

Appendix I

Vocabulary of Rare Words and Phrases Occurring in *The Book Of Charlatans*

This Vocabulary attempts to capture the words and phrases used by al-Jawbarī that are not to be found, or not to be found in the relevant sense, or to be found but not sufficiently elaborated on in standard lexica. Some may belong to the jargon of charlatans, if we use “jargon” in the sense of “the modifications that a socio-professional group brings to the national language” (Ducrot and Todarov, quoted in *EALL*, art. “Jargon,” 2:468) while excluding from that definition lexical items generated by “the need for group members not to be understood by others” (same reference). Put differently, it probably does not include items from the *sīn* (“cant, argot”) of charlatans, i.e., words created specifically to baffle outsiders. Al-Jawbarī devotes a separate paragraph (§27.25) to *sīn*, which he associates exclusively with astrologers and of which he says “This is the form of communication they use for speaking to one another and that only they and those that hang out with them can understand”; this separate mention is in itself sufficient evidence that the author does not regard other terms that he uses as belonging to it. Jargon, then, in the sense used here, is limited to the socio-professional terminology of the groups described. Even so, in a work replete with Middle Arabic usage and colloquialisms, it is hard to be sure when a word truly qualifies to be described as jargon; comments by the author such as “they call X such-and-such” are a clue. I have marked with an asterisk items that seem to me likely to qualify as such.

I have also tried to find and list examples from other sources of the words included here. It is noticeable, however, that the number is limited. Even when the list below is compared with the *qaṣīdah sāsāniyyahs* of Abū Dulaf and Ṣafī l-Dīn reproduced in Part 2 of Clifford Bosworth’s *The Medieval Islamic Underworld*, which are devoted to descriptions of more or less the same group, the Banū Sāsān, the overlap is small, the two sets having only twenty out of a total of eighty items, or 25%, in common, while later sources have yielded only a few additional common items.

Appendix I

Abbreviations

adj.	adjective
adv.	adverb
coll.	collective
def.	definite
EA	Egyptian Arabic
<i>EALL</i>	<i>Encyclopedia of Arabic Language and Linguistics</i>
<i>EI2</i>	<i>Encyclopaedia of Islam, Second Edition</i>
inst.	instance
LA	Literary Arabic
n.	noun
pl.	plural
phr.	phrase
<i>QS</i>	<i>Qaṣīdah Sāsāniyyah</i>
v.	verb
v.i.	intransitive verb
v.n.	verbal noun
v.t.	transitive verb

ا-س-ب-د

إسبادرية

(n.) “bronze”

§14.7: طاسة إسبادرية, “a bronze bowl.”

Note: The word is assumed here to be an appositional noun; however, it might also be interpreted as an adjective (i.e., إسبادري).

Other sources: cf. Dozy, *Supplément*, 2ob: إسبادريج and اسبيديك “airain, cuivre rouge.”

ب-ر-ز

بوارز

(pl. n.) “hawkers, peddlers”

§5.6: فَنَ ذَلِكَ الْبُورِزِ وَالْحُرَّازِينَ الَّذِينَ يَدُورُونَ بِالْبُيُوتِ وَالضِّيَاعِ وَالْبَسَاتِينِ, “Another example: Hawkers and cobblers who make the rounds of houses, farms, and plantations.”

Note: Bosworth, “Jewish Elements,” VI:12, interprets the word thus, without citation.

ب-ر-ك

الباروك

(n.) “the clap” (an unspecified venereal disease)

§4.1: وَيَسْتَحِينُ نِسَائِهِمْ وَيَنْزِلُونَ عَلَيْهِمُ الْبَارُوكَ, “They . . . seduce their women, and infect them with the clap.”

See also: §14.10.

Note: It is assumed that الباروك is related to المَبَارِك, a word that, by the early twentieth century, had come to be applied to syphilis (Spiro, *Dictionary*, 42a); however, prevailing opinion holds that syphilis was not introduced from the New into the Old World before the sixteenth century.

ب-ل-ز

بَلَزَ*

(v.t.) “to peddle, flog, sell”

§12.1: فَنَهَمَ الَّذِينَ يَبْلِزُونَ السَّرْمَاطَ, “Some peddle amulets.”

§14.8: وَكَتَبْتُ أَبْلِزُ مِنْهُ الْقِرْصَ بِدَرْهَمٍ, “I’d . . . flog a pill for one silver piece.”

§14.12: إِذَا أَرَادُوا الْكَلَامَ عَلَى الْأَدْهَانِ وَأَنْ يَبْلِزُوهَا عَلَى الْأَخْشَانِ, “When they want to say spells over ointments so as to peddle them to the marks”

See also: §12.3, §12.6, §12.9, §12.10, §14.5, §14.6, §14.7, §14.9, §14.15, §14.15, §14.16, §15.3, §15.6, §20.1, §20.2, §27.49.

Other sources: Šafi l-Dīn (eighth/fourteenth century), *QS*, verses 31, 40, 50 (see Bosworth, *Underworld*, 2:322); Bosworth notes that the word is explained in one gloss as “fraudulently to substitute” and that بَدَلْتُ is substituted for بَلَزْتُ in one printed edition. Nevertheless, the examples in this work do not require that interpretation.

ب-ل-ه-ن

الْبَلْهَانُ*

(n.) a book filled with illustrations of wonders, used by fake astrologers

§12.1: أَصْحَابُ الْمَوَالِيدِ وَالْبَلْهَانِ, “birth-horoscopes-and-Balhān-men.”

§12.7, heading: الَّذِينَ يَكْسِبُونَ بِالْبَلْهَانِ, “Those Who Use the Balhān to Make Predictions.”

Note: Or بَلْهَانٌ. See n. 142. Perhaps related to بَلَهٌ “stupidity, feeble-mindedness,” implying that the illustrations appeal to the simple-minded.

Other sources: Šafi l-Dīn (eighth/fourteenth century), *QS*, verse 36: بَلْهَانِي (see Bosworth, *Underworld*, 2:298: “my book of magical drawings and incantations.”). Ullmann, *Geheimwissenschaften*, 344–45.

بلهانة، بلهانات*

(n.) an object (e.g., a stuffed serpent) that serves to attract a crowd to a charlatan

§27.56: ثم يهدر عليها ويلف الهنكامة وهو بلهانة، “Then they make their patter and gather their crowd. It’s what they call a crowd-drawer.”

See also: §27.57.

Note: بلهانة or بَلْهانة cf. البلهان above.

ب-ا-ن-و-ك

بانوك

(n.) “hammock”

§13.8: ثم يمست البانوك، “Then he’d hang the hammock in another place.”

Note: Cf. Steingass, *Persian–English Dictionary*, 152b: بانوج “A swing, see-saw; a suspended cradle.”

ب-ي-ض

البياض*

(n.) “the white” (alchemical term for silver)

§27.2: فأنا أذكر من ذلك ما يوكل منه فن ذلك أعمال البياض، “Let me mention here a few things from which an honest living may be made. One of these is production of ‘the white.’”

Other sources: Ullmann, *Geheimwissenschaften*, 260.

ج-د-ر

جدار*

(n.) one of the names for a device made of iron used in a trick played by “masters of the *mandal*” (see also *manj*)

§13.5: “They have a contrivance made of iron called a *j*dār* or a *manj*.”

Note: Voweling not known.

ج-ر-ر

مجر*

(n.) “production box” (a box with hidden compartments that allow objects to appear or disappear)

§23.5: “They make a production box with six compartments that has a lining to which the boxes are attached and that manipulates them.”

Note: From ج-ر-ر “draw, drag.” Cf. Wehr, *Dictionary*, 140a: جارور (Syrian) “drawer (of a desk, etc.)”; also Zarkhūrī, *Zahr*, 57–58: صندوق الجرّ.

ج-م-ل

جملة: مفاتيح جملة

(n. phr.) “skeleton keys”

§29.6: “[some horse thieves carry] skeleton keys, and try key after key on the fetter.”

ح-د-د

الحديد: أصحاب الحديد*

(n. phr.) “those who use metal instruments,” meaning quack eye doctors of a certain kind

Ch. 16, heading: في كشف أسرار أصحاب الحديد من الحكاين, “Exposé of the Tricks of Eye Doctors Who Use Metal Instruments.”

See also: §16.1.

الحديدة*

(n. def.) “the iron” (a piece of iron grasped by the mark supposedly to allow the charlatan to read his mind, the operation as whole being called “writing with the iron”)

§12.15: فيتعد الخشني ويضع يده على الحديد فيضمّر, “So the mark sits down and places his hand on the iron and thinks of something.”

ح-م-ر

تحمير

(n.) “reddening” (alchemical term for the making of gold)

§27.3, heading: الباب الثاني من الصنعة في التحمير, “Section Two on ‘the Craft,’ on ‘Reddening.’”

Other sources: Ullmann, *Geheimwissenschaften*, 262.

ح-و-ي

استحيى

(v.t.) “to seduce”

§2.20: فيمتسون على الناس ويأكلون أموالهم ويستحيون أولادهم وحریمهم, “They trick people with illusions, eat up their money, and seduce their children and women.”

See also: §4.1, §5.5.

خ-ش-ن

خُشْن/خُشْنِي، أَخْشَان*

(n.) “mark” (intended victim of a confidence trick)

§12.15: “when a mark comes along, the shill sits down and places a finger on the iron.”

§14.10: “unbeknownst to the mark, [they] mix the bits of sinew in with these.”

§12.7: “The marks are fooled.”

See also: §§7.18–22, heading to §12.3, §§12.15–16, §12.19, §14.4, §14.9, §14.12, §27.8, §27.57.

Note: Bosworth translates as “‘the common people’, i.e., non-beggars” and “those outside the circle of the Banū Sāsān” and derives the term from classical حَشِين “to be coarse” and understands that “the beggars stigmatise those outside their circle as ‘coarse fellows’” (*Underworld*, 2:247; see also 302).

Other sources: Abū Dulaf (fourth/tenth century), *QS*, verses 69, 169 (خُشْنِي) and Ṣafī l-Dīn (eighth/fourteenth century), *QS*, verses 1, 12, 14, 32, 56 (أَخْشَان). Newbold, *Gypsies*, 1:178 (nineteenth century): *hushmo* “non-gypsy, gentile.” *EALL*, “Gypsy Arabic,” 2:218b: *xušni* pl *xasāna* “non-Ghajar . . . in the speech of the Ghajar and Ḥalab of Egypt and Sudan.”

خ-ي-ر

أَخْيَر

(adj.) “cleverer, slicker”

§4.1: “They are . . . cleverer than the rest, even though among themselves they know they are on the wrong path.”

§7.1: “they are crafty and cunning and cleverer than any of the others.”

Note: A specialized use of أَخْيَر, “better.”

د-ب-ت

دُوبَيْتِي*

(adv.) “(communicating) by using verse to convey secret information” (of charlatans who sell amulets)

§12.1: ولهم إشعار بالسین ودُوبَيْتِي وغيره “Some . . . have a way of communicating using *Sim* or by means of verse or by other systems.”

Note: دُوبَيْتِي is an adjective, apparently here used adverbially, derived from دُوبَيْت meaning “quatrain”; the use of verses (though not necessarily quatrains) to impart information during mind-reading tricks is described by the author at §12.10–12.

د-ر-م

درموت

(n.) a kind of container (?)

§27.9: ومن ذلك أنهم يأخذ أحدهم درموت ويأتي إلى الفاخورة ويملأه شفاف ويعظيه بكساء ويحمله إلى بعض المواضع ويوري أنه قد تعس ثم يرمي بالدرموت عن رأسه “Another example: One of them takes a container, goes to the potters’ field, fills it with broken shards, covers it with a cloth, and carries it off with him someplace, where he makes himself out to be a pauper [and] throws the container down off his head.”

Other sources: Bosworth has *d*r*mūn* (*Underworld*, 1:111 n44).

د-ر-ي-ز-ك

درزك

(n.) “mold”

§9.5: يقبله في درزك حجر “He pours this into a stone mold,”

See also: §24.9.

Note: Cf. Steingass, *Persian-English Dictionary*, 517b: دريچه “a mold in which goldsmiths cast gold and silver.”

د-ك-ك

دك، يدك، دكاً

1 (v.t.)

a “to palm (s.th.), hide (s.th.) in the hand”

§13.19: ثم يدك الخاتم ويخرج الخاتم الخفيف “Then he palms the [heavy] ring and brings out the light ring.”

b “to cause to appear or disappear through sleight of hand, switch through sleight of hand”

§7.20: فيأخذ من الحشن فيدك إنما فلوس أو دراهم أو رصاص “So he takes the money from the mark, switches it for copper, silver, or lead coins.”

§23.1: كل شيء يعملوه دك وخفة ورشاقة “everything they do is by sleight of hand, dexterity, and nimbleness.”

c “to surreptitiously introduce (one thing into another)”

§5.1: دكوا عليه المرقد في الطعام “they put a knockout drug in his food.”

See also: §7.8, §9.6.

2 (v.i.)

a “to scam, trick, cheat (على, s.o.)”

§9.37: ودك عليك ألف دينار “and cheated you out of a thousand gold pieces.”

Ch. 25, heading: في كشف أسرار الصيارف ودكهم والدك عليهم “Exposé of the Tricks of Money Changers, of Scams They Pull and Scams Pulled on Them.”

See also: §0.5, §9.2, §9.6, §9.31, §9.38, §10.1, §13.12, §14.1, §§25.1–3, §24.9, §25.11 (and heading), §27.1, §27.5, 27.43.

b “to obtain (s.th.) using a scam”

§9.3: إذا أرادوا أن يدكوا شيئاً يعتمدون من يكون طالب هذه الصنعة من المياسرة “To set up a scam, they set their sights on some well-heeled would-be student of the craft.”

See also: §25.12.

c “to tamper (فِي , with s.th.)”

§9.39: فكشفت دكه ووجدته يدك في البوتقة, “I exposed his trickery, discovering that he was tampering with the crucible.”

3 (v.t.)

a “to treat (a quantity of silver or gold) with (على) [alchemists’] ‘sauce’”

§9.3: ثم يأخذ شيء من الفضة والذهب فيدكه عليه ويقول انزل به بيعه في السوق, “Then he takes a little silver and gold, treats it with ‘sauce’ and says, ‘Go sell this in the market!’”

b “to treat a quantity of gold with [alchemists’] ‘sauce’”

§9.39: وكان يدكه مائة دينار يأخذ منه ألف, “[he] could treat a hundred silver pieces with sauce and get a thousand.”

Note: Possibly related are: Behnstedt-Woidich, *Ägyptisch-arabischen Dialekte*, 4:140: “da:kk, yide:kk (Dakhla oasis/Başandı) “to bite, sting (insect), prick”; (Kharga oasis) *dukka* = *ma?lab* [trick played on someone].”

Other sources: Hava, *al-Farā'id* (1899), 211a: “to cheat” (dialect of Syria).

دكة

1 (n., pl. دكآت) “instance of chicanery, trick”

§9.27: وأما كشف هذه الدكة فإنا أئبته إن شاء الله تعالى, “I shall now reveal to you clearly how this trick was done, the Almighty willing.”

2 (n., pl. دكوك) “sauce” (the false alchemist’s equivalent of the true alchemist’s “elixir,” i.e., a substance that appears to increase the bulk of gold and silver and changes base metal into gold or silver)

§9.6: يأخذون بندق فارغ ثم يودعه الدكة ويخبأه معه, “They take empty hazelnuts, place the sauce inside them, and hide them on their persons.”

Note: Sense 2 is not necessarily derived from the verb دك and the exact pronunciation is unknown (both دكة and دكة are plausible). For the purposes of this translation, I have assumed that the word represents underlying دكة or دكة through a phonetic shift noted in certain dialects (see *EALL*, 4:2, art.

“Qāf”). Thus *دَكَّة*/*دَكَّة* may derive from either *دَقَّة* (in Egypt today “condiment of hot red pepper, oil, vinegar, salt and water” [Hinds, *Dictionary*, 296b]) or *دُة* (in Egypt today “condiment consisting of salt and pounded spices” [Ibid]).

دَكَك، دَكَكُون*

(n.) “con-artist, cheat”

§9.1: *فمن ذلك أن هذه الطائفة أعظم الطوائف تساط على أموال الناس والواصل منهم فهو دَكَك*, “This tribe of charlatans is the most prodigious of all in terms of getting their hands on people’s money, and their so-called ‘initiates’ are simply con artists.”

§9.31: *حكم مولانا أن كل من ادعى هذه الدرجة كاذبين وكالين دَكَكِين يدكوا في كل شيء أنا شيء واحد أقوله لمولانا السلطان*, “Since my lord probably thinks that all who lay claim to this rank are liars, plunderers of others’ wealth, and cheats for whom everything is an opportunity for a scam, I have just one thing to say.”

See also: §9.39.

Other sources: Abū Dulaf (fourth/tenth century), *QS*, verse 106 and Ṣafī l-Dīn (eighth/fourteenth century), *QS*, verse 53 (see Bosworth, *Underworld*, 2:264, where Bosworth translates as “compounder of pills and medicines” and 336, where he translates (with reservations) as “quack doctor”). Abū Dulaf, *QS*, verse 40 also uses the verb *دَكَك* translated by Bosworth as “[to practice] as a manipulator and quack dentist” (*Underworld*, 2:194), while Abū Dulaf’s contemporary commentator uses the noun *مُدَكَك* in the sense of “the person who straightens out the contorted limbs of children and who hoodwinks someone with an aching molar” (Ibid). All of the above appear to be contextualized uses of the general sense of “con-artist, cheat” that is evidenced by al-Jawbarī’s more frequent use of this word and other derivatives of the same root.

مِدَكَات*

(pl. n.) “devices for deception, instruments for the execution of scams”

§0.5: كَاب إِرْخَاءِ السُّتُورِ وَالْكَكَلِ فِي كَشْفِ الْمِدَكَاتِ وَالْحَيْلِ, “*The Book of the Drawing Aside of Curtains and Screens to Expose Deceptive and Crafty Schemes.*”

Note: The term occurs only in the title of an anonymous book.

د-ك-ش-ر

دَكَاشِرَةٌ*

(pl. n.) “dishonest horse copers”

§17.7: وَمِنْ ذَلِكَ أَنَّ الدَّكَاشِرَةَ إِذَا اشْتَرَوْا الْفَرَسَ الْكَبِيرَ وَأَرَادُوا أَنْ يَجْعَلُوهُ رِبَاعٍ, “Another example: When these crooked copers buy an old horse and want to turn it into a four-year-old . . .”

See also: §17.1.

Note: Höglmeier (*Al-Ġawbarī*, 65) suggests that the word is an “ironic neologism” formed from دَك (“ruse, trick”) and اِشْرَةٌ (from I √ اشر “to file down old teeth”).

د-ن-ك

دَانِك

(n.) “hidden thought, preoccupation (?)”

§12.15: “So the shill takes him away from the charlatan and says, ‘I was thinking of such and such. What were you thinking of?’ and the other says, ‘Such and such.’ This way he finds out what’s on his mind.”

Note: Bosworth (see below), who gives the base sense of the plural دَوَانِيكَ as “tales, sayings, allusions” (*Underworld*, 2:302), posits دَانُوكَ as the singular, and suggests a possible connection to Iraqi colloquial *dannag* “to bend one’s head forward (as if to speak intimately with someone?).” He also notes دَنَك “to say, assert” elsewhere in Ṣafī l-Dīn’s poem and in Ibn

Dāniyāl's *'Ajīb wa-Gharīb* (both eighth/fourteenth century). The word is preceded by the verb ماس (q.v.) both here and in Ṣafī l-Dīn.

Other sources: Plural دَوَائِك (only) occurs Ṣafī l-Dīn, QS, verses 2, 45 (see Bosworth, *Underworld*, 2:43).

د-و-ر

دَوَار

(n.) “camp follower,” i.e., a thief who follows nomads in the hope of stealing from their camps

§29.5: فعندها يتمكن الدَّوَار من الذي جاء في طلبه “Once this is achieved, the camp follower can get his hands on whatever he came for.”

Note: Apparently synonymous with مداور (see next entry).

مداور، مداورون

(n.) “camp follower,” i.e., a thief who follows nomads in the hope of stealing from their camps

§29.5: وأما المداورون الذين يداورون العريان والتركان والأكراد فإنَّ منهم من يأخذ الكُسْب ويحمله بمشاقة الشعر ويكون معه “A camp follower of the sort that hangs around the encampments of the nomadic Arabs, Turkmen, and Kurds will take oil cake, knead it with wadded hair, and keep it with him.”

ر-ب-ب

أرباب الـ...

See under second element of the phrase.

ر-ب-ط

ربط، يربط، ربطاً ورباطاً

1 (v.t.) “to win over, gain the confidence or allegiance of (s.o.)”

§2.19: فلما استغل أمره ادعى النبوة وأنه عيسى بن مريم فربط جماعة من كبراء البلد “When he’d become the talk of the town, he claimed to be a prophet, and that he was Jesus, son of Mary. He won over a group of the city’s notables.”

See also: §2.27, §11.9–10, §13.14, §27.36, §27.38.

2 (v.t.)

a “to dupe, deceive, take in (s.o.)”

§14.4: إن جميع ما يقال فيه هادور ورباط يربطون الأختشان “Everything said to the contrary is twaddle and a pack of lies to dupe the mark.”

See also: §12.3, §12.14, §14.9.

b “to dupe, deceive (s.o.) into (أن or أن على or على) believing (s.th.)”

§4.5: وقد ربطوا الناس على أن هذا الزيت يزيل الأمراض والعلل “They have fooled everyone into believing that the oil cures sickness and disease.”

See also: §4.10, §6.2.4, §13.11, §19.4, §27.33.

رباط

(n.) “duplicitous talk”

§14.4 إن جميع ما يقال فيه هادور ورباط يربطون الأختشان “Everything said to the contrary is twaddle and a pack of lies to dupe the mark.”

Note: A substantivized use of the verbal noun.

ارتبط، يرتبط على

1 (v.i.) “to be won over by, give one’s allegiance to, place one’s confidence in”

§27.39: وقد ارتبط عليه جميع البجاوة والتكرور والنبوة والحيشة “All the Beja, Taktūr, Nubians, and Abyssinians became his followers.”

See also: §1.23, §§13.14–17.

2 (v.i.) “to be deceived by, duped by, taken in by”

§19.5: فلَمَّا سَمِعَ ذَلِكَ ارْتَبَطَ عَلَيْهِ وَالتَّمَسَهُ مِنِّي فَتَلَّتْ فَائِدَةٌ بِفَائِدَةٍ “When he heard this, he fell for it and begged me to tell him, so I said, ‘One good turn deserves another.’”

See also: §4.2, §4.4, §9.13, §11.1, §§12.19–20, §13.16, §27.20.

ز-ط-ط

زُطُّ

(coll. n.) “vagabonds” (?)

§6.1: فَفِيهِمْ أَصْحَابُ النُّوَامِيسِ وَالْفُقَرَاءُ وَالْمُدْرُوزِينَ وَأَصْحَابَ الْبِلَاءِ مِنَ الزُّطِّ وَغَيْرِهِمْ “they include illusionists; dervishes and pseudo-dervishes; lepers (be they vagabonds or others).”

Note: The Arabic word derives from “Jat,” the name of a north-west Indian people some of whom were brought to Khuzistan and the Gulf before Islam while others migrated or were moved in early Islamic times to Persia, the marches of Iraq, and Syria (see Bosworth, “Zuṭṭ” in *EL2*); some see them as ancestors of at least part of the “Gypsy” population of the Middle East (same reference, end) and Bosworth, referring to this occurrence, remarks that here the means “the gypsies” (*Underworld*, 1.170). However, given that, despite his interest in criminal groups, the author does not discuss the term and does not use it again, he is likely using it here in a generalized sense, i.e., to mean simply “vagabonds”; the related word زَطَاط is used apparently similarly elsewhere (see next).

زَطَاط

(v.n.) “behaving like *zutt*” (?) (i.e., like vagabonds, vagabondage)

§2.41: أَكَلَ أَوْ شَرِبَ أَوْ قَامَرَ وَضَرَبَ وَزَطَاطَ “eating or drinking of impure things, or gambling, or whoring, or vagabondage.”

Note: The definition is based on an assumed connection to زُطُّ, see preceding entry.

ز-غ-ل

زَغَلَ، يَزْغُلُ، زَغْلًا

(v.t.) “to counterfeit, produce a fake version of (s.th.)”

§5.3: جميع العطر يزغله ويحاكوه , “They produce fake versions and imitations of all the apothecary’s products.”

See also: §9.29, §10.1, §14.9, §20.1, §23.1, §24.1, §24.9.

Other sources: Dozy, *Supplément*, 1:594 “falsifier, sophistiquer.”

زَغَل

(n.) “counterfeit coin”

§25.12: ثم إنّه يكون معه إما دينار وإما درهم جيد على قدر ما يريد يدك ويكون على قدر ذلك الزغل , “He’d also have with him either a good gold or a good silver piece, depending on how much he wanted to score, the good coin being of the same face value as the bad.”

Note: Cf. Dozy: زُغَلِيّ “falsificateur, fabricant de fausse monnaie” (*Supplément*, 1:594b). Cf. al-Shirbīnī (late seventeenth century): “*zughaliyyah*, a class of people who make counterfeit silver coins” (*Brains Confounded*, 2:333).

زَغَلِيَّات

(pl. n.) “counterfeit coins”

§9.4: أو أنّه يحمله على شيء من الزغليات , “or he tricks him with a few counterfeit coins.”

Note: Apparently, the functional plural of زَغَل (see preceding entry).

ز-ن-ج-ل

زنجلة

(n.) metal bowl with a capacity of at least 1.8 Egyptian “pints” (*ratls*), i.e., 720 grams

§14.7: ومعي هذه الزنجلة يعني الطاسة . . . تسع خمس أرتال بالمصريّ “taking a *zanjalah* (meaning a metal bowl) like this with me . . . holding nine-fifths of an Egyptian pint.”

Other sources: Fagnan, *Additions*, 72a “sébile du mendicant.”

س-ر-م-ط

سرماط*

(coll. n.) “amulets”

§14.7: وقد كان لي صاحب بالديار المصرية منجم يتكلم على السرماط “I had a friend once in Egypt who was an astrologer who recited spells over amulets.”

See also: §12.1, heading to §12.2, §12.6, §12.9, §12.10.

س-ل-ل

سلالون*

(n.) “extraction men,” i.e., horse thieves who steal into a nomad camp and slip away with an expensive horse.

§29.5: وأما السلالين فهم الذين يسالون الخيل الجيدة الأصيلة “the extraction men are those who slip away with fine horses of good pedigree.”

See also: §29.6.

ش-ت-ن

مشتان / مشتاتين

See under م-ش-ت-ن-ن.

ش-ر-ح

شريحة، شرائح*

(n.) “slice” (a small amulet)

§12.2: “ثم يكون نوعين منها صغار ويسمونها الشرائح ومنها كبار يسمونها الهياكل
of amulet—the smaller, which they call ‘slices,’ and the larger, which they
call ‘temples.’”

See also: §12.3, §12.4, §12.9, §27.49.

ش-ع-ر

شعراء

(pl. n.) “goldsmiths”

§9.20: “ثم بعثها إلى الشعراء فعملوا منها هذه الخواتم
and they made signet rings from it.”

Note: Perhaps derived from شعير (literally “barley grains”; a type of gold neck-
lace, so called because made up of barley-shaped appendages (see Lane,
Manners, 566) and/or the similar شعور (Lane, *Lexicon*).

ش-ل-ب

شلب*

(n.) “electuary”

§14.1: “ومنهم من يتكلم على الشلب وهو المعجون
... *shalab*—meaning “electuaries.”

See also: §14.6, §14.7.

Other sources: Šafī l-Dīn (eighth/fourteenth century) شلبي “seller of electuaries”
(Bosworth, *Underworld*, 2:47 (Ar.), 2:297). Bosworth suggests that شلبي is
from Turkish *çelebi* (origin debated; see Barthold, “Çelebi,” in *EI2*) and
that شلب may be a back formation from the latter in its sense of “barber,”
given the barber’s role as “barber-surgeon” and doctor in the past
(Bosworth, *Underworld*, 2:319–20). However, it seems possible that the

process was the opposite, with شلي being derived from شب according to a common process (e.g., فلك “firmament,” فلكي “astronomer”), though this leaves the etymology of شب unsolved.

ش-ي-ل

شال، يشيل

(vi) “to make off, run away”

§9.27: ورثب ذلك الترتيب وشال، “[He] set up things up as described and made off.”

See also: §12.4, §27.8, §28.4

ص-ح-ب

أصحاب ال...

See under the second element of the phrase.

ص-م-ي

صَمِيَّة*

(coll. n.) “wine”

§27.9: ولا يزال يتسأسأ حتى يحصل القسمة والصمينة والمقبة، “[he] keeps bleating till he’s got his hands on some half-ripe dates, wine, and fried offal.”

Note: Bosworth relates the root to Hebrew *šāme*’ “to be thirsty,” reflex of Arabic *ظَمِيَ* (Bosworth, *Underworld*, 2:215-16).

Other sources: Abū Dulaf (fourth/tenth century), *QS*, verse 15 and Ṣafī l-Dīn (eighth/fourteenth century), *QS*, verse 11 have صَمِي in this sense (Ibid). Ibn Dāniyāl, *Ajīb*, 192: صَمِي الحار. Ṣafī l-Dīn, *QS*, verse 21: صَمِي “to give [wine] to drink” (Ibid).

ص-ن-ع

الصنائع: أرباب الصنائع (والعلوم)*

(n. phr.) “masters of the crafts (and sciences)”, a catch-all term covering many types of charlatan

§0.7: كتاب ابن الشهيد وما كشف فيه من ذكر أرباب الصنائع والعلوم , “Ibn Shuhayd’s book, with its exposés of ‘the masters of the crafts and sciences.’”

See also: §27.1.

Note: Bosworth understands as “exponents of mechanical and scientific devices” (*Underworld*, 1:111). However, given that Ibn Shuhayd’s book is described as the model for al-Jawbarī’s, with its all-encompassing remit, it would seem that the latter had a broader understanding of the term, and this is confirmed by the grab-bag of charlatans referred to in Chapter 27 as “Masters of the Crafts.”

ض-ر-ب

ضراب

(v.n.) “whoring”

§2.41: ولا يتقون نجسا أو يعملونه من أكل أو شرب أو قمار و ضراب و زطاط , “[they] have no fear of suffering or engaging in any defilement, whether it be the eating or drinking of impure things, or gambling, or whoring, or vagabondage.”

Note: The definition is tentative and based on the non-jargon sense of “mating (of camels)”.

ط-ر-س

طروس*

(pl. n.) molds for stamping out amulets

§12.2: وذلك أن لهم مقاريض تسمى الطروس وهي القوالب فيقطع بها كل يوم ما شاء الله من السراميط , “They have cut-out blocks called *ṭurūs*. These are molds with which they stamp out a staggering number of amulets each day.”

Note: Possibly derived from classical Arabic طَرَسَ “to write” and طَرَسَ “a written paper” (Lane, *Lexicon*, 1840c).

Other sources: The word appears in other sources as طَرَش, pl. طُرُوش: e.g., Abū Dulaf (fourth/tenth century), *QS*, verse 74 and Ṣafī l-Dīn (eighth/fourteenth century), *QS*, verse 39 (Bosworth, *Underworld*, 2:327); see also Bulliet, R.W., “Ṭarṣh,” in *EL2*).

ط-ر-ق

طُرُقِي، طُرُقِيَّة

(n.) “itinerant quack”

§16.1: لا يكون كمال صاحب حديد إلا طُرُقِي، “an eye doctor who uses metal instruments can only be a ‘highwayman.’”

See also: §14.3, heading to §27.55.

Note: Literally, a “road man” (from طرق, pl of طَرِيق), i.e., “one who plies his trade on the public highway” but used here only of quack physicians. Compare the (transparent) term أصحاب/أرباب الطريق (“those who ply their trade on the public highway”), which is used by al-Jawbarī of both itinerant doctors and astrologers.

Other sources: Kahle, “Zunfsprache,” 319 (transcribed as *ṭuraqi*): “magician, geomancer, *faqīh*.” Kahle understands as derived from طَرِيقَة (“es ist einer, der mit einer *ṭarīqa* zu tun hat”).

ط-ل-ب

مطلب، مطالب*

(n.) “treasure hoard”

§27.25: إذا دخلت المطلب رأيت دهليزًا ماذ، “When you enter a place where treasure is hoarded, you will see a corridor stretching ahead.”

See also: §0.8, heading to Ch. 11, §11.1, §11.2. §11.9, §11.11, §27.24–28.

ع-ز-ب-ر

عزير، يعزير، عزيرة

(v.i. and v.t.) “to screw with, fool, deceive (esp. mentally) (على)”

§13.1: فإذا أرادوا عزيرة على أحد من الرجال أو النساء خيلوا لهم أشياء فيذهلوا عقولهم “to screw with someone’s mind, be it a man or a woman, they make them think they’re seeing things, and send their wits packing.”

§13.11: فمن رآه لا يشك فيه أنه قتل الجنّي فيعزيرهم على حسب ما يريد وما ربطهم عليه “None of those who see him are in any doubt that he’s killed a jinni. He can now screw with their minds however he wants, using whatever trick he has in mind to dupe them.”

See also: §13.2, §13.4-5, §13.7-9, §13.11-14, 24.11

Note: Perhaps evoking زُرّ (“penis”) with the letter ع as an intensifying adjunct.

ع-ل-ف

علف، يعلف*

(vt) (1) “to administer a knockout drug or sedative to”

§21.6: فإذا أراد أن يعلفون إنسانا أطعموه من ذلك في طعام أو شراب أو حلاوة فإنه ينام من وقته “To drug a person, they give it to him to eat in some food, drink, or halvah, and he falls asleep on the spot.”

See also: §21.1.

(2) “to dress (a beard)”

§18.6: فيدقونه ويعلفونه به اللحية فإنها تعود بيضاء شديدة البياض “They pound this and dress the beard with it, and it turns a brilliant white.”

See also: §18.7.

Note: Sense 1 is an extension of the standard sense “to feed (livestock)”; sense 2 is perhaps an extension of the sense “to fatten (livestock)” (see Dozy, *Supplément*, 2:160a).

ع-ل-ف

عَلْفَةٌ، عَلْفَاتٌ / عَلُوفَاتٌ

(n.) “knockout drug or sedative”

§21.2: فَإِنَّهُمْ يَضْعُونَ الْعَلْفَاتِ فِي الْخَبِزِ ثُمَّ يَرْمُونَهُ عَلَى الطَّرِيقِ وَيَرْتَبُونَ مِنْ يَأْكُلَهُ, “They put knockout drugs in bread, throw the bread onto the highway, and watch who eats it.”

§21.8: وَمِنْ ذَلِكَ أَنَّ لَهُمْ عَلْفَاتٍ غَيْرَ مَنُومَةٍ, “Another example: They have preparations that, rather than putting a person to sleep, stupefy him.”

See also: §21.1, §21.3, §21.4, §21.6.

ع-ل-ق

عَلَقٌ، يَعْلُقُ

1 (v.i.) “to put one over (ل/على, s.o.)”

§8.1: فَإِنَّ مَنْ طَلَبَ يَأْخُذُ رُوحِي فَلِي أَنْ أَعْلُقَ عَلَيْهِ بِمَا قَدَرْتُ عَلَيْهِ, “If someone is trying to take my life, I have the right to put one over him using whatever means I have at my disposal.”

2 (v.t.) “to snatch, grab”

§28.2: وَإِنْ لَمْ يَجِدْ أَحَدًا عَلَقَ مَهْمَا قَدَرَ عَلَيْهِ, “If he doesn’t [find anyone at home], he seizes what he can and makes off with it.”

غ-ر-ب

الغُرَبَاءُ*

(pl. n.) “wonder workers,” a term used of fake astrologers and quack doctors

§27.32: سَمِعُوا بِالْغُرَبَاءِ لِأَنَّهُمْ يَأْتُونَ بِالْغُرَابِ مِنْ كُلِّ الْفُنُونِ بِمَا يَخْرُجُ عَنْهَا غَيْرِهِمْ, “They’re called wonder-workers because they come up with wonderful things in every field, things no one else could.”

See also: §12.1, §14.16.

Note: The author makes it clear (§27.32) that the word is not used here in its common sense of “strangers” and Dozy (speaking of astrologers) confirms this usage (*Supplément* 2:205a).

Other sources: In other sources, the term لغة الغرباء is used of the jargon of the Banū Sāsān in general (see Bosworth, *Underworld*, 1:158). Likewise, the name of the second of the two eponymous heroes of Ibn Dāniyāl's shadow play *'Ajīb wa-Gharīb*, "in some sense embodies the entire profession . . . of the Banū Sāsān" (Jacob, "Jahrmarkt", 6).

ف-ء-ل

فَالَاتُ الْوَرَقِ: أَصْحَابُ فَالَاتِ الْوَرَقِ*

(n. phr.) "paper-prognostications-men" (charlatans who make prognostications by writing on paper using an ink that appears when dipped in water)

§12.1: ومِنْهُمْ أَصْحَابُ فَالَاتِ الْوَرَقِ الَّذِي يَغْمِسُونَهَا فِي الْمَاءِ "Another group is the 'paper-prognostications men,' who dip papers in water."

Note: To be distinguished from the "paper-men" (أَصْحَابُ الْوَرَقِ), who heat their papers to make the ink appear. A description of the process is given at §12.13.

ف-ش-ش

فَشَّشَ، يَفْشُشُ

(v.t.) "to force (a lock, etc.)"

§29.6: فَمِنْهُمْ مَنْ يَكُونُ مَعَهُ الْمِرْدُ وَيُجْرِدُ بِهِ الْقَيْدَ وَمِنْهُمْ مَنْ يَكُونُ مَعَهُ الْفَشَّاشَةُ فَيَفْشُشُ بِهَا الْقَيْدَ جَمِيعَهُمْ "One of them will carry a file on him and file through horses' fetters, another a jimmy good for forcing them open."

فَشَّاشَةٌ

(n.) "jimmy" (for forcing locks, etc.)

See preceding entry.

Note: Bosworth transcribes as *fashāshah* (*Underworld*, 1:117) but the word appears to be a noun of instrument of the standard pattern فَعَالَةٌ.

ف-ي-س

فَيْس

(n.) “humbug, imposture”

§13.14: *فَيْس*: “they curl their hands and feet and foam at the mouth, all of which is nothing but humbug and screwing with people’s minds.”

Note: Probably related to classical *فَاش* “to boast, make much of oneself, lay claim to what one does not have” (*al-Qāmūs al-muḥīṭ*).

Other sources: Šafi l-Dīn (eighth/fourteenth century), *QS*, verse 3 (see Bosworth, *Underworld*, 2:302, where it is translated as “mendacity”). Dozy, *Supplément*, 2:293a: *فَيْس* “jactance, arrogance” from a nineteenth-century Algerian source; Dozy notes that it also occurs with *س*.

فَيْسِي

(adj.) “made-up, invented and meaningless”

§13.4: *فَيْسِي*: “and [they] write made-up names on the image.”

§13.20: *فَيْسِي*: “They take a rooster and write something meaningless on a piece of paper and place it around its neck.”

ق-ل-ب

مقلب، مقالب*

(n.) “flip-box” (i.e., a two-chamber paper box made of two tetrahedrons glued together, used in a mind-reading trick)

§12.9: *مقلب*: “Now he opens the chamber of the flip box holding the blank pieces of paper.”

See also: §12.1, §12.2, §12.8.

م-د-د

يَمْدُهَا

(v. with suffix) “he hot foots it out of a place, he makes off”

§11.5: *ثُمَّ يَأْخُذُهُ وَيَمْدُهَا وَطَنَهُ*, “then [he] takes it and makes a run for his home country.”

See also: §27.9, §28.4.

Note: Cf. LA *مَدَّ فِي الْمَشْيِ* “to take long strides” (Wehr, *Dictionary*, 1052b) and EA *مَدَّ/مَدَّ* “to hasten one’s stride” (Hinds, *Dictionary*, 814a).

م-ر-خ

مَرِيحُونَ*

(pl. n.) “oilers” (accomplices whom a quack doctor uses to demonstrate the efficacy of his cure-all oil)

§14.13: *فَإِذَا هَدَرَ عَلَيْهِ بِالْهَادُورِ يَأْتُوا الْمَرِيحِينَ فَهُمْ مِنْ يَأْتِي وَهُوَ يَمْشِي عَلَى عَصَا فَيَتَقَدَّمُ إِلَيْهِ وَيُدْهِنُهُ مِنْ ذَلِكَ*, *الدَّهْنُ وَيَطِيلُ الْمَعَكَ*, “When he’s said his patter over it, the ‘oilers’ come, some walking with sticks. The quack goes over to one of them, anoints him with this oil, and rubs it in for a good while.”

Note: Cf. De Biberstein-Kazimirski *مَرِيحٌ*: “Qui fait un grand usage d’huile ou d’autres onguents pour s’en frotter le corps” (*Dictionnaire*, 2:1088b).

م-س-ت

يَمْسِتُ

(v.t.) “arrange, fix” (?)

§13.8: *ثُمَّ يَمْسِتُ الْبَانُوكَ وَيُخْرِجُ يَعْزَمُ*, “Then he’d hang the hammock in another place and emerge, making conjurations.”

Note: The translation is from context.

مشتان، مشتاتين*

(pl. n.) “prop or device used by astrologers in the performance of their tricks”

§12.1: فَإِنَّ كُلَّ فِرْعَانٍ مِنْ هَؤُلَاءِ لَهُمْ مِشْتَانٌ وَسِرٌّ، “Every troop of these has its own prop and its own trick.”

§12.1: هذه الطائفة يسمون الغراء . . . ولهم مشتاتين لا تحذولا توصف . . . Charlatans of this tribe are called ‘wonder-workers.’ They have . . . props too plentiful to count or calculate.”

Note: Wild derives from Aramaic *mawšṭānā* (“Juggler’s Programme,” 358 n. 6).Other sources: Ṣafī l-Dīn (eighth/fourteenth century), *QS*, verses 1, 23, 42, 48: Bosworth (transcribing as *mishtān*) understands the word, no doubt correctly, as an abstract noun and translates as “the beggars’ trickery, stratagems,” deriving it from classical سَنَّ “to weave, sew,” in the sense of “weaving a tissue of lies or trickery” (*Underworld*, 2:301–2).

منج*

(n) one of the names (see also جدار) for a contrivance made of iron used in a trick played by “masters of the *mandal*.”§13.5: ومن ذلك أن لهم منجنيق من الحديد ويسمى جدار ويسمى منج وفي رأسه حجر ملح وهو بمسكه، “Another example: They have a contrivance made of iron called a *judār* or a *manj* that has a piece of salt at its top that keeps it closed.”Note: Either a short form of منجنيق or derived independently from the same etymon as the latter, i.e., Greek *mánganon* “contrivance, machine.”Other sources: Ṣafī l-Dīn (eighth/fourteenth century), *QS*, verse 34 (Bosworth, *Underworld*, 2:324), where Bosworth records a gloss on the verse that describes the *manj* as “a contrivance of the astrologers which is placed in water, and it divides up [the water into a special pattern of divinatory significance].”

م-ن-ج-ن...

مجنيق

(n.) “contrivance, gadget”

§13.5: ثم يجعلون المجنيق في الطاسة ثم يغطونها بمنديل “They place the contrivance in the bowl, cover it with a kerchief.”

See also: §13.6.

Note: From Greek *márganon* “contrivance, machine”; *مجنيق* also occurs in the work with its better-known meaning of “trebuchet, mangonel” (§8.6).

م-ن-د-ل

مَنَدَل*

1 (n.) “the object or objects taken possession of by jinn summoned by a conjuror”

§13.4: ثم يقول احضروا مندلي هذا وأعلموني حضوركم فإنّ الحرة تميل وتسقط فيتبدد الماء منها فيقول حضروا “He says, ‘Come to this *mandal* of mine, and inform me of your presence!’ and the pot tilts and falls over and the water in it all spills out, at which he exclaims, ‘They are come!’”

See also: §13.2.

2 (n.) “a divinatory or spirit-conjuring practice involving the drawing of a circle in sand”

§13.12 ومن ذلك أنهم يؤلفون لهم ناظر ويكون يعرف الحفظ ولهم معه إشارة في إخراج الخبايا فإذا أرادوا عزيمة “They team up with a ‘seer,’ who must also know the science of sand [sc. geomancy] and with whom they will have worked out a signal for the revelation of secrets. If they want to screw with the mind of a particular person, they talk him into sponsoring a session of ‘striking the *mandal*.’”

Note: From Sanskrit *maṇḍala* meaning “circle”; *مَنَدَل* occurs frequently with the verb ضرب المندل “to strike the mandal”). In four out of five occurrences (§13.2, §13.4), *مندل* refers to an object possessed by jinn summoned by the conjuror (1). In the remaining case (§13.12), it is used in what Dozy

regards as its “proper” sense (*Supplément*, 2:652a) to refer to a divinatory or spirit-conjuring practice involving sand (2).

Other sources: Šafi l-Dīn (eighth/fourteenth century), *QS*, verse 33 (Bosworth, *Underworld*, 2:323–24).

م-و-س

يموس

(v.t.) “find out, get to know”

§12.15: *فيأخذه ويخرج عنه فيقول المهابر أنا ضمرت كذا وكذا وأنت عن أيش ضمرت فيقول عن كذا وكذا فيموس* دانكه, “So the shill takes him away from the charlatan and says, ‘I was thinking of such and such. What were you thinking of?’ and the other says, ‘Such and such.’ This way he finds out what’s on his mind.”

Other sources: Šafi l-Dīn (eighth/fourteenth century), *QS*, verses 12, 41, 45, 65; v.n. مَوس also occurs (verse 36) (Bosworth, *Underworld*, 2:310).

ن-ظ-ر

ناظر

(n.) “seer, one who sees what is hidden”

§13.12: *ومن ذلك أنهم يؤلفون لهم ناظر ويكون يعرف الخط ولهم معه إشارة في إخراج الخبايا* “Another example: They team up with a ‘seer,’ who must also know the science of sand and with whom they will have worked out a signal for the revelation of secrets.”

See also: §13.13.

Note: As in English, an extension of the literal sense of “one who sees.”

ن-م-س

ناموس، نواميس

(n.) “illusion, conjuring trick”

§4.3: وذلك أن هذا القنديل هو أعظم النواميس الذي صنعوها الأوائل، “This lamp is the greatest illusion the ancients ever fabricated.”

§1.24: فلما عجزوا عن درجة النبوة رجعوا إلى النواميس، “When people of the sort we are describing find themselves incapable of doing things of this kind that are appropriate only to those of the rank of prophet, they resort to illusions.”

See also: §0.5, §1.10, heading to Chapter 2, §2.15, §2.26, §2.28, §3.10, §§4.1-3, §6.1, §6.5, §13.17, §19.1, §22.1, §§27.20-22, §27.36, §27.39, §§27.43-44, §27.50.

تتمس، يتمس (على)

1 (v.i.) “to fake, feign”

§26.1: هذه الطائفة يتمسون بالفر، “This tribe of charlatans puts on a show of being dervishes.”

2 (v.i.) “to substitute one thing (ب) for another (ا) with the aim of deceiving”

§13.17: جميع هذه الطوائف يتمسون على الحق بالباطل، “All such tribes of charlatans dress up falsehood to look like truth.”

Note: Derived from ناموس “conjuring trick, illusion” (see preceding entry).

Other sources: Abū Dulaf (fourth/tenth century), QS, verse 43 (Bosworth, *Underworld*, 2:9 (Ar.) and 2:195).

ه-ب-ر

مهاير، مهايرون*

(n.) “charlatan’s accomplice, shill”

§12.15: فإذا جاء الحشن يتعد المهاير ويحط إصبعه على الحديد، “When a mark comes along, the shill sits down and places a finger on the iron.”

See also: §12.16.

Other sources: Cf. Ṣafi l-Dīn (eighth/fourteenth century), QS, verse 3:

وَهَابَرْتُهُمْ فِيمَا اسْتَكَاؤُوا “And I have exacted a share of all that they have managed to lay their hands on”; thus, the مهابر is perhaps so called because he takes a cut (Bosworth, *Underworld*, 2:295, 302).

ه-ج-م

هجامون*

(pl. n.) “sneak thieves”

§28.1: وهؤلاء الهجامين لم يكن لهم يد في القوب ولا في التسليق في الحيطان بل فعلهم الهجم ونش ما حصل بسرعة, “Sneak thieves have nothing to do with tunneling through walls or climbing them. Their MO is to enter a place without permission and quickly snatch anything they can lay their hands on.”

See also: §2.40, Ch. 28, heading.

Note: هجم, from classical هجم “to enter without permission” (*al-Qāmūs al-muḥīṭ*: دخل بغير إذن).

Other sources: Rowson (late twentieth century): *haggām* “burglar” in the argot of Cairene criminals.

ه-ل-ك

مهالك، مهالك

(n) “booby trap”

§11.6: “When the only thing left to do is actually enter the place, they make a booby trap to guard it.”

See also: §11.7, heading to §11.8, §§27.24–27 (including headings).

Note: Clearly related to LA مهلكة “perilous place” from هلك “to perish” but distinguished by consisting of a device, e.g., one using water, or sand, or mechanical figures, etc. (see e.g. §11.6).

ه-ن-ك-م

هَنْكَامَةٌ*

(n) “circle of onlookers around a performer”

§12.8: فإذا ألف الهَنْكَامَةَ وهي الحلقة قال، “When he’s gathered his *hankāmah*—his circle of spectators—around him, he says . . .”

See also: §12.8, §14.6, §14.8, §14.13, §§27.55–57 (including heading).

Note: From Persian هَنْكَامَةٌ “gathering.”

Other sources: Ṣafī l-Dīn (eighth/fourteenth century), *QS*, verse 56: هَنْكَاكِيمَ (pl.) (Bosworth, *Underworld*, 2:337).

هَنْكَمٌ*

(v.i.) “to form, assemble” (of a circle of onlookers around a performer)

§14.10: فإذا هَنْكَمَ الهَنْكَامَةَ تَكْمًا على ذلك الزيت، “When an audience has gathered round, the quack says spells over the oil.”

Note: Denominative from هَنْكَامَةٌ (see preceding entry).

Other sources: Ṣafī l-Dīn, *QS*, verse 5 (Bosworth, *Underworld*, 2:304). Ibn Dāniyāl, *Ajīb*, 193. (Both eighth/fourteenth century.)

ه-ي-ك-ل

هَيْكَلٌ، هَيْكَلٌ*

1 (n) “great magical formula” (i.e., one used in the true hermetic sciences such as alchemy, astrology, and Qur’anic magic, in contrast to one used for deception or other nefarious purposes)

§0.4: ثم طالعت كتب الحكماء المتقدمين مثل طُمَّطُمِ الفيلسوف . . . [ومثلهم] من العلماء الكبار وأصحاب الهَيْكَلِ، “I then studied the books of such ancient sages as Ṭumṭum the Philosopher [. . .] and other similar outstanding scholars and masters of the great magic formulas.”

2 (n) “temple” (i.e., a large amulet)

§12.2: *ثم يكون نوعين منها صغار ويسمونها الشرائح ومنها كبار ويسمونها الهياكل* “There are two kinds of amulet—the smaller, which they call ‘slices,’ and the larger, which they call ‘temples.’”

See also: §§12.4–7, §12.9.

Note: Sense (2) is the physical manifestation of sense (1). Both must derive from the sense of *هيكل* as “anything colossal and of unusual size and scope” (Dozy, *Supplément*, 2:775b); cf. modern literary Arabic *هيكل* “temple, large building . . . (Tun.) colossal, gigantic, huge” (Wehr, *Dictionary*, 1223a–b).

و-ر-ق

الورق: أصحاب الورق

(n. phr.) “paper-men,” i.e., persons who make use of invisible and reappearing inks to make prognostications

§12.1: *أصحاب الورق الذي يحتمونها فظهر مكتوبة بالبشارة والحذر* “the ‘paper men’ who heat papers, which come out with either good tidings or warnings written on them.”

Note: The “paper-men,” who heat their papers to make the ink appear, are distinguished from the “paper-prognostications-men (أصحاب فألات الورق),” who dip their papers in water. A description of the process is given at §12.14.

و-ص-ل

واصل

(n.) one supposedly initiated into the secrets of alchemy or quack eye-doctoring, or who claims to have access to hidden treasures

§9.1: *الواصل منهم فهو دكّك* “their so-called “initiates” are simply con artists.”

See also: §9.40, §11.10, §11.11, §14.23, §27.29, §27.31.

*وصول

(n) the condition of having been initiated into the secrets of alchemy or quack eye-doctoring, or of claiming to have access to hidden treasures

§9.29: “ثم يتعرف بالكبراء من أهل البلد ويعمل السماعات ويخسر جملة ويدعي الوصول في علم الصنعة”
“There he became acquainted with the great men of the town, sponsored chanting and dancing sessions for the dervishes, spent a prodigal amount, and claimed that he had been initiated into the science of the Craft.”

§11.9: “منهم من يدعي الوصول وذلك أنه يدعي الوصول إلى بعض المطالب المشهورة”
“Some of them pretend to have ‘access’ [. . . they] claim to have access to certain famous hoards of treasure.”

See also: §9.3, §9.27, §11.1, §11.9, §11.11 (including heading).

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