BOOK REVIEWS

*FĀRUQĪ'S LAW DICTIONARY, ENGLISH-ARABIC: MEANINGS
AND DEFINITIONS OF TERMS OF ENGLISH AND AMERI-
CAN JURISPRUDENCE (ANCIENT AND MODERN),
FORENSIC MEDICINE, COMMERCE, BANKING, IN-
SURANCE, CIVIL AVIATION, AND PETROLEUM.* By
Harith Suleiman Fāruqī. Second Revised Edition. Beirut:
Librairie du Liban, 1970. Pp. 758. Added title page in Arabic.
Preface in English and Arabic. First published in 1962 in two
volumes. $35.00.

*FĀRUQĪ'S LAW DICTIONARY, ARABIC-ENGLISH: TERMS OF
JURISPRUDENCE (ANCIENT AND MODERN), FORENSIC
MEDICINE, COMMERCE, BANKING, INSURANCE, CIVIL
AVIATION, DIPLOMACY AND PETROLEUM.* By Harith Su-
leiman Fāruqī. Beirut: Librairie du Liban, 1972. Pp. 288. Added
title page in Arabic. Preface in Arabic only. $20.00.

*DICTIONNAIRE DES TERMES ÉCONOMIQUES ET COM-
MERCIAUX, FRANÇAIS-ANGLAIS-ARABE, AVEC INDEX
DES MOTS-CLÉS ANGLAIS ET ARABES.* By Mustapha
Henni. Beyrouth: Librairie du Liban, 1972. Pp. 409. Added title
page in Arabic. Title also in English: DICTIONARY OF ECONOMIC
AND COMMERCIAL TERMS. Preface in Arabic, English, and
French. Index of major Arabic equivalents. $20.00.

    A growing number of legal researchers are willing and able to use
materials in Arabic. A predictable consequence of the increasing de-
mand for both positive law and jurisprudential literature of the Arab
countries is the intensification of the need for dictionaries, which are
the standby tools of research in foreign languages. There are three re-
cent additions to the growing body of legal dictionaries which promise
to become invaluable aids in dealing with the complexities of Arabic
"legalese." The three dictionaries reviewed here present a marked
change from earlier Arabic dictionaries and are outstanding examples
of what Arabic lexicography can and should be like.

    A few remarks concerning earlier Arabic dictionaries are war-
ranted.[1] The concept of quick reference dictionaries so familiar in the

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    1. *See generally* J. HAYWOOD, ARABIC LEXICOGRAPHY: ITS HISTORY AND ITS PLACE
IN THE GENERAL HISTORY OF LEXICOGRAPHY (2d ed. 1965), for a survey of Arabic lexicog-

English-speaking countries is not dominant in the Arab World, where lexicography has developed as a literary genre rather than as a utilitarian craft. The best monolingual examples of Arabic lexicography present vast amounts of material in intricate arrangements.[2] While such dictionaries are designed to inform readers about meanings, usages, and derivations, they are intended to do so in a manner that is conducive to literary enjoyment. Their informative purpose appears to be of no more importance than their role as works of literary merit.

The traditional arrangement of entries in Arabic dictionaries has generally been etymological, so that in looking for a word one must browse among its cognates. Such an arrangement according to the generally triconsonental roots, not the full form of words, requires that the reader first reduce the derived forms of the words to their radicals.[3] Regardless of whether or not these roots ever had any existence out of the realm of abstraction, such an exercise is of little interest to a reader who simply wants to look up a word. For instance, the word *maktabah*[4] (*library*) is found under the root *ktb* from which it is said to be derived. Since detecting the root is not always an easy matter, the word sought may remain hidden, especially in the case of weak roots. Another example is the word *mi⁻ᶜ⁻ad⁵* (*appointed time*), alphabetized under *w⁻ᶜ⁻d*. Analogous to this in an English dictionary would be for the reader to have to look under the word *facere* to find one of its derivatives, *inefficiency*. While this arrangement provides a sound technique for vocabulary building, as it forces the reader to actively manipulate an initially incomprehensible word, dictionaries utilizing such a technique are designed as aids for advanced students of Arabic, rather than as elementary guides for novices.[6]

Postulating a deliberate pattern of mystification by Arabic lexicog-

raphy. *See also* M. BAKALLAH, BIBLIOGRAPHY OF ARABIC LINGUISTICS (1975), for a recent bibliography of Arabic dictionaries.

    2. I. AL-JAWHARI, AL-SIHĀH (c. 1002 A.D.). Al-Jawhari arranged his entries according to the last radical of the roots. Abu al-Fadl Muhammad Ibn Manzūr's monolingual dictionary, the famous LISĀN AL-ᶜARAB, was published in Cairo in 1952 in twenty large volumes.

    3. In the case of the word *maktūb*, reduction of the form of the word to its radical roots would be accomplished by eliminating the pattern *ma--ū-*, to arrive at the root *ktb*, which then could be looked up in its alphabetical sequence. *See* note 6 *infra*.

    4. The Library of Congress system of transliterating Arabic into English will be utilized throughout this review.

    5. The Library of Congress symbol ⁻ᶜ⁻ indicates a full glottal stop, an important sound in an Arabic word, similar in significance to another vowel or consonant in English.

    6. Lexicography as a literary genre or an intellectual game has also spread, not surprisingly, to other Islamic languages. *See, e.g.*, S. MUHAMMED, TUHFAH-I VAHBĪ (1798) (the author was also known as "Vahbī"). This Persian-Turkish dictionary in verse was first published in 1798 and republished several times during the 19th century. Outstanding examples of the "old school" of monolingual Arabic lexicography are, I. DURAYD, THE JAMHARAH FĪ AL-LUGHAH (c. 934 A.D.); I. AL-JAWHARĪ, THE AL-SIHĀH (c. 1002 A.D.); and, I. SĪDAH AL-ANDALŪSĪ, THE MUKHASSAS (c. 1065 A.D.).

raphers is obviously unjustified. Native as well as non-native speakers find literary or classical Arabic difficult, and traditional, old-fashioned dictionaries a source of despair. It probably would not be an exaggeration to conclude that earlier Arabic bilingual dictionaries, with their adherence to practices developed for monolingual thesauri, unintentionally but inevitably helped to keep the Arabic language one of the best preserved secrets of the Middle East.

Once a word has been reduced to its radicals and located, additional, if lesser, disappointments may still face the reader. For example, he may seek in vain to find the vocalization of a word in the dictionary.[7]

Still another problem the reader of one of the traditional dictionaries may have to face, after overcoming the problem of vocalization, is that many of these dictionaries do not include the irregular plurals of nouns. Such an omission may present a real problem for the novice as there may be several irregular plurals of a noun which are not traceable back to the singular form by any mechanical rules. Finally, the reader may be left in suspense with regard to the vowel of the second radical in the imperfect, which in the basic form of verbs is less than fully predictable. Finding the roots, knowing the vocalization patterns, irregular plurals, and vowels of the imperfect are accomplishments of an advanced reader, not those of a beginner. Forcing a reader to come to grips with these problems when using a bilingual dictionary hinders and discourages its use, at best long-postponing the time when a student of Arabic can begin reading independently.

The three works reviewed here present a much-needed break in the traditional form of bilingual Arabic dictionaries, a break which may help to make the study of the Arabic language easier for the beginning and intermediate student. First of all, *Fāruqī's Arabic-English Dictionary* and the Arabic index of the Henni volume alphabetize entries according to the full form of the word, courageously breaking with the tradition of arranging material under radicals,[8] and thus removing some of the problems discussed above. Secondly, with the exception of the English-Arabic volume, which is unvocalized, vocalization in these

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7. Although the necessary signs for writing short vowels are available in Arabic, customarily they are omitted, so that the reader must supply the missing vowels. The missing vowels are indicated by apostrophes.

8. Arabic words, like those of other Semitic languages, are considered to be for the most part built according to one of a number of standard derivative patterns around a "root" which generally consists of three consonants. To illustrate: one of the patterns used to form passive participles is *ma--ū-* (the hyphens representing the root consonants or radicals). The pattern is then superimposed on the root *ktb* (which means "writing"). The result is *maktūb* ("something written," hence "letter").

dictionaries is consistent and adequate.[9] Apparently all three works were intended primarily for the use of native readers of Arabic and advanced non-native speakers since no grammatical information is provided.[10]

Finally, the two Fāruqī editions are generous with alternate meanings, and the author has drawn extensively upon historical material in addition to modern sources. The Henni volume follows the "one-term, one-equivalent" principle and concentrates on contemporary language. But both the Fāruqī dictionaries and the Henni dictionary draw on the usages of the words in both the Eastern and Western parts of the Arab World, and all of the volumes reflect the authors' efforts to include both American and British terminology. The Henni volume may also serve as an English-French and French-English dictionary, apart from its use for Arabic.

In summary, there is a pressing need for bilingual Arabic dictionaries which can be used by beginners who are unable to perform feats of lexicographical gymnastics. The three works reviewed here have taken significant steps toward this goal. All three are recommended for law libraries collecting Arabic materials, as the Fāruqī volumes and Henni's dictionary are not alternate sources of reference, but rather complementary works.

Julius V. Szentendrey
University of Houston College of Law

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9. *See* note 5 *supra.*
10. A bilingual Arabic dictionary intended for the use of beginning or intermediate students may be expected, for example, to indicate the vowel of the imperfect tense in the first form of verbs and the plural of nouns.