted in pronunciation into a consonant ی to support the *kesre*. This *kesre of subjunction* is figured in transliteration according to the rules of euphony $\overset{1}{i}$ $\overset{2}{i}$ or $\overset{3}{u}$; as راهواری $\overset{1}{e}$ sbi rūhwārī; خانه کان $\overset{1}{k}$ hānē $\overset{2}{i}$ $\overset{3}{k}$ emān; روی خوب rūyū $\overset{1}{k}$ hūb.

3. THE LAW OF VOWEL HARMONY AND THE HARD AND SOFT CONSONANTS.

According to the law of vowel harmony, which rules all the languages of the Turkish family, if the dominant consonant be of the hard class, all the following consonants and all the vowels of the word must be either hard or neutral; and if the dominant is of the soft class, the other consonants and the vowels must be either soft or neutral. This law is also observed as far as possible in the inflection of Arabic and Persian words used in Turkish; so that when Turkish terminations are added to any such word, the consonants and vowels of the termination are dominated by the last consonant or the vowel of the last syllable of the word.

The hard consonants are the following: ح, خ, ص, ض, ط, ظ, ع, غ, ق.

The soft consonants are the following: ز, س, ك, گ, ه.

The neutrals are ا, ب, پ, ت, ث, ج, ح, د, ذ, ر, ز, ش, س, ل, م, ن, و, ی.

The hard vowels are; $\overset{1}{a}$ $\overset{2}{a}$ $\overset{3}{i}$ $\overset{4}{o}$ $\overset{5}{u}$

The soft vowels are; $\overset{1}{a}$ $\overset{2}{e}$ $\overset{3}{i}$ $\overset{4}{u}$ $\overset{5}{u}$

$\overset{1}{a}$ is a neutral vowel.

A LEXICON

TURKISH AND ENGLISH.

Short vowels

¹far, ²vār, ³āshore, ⁴pān. ¹mēt. ¹did, ²bird. ¹so. ¹rūle, ²tū (French), ³fūr.

Long vowels

¹fār (¹āsmān), ²wār (²hāfīz). ¹machine, (¹zīr), ¹ī (²qīrāt). ¹rūde (²ūsūl). -- ñ nasal.

ت. ¹elif. First letter of the Turkish alphabet. Commonly called ¹hemzē also; though this is not really correct in any word not originally Arabic.

As an initial letter, it takes all the eleven vowel sounds, and, in Turkish, is always a vowel, as it is also in Persian. In Arabic, on the contrary, it is, as an initial, always a consonant, being the *spiritus lenis* of the Greek, as ع, its harsher fellow, is the *spiritus asper* of that tongue. For the first five vowel sounds, the initial ¹ requires no addition to itself, unless when, in the first two only, it is made long. In this case, the *sign of prolongation*, ¹, named ¹mēdd, is sometimes figured over it, ¹, in writing and in printing. More frequently, however, this sign is omitted. When the ¹ is to be, as an initial, pronounced with either of the two sounds of ¹, it is sometimes followed by a vowel letter ¹, the two together making, in reality, but one letter. The two are never to be considered a diphthong, that peculiarity being unknown in Turkish. When, again, the ¹, initial, is to be pronounced with any one of the four remaining vowel sounds of ¹ or ¹, it is sometimes followed by a vowel letter ¹, these two, then, making also one vowel letter, as far as pronunciation is concerned. These two following vowels are short in Turkish words; in Arabic and Persian words they are long, being tech-

nically called *letters of prolongation*.

When ¹ is a medial letter, it always has one of the first two sounds of ¹, and is always long in words of Arabic or Persian origin; unless, in case of an Arabic word, it be then marked with a ¹hemzē sign over it, ¹. It is then a quiescent consonant ending a syllable; as, ¹تاویل ¹tē'vīl. In Arabic words, as a medial, an ¹ may be marked by a *sign of prolongation*, ¹. It then begins a new syllable, and is equivalent to two letters ¹, one *radical*, the other *servile*; as, ¹مآل ¹mā'āl. In words of Turkish origin, a medial ¹ is not always long. In fact, it may be doubted or denied that real Turkish words, of Turkish origin, ever have a long vowel.

As a final letter, ¹ always has one of the first two ¹ sounds. In words of Turkish origin, it is always, or generally short, but is always long in Persian words. In Arabic words it may, as a final, be either long or short, correctly and grammatically; but in use, it is then always taken to be long in Turkish. The difference in Arabic is very great in the two cases thus degraded into one in Turkish, as in Persian. A grammatically short final ¹, in Arabic, is sometimes so written; as, ¹ما ¹mā, but sometimes it is figured as a letter ¹حسنى ¹tūbā. Such Arabic words are, when used in Turkish or Persian, generally written ¹حسنا, ¹طوبا,

but not *ays*. When a grammatically long *ā* occurs as the last letter of an Arabic word, it is always followed, correctly, by another syllable, represented by a *nēmzē* sign; thus, *أولمأ* 'ulēmā', *أربأ* 'erba'ū'. This final *nēmzē*, in these cases, is always suppressed, when the words are used, in Turkish or Persian phrases, as Turkish or Persian adopted expressions. It is shown, when an Arabic quotation is introduced as a foreign sentence.

In chronograms, and in numbering the members of a series, the letter *ā*, whether bearing any mark or not, represents the number 1; as see, *voce* *أحد*.

A. *ā* *ēlif*, or *nēmzē*. These two names are given in a rather confused manner, together or separately, to several different things. They are both given to an initial consonantal *ā*, whether *radical* or *servile*, whether the *·* be marked or omitted. They are both given also to the interrogative *ā*, which is always prefixed to the first word of the interrogative sentence; thus, *أصل* (in Turkish and Persian *أصل*) 'āsil, *أولاد* 'evlād, *أتريد* 'atūrid. In this position, *ā*, radical or servile, can take all three of the Arabic vowel sounds after it, like other consonants; for this initial *ā* is always a consonant, and in Arabic there are but three vowels, *a*, *i*, *u*. Thus, *أصل* 'āsil (Turkish *أصل* 'āsil), *أفك* 'ifk (ت. *أفك* 'ifk), *أصول* 'usūl (ت. *أصول* 'usūl). If a radical and servile *ā* come together grammatically at the beginning of a word, no matter which precedes the other, the two are combined, in writing, into one *ā*; thus, *أصل* 'ūsūl, where the servile *ā* grammatically precedes; and, *أفل* 'āfil, where the radical is the real initial. These are, respectively, for *أصل* and *أفل* or rather *أفل*.

As a medial letter, in Arabic words only, *ā* may either be the last letter of a preceding syllable, or the first letter of a following syllable, and is a consonant in either case. Thus, *تأثير* tē-thīr (ت. *تأثير* tē-thīr), where it ends the first syllable; and *سأل* sc-ē-lē, where it begins and ends the second syllable; and *مرأس* mir-ēs, where it begins the second syllable (and really

ends it also; for, grammatically, the word is *mir-ā-sūn* in the nominative indeterminate). As a medial radical, *ā* may be followed (but never preceded) by a servile *ā* of prolongation (not *ā*); the two are then combined into one *ā*, as in the case of the initial; thus, *مال* mā-āl.

As a medial radical, *ā*, as any other consonant, can be reduplicated under the sign *˘*, *tēshād*, thus, *ترأس* tē-rē-˘-ē-sē, *مرأس* mū-rē-˘-ē-sūn. It may even combine the two signs *˘* and *˙*; thus *رأس* rā-˙-ā-sūn.

When radical *ā*, being or becoming medial, is itself movent with a *u* vowel, or follows another consonant movent with that vowel, it is changed, in writing, into *ū*; and *ī* with the *i* vowel, into *ī*, instead of *ā*; thus, *رؤف* rā-ū-fun (ت. *رؤف* rā-ūf); *مؤجل* mū-ēj-jē-lūn (ت. *مؤجل* mū-ēj-jēl); *أشار* 'ā-thū-rūn (ت. *أشار* 'ā-sūr); *جزئ* jūz-īy-yūn (ت. *جزئ* jūz-ī).

As a terminal, radical or servile, *ā* or *˙* (without the *ā*) begins and ends a syllable by itself; thus, *جزأ* jūz-ā, *جزأ* jūz-ūn, *علمأ* 'u-lē-mā-ū. If such word be a noun in the accusative indeterminate, an *ā* is added after *˙*, as after any other consonant, to support, as it is termed, the indeterminate accusative case-sign; thus, *جزأ* jūz-ān.

T. *ā*, *interj.* 1. (*placed before a noun, forms a vocative*) O! Heigh! Holloal *أفندم* 'ā, O! My kind sir! *أجام* Heigh! My life! 2. (*placed after any word, corroborates a retort, or a remark*) *كدم* I am come, *كدمأ* I am come, you see, *باق سنأ* Look here, thou, ho! (After a vowel, this becomes *ya*; thus, *كديأ* he is come, you see; *أتمأ* don't, don't do so, don't do that, ho!)

P. *ā*, *particle*. (*placed between two different words, or between two occurrences of the same word*) combines the two words into a compound indicative of continuation or repetition; thus, *سرايا* from head to foot; *سراسر* from end to end; *چاكاچاك* click, clack (*of the clashing of arms in combat*); *كوناكون* colour upon colour, of various colours or sorts, various.

A. أب *ab*, s. A father. ابا عن جد from father, from grandfather; *i. e.*, ancestrally (received or descended in past time). N. B. When this word governs another noun in an Arabic phrase, and is itself in the nominative, it is written and pronounced ابو; when itself in the genitive, ابى; and when itself in the accusative, ابا; thus ابو بكر *Abū-Bēkr*, ابى بكر of *Abū-Bēkr*, ابا بكر (*I saw, etc.*) *Abū-Bēkr*. Frequently, the *ā* is then dropped; the compounds then become: ابو بكر, بابكر; whence ابو زيد for بايزيد, accus. of بايزيد *the father of Yezīd, Bāyezīd*.

A. آب *āb*, *prop. n.* August (the month; taken from the Syriac).

P. آب *āb*, s. 1. Water. 2. Liquid, fluid. 3. Artificially prepared or distilled water. 4. Rain. 5. A sea, lake, or great river. 6. A stream, brook, rivulet, streamlet, rill. 7. A spring, source, fount, fountain, fountain-head. 8. A well. 9. An artificially conducted stream of water, a conduit or aqueduct (sometimes subterranean); a mill-stream. 10. Sap (of plants). 11. Juice (of fruit, etc.). 12. A fluid (of the body), humour, serum, synovia, mucus, saliva, spittle; water (of the mouth). 13. Tears. 14. Sweat, perspiration. 15. Urine. 16. Seed, semen, sperm. 17. Gravy. 18. Broth. 19. Wine. 20. Fermented liquor. 21. Spirit, spirituous liquor. 22. A drinking bout. 23. A state of excitement, exhilaration, intoxication, drunkenness. 24. Freshness, vigour, luxuriousness (of plants). 25. Healthy vigour (of the body). 26. Succulent freshness and suppleness (of youth); grace and elegance, beauty, charm (of any kind); cheerful and happy look, radiance, beam (of countenance); the open, dignified, consciously proud look (of an esteemed or estimable man). 27. A sense of honour. 28. A sense of shame or dishonour; a blush, flush, or sweat from uneasiness under shame or dishonour. 29. Moral honour, virtue. 30. Modesty, chastity, virtue (in woman). 31. Modesty, bashfulness, coyness (of youth or dependency). 32. Worth, worthiness. 33. Excellence, eminence, preeminence. 34. Dignity,

honour, rank, power. 35. Lustre, glory, renown, reputation, fame. 36. Esteem, estimation. 37. Worth, value, price. 38. Prosperity, welfare, well-being, good fortune. 39. Flourishing condition (of growth or circumstances). 40. Health. 41. Wealth. 42. Promotion, rise, advancement in rank, wealth, or power. 43. Bounty, beneficence, favour, benefit. 44. Pity, compassion, sympathy; tears of these. 45. Brightness, splendour, radiance, sheen, effulgence (of a source of light). 46. Brightness, polish, burnish, shine, sheen (of metals). 47. Lustre, sparkle, gleam, glitter (of gems, crystal, glass, etc.). 48. Peculiar lustre, water, or brightness and purity (of a pearl). 49. Temper, polish, or damaskeening (of steel weapons). 50. Water (of a diamond). 51. A diamond. 52. A precious stone. 53. A pearl. 54. Crystal. 55. Glass. 56. A steel weapon; a sword, knife, dagger, etc. 57. Polish (of a mirror of metal or glass). 58. A mirror (of metal or glass). 59. Quicksilver, mercury. 60. The sustaining and invigorating force of nature, the sap and soul of the universe, the all-informing and all-pervading intellect, the absolute and all-perfect mind, the revealer of the true. 61. An object of desire, a thing coveted. 62. Fruition, obtention of one's desire. 62. Equable, gliding motion. 63. Grace of a flowing outline, symmetry of form. 64. A way, path, road. 65. A way, custom, fashion, mode, rule. 66. A way, custom, habit. 67. A way, quality, property, peculiarity.

آب آستنی 1. The humour that produces pregnancy, semen. 2. Rain. 3. Water of irrigation.

آب آتش رنگ	Fire-coloured water	} 1. Wine. 2. Red wine. 3. Tears. tears of blood, bitter tears.
زای » » »	born »	
زده » » »	tinged »	
مزاج » » »	complexioned »	
نما » » »	showing »	
آتشناک » » »	mingled »	
آتشین »	Fiery »	
احمر »	Red »	
آذر آسا »	Fire-like »	
سا » » »	- touching »	
ارغوانی »	Red Judas-flower »	

آب آشامی Water to drink, drinking water, potable water.

آب افسرده 1. Frozen water; ice, snow, hail. 2. Jelly. 3. Crystal. 4. Glass. 5. A sword, knife, or dagger; cold steel.

آب آمو The river **Amu** (**āmū**) or Oxus, the **Jayhun** (**Jēyhūn**).

آب اندام Graceful outline and flowing symmetry of the figure; beauty.

آب انگور 1. Grape-juice. 2. Must. 3. Wine.

آب ایام 1. Beauty of the days or time. 2. Sunshine. 3. Moonshine.

آب باده رنگ 1. Wine-coloured water. 2. Tears.

آب باران 1. Water falling as rain, rain. 2. Rain-water.

آب بسته 1. Bound water, fettered water. 2. Ice; snow; hoarfrost; hail. 3. Crystal. 4. Glass. 5. Cold steel, sword, knife, dagger.

آب بقا 1. Water of permanency. 2. The legendary water, river, or fountain of life.

آب بن 1. Root or stump sap. 2. Dragon's-blood (?)

آب پشت Humour of the back or loins, semen.

آب بخته 1. Boiled water, cooked water. 2. Broth. 3. Jelly.

آب تلخ 1. Bitter water. 2. Wine. 3. Tears.

آب حکر 1. Humour of the liver. 2. Tears.

آب حکرخون Humour of one whose liver bleeds; tears of grief.

آب چشم 1. Humour from the eye; tears. 2. A modest look or mien.

آب حرام Unlawful juice; *i. e.* fermented juice, wine.

آب حسرت Tears, of yearning in absence from a loved one.

آب حیات } Water of life (a legendary
 « آب حیوان » } spring or river; see بقا)

« خاطر » Vigour of intellect, beauty of imagination.

آب خرابات Liquor of ruins, liquor of wine-shops; *i. e.* wine.

آب خزان Autumnal rain (destructive of vegetation and health).

آب خشک 1. Dry water, dried-up water. 2. Crystal. 3. Glass. 4. A glass or crystal cup or goblet. 5. A bottle.

آب حضر The water, fountain, or river of Khizr (Elias the prophet), the

water of life found and drunk of by him, so that he will never die; (see آب حیوان)

آب خفته 1. Sleeping water, stagnant water. 2. Congealed water; ice, snow, hail, hoarfrost. 3. Crystal. 4. Glass. 5. A goblet or bottle. 6. Cold steel, a sword, etc., in its scabbard.

آب خوردنی Water to be drunk, Drinking water, potable water.

آب خورشید 1. Light of the sun. 2. The fountain of life (see آب حضر).

آب دندان 1. Beauty of the teeth. 2. Spittle. 3. A thing spit out.

آب دهان } Water of the mouth, sa-
 « دهن » } liva.

آب دیده 1. Water from the eyes, tears. 2. A modest look or mien.

آب دینه جام Tears of the goblet, wine.

آب رز } Juice of the vine, of vines:
 « رزان » } wine.

آب رکناباد The brook of **Rūknābād**, near **Shirāz**, sung by **Hāfiz**.

آب رنگین 1. Coloured water. 2. Coloured juice. 3. Wine. 4. Tears.

آب رو 1. Beauty, agreeable or majestic look of the countenance of an upright, honest, virtuous, or dutiful man. 2. Beauty of a young and agreeable face. 3. Honour; glory; renown; reputation; fame; celebrity. 4. Honour, esteem, respect, estimation. 5. Honest pride. 6. Modesty, shame.

آب زر 1. Gold-water, gold-solution, gold-leaf rubbed up with gum to an impalpable powder in water, and used for gilding by artists and ornamental writers. 2. Golden-coloured wine.

آب زرد 1. Yellow water. 2. Bitter tears of grief.

آب زلال 1. Pure, clear, sweet fresh water. 2. Crystal. 3. Glass.

آب زندرود The river **Zēndrūd** or **Zēndērūd**, at **Ispanan** (**Ispāhūn**).

آب زندگانی } The water of life (see
 « آب خورشید » } زندکی)

آب زه 1. Water oozing from a fissure. 2. Tears.

آب زهره 1. Gall-humour; bile. 2. Wine. 3. The light of dawn.

آب زبرکاء 1. Water concealed by straws, which flows unperceived. 2. Concealed or unacknowledged talent or merit. 3. An intriguer, a dissembling, mischievous hypocrite. 4. Intrigue;

dissimulation. hypocrisy and mischief.

آب سبک Light water, *i. e.* soft and easy of digestion.

آب سرخ 1. Red water. 2. Wine.

آب سیاه » 1. Black water. 2. Noah's deluge. 3. Wine. 4. *Gutta serena*, the disease known as *amaurosis*, which produces blindness by paralysis of the visual nerve, without discoloration of the pupil.

آب شقایق 1. Peony water or juice. 2. Wine. 3. Blood.

آب شکرقرق 1. Vermilion coloured water. 2. Wine. 3. Tears.

آب شور 1. Salt, brackish or hard water. 2. Tears.

آب شیرین 1. Water slightly sweetened as a drink. 2. A stream at Tustar.

آب طرب The juice of exhilaration; *i. e.* wine.

آب عشرت The juice of enjoying life; *i. e.* wine.

آب غوره Juice of unripe grapes verjuice.

آب فسرده (for آب افسرده, *q. v.*)
 کار » Flourishing condition of a matter; success, prosperity.

آب کبود The Azure water, the Chinese Sea, inhabited by mermaids.

آب کردند The revolving crystal, the sphere, firmament, sky, heavens.

آب گرم 1. Hot or warm water. 2. A hot or warm bath. 3. A hot or warm spring.

آب کشاده Diluted water; *i. e.* poor, weak wine.

آب کمه Fluid from the **kuma** fish of the Indian Ocean, used medicinally as a liniment for bruises and dislocations.

آب کوثر The river **Kauthar** or **Kevser** of paradise, flowing with wine or nectar.

آب گوشت 1. Gravy of meat. 2. Broth from boiled flesh.

آب لطف Rain of kindness; *i. e.* bounty, beneficence, benevolence.

آب اعلی 1. Ruby-coloured liquid. 2. Wine. 3. Tears.

آب مرغان 1. The water of birds. 2. Name of a water near **Shirāz**, used like the "Sweet Waters" of Constantinople. 3. Name of a fabulous spring, water from which attracts starlings,

wherever it may be carried; and the birds eat up the locusts.

آب مروارید 1. Lustre of a pearl. 2. Cataract of the eye.

آب مریم 1. Mary's water, spring, or well. 2. The purity, chastity, and holiness of the Virgin Mary. 3. Grape must. 4. Wine.

آب ملخ Locust-water; another name for آب مرغان, No. 3, *q. v.*

آب مجمد 1. Frozen water; ice, snow, hail, hoarfrost. 2. Crystal. 3. Glass. 4. A crystal or glass goblet or bottle. 5. A sword, knife, or dagger.

آب میگون 1. Wine-coloured fluid. 2. Wine. 3. Tears.

آب نار The juice of fire; *i. e.* red wine.

آب ناردان 1. Juice of wild pomegranate. 2. Red wine. 3. Blood. 4. Tears.

آب نافع 1. Useful juice; *i. e.* wine. (Perhaps for **أبو نافع** Father Useful; *i. e.* vinegar.)

آب نبات Sap, juice, or luxuriance of a plant.

آب نشاط Humour of alacrity; *i. e.* semen.

آب و آتش 1. Water and fire. 2. Calmness and anger. 3. Sedateness and vivacity of any kind.

آب و تاب 1. Light and heat. 2. Lustre and sheen.

آب و دانه 1. Water and grain (as birds' food). 2. Man's "daily bread".

آب و رنگ 1. Sap and colour (of plants or flowers). 2. Freshness and beautiful complexion (of a pretty face). 3. Water and verdant beauty (of a fruitful land). 4. Beauty of style (in writings). 5. Paint, carmine, etc. used by women and others for beauty.

آب و گل 1. Water and clay; *i. e.* the terraqueous globe. 2. The mortal body, the fleshly tabernacle.

آب و هوا The water and air, the natural climate (of a place).

آب یاقوت Ruby liquid; *i. e.* red wine.

آب یخ 1. Water from dissolving ice. 2. Iced water.

آب آبا **ābā**, *s. pl. of آب* 1. Fathers. 2. Male ancestors. 3. The spheres, the nine heavens (of ancient astronomy). 4. The seven planets (including the sun and moon)

آبا واجداد Fathers and grandfathers, ancestors, progenitors.

آبا علویہ The upper fathers, the spheres, the planets.

آبا معنویہ Moral or spiritual fathers, pastors, teachers, spiritual guides.

آبا **ábá**, s., for A. عبا 1. Stout coarse native woollen cloth. 2. A cloak or coat made of that cloth.

A. آبا **ibá**, v. n. A refusing or neglecting to fulfil a command

آبا عت **v. i.** To refuse compliance, not to comply, not to obey.

A. آباب **ábáb**, s. An enormous wave, a mountainous billow.

A. آبا **ábábíl**, s. pl. 1. Large flights of birds in the air. 2. The legendary birds that destroyed the army of Abrahá, the Ethiopian general who threatened Mekka about the time Muhammed was born; held by some to have been the alpine swift, *cypselus melba*. 3. T. The birds called "the souls of the damned" that fly in flocks swiftly up and down the Bosphorus without alighting.

T. آبا **ábábíl** قونی A bird of the kind known as "the souls of the damned" the Manx shearwater, *procellaria yellowan*, *puffinus anglorum*.

A. آبا **ábát**, v. n. An act of lodging (one) for the night.

آبا **v. t.** To lodge or house (one) for the night.

A. آبا **ábájir** } s. pl. of آبا **v. n.** Varieties or sorts of evils and calamities.

A. آبا **ábáha**, v. n. An act of making, deeming, considering, or holding (a thing or act) to be lawful and permissible. (See **múbán** مباح).

آبا **v. t.** To hold (a thing) lawful.

A. آبا **ábákha**, v. n. An act of extinguishing; also, of being extinguished; extinguish.

آبا **v. t.** To extinguish, put out (a fire)

A. آبا **ábáa**, s. pl. of آبا Future eternities.

آبا **adv.** For ever, to all eternity, *seculá seculorum*.

P. آبا **ábáa**, a. 1. Prosperous, in good condition, not in ruins, not deserted and neglected; inhabited or

cultivated, flourishing (place). 2. Prosperous and flourishing (man), in good circumstances and condition of mind, body or estate. (Added to a name as a termination, this word helps to form names of towns or homesteads, like our syllables -*ton*, -*burgh*, -*wick*, etc.; **آبا** is the official name of the Sultan's pavilion at the "Sweet Waters" of Europe.)

آبا **v. t.** To build up, edify, improve or restore (a place or person).

P. آبا **ábádán**, a. As آبا **v.** (But not used in names.)

T. آبا **ábádáníq** } s. 1. A prosperous, flourishing condition (of a place or man). 2. A prosperous and flourishing, inhabited or cultivated place, distinct from ruins, a desert, or a wilderness.

P. آبا **ábádí**, s. As آبا No. 1. **v.**

P. آبا **ábádí**, a. Related or belonging to an edified place.

آبا **s.** **Abádí** paper, a kind of beautiful yellowish glazed writing paper, from Persia, India, or China; much valued.

A. آبا **ábár**, s. pl. of آبا Wells (for water).

P. آبا **ábár**, s. A kind of impure oxide or calx of lead, litharge.

A. آبا **ébbár**, s. A maker or seller of needles. (See **آبا**.)

A. آبا **ibár**, s. Fertilization of female palm-flowers with a male spadix; or, a male spadix so used; or, a male palm of which the spadix is so used.

A. آبا **ibár**, s. pl. of آبا Needles; pins; bodkins.

آبا **s. pl.** of آبا Water lewers, etc. with spouts and handles.

T. آبا **ábaza**. 1. An Abaza man. 2. The Abaza country in the Caucasus.

آبا **v.** 1. To go to the Abaza country. 2. To abuse one's self, practise self-abuse, to practise masturbation.

A. آبا **ébúzír**, s. pl. of آبا (Seeds), pl. of آبا (Seed). Seeds and herbs of various kinds used in cookery for giving flavours.

P. اباش **ubāsh**, s. (for A. اباش) A mixed rabble, a mob.

A. اباشه **ubāshā**, s. A mixed crowd of men, a mob.

A. اباط **ubāt**, s. pl. of ابط Armpits. اباط الامور Difficulties, complications of affairs.

A. اباطيل **ebūtīl**, s. pl. of باطل Falsties, vanities, groundless things.

A. اباعد **ebā'id**, a. pl. of بعد More or most distant (things).

P. ابافت **abāft**, s. A strong coarse cloth or garment; or tattered do.

A. اباق **ebbāq**, a. (A slave) much given to running away.

A. اباق **ibūq**, v. n. (A slave's) act of running away, absconding.

A. اباق **ubbāq**, a. pl. of ابقي Fugitive, runaway (slaves).

A. ابال **abāi**, s. pl. of ابل Camel-herds, troops, droves or strings.

A. ابال **ebbāi**, s. A camel rearer, seller, driver or tender.

A. ابانت **ibālet**, اباله **ibāle**, v. n. 1. A being skilful in tending camels, tending or rearing camels, or other cattle. 2. An abstaining from one's wife or matrimony. 3. Being or becoming a monk.

A. اباسه **ebāise**, s. pl. of ابليس Devils, demons.

A. اباه **ibāle**, s. 1. A faggot, bundle, truss, of wood, grass, hay, etc. 2. A herd, flock, troop (of beasts or birds). 3. A troop or squad (of men). 4. An object of desire. 5. A parapet to a well's mouth.

اباه 1. A wisp on a truss, added to a beast's load. 2. Evil that comes on existing trouble. 3. Comfort added to comforts.

P. اباله **ibāle**, s. A urinal; a privy; a water-closet.

A. ابليس **ebālis**, s. pl. of ابليس Devils, demons.

P. ابام **ebām**, s. 1. A debt. 2. A loan received.

P. ابام **abām**, s. 1. A tower. 2. A tower built for pigeons, so as to collect manure. 3. A sign (of the zodiac).

P. ابان **abān**, prop. n. 1. Name of the eighth solar month of the old Persian year, when the sun was in Scorpio; October. 2. Name of the

tenth day of every month of that year. 3. Name of the genius of that month and day. 4. Name of his festival, tenth day of eighth month.

A. ابان **ibbān**, s. The nick of time, the right moment.

P. اب انبار **ab-ānbār**, s. A reservoir, tank for water.

A. ابانت **ibānet**, v. n. 1. A severing, parting, dividing (one from another). 2. Setting up (one's son) as master of a separate house. 3. Sending away (one's daughter or sister) as a wife. 4. A declaring or explaining distinctly. 5. A being or becoming any of these four.

ابانت v. t. 1. To sever. 2. To send away. 3. To explain distinctly.

P. اب انداز **ab-ēndāz**, s. An engineer for canals or aqueducts.

P. اب اندام **ab-ēndām**, a. Graceful of figure, as though flowing.

T. اب اندر مقي **abāndirmāq**, v. t, c. of ابانق To make or let (a person) lean forwards (over a person or thing).

T. ابانق **abānmaq**, v. i. To lean one's head and body considerably forward (over a person or thing).

T. ابانوس **abānos**, s. for P. ابانوس Ebony.

P. اباني **ibāni**, s. 1. Soup. 2. A kettle of soup.

A. اباهم **ebāhim** } s. pl. of اباهم
 A. اباهم **ebāhim** } Thumbs.

T. اباي **abayi**, s. A kind of housing or horsecloth.

P. اب باز **ab-bāz**, s. A performer in the water, swimmer and diver, etc. for show or amusement.

P. اب بازي **ab-bāzi**, s. 1. Swimming and diving in water as a performance or amusement. 2. A swimmer's profession.

P. اب تاب **ab-tāb**, s. for اب وتاب q. v. in اب

P. اب تاب **abtāb**, s. as آتاب 1. The sun. 2. Day light; day time. 3. Wine. 4. The soul; the universal soul.

P. اب تابه **abtābe**, s. 1. A pot for pouring water; a ewer; a garden watering pot. 2. A pot for heating water, a kettle.

A. اب تات **ibtāt**, v. n. 1. A cutting off or through, severing. 2. A making (any act) final and definitive.

A. ابتار *ibtār*, *v. n.* 1 Cutting off, severing. 2. Docking (a tail). 3. Rendering (a man) childless. 4. Deciding, cutting short (a matter). 5. Performing one's devotions when the sun is just above the east horizon.

A. ابتاح *ibtihās*, *v. n.* 1. Searching for (a thing), rummaging. 2. Playing at hide and seek for (a thing buried or hidden). 3. Investigating, probing (a matter); investigation.

A. ابتدا *ibtidā*, *s.* 1. *v. n.* A beginning; commencement. 2. The first prosodic foot of the second hemistich of a verse.

ابتدا *v. i.* To begin, commence.

T. ابتدا *ibtidā* } *adv.* As a beginning, for a commencement.
A. ابتداء *ibtidā'an*

A. ابتدار *ibtidār*, *v. n.* A setting one's self to work (at a thing).

ابتدارا *v. i.* To set one's self to work (at doing something).

A. ابتداع *ibtidā'*, *v. n.* 1. An originating, inventing (a thing). 2. An innovating, setting up a new rite or doctrine; innovation.

A. ابتدال *ibtizāl*, *v. n.* A being or becoming in common continual use as of no special value or account.

ابتداله دوشمك To fall from being held precious into common use and drudgery.

A. ابتز *ibtēr*, *a.* 1 (An animal) docked of its tail. 2. (A man) left without a child or posterity. 3. (A prosodical foot) reduced in a special way from four syllables to two, فاعلان to فعلاّن 4. Useless, unprofitable (man or thing); especially, a slave; a donkey.

A. ابتزان *ibtōrān*, *s. dual of* ابتز Two unprofitables, a slave, a donkey.

A. ابتزاز *ibtizāz*, *v. n.* A seizing and carrying off by force.

ابتزازا *v. t.* To seize (a thing) and carry it off by violence.

A. ابتزام *ibtizām*, *v. n.* A spending, passing (a day, etc.).

A. ابتسام *ibtisām*, *v. n.* A slightly smiling

ابتساما *v. i.* To smile.

A. ابتغا *ibtigā*, *v. n.* A longing and seeking after (a thing).

ابتغيا *v. i.* To long (after a thing).

A. ابتكار *ibtikyār*, *v. n.* 1. A going

or coming between dawn and sunrise. 2. Coming to public worship in time for the sermon to commence. 3. Taking the first fruits. 4. Depuclating (a maid). 5. A bringing forth a firstborn.

A. ابتلا *ibtilā*, *v. n.* 1. A proving (one) by trial or affliction. 2. A being proved, tried, afflicted, troubled; trial, affliction, trouble. 3. A being or becoming addicted (to a person or thing).

A. ابتلاع *ibtilā'*, *v. n.* A swallowing, swallowing down, swallowing up.

ابتلاعا *s. t.* To swallow, swallow down; to swallow up.

A. ابتلال *ibtilāl*, *v. n.* 1. A being or becoming wet or damp. 2. A becoming strong and vigorous.

A. ابتنا *ibtinā*, *v. n.* 1. A building constructing: construction. 2. A making (a man), setting (him) up. 3. Receiving one's bride and going in to her.

ابتناان *ibtinā'an*, *adv.* As founded (on a thing), by reason (of it).

A. ابته *ebittē*, *s. pl.* of ابته. Necessaries; provisions, furniture, tools; appliances, requisites.

A. ابته *ūbtē*, *s.* Intense anger, fury, rage.

A. ابتهاح *ibtināj*, *v. n.* A being or becoming rejoiced; joy.

A. ابتهال *ibtināl*, *v. n.* A humbling one's self in prayer.

A. ابتعا *ibtiyā'*, *v. n.* A buying, purchasing (a thing).

ابتعا *v. t.* To buy, purchase.

A. ابثا *ibsās*, *v. n.* 1. A scattering, spreading. 2. A divulging, publishing, (a secret). 3. A confiding, imparting (one's thoughts).

ابثا *v. t.* 1. To scatter. 2. To divulge. 3. To confide.

A. ابجار *ebjār*, *s. pl.* of ابجر. Evils, calamities.

A. ابجال *ibjāl*, *v. n.* A contenting, satisfying.

P. ابجامه *ūbjāmē*, *s.* A vessel for water; a vase, pot, cup, etc.

A. ابجد *ebjēd*, *s.* The Arabic alphabet arranged in its ancient form, and as still used for notation and numeration, the letters of the present word being the first four of that alphabet. In this order, that of the old Pheni-

cian, Hebrew, Greek, and Latin alphabets, the first nine letters represent the units; the next nine, the tens; the third nine, the hundreds; and the last, one thousand; thus

ا	ب	ج	د	هـ	و	ز	ح	ط	ي	ك	ل	م	ن	ص	س	ع	ف	ق
1	2	3	4	5	6	7	8	9	10	20	30	40	50	60	70	80	90	100
ق	ر	ش	ت	ث	ج	ب	ا	ض	ظ	غ	ف	ع	د	ح	ط	س	ع	ف
100	200	300	400	500	600	700	800	900	1000									

The method of numeration by letters of the alphabet. Thus ك is 21, ل is 32, م is 43, ن is 54, etc., 101, 202, etc; 1005. In chronograms the order of the letters is not considered. All their values are added together. Thus خراب is 600+200+1+2=803, date of the Hijra year when **Timūr** laid Damascus in ruins. بلدة طيبة is 2+30+4+400+9+10+2+400=857, date of the year when the Beautiful city, Constantinople, was taken by the Ottomans.

ا ب ج د خوان **ʿabjéd-kuʿān**, *a.* (A scholar) learning his letters.

ا ب ج د **ʿabjās**, *s. pl.* of **ا ب ج د** 1. Investigations, researches, disquisitions, discussions. 2. Subjects discussed.

ا ب ج د **ʿabjār**, *s. pl.* of **ا ب ج د** 1. Seas; lakes; great rivers. 2. Seas of erudition, men of great learning.

ا ب ج د **ʿab-kuʿān**, *s.* A water-closet, privy or urinal.

ا ب ج د **ʿabkuʿīr**, *s. pl.* of **ا ب ج د** Vapours, exhalations, fumes.

ا ب ج د **ʿabkuʿāi**, *a.* More, most, or very avaricious.

ا ب ج د **ʿab-kuʿūr**, *s.* 1. A water-drinker. 2. Water and food, meat and drink. 3. One's daily bread; one's lot. 4. A vessel for drinking water. 5. A watering-place, a place where water is obtained for drinking by man or beast.

ا ب ج د **ʿab-kuʿūd**, *s.* 1. One who has drunk water. 2. Water and food, meat and drink. 3. One's daily bread; one's lot. 4. A short stay, a halt for refreshment. 5. A vessel for drinking water. 6. A place where drinking water is obtained.

ا ب ج د **ʿab-kuʿūd**, *a.* 1. Who or which has drunk water. 2. (A wound or sore) into which water has got, being irritated, inflamed, swoln, and purulent, in consequence.

ا ب ج د **ʿab-kuʿūst**, *s.* A marshy, fenny island in a river.

ا ب ج د **ʿab-kuʿūz**, *s.* 1. A rise of water; a sudden flow, wave, or inundation. 2. Land where springs; are found. 3. A spring of water. 4. A conduit of water.

ا ب ج د **ʿabād**, *s., pl.* **ا ب د** Future eternity.

ا ب ج د **ʿabādā** *adv.* To all eternity, *in sæculā sæculorum*, world without end.

ا ب ج د **ʿabādā** *adv.* From past eternity to future eternity.

ا ب ج د **ʿabādā**, *interj.* May (God) cause to endure for ever!

ا ب ج د **ʿabādā** *adv.* May God eternize his honour!

ا ب ج د **ʿabād**, *a.* 1. Permanent, perpetual; eternal. 2. Shunning others, shy, wild, unsociable (man or beast).

ا ب ج د **ʿabādān**, *adv.* 1. Ever, eternally. 2. (with neg.) Never to all eternity.

ا ب ج د **ʿabād**, *v. n.* A producing, causing to begin or be.

ا ب ج د **ʿabād**, *v. t.* To produce, cause, make, create.

ا ب ج د **ʿabād**, *v. n.* A dividing, distributing (a thing to several).

ا ب ج د **ʿabād**, *v. t.* To divide, distribute, share out.

ا ب ج د **ʿab-ādār**, *a.* 1. Possessed of water. 2. Juicy, succulent. 3. In full sap, green and luxuriant (plant). 4. Lustrous, brilliant. 5. Well-tempered (sword, knife, dagger); polished; keen. 6. (A man) in good circumstances of body, or estate; flourishing. 7. Witty (man or saying). 8. Beautiful, graceful. 9. Agreeable, pleasant.

ا ب ج د **ʿab-ādār**, *s.* A servant who has charge of water for his master's use in drinking.

ا ب ج د **ʿabād**, *v. n.* Producing (a thing) as a new creation out of nothing, as a new invention without a previous pattern, as an innovation.

ا ب ج د **ʿabād**, *v. t.* 1. To produce and create out of nothing. 2. To invent. 3. To innovate.

ا ب ج د **ʿabād**, *s. pl.* of **ا ب د** 1. Substitutes (of any kinds of things). 2. Spiritual substitutes or vicars, saintly personages, supposed always to be seven, forty, or seventy in number

on earth, provided by God from generation to generation, to watch over, protect, guide and further the true faith of the heart. Out of them, and separate from them, God provides four superiors, called اوتاد *cardinals*, two higher still, styled امامان *the two imāms*, and one supreme chief entitled قطب *the pole, the pole-star*. These vicars are also called بدلا *būdēlā*, but in Turkish, the two words are vulgarly used in two very different senses, as singulars. All this theory is of mystical dervish invention, but is universally accepted as sacred.

T. ابدال *abdāl*. *s.* from A. ابدال *abdāl*.
q. v. A kind of heedless, confiding, disinterested, kind, good-natured man, who takes no care for the morrow, and trusts entirely to Providence.

دول ابدال *Dol abdāl*. The spurge-olive, daphne mezereon.

A. ابدال *abdāl*. *v. n.* 1. A substituting (one thing in place of another), substitution, change, exchange. 2. A changing (a thing by substitution); change; conversion.

ابدال *v. t.* 1. To change, exchange, substitute. 2. To change, convert.

T. ابدالی *abdāli*. *a.* Somewhat heedless (man), who confides, to a degree, in Providence. (See T. ابدال)

A. ابدان *abdān*. *s. pl.* of بدن *Bodies*, corporeal bodies, frames (of man and beasts); especially, trunks (thereof, as distinct from limbs).

P. ابدان *abdān*. *s.* 1. A vessel for water. 2. A pond or tank, a reservoir. 3. The bladder (of an animal).

P. ابدیونند *abdī-yōnd*. *a.* Reaching to eternity, eternal.

P. ابدست *abdēst*, *abdōst*. *s.* A canonical ablution of purification, performed in a prescribed manner, and accompanied throughout with prescribed pious ejaculations. (A وضو; but see also غسل)

ابدست الموق *v. i.* To perform an ablution in the proper manner.

ابدست بوزنق *v. i.* To nullify a previous ablution, by easing nature either way.

ابدست بوزلق *For* (one's) previous ablution to become annulled, by an easement of nature either way, by escape of wind, pus, semen, etc.

P. آبدستان *ābdēstān*, } *s.* A ewer for
P. آبدستان *ābdēstān*, } water, with
which ablu-
tions are performed.

P. آبدستخانه *ābdēst-khānē*. *s.* 1. A room fitted for the performance of canonical ablutions. 2. A water-closet, privy, necessary.

T. آبدستیز *ābdēstīz*. *a.* 1. Not purified by a canonical ablution, in a state of canonical pollution. 2. A profligate.

T. آبدستیک *ābdēstīk*. *s.* A light and plain kind of toilet coat or gown, easily tucked up over the elbows, used in ablutions.

T. آبدستلو *ābdēstī-lū*. *a.* Purified with a recent canonical ablution, and so ready to enter on divine worship.

A. ابع *ābdā*. *a.* More, most, or very wonderful and beautiful.

P. ابد مدت *ābd-mūddēt*. Whose duration is to eternity; eternal.

P. آبدندان *āb-dēndān*. *s.* 1. A fool, dupe, pigeon at play, easily gulled and plucked, as water requires no teeth to masticate it. 2. A kind, each, of delicious pear, pomegranate, and sweetmeat.

P. آبد *āb-dīn*. *s.* A giver of grace, beauty, and lustre, an ornament (to a thing).

آبد دست *s.* Ornament of the chief seat in an assembly; esp. **Muhammed**

A. آبد *ābdīc*. *s. fem.* 1. A wild animal, shy of man. 2. A strange or wild, unfamiliar word or expression. 3. An evil, calamity.

A. ابدی *ābdī*. *a.* Eternal (for the future), never-ending. (See ازلی)

A. ابدیت *ābdīyyēt*. (Eternalness, never-endingness.)

T. ابدیک *ābdīk*. Ever-endingness.

P. ابر *ābr*. *s.* A cloud; the clouds.

2. Cloudiness, an overclouded sky.

ابر مرده *s.* A dead cloud, a dried-up cloud; *i. e.* a sponge.

A. ابر *ābr*. *a.* More, most, very good, pious, just.

A. ابر *ābr*. *s. pl.* of ابر Needles; pins; bodkins.

A. ابرا *ābrā*. *v. n.* 1. A declaring (another) free from debt or obligation (to one's self, or to a third party); an acquitting, absolving, releasing from claim. 2. (God's) restoring (one) to health.