THE

MIUT AMIL,

AND

SHURHOO MIUT AMIL;

TWO ELEMENTARY TREATISES

ON

ARABIC SYNTAX:

Translated from the Original Arabic;

WITH

ANNOTATIONS,

PHILOLOGICAL AND EXPLANATORY,

IN THE FORM OF A PERPETUAL COMMENTARY.

THE RULES EXEMPLIFIED BY
A SERIES OF STORIES AND CITATIONS

FROM

VARIOUS ARABIAN AUTHORS,

WITH

An Appendix containing the original Text.

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TO

HIS EXCELLENCY THE RIGHT HONORABLE

FRANCIS EARL OF MOIRA, K. G.

GOVERNOR GENERAL AND COMMANDER IN CHIEF

OF BRITISH INDIA; &c. &c. &c.

THIS WORK

ON

ARABIC SYNTAX

IS

Respectfully Inscribed,

BY

HIS LORDSHIP'S

MOST OBEDIENT AND

MOST HUMBLE SERVANT,

ABRAHAM LOCKETT.

Questi non ciberà terra, nè peltro,
Ma sapienza, e amore, e virtute,
E di quell' umile INDIA fia salute.
Of the two original works forming the subject of the present volume, and of which an English translation is now for the first time submitted to the public, the Mi'ut Amil or that comprising the text, contains a brief but comprehensive view of the first division of Arabic Syntax, or of that part, which treats of the government exercised by nouns, verbs and particles. The second, or Shuru, is a commentary on the former, and illustrates by a more minute and detailed analysis, the various rules recorded in the text, and the general acceptations of the several governing powers.

The first Book is entitled Mi'ut Amil, or the Hundred Governing Powers, because the Author has contrived to reduce to that precise number, the whole of those powers in Arabic construction, which are found to affect the terminations of nouns and verbs. A synopsis of this system may be seen in the commencement of the work, and a brief explanation of its leading divisions will be found in the concluding remarks to the translation; it is unnecessary therefore to enter into any further detail, and I shall merely observe of the title, that although it appears in some degree affected, and is not I imagine altogether strictly correct, yet the general design of the treatise, displays so much skill and ingenuity, and combines at the same time so many excellencies of brevity, order, perspicuity and precision, that it may be fairly considered, on the whole, as the most judicious compendium of Arabic regimen, that has yet appeared in the language.
Those indeed who are fond of simple abstracts of science, will have no reason to complain of the length or difficulty of the Mjut Amil. It contains in something less than five quarto pages, the most important department of Arabic Syntax, and is almost entirely free from those little verbal quibbles and philological fopperies, which tend more or less to disgrace almost every work on Arabic grammar. The title to be sure carries with it an appearance of superfluous exactness, and some little grammatical finesse will no doubt be discovered in the author's mode of supporting it,* but this is too petty an objection to merit any remark, it is in truth a mere systematic capriccio: a solitary particle out of the great arabian desert of metaphysical refinement, where subtleties,

Swarm populous, un-numbered as the sands,
Of Barca or Cyrene's torrid soil.

* His method is as follows. He divides regimen into two general classes or departments, termed verbal and absolute. By the first is simply understood the effect that one word has upon the termination of another. By the second is meant that specific mark of case assumed by a noun when used absolutely as the nominative to a sentence. The government in the first instance is termed verbal, because, the change of termination is occasioned by some word either expressed or understood. In the second it is called absolute, because the word thus governed is considered independent of all verbal agency, and acquires this peculiar form of construction from its nominative situation alone. Verbal government he then subdivides into two distinct classes. The first, comprehends ninety-one specific words, which are termed from their nature, Prescriptive governors. The second, contains seven distinct classes of words, such as verbs, adjectives, participles, infinitives &c. &c. each of which necessarily includes all the words of its own species, and each of these classes he considers numerically as one, and terms the whole Analogous governors; here then are all the verbal governors in the language reduced to ninety-eight, viz. ninety-one in the prescriptive, and seven in the analogous class, to which if we add two in the absolute, we shall have an exact centenary of governing powers.
I know not well what the votaries of the eastern oracles will say to this comparison. I fear they will rise indignant against me for venturing an expression that may tend to degrade the literary eminence of the Arabs: but this is not my intention: I would rather support than lessen their importance. I consider myself in some measure as one of their disciples, and certainly feel respect for their language and literature. But although I freely acknowledge their merits, I will not acknowledge the infallibility of their doctrines, nor voluntarily subscribe to all their grammatical dogmas; their superhuman speculations; their metaphysical distinctions "twixt south and south-west side;" and the whole host of fallacies and fictions, with which they perplex and embarrass the most simple subjects of literature. Undoubtedly their works discover both genius and learning, and in the minute cultivation of many sciences, particularly grammar and rhetoric, it may be doubted whether they have been surpassed by the learned of any other nation, but their literary affectation by disfiguring their works, diminishes in a considerable degree the real merit of their labours, and throws so many unnecessary impediments in the way of the student, that it is not very surprising we should find them almost entirely neglected.

One specimen of their solemn mode of trifling in literary works may be worth inserting. The Author of the grammatical treatise termed the Kafeea, for some reason best known to himself, neglected to prefix to his grammar the usual auspicious formula of praise to the deity, the omission of which is considered by the sober Moosulmans as a serious mark of impiety. It was therefore necessary to defend this omission, and accordingly his commentator Moolla Jamee, in the true spirit of casuistical sophistry, settles the point of conscience as follows: "It is observable, says he' that the Author
Shuekh Ibnool Hajib, has not commenced his work with the prescribed ceremonial of praise to the deity. This omission however must not be attributed to negligence or contumely—'then to what must it be attributed? why, to a proper sense of modest humility to be sure, which led him to depreciate his own merit as a grammarian, in comparison with those who preceded him, (the grace of God be upon them!) and consequently he thought himself unworthy to imitate their works in any respect! but although, continues the commentator, he has omitted the actual insertion of the words, it cannot therefore be inferred, that in direct opposition to the positive injunction of the sacred ritual, he has neglected the ceremony altogether. 'Oh no!—that would be an unreasonable and unnecessary supposition,' particularly as we know 'adds he,' that it is not restricted to verbal forms alone, but may be virtually discharged in secret, mental aspirations.' Now this is considered a very conclusive piece of reasoning, and completely exculpates the grammarian from all manner of censure.*

In speculations of this nature the Arabian grammarians seem to take peculiar delight. One third of the commentary on the Kafeea by Moolla Jamee, consists of subtleties and sophisms, which have very often no more connexion with the science of grammar, than with the science of palmistry. Every trifle gives occasion for an episode, and every episode is 'conglomerated or made up'† of as much recondite erudition, as the learned commentator can well muster together. After defining a word, he ascends synthetically to language as a compound, which comprises he says the language of God, of man, of angels, and

* See the Commentary on the Kafeea by Moolla Jamee, p. 1.
of Genii.* Lest any one however should be puzzled to find out the true nature of this latter dialect, a learned scholiast comes forward with a specimen,† and another gravely adds, as an infallible proof of its demoniac originality, that no human being can pronounce it three times successively at one breathing.

Through this commentary however, this κάτω νέγα of syntax, or some other, of equally 'crude consistence,' every student is obliged to 'swim, or sink, or wade, or creep, or fly,' who would aspire to any thing

* An analogous division of language prevails among the Hindoos—"The gods speak Sanscrita; benevolent genii Pracrita; wicked demons Pisachi; and men of low tribes and the rest Magadh'hi." Colebrooke on Sans. and Pracrit. A. R. 7. 199.

† It is also given in the Tulkhees-ool-Mislah, a treatise on Arabic Rhetoric, as a specimen of verbal harshness, and is supposed to have been uttered by a Jin after having killed a traveller in the Arabian desert, whose name was Hurab. It turns out however to be very intelligible Arabic, though in—

'Words so debas'd and hard, no stone,
Is hard enough to touch them on.'

Which the reader may compare with the well known line in Homer,

Παλλᾶ δ' άνασση, κάτασις, πασανία τε δοξματί, ήλθον.

So happily paraphrased by Pope,

O'er hills, o'er dales, o'er crags, o'er rocks, they go;
Jumping, high o'er the shrubs of the rough ground,
Rattle the clatt'ring cars, and the shockt axles bound.
like literary distinction. Moolla Jamee is indeed the Priscian of the East, and his comment is considered the very ne plus ultra of grammatical knowledge. Not to have read it, argues absolute ignorance; read it, and you are dubbed at once a Moolla, and a man of learning: such is the wonder-working efficacy of Arabic grammar. It supercedes in a great degree the knowledge of every other art, and every other science, being in fact, if we may credit some of the learned Arabian doctors, the very essence of all the arts and sciences.

But grammar after all in its obvious and natural sense, is truly a simple art, the art of teaching the rules of inflexion and syntax, or the various relations of words to one another in discourse. The rules necessary for this knowledge are neither very numerous nor difficult, and perhaps not more so in Arabic than in other languages, but the Arabian philologists by blending them with the abstract speculations of logic, have effected a new and complex system of grammar, a system which comprises not merely the various relations, but the exact significations and definitions of words; their divisions into genera or classes; their combinations into propositions, and these again into reasoning or discourse. Now all this is the proper business of logic, which is surely a distinct science, yet all this they have in some measure confounded with the simple rules of government and concord, so that a student looking into their works for a plain rule of syntax, finds himself entangled in all the mysteries of metaphysics.

* There are some men, says Johnson, who seem to think nothing so much the characteristic of genius, as to do common things in an uncommon manner, like Hudibras, to tell the clock by algebra, or like the lady in Dr. Young's Satires, to drink tea by stratagem; to quit the beaten track only because it is known, and take a new path, however crooked
or rough, because the straight was found out before: this is precisely the case with the Arabian grammarians: they are always employed in raising straws with levers, in illustrating what cannot be misunderstood, in devising difficulties where none ever existed, and in perplexing the simplest rules of regimen and concord with useless subtleties and logical definitions; but if grammar be a particular art, what has it to do with general and abstract speculations? A disquisition on symbols and conventional signs, or the origin of general terms,* will not facilitate a student's progress in the laws of syntax. These may be important enquiries, but they are not the more so, because conducted in Arabic: they have in truth no more connexion with the language of the Arabs, than with the language of the Troglodytes.

It is indeed amusing to observe the very opposite opinions of learned men on the subject of grammar. Some will have it a science, which views language only as significant of thought, and this is philosophical or general grammar. Others consider it as a simple art, which teaches the inflexion of words, and their due disposition into sentences and phrases, and this is particular grammar. A third race of philologists will neither allow it to be general nor particular, but a mixture of both, and this may be properly called mixed, or Arabic grammar.

The modern grammarians of Europe consider grammar and etymology as synonymous terms, and with them all languages go upon wheels;† but those of Arabia who have no acquaintance with verbal antiquities, reject etymology altogether, and substitute in its place a dash of dialectics, with

* See the Shurhoo Moolla and Shurhoo Ruzee.
† In days of yore they were dragged about like sledges! Diversions of Purley. Vol. 1. p. 25.
which they are acquainted. Here then, are two opposite roads to the same end, and the student may take his choice. Either to adopt the plan of Horne Tooke and his followers, and set about digging for grammar through some dozen or fifteen collateral dialects, or getting boldly on the back of Synthesis with Mr. Harris and the Arabian grammarians, gallop circuitously to it, through the whole region of science.*

In order to learn any language with accuracy and facility, we must first endeavour to learn its rules, or the customary application of its words; these in their simple state, disencumbered of all technical formalities, are seldom difficult and may be easily acquired, but when once perplexed with obscure etymologies and logical definitions, and when every Dyche and Dilworth, who writes a twopenny-halfpenny guide to the eight parts of speech, deems it his duty to work them up into what he calls a new grammatical system, then indeed they assume a different character, or rather a variety of different characters, and are not easily acquired at all; the student, finding himself bewildered in the wordy labyrinth, abandons the study altogether, and willingly consigns to the Fates, the whole race of miserable grammarians with their miserable canons.

Felix grammaticus non est, sed nec fuit unquam,

Nec quisquam est felix nomine grammaticus:

Aut quis est felix præter fatum exstitit unquam,

Is demum excessit grammaticos canones.†

As far however as relates to the present system of Arabic grammar, at least to the technical and speculative part of it, as distinct from the practical, my own opinion is, that it is chiefly, if not entirely derived from

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* Hermes p. 3.
† Ausonius Ep. 126.
the philosophical writings of the Greeks, and particularly from those of Aristotle, with which the Arabs had been long and familiarly acquainted. They have certainly adopted his analysis of language,* his definition of the parts of speech,† his reasoning on substance and accident, or MODUS,‡ which they have applied to words, under the grammatical denominations of Nouns and INFINITIVES, and his whole theory of the elements of language as significant of ideas. These are some of the principal topics, which the Arabian grammarians take delight in discussing, and to which, they not improperly attach a high degree of importance, but the merit of originality must be transfered to the Stagyrite, whose dialectics, if I am not much mistaken, will be found to contain the most remarkable facts that distinguish the philosophical grammar of the Arabs.

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* De Interpret. l. i. c. iv. p. 38.

† De Poetica. xxxiv. p. 67.

‡ Accidentes vero sive Modus est rei proprietas, quae in aliqua substantia inhereat, nee sine ipsa potest existere. Element. Logicae. By Accident here, and in Arabic grammar, as applied to an INFINITIVE, or مس حذب is not meant as has been erroneously supposed, any thing casual or fortuitous: but as this is a point of some importance to the true understanding of an Arabic Musdun, (for an explanation of which I refer the student to my Annotations on the Commentary, p. 195.) I shall lay before him Dr. Gillies' note on the subject, which will certainly corroborate one material point of my argument.

"The Greek word υμειχος is, as far as I know universally translated, "accident;" υμειχτη in the plural, "accidents," from which, "Accidence," denoting the little book, that explains the properties of the eight parts of speech, is generally held to be a corruption. But accident, in its proper sense of what is casual or fortuitous, has nothing to do with the one or the other, and Aristotle's meaning of υμειχος ought to be expressed by a Latin or English word derived, not from 'accido,' but from, 'accedo.' See p. 65.
Indeed the whole philosophy of the Arabs may be traced to the Greeks, whose language and literature they seem to have studied with uncommon ardour, for upwards of five centuries, that is, from A. D. 754 to the taking of Bagdad in 1258. Rhetoric and logic were their favorite pursuits. Averröes, the great commentator, as he is generally called, is known to have paraphrased Aristotle's rhetoric, and Alfarabius is said to have written no less than sixty distinct treatises on the Aristotelian philosophy, which was publicly taught in Bagdad, Bussurah, Koofah, Bocharia, Alexandria, Cairo, Morocco and Fez, as well as in several parts of Spain and Italy; but

* "See Abulfarag. per Pocock, Dynast. p. 160. Greek was a familiar language to the Arabians. The accounts of the Caliph's treasury were always written in Greek till the year of Christ 715. They were then ordered to be drawn in Arabic. Many proofs of this might be mentioned. Greek was a familiar language in Mahomet's household. Zaid, one of Mahomet's secretaries, to whom he dictated the Koran was a perfect master of Greek. Sale's Prelim. Disc. p. 144, 145. The Arabic gold coins were always inscribed with Greek legends till about the year 400." See Warton, Hist. Eng. Poet.

particulariy in the celebrated Schola Salernitana.* For a detailed account however of the origin and progress of Grecian literature among the Arabs, I refer the student to Warton's 2d Dissertation on the History of English poetry, and Enfield's History of philosophy, from Brucker's Historia Critica Philosophiae, a work of considerable merit, though Dr. Gillies is of opinion, that his account of Aristotle's philosophy, is in many parts erroneous, and in some even unintelligible; while others go still farther, and hint that he did not understand Greek! It will there be seen, that the acroatic works of the Stagyrite, were translated, studied and taught by the learned of Arabia, and that to these works in particular, the Arabians seem indebted for all their notions of the philosophical sciences.

* "Their learning, but especially their medical knowledge, flourished most in Salerno, a city of Italy, where it formed the famous Schola Salernitana."

It must not be forgot, that they translated Aristotle's Poetics. There is extant "Averroys Summa in Aristotelis poetrium ex Arabico sermoni in Latinum traducta ab Hermano Alemanno; Præmittitur determinatio Ibnrosdin in poetria Aristotelis Venet. 1515." There is a translation of the Poetics into Arabic by Abou Muscharmetta, entitled, Abotika. See Herbel. Bibl. Oriental. p. 18. col. a. p. 971. b. p. 40. col. 2. p. 237. col. 2. Farabi, who studied at Bagdad about the year 930, one of the translator's of Aristotle's Analytics, wrote sixty books on that philosopher's Rhetoric; declaring that he had read it over two hundred times, and yet was equally desirous of reading it again, Fabric Bibliol. Gr. xiii. 265. D'Herbelot mentions Aristotle's Morals, translated by Honain Bibl. Oriental. p. 963. a. See also p. 971. a. 973. p. 971. b. Compare Mosheim. Hist. ch. i. p. 217. 288. Note-C. p. 2, ch. l. Averroys also paraphrased Aristotle's Rhetoric. There are also translations into Arabic of Aristotle's Analytics, and his treatise of Interpretation. The first they called Analuthica, and the second, Bari Armenias. But Aristotle's logic, metaphysics, and physics pleased them most; particularly the eight books of his physics, which exhibits a general view of that science. Some of our countrymen were translators of these Arabic books into Latin. Athelard, a monk of Bath, translated the Arabic Euclid into Latin, about 1000." Leland Script. Brit. p. 290. There
It must not indeed be denied, that there are many subjects connected with the arts and sciences, for which the modern nations of Europe are supposed to be indebted to the Arabs. Bossut attributes to them our present system of arithmetical numeration, as well as the first notions of Algebra which are found in Diophantus. He gives them the credit of several important discoveries on trigonometrical calculation, and many ingenious improvements and alterations in astronomy. An Arab in Spain was the first who attempted a theory of refraction and the twilight, which doctrine Malbranch is said to have enlarged upon, but as he does not quote the author, Bossut presumes he was unacquainted with his works. In truth the Arabs seem to have arrived at eminence in almost every science, and even in mechanics, the clepsydra or water clock sent by Haroon Al Rusheed in 799 to Charlemagne, is said to have astonished by its ingenuity the whole of Europe.

are some manuscripts of it in the Bodleian library, and elsewhere. But the most beautiful and elegant copy I have seen is on vellum, Trinity college library at Oxford. Cod. MSS. Num. 10.” Warton.

• Cardan considers the Arabs as the real inventors of Algebra. Practical geometry and astronomy owe the Arabs eternal gratitude, for having given to trigonometrical calculation the simple and commodious form which it has at present. Bossut, p. 157.

† Of all the mathematical sciences astronomy is that which the Arabs have most cultivated, and in which they have made the most remarkable discoveries. p. 159.

‡ In the dial of this Clepsydra, were twelve small doors, forming the divisions of the hours, and each of these doors opened in succession at the hour it marked, and let out little balls, which, falling on a brazen bell, struck the hour. The doors continued open till twelve o’clock, when twelve little knights mounted on horseback, came out together, paraded round the dial, and shut all the doors. This machine astonished all Europe, when men’s minds were employed chiefly on futile questions of Theology and Grammar.” Bossut. p. 161.
All this must indeed be granted to the Arabs, but it appears from the united testimony of the learned,* that their philosophy was entirely Grecian. 'They did not form, says Brucker, a new system, but merely revived the Peripatetic doctrine.' Their logic was the logic of Aristotle, and the common introduction to that science, which is now current in Arabia and India, is a simple translation of the Isagoge of Porphyry. Aristotle's rhetoric probably led the way to their own, and his logic, when applied to the rudiments of their language, produced that ingenious but intricate and elaborate elementary system, which has perhaps not improperly, been termed philosophical or transcendental grammar.

This then is the origin of the philosophical sciences among the Arabs. Grammar, Rhetoric and Logic or Dialectics, formed the basis, to which if we add Arithmetic, Geometry and Astronomy,† which they also

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† Grammar, Rhetoric and Logic, formed what the Scholastics termed the trivium; Music, Arithmetic, Geometry and Astronomy the quadrivium; and these constituting the seven liberal arts, they very poetically described in the two following verses!

**GRAMM. loquitur, DIA. teradocet, RHET. terba colorat;**

**MUS. canit, AR. numerat, GEO. ponderat, ANT. colat astra!**
cultivated with success, we shall find them pursue (with the exception perhaps of music,)* the exact course of studies, as practiced by the Christian philosophers in the middle age.

* I say with the exception of Music, because I am inclined to think that Music as a science, was not regularly cultivated in Arabia, though some examples may be produced to prove the contrary. The learned Farabi already mentioned as the translator of Aristotle's Analytics, and who was styled the Coryphaeus of Philosophers, deserves perhaps to be recorded as the Timotheus of Arabian Musicians, for his performance on the Lute before Sooltan Syf-ood-Doula, was not inferior to that of the Theban before Alexander. "Il tira, ' says D'Herbelot,' de sa poche une piece avec toutes ses parties qu'il distribua aux Musiciens, & continuant à soutenir leur voix de son luth, il mit toute l'assemblee en si belle humeur, qu'ils se mirent tous à rire à gorge deployée ; après quoy faisant chanter une autre de ses pieces, il les fit tous pleurer; & en dernier lieu changeant de registre, il endormit agréablement tous les assistans." vid. Art. Farabi. Bibliothéque. Farabi is said also to have written an introduction to the science of Music, which is mentioned in the Bibliotheca dei Turchi of Toderini. " Nell' accennata classe di Scienze, che contiene cento e venti due volume, l'ottantesimo secondo scritto nell' Indice è un Trattato di Musica del Farabi intitolato Medchelul Musiki, ossia Introduzione alla Musica." This valuable work of Toderini's, which seems very little known in India, contains a full account of the Arts and Sciences as known to, or cultivated by the Turks and Arabians, including, their Grammar, Logic, Rhetoric, Moral Philosophy, Arithmetic, Algebra, Geometry, Physics and Natural History, Medicine, Chemistry, Astronomy, Navigation, (Nautica, e Nuova Accademie di Marina,) Astrology, Poetry and Music. The work is entitled, Letteratura Turchesca, Studi, Accademie, Biblioteche e Tipografia in Costantinopoli. Opera, dell' Ab. Gio. Battista Toderini. Tomo I, II, e III, in Venezia, 1786. The following extract from this work, relating to the Logic of the Arabs, as copied from the Greeks, will corroborate what I have before stated regarding that science.

La Logica, che studiava i Turchi a opéra di Aristotele, il quale, come notò Gesù nel suo libro Moñhad presso Herbelot, e l'inventore(64,667),(913,904)
I have now to offer a few words on the grammatical works here translated, but of their authors unfortunately I know little or nothing. The commentator indeed attributes the Miut Amil to Abdoolqahiribno Abdirrihman of Goorgan,* whom he styles the most excellent of the learned, but he does not say in what age he lived, nor in what his excellence consisted, and we are left to form our own opinion of his merits, from five pages of Arabic syntax! I find his name however in the Mirat-ool-Junan,† with a few particulars, which as we have nothing better, we must substitute for a biographical memoir.

Abdoolqahir, surnamed from eminence, Alnuhwee, or the grammarian, was of the sect of Shafei, and one of the followers of Abool Hussun al Asharee. Besides the Miut Amil and Joomul, (another introduction to Arabic Syntax,) he wrote a learned commentary termed Almooghnee, in three volumes, upon the Eezah, besides several other celebrated works on grammar and rhetoric, and died in the four hundred and seventy-fourth year of the Hejira, or about the middle of the eleventh century of the Christian era. These facts though a little mutilated, and with some addi-

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† تاريخ ياتعي مراتب الجنان
Abdoolqahir appears to be the first grammarian, who reduced the governing powers of the Arabic language to a definite number,† and as he lived at a time when Grecian literature of every kind was ardently cultivated in Arabia, and when in fact almost every learned Arab made a merit of studying and copying the philosophical writings of the Greeks, it is not very improbable that the Centiloquium of Ptolemy,‡ a work on Astrology, which must have been popular at that period in Arabia, gave him the first hint for the title of his treatise on regimen, and produced the Mī'ūt Amil, or Hundred governing powers.

The extreme brevity of the text has occasioned many commentaries on the Mī'ūt Amil, but that which usually accompanies it in this country, and which I have here translated, is generally supposed I believe to be written by a native of India. D'Herbelot mentions but one commentary

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† The author of the first works on Arabic regimen, is said to have been ابن أحمد بن إسحاق who was born in 100 and died in the year 170 of the Hejira.

‡ Vid. Voss. de Natura Artium. The work is also attributed to Hermes.
by Ebn Hescham, whose name as a grammarian, he probably confounds with Hoosam-ood-Deen, who is stated in the Kushf-ooz-Zoonoon, to be one of the commentators on the Mijut Amil; it is possible however, that D'Herbelot alludes to Shuekh Jumal-ood-Deen Aboo-Moolhummad Yousoof, who was also known by the name of Ibn Hisham, but as no such commentary is attributed to him, in either of the Biographical works above alluded to, I feel some hesitation in allowing him to be the author of the Shurhoo Mijut Amil. D'Herbelot† however was certainly but very little acquainted

* The Commentators mentioned in the Kushf-ooz-Zoonoon are.

Hajee Baba of Toos.
Hoosam ood Deen of Tooqat.
Moola Uhmud Bin Moostufa, with Scholia written in 816.
Yuhya Bin Yuhsha.
Yuhya Bin Nussooh Bin Israel.


It may be necessary to inform the student, that Averroes (see p. x.) is corrupted from

His entire name is vid. Hist. Med. et Epit. Yafei.

Pococke.

† He calls the Mijut Amil, the Hundred Particles! "Abdalcaher, Grammairen celebre Auteur des Aouamel. Ce livre a été commenté par Ebn Hescham; il se trouve manuscrit dans la Bibliotheque du Roy N°. 1086, & a été imprime à Rome avec la traduction Latine sous le titre de Centum Regentes, c'est-à-dire, les cent Particules Arabiques, qui regissent après elles des noms de differens cas dans la construction de cette Langue. Ce même Auteur a aussi composé un abregé du Dictionnaire Arabic de Giauhari, & l'a intitulé Mokhtar al Selah, qui se trouve aussi dans la Bibliotheque du Roy N°. 1088. Le nom entier de cette Auteur est M. Ben Aboubeer Ben Abdalcaher al Razi, il etoit natif de la Ville de Rei." Bibliothèque Orientale.
with Abdoolqahir and his writings, and the account he gives of the Mi'ut Amil in particular, is a demonstrative proof that he was ignorant of the simplest principles of Arabic grammar.

This is all the information I have been able to collect of the author of the Mi'ut Amil and his commentators. Something more might perhaps have been found had I been more industrious, but I confess I did not think it necessary to toss over half the manuscripts in the College Library, for the purpose of adding one or two obscure anecdotes to the life of Shuekh Abdoolqahir. Neither would the search have rewarded my pains, for Biography is a very different thing in Asia from what it is in Europe. There are no _Pater Noster Rows_, nor Cadell and Davies's in Arabia, and consequently there are no Boswells nor Piozzis. A grammarian may write five pages of Syntax there, without having five quarto volumes of _Memorabilia_ recorded of him: for who could copy them, or who would read them? The life of an Arabian worthy indeed, is frequently dispatched in a line, and is seldom more entertaining or instructive, than a _hic jacet_, or a village epitaph. 'His name, his years,' with a _ruzceullah anho,_* or a 'holy text' from the _Qooran_, supply the place, 'of fame and elegy,' and constitute the brief memorials of a literary career.†

* _May God be satisfied with him_, a pious petition, which almost invariably follows the name of the defunct, in Oriental Biography.

† I ought perhaps to apologize for venturing this opinion of Arabian biography, for Sir Wm. Jones, whose authority will doubtless be considered decisive, has given a very different account of the matter. He prefers the biography of _Ibn Khalikan_, not only to that of Nepos and Laertius, but even to that of Plutarch himself; nay he seems inclined to rank the historian above all the biographers of ancient and modern times. ' _Ne sit hic omnibus vitarum scriptoribus sit anteponendus_. _Est certe copiosior Nepote, elegantior Plutarcho, Laertio juvandior_, and so on.—To all of which I can only answer, consult the Biography of _Ibn Khalikan_.
Such is the life of Abdoolqahir, as handed down to us by two very popular historians, and the amount of the whole is simply this, that he was an eminent grammarian, that he wrote the Mooghnee, the Joomul, and the Miut Amil, and that he died in the year 474 of the Hejira.

There is no date to the Commentary, nor can I pretend to settle one, I suspect however that it is comparatively modern. The author, at the conclusion of it, speaks of Ibn Malik the grammarian, who died A. H. 672, but if D'Herbelot's information be correct, it will probably give an antiquity of 500 years to the work, as Ibn Hisham is known to have died in 762.

The Miut Amil must be considered as a mere text-book, in which the governing powers of the Arabic language are arranged into appropriate classes, their grammatical offices defined, and their primitive senses illustrated by easy familiar examples. The commentary is an enlarged exposition of the governing powers, after the precise order laid down in the text, for it preserves the same arrangement of the parts, the same definitions of the rules, and the same examples illustrative of the original force of the terms, adding however to the primitive or current senses, the more immediately consequential or secondary acceptations:—Let us explain by an example.

The Preposition *U* which is the first, in the first class of grammatical agents, is stated simply in the text, to be a Genitive Particle, and one example is subjoined to illustrate its force. The commentator repeats the rule regarding its regimen, but adds its primitive acceptation, which he states to be Union, and this he considers as two-fold: either absolute, as denoting actual coalition or cohesion of parts, or relative, as implying proximity or contiguity of person or place. The first he exemplifies by the phrase *I am sick, or sickness is inherent in him.* The latter, by the
sentence I passed by Zued. He then goes on to define the collateral and accidental significations of this particle, under the various relations of instrumentality, causality or causation, concomitance or association, substitution or exchange, inclusion or comprehension, with some others, which may be seen by referring to the translation, and each of these senses he elucidates by one familiar example.

This is the general mode of analysis, as adopted in the commentary. The words are all considered either separately or in classes, their original and accidental significations defined and illustrated, and their analogous and anomalous syntactical structures pointed out and determined. The etymological formation of some words are occasionally explained, but this is but seldom, and only in particular cases, where words apparently simple, are shewn to be compound, as جذب formed from the particle جذب of similitude and the Pronoun جذب.

The commentary in short, is a simple introduction, comprising a distinct general view of the essential parts of Arabic regimen and nothing more. To render it however as extensively useful as possible, I have transcribed from the works of several of the most eminent Arabian grammarians, whatever appeared to me best calculated to illustrate the force and application of the several governing powers, and these with my own observations and remarks subjoined to the translation, form a perpetual commentary on the text, which I trust will be found useful.

To these annotations sometimes critical and sometimes explanatory, I have occasionally added others of a more light and miscellaneous nature. They are not indeed of much importance to the work, and might well enough have been omitted, but they amused me at the time of
PREFACE.

writing, and may probably amuse others. To extract mirth or humour however out of Arabic grammar, must I am persuaded be looked upon as a hopeless attempt, an attempt perhaps not altogether dissimilar to that on record of certain ingenious people in the Island of Mateotechny, who are said to have employed themselves, in gathering grapes from thorns, and figs from thistles; or of others, who pitched nets to catch the wind, and caught—cock lobsters!*

The original works from which I have selected the materials for the notes are as follow: Shurhoo Wafeea, Shurhoo Moolla, Shurhoo Ruzer, Shurhoo Misbah, Shurhoo Alfeea, Qutr-oon-Nuda, Moofussul and the Mooghnneool-Lubeeb. Of these, the three first are commentaries on the Kafeea; the first by Ibnool Hajib, the author of

* Aultres cueilloient des espines raisins, & figues des chardons—Aultres chassoient vents aveques des rots, & y prenoient Escrevices Decumanes. Rabelais livre v. 284.

Died A. H. 646.

Died A. H. 895.

Died A. H. 816.

Died A. H. 869.

Died A. H. 862.

Died A. H. 838.

Died A. H. 762.

Pococke has given the name erroneously. "Sherh Sharaed Elmarchi Ebro Elmeed Allah bi nasim gauchii Elmeed Jelaloddin, idem qui commentarium in Alcorani partem, scrisit." p. 367.
the text; the second by Moolla Jamee the Poet, and the third by Ruzec-
ood-Deen Moohummud of Astrabad. The Wafeea though a very
valuable work, is perhaps but little read; the Shurhoo Moolla, as it is
generally called, is a logical and argumentative comment on the text,
and is everywhere studied in India, but the commentary by Ruzce (from
which indeed the greater part of Jamee's is supposed to be borrowed) is
the most voluminous and elaborate of all, and is justly considered a
chef d'œuvre of grammatical science.

Of the other works, namely the Shurhoo Misbah, by Taj-ood-Deen
Moohummud of Asfern; the Qutroon-Nuda, by Aboo Abdoolla Moo-
hummed Bin Yoosoof Hisham, and the Shurhoo Alfeea, by Shuekh Aboo
Moohummud Abdoolla Bin Abdorruhman, more generally known by the
name of Ibn Uqeel, I have nothing particular to offer. They are all po-
pular works in Arabia, and the latter in particular, seems to possess the
same rank in Bagdad, as the Shurhoo Moolla does in India, a fact which is
certainly somewhat remarkable, as the former is as a much famed for
simplicity, as the latter is for subtilty. The same may be observed of the
Mooghnee-oool-Lubeeb, by far the most useful work on Arabic grammar
with which I am acquainted. It has supplied me with almost every
thing valuable on the particles,

In order to illustrate with greater effect, the practical applications of
these most subtle parts of speech, as they are sometimes called, I have
added at the conclusion of the annotations on each, an Arabic story, in
which the particle will be found to occur under all the senses ascribed
to it in the commentary. The natural and popular use of the word will,
by this means be better understood, its lighter and more evanescent shades
of meaning, rendered more obvious and determinate, and the whole series
of primitive, derivative and metaphorical acceptations exhibited at one view, in an easy and regular scheme of explication.

I have pursued this plan throughout the volume. A story is appropriated to every preposition, and afterwards to every class of governors consecutively. The words thus explained, are distinguished by figures in the original, that the student may be enabled to compare their use with the explanations given in the commentary, and the whole is accompanied with an easy English version.

The stories thus given, are partly original and partly extracted from books, either printed or in manuscript. Those at the commencement of the commentary, were prepared by Sueyid Uhmud, a learned Arab, of the College of Huneefu, who accompanied me from Bagdad in the year 1812. The sudden and unexpected death however of this most excellent scholar, a few months after his arrival in Calcutta, deprived me, at an early period, of the benefit of his services, and forced me, reluctantly to relinquish the extensive plan of illustration, which he had himself originally proposed, and by which I had hoped to diversify and enliven my commentary, with much curious and interesting matter. This pleasing scheme however was in a great measure prevented by his death. I had no choice of materials, and was frequently obliged to adopt a number of insipid stories, which under other circumstances, I should certainly have rejected. The most entertaining portion of them were supplied me by an ingenious native of Yemen in Arabia, Nathaniel Sabat,* whose literary talents and acquirements, are well known in India, and for whose useful assistance in this department of my work, I am under considerable obligations.

* At present employed by the Reverend T. Thomason, on a translation of the New Testament into Arabic.
My constant guide and companion in almost every stage of this translation, was Mouluvee Umanut-Oollah, a learned native of India, formerly on the establishment of the College of Fort William, and a more able guide or skilful and judicious instructor, I know not well where I could have found.

For the poetical versions of sundry passages from the Arabian poets, which will be found occasionally interspersed through the notes, I am entirely* indebted to the kindness of my friend Mr. Wilson, the learned and elegant translator of the Megha Duta,† and to Captain Roebuck of the College, who afforded me his assistance in conducting the work through the press, I beg leave to offer my best thanks.

I have no further observations to make on the works here translated, and of the translation itself any observation on my part must be useless; I shall therefore offer none: it may speak for itself or be silent. The typographical errors are indeed rather numerous, and require some apology. I believe they were occasioned in a considerable degree, by the rapidity with which a large portion of the work was hurried through the press, for it is certain, that the greater part of the commentary, with all its appendages of extracts, stories, annotations, &c. were prepared, translated and printed off in something less than five months. I have endeavoured however to rectify these mistakes as well as I could, by a table of errata, which will be found in general to consist of little more than transpositions in the Vowel points. The errors in the English part, are not likely to embarrass the student, and I have accordingly omitted to record them.

* With the exception of the paraphrase in page 48.
† Or Cloud Messenger, a Poem in the Sanscrit language by Calidasa.
PREFACE.

If to the two elementary works contained in this volume, be added the first and fifth Chapters of the Misbah,* or rather perhaps a portion of the Hidayut-oon-Nuho, a body of syntax will be formed sufficiently comprehensive for every practicable purpose whatever; but if the student aspires to a higher and more accurate knowledge of the subject, and would understand not only the rules, but the reasons of the rules, with all the delicacies, refinements and peculiarities of this admirable system of speech, I would recommend to him a Grammar of the Arabic Language, by Mr. Lumsden, the Persian and Arabic Professor in the College of Fort William, a work which I am persuaded will be found to exhibit, the most profound and masterly analysis of the language, that has ever been presented to the public.

* The Misbah is the third, and the Hidayut-oon-Nuho the fourth of the five Books on Arabic grammar, published in Calcutta in 1802.
CONTENTS

TO

THE FIRST BOOK.

OF THE HUNDRED GOVERNING POWERS.

Division of the hundred Governing powers into two general Classes, termed 

or Verbal, and or Absolute, .... .... .... 1

Subdivision of the Verbal Governors into two distinct Classes, termed

or Prescriptive, and or Analogous, .... .... .... 1

Of the or Prescriptive Government. Division of the Prescriptive

Government into thirteen Classes, .... .... .... .... 2

CLASS FIRST.

Containing seventeen Particles or Prepositions, which govern the Noun in

the Aorist or Genitive Case, .... .... .... .... 2

CLASS SECOND.

Containing six Particles, which govern the Noun in the Accusative or

Objective Case, and the Predicate of the Preposition in the Nominative, 4

CLASS THIRD.

Containing two particles, which govern the Noun in the Nominative Case,

and the Predicate in the Accusative or Objective, .... .... .... 5

CLASS FOURTH.

Containing seven Particles, that govern the Noun in the Objective Case, .... 5
CONTENTS.

CLASS FIFTH.

Containing four Particles, which being prefixed to the Aorist of Verbs, change of the final letter into نصّب, .... .... 6

CLASS SIXTH.

Containing five Particles, which being prefixed the Aorist of Verbs, render the final letter جَمّد or Quiescent, .... .... 7

CLASS SEVENTH.

Containing nine words, which being prefixed to the Aorist of Verbs, render the final letter جَمّد or Quiescent, and which possess a hypothetical significant like the Particle إن ... .... 8

CLASS EIGHTH.

Containing four Nouns, which govern a general or indefinite Noun in the Objective Case, as the تَمْيَزّ or Noun of specification, .... .... 9

CLASS NINTH.

Containing nine words, termed النَٔعِمَ洋 or Verbal Nouns, of which six, have an Imperative Sense, and govern the Noun in the accusative or Objective Case; and three, a preterite signification, and govern the Noun in the Nominative, .... .... 10

CLASS TENTH.

Containing thirteen words, termed النَٔعِملَ النَافِئَةٌ or defective Verbs, which govern the Noun in the Nominative, and the Predicate in the Objective Case, .... .... 10

CLASS ELEVENTH.

Containing four words, termed النَٔعِملَ المَوارِيةٍ or Verbs of propinquity, which govern the Noun in the Nominative Case, .... 12
CONTENTS.

CLASS TWELFTH.

Containing four words, termed اَنْعَالُ الْمُدَحِّ وَالْيَضْعَفْ or Verbs of praise and censure, which govern generic Nouns made definite by the Article الْ in the Nominative Case, ..... ..... ..... ..... 12

CLASS THIRTEENTH.

Containing seven words, termed اَنْعَالُ الشَّكِّ وَالْبَيْعَةِ or Verbs of doubt and certainty, which govern a double Accusative, or two Nouns in the Objective Case, ..... ..... ..... ..... ..... 13

OF THE ANALOGOUS GOVERNMENT.

Containing seven Governors, ..... ..... ..... ..... 14

OF THE ABSOLUTE GOVERNMENT.

Containing two peculiarities of Regimen, ..... ..... 15

Concluding observations on the hundred governing powers, ..... 16
## CONTENTS

TO

THE SECOND BOOK.

| Introduction | 17 |
| Of the Government termed or prescriptive | 18 |
| **CLASS FIRST.** | |
| Of certain Particles or Prepositions, which govern a Noun in the Aorist or Genitive Case | 18 |
| Of the Preposition | 20 |
| Of the Preposition | 20 |
| Of the Preposition | 33 |
| Of the Preposition | 42 |
| Of the Preposition | 47 |
| Of the Preposition | 49 |
| Of the Preposition | 54 |
| Of the Preposition | 57 |
| Of the Preposition | 61 |
| Of the Preposition | 64 |
| Of the Preposition | 64 |
CONTENTS.

<table>
<thead>
<tr>
<th>Of the Preposition</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>جَتْبُ</td>
<td>68</td>
</tr>
<tr>
<td>وَأُو</td>
<td>71</td>
</tr>
<tr>
<td>تَأَمْ</td>
<td>73</td>
</tr>
<tr>
<td>حَاشْأَا</td>
<td>78</td>
</tr>
<tr>
<td>خَالِ</td>
<td>78</td>
</tr>
<tr>
<td>عَدَد</td>
<td>78</td>
</tr>
</tbody>
</table>

Concluding remarks on the Prepositions, 82
Synopsis of the Arabic Prepositions 83

CLASS SECOND.

Containing six words, termed جَتْبُ or Particles resembling Verbs, which precede in construction both terms of a Proposition, governing the subject in the Accusative or Objective Case, and the predicate in the Nominative, viz. 83

CLASS THIRD.

Containing two Particles, which resemble the Imperfect Verb لِبْس. They precede both Terms of a Proposition, and govern the Subject in the Nominative, and the Predicate in the Objective Case 99

CLASS FOURTH.

Containing seven Particles, which govern the Noun in the Objectives Case, viz. 109

CLASS FIFTH.

Containing four Particles, which render the final letter of the Aorist Tense نَصْب viz. 115
CONTENTS.

CLASS SIXTH.

Containing five Particles, which being prefixed to the Aorist, render the final letter or Quiescent,  

CLASS SEVENTH.

Containing nine words which give or the Quiescent mark to the Aorist. They possess a conditional or hypothetical signification like the Particle , and are placed in construction before two Verbs, the first of which is the cause of the second,  

CLASS EIGHTH.

Containing four words, which give to an Indefinite Noun or govern it in the Accusative or Objective Case, as the or Noun of specification,  

CLASS NINTH.

Containing nine words, termed or Verbal Nouns. Of these six are used as the second person of the Imperative, and give to a Noun, or govern it in the Objective Case; and three as Verbs in the Past Time, and give to a Noun, or govern it in the Nominative Case, viz.  

CLASS TENTH.

Containing thirteen Verbs termed or Imperfect Verbs. They precede a Sentence consisting of a Subject and Predicate, to the first of which they give and to the second  

CLASS ELEVENTH.

Containing four Verbs, termed or Verbs of propinquity, which give or the sign of the Nominative Case to a Noun, and
CONTENTS.

or the sign of the Objective Case to the Predicate, which Predicate is the Aorist Tense of Verb in construction with ﷺ، ..... 166

CLASS TWELFTH.

Containing four Verbs, termed ﷺ or Verbs of praise and censure, which govern generic Nouns made definite by the Article ﷺ in the Nominative Case, ..... 173

CLASS THIRTEENTH.

Containing seven Verbs termed ﷺ or Verbs of the mind. They are also called Verbs of doubt and certainty, and precede a sentence consisting of a Subject and Predicate, to both of which they give or govern them in the Objective Case, ..... 181

Of the Government termed ﷺ or Analogous, ..... 195

First Analogous Governor, ﷺ or Verb Universally, ..... 195

2d Ditto, ﷺ or Infinitive, ..... 203

3d Ditto, ﷺ Active Participle, ..... 208

4th Ditto, ﷺ Passive Participle, ..... 212

5th Ditto, ﷺ Simple Attribute, ..... 219

6th Ditto, ﷺ Integral Noun, ..... 233

Of the Government termed ﷺ or Absolute, ..... 233
TRANSLATION

OF THE

MEEUT AAMIL.

BOOK I.

OF THE HUNDRED GOVERNING POWERS.

Arabic syntax comprehends an hundred governing powers, of which some are, لغظتي or (VERBAL;) and some, معنوي or (ABSOLUTE.)

Of those termed لغظتي or verbal, there are two classes: The first، سباعي، or the prescriptive government; the second، نياسي، or the analogous, which with two of the معنوي or absolute, comprise the hundred governing powers.*

* A summary view of the whole Meeut Aamil is here annexed.

There are an hundred governing powers in Arabic syntax, of which some are verbal and some absolute. The verbal is divided in two classes, the 1st prescriptive, the 2d analogous. The prescriptive, contains 91; the analogous 7, and the absolute 2, in all 100.
The **prescriptive** government, is divided into **thirteen classes**.

**Class First.**

The first class contains **seventeen** particles, or prepositions, which govern the noun alone in the genitive or relative case. viz.

The **prescriptive** is divided into **13 classes**.

1. Prepositions which govern the noun alone in the genitive or relative case.

2. **Particles, govern the noun in the accusative or objective and the predicate in the nominative.**

3. **Particles, govern the noun in the nominative and the predicate in the objective case.**

4. **Particles, govern the noun in the objective case.**

5. **Particles, prefixed to the aorist tense of verbs, change the root of the final letter into musub.**

6. **Particles, prefixed to the aorist render the final letter quiescent.**

7. **(Words, prefixed to the aorist render the final letter quiescent—they possess a conditional or subjunctive meaning; like the particle, lā)**

8. **Nouns, govern an indefinite noun in the genitive or relative case, when employed as the tumez or noun of specification.**

9. **Words, called verbal nouns, of which 6 govern the objective case, and have an imperative meaning; and 3 the nominative and have a permissive signification.**

10. **Defective verbs, govern the noun in the nominative and predicate in the accusative.**

11. **Verbs of propinquity, govern the noun in the nominative case.**

12. **Verbs of praise and censure, govern generic nouns, with the definite article, in the nominative case.**

13. **Verbs of doubt and certainty, govern a double accusative, or two nouns in the objective case, the second explaining or announcing something regarding the first.**

The **analogous governors**, are 7, and are as follows; 1st a verb whether active or neuter. 2d A derivative adjective—3d a participle active. 4th A participle passive. 5th An infinitive. 6th A noun governing another in the genitive case. 7th An isma tamm.

The **absolute** is of 2 sorts. 1st The nominal absolute. 2d The aorist.
BOOK FIRST.

I went *near* and *passed* Zeid.

I travelled *from* Bussorah to Koofa.

I shot the arrow *from* the bow.

Zeid is *in* the house.

The property is Zeid's, or belongs to Zeid.

I visited a *few* men.

Zeid is *on* the terrace, or platform of the house.

Zeid is *like* a lion.

I did not see him *since* Friday.

I ate the fish *even to* the head—*i.e.* the head *inclusive.*

* By God, I will certainly do so.

---

* The above particles admit of various significations; the following are most usual, ُب signifies occasionally, *with, from, by, in &c.* ُم signifies *from &c.* ُع signifies *to, until, even to.* ُج signifies *in.* ُج signifies appropriation, possession, an oath. ُب signifies *some, a few.* ُع signifies *upon, above.* ُع signifies similitude, *as, like.* ُب signifies *since, from.* ُع signifies *even to, as far as.* ُع and ُع are both particles of swearing. ُع and ُع are nearly synonymous, and signify, *besides, except &c.* For a more particular explication of their various senses, see the Commentary.
MEEUT AAMIL.

The tribe (all) came to me except Zeid.

I saw (all) the tribe except Zeid.

I passed by (all) the tribe, except Zeid.

CLASS SECOND.

The second class contains six particles, that govern the noun in the accusative or objective case, and the predicate of the proposition in the nominative. viz.

EX.\n
Certainly Zeid is a stander.

It reached me, or it was known to me, that Zeid was certainly a goer.

As if Zeid were a lion.

Zeid stood, but Amr is a sitter.

Would to God, that youth was a returner.

* The following are the usual significations of the above six particles. Certainly, verily, truly. Like, as if. But, nevertheless, &c. And are used in the sense of supplication or wishing: the distinction between them is this, that the former is used indifferently to express a wish, whether possible, or impossible of attainment, while the latter is restricted in its application to the first. It may be translated—perhaps, it may be.
BOOK FIRST.

I hoped or perhaps Amr is a goer out.

CLASS THIRD.

The third class contains two Particles, that govern the noun in the nominative case, and the predicate in the accusative or objective. viz. and resembling the imperfect verb

EXAMPLES.

Zeid is not a learned man.

There is no man more learned than thou.

CLASS FOURTH.

The fourth class contains seven Particles, that govern the noun alone in the objective case. viz.

EXAMPLES.

The water was equal with the wood.

* and are synonymous negative particles, and are distinguished in their application thus;

precedes either a definite or indefinite noun; an indefinite only.

† The objective particle or governing the acc. case, always means with. has an exception.
(All) the tribe came to me except Zeid.

O servant of God!

CLASS FIFTH.

The fifth class contains four Particles, which being prefixed to the aorist of verbs, change of the final letter into نَصَب, viz.

أن, لَنْ, كَيْ, إِنْ

EXAMPLES.

I disliked, or had an aversion to your beating

Thou never wilt do (or act.)

I came to you, that you might grant me my right.

signification. أَيْ, لَنْ, إِنْ, كَيْ, I are vocative particles: of which the 1st is used indifferently whether the object is distant or near. The 2d and 3d when the object is distant: the 4th and 5th when the object is near.

The particle أَيْ is here called أَيْيَةٌ because it gives the verb to which it is prefixed the sense of the infinitive. أَيْ restricts the verb to the future time in a confirmed negative sense, أَيْ means cause or motive synonymous with then, at that time, and restricts the verb to the future time.
I embraced the Mussulman faith. (Answer)
then, you will enter heaven.

CLASS SIXTH.

The sixth class contains five Particles, which being prefixed to the aorist tense of verbs, render the final letter quiescent; viz.

إِنْ، لَمْ، لَيْ، لَمَّ، لَأَلَمْ، لَأَلِهَّ]

EXAMPLES.*

إِنْ تُكَوِّدُ مُهْيَةً أَكِيمَكَ If you honor, or respect me, I will respect you.
لَمْ يَضْرِّبْ زِيدَ Zeid did not strike.
لَيْ يَضْرِّبْ زِيدَ Let him (Zeid) strike.
لَا يَضْرِّبْ زِيدَ Do not strike Zeid.

CLASS SEVENTH.

The particle ٌّٛ is synonymous with if. ٍٍٍٍ and لَأَلَم are negative Particles, distinguished in their application thus. ٍٍٍٍٍ is used to denote a simple لَأَلَم an absolute negative, import ing that the action was never performed at any past period of time. Examples لَأَلِهَّ He did not beat. لَا يَضْرِّبٌ He never did beat. For an explanation of the Particles in Class the seventh, see the Commentary.
The seventh class contains nine words, which, prefixed to the aorist, render the final letter quiescent: they possess a conditional or hypothetical signification like the particle إن viz.

\[\text{Example:} \quad \text{He who honors me, I will honor him.} \]

\[\text{Example:} \quad \text{Whatever you make I will make.} \]

\[\text{Example:} \quad \text{Whenever you go I will go.} \]

\[\text{Example:} \quad \text{Wherever you are there will I be.} \]

\[\text{Example:} \quad \text{Whomsoever you strike, I will strike.} \]

\[\text{Example:} \quad \text{Wherever you sit I will sit.} \]

\[\text{Example:} \quad \text{Wherever you go I will go.} \]

\[\text{Example:} \quad \text{At the time, or, when you do it, I will do it.} \]

CLASS EIGHTH.

The eighth class contains four nouns, which govern a general or indefinite noun in the objective case, being the **تَجْلِيس** or, noun of specification.

* The word **تَجْلِيس** signifies literally separation, segregation, and is applied in Arabic Grammar, to denote the second of two substantive nouns, when employed for the purpose of explaining some uncertainty, supposed to exist in the preceding noun to which it is im-
the 1st of these is مائْه, ten, when compounded with أَحَد, one, two &c. as far as ninety-nine.

**Examples.**

(There) came to me eleven men.

The 2d is, كَمْ رُكَابَ عَنْدَكُمْ, How many men are with (lit. near) you?

The 3d is, كَذَا, You have got some money. (Dirhums.)

The 4th is, كُنْنِي رُكَابَ عَنْدَكُمْ, How many men are with you?

**Class Ninth.**

The ninth class contains nine words, termed أَسْبَاعُ أَفْعال or verbal nouns, viz. nouns having a verbal signification: of these six have an imperative sense, and govern the noun in the accusative or objective case: viz.

- كَرْيَنَكَ, بلّة, دُونَكَ, عَلِبَكَ, حَبْهُلِّ, هَا.
Examples.

Release, or permit Zeid to go for a little.  
Leave Zeid at liberty, i. e. let him do as he pleases.

Seize Zeid.

Be sure you continue by Zeid, viz. do not let Zeid go till you have gained your object.

Come to Zeid.

Take or seize Zeid.

The remaining three, have a preterite signification, and govern the noun in the nominative: viz.

Examples.

Zeid was distant.

Zeid and Amr mutually separated.

Zeid hastened or made haste.

Class Tenth.

The tenth class contains thirteen words, termed or defective verbs, which govern the noun in the nominative, and the predicate in the objective case. viz.
EXAMPLES.

Zeid was standing.

The poor man became rich.

In the morning Zeid was sagacious, or intelligent.

In the evening Zeid was reading.

In the forenoon, Zeid was travelling.

In, or during the day Zeid was a faster.

In, (or through the whole) night Zeid was sleeping. i.e. he passed the whole night in sleep.

Zeid did not desist from being learned, viz. he was always learned.

Zeid did not leave off, or was always standing.

Zeid did not cease from, or was always learned.

Bukr did not fail to be, or was always wise.

Sit as long as Zeid sits.

Zeid is not standing.

CLASS ELEVENTH.
The eleventh class contains four words, termed أفعال مَعَارَبةٍ or VERBS OF PROPINQUITY, which govern the noun in the NOMINATIVE: viz.

**EXAMPLES.**

Zeid hastened his coming out, or Zeid was near coming out, or Zeid was about to come out.

CLASS TWELFTH.

The twelfth class contains four words, termed أفعال البَنَجَ وَالذَّمَ or VERBS OF PRAISE AND CENSURE, which govern generic nouns made definite by the article ال in the nominative case. viz.

**EXAMPLES.**

Zeid is a good man.

Amr is a bad man.

Bukr is a vicious or bad man.

Zeid is a good man.

* There is a distinction in the meaning and application of the above four verbs of Propinquity, which shall be noticed in the proper place.
BOOK FIRST.

CLASS THIRTEENTH.

The thirteenth class contains seven words, termed or, verbs of doubt and certainty, which govern a double accusative, or two nouns in the objective case, the second having some descriptive or explicative reference to the first: viz.

EXAMPLES.

I conceived, or looked upon Zeid as learned.

I considered or imagined Bukr sleeping.

I imagined Khalid standing.

I saw that Zeid was intelligent, or wise.

I knew that Zeid was trust worthy.

I found the house mortgaged.

I supposed Satan a thanksgiver.
\textbf{OF THE ANALOGOUS GOVERNMENT.}

The class termed \textit{\textsuperscript{9}t\textsuperscript{i}b\textsuperscript{s}i\textsuperscript{a} \textit{\textsuperscript{9}t\textsuperscript{i}b\textsuperscript{s}i\textsuperscript{a}}}, or analogous, has seven governors, and consists of the following parts of speech, viz.

- A \textbf{verb universally}.
- A \textbf{derivative adjective, or adjective}.
- A \textbf{noun}.
- A \textbf{participle active}.
- A \textbf{participle passive}.
- An \textbf{infinitive}.
- A \textbf{noun governing another in the genitive or relative case}.

- A \textbf{perfect or complete noun}; viz. a noun terminating either in \textit{\textsuperscript{9}t\textsuperscript{i}b\textsuperscript{s}i\textsuperscript{a} \textit{\textsuperscript{9}t\textsuperscript{i}b\textsuperscript{s}i\textsuperscript{a}}} or, what is considered as a substitute for the \textit{\textsuperscript{9}t\textsuperscript{i}b\textsuperscript{s}i\textsuperscript{a}} \textit{\textsuperscript{9}t\textsuperscript{i}b\textsuperscript{s}i\textsuperscript{a}}, namely the \textit{\textsuperscript{9}t\textsuperscript{i}b\textsuperscript{s}i\textsuperscript{a}} of the dual or plural number;—or, a noun followed by another in the genitive case: in all which cases it requires the \textit{\textsuperscript{9}t\textsuperscript{i}b\textsuperscript{s}i\textsuperscript{a}} \textit{\textsuperscript{9}t\textsuperscript{i}b\textsuperscript{s}i\textsuperscript{a}} of specification.*

\* The government of the above parts of speech will be exemplified in the second book.

\* The government of the above parts of speech will be exemplified in the second book.
OF THE ABSOLUTE GOVERNMENT.

The class termed مَعْنَوَيَة or absolute, has two peculiarities of regimen. Of these, the first requires, in the absence of any verbal governor, the subject and predicate in the nominative case: the second is the aorist tense of a verb, which, in the absence of certain governing particles, receives the vowel زِمْنُمْ; or in other words, the final letter of the tense is marked مَرَضِعِ.

End of the Meeut Aamil.

At the conclusion of the first book, it may not be unnecessary to offer a few general observations, on the nature, divisions and peculiar distinctions of the hundred governing powers, a clear and comprehensive conception of which will tend to facilitate, in a considerable degree, the future progress of the student.

The subject of the Meeut Aamil, is grammatical regimen, or government; and is defined to be that part of Syntax, which regulates the dependency of words, and the alterations which one occasions in another.

This is divided into two general classes or divisions: the first termed verbal, or the relative or dependent government; in contradistinction to the second, which flows from the sense, and is therefore properly absolute or independent.

In the verbal or relative, the word governed necessarily depends on, or is influenced by, some other word in construction: the absolute is totally independent of all such influence, having the intrinsic power of assuming a certain grammatical character, or indication of case, which in the Arabic language is invariably nominative.
For it must be remembered, that in this language, there is a state in which nouns are found to exist, before they are distinguished by any marks of annexation, or indications of case, such for instance as the word زيد (deprived of the tunwen,) which is considered the primary, or radical form of the noun, and must necessarily be connected with some other word in construction, before it can assume any grammatical character, indicative of case. The nominative therefore, which always denotes a certain specific relation, is distinguished by a termination or mark of inflection, significant and peculiar to itself, superscribed over the final letter of the noun in its radical form, as ز تام زيد—Zeid stood.

Under the first species of government, namely the verbal, or relative, are included two distinct classes, or the prescriptive, and analogous. Of these, the first relates to a certain specific number of words, the government of which is settled and authorized by long usage and custom; while the latter is restricted to the government of a certain class of words, in which you reason by analogy from one to another, and consequently, determine their influence in speech to be every where regular and uniform.

The second form of government, which has been translated absolute or independent, is of a twofold nature. The first governing the subject and predicate: the second the aorist tense of a verb, which is said to resemble in sundry particulars a noun, and, in the absence of any verbal governor, assumes the vowel زمع, viz. the final letter of the tense is marked زر. These peculiarities of regimen have been variously accounted for by grammarians, and shall be noticed in their proper place. The government, in both instances, is said to flow from the sense, and to be totally independent of any other word in construction, and seems therefore to resemble that case, in the greek language, which certain grammarians have termed the nominative absolute.

The above remarks will perhaps be sufficient to convey a general idea of Arabic government. For a more minute and particular analysis of the subject, together with the various significations and peculiarities of the hundred governing powers, the reader is referred to the commentary on this book.
COMMENTARY.

SHURHOO MI\UT AMIL,

OR A

COMMENTARY

ON THE

HUNDRED GOVERNING POWERS.

BOOK II.

INTRODUCTION.

The author of the Mi\UT Amil* enumerates in Arabic syntax one hundred governing powers, of which some are لَفْتَيِي or verbal,† and some مَعْنَوِي of absolute.

* The grammatical treatise termed مِحْتَمْلِم, on which the present work is a Commentary, contains agreeably to the literal meaning of the title, one hundred governing powers; these are divided into coordinate and subordinate classes, with reference to their general and particular offices, and the author, with an ingenuity characteristic of the systematic refinement of an Arabian grammarian has reduced the whole to an exact centenary of governing powers: in this he was doubtless as much influenced by numerical symmetry, as logical or grammatical precision, but the arrangement is convenient and sufficiently accurate for all useful purposes.

† and مَعْنَوِي are relative nouns, from مَعْتَنْهُ utterance, or vocal expression, and مَعْنَى signification, meaning. The first signifies literally, verbal, and denotes that the government to
The verbal government is subdivided into two general classes, the first named prescriptive, the second analogous. The prescriptive includes ninety-one, the analogous seven, and the absolute two, forming on the whole, one hundred grammatical agents or governing powers.

**OF THE GOVERNMENT TERMED  or prescriptive.**

**The prescriptive government is divided into thirteen classes.**

**Class first.**

The first class contains seventeen particles or prepositions, which simply go-

which it is applicable is influenced by words. The second on the contrary as its name imports has, no reference to words, but relates merely to sense; the one is extraneous, the other intrinsic, and both seem properly enough designated by our own grammatical terms, verbal and absolute.

* From the infinitives hearing, and ratification, are formed the relative nouns and the former of which, as applicable to all irregular grammatical agents, may be termed prescriptive, or as this class of irregular governors are more literally denominated by Agapiti a Valen, audibilia, quia à magistro audienda. They may properly be considered as exceptions to the general class of regular governors, and are accordingly restricted in number to ninety-one. The analogous classes will be illustrated in their proper place, and it therefore only remains to be remarked, that the government of the particles extend to all the cases, while some of them possess the peculiar property of changing the of the final letter of verbs, into and others that of affecting the sound of the terminating letter, with the mark. These distinctions seem to correspond with the antithesis and apocope of European languages and should therefore agreeably to our notions of grammar, be rather included in the rules of prosody than inflexion.

* In a work entited Flore Grammaticalis Arabici Idiomatis.
COMMENTARY.

vern a noun in the aorist case. They are called *حَوْرَة جَارَة* or particles of attraction.

* They are called particles of attraction, because they are said to attract the sense of the antecedent word to the consequent, pointing out at the same time the relation subsisting between both, and for a similar reason are also termed *حَوْرَة جَارَة* or connexive particles. They are applied like the prepositions of other languages in a two-fold capacity; *Karâ maqânom* by way of justa position, and *Karâ khat la* by way of composition; viz. some of them are separable, and some inseparable. They invariably render the governed word *حَوْرَة جَارَة* nujroor, which some grammarians have rendered the genitive case, but what it may be asked in the genitive case? *Le fils ainé du nominatif,* says Du Marsais,—the elder son of the nominative! *and is formed to express all relations commencing from it itself,* says Harris, in contradistinction to the dative, which expresses *all relations tending to itself.* If this be the true character of the genitive, it is obvious it cannot be applicable to the term nujroor, as the prepositions *من from and ىلّ e* govern the same case, though the relations they are formed to denote, are directly opposed to each other. If the metaphorical or rather whimsical language of the French grammarian be admissible, it must be allowed that the claims of this case to hereditary pre-eminence are much superior to those of the *fils ainé,* as it may be said to inherit a sort of trival consanguinity, or triplicity of filiation possessing in itself a complex cognation, with its progenitor the nominative, which includes not only the rank and powers of the eldest son, the genitive, but of the two younger also, the dative and ablative.

It might perhaps be called the relative case, if it were not that every case is strictly speaking relative, a case being generally defined by grammarians—*the special difference in a noun,* according to the different relations that things bear to one another; yet the Messieurs De Port Royal who copied this definition from Sanctius,† have strangely enough, and almost in the same page restricted the term, relative to the dative. On a question however merely nominal it is not necessary to be cautious:—*in re levi noluitimus case morosi*;—the arbitrary distinctions of language have no essential connexion with the operations of words; the noun is seldom found significant of the office. But although *the equality of words to things be often neglected,* it seems necessary in technical apppellations to be as precise as possible:—to the two first terminations or cases of an Arabic noun, the terms nominative and accusative are sufficiently applicable, but the compre.
The preposition יָאָע signifies union, or coalescence, in a two-fold manner:

\[
\begin{align*}
\text{Absolutely,} & \quad \text{as} \quad \text{He is sick, or diseased, lit. in him is disease.} \\
\text{Relatively,} & \quad \text{as} \quad \text{I passed by Zue; in other words,} \\
\text{My passage was contiguous to the place near} & \quad \text{which Zue was.}
\end{align*}
\]

The case is sensitive and indefinite character of he one in question, which comprises virtually the various powers of the genitive, dative and ablative, seems to require a name of correspondent import; I shall therefore hazard an innovation, and term it in future the AORIST CASE.

From the etymology of the word case, grammarians have pretended to explain its properties. Case they say comes from casus à cadere to fall, like the Greek πέφυς; from πέφυς—words following (as it were) from the mind or discursive faculty. This is fanciful enough, and worthy the ingenuity of Harris, and his friends the Peripatetics. But what authority is advanced for supposing, that words when first applied as terms of art, were applied in their primitive rather than in their consequential or metaphorical significations? There is no authority for such a supposition, but authority directly against it. The word casus in Latin is considered synonymous with eventus and exitus, and has many other senses besides its literal one:—case in English is never used in its original import, and Aristotle himself applies ἐνθέκον to the variations of the noun and verb, not only to what we term declension and conjugation, but even to the singular and plural number. But this is not a work for minute discussions on grammatical subtleties and verbal peculiarities, I shall therefore conclude with observing that the

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† Περικεφ: διέ ἐκον ἐνόματος κάρον ἐνόματος, κ. μετὸ τό ματὰ τό, τότον, τό τούτο, εὐμελώσα, καὶ ἔκα

"All those who signified in quod hujus est, vel hic dixer, et quaecumque talia; alter vero, qui signifcavit id quod uni, vel multis

tributur, vel haec homines, aut haec.—See also Suidas on the word ἐνθέκον.

Aristot. De Poicca.
2. It denotes instrumentality, 

EXAMPLE.

I wrote with a pen.

3. It is occasionally used in the sense of causality, or causation.

EXAMPLE.

Verily you have injured your souls by your adoption of the calf, i.e. adopting it for your God.

same idea is expressed in Arabic by the word 

meaning familiarly state, case, &c. which a fanciful grammarian after the usual mode of etymological retrogradation might trace to the verb 

he turned, inverted or declined, and hence argue that the term was thus significantly applied in grammar, to express the variations, or declensions, of a noun from its upright form through its various declining forms." This is quite as plausible a derivation as the other, but I am persuaded it never entered the mind of an Arabian Grammarian. Who would not smile to hear a physician etymologize on the word case, and inform his Patient, that it signified literally falling, implying as it were the decline or fall of his health from its upright form?—Yet the physician's etymology is every way as good as the grammarian's; or rather they are both good for nothing.

* * *

<sup>*</sup> * Vid. Herms. p. 272.
4. It denotes *concomitance,* 

**EXAMPLE.**

اِشْتَرَتُ لَعْلَمَ السَّنَّ بِسَرِّهِ

I bought the horse *along with* his saddle.

5. It has another property termed *transitive* and is that, by which a *neuter* verb is rendered *transitive.**

**EXAMPLES.**

*God took away their light,* i.e. *he blinded them.*

*I took or carried away Zued,* equivalent to *

6. It denotes *substitution or exchange,* *(مَعًا بَلَّهُ،)*

**EXAMPLE.**

اِشْتَرَتُ العَمْدَ بِالْعَرْسَ

I bartered the horse *for* the slave, or lit. *I pur-

chas* the slave *in exchange* for the horse.

7. It denotes *swearing,* *(قَسَم)*

**EXAMPLE.**

بِإِلْهِيُّ لَا تُعَدِّلُنَّ نَذَا

By God, I will certainly do so.
BOOK SECOND.

8. It denotes *inclusion* or *comprehension*, (**دَلْوَةُ دِلْوَةَ**)

**EXAMPLE.**

زُبُرُ بالِبَلَدِ Zueb is in the city.

9. It is used as a mere expletive or redundant particle, (**زَبَةُ دِلْوَةَ**)

**EXAMPLE.**

وَلَا لَنْ تَعْقَبُوا يُدْبِّرُوْمُ إِلَى النَّقْبَة Do not imbrue your hands in slaughter.

**Annotation.**

Grammarians have assigned various other relations to the particles **ذّ** besides those enumerated in the text, but they seem all *correlative* and may be traced to the primary signification or generic idea denoted by the term, (**الْبِلَدِيَّةَ**).

The radical import of this particle is therefore *union*, whether *absolute* or *relative*.

*Absolutely*, it denotes positive or immediate union or coalescence.

*Relatively*, it implies simple relation of vicinity or proximity of place.

From the generic idea of union flow several specific relations, which may be translated by the following English prepositions.

1. *With*, denoting the instrument or agent, which is expressed in Latin by the ablative case as **سَجْنُ السَّجْنَةُ بِالْجَلَّدِ**. Scripsì calamo.

2. *By*, or on account of, denoting the efficient or final cause, the means by which any thing is performed; also in swearing.

3. Along with, association, society, or connexion.


5. *In*, denoting the relation between the object contained and that containing it.

It corresponds very nearly in all its relations with the English preposition *by*. 
The various uses of this particle, together with the *Causa amor sui*, or sympathy of self conceit are illustrated in the following Story.—The Figures point out their application as explained in the Text.

"..."
COMMENTARY.

A silly fellow observing one morning that his house was ready to tumble about his ears from decay, and being destitute of the means of repairing it, went with a long face of rueful cogitation to his wife, and informed her of his miseries. Now the wife was just as great a noodle as himself,—so says she, why, my dear distress yourself about a trifle? You know you have got a cow worth thirty dirhums, take her to the market and sell her for that sum, I have also some thread which I will dispose of to-day, (and between us both we shall raise the wind I warrant it.)

The man instantly rose up, drove the cow to the market, and delivered her over for sale to the public appraiser of cattle. The salesman shewed her to the bystanders; directed their attention to all her excellent points,—expatiated on her numerous good qualities, and in short puffed her off as a cow of inestimable
value:—to all this the wiseacre listened with delight and astonishment;—he heard her praised for qualities that he thought no other cow could possess, and determined in his own mind not to lose so rare a bargain, but purchase her himself and baulk the chapmen; he therefore called out to the appraiser, and asked him at what she was going, he replied at fifteen dirhums and upwards. By the head of our Prophet says the Cappochia, had I known before that my cow was such a prodigy of excellence, you would not have caught me in the market offering her for sale. Now it happened that he had just fifteen dirhums, and no more;—these he thrust upon the broker, exclaiming— the cow is mine—I have the best claim to her! He then seized her, and drove her home, exulting all the way, as if he had found a treasure. On reaching home he enquired eagerly after his wife to inform her of his adventure, but was told she had not returned from market. (There was no remedy but patience, which he despised, so he sat biting his nails in the last stage of the Fidgets.)—At length she appeared, and he sprung up to meet her exclaiming,—wife I have done something to-day, that I believe will astonish you!—I have performed an exploit, that would do honor to the first genius of the age. Patience says his wife;—perhaps I have done something myself to match it;—however hear my story first and afterwards talk of genius if you please. The husband desired her to proceed. When I went to market, says she, I found a man in want of thread;—I shewed him mine, which he approved of, and having bargained for it, he agreed to pay me according to the weight. I told him it weighed so much, which he seemed to discredit, and weighed it himself:—observing it fall short of the weight I had mentioned, and fearing I should lose the price I at first expected, I requested him to weigh it over again and be certain:—in the mean time taking an opportunity unobserved, I slipped off my bracelets, and put them slyly into the scale with my thread.—The scale of course preponderated and I received the full price demanded. Having finished her story, she cried out—What think you now of the genius of your wife!* (It must be

* Literally the daughter of your uncle.
recollected says the historian, that the bracelets were of silver and double the value of the thread.) Amazing, amazing, says, the Booby, your capacity is truly supernatural!* and now, if you please, I will give you a specimen of mine, and he related the adventure as above.—Oh husband says the woman, the almighty has favored us in this affair—had we not possessed such consummate wisdom and address, how could we have contrived means to repair our old house? In future therefore annoy yourself no more about domestic concerns; for the Lord is merciful. On my part I shall continue to exert my abilities, and do you the same, and by our mutual talents and dexterity, it is impossible we can want for any thing.

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* للهُ ُوُبُมอบًا, a sort of encomiastic exclamation of very frequent occurrence in Arabic, and much easier to comprehend than translate. The word ُوُبُم signifies literally flowing out exuberantly, as milk from the udder, &c. and was hence transferred to denote bounty, or liberality, as ُوُبُم يغيبن your bounty flows liberally, and laterally to signify natural capacity, indoles &c. The phrase means literally—your flux of milk is by or through God. i.e. your capacity is divine or supernatural.

The few liberties taken with the original will be readily pardoned by the Arabic Scholar, and to any other class of readers it would be useless to offer explanations. The extreme brevity, simplicity, and terseness of the original diction cannot I believe be preserved in our English Idiom; but the solemn gravity of the dialogue defies all power of imitation.
1. The preposition is used to denote the Commencement of Interval as applicable to time and space.

**Examples.**

I travelled from Busruh to Koofuh.

I slept the whole night, lit. from the beginning to the end of it.

2. It is used in the sense of partage, or participation, (تَبَعْصُ) I took some of the Dirhums.

**Annotation.**

* The phrase would signify literally the beginning of the end, a sort of phraseology not likely to convey much information; but the Commentators explain this oxymoron, by asserting that the word by a synecdoche is here synonymous with space or interval.

The word interval which was originally applied to space, is considered by Dugald Stewart in his Philosophical Essays, as now exclusively restricted to time;—whatever may be the case now (which by the by is a very indefinite term,) it certainly was not so restricted by writers in the two last centuries. It is useless to multiply examples, but with following one from Milton, every reader is acquainted.

*A dreadful Interval,*

By the word expressing the name of a part for the whole. See the Commen. lay on the Kaf at U. Moola Jamies.
3. It denotes explication, or elucidation, (تبیین)

**EXAMPLE.**
Abstain from abomination, (namely) the abomination of idols.*

**Annotation.**
Besides the above applications of the particle *بَا* there are a great variety of others, the whole of which the Arabian Grammarians deduce from the primitive idea Beginning.

The present work will not admit a detail of these various senses; I shall therefore merely notice those of most frequent occurrence.

The particle *بَا* denotes Causation, as in the following lines of the Poet Furuzd, in praise of Zuen-oil-Abideen.

Through modesty he bends his looks on the ground; the people do the same from awe of him; and no man dares to speak but when he smiles.

It is synonymous with the particle *بَا* as Zued is more excellent than Umr, which agreeably to the authority of the Grammarian Ibn-Malik, is equivalent to the phrase Zued surpasses Umr in excellence.

It is used for *بَا* as ُنَصُرْتَا مِنْهُمُ الْقُومِ: We assisted him against the tribe.

It is used in a peculiar sense to denote termination, bound, or limit, the very opposite of its original signification;—example, I saw him from that place, or I saw him to that place; viz. to the very extent of vision, as we say in English, I saw him from afar. The correspondent preposition *De*, in the French language is used in a similar manner to denote opposite relations, as

Approchez-vous *De* ce poêle, vous vous chaufferez.
Elégez-vous *De* ce poêle vous vous brûlerez.

* In the Latin translation of this example, the preposition *ex* has the same force as *بَا* e. g.

Recede ab abminatione ex idolis.
4. It is redundant, (زَيْىَانُ).  

**EXAMPLE.**

He (God) will pardon your sins.

**Annotation.**

The particle َّنَفْنَسَتْ as illustrated in the Text, may be translated as follows:

1. By the prepositon from, denoting commencement.

2. Some, part, &c. denoting partage and also by of— as we say in English I took of, or from them; viz. I took some of them. In this sense it is always synonymous with َّنَفْنَسَتْ.

3. Namely, to wit, &c. in the sense of Elucidation: in such examples the relative pronoun in Arabic may be substituted for the particle. The above senses will be found illustrated in the following Story:

叙述

خرج الرسول ﷺ من دار حكمة يومًا مع جمعة القدر مكية وزيره من السلك لضيء عصرها فلم يعبر الرجاء عليه جعفر فقال:

اذنا فشجب الاستباد العربتل بعض جرباً رأ ففعّل الولي عليه جعفر فقال:

له جعفر واستباد العربتل فقال لابرهام َّنَفْنَسَتْ لي ذلك أن لدك ذلك على شيء تدانو

وIKEEFAK قال ليس لي في ذلك من حاجة قال نعم لك حاجه خذ من

عيدٍ من الهوى وغُباً را围着 وشيًا من ورق الكلم ونصير الجمع في تشرجوت
The Calif Haroon Rusheed and his minister Giaffar the barmecide, intent one day on a frolic, strolled out of Bagdad together in disguise. A little way out of the city, they happened to meet an old man with sore eyes, driving along an ass. The Calif gave a wink to Giaffar to smoke him. Where are you bound, my old man says Giaffar? That is no concern of yours replied the other—What says Giaffar, not allow me to prescribe something for your eyes?—I want none of your prescriptions, rejoined the old fellow. Nay, don't say so, says Giaffar, you do require it, and this is the recipe. Take a little wind-wood, a quantity of the dust of water, and some mushroom leaves,* these having well mixed up together in a nut-shell, apply to your eyes, and you will find immediate relief. Upon this, the old man reclined backwards upon his ass, and—βούτα ὠμόθα παρασε.† So much learned doctor, says he, for your description of the wind-wood-eye-salve; and if I find it benefit me you shall have a double fee. The Calif was so delighted with the repartee, that he was nearly falling off his horse with laughter.

* This is nearly as fanciful a collection of heterogenous ingredients as those in the thunderbolts of Jupiter—"Three rays of twisted showers, three of watery clouds, three of red fire, and three of winged south winds; with terrific lightnings, sound, fear, anger, and pursuing flames, mixed up in the work."

† This may perhaps he called an obscure paraphrase, but I found it difficult to express the bathos of the original, without descending to the oracular language of Giacoma Rodogina, the engastrymy-thian prophetess. The French Nuns in the scrupulous chastity of their dialect, have prettily termed it sonnet, but our language admits of no such happy refinement, I was therefore compelled to have recourse to the words of Strepsilades in the Clouds. Vid. Aristophanes Nudes.
BOOK SECOND.

OF THE PREPOSITION,

The preposition ُنَّ denotes distance and transition, (بعد وِهِبُوُرْةُ)

EXAMPLE.

رميت السهم ُنَّ الغوس

I shot the arrow from the bow.

Annotation.

The prepositions ُنَّ and ُنَّ which seem formed to denote ideas radically distinct and inconvertible, do notwithstanding very frequently occur as synonymous terms, and as such act reciprocally in composition without any injury to sense or idiom. Of these, the preposition ُنَّ, is certainly represented in our language by from, which in common with its prototype is said to refer to beginning, and to nothing else; but for ُنَّ denoting distance and transition, where shall we find an adequate representative? This question has already been considered by Mr. Lumsden in his Persian Grammar, and after an attentive examination of the subject, he decides with his usual judgment and discrimination in favor of the preposition off. The particle ُنَّ as explained in the Text, is unquestionably represented by off, for both are said to denote distance, and separation, but the former is used in a multiplicity of relations, widely differing from the radical sense and from each other, and the latter seems restricted in its application to the two significations above mentioned, namely distance and separation; so that the parity seems merely of an etymological nature, and will it is feared tend little to illustrate the singular powers of the Arabic preposition.

ُنَّ in Arabic is used in a threefold capacity.

* Off separationem significat, ut aliquando Latinorum ads, ex; ut abscindo, exuo; cui opponitur on continuationem ineuntes, (exuo to put off, induo to put on.) Ioannis Wallisi Gram. Linguae Anglicaee.


† Off in truth appears the most inexact preposition in the English Language and might perhaps be entirely dispensed with: as an Adverb, indeed it is of greater importance and signifying in this character, Disjunction, absence, position and distance, may perhaps approximate nearer to the various powers attributed to ُنَّ.
COMMENTARY.

Annotation.

1. It is placed before verbs in construction, and is termed جاى ٌٍٍ ٌٍٍ ٌٍٍ ٌٍٍ_bestowing on the verb to which it is prefixed the sense of the infinitive.

2. It occurs as a noun, and in this sense is considered synonymous with أى ٌٍٍ_side, &c.

3. It is a preposition, and in this character has ten different applications; at least this is the opinion of the Grammarians of Busruth, for the rival schools of Koofuh allow it no other significations, than that of،ل،_transition, which is the strict sense of the term though perhaps separation, may be also indirectly inferred. The following example from the history of Tamerlano will show the force of the word "They passed it (the river) like the passage of the children of Israel through the Red Sea,"

1. The preposition جاى ٌٍٍ denotes distance and transition, (بى ٌٍٍ) and may be then translated off, out of, from, from out.

2. It denotes exchange, (بى ٌٍٍ) answering to—————_for, in exchange of, &c.

3. It denotes exaltation, (ىلاطلا) ————_on, above, over.

4. It denotes causation, (ىلاطلا) ————_through, by, from, &c.

5. It is synonymous with جاى ٌٍٍ_after.

6. It denotes inclusion or comprehension, (ٍلٌٍٍ) ————_in.

7. It is synonymous with جاى ٌٍٍ_from.

8. It denotes instrumentality, (بى ٌٍٍ) ————_with, by.

9. It is synonymous with جاى ٌٍٍ_with, &c.

10. It is redundant, (بى ٌٍٍ)

To the whole of these various senses, with the exception of the first, the preposition جاى ٌٍٍ seems totally inapplicable. The extensive character of جاى ٌٍٍ may render it a more general substitute in translation, but it will be found defective in several of the examples and must call in the assistance of other particles.
Annotation.

The radical distinction therefore between \( \text{απ} \) and \( \text{επ} \), with their occasional correspondence, and idiomatic peculiarity, do not appear sufficiently illustrated by any two particles in our language; The Greek however will afford a nicer parallel, on which though a matter of mere curiosity, I may be permitted to offer a few remarks.

The preposition \( \text{απ} \) and \( \text{επ} \) are radically distinct in signification, and like \( \text{οπ} \) and \( \text{επ} \) are occasionally substituted for each other. In composition \( \text{απο} \) as well as \( \text{επο} \) is said to denote source or origin, and \( \text{εп} \) from \( \text{επα} \) cede, is analogous to \( \text{transi} \)tion. The first will be found applicable to every use of \( \text{απ} \), the latter will be illustrated by the following examples.

1. \( \text{εп} \) like \( \text{οп} \) is synonymous with \( \text{οп} \)er, as:
   \( \text{εп την ὑπαρξην} \); i. e. \( \text{post consulat} \)um.

2. \( \text{εп} \), like the 8th sense of \( \text{οп} \) means \( \text{with} \), as:
   \( \text{εп τολπ το περιτον} \); i. e. cum ingenti excessu, or as the French say, avec beaucoup d'avantage.

3. \( \text{εп} \) resembles \( \text{οп} \) in its 4th signification, as:
   \( \text{επ του "i. e. propter" causas} \).

4. \( \text{εп} \) like \( \text{οп} \) is frequently used adverbially, as:
   \( \text{εп το όνομα} \); i. e. palam—like the Arabic \( \text{م} \).

5. \( \text{εп} \) is sometimes explained by the ablative, as:
   \( \text{εп ἐξαλατόσιν} \); i. e. \( \text{per mare} \). \( \text{επ το "i. e. λόγοσ δ' επίρασιν} \).

This sense though peculiar will be found frequently to occur in Arabic: the following example however from the law case proposed to Aboo Zued in the fifteenth \( \text{Mugan} \) of \( \text{Hurrem} \) may be sufficient.

\( \text{το ρηματι} \)  
Which would be translated by the ablative absolute in Latin, thus—
\( \text{Homo obit relinquito fratre.} \) (A man died leaving a brother &c.)

The parallel if necessary, might be extended, but the above will doubtless be deemed sufficient.
Annotation.

It very frequently resembles *horè* in French and *fuor* in Italian and in such cases will be translated *out of*. Take one example out of many from the *Ikhwan-oos-Sutra*, where the Dolphin in enumerating his disqualifications for the office of an Ambassador says to the King of the fish:

"And I have neither legs to walk with, nor tongue to speak with, nor can I live *out of* the water even for an hour; but I think the Tortoise is qualified for the task, for he can live *out of* the water."

The various applications of " as enumerated in page 54, will be found illustrated in the following Story.
BOOK SECOND.

طاعُوا واعترفوا من اليوم فإن أصل العريض تأكد في حق رمزاً.

الخليفة إذا جلس في مجلسه فسهم منك راجحًا المشود فينادى

(الظاهرية فنامتلئ با لعريض حتى أنه دعا إلى يوم إلى بيض معللة،

فم كرابة راجحة ثم مكعب إلى الأمر وقال له إن العريض الذي تد منه

علينا وأحببت منا دعمنا منا دنننا يثير الناس ين أمير الودومن.

أبلغوا بالخيل من الزمان إلى حصر العريض في مجلس الامير وجلس عمر

قري مدة قد عاه الأمر إلى قرية نامتمل ولكن سترقبه بك قدما ما ذاك

لا عن خشية من سم الأمر لرَبَّ النوم من قده قامتهم الخابعة.

فعدل صد ن ورد ووصة تزويج ودَّنت عندنا لا بلك إلى بعض علي في

أذا وصل إليك صنا بي هذا لا تثول أن عن شرب عينت حامله ود نع

الكتب إلى العريض بعد ختائه وقال إمك إلى ذلك إنه هذا الصن

وجَّى سبوعًا بالجواب فأستقبل العريض أمر الخابعة وأخذ المكتباب

وخرج به نسيبًا هو بالباب أن لكهده الوزير وقال له أيين ترُد نال النوجه.
COMMENTARY.

 bikini 2.1 "أَمِيرُ الْمُؤْمِنِينَ" إِلَيْهِ عَلَى مِلَأِهِ قَالُواَ: "قَالَ الْوَزِيرُ لِي نُفِسَهُ إِنَّ هَذَا

 الْبَدْوِيُّ يُبَنِّنَ بِسِنَاعَةٍ مَّا لَجِرِيَالِهِ حَجِرُهُ إِنَّهُ مَنَوَّلَ دَيْمًا بِهِ وَمَن

 تَعَبُّ السُّفْرِ وَيُبْتَغِيَ الْأَنْعَيَةٌ دَيْنًا رَيَّالُ لَهُ الْعَرَبِيُّ لَمْ يُنْتَجِنَّ عَشْرَةً عَمَّا

 وَخَلَصَنَا مِنَ الْمُشْعَةِ وَالْفُجْرِ وَرَمَيْتَنَا مَا يَكُونُ عَنْ تَوْبِ الْإِصْرَا بَعْدَ

 قَالَ: "هَذَا الْكِتَابُ فَأَعِطَهُمْ أَبَا ذِلِكَ يُسْلِمُ إِلَيْهِ الْأَخَلَفُ دَيْنًا وَرَأَبُ الْوَزِيرُضِحَ اَلْبَدْوِيُّ

 وَصَلَّى إِلَى مَكَانِ الْعَمَلِ وَأَذَّنَ لَهُ الْبَدْوِيُّ فَقَرَأَهُ وَأَوْسَفَ بِعَنَّهُ

 مِنْ غَيْرِ نَشَاحٍ إِنَّهَا لَا مَرَدُ الْأَمِيرُ وَمَنْ بَعْلُ مَرَأَيْاً مَّنْ نَهَّى الْكَلِمَةُ

 فِي أَمْرِ الْأَرْضِ" قَالَ لِبَعْضِ خَلَّاءَهُمْ: "إِنِّي أَسْتَفْسَرُ وَإِنَّهُ حَالَ اَلْبَدْوِيُّ وَكَيْ

 الَّذِي كَانَ يَحْضِرُ فِي مُجَسَّدٍ وَطَلَبَ الْوَزِيرُ عَلَيْهِ رَأَبًا وَأَخْبَرَهُ بِإِنَّهُ دَهْنَبَ إِلَيْ

 عَلَى مَلِكِ الْأَمِيرِ وَمَنْ يَرْجِعُ بعْدُ وَأَخْبَرَهُ فَأَخْبَرَهُ وَقَالَ الْبَدْوِيُّ لِي أَلَّا تَهْبَبَ

 الْبَدْوِيُّ وَسَأَلَهُ شَشْرِحُ اَلْعَصْدَةَ فَشَشْرَحَهَا مَنْ أَنْفَسَ إِلَيْهِ إِلَى اِخْرَاجِهِ عَلَى اِلْتَعْقِيدِ الْسَبِيعِ

 قُالَ: "فَهَلَ أَنْتُ تَعْوَلُ لِلْأَمِيرِ إِنَّهُ أَخْرَجَ فَالْجَهَرَةَ بِهَا أَخْرَجَ مَعَانَ اللَّهُ وَأَحْدَّثُ

 بِهَا لَيْسَ لِبِرَاءَةٍ وَمَا فَعَلُ ذَلِكَ إِلَّا أَنْ أَحْمَرَ وَجْهٍ أَهْلَ اللَّهِ أَحْدَثَ
An Arab presented himself one day before the Calif Mooatusim Billah, Commander of the Faithful. The Calif made trial of his abilities, and finding him in every respect intelligent and accomplished, appointed him one of his suite, and preferred his society to that of all his other counsellors. Now the Calif had a minister excessively envious whose jealousy was excited by the Arab's promotion, but dreading the anger of the Calif if he attempted anything against him openly, he continued to keep up a shew of friendship, determining to effect his ruin by some secret wile or artifice. He continued therefore daily to increase in civility towards him, and at length invited him to his house to dinner, and mixed up in his food a large
portion of Garlic. After dinner he said to the Arab,—"when you attend the Calif's assembly, take care to sit a distance from him, for the smell of the Garlic may offend him." The minister then waited on the Calif and said,—"The Arab whom you made your favorite, and whose company you prefer to ours, has spread about a report that you have a stinking breath." The Arab a little while after made his appearance, and seated himself at a distance from the Calif. The Calif desired him to come near him, which he obeyed, but covered his mouth as he approached with his sleeve. This action confirmed in the Calif's mind the truth of his minister's story and the treachery of the Arab. He thereupon wrote a letter to one of his governors to the following purport.—"On receipt of this letter, let the bearer be immediately put to death." He then sealed it, and delivered it to the Arab saying, convey this to such a one and return to me speedily with the answer. The Arab took it, and in going out happened to meet the minister at the door, who enquired where he was going. He replied the Calif has employed me to carry a letter to one of his governors. The minister immediately conjectured, that the Arab would receive some very considerable present from the governor, and he determined in his own mind, to possess it himself,—"what say you, says he, if I release you from the annoyance and fatigue of the journey, and present you at the same time with two thousand Deenars? Most certainly says the Arab, you speak with judgment and in so doing will free me from a very unpleasant embassy.—"You have shot the arrow of your judgment, with* the bow of unerring direction." So accept the letter. He then delivered it to the minister and received in return two thousand Deenars. The minister proceeded to the house of the governor and shewed him the Calif's letter. The governor read it, and in conformity to the injunction it contained, ordered the minister to be beheaded. After

* It is evident that this example is similar to the one adduced in the text to denote distance and transition; it might therefore be naturally asked why the particle * should not have a similar interpretation; I confess I see no good reason for it, but as the Arabian Grammarians think proper to allow it both applications, I have no wish to dispute the point with them.
some days had elapsed, the Calif remembered the affair with the Arab, and said
to some of his attendants, enquire after the Arab who was formerly with me, and
desire the minister to attend. They told him, the Arab was in the city, but that
the minister had gone on a message to a certain governor, and had not returned.
The Calif desired the Arab to be called before him, and asked him the particulars
of the matter, which be related from beginning to end. But did you not says the
Calif spread a report among the people, that I had a stinking breath? God forbid
says the Arab I should report that of which I am ignorant. Your minister could
have only told you this from treachery and deceit towards me;—he dug a pit for
my destruction, in to which God has caused him to fall himself,—do not therefore
grieve for his fate, for the proverb says, “he who digs a pit for his companion,
will fall into it himself.” * Grieve not, for in grief there is no advantage. Unable

* The same idea it has been observed seems common in every language; Good has produced
the following examples, in his notes on Lucretius,

"Oι άλλοι έκκαθίζουν τον άνθρωπον, "
"Η δέ κακή ζωή τα βουλεύσαντα καταστείλει."

Opp. et Diss, A. 263.

"He works his own ill, who another’s works;
"In his own counsel self-destruction laris." And in the psalms IX. 15.

"The nations have sunk into the pit they had digged;
"In the snare they had hid, have their own feet been entangled." Also in psalms XXXV. 7.

"For a snare whithout cause have they hid for me," 
"Without cause have they digged, for me a pit. 
"May ruin rock upon them unawares;
"May the snare each laid of them, which they themselves have hid; 
"Into this destruction may they plunge headlong." To which may be added the two following from the Persian,

"بگ گاه که به آغتش و جهاد میکن که خیفیده باشد 
به چهار را چهار در بين"
COMMENTARY.

yourself to avoid the occurrence of contingent evils, how do you expect to ward them off others, as the Poet says,

You lament at the untimely fate of another?
But say can you extricate yourself from the power of death?

The Calif was astonished at this marvellous adventure, and saw that the almighty from the purity of the Arab's intentions had rescued him from an untimely end—
He exclaimed—Vengeance on the head of the envious man!—Envy where it originates, will surely destroy its possessor. He then bestowed a dress of honor on the Arab, appointed him to the vacant office of his minister, and seated him at the head of the assembly on his right hand.

OF THE PREPOSITION.

1. THE PREPOSITION ِّإِلَى ِّإِلَى is used to denote the bound or termination of interval, (انتهاء المدة) as applicable to time and space.

EXAMPLE.

I travelled to Koofuh.

Annotation.

There is nothing particular to be remarked of the preposition ِّإِلَى: it is the correlate of ِّإِلَى, and as applicable to time and place, is properly rendered in English by To, and Till. The senses attributed to it in the text are doubtless those of most frequent occurrence, but there are a few others, which may be probably worthy of a place.

["You have shot the arrow of your judgment from (or with) the bow of unerring direction."
See page 40.] It may perhaps be worth remarking that the same idea is expressed nearly in the same words by Gay.

16 Go child, and when your grown mature,
"You'll shoot your next opinion fair."

TABLE XVI.
BOOK SECOND.

2. The preposition اَلْيَلَى is sometimes though not frequently synonymous with اَهْلُكَ

EXAMPLE.

Do not consume their property along with your own.

Annotation.

1. اَلْيَلَى After words expressive of love, esteem, &c. and their opposites hatred, aversion, and the like, serves to discriminate the agent in the sentence, which in such cases it immediately governs: as in the following example from the Quran, where the BLOOMING HEbrew Boy in resisting the threats and blandishments of the CHASTE EGYPTIAN DAME, exclaims.

بَيْنَ يَدَيْنِي أَحَبَّتِي: إِنَّمَا أَحْبَبْتُكَ مَثْلَ الْغَيْبَةِ.

"O Lord, a prison is more desirable to me, than that which (these women) invite me to."

Here the first personal affix, اَلْيَلَى is governed by اَلْيَلَى following the word اَهْلُكَ more desirable, and is thereby pointed out as the agent in the sentence.

2. اَلْيَلَى Is sometimes found in a sense directly opposite to its radical one, namely اَهْلُكَ or beginning, and is consequently in this case synonymous with اَلْيَلَى.

EXAMPLE.

 arbَى لَكَ وَكَفَا يَا لَكَوْ ظَفِّرِيْنَا إِنِّيْ لَا يَقْرُبُونِيْنَآ أَنَّمَا أَحْزَرَنا.

"She says, (i. e. the camel) while I am placing the saddle on her back;—has INNO-UMMURA drank of me, and is yet unsatisfied?"

The camel jaded and harassed by incessant travel is supposed to exclaim as above, on seeing her master about to remount her, but whether INNO-UMMURA was the name of the master, who relates the occurrence, or of some other whose conduct had passed into a proverb, I confess I am unable to decide,—these detached and frequently mutilated passages from the Poets which are constantly brought forward by the Arabian Grammarians in emergency, seem as often to
3. When that which follows happens to be of the same general nature, or genus as that which precedes it, the preposition will then have an inclusive signification.

**EXAMPLE.**

Wash your hands and your faces to the elbows, (i.e. the elbows inclusive.)

**Annotation.**

require illustration themselves as the points which they are intended to illustrate; and without the aid of comment or context the sense must be often guessed at.

It seems worthy of remark that *Till*, like *ill*, in our old authors is found some times to denote *with*, and *from*.

**EXAMPLES.**

*Till* denoting *with* *in addition to.*

The empryce thou once storied sayd,
Come in Engeland in the dawe,
In that land to ger be downe,
And so be mad kyng byr awne,
Money, the withik once kyng dowe,
And ill hym serdes rycht mony,
Kend hymne nearest aryte to be,
Than of all that rewe.

*Wynstone, vi. 6. agm.*

*Till* denoting *from.*

Swa ill wynt marret ethyr syne,
As ill malcolme in ewyn lyne,
All our kyngis of Scotland,
Wae in ill success powne discouland.

*Wynstone, vi. 10. 132.*

See Jamieson’s Dict.

In the latter example Jamieson remarks that *till* is used improperly for *from*, and if the impropriety consist in the infrequency of its occurrence, the same may perhaps be said of *ill*. They are both however found in this sense and should therefore be recorded.
4. When that which follows happens to be of a different class or genus to that which precedes it, the preposition will then have an exclusive signification.

**EXAMPLE.**

"Then continue the fast till night."

**Annotation.**

3. **Is occasionally synonymous with**

**EXAMPLE.**

"And do not desert me in society, under your threats, as if I were a scabby camel besmeared with pitch."

4. **It is synonymous with**

**EXAMPLE.**

"But there is no return to youth, the very remembrance of which is dearer to me, than the most delicious wine."

This preposition may therefore be occasionally translated by, to, till, with, and from. The senses enumerated by the Commentator in the text, will be found in the following little Joc de Esprit.
I never says Furuzduq* experienced so severe a retort, as I did once from a certain Nabathaean. Are you the Furuzduq, says he, whose constant employment it is, to lampoon and flatter the people, for mercenary purposes? The same I replied. Than said he you are sunk in a privy to the very nose. But why exclude the eyes said I?—To enable you to behold, replied he, the abject state, into which your sordid passions have reduced you.

* Furuzduq one of the most ancient Arabian Poets celebrated alike for his extravagance of praise, and bitterness of censure. Some extracts from his writings will be found in the biography of Ima-Khulikan, a work that has been eulogized by Sir William Jones in a strain of amplification, not much inferior perhaps to that of Furuzduq himself:—The passage is so remarkable, that I think it should be laid before the reader. "Posuit scriptorius politissimi Ern-1-Khalikan, opus historicum non magis verborum elegantia et ubertate commendatur, quam illustriorum poeta- rum versibus, quibus conspexitur. Ac neesio an his omnibus citatorum scriptoribus sit anteponendus. Est certe copiator Neptunis, elegantior Plutarcho, Laertio jucundior, et egnus est profecto liber, qui in omnès Europæas linguas conversus producit." A very correct and elegant copy of this work which I procured at Bagdad is now in my possession; it consists of 1290 octavo pages, and 826 lives, and is considered I believe by the Arabs in general as an impartial compendium of biography, but as to copiousness, jucundity, elegance, and such other pleasing epithets ascribed to it by Sir William, I fear we must attribute them rather to the partiticy than candour of the learned orientalist.

The name is sometimes written Khulikan and the Arabian Etymologists ascribe a reason for each. They say is compounded of خُلِيَّان a friend and كَعْيَان was; and لَخَلَّلَت dismiss, let go, &c. and كَعْيَان which in the current dialect signifies enough. This phrase the author was frequently in the habit of making use of and at length it supersedes his real name.
BOOK SECOND.

OF THE PREPOSITION.

1. The preposition \( \text{في} \) denotes inclusion, (ظرفية)

**Example.**

\( \text{المال في الكيس} \)

The money is in the purse.

2. It denotes exaltation, or elevation, (استعال

**Example.**

\( \text{وعُلِّصِبَكم في جذوع النخيل} \)

And I will certainly crucify you on the trunks of palm trees.

---

**Annotation.**

Besides the above senses, the particle \( \text{في} \) is found occasionally synonymous with \( \text{ب} \), \( \text{لا} \), and \( \text{ب} \), with some others which are detailed at large in the *Moosheen-oon-Luber*.

The example produced by the Commentator from the *Quran* to illustrate the 2d use of the particle, in the sense of exaltation or elevation may perhaps be considered equivocal, the following however will doubtless be deemed satisfactory.

\( \text{قارىء جالس غلامه سرك للجهاز} \)

\( \text{قاتآ لِحُمَيْد} \)

\( \text{نأ بُهِّيك} \)

\( \text{فَلَم أُكَيِّك} \)

\( \text{فَلَم بَك} \)

4: A servant informed his master that his ass was stolen;—thank God says he, that I was not on his back!"

The correspondent prepositions in Latin and Italian have a similar application, as

\( \text{Equitare in arundine longo,} \)

\( \text{Mettere un asino in dito.} \)

The original sense of the preposition, namely inclusion, is either real or metaphorical—the first has already been illustrated in the example in the text, the latter occurs repeatedly in the following
COMMENTARY.

HUMOROUS DIALOGUE BETWEEN A RAKE AND THE DEVIL.

As sleepless one night I lay musing in bed,
With whims and chimeras afloat in my head,
I grew drowsy at length, and fell into a doze,
When who should appear but old Nick at my nose:
And with accent and mien prepossessing and civil,
Sitting down by my side thus address'd me the Devil.

Come Friend speak your mind, what shall I procure you?
Would you like a tit-bit from the purlicus of Drury?
I shew'd by my looks, that I relish'd the bliss,
So I smil'd approbation, and answer'd him yes.

PARAPHRASE.
Then he added,—perhaps it will heighten your sport,
If I bring with the Doxy some mellow old Port?
Some mellow old Port, I exclaim'd with delight!
Ay, order it straight, and we'll tope it all night.
And Songsters, said he, with such notes as of old,
Made Mrs. Eurydice 'scape from my hold?
Yet, yes, bring us Songsters, said I by the score,
'Till the Welkin in rapture reecho encore!—
But, what says my Boy, to the bosom of snow,
The soft pouting lip, and the ringlets that flow,
To the heart-melting glances; the sweet bashful charms
Of a maid of sixteen to enfold in your arms?—*
Mr. Devil, says I, I'm unwilling to teize ye,
But the sooner you bring her, the better you'll please me.

Then up jump'd the tempter and grin'd in my face,
Crying, sink of iniquity, lust and disgrace,
I've prov'd you a scoundrel,— and thus having spoke,
He made me a congè, and vanish'd in smoke.

**OF THE PREPOSITION,**

1. The preposition, لام, denotes *appropriation,* (اختصاص)

**EXAMPLE.**

الفرس للجُبُل The covering is *for* the Horse.

* I have omitted the translation of a verse in the original as conveying an idea suitable only to Satan himself or an Eastern Debaucher.
2. It is sometimes redundant, (زیادت)  

**EXAMPLE.**

Part of that which you desire to accelerate, may perhaps follow close behind you."

3. It denotes possession, (تَبْلیغ)

**EXAMPLE.**

The property is Zu'di.

4. It denotes causality or causation, (تَعْلیم)  

**EXAMPLE.**

I came, or waited upon you that you might exalt or ennable me.

5. It is used to denote swearing, (قَسَم)  

**EXAMPLE.**

By God death will make no delay.

* The sentence is imperfectly given in the text—it will be more intelligible by inserting it entire.

* And they say when will this threat be accomplished if you speak true? Answer, perhaps part of that (punishment) which you desire to accelerate may follow close behind you." See Chap. 27, Quran.
BOOK SECOND.

6. It denotes \( \text{نهاية} \) end, succession or consequence.

EXAMPLE.

Evil necessarily follows depravity (i.e. of manners.)

Annotation.

This proposition answers frequently to the dative case in Latin, as \( \text{Domino} \) to \( \text{للك} \), \( \text{tibi} \) to \( \text{للمت} \), \( \text{nobilis} \) to \( \text{وي} \), \( \text{michi} \), &c. as may be observed in the following lines of the Poet \( \text{سراج الجوام} \).

The Dove whose plaintive notes deprives me of rest,
Has like me a heart pierced with anguish,
It complains aloud and I conceal my secret,
But my tears sufficiently declare to it the cause.
It appears as if we had divided love between us,
For it is burdened in complaint and I in tears.

These verses are quoted by Sir William Jones in his Commentary on Asiatic Poetry; but in a manner so strangely incorrect, that they afforded neither sense nor measure. The same
Annotation.

office of complaint is attributed by Petrarch, though with less art, to the nightingale, and the general resemblance of the whole is so great, that the reader may probably wish to see the original inserted.

"Quel voleau sol, che si soave piange,
Forse suoi figli, a sua cara consorte,
Di dicea emis il cielo, e le campagne
Con tante note si piace, e sonori
E tanta note per che m'accompagna,
Emi ramente la mia dura sorte." Sonetto, XXX.

"The wakeful nightingale, from off its thorn
Wailing its lost mate, or its ravish'd young;
Dieres the skies, the woodlands with its song,
In trills of melody so sweet, so lorn;
From eve's last glance, till daws the crimson morn,
Like me it pours soft sorrow from its tongue."

The various uses of the particle ٌ as explained in the text will be found in the following Little Story.
They relate that Amur-ool-Quès, before his decease, delivered over his armour and military weapons to the care of Sumuwul Bini Adera. After his death, the
king of Kinduh sent an ambassador to Sumuwwul, to solicit the arms of the deceased, but he refused, and said, 'I will not deliver up any part of what has been entrusted to me, to any but the lawful proprietor. The king repeated his demand, but he persisted in his refusal, swearing, by the Almighty God, I will not abuse the trust reposed in me, nor act treacherously to gratify the king. When the ambassador reported the determination of Sumuwwul to the king, he marched against him with his army; but Sumuwwul retreated into his fortress, and there secured himself. Then the king besieged it, and the son of Sumuwwul happened to be out of the fort at the time, and the king seized him and made him prisoner, and carried him round the fortress, proclaiming to Sumuwwul: I have taken your son captive, behold he is with me—then he shewed him to him, and said, if you will deliver to me the arms and weapons, I will restore to you your son; if not, I will slay him before your face; so choose which you like.—And Sumuwwul said, do as you please, for I will not violate my faith and promise. Then the king put the son to death in the sight of his father. And the king was baffled in his attempts against the fortress, and obliged to raise the siege and retreat in disgrace; but Sumuwwul bore his misfortune with patience, conscious of having performed his duty with integrity; and when the lawful heirs of Amur-ool-Ques arrived, he delivered to them the armour and weapons in his charge, preferring the observance of his promise and good faith, to the life of his own son; and the faith of Sumuwwul became afterwards proverbial.

**Of the Preposition,**

1. The preposition ُرب (ربّ) denotes *paucity,* (تقليل) and requires in construction an indefinite noun which it immediately governs, qualified by an adjective or epithet, and a verb in the past tense.

**Example.**

ُرب رجل ضارب ُسليم لفظته I visited a few liberal or generous men.
2. It sometimes precedes an or indeterminate pronoun, and in this case governs an indefinite noun as its in the accusative or objective case.

**Example.**

I visited a few men.

Annotation.

Neither the true character nor meaning of this word seems properly ascertained by Grammarians. By some it is considered a noun, by others a particle:—one will have it to signify paucity, another abundance, and for both opinions numerous examples are produced. Moula Jame, the celebrated Commentator on the Kafou, says the word was originally formed to denote paucity, but the author of the Maogee-oal-Lubeeb, authority still higher, contends that its proper signification is abundance. From this 'chaos of mingled purposes,' how shall we extricate truth? That task would indeed be long and tedious, and provoke discussions unsuitable to the nature of this work, I shall therefore confine myself to a few observations on its practical application to the purposes of speech.

Sal; however has adopted the opinion of other Commentators, and renders it thus. "The time may come, when the unbelievers shall wish that they had been Moslims,"—instead of,—"the unbelievers shall frequently wish," &c. In this he seems to have followed Maracci. "Aliquando, desiderabunt, qui infideles fuerunt, ut suissent Moslemi." Who justifies this version by the following note. Particula signifit tam multiplicatem; quam paucitatem. Potest itaque verti multolies, vel aliquando, vel fortasse. Hoc autem desiderium erit, juxta Gesalem. In the following verse from the, the word, is undoubtedly used in the sense of paucitatem.
There are few Children to whom nature has denied a father, and few parents, who never themselves had parents."

The poet in the first hemistich is supposed to allude to Christ, and in the latter to Admir.

after the particle ل is very often understood, also frequently after و and occasionally after " of the two latter, the following examples will be sufficient.

There are few men from whose countenance the clouds can drink splendour, as they do from him who is, the protector of the orphan, and the support of the poor."

There are few Cities containing men of exalted prowess and bravery:

When ل is or the prohibitive particle is affixed to ر ل it destroys its government, example:

This particle assumes no less than sixteen various forms, the following eight however are those of most frequent occurrence.

It may be translated occasionally, some, a few, many, frequently, often &c. it occurs in both senses, namely تکریر and تکریر in the following extract.

A verse of Aboo-Talib's in praise of Muhummud.
BOOK SECOND.

A certain scholar called one day upon the learned lawyer Uliyu-bin-Su'edIn-ilKuo-Kurneeyu, and after having paid his respects and taken his seat, said—pray benefit me by some of that knowledge, with which God has benefited you. Attend then said the lawyer to the two following useful maxims. First. There are many things in the acquisition of which men exert themselves, which when they have acquired, they will wish they had never acquired. Second. There are few stratagems more advantageous than alliance. The man remembered the maxims, thanked him, and went about his business.

OF THE PREPOSITION.

ٍ على

1. The preposition ٍ على is used to denote exaltation or elevation.

EXAMPLES.

زَى عَلَى السَّطْرٍ Zued is on the house top.

عَلَى دَينٍ He is in debt, (or lit.) upon him is debt.

* The example is by no means a good one, for the sentence will bear a very different interpretation—as, "there are some frauds better than friends:"—or, "artifice is occasionally better than alliance."
2. It is occasionally synonymous with ﷽

**EXAMPLE.**

مررت عليه I passed by him.

**Annotation.**

The true character of ﷽ as well as ﷼ is imperfectly understood: although I believe at present, it is generally considered as a particle, yet the Grammarian ا ﷽, سكينوعم, and others of high authority, contend that it is a noun, and nothing else. I shall as usual wave the discussion as unimportant, and content myself with offering a few examples of its practical application.

1. It is sometimes synonymous with ﷼

**EXAMPLE.**

ليس الإبراص توالوا وغزءه كثيل المشرب وافق وانتقد البران ﷼

بالله و آله وما أعبدو لا عزرت و لا رزقتي ولا ديني ولا دينكم ولا دين ملكلي ﷼

كأني قد أقربت وأنت أنتي ﷽... و من السويل والمسلسل

"It is not piety that you turn your faces during prayer, towards the East and the West, but piety is of him who believes in God and the last day, and the Angels and the book (i.e. the Quoran) and the Prophets, and who gives money for the love of God, to his kindred, and to orphans, and the poor, and to travellers and beggars, &c." See Quoran. C. ii.

It must be observed however that the words ﷽ are capable of a different meaning, as remarked by some of the Commentators on the Quoran, who interpret them thus "notwithstanding his love of that money," &c.

* Lit.—The son of the head.
Annotation.

It is sometimes synonymous with \( \text{ش} \), example from the Qur'an.

\[ \text{كُلُّ شِيْءٍ مَّا أَنْتُ نَظَرَ جَمِيعًا فِي رَبِّكَ الْحَكِيمَ } \]

"That ye may glorify God for having directed you, and that ye may give thanks."

It is synonymous with \( \text{فَبِي} \).

\[ \text{وَيْلَ لِلَّمَبَابِيْنَ الْجَئِينَ أَنْ أَكْتَبَهُمَا لَوْ أَعَلَى النَّاسِ يُسْتوْنَ } \]

"Woe to unjust measurers, who when they receive by measurement, from the people demand the full &c. See Qur'an. C. lxxxiii.

It is synonymous with \( \text{فَ} \) as mentioned in the Text.

EXAMPLE.

\[ \text{قَدْ كُنْتُ عَلَى مَّأَلِكُمْ أَنْ لَا أَقْولُ عَلَى الَّذِي أَطْلَقَ } \]

"It is just that I speak not of God, any thing but the truth." See Qur'an. C. vii.

It is evident from the above examples, that the preposition \( \text{عَلَى} \) is capable of a variety of uses, besides those recorded in the Commentary, and there are several others of less importance which I have purposely omitted. The senses however in which it is most frequently found, are included in the following Story.

حكاية

تِلْكِ نِسَايَةٌ رَضِيَ اللهُ عَلَيْها كَانَتِ جَالِسَةً أَتْ يُوتِيُّ عَلَى دَارَهَا نِسَايَةٌ تِلْكِ كَانَتِ آمَنَتْ فِي نَسِيَةٍ رَضِيَ اللهُ عَلَيْهَا كَانَتِ كَثِيرَةً فِي خَمْسَةِ نَاسٍ أَنْ جَاهِدَ نِسَايَةٌ رَضِيَ اللهُ عَلَيْهَا كَانَتِ هِيَ هَذَا الَّذِي أَنَا رَأْكِبُ عَلَى هَوَاءِ النِّسَاءِ وَالكِسَائِيُّ الْمُؤُوْثيَٰ فِي لِيْلَاءِ الْحَاضِرِ كَأَمْ غَيْبٍ مَّنْتَ
It is related, that Kisā'ee was sitting one day in his house, and heard some person call out in the street:—hear O ye people a wonder! the Ass upon which I am now riding is Kisā'ee the Grammarian, let those that are absent be called that they may behold him. The Grammarian ran out in a rage, to discover who it was that had made an ass of him, and saw a tall fellow with a large head, to whom he went up and said—pray Sir, how comes it, that Kisā'ee whom we know to be a man, is turned into a brute? I will tell you says the man,—last night I offered up a
prayer to God for that purpose, in order to release "Umra from the beating of Zued," and getting up sometime afterwards to shut the door, I found this very Ass at the threshold, I therefore naturally enough concluded, that my prayer was granted, and that God had transformed him, as you see. Kisaee laughed heartily at the supposed stupidity of the fellow, and returned to his house exclaiming.—"La huulu wu la qoowwutu illa billahi!"

*OF THE PREPOSITION,*

١. THE PREPOSITION كاف, is used in the sense of تشبیه, or Similitude.

**EXAMPLE.**

زُید كَالْأَلْسِن Zued is like a Lion.

**Annotation.**

The Grammarian Seebuwuch with several others believe this particle to be a noun, synonymous with the word مَثل, and the reason adduced by them for this opinion is, that it occurs in this character in composition and is preceded by a preposition. Its nominal use however they say is restricted to poetry, but the author of the Mooneex-oool-Luxeeb extends it to every sort of composition, and gives an instance of it in common conversation، متَرَثُ بِكَالَّاتَا سَمَو١٤ I passed by him who is like a Lion." Those who consider it a particle give the following reason, namely that it occurs as an expletive, which is never the case with a noun.

It has some other peculiar uses besides those mentioned by the Commentator.

*١٤ There is no power, and no strength but in God."*
2. It is sometimes redundant, (زیاد).

**EXAMPLE.**

**تَلیسِ كَیفَلاَهُ شَ‌ُّی** There is nothing like him, (i. e. God).

**Annotation.**

1. It is used to denote مَدَرَة, viz. mutual celerity, or the instantaneous occurrence of two actions.

**EXAMPLE.**

**وَرَبُّكَ لَیۡلَ وَلََلَّا لِعَلَّمَ مَثَلًا رَّبِّي** "Pray as soon as the time comes.")

It denotes *causation* and is synonymous with

**EXAMPLES.**

*"For he did not know better therefore God pardoned him."* (i. e. *Because of his ignorance.*) Here it is found with the مَا or prohibitive particle.

*"And remember him for directing you in the right path."*

It is here used with the مَا or infinitive part.

Some Grammarians however believe that the particle is never found in this sense, but when joined with the مَا مَدَرَة, or مَا مَدَرَّة, but the author of the Mongnee offers the following example from the Qur'an, to prove the contrary. مَا مَدَرَّة "And therefore certainly the unbelievers shall not prosper." It is not easy to translate the مَا or particle of astonishment in the above example, without losing the peculiar force of the particle. *Maracci renders it—"Papa! certè non prosperabuntur infideles."* Sale—"Aha! the unbelievers shall not prosper."

It is used in the sense of خَاصَا, in answer to the question کیفِ حَالَکَم "How are you?"

**Ans.** i. e. "In health." Several of the above uses are illustrated in the following Story.
A man of learning was sitting one day at the door of his house, and observed a damsel passing by whose extreme beauty attracted his notice. He called out to her and said,—O incomparable pearl, surpassing in beauty all the women of this world, pray stop for a moment, that I may make known to you something that has come into my mind. The damsel upon this turned round, displaying her pearly teeth in a smile, when he addressed her and said. Truly my heart inclines towards you, and dictates the following verse.

Be bounteous of thy charms for beauty's power,

Beasts but a short and transitory hour.
She answered—How do you do, good Sir?—Here I am—why make any delay and so saying she walked off and never returned. The poor man sickened in consequence of her absence, and continued till the hour of his death in the utmost grief and anxiety.

**OF THE PREPOSITIONS,**

and 

1. **THE PREPOSITIONS** and are used to denote the commencement of an action with reference to past time.

**EXAMPLE.**

"I did not see him since Friday," in other words,

"The beginning of my not seeing him was Friday."

**Annotation.**

In the explication of these particles, or rather particle (for they are but different forms of the same word,) Grammarians are very diffuse. They are compounded as some imagine of or of , or of and , or of and or of , or or of , or or of , or or of .

The grammatical character also, of or or has given rise to much controversy; some contending that it is at all times a noun, others that it is at all times a particle; the author of the Moognse however seems inclined to favor the latter doctrine.

**AS A PARTICLE.**

As a particle it is employed in three different senses.

1. With reference to the past time, it is synonymous with , as exemplified in the Text.
BOOK SECOND.

1. They sometimes denote the whole time.

EXAMPLE.

I have not seen him these two days, in other words,

جَبِيعُ مَنْ أَنْقَطَعَ رَبِّي، إِيَّاهُ يُومَانِ

"The whole period of my not seeing him was two days."

Annotation.

2. When the present time is intended, it is equivalent to 

EXAMPLE.

ما رَأَيتُهُ مَنْهُ وَمَا بَيِّنُ بُيْمَينِ

"I have not met him this day, or this month, or this year."

3. When a specific or determined period of time is intended, it is synonymous with 

EXAMPLE.

ما رَأَيتُهُ مَنْهَئُ وَمَا بَيِّنُ بُيْمَينِ

"I have not seen him these three days, or these five days."

AS A NOUN.

and considered as nouns, belong to that class of words termed or nouns of time and place, and as such have a twofold signification, that is, they sometimes denote the commencement of time, and sometimes the whole of the period specified. In the first capacity, they are invariably followed by a definite noun in the singular number, significant of time, forming the answer to the question when? Ex. مَّا رَأَيتْهُ مَنْهُ "When did you see him?"
Annotation.

"I have not seen him since Friday." In the second capacity, they will be followed by a specific period of time, forming the answer to the question. Ex. "I did not see him since his journey." Sometimes a verb in the past tense. Ex. "I did not see him since he set out." But never the Future.

The Arabic preposition or seems to correspond in almost every respect with the English since, which Mansuetu derives from the old English and Skinner from the Latin eō sine; "e et h abjectis, et x facilima mutatione in e transmute." A process perhaps not more extraordinary than that recorded above of . In like manner, the Latin preposition post, quasi pone est, and the Greek ἦτετα, from et ἀπε post hoc, as well as the French depuis which is supposed to be corrupted from post. Several of the above senses will be found illustrated in the following Story.
A certain man had occasion once to be absent for sometime from his wife, who loved him with the most excessive tenderness and affection; on his return she said to him:—My dear you are certainly a promise-breaker, for I have not received a line from you since your departure, although you promised to write to me regularly, and correspondence they say is half an interview. Now, I have heard nothing of you during the whole month, and you promised to return in fifteen days: the month you see is finished; this is the night of the new moon.

My soul, said he, you say right.—My intention was certainly to do so, on the day of my departure, but when I set out, my mind was so occupied, with the various
concerns of the journey that I entirely forgot my promise till this instant. On hearing this she repeated the following verses.

**Paraphrase.**

Hast thou forgotten her whose faithful breast,
With fiercest flames by love enkindled, burns;
Who veil'd in Sorrow's cold and gloomy vest,
Affection scorn'd and unrequited, mourns?
Whose Passion wakes the wildness of despair,
And mad, accelerates the hand of fate;
Farewell—Eternity relieves my care;
Death breaks affection's bonds, and ends thy hate.

She then stabbed herself with a knife she had in her hand, and died on the spot.

**Of the Preposition,**

1. The preposition حَتْيَ is used to denote the bound or termination of interval, as applicable to time and place.

**Examples.**

ٍيَبِتَ الْبَا رِجْةَ حَتْيَ الصَّبَاغِ I slept last night till the morning.

بسْرُ ُالْبَلا حَتْيَ السَّوْقَ I perambulated the town as far as the market-place.

**Annotation.**

This word is considered by all the Arabian Grammarians as a particle, and in this capacity has three distinct offices: these, as of little importance, I shall not here comment on, but content myself with a few observations on its practical application.
2. It is used in the sense of *concomitance*, or *companionship*.

**Example.**

I read my portion of the liturgy, *along with* the prayer.

3. It has sometimes an *inclusive* signification.

**Example.**

I ate the fish *even to the head*, i.e. head and all.

**Annotation.**

1. It is used in the sense of *tulal*, or *causation* and in this sense is synonymous with لَتْ.  

**Example from the Qooran.**

[Quran verse with translation]

"These are the men, who say, do not bestow any thing, on those who are with the apostles of God, that they may be obliged to separate from him."

2. It is sometimes, though rarely, found synonymous with لَتْ as exemplified in the following verse.

[Quran verse with translation]

"There is no liberality in the gifts of the prodigal, but there is in you, who possessing but little, will yet part with it."

3. حَتَّى occurs as a conjunctive particle synonymous with وَ, and as such requires to be followed by a noun apparent or expressed.

**Example.**

"I beat the tribe and Zued also."
COMMENTARY.

4. It invariably governs a noun apparent or expressed, (اسم ِ الَّذِي) in opposition to the preposition ِ لِـٓآ, though we do not say "حَنْتُ أَيَّى" to him.

Annotation.

4. When the word preceding ِ حَنْتُ is governed by a preposition, the preposition must be repeated with the word which follows it.

EXAMPLE.

مرَتْ ِ عَنَ ِ النَّاطِقِ ِ حَنْتُ يَزِيدُ

5. يَزِيدُ resembles ِ يَا لِـٓآ in many respects, but can never be substituted for it in a sentence as the correlate of ِ حَنْتُ. It occurs in several of the above capacities in the following dialogue.
BOOK SECOND.

STORY.

It is related that a certain Theologian saw the Devil one night in his sleep, and said to him, O accursed, how long will you continue to exercise your wiles on the understandings of mankind? Till the day of judgment, replied Satan, and I have so artfully arranged my plots as to secure success in all my schemes against them. But what is your opinion said the other with regard to Theologians, do you think they will be admitted into heaven unexamined? No, no, said the Devil, by no means, on the contrary, they shall be given to drink of purulent matter, and shall taste the bitterness of the damned, after this life. He then spit in his face, and the divine roaring out, awoke in a fright.

OF THE PREPOSITION,

1. The preposition َوَ (wā) is used in swearing, (ذَمَّم) but is restricted in its application to a noun apparent or expressed.

EXAMPLE.

واللهِ لَا يَشرَبُونَ الْحَمِيسَ By God, I will never drink wine.

Annotation.

The Grammarians of Koofah believe that َوَ is occasionally synonymous with ُرَبَب, as in the example adduced by the Commentator in the text; but the author of the Moongee, asserts that in all such cases it is invariably a conjunctive particle, and that the government of the word immediately following it is occasioned by ُرَبَب understood. The preposition َوَ is properly a particle of swearing, the latter however may or may not at discretion.

Aqua purulenta, ِسناء Inferni, vide Will. in voce. The expression alludes to a passage in the 14th Chapter of the Quaran, thus rendered by Sale—"Hell lieth unseen before him, and he shall have filthy water given him to drink"—This filthy water, is supposed to issue from the bodies of the damned.
2. It is occasionally synonymous with ُرب

**EXAMPLE.**

وعالم يعجل بعليه

i.e.

رب العالم يعجل بعليه

**Annotation.**

tion, assume a verb of swearing before it, which is not the case with ُرب which invariably commences a sentence, we cannot therefore say as we do with اَعْتَسَتْ بِالْأَقْسَمِ وَاللَّهُ مَعَ اوَتِّهِ

"I swore or swear, &c."

The particle ُرب is used indifferently in interrogative, imperative, and indicative, senses, but ُرب is restricted to the latter form of expression; we cannot therefore agreeably to the authority of the grammarian Ruzee say ُرب لا تكذيرين which does not require translation. It occurs in the following Story.
BOOK SECOND.

STORY.

The Devil, says a certain Devotee, appeared before me one day in my cell, and accosting me said, by God, you have strayed from the true path, having rejected the enjoyments of this life, for those of an (uncertain) futurity, and do not seem to know that you are squandering away your time in the performance of that of which God is altogether independant, for after this life you are nothing but clay—By God I will certainly deceive you.—By the Lord of the sacred Temple, I will most undoubtedly lead you astray. He then vanished from my sight, and I saw no more of him.—O Lord protect us from him!

OF THE PREPOSITION.

1. The preposition is used as a particle of swearing, restricted however in its application to the name of the Almighty God.

EXAMPLE.

By God I will certainly beat Zued.

2. It must be remembered, that the oath, invariably requires, what is termed in grammar the or fact asserted by the oath; if this

Annotation.

The author of the " Zool," (a well known Commentary on the "Misran") believes that the particle, , as used in forms of adjuring or obtesting, is exclusively appropriated to the word , and the language of the text seems to favor this opinion; but the author of the Moognee, whose authority on all grammatical questions may be considered decisive, admits of no such restriction in its application, and says it may be prefixed not only to the word , but also to the various epithets or attributes of God, as , &c.
COMMENTARY.

should happen to be a nominal sentence, in a confirmed sense, it must be invariably preceded by or the prepositive or inchoative particle.

EXAMPLE.

By God Zued is certainly standing.

If the be a negative sentence, it must be preceded by one of the three following particles, viz. , , .

EXAMPLES.

By God Zued is not standing.

By God Zued is not in the house, nor Umri.

By God Zued is not standing.

Annotation.

The Arabian Grammarians consider as the substitute of , and again as the substitute of ., as for heidom, for for front, opposition, &c. so that agreeably to this theory the original particle of swearing is , of which is a mere derivative or labial variation, and a substitute for , though the reason for such a change does not appear very obvious.

The particles of swearing are , , and , but the three first are of most frequent occurrence. is said to be the substitute of and is never found prefixed to any word but is almost invariably prefixed to by my Lord, as but is occasionally though very rarely found also with .

* The same as the or particle of corroboration.
4. But if it be a verbal sentence, (العبادة فعلية) in a confirmed sense, it will be preceded by both لا and قد, or by لا alone.

**EXAMPLES.**

والله فعَلَ قَامَ رَيْدًا
By God Zued most certainly stood.

والله لا فَعَلَ كَذَا
By God I will certainly do so.

5. If the sentence be negative, (المنغثة) and the verb in the past time, it will be preceded by the particle ل.

**EXAMPLE.**

واللهماَ كَامَ رَيْدًا
By God Zued did not stand.

6. But should the verb be in the aorist tense, it will require one of the three following particles, namely, لا, لِكُنَّ, لِكَ.

**EXAMPLES.**

واللهماَ فَعَلُنَ كَذَا
By God I will certainly do so.

Anonymous.

*As a particle of swearing occurs under five various forms, viz. لِكُنَّ or لِكَ, of these the two first are prefixed to the words لِكَ and occasionally to هو, the other three to هو alone.

The Grammarian *Seeuwusse* is of opinion that لِكَ or لِكُنَّ is an original particle of swearing synonymous with لِكَ, but others imagine that لِكَ is an abbreviation, or contraction of لِكَ. an oath; and that لِكَ is immediately derived from لِكَ, the plural of لِكَ or according to others, from لِكَ happiness, felicity.
COMMENTARY.

7. The is rejected whenever the sentence preceding the happens to be of a similar nature, to that which should constitute the

EXAMPLE.

Zued by God, is learned i.e. زَعِيد عَلَم وَاللَّهِ

8. It is also rejected when the happens to intervene between the two members of a sentence.+

EXAMPLE.

Zued by God is learned.

Annotation.

The letter مُمْ (m) with the vowel point كُرَ، is supposed to be a contraction of and with the زُمْمَٰسَ، or the first of زِمْمٌ، the second زِمْمٌ، both these derivations however are rejected by other grammarians who consider them from their homogeneity or labial affinity, as mere substitutes for .

The word زَعِيد occurs under seven various forms, viz. زَعِيدٌ، زَعِيدٍ، زَعِيدٌ، زَعِيدٌ، زَعِيدٌ، زَعِيدٌ، زَعِيدٌ، of these, the two first are appropriated to the words زَعِيدٌ، as زَعِيدٌ، and زَعِيدٌ، the temple, as زَعِيدٌ—the other four are restricted to زَعِيدٌ.

Besides the above particles there are some nouns, such as زَكَّا life, age, &c. زَكَّا duration, continuation; زَكَّا the book, i.e. لُغَة the temple; زَكَّا an oath; and زَكَّا happiness, or the pl. of زَكَّا an oath, which are used in solemn forms of swearing.

The particle زَعِيد has already been illustrated in page 72, which see. 

* i.e. between the subject and predicate.
+ These contractions are not more remarkable than أَكَاد and أَكَاد in Latin, for أَكَاد Castorii; أَكَاد Pollux, the latter of which agreeably to Vossius is composed of three words: namely me or a particle of swearing and me Pollux.
OF THE PREPOSITIONS.

1. The prepositions حَلَّاءَ and عَدَاءَ, are used in the sense of exclusion or exception.

Example.

The tribe came to me (all) except Zued.

Annotation.

The prepositions حَلَّاءَ and عَدَاءَ considered either as verbs or particles, are every where used to denote the same idea, namely exclusion, or exception. As prepositions they govern the noun in the aorist, and as verbs in the accusative or objective case. SEEBUWWAN indeed with most of the Busrah Grammarians deny the verbal character of حَلَّاءَ, and contend that it is invariably an exceptive particle, while the grammarians Huruww, Mazunee, Moo-burud, Zussaj, Ukhfush, Furrara, Abou-Umr, Shemzane and others, concede the point, but consider it as indeclinable. This however is contradicted by the author of the Mooghnee, who proves it to be regularly inflected like other verbs, as حَلَّاءَ, حَلَّاءُ, حَلَّاءُ, حَلَّاءُ, حَلَّاءُ, &c. The aorist tense حَلَّاءَ occurs in the following verse:

I perceive none among the people,
Nor do I distinguish any in the tribe equal to him in action.

It is difficult to assign any determinate signification to the word حَلَّاءَ in the above verse, though there can be little doubt that some specific sense is intended. It may perhaps be worth
2. Some grammarians are of opinion that the above particles occur occasionally as verbs, and in this character they govern the noun immediately following them in the accusative or objective case, the agent being an inherent or concealed pronoun.

**Example.**

\[
\text{The tribe came to me (all) except Zucd.}
\]

**Annotation.**

... remarking that it occurs once in the Qur'an in a sense apparently equally absolute, which the expositors have thought necessary to comment on. — The passage is as follows:

\[
\text{ لله خير و خير ل أو خير أ و خير ادد }
\]

Which Salz has translated thus, — "one of them spoke and said, slay not Joseph, but throw him to the bottom of the well, and some travellers will take him up if you do this." In which he appears to have followed Maracci, as indeed he very frequently does, who renders the phrase لَهُ خير "in a sense apparently equally absolute," the Commentators on the Qur'an, aware of the general sense of the term, have accordingly proposed various interpretations, the most approved of which seems to be that of Hoosun Kashufteh — who says the word خير in the above passage must be rendered, acting with prudence and deliberation, the sense will then be — "Do not slay Joseph, for that you will draw upon yourselves disgrace and reproach; but if you act with prudence and deliberation, cast him into a pit by the road side, where he may be discovered and taken out by travellers."

\[\text{写 as خير and خير, assumes in its verbal character a two-fold signification.}\]

1. 稲か or 稲か, avert or abstaining from. 2. 稲か, exclusion, or exception.

* It is seldom found in this form.
3. When two of the above particles, namely ֹ and ֹ, are preceded by ַ, or whenever they happen to commence a sentence, they invariably assume a verbal character.

**Examples:**

- Except, or without Zued.
- ^אֶּלֶטֶפָּא רֶפֶד

**Annotation.**

In the first sense it occurs in the following passage in the Quran, which Maracci renders, "Prodeum, non est hic homo!" And Sale copying, or rather translating the Latin, "O God, this is not a mortal!" The phrase ^אֶלֶטֶפָּא means properly "God avert," Avertat Deus, hence the common expression "avert, or shun," in some respects resembling the Latin salutation Salve sit. In its second or exceptive signification it is Synonymous with *אֶלֶטֶפָּא, Excepted, or rejected him. In this two-fold capacity of salutation and exception it resembles the English save, in the equivocation of Chaucer's Sommon against the Friar:"

"God save you all, save this cursed Friar."

The author of the Mooghee however on the authority of *אֶלֶטֶפָּא the seven readers of the Quran) reads the sentence ^אֶלֶטֶפָּא, with the tuncen, and asserts that ^אֶלֶטֶפָּא is here a noun in the objective case, the verb being understood, as ^אֶלֶטֶפָּא equivalent to ^אֶלֶטֶפָּא. The sentence if complete would be ^אֶלֶטֶפָּא, all the tribe came to me with the exception of Zued. *אֶלֶטֶפָּא used intransitively means deserted, empty, as in the 3d. Moraam of Hurreee, "the stalls were empty," and hence ֹ a desert. The infinitive *אֶלֶטֶפָּא signifies literally transition, or passage, hence ֹ, and ֹ, siio, transgression, retaining in Arabic the same relation to the primitive sense as the English term.

† The exclamation of the women when introduced by Zuleekha to Jossin.
‡ See diversions of Chaucer, Vol. I.
COMMENTARY.

The house freed itself of Zued.*

The tribe excluded, or excepted Zued.

Annotation.

When preceded by the negative particle لَا is always a verb, as in the following example:

"Ogsmu is most beloved by me, but not to the exclusion of Fatimu."

The prepositions خَارِجَةٌ and مَعْلُومَةٌ are in every respect Synonymous with كان يُؤُمَّهُ except that they are never found in the sense of لَا. They correspond with the word近些، except، unless، besides، &c. and their derivation is altogether as obvious as the English prepositions: whatever grammatical character therefore they may at present assume, it is obvious they cannot be considered in the light of original particles; they all occur in the following Story.

* A figurative mode of expression, and means simply، لم is not in the house.
BOOK SECOND.

STORY.

The Calif Haroon Ruseed, said once to his companions,—I have drank of every thing intoxicating except the juice of the grape and the poppy, in consequence of not finding any advantages from them; and I have indulged my taste in every sort of confectionary except that termed Khubees,† for I found it oppress the stomach and slow of digestion; and I dressed in every sort of costly garments except black, for that colour is odious; and I favoured and patronized all classes of the people both high and low except that of the Barmecides, who are no better than they should be. It becomes every one therefore to make a

* i.e. wine and opium.

† خبص خبيص from mingled, or mixed up together; a sort of confectionary or sweet-meat, made of dates, honey, and other ingredients, and with the fem. ٌٌ is used absolutely to denote the elegancies and luxuries of life, as in the following verse from the Hurzereen, in which Anoo-Zude commences his apology to Hariz, for having fraudulently assumed the character of a religious itinerant:

I put on the garment of division, with the hope of bettering my condition, And baited my hook for every fish; I made religious admonition a net, The better thereby to ensnare every kind of prey."

The Arabic word كمية a tunic, كميات, is found with little variation in several languages; thus in French, chemise; Italian, camisia; Spanish and Portugese, camisa; Hindoo kummeez, and Bengalee kumiz. Like its Synonmys in English and Latin, namely shift, and præstexta, it seems to have an equivocal meaning, and was a dress peculiar to Arabian devotees.

[I made religious admonition a net.] This will remind the reader of a similar metaphorical expression in the new Testament (See Math. Chap. 4. v. 19. and Mark Chap. 1. and v. 17.) Αν μισθω καὶ φανερώσω εὐαγγελιον, and I will make you fishers of men.
judicious selection of the objects of enjoyment, that he may lead a life of unmixed pleasure.

**CONCLUDING REMARKS ON THE PREPOSITIONS.**

The preceding view of the Arabic prepositions, will be found to contain almost everything essentially useful. The Annotations are intended to convey a more precise and accurate notion of their extensive force, and the Stories and Extracts will illustrate their practical application to the purposes of speech. Minute discussions on their origin and grammatical character, I have purposely omitted, not that I consider such discussions, as either useless or uninteresting, but that I am disposed to believe they are unsuitable to the nature of the present work. Theoretical disquisitions are good in their proper place, but they are not in their proper place in an elementary treatise, which should aim rather at the illustration of specific rules, than the discovery or examination of abstract principles.

**SYNOPSIS OF THE ARABIC PREPOSITIONS.**

<table>
<thead>
<tr>
<th>Preposition</th>
<th>Corresponding occasionally to</th>
</tr>
</thead>
<tbody>
<tr>
<td>بِ</td>
<td>By, with, for, because, on account of, in.</td>
</tr>
<tr>
<td>مِ</td>
<td>From, some, namely, to wit, of, on, by reason of, than, against.</td>
</tr>
<tr>
<td>فِ</td>
<td>From, off, out of, from out, for, on, above, over, through, by.</td>
</tr>
<tr>
<td>لِ</td>
<td>To, till, along with, including, from, in.</td>
</tr>
<tr>
<td>كَفِ</td>
<td>In, on.</td>
</tr>
<tr>
<td>مَثَّلٍ</td>
<td>For, belongs to, that, by, follows.</td>
</tr>
<tr>
<td>كِفْرًا</td>
<td>Few, many, some, frequently.</td>
</tr>
<tr>
<td>كَمَّ</td>
<td>On, upon, by, above, over, along with, for, from, of.</td>
</tr>
<tr>
<td>كَفِ</td>
<td>Like, as, as soon as, because of, for.</td>
</tr>
<tr>
<td>تِلَامِ</td>
<td>Since, from, in.</td>
</tr>
<tr>
<td>كَفْرُ</td>
<td>Till, as far as, to, along with, even to, that, but, and.</td>
</tr>
<tr>
<td>كَفْرَا</td>
<td>By, few.</td>
</tr>
<tr>
<td>كِفْرًا</td>
<td>By.</td>
</tr>
<tr>
<td>كَفْرًا</td>
<td>Except, without, save, omitting, unless, besides.</td>
</tr>
</tbody>
</table>

End of the Prepositions.
BOOK SECOND.

CLASS SECOND.

1. The second class contains six words, termed their verbs or particles resembling verbs, which precede in construction both terms of a proposition, governing the subject in the accusative or objective case, and the predicate in the nominative, viz.

Annotation.

The particle نَفَع governs generally the subject of a proposition in the accusative or objective case, I say generally, for examples are produced in which it is supposed to govern both terms in the accusative. The following examples may be sufficient to illustrate this.

بَلْ أَنَّ خَاطِرًا، نِمَّ تَأْكَلُوا وَلِكُلٍّ ُّ

Approach at night when darkness spreads her sable wings,
But let your steps be silent and cautious, for our sentinels are truly Lions.

In which the words بَلْ and نِمَّ the subject and predicate, are both rendered مَنْتَوَأ by نَفَع.

And in the following example from the or traditionary records of the Prophet.

أَنَّ خَاطِرًا نِمَّ تَأْكَلُوا وَلِكُلٍّ ُّ

"Verily the depth of Hell is equal to a seventy years Journey."

Milton in like manner measures space by time.

"Nine times the space that measures day and night
To mortal men."

It is worth remarking that the three great Poets, Homer, Virgil and Milton, have all exerted themselves in extending the idea of the depth of hell. Homer makes it as far beneath the deepest pit of earth, as the heaven is above the earth. II. viii. 16. Virgil twice as far, Aen. vi. 578, and Milton thrice as far; their efforts are commendable no doubt, but not to be compared with the more magnificent flights of a modern Bard.
COMMENTARY.

2. Of these, the two first, namely ٌٍى and ىٍٍُٔ، are used, to verify, or corroborate the sense of a given proposition.

EXAMPLES.

"Certainly Zued is standing."

It reached me, (i.e. the news,) that Zued was certainly departing.

Annotation.

"And he fell, and he fell,
To the regions of hell;
Nine centuries bouded he from cavern to rock,
And his head, as he tumbled, went nicker; knock,
Like a pebble in Carishbrook well!"

See the new Thesaurus Portarum.

It must be remembered that instances of the above government are by no means numerous, and that grammarians have accounted for the anomaly on other principles, which however I do not deem of sufficient importance to repeat.

The word governed by ٌٍى, is sometimes a pronoun understood.

EXAMPLE.

"Whoever enters the Synagogue, will certainly find in it beautiful vestals of both sexes."

The Arabian Grammarians will not allow the pronoun ٌٍى in the above verse, to be the word governed by the particle, but ىل understood, viz. ىٍٍُٔ for ٌٍى—The sense will then run—"the fact is this, whoever, &c."

The particle is sometimes written without the Tushthead with the Neun Sakin, or quiescent; and in this form has seldom any government, but the grammarians of Koofah believe that in all
BOOK SECOND.

3. The third is `بُنَثَكَ in the sense of `تشابه، similitude, or comparison.

EXAMPLE.

"Zwed is like a lion."

Annotation.

such instances it must be translated negatively, example "Zwed is not but going." But this it may be presumed is a distinction, without a difference, for, "Zwed is not but going," and "Zwed is certainly going," convey in fact the same meaning.

OF THE PLACE OF ٌس في COMPOSITION.

Grammarians have assigned the following five places to ٌس in composition.

1. It commences a sentence, as "Zwed is certainly standing."

2. It follows the various tenses derived from ٌس as "Zwed has certainly been standing."

3. It occurs after the relative pronoun, as "He came, whose father is certainly learned."

4. It is found in that sentence the predicate of which is preceded by the ل of corroboration.

"And God knows, that verily you are his Prophet."

5. It precedes the جواب al-qisas as already explained.

EXAMPLE.

"By God, Zwed is certainly standing."

OF THE DERIVATION OF ٌس.

The Arabian Grammarians have amused themselves in tracing the origin of this word, but have produced nothing satisfactory. Their principles of derivation, if indeed they can be sold to have any such principles, are so whimsical and extravagant, that it may be doubted, whether they can be matched by those of our most fanciful European Etymologists. They seem to pay little regard to the original sense of the term, from which a word may be derived, and make no scruple to refer it to any word, or indeed to any phrase, provided.
4. The *fourth* is *dn* in the grammatical sense of *rak* and is used to explain some uncertainty supposed to exist in the first branch of a compound proposition; it can therefore only occur between two sentences, distinguished from, and contrasted with each other, by reason of some opposition contained in them, or denied by one of them.

**EXAMPLES.**

"Zued is absent but Bukur is present."

"Zued did not come to me but Osa did."

**Annotation.**

they are able to point out by the laws of permutation, the causes by which such a change may be legitimately effected:—for instance they derive the word *\<\*\>*, (but,) from the sentence *\<\*\>*, i.e.—"whatever may happen,"—or,—"in whatever state things may be," by rejecting the last three words and subjecting the remaining one, *\<\*\>*, to all the evolutions of grammatical change.* By some grammarians *\<\*\>* is supposed to be compounded of the negative particle *\<\*\>* and the first personal pronoun *\<\*\>*; as the Arabs are known occasionally to make use of the expression, *\<\*\>*, equivalent to *\<\*\>* *\<\*\>* *\<\*\>* "I am not standing." *\<\*\>* is also a verb and its derivation is accounted for in seven different ways:

1. It may be the 3d pers. plur. fem. of *\<\*\>* "tastitude, veadiness, as in the example *\<\*\>* *\<\*\>* *\<\*\>* *\<\*\>* *\<\*\>* "The women were *\<\*\>*", the original form of the word *\<\*\>* having undergone the necessary changes established by the laws of permutation.

2. It may be referred to *\<\*\>* originally *\<\*\>* *\<\*\>* *\<\*\>* "envinity.

3. Or the 3d pers. mas. pret. pass. from *\<\*\>* *\<\*\>* *\<\*\>* *\<\*\>* *\<\*\>* "complaining: held originally in the past, voice *\<\*\>*.

* This is perhaps as happy an Etymology as King Perin, from the Greek *\<\*\>*. Thus, *\<\*\>*—*\<\*\>*—*\<\*\>*—Dipper—Nykia—Nykia—Nykia—Pippin—King—King Perin. See Div. Parsley, Vol. 1, p. 130.
5. The fifth is لبَتْ, लद्, and is used to denote supplication, or wishing, (نَبِنُي).

**Example.**

"I wish Zued were standing, or, I desire his standing."

**Annotation.**

1. Or the 2d pers. imp. act. voice, from the same verb. جَلَّ being originally جَلَّ.

2. The 3d. pers. plur. f m. imp. act. voice derived from جَلَّ. Synonymous with كَرْبُ.

3. The 3d pers. plur. fem. imper. of the act. voice from جَلَّ. Synonymous with لَمْ.

4. Of the same.

5. And lastly it may be 3d pers. sing. imp. fem. with the Noam of corroboration, from the root جَلَّ, promising, stipulating, &c.

The rules of permutation by which the above changes are authorised, I have purposely omitted; they would have swelled out these notes to a disproportionate size, and can not be necessary to the regularly instructed Student.

Grammarians have discovered another use of جَلَّ, which they term كَوْنِي, concessive, or responsive, and as such it is synonymous with كَوْنِي to illustrate which they produce the following.

**Example.**

حَكَمُ أَنْ فَعَالْتَ أَنْ قَدْ أَنْ قَدْ مَسَّكَ إِلَّا الرُّمِيَّةَ فَكَأَنَّكَ لَوْ نَسْأَلَ نَقُوَّةٌ تَقَدَّمَ قَدْ أَنْ مُرْجِحَةٌ قَفَا،

لَعَلَّهَا التَّسْلِيِّمُ مَعَ رَأْسِها وَلَمْ تَنْسَؤِها فَقَالَ لَهَا مَجْعُوْلَة سنَتْعَلْهَا مَسْتَمْعِيْلاً رَأْسً أَنْ نَسْأَلَ نَقُوَّةٌ لَِّيَا أَنْ لَهَا فَقَالَ

جَمِعُ فَاحْرُضُكُ بِلَٰٓئِيْرٍ قَأَلَ�وَّنَعُونَأ كَوْنَتَ تَرْجَعَ.\[\text{Digitized by Microsoft} \]
6. The *sixth* is لَعْلَلَ (تَرَحَجَ) denoting *hope, or expectation,*

**EXAMPLE.**

لَعْلَلَ السَّلَطَانَ عَلي

"Would that the king were just."

**Annotation.**

"It is related that *Foozalum Ibn Shureek,* waited once upon *Ibnooz Zoobuer,* for some emergency, and addressing him said; truly my camel is wearied. Then let her rest herself replied *Zoobuer,* but the fatigue of the road rejoined the other has made her thirsty. You had better give her something to drink continued *Zoobuer,* I am not come to you exclaimed the other (in a passion), to solicit medical advice, but to ask for assistance.—The curse of *Goo* on the camel that brought me to you! Yes replied *Zoosur,* (coolly) and her rider into the bargain."

**OF THE PARTICLE: لَعْلَلَ.**

The particle لَعْلَلَ with the *Hammza Muftouhu,* or marked with the vowel *Puthu* is properly a derivative, or different form of لَعْلَلَ governing the subject in the objective, and the predicate in the nominative case. When joined with the لَعْلَلَ افْمَضَا, it acquires a *restrictive sense,* termed by Arabian Grammarians لَعْلَلَ افْمَضَا, that is, the *restriction or limitation* of the موصوف, or substantive noun to some one particular attribute, or vice versa, an attribute to a substantive noun, corresponding in this respect with the particle لَعْلَلَ. Example from the *Qoorz.*

"Say (O Mooummud)! no other has been revealed to me, than that your *Goo is one God.*"

It is considered occasionally *Synonymous* with لَعْلَلَ: لَعْلَلَ.

**EXAMPLE.**

إِيَّتَكَ السَّمَعُ نَدْعُو تَشْتَري لَيْتَ شَيْا

"Come to the market, perhaps you may purchase something from us."

The particle لَعْلَلَ is never found to commence a discourse."
7. The distinction between لَعْبَةُ and لَعْبَةٍ is this: لَعْبَةُ is used to express a wish either possible, or impossible of attainment, as in the example already recorded, and the following.

"Would to God that youth would return."

Annotation.

**OF THE WORD لَعْبَةٍ.**

The true origin of this word seems little understood, though I believe it is generally considered by the Arabian Grammarians as compounded of the كَفَّاْلَشِّمَةٍ or كَفَبٌ of similitude, and the particle لِلَّ—the original construction therefore of such a sentence as لَعْبَةٍ زَوْيَةٌ لِلَّ،

"Zuell is like a Lion" would have been, agreeably to the above theory، لَعْبَةٍ كَفَبٍ، and they readily account for this Hysteronproteron-evolution, by simply remarking, that the chief object in the mind of the speaker on all such occasions being similitude or comparison, he would naturally commence the sentence with a word expressive of such similitude, thus لَعْبَةٍ، and hence with the slight change of كَفَبٌ into كُفَبَ، would eventually be produced the word لَعْبَةٍ! the author of the Moohana however rejects this theory and considers it, as an original uncompounded particle.

**OF THE VARIOUS SENSES OF THE WORD لَعْبَةٍ.**

لَعْبَةٍ has four different significations.

First. It denotes Similitude، لَعْبَةٍ، and this no doubt is its most general acceptation, though some grammarians have discovered, or think they have discovered a very subtle condition attending it in this character. The Predicate of لَعْبَةٍ، in the sense of similitude, say they, must belong to the class of primitive nouns, termed جَامِعٌ as لَعْبَةٍ، كَفَبٍ، &c. but if to that of derivative nouns، لَعْبَةٍ، or to nouns of time and place، لَعْبَةٍ، the word لَعْبَةٍ will assume the sense of doubt or uncertainty.
8. But 
\[
\text{can only be used to express the hope, or expectation of some event of possible occurrence.}
\]

**Annotation.**

**Examples.**

\[\text{Perhaps Zued is standing.} \]

\[\text{Perhaps Zued is with you.} \]

\[\text{Perhaps Zued is in the house.} \]

3. It occurs also in the sense of verification, (تَحَاقَفُ) agreeably to the opinion of the grammarians of Koofub.

**Example.**

"He entered Mukta in the morning; horror struck, (at its desert of appearance)."

For Hoosham was no longer in the country."

In the above verse ٨ is supposed Synonymous with ٨.

4. In the sense of approximation, (تَقَرَّبِ).)

**Examples.**

The winter season will soon, or is about to visit you.

You will shortly enjoy pleasure, or pleasure is about to visit you.
9. The above six particles, when joined with the prohibitive particle ُع, lose their governing power.

EXAMPLE.

"Verily there is no God but one God."

Annotation.

The time approaches when you must depart this world, for an everlasting residence hereafter.

OF THE WORD ُن

Fudhla  is of opinion that ُن is compounded of ُن (with the Noon quiescent,) and the particle َح, the Humes being removed, euphonious graciâ, and the Noon rejected, in consequence of the junction of two homogeneous letters under the sign Ijremium. This, however, is contrary to the doctrine of the schools of Basran, who consider it an uncompounded primitive. On the other hand the grammarians of Kootan, maintain that it is a compound of the negative ُن, and ُن, the intervening Kaf, being an explicite;—thus,— ُن, the Kusruh, of Humes, is transferred to Kaf, after rejecting the vowel point of the Humes, and the pleonastic letter ُن being omitted, leaves ُن, so that in the sentence of ُن ُن, the word ُن would be Synonymous with ُن, but Ruzez rejects the etymology on the plea that by this change, the sense of the sentence would be entirely altered, converting a disjunctive or adversative proposition into a conjunctive, both members of the compound being thereby rendered negative.

The word is also written with a single Noon, quiescent thus ُن, but grammarians seem divided in opinion, whether it should be considered merely as a different form of ُن, or an independant primitive; it is frequently accompanied by the conjunctive particle ُن, the insertion or omission of which is guided by sundry conditions which I omit recording, as unprofitably minute.
COMMENTARY.

Annotation.

OF THE WORD ُلِعَبَت.

There is little to be remarked of the word ُلِعَبَت. It is used to express desire or solicitation, and seems to correspond with utinam or of si in Latin, and wish or would, in its optative and imperative acceptation, in English. The Grammarian Fukaai contrary to the general opinion, says it governs both the subject and predicate of a proposition in the objective case, and quotes the following as an example.

ُلِعَبَتْ آيَةٌ ُلِعَبَتْ وَاَمَرَبُوَبَعَجَ. "O that the days of youth would return!"

It occurs in the following beautiful verse of Sichan Suman in the 19th Story, and 6th Chapter of his Goolistan:

VERSE.

From those dear scenes that round my mistress lay,
Sad strains of sorrow wake a lover's sighs; Could they but learn, the Doves would feel my woe,
And soothing notes of sympathy bestow To him, my friends, who love's soft grief disdains And idly jest at unexperienced pains, Be this your answer—Oh, may heaven impart To thee, acquaintance, with a lover's heart.

OR LITERALLY.

"The intelligence that has reached me, from the abode of my beloved, Were it heard by the Turtledoves, they would join their complaints with mine, O my friends, say to him who has never experienced the anguish of love, Would to God thou wert acquainted with what passes in the heart of a lover."
Annotation.

Sir William Jones, has quoted these lines in his history of the Persian language, in a manner that destroys the versification, and embarrasses the sense, by the introduction of the conjunction " in the second, and of " in the commencement of the fourth line; as the measure terminates on the penultima of the word " the final syllable of which (i.e. " ), by the figure Dialysis*, must in reading be made to commence the following line, thus:

He has also mistaken the sense of the two first lines, taking the relative " for a negative particle, and the word " with the first letter " and the second " signifies properly a meadow, the resort of swans, and is hence transferred to denote the abode of beautiful damsels, and in the second line, with the " " and " Ms. Muhsoor, is a contraction of " and not as Golius says, of the plural " the generic term for pigeon, of which " the turtle-dove is a species: " is the plural of " like " of " This inaccurate reading seems to have been copied from Gentius, who has himself overlooked the true sense of the lines, translating " in the first line delicium, and in the second campestris, thus:

" Illud quod de mentione delicii ad auras meas pervenit,"
Ste turte quoque campestris, audiret, mihi congrueret."

" may also be translated, " the Doves of that abode," i.e. of his mistress, as expressed in the first line. In some copies of the Goolistan is found instead of " i.e. " Say to the intelligent etc." With this reading, the particle " would be required in the next line to complete the measure. It may be observed in the above example,

* A word thus divided is said in the Proverbs of the Arabs to be " literally bluffed.
Annotation.

that ُلُعُبُت contrary to the rule laid down by the Commentator, is followed by a verb; but this is a common ellipsis in poetry, a noun or pronoun being understood. Some copies read لُعُبُت instead of ُلُعُبُت which has nothing to recommend it. The author of the Moognone quotes the following example in which ُلُعُبُت is followed by a verb, ُمُلُعُبُت لاتٗت لاعٗبلا ساعع=" "Would to God you would banish from me grief, even for a moment." In which the second personal pronoun is understood.

**OF THE WORD لُعُبُت**

The word لُعُبُت denotes contingency in some event, in a twofold manner.

First. Hope or expectation. (ُلُعُبُت (ُلُعُبُج) of some contingent good.

Second. Fear or dread, (ُلُعُبُج) of some contingent evil.

**EXAMPLES.**

1. ُلُعُبُت لابِب مَاء لَعُيْل. Perhaps (I may gain) an interview with my beloved.

2. ُلُعُبُت لابِب قَبِيْب حَيْل. Perhaps my rival is (there) present.

It denotes occasionally causality or illation. (عمل). Example from the Quran.

"Do good, (works) that you may be happy."

The word لُعُبُت agreesably to the author of the Qimoos, assumes eleven various forms, viz.

لُعُبُت لُعُبُت لُعُبُت لُعُبُت لُعُبُت لُعُبُت لُعُبُت لُعُبُت لُعُبُت لُعُبُت لُعُبُت

**CONCLUSION.**

The above six words are termed لُعُبُت لاشبيه با لُعُبُت. 1. From their similarity in the number of letters composing them, being either three or four. 2. Having their final letter like the preterite of verbs, marked مَلُفُبُت; i.e. with the vowel point فَثُبُت; and lastly from...
Annotation.

their taking after them two nouns which they immediately govern, like transitive verbs, the
sense of which they respectively assume.

EXAMPLES.

I strengthened, or verified.

I compared, or assimilated.

I restored, or amended.

I supplicated, or wished.

I hoped, or expected.

The word  has so many various senses, that it is not easy to reduce it to a general
idea. In English by Horne Tooke,—namely to boot, superadd, &c. The latter sense namely repa-
sration, or restoration, appears most suitable to the grammatical term  as applied
to the conjunction  whose office is properly the restoring or amending as it were, of
some doubt or uncertainty originating in the first branch of a compound proposition which
meaning may be illustrated by the ingenious remark of the Abbé Sicard. "Ainsi, après
l'énonciation d'une première proposition, trouvant un obstacle, ou un empêchement à l'exé-
cution de ce qu'on vient de dire, on semble avertir l'auditeur on le lecteur qu'il faut s'ar-
ez; on lui dirait, en Latin,  il ya ici une restriction, un changement
The application of the various words in the second Class, will be found illustrated in the two following Stories.

A scholar whose understanding was none of the brightest, asked his master one day regarding the Servile Letters. The master replied, Saaloomoooneeka, (i.e. you asked me that before). The scholar not comprehending the drift of

* Mais he derives from the Latin Majus, and says it is an old adverb Synonymous with Plus, as in the phrase

"Je n'en peux Mais, for Je n'en peux Plus," and in the following verse:

"Pourquoi de vos chagris, sans cesse, à moi vous prendre?

"En puis-je Mais de moins qu'on ne va pas vous rendre?"
the reply, (which in fact included the whole of the Servile letters), said, I attend you regularly every day but never remember asking you any such question. The Shuckh replied, Al'yuom tunsa, (i. e. to day you forget). No, said the student, I do not forget. O blockhead! exclaimed the master, what, you are still in the dark! I heartily wish you were changed into an ass, for I have told you them twice. The scholar on hearing this was ashamed of his want of comprehension, and returned home, repeating, as he went along. Would that the Almighty, had granted me capacity.
A certain King of Persia had grown so excessively fat, that though naturally of a graceful form, he resembled in size more an elephant than a man. His Physicians in consequence tried various expedients to reduce his enormous size, but their efforts had no other effect than to increase it; in this state, a certain eminent Physician waited upon him, and said, I will undertake to prescribe for your Majesty, provided you allow me three days to consult your horoscope, and determine on some medicines suitable to your case; perhaps through the aid of the Almighty I may effect your recovery. At the expiration of the time required, the Physician waited upon the King, and said, I have consulted the aspect of the stars, and observe that you have but four days more to live: when I saw this your approaching destiny, I was much troubled, would to God I had not seen it. If you doubt my words, let me be confined close to you and treated agreeably to the event of my prediction. Then the King gave orders for his confinement, and began to prepare for death, discarded all his former amusements, excluded himself from the eyes of mankind, and
resigned himself wholly to sorrow and affliction; and his grief increased daily. And when the appointed day arrived, the King called the Physician before him, and spoke to him on the subject. The Physician replied, I made use of this stratagem, in order to reduce your corpulency, for I knew that until this occurred, no medicines would be of any avail, but now I may prescribe to you with effect. Then the King ordered him a dress of honor, and gave him a suitable reward.

C L A S S T H I R D.

The third class, contains two particles, which resemble the imperfect verb ِنِبِى, possessing like it a negative signification. They precede both terms

Annotation.

O F T H E G O V E R N M E N T O F ِنِبِى.

Grammarians are divided in their opinion regarding the government of ِنِبِى. The learned of Hujaz, Nujj and Tehama, however, whose authority as inhabitants of Arabia proper, may be reckoned decisive, consider it in almost every respect as synonymous with the imperfect verb ِنِبِى. First as it denote like ِنِبِى present negation; and secondly as it may precede indifferently a definite, or indefinite noun, and admit the predicate in the sentence in which it is employed to be accompanied by the particle ِنِبِى by way of pleonasm. From this similarity of sense originated its similarity of regimen, governing like ِنِبِى the subject in the nominative, and the predicate of a proposition in the objective case; with these functions it is employed in the Qoran, and as the Qoran was immediately revealed to the inhabitants of Hujaz, it has acquired among grammarians in consequence the general appellation of ِنِبِى. By the tribe of Tumam it was considered a simple negative particle, without any government, and as such was contradistinguished from the other by the term ِنِبِى. As a grammatical agent, it precedes both a definite and indefinite noun, but most frequently the former, guided however by sundry conditions, the non-observance of which entirely destroys its government.
of a proposition, and govern the noun or subject in the nominative, and the predicate in the objective case.

Annotation.

**CONDITIONS ATTENDING THE GOVERNMENT OF َلَّا.**

1. In the sentence in which it is employed, the predicate must not precede the subject in the order of construction, otherwise its government is cancelled.

**EXAMPLE.**

"Zued is not standing."

2. The subject must not be preceded by the particle ٰلَّا, as an expletive.

**EXAMPLE.**

"O tribe of Azanuh, you possess neither gold nor silver;—in truth you are mere potsherds!"

3. The word or sentence immediately connected with the predicate, must not precede the noun of َلَّا, in the order of construction.

**EXAMPLE.**

"I do not act treacherously towards every one who has acted faithfully towards me."

If however the َرَاذَأ َلَّا or a noun in regimine, the government will be preserved.

**EXAMPLES.**

- Zued is not standing near you.
- You are not my assistant.

*To preserve the government, the natural order would be َلَّا َزَعَّد. The example is excessively rapied, and I suspect faulty.*
BOOK SECOND.

Of these $\text{ذ}$ is used-indifferently with a definite or indefinite noun, $\text{ذ}$ with an indefinite only.

**EXAMPLES.**

\text{ما زيد طريبًا} “Zueb is not standing.”

\text{لا رجل طويلًا} “No man is ingenious.”

**Annotation.**

4. The particle $\text{ذ}$ must not precede the predicate, otherwise the government is destroyed.

**EXAMPLE.**

\text{ما هو} “Moowmmud is not but a Prophet.”

The word $\text{ذ}$ as a relative, indicative, prohibitive, and interrogative particle, has a great variety of senses, attended with numerous grammatical distinctions, which cannot well be detailed here.

**OF THE PARTICLE $\text{ذ}$.**

The resemblance subsisting between $\text{ذ}$ and the defective verb $\text{ذس}$, is considered by Innoq Hajin, in his Commentary on the Kafersa, as inferior to that of $\text{ذ}$ as it is not formed like it peculiarly to denote present negation; is seldom found with a definite noun; and cannot be used in a sentence the predicate of which is preceded by $\text{ذ}$ as an expletive; for these reasons it possesses a much more limited government than $\text{ذ}$, and some grammarians go so far as to deny it any government but in poetry. As an agent however it is guided in its application, by the same conditions already recorded of $\text{ذ}$, with the exception of that relating to $\text{ذ}$ as a redundant particle preceding the predicate, in which form of construction it can never be employed.

$\text{ذ}$ preceding an indefinite noun has the force of a universal negative, as in the example

\text{لا رجل في بال} “No man is in the house,” and this I presume is what the Arabs understand by the term $\text{ذ}$ when applicable to this particle.
**Annotation.**

As grammarians however have observed a nice distinction between ُن and ُن when synonymous with the verb *ليس* I shall endeavour to state in as few words as possible, the grounds upon which they suppose this distinction is founded.

The term ُن signifies literally *negation of the genus*, and as applicable to the particle ُن in such a phrase as لا رجل في الدار اورجلانوبل، it conveys a total denial of every individual comprised in the general term ُن i.e. "no man is in the house;" and is therefore properly distinguished from ُن when resembling the imperfect verb *ليس* its office being simply to denote *individual*, or *particular negation*, of *one* or *several* from a general Class. Now as the *negation* in the above example is complete and *universal*, it is obvious that the proposition expressive of this *negation*, cannot be followed by a conjunction in order to restrict or qualify the general term; for example after the words لا رجل في الدار "no man is in the house," we cannot add لا رجلانوب سانبل رجلان "but two men or more are in the house," as this would in fact be a palpable absurdity; but the case is different with the same particle when Synonymous with ُن, which as has already been observed, is used to denote not *universal* but *particular* negation, and therefore we may say with propriety لا رجلانوب سانبل رجلان "no one man is in the house, but two or more are in it."

It must be observed in the above example, that the noun of ُن in the character of ُن assumes over its final letter the indeclinable mark *fathu*, whereas in its verbal capacity, it governs (under the conditions already specified) the subject in the nominative, and the predicate in the objective case: this the Arabian Grammarians account for in the first instance, by supposing an Ellipsis of the preposition Denial or the comprehensive *Min*, in such a sentence as the following، لا رجل في الدار. The preposition being understood, the following noun by a general rule of Grammar assumes *fathu*, and this they allege as authority for ascribing to the particle ُن *universality of negation*, in all such sentences, which they consider as responsive forms of expression to the question هل رجل في الدار "are there any men in the house?" Anar. or elliptically، لا رجل في الدار "no not any;", and in Latin,—" non est quia quia in atrio."
Annotation.

The particle as a Universal Negative has the same government as provided, first that the following noun, or noun affected by the negation, is connected with another word in the accusative case, i.e. in regimen, or has any connection of a similar nature to a noun in regimen.

EXAMPLE.

In regimen. No man of liberality is now existing.

Resembling a noun in regimen. There is none better than me in the world.

is the common responsive negative and is directly opposed to as in the following elegant couplet.

I saw a fawn upon a hillock, whose beauty eclipsed the full moon; I said, what is thy name? she answered Deer. What, my Dear? said I, but she replied, No, No!

It is impossible to preserve in a translation the delicate play on the words the first means literally a pearl, the second a repetition of mine, or for me, and the last a reduplication of the negative no. This species of paronymous composition is very common in the writings of the Persians and Arabs, and seems to have been practiced occasionally by the ancients: Vossius in his rhetoric has given numerous examples of the paronomasia from the Greek and Latin poets, others will be found in Aulus Gellius, Plautus and Ennius &c. which the reader is inclined may consult with pleasure. In the mean time I shall content myself with offering a quibble of rather a different description, the effect depending entirely on the ambiguity of homonymous words.

Any word connected with another so as to render the sense complete is termed.
Annotation.

Δ'ν'ή τ'ν καί σ'κν' Δ'νή, ὑποθαν' νάν ὑποθ'ν ὄλμων,
ἐνι ἦλθ'ν κα' σεδ'κα νεκρομενοῦ; Άνη τ'ν ν' είλη

Vic non vis, avem nec avem tamem, in aere non

That is—A man not a man, casting a stone not a stone,

Killed a bird not a bird, sitting on a tree not a tree.

By the first (in the order of the original), is meant a eunuch or hermaphrodite, the second a but the third the sambucus or elder-tree, + and the latter the pumice stone, about the nature and origin of which naturalists are not agreed.

**OF THE PARTICLE ُت.**

The etymology of this particle has given rise to a variety of discordant opinions, which I shall briefly notice as a matter of curiosity, if not of instruction. The grammarian Khusuun, says it is nothing but ج with the paragogical ج marked with the vowel point Futu'hu, in consequence of the junction of two quiescent letters, and the author of the Uozuun, ج (صلحًا لوزع) subscribes to it the same government with ج but restricts its application to the word ج which some grammarians consider as comprehending all nouns of time, such as , ج , &c. and this is also the opinion of Iano Mulik in his .

One peculiarity attending it is, that in the sentence in which it is employed, either the subject, or predicate must be understood; the common practice of the language seems to authorise the rejection of the subject, as ج This is not the time for flight." In which ج is understood, but on the other hand several grammarians contend, that it must be the predicate. The point is not worth discussing, and therefore we shall let it rest.

ج by some is derived from the infinitive ج los, damage, Synonymous with ج , and is regularly declinable as ج . This derivation is plausible enough and is attributed to ج .

* Locke says it was long seriously disputed whether a but was a bird or not.
+ This is the interpretation given by GISDAI, and may perhaps be disputed.
Annotation.

Others again refer it to 105 in the past tense, the Yr being changed into Ulf, and 105 into 5, these letters being considered proximate representatives of the same sound.

The ordinary Arabic, and the other Turahih, imagine it to be compounded of 105 and the letter 1 redundant in some other word, as in the following example from the Qorran, 105, but this is ridiculous; the Tu is not redundant in the word 105, it belongs to the verb 105, and must have been joined to the word 105 by the carelessness of some transcriber.

It is written thus erroneously in Masirah. The author of the Moogheee has entered into minute details regarding its government and the conditions attending its government, but they do not appear to me of sufficient importance to transcribe.

105 and 105, if explained and illustrated at full length, would far exceed the bounds of this Commentary; indeed it is to be feared I have already explained more than is necessary. I shall therefore close this annotation, with one or two miscellaneous remarks.

The intensive or corroborative negative, which in Greek is effected by two or more negatives, is provided for in Arabic, by a peculiar form of conjugation, i.e. by the addition of the prohibitive 105 and Nou Sukkell subjoined, as 105 105. "Let him certainly not strike." But this it must be remembered is applicable only to prohibitive forms of expression. It is curious to observe the concurrence of negatives in the following passage from Demos Rhenes, 105 105 105: "Nothing that is necessary will ever (or never) be done," which however is not more remarkable than the following attributed to a cockney who had lost his hat—"Did nobody see nothing of never a hat nor where?"

The particle 105 in almost all its various, and even opposite, relations, bears a striking resemblance to the Greek 105, as 105 105 105 do to 105; to illustrate the latter remark, I shall offer the following little extract from Plutarch as quoted by the Messieurs De Pont-Royal, not indeed so much for the purpose of elucidating a point of comparatively no importance, as to introduce to the reader two very successful and spirited versions of the original into Arabic, by Shween Unxa, a learned native of Yemen, at present attached to the College of E-c.
Commentary.

Fort William. The first is in prose, and will be found literal and elegant; the other is in verse, and in verse of a very sweet and harmonious texture, which aided by the solemn recitative of Arabian enunciation, has I confess on my ear, a very melodious effect.

Θο φιλέθαι θέλησιν ε μη πλήρων, μη πλήρων
αι μη ερευνήσοντος, μη λυτος α άναψων,
μη σωφρόνον α πίνης, μη σωφρόνον α καθάπην,
μη ενεπού ιν ιν Γαλατίας, μη ενεπού ιν ιν
Άλβας. ο δε Θεός δεδικε, πάσης δεδικε,
γύνης Γαλατίας, εδέχτα, εραπον, εκτός, φως, κλή—
δωμ, εμπυτη, θνησον.

He who is on land, is not afraid of the sea;
He who does not go to war, is not afraid of battle;
He who stays at home, fears no highway man;
He that has nothing to lose, is not afraid of informers;
He that is in a private station, apprehends no envy;
He that is in Galatia, dreads no earthquake and
He that is in Ethiopia fears neither thunder nor lightning.

But he that dreads God, as his enemy, startles at every thing: the land, the sea, the air, the heavens, darkness, light, noise, silence, and his very dreams, are all dreadful to him.

Thus in Arabic prose.

مَسْ هُوَ مَعَمُ شَيْ مِنَ الْبِرْكَةِ بَخْشِي مِنَ المَغْرِمِ مِنْ لَمْ يَكْنِ فِي جَيْشِ لَمْ يَكْنِ
لَكَّ بِعَدْيَ عَمْ مَوْ عَزْيَ عَمْ لَمْ يَكْنِ خَوْفُ مِنْ قُضَا عِ العَتْرِيْ عَمْ لَمْ يَكْنِ
لَكَّ بِعَدْيَ لمْ يَكْنِ لَمْ يَكْنِ لَمْ يَكْنِ لَمْ يَكْنِ لَمْ يَكْنِ لَمْ يَكْنِ
The following Verses are written on the measure, termed or Epitritus Tertius, consisting of a Spondee and Iambus.

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The particles ل and ی will be found as simple and verbal negatives in the following story:

The same idea is expressed by the change of one word i.e. را بِتُ الْلِّدْوَةُ مَا لَوْا for مَا لَوْا.
BOOK SECOND.

STORY.

A certain Chieftain of the tribe of Bunco Ajil, had two sons, one of whom was rich, the other poor. To the rich one he was kind and partial, to the other indifferent. He was asked,—why do you slight and neglect your son, a son on whom the Almighty has placed a crown of excellence and accomplishments?—Wealth you know is transitory, it comes to-day, and leaves us to-morrow. The old man replied. He can be of no service to me—if he possess accomplishments they will be of service to him: as for my other son, I am partial to him from necessity, and he has no occasion for any thing of mine, as the poet has justly said.

DISTICH.

I have observed that men incline towards those who are rich,
But decline all connexion with those who have nothing.

CLASS FOURTH.

The fourth class, contains seven particles, which govern the noun in the objective case, viz.

1. The Particle جوم synonymous with 

EXAMPLE.

The water was equal with the wood.

Annotation.

The Particle جوم as synonymous with جوم is like other Particles a subject of controversy with Grammarians, some contending for its government, and others denying it, and both parties producing arguments and quotations to defend their respective opinions. The author of the... says the government usually assigned to جوم is properly owing to some preceding verb, either expressed or understood in the sentence, as in the example جوم I travelled with Zued.

It always in the above sense, denotes society or companionship, and is found to occur three different ways in a sentence.

1. It is preceded by a verb, as جوم I travelled with Zued? Or by a word resembling a verb in sense, as, جوم What are you doing with Zued?
2. \( \text{\textsuperscript{\&}} \) is used in the sense of exception, in two ways. The first is termed \( \text{\textsuperscript{\&}} \) or homogeneous, and signifies in its grammatical sense, that the word following the Particle of exception, is of the same species, or homogeneous with the word preceding the Particle.

\textbf{Example.}

\( \text{\textsuperscript{\&}} \) The tribe came to me, except Zued.

The second is termed \( \text{\textsuperscript{\&}} \) and signifies that the must be heterogeneous or dissimilar in their nature.

\textbf{Example.}

\( \text{\textsuperscript{\&}} \) The tribe came to me except the Ass.

\textbf{Annotation.}

2. By a Participle active, as, \( \text{\textsuperscript{\&}} \) descended, or went down with the Nile.

3. By a Passive Participle, as, \( \text{\textsuperscript{\&}} \) The Camel is let loose with her young one.

\textbf{Of the Particle \( \text{\textsuperscript{\&}} \).}

The Particle \( \text{\textsuperscript{\&}} \) is used in the sense of exception, and is considered synonymous with the following words:

\( \text{\textsuperscript{\&}} \)

Of the above synonyma is written in three other different ways, namely

\( \text{\textsuperscript{\&}} \) is a simple Particle. and occasionally both verbs and Particles, and nouns.

\textbf{Of the \( \text{\textsuperscript{\&}} \) AND \( \text{\textsuperscript{\&}} \).}

The word \( \text{\textsuperscript{\&}} \) is a Passive Participle, and means literally excepted or excluded.
The following words, viz. نَبْرَةُ المَفْتُوْحَةِ آيَةٌ هيَا آيَةٌ يَا are called vocative particles, and are used in the following manner:

يا Whether the object addressed is distant or near.

هيَا and َيَا When the object is distant.

َيَا and َهيَا When the object is near.

The above five particles, when they precede a noun in regimine, govern the governing noun, in the accusative or objective case.

EXAMPLES.

يا عَبْدُ اللَّهِ O slave of God, (or as a proper name)

يا أَبْدُوَّةُ! O Abdoodah!

Annotation.

That from which the exception is made, نَبْرَةُ المَفْتُوْحَةِ آيَةٌ may be translated homogeneous: نَبْرَةُ المَفْتُوْحَةِ آيَةٌ heterogeneous; the grammatical distinction between these terms is obvious and useless, and requires no further explanation.

The نَبْرَةُ المَفْتُوْحَةِ آيَةٌ invariably requires that its متَمْطَى should either be a plural noun, as

جاَلُوُّ الْوَجْها لِلأَلْقَادِ ‘The man came to me all but Zuad;’ or a noun of multitude singular, as

جاَلُوُّ الْوَجْها لِلأَلْقَادِ ‘The tribe came to me all but Zuad.’

The متَمْطَى is rendered نَاسِب, or governed in the objective case, after the following order:

1. When found in an assertive sentence, viz. in a sentence neither prohibitive, negative, nor interrogative.

EXAMPLE.

جاَلُوُّ الْوَجْها لِلأَلْقَادِ ‘The tribe came except Zuad.’

2. When the متَمْطَى precedes the متَمْطَى

جَعُوُّ الْوَجْها لِلأَلْقَادِ ‘The tribe except Zuad.’
COMMENTARY.

O Boy of Zued!

O thou who art noble in thy tribe!

O most excellent of the tribe!

O slave of God, or (O Abdoolah!)

But when the noun following them, is not in regimine, it receives the vowel mark \( \text{\textasciicircum} \) without the *Tunween*.

**EXAMPLES.**

\begin{align*}
\text{يَا} & \text{ زؤد} \quad \text{O Zued.} \\
\text{يَا} & \text{ رجل} \\
& \text{O man!}
\end{align*}

**Annotation.**

**EXAMPLE.**

\begin{align*}
\text{وَمَا} & \text{ أَلَّا} \quad \text{I acknowledge no other tribe, than that of the Prophet.} \\
\text{وَمَا} & \text{ أَلَّا} \text{ مَشْعَب} \\
& \text{And follow no faith, but the true one!}
\end{align*}

1. When the \( \text{مَعَكَ} \) follows either \( \text{ماَحَلَا} \) or \( \text{ماَحَلَا} \) 

2. When the \( \text{مَسْتَنَال} \) follows either \( \text{ليَكُونَ} \) or \( \text{ليَكُونَ} \)

There are a variety of other minute rules regarding \( \text{لاَ} \) and its government, which I pass over as unimportant.

**O F T H E V O C A T I V E P A R T I C L E S.**

The author of the *Moognee*, says the Particle \( \text{يَا} \) may be used without any respect to the proximity or distance of the object addressed—Is of more general application than the other
Annotation.

Particules, and is occasionally understood in a sentence, as O Joseph let this alone, or refrain from this! It is alone applied to the word a and to a masculine and feminine.

The Particle is supposed to be originally the Munza being changed into a.

occurs also as a or Explanatory Particle, as I have got money, that is, Gold.

The Person or thing addressed is called the which is considered a species of the and is always invoked, by one of the vocative Particules in the sense of the verb I call or invoke.

The various Particules in the fourth class are illustrated in the following Arabian Tale.

جَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَ~

The Arabian Tale proceeds as follows:

("The young boy made the old man a present of a saddle."")

The young boy then invoked the name of the old man and said, "Let me hear the name of the old man."

The old man replied, "I am forty and a son."
A man of learning went one day to the house of a Grammarian, who happened at the time to have a boy before him reading Syntax. The learned man stopped at the door to hear the boy read, and heard him say to his master. 'O Sir, when I say, "all the people went out but Zued," and am asked—why did not Zued go out also? What answer should I give? Say, replied the master, that he was busy beating Asmr. Very well, said the boy: but when I say, "the tribe rose up all but the Ass," and am asked—why did not the Ass rise up too? What should I answer? Answer, said the pedant, that he was busy eating grass. Good, said the boy—and when I say—'the General came along with the army,' and am asked—what brought the General along with the army? What should I say? Say, said the schoolmaster, they are come by order of this gentleman (at the door,) to flog me.—On hearing which the boy uttered a shriek—exclaiming—protect me, O followers of Mohammed! O father! O brother! O people! hasten, hasten, to my assistance, for this man at the door, is certainly mad, and has given orders to have me beaten, and out he ran. The man laughed heartily at both of them, and went about his business.
The fifth class contains four particles, which render the final letter of the Aorist Tense viz.

1. The Particle prefixed to the aorist, restricts it to future time.

Example.

أرجو أن تقوم I hope you will rise.

Annotation.

Of the Particle

The Particle with the Hansa Mustoh, and Noon Quiescent, as explained in the Text, occurs both as a Noun, and a Particle.

As a Noun it is supposed by the author of the Moorhnez and other Grammarians, to be equivalent to the first personal pronoun, as 'I did,' and in other cases to the second personal pronoun, in the words where the termination is merely indicative of gender or number.

As a Particle it is used in four ways.

from the circumstance of its being prefixed either to the aorist, or past tense, and sometimes even to the imperative, as I wrote to him to rise and come.'

Its pronoun is generally rejected in composition, but sometimes expressed, as 'But if you had solicited me in the day of prosperity.'

It is occasionally met with as an Explanatory Particle, synonymous with as in the following Example from the Qooran: 'That is, make the Ark.'
But if prefixed to the Preterite it causes no alteration in the time, and is then called \( \text{ان} \) or the infinitive \( \text{ان} \):

**Example.**

\( \text{اعئِبُي} \text{ان ١} \text{خرِجْت} \)

Your going out surprised me, or it surprised me that you went out.

2. The Particle \( \text{لى} \) restricts the verb to future time, in a confirmed negative sense.

**Example.**

\( \text{نَن تُرَأِي} \text{تَي} \text{ي} \text{ي} \text{كَي} \text{م} \text{ي} \text{لَم} \text{ي} \text{كَي} \text{م} \text{ي} \text{لَم} \text{ي} \)

*You will certainly not see me.*

**Annotation.**

As a pleonastic particle it occurs as follows:

1. After \( \text{و} \) or the temporal *Lumma*, \( \text{النِّحَنْيَة} \) *when Zued came*.

2. Between the particle \( \text{و} \) and a *verb* of swearing: as \( \text{لَو} \text{أَقَسَمْ} \text{يَلَّه} \)

*If I swear by God.*

3. Between the preposition \( \text{كِ} \) and its governed word: as \( \text{ذِي} \text{كَانَ} \text{اَسَم} \)

*Zued is like a Lion.*

4. After \( \text{عِلْدَان} \) *when you went out.*

**Of the particle \( \text{نَن} \).**

\( \text{نَن} \) is a negative particle restricting the verb to future time. The Grammarian \( \text{ةَرْيَ} \) says it was originally \( \text{يك} \), the alif of which is changed into *noon*; but this etymology is rejected by the author of the *Moognee* who confirms the account given in the Commentary, in which opinion he is supported by \( \text{كَسَّا} \) and \( \text{كَسَّا} \).
This Particle, agreeably to the authority of the Grammarians Khuleel is compounded of َلَنَّ and َنُهَتٌ. The Hunza is rejected, for the sake of euphony, leaving َلَنَّ, the Alif of which is also thrown out, because two quiescent letters occurring together cannot be pronounced, and thus we have َلَنَّ.

3. The Particle ُبَسَبَس is used in the sense of ُبَسَبَس السَّبَب or cause and motive, indicating that that which precedes it, is the cause of that which follows it.

**Example.**

I embraced the Moosulman faith, that I might enter into Heaven.

**Annotation.**

**OF THE PARTICLE ُبَسَبَس**

The author of the Mooghnee says, that ُبَسَبَس is a noun abbreviated from ُكِفَّيَة as in the following verse:

ُكِفَّيَة تَصِيبُونَ إِلَى الْحَرَمِ وَمَا تَمَرَّتُ

ُقَدَّمَتْ نَفْسِي الْأَبْعَرْيَا تَضَرَّعَتْ

How can you incline to peace,
Your slaughtered friends being yet unrevenged,
And the flame of war still raging?

It occurs as a particle in the sense of َلَنَّ and َلاَبَسَبَس and in this sense precedes the Example, ُكِفَّيَة مُتَّولِيَة, that is, ُكِفَّيَة مُتَّولِيَة.

*Why did you strike?*

It precedes also the ُبَسَبَس مَعْنًى, Example, ُبَسَبَس مَعْنًى. A man may expect to receive the good or evil he does.

Also in the sense of َسَبَس رِيَة, as in َسَبَس رِيَة لَا تَأْسِي لِكِيَأْسَوْا, َسَبَس رِيَة. َلاَتَأْسِي لِكِيَأْسَوْا, َسَبَس رِيَة. َلاَتَأْسِي لِكِيَأْسَوْا, َسَبَس رِيَة. َلاَتَأْسِي لِكِيَأْسَوْا, َسَبَس رِيَة. َلاَتَأْسِي لِكِيَأْسَوْا, َسَبَس رِيَة. َلاَتَأْسِي لِكِيَأْسَوْا.

*That you be not sorrowful!*

---

* As a proof of this it may be observed that the َلَنَّ-Particle is retained in ُتَنَبَّأَعْرَبٌ, which would have been rejected had it been here a governing Particle.
4. *The Particle* وَلَام, is used in the sense of جواب and جواب or *answer*, and consequence, and restricts the verb to future time.

**Example.**

"Then you will enter into heaven," in answer to him who said "I embraced the Mohummedan faith."

**Annotation.**

**OF THE PARTICLE وَلَام.**

Some Grammarians maintain that وَلَام is a noun, but the general opinion is that it is a Particle. As a Particle some derive it from and and others again allow it no etymology, but consider it a simple uncompounded Particle.

The Grammarian says it is always used in the sense of جواب and جواب as explained in the Text; but merely admits its general application in this sense, and gives the following example, to prove that it is sometimes met with as the جواب alone—*as in answer to the assertion, I love you,* then I think you speak truth!* where the Grammarian observes that truth cannot be considered as a consequence of the preceding assertion.— *I love you,* and must therefore be looked upon merely as the answer. This is one of the many trifles that exercise the ingenuity of Arabian Grammarians.

The government of وَلَام is guided by certain conditions.

It must immediately precede the Aorist, with the exception of a or oath, or the negative Particle either of which is allowed to intervene, without destroying its government, as, وَلَام. Then by God I will honor you!—or, وَلَام. Then I do not think you a liar! But we could not say, وَلَام. This is the general opinion of Grammarians, but thinks a occurring between the Particle and the verb will not affect its government, as, وَلَام.
BOOK SECOND.

The Particles in the Fifth Class are included in the following Story.

حِكَائِيَة

قال بعض العلماء نقلت يوما على سبيل أبي وَكَانَ مَغِينِيا حَيَاذاً:

نَقْلَتْ له إِنْتَفْصِلَ الآن كَي نَسِبْنِي ما أَفْقَرْج هَبِي ثَانِي أَصِبْحَت

اليوم مَكُروهًا وَمَالْتِسْعُ الْمَهْ عَالِج سَوَى الْعَفَا وَأَحْبَابِ نَتَقَنِي بَيْتِي.

مَطْرُبَيْنِ فَقَالَ سَعَاء وَطَاعَة ثَمْ تَوَرَّمْ يَهْذِينِ بَيْتِي.

لَمْ رَحْلَتْ عَفْوَهَا الصَّمْرَاء حَتِّي هَيْشَأْتُ وَالْعَلَاوُيَأَحْليَنَّم

مَا ضَرَّكْ لَوَّرَلْ الْعَيْشَ حَليَنَّم عَيْدِي حَرَام وَعَنْدَ الْعُمْرَ حَليَنَّم

فَقَالَ فَقَرَبْتُ وَرَأَيْتُ عَلَيْي الْحَمْم الَّذِي كَانَ مُسْتَنِبًا عَلَى فَوَادٍ نَقْلَتْ

لَهُ هُنْ يَوْجَلُ بَيْنِ هَذِهِ الْبَلْدَة مِنْ يَصَاهِبْتُ فِي الْعَفَا قَالَ مَا أَطْنَ أَوْلِي

وَلَنْ تَرْيِى مِنْ يَعْرِفَ الْغَنْدَاء فِي هَذِهِ الْمَلِّيَة مِثْلِيَ تَمْ كَرِجَتْ مِن

مَكَانِهِ وَقَلْتُ لَهُ أَنَا أَشْبَكْ عَلَيْهِ بَيْنَ الْصَّلَاوَيْنِ إِنْ شَاء اللَّهُ تَعَالَى فَقَالَ

إِذْنِ أَسْبَعُكَ ما يُبَيِّنِهِ بَالْكَلِّيَا كَانَ وَقَتُهُ الْمَسَاء جَاءَ بَيْنِي بَعْضْ
I called one day, said a learned man, upon a friend of mine, who was an excellent Singer, and said to him, I am come to you, that you may enliven me with a song, for I have been annoyed this morning, and know no remedy so effectual in dispelling care. I beg therefore that you will oblige me with a couple of good verses. He answered, with great pleasure, and sung the following:

Thy flight the knots of patience hath unwound,
Yet in my soul thy form is firmly bound:
What were thy wrong, love's bitter to allay,
With sweets from me withheld; on others cast away.

I was delighted, says the narrator, with his harmony, and found myself relieved from the affliction that weighed upon my heart, and asked him, do you think any other person in this city can be found a match for you in singing? No said he, I do not think there is, nor will you ever find in it any such. I then took my leave of him, saying;—I will call upon you tomorrow, please God, between the

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* The verb *حَلَّمْ* in the original is used in four different senses. In the first it means to open. In the second to enter. In the third to swerve, and in the fourth to be lawful.
noon and evening prayers.—Then, said he, I will sing you something that will please you. One of my friends called upon me in the evening, and informed me that the King had ordered the Songster to be put to death.—On what account I asked? Because replied he, the King’s Daughter heard him singing to-day and was so enchanted with his voice, that she was nearly throwing herself down from the top of the palace in ecstasy;—the King ran and drew her in from the window, and having locked the door, ordered the Musician to be put to death. On hearing this said the learned man, I made my escape, as soon as the people left me, fearing I might experience the same fate myself, I being in fact the cause of his singing.

CLASS SIXTH.

The sixth class contains five particles which being prefixed to the aorist, render the final letter of quiescent, viz.

I. The Particle \( \text{لم} \) converts the aorist into a negative preterite.

Example.

\( \text{لم يضرب} \) In the sense of \( \text{ماضرب} \) He did not strike.

Annotation.

OF THE PARTICLE \( \text{لم} \).

The Particle \( \text{لم} \) is synonymous with \( \text{ال} \). Its effect upon the Aorist is to change \( \text{م} \) into \( \text{لم} \), rendering the final letter quiescent, and seems in this respect to correspond with the Apocope of European Grammarians. In conversation however this rule is not always observed by the Arabs, who use it like \( \text{ال} \) and \( \text{ي} \) without causing any difference of inflexion in the verb; the same license is sometimes indulged in Poetry, and what is still more extraordinary the Grammarian \( \text{ليهانيه} \) says, it occasionally renders the Aorist \( \text{مصوب} \), and in this way he reads the first sentence of the 94th Chapter of the Qooran: 

\( \text{لَمْ يَفْتَرَىَ فَرْعَ عُرَومِي} \) "Have we not opened thy breast?"
2. The Particle (is used like but is peculiarly applied in the sense of to denote universality of past time, and indicates, that the action conveyed by the verb was never performed at any past period.

**Example.**

In the sense of

Zuec did not strike (him), at any past period.

**Annotation.**

**Of the Particle (u.**

The distinction observed by the Arabian Grammarians in point of sense between \( \) and \( \) seems to be this, that \( \) as a Negative relates to a portion of time past, whereas \( \) in a more comprehensive and absolute sense, embraces the whole period; we can say therefore \( \) \( \) \( \) It was not then, but was afterwards; \( \) but we could not substitute \( \) in the sentence, and say \( \) \( \) \( \) which would in fact amount to this—\( \) It never was and then was.\( \)

This is the general opinion of Grammarians, but there are some who consider these Particles as synonymous in every respect.

The author of the \( \) makes it a compound of \( \) and \( \) which is confirmed by Ruzæ, who adds that \( \) is added to it in the same manner as in \( \) &c. These Grammarians observe another distinction in the use of \( \) and \( \) the former of which they say may be preceded by a conditional Particle, as \( \) \( \) \( \) or \( \) \( \) \( \) \( \) \( \) but we cannot say \( \) \( \) \( \) \( \) \( \)

\( \) differs also from \( \) in this, that the verb of the latter may be sometimes omitted in a Sentence, as \( \) \( \) \( \) \( \) \( \) \( \) \( \) \( \) \( \) \( \) that is \( \) \( \) I went close to the City, but did not enter it.

The word \( \) besides its use as a governing Particle, is employed to denote time, and seems in this case to resemble when. As such, it is prefixed to a verb in the past time, in a Proposition consisting of
3. The Particle, or letter termed لام or Imperative نام demands the performance of an action, or requires something to be done, either by a

PERSON ABSENT (العَا) i. e. THE THIRD PERSON, as

لاضرب زيال Let Zued strike.

Or, by the speaker himself (العَا) i. e. The FIRST PERSON, as

لاضرب Let me strike.

لاضرب Let us strike.

Or in the passive voice, (in the following order,) as

لاضرب لَيَن ضرب Let Zued be struck.

لاضرب Be thou struck.

لاضرب Let me be struck.

لاضرب Let us be struck.

Annotation.

two members, the second of which is connected with the first by means of this Particle, as نام When he came, I honored him: It is therefore termed by Grammarians نام to denote the relation it bears to, or its existence with some other thing; and by others again, for a similar reason, to indicate its necessary connexion with some subsequent Event. نام and many other Grammarians however consider it as a Noun of time, synonymous with the word نام, but IMNO MALIK thinks rather with نام.

It is also used in the sense of نام or exception, as in the following example from the 66th Chapter of the Koran:

إن نام لَيَن ضرب لا ضرب حَيَاة

There is no Soul without a Guardian over it.
4. The بُعْذَ إِلَيْهِ or Prohibitive لَا is directly opposed in sense to the لَا of command, and prohibits or forbids the performance of an action by an agent, whether the 1st 2d or 3d person.

EXAMPLES.

Let him not strike.

Do thou not strike.

Let me not strike.

Let us not strike.

And in the Passive voice, as

Let him not be struck.

Be thou not struck.

Let me not be struck.

Let us not be struck.

Annotation.

which amounts to this, that, 'every soul hath a guardian over it,' and in this way the sentence is rendered by Sale, as well as Marracci, though the latter reads لَا instead of أَلَّم، and makes أَلَّم a conditional instead of a Negative Particle, 'Si omnis anima certe non est super eam custos!" Yet Marracci knew that أَلَّم was occasionally used as a negative Particle, though he has not in his Note given any rule for it. "Particula أَلَّم habit apud Arabes, sicut etiam apud Hebreos, vim juramenti Negativi in afirmatione, et affirmative in Negatione ut hoc loco, in quo its explicaunda est sententia, and the learned Schultens in his Notes on the Hamas, thinks its real meaning on all such occasions as the above is if. Sunt qui أَلَّم si alias, subinde negare existimant; ut in Alcerani llo non sunt impiti nisi in delusione, at vera Syntaxis adsert si impiti, nisi
5. The Particle ٌ is used before two sentences, the first of which must be a verbal one, the second may be either verbal or nominal, the first branch of the proposition contains a condition, and is termed, the second the consequence, and is called. If a verb in the aorist be found in both sentences, or in the conditional sentence alone, it must necessarily be marked as:

\[
\begin{align*}
\text{If you strike, I will strike.} \\
\text{If you strike, then Zued will strike, or lit. Zued is a striker.}
\end{align*}
\]

**Annotation.**

*in delusione.* Vid. Schult. ad Exc. Ham. p. 389. But the fact I believe is that ٌ is always taken in a Negative sense when followed by a Particle of exception: the above reading is sanctioned by Asim; Humuza; Ibn Amir and others.

**OF THE PARTICLE CALLED ٌ OR IMPERATIVE ٌ.**

The or letter of command may be always marked with the vowel َ, but the Grammarian makes it ََََ. When it follows either the Conjunction ََ or َ it is generally rendered Quiescent, and also occasionally after َََ.

It is generally omitted in the 2d Person of the Imperative Active, and also in the 1st Person, and is sometimes understood in Poetry, though its government remains, as ََََََََ. And let your generosity or munificence reserve for me a portion. The Grammarian however does not subscribe to this rule even in Poetry, unless it is found preceded in the Sentence by the preposition َََ, ٌ.
COMMENTARY.

But if the Aorist be merely in the latter sentence, or in that containing the consequence, it may, or may not be marked at discretion, as

If you beat, I will beat.

Annotation.

قُل لِعِبَادِيِّ الْدِينِ لَا تَمْتَرَدُوا إِيَّهَا الصَّلْوَاةُ

Say (O Mohummud) to my faithful servants; let them observe the stated hours of prayer.

OF THE PROHIBITIVE.

The Prohibitive Particle أَلْامَ is seldom found with the 1st Person, but is equally applicable to the 2d and 3d. Its origin and character are disputed. Some Grammarians derive it from the لام of command, by adding to it أَلَف—أَلْامْ says it is not a prohibitive but a Negative Particle, and that the government ascribed to it, is to be attributed to the Imperative لام understood: but both these opinions are overruled by the author of the موقنن who confirms the doctrine recorded in the Commentary.

OF THE PARTICLE أَلْامَ.

There is nothing to be remarked of أَلْامَ except that it is used as a Negative as well as a conditional Particle, and that it is frequently found as a mere expletive. Schultens says it is used rhetorically as an animated Aposiopesis in swearing, a use that has not been discovered by any of the Arabian Grammarians, and which I shall not therefore transcribe. The Particles in Class the Sixth are illustrated in the following Story.
It is related that a woman was troubled with a tingling in her ear, and went to a Physician for his advice on the subject. The Physician said, if you apply (to your ear) the yolk of an egg, and a little pulverized Love-Apple you will be well. The woman went to an Apothecary, who had a handsome Apprentice, and said, I will thank you to desire your boy to weigh me out two Dirhums worth of Love's-Apple! The Apothecary not knowing, that she meant the plant of that

* The word طنين which corresponds both in sound and sense with tickle in English, and tinnio in Latin. It is here used technically for the Tinnitus Aurium of Physicians.

† I have endeavoured to imitate the quibble in the original on the words ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ 

STORY.
name, on the contrary believing she wished for that which no plant or herb can cure,‡ said to his Apprentice, give the lady my boy, what she wishes of you. The woman was enraged at the insinuation, and said, I never thought of the strange idea, which has entered your mind; I merely wished for a little of the medicine called LOVE'S-APPLE. The Apothecary felt embarrassed, and said, O my good daughter do not annoy yourself, but say if you please, LOVE-APPLE.§ He then gave an order to his boy to weigh her out three Drams of it, and not to stint her in the weight.

CLASS SEVENTH.

The seventh class contains nine words, which give or the quiescent mark to the aorist. They possess a conditional or hypothetical signification like the literally, the desire or ardour of love. I am aware that the LOVE-APPLE, as a genus of the Monogynia order, is not exactly applicable to the Arabian plant, but it serves to convey some idea of the Pun, and this is all I intended.

‡ The original means simply, “that which the heart pants after from the bitterness, or violence of love.” We may suppose that the Arabian Apothecary from the Lady’s mistake imagined her in search of the Agmus Castus, or some other love antidote, but having no idea that so much virtue could be found in an herb:—He mihi quod nullis amor est medicabilis herbis! Unwittingly recommended her to his Apprentice.

§ Or two miskals which are supposed equal to three Drams.

Annotation.

The word  has various other uses besides those mentioned in the Commentary; the following are of common occurrence and may be worth inserting:

It is used, 1st Interrogatively, as who has aroused us from our place of rest (i.e. the Grave)?
Particle ِ أسْمَى ِ and are placed in construction before two verbs, the first of which is the cause of the second. The first is termed ِ الشَرْطُ and contains the condition: the other ِ الْحَرْجُ and expresses the consequence. If the verb in both cases be in the Aorist, or in the conditional sentence alone, it must in either way receive the mark ِ جَرْمَ.

They are as follows:

إِذَا حَبَّتْ أَنِّى أَيْنَّا أَيْ مَهْبَى مَنْ مَنْ

I. Of these the first is ِ مَنْ and is never applied but to PERSONS OF RATIONAL BEINGS.

EXAMPLE.

مَنْ يَكُونُ مَنْيُ أَكْرَمُهُ

He who honors me, I will honor him.

That is,

إِنْ يَكُونُ مَنْيُ زِيَدَ أَكْرَمُهُ

If Zued honors me, I will honor him, and

إِنْ يَكُونُ مَنْيُ عَفَوَ أَكْرَمُهُ

If Amr honors me, I will honor him.

Annotation.

2. Relatively, in the sense of ِ أَلَّا ِ as

أَلَّاْ أَنْ تَرَاهُ اللهُ يَسْتَعْجَدُ لِهِ مِنْ السَّيَأَةِ وْيَبِينُ الْأَرْضَ

'Do not you see, that whatever is in the Heavens, or in the Earth prostrates or humbles itself before God?'

3. As an Indefinite Noun qualified by an Adjective, as in the following Verse of the celebrated Poet Hussan;

كَيْفَ بِناْ فَلَنَا مِنْ غَيْبِنا

عَلِيٌّ مَتَّعِ مَحْرُوتِ إِيَّانَا

"This excellence is all we require to establish our pre-eminence over others, namely the lore of the Prophet Mohummud towards us."
2. She *second* is وَمَآٰٰ لَّهَا أَشْتَرُّ تَأْشِيرُ and is more generally applicable to *things*, or *irrational beings*, (غير ذي العقول)

**EXAMPLE.**

ما تَشْتَرُّ أَشْتَرُّ That is, 

إِنْ تَشْتَرُّ الْغَرَسَ أَشْتَرُّ الْغَرَسَ If you purchase the Horse, I will purchase the Horse, and If you purchase the Cloth, I will purchase it.

3. The *third* is يآٰ وَمَآٰ لَّهَا أَشْتَرُّ and is applicable to *time*.

**EXAMPLE.**

ما تُدْهِبُ أَنْ هَالَتُ When you go, I will go;

إِنَّ تُدْهِبُ الْيَوْمِ تُدْهِبُ الْيَوْمَ That is,

إِنْ تُدْهِبُ الْيَوْمِ أَنْ هَالَتُ الْيَوْمَ If you go to-day, I will go to-day, and

إِنْ تُدْهِبُ الْيَوْمِ أَنْ هَالَتُ الْيَوْمَ If you go to-morrow, I will go to-morrow.

---

**Annotation.**

This Poet was contemporary with Mohummud, from whom tradition says he received the name of Hussan, in consequence of having delighted the Prophet by some Verses in his praise, and upon hearing which he is said to have called out Most beautiful!

*OF* مَا

The author of the Mooghnee says that *as* a governing Noun, is sometimes significant of *time*, as As long as they preserve their faith to you, do you the same with them? and that it is sometimes used without any relation whatever to *time*, as *God knows whatever good you do,*
4. The fourth is \( 	ext{لن تدفق} \) and as also applicable to time.

**Example.**

Whenever you go, I will go.

That is,

\[
\begin{align*}
\text{If you go to-day, I will go to-day, and} \\
\text{If you go to-morrow, I will go to-morrow.}
\end{align*}
\]

5. The fifth is \( 	ext{يما} \) and is applicable to persons or things; in other words to rational or irrational beings, and is always connected with another word in the relation of the Aorist or oblique Case.

**Example.**

Whosoever strikes me, I will strike him.

That is,

\[
\begin{align*}
\text{If Zued strikes me, I will strike him, and} \\
\text{If Amr strikes me, I will strike him.}
\end{align*}
\]

**Annotation.**

*OF 

The word \( 	ext{يما} \) is also used _interrogatively_, as \( 	ext{يما تصرف؟} \) when will Cop assist us?

It is also _Synonymous with_ \( 	ext{يمه} \) as \( 	ext{يمه تصرف} \) I placed it in his cuff. But this is an application of it peculiar I believe to the \( 	ext{هيل} \) tribe, who also use it in the sense of \( 	ext{تصرف} \) as \( 	ext{تصرف} \) I took it out from his cuff.
6. The *sixth* is applicable to place.

**Example.**

*Wherever you walk, I will walk.*

That is,

\[ \text{إِذَا تَطُوشُ إِلَى الْمَسْجِدِ أَمَّشُ } \]
\[ 
\begin{align*}
\text{If you walk to the Mosque, I will walk to the Mosque,} \\
\text{If you walk to the Market place, I will walk to the Market place.}
\end{align*}
\]

**Annotation.**

*Of.*

The Commentator considers merely as a Noun, but the Grammarian makes it also a Particle, as in the following Verse in which it is supposed Synonymous with

\[ 
\text{شَيْر} \]

\[ 
\begin{align*}
\text{If a man possess a certain disposition, and is desirous to conceal it from mankind (it will not avail) it will be discovered.}
\end{align*}
\]

It is also supposed to be used Interrogatively, as in the following Verse.

\[ 
\begin{align*}
\text{اسْفَهَ النَّاسَ تَكُونُ عَلَيْهِ تَأْفِكَ} \\
\text{وَأَلْيَ غَيْبَةَ مِنْهُ} \\
\text{فَإِذَا يُنَذَّرُ وَسَوْرِهِ} \\
\text{حَلَّتِهِ}.
\end{align*}
\]
7. The seventh is لزم and is also applicable to place.

**Example.**

Wherever you reside, I will reside.

That is,

If you remain in the City, I will remain in the City, and

If you remain in the desert, I will remain in the desert.

**Annotation.**

I confess I cannot discover the exact meaning of this Verse and know not how لزم can be rendered Interrogatively;—perhaps it may be translated thus,

What a night, what a night for poor Paddy Whack.

Not a shoe to my foot, nor a shirt to my back!

O F ر.

Is used Interrogatively, as من شرته. What thing is that?

And as a Relative Pronoun, as من كل شخص اشهد علىophobic. Certainly I will separate from every tribe or nation, he who was most perverse against his God.

It sometimes follows an indefinite Noun for the purpose of distinguishing it either by praise or censure, as زيد رجل و بن رجل. Zaid is a man; what a man! or after a proper name, as اعبد الله يرجل. I passed by Abdoolah, what a man!

Mr
S. The eighth is ٨ and is also applicable to place.

Example.

Wherever you sit, I will sit.

That is,

If you sit in the Village, I will sit in the Village, and If you sit in the City, I will sit in the City.

Annotation.

The word ٨ compounded agreeably to the authority of Ibnool Hajib of ٨٨٩ and ٨٩٩ redundant, is also used Interrogatively as well as Conditionally, as ٨٨٩. Where is Zued? The same remark is applicable to ٨٩٩ which seems Synonymous with ٨٩٩. Where is Zued? ٨٩٩ however is sometimes taken in the sense of ٨٩٩ as in the following example from the Quran, as produced by ٨٩٩.

Behold we declare unto them the signs (of God's unity) and then behold how they turn aside from the truth?

٨٩٩ is also used in a sense Synonymous with ٨٩٩. When you go, I will go.

The author of the Mooghnee makes ٨٩٩ a compound of ٨٩٩ and ٨٩٩ redundant. It is formed.
9. The ninth is and is applicable to time.

**EXAMPLE.**

When you do it, I will do it,

That is,

If you do it now, I will do it now, and

If you do it to-morrow, I will do it to-morrow.

But if the verb in the second sentence, on that containing the consequence be in the Aorist, and not in the first or conditional sentence, then the AORIST may be either marked or at discretion.

**EXAMPLE.**

When you write, I will write,

**Annotation.**

to denote place, but is also occasionally applicable to time, and is generally found to precede either a nominal, or a verbal sentence, as

I rose up when Zued rose.

I sat down when Zued sat.

This word is considered by the author of the Mooghnaa as a Particle Synonymous with Moorurrud, Inno Siraj, and Farsee make it a Suraf. Some think it is seldom used as a governing word; and others that it is generally so. It is compounded agreeably to Ruzer of and .
The various governing words in the seventh Class are comprised in the following Story.

COMMENTARY.
A certain city-lounger was standing one day in the street, and happened to see a woman of elegant appearance pass by with a child in her arms. He said to the people about him, 'if any one will bring me that child in order that I may kiss his feet, I will give him ten Dirhums;' but no body answered him. He addressed them again, and said, 'I will give fifteen Dirhums to any one that will bring me the child,' but they continued silent as before. I had better said he to himself leave these blockheads alone, and watch the motions of the woman, and wherever she goes, go there also, and at whatever house she enters, stop there (and wait her coming out,) upon which he began to follow her. The woman (turned round) and said, 'what is your object Sir, in pursuing me thus? I wish replied he for permission to kiss the feet of that child, and if you allow me, I will do whatever you command. Why do you wish this said the woman? because I love you replied he, and you love the child, and the beloved of the beloved, is also beloved. The woman laughed at his answer, and said if you are determined on this, you had better wait for his father, who is about to proceed to the bath,* and when he takes off his shoes you can go and kiss his feet, for my love to him is greater than to this child. The fellow was abashed at her reply and retreated.

* I have omitted a sentence here to avoid repetition.
The eighth Class contains four words which give to an Indefinite Noun (اسم تكرة) or govern it in the Accusative or Objective case, as the or Noun of Specification.

1. Of these the first isTen, when compounded with One; Two; Three; Four; Five; Six; Seven; Eight and Nine.

The same government is applicable to the Numbers, Twenty; Thirty; Forty; Fifty; Sixty; Seventy; Eighty; Ninety, whether compounded or not, but these are properly comprised among the analogous governors, under the head of Integral Nouns.

If the be a Masculine Noun, the grammatical arrangement of the units and in construction with will be as follows, with both members of the compound number in the Masculine Gender:

**Examples.**

**Eleven men.**

**Twelve men.**

**Annotation.**

The words contained in the eighth Class are nouns of number either determinate or indeterminate, which generally give to an indefinite noun, or govern it in the Objective, and Aorist or Oblique Cases; and as Numbers in their applicable sense refer to particulars, in opposition to those in the abstract, the word expressive of that particularity is always termed the noun of specification or Particularity; or the Specifier, and significantly the noun Numbered. It must however be remembered that the
BOOK SECOND.

But if the جَمْعُ اَلْمَذْحَبُ be FEMININE, the reverse will take place and both members of the compound be FEMININE also:

**EXAMPLES.**

\[ \text{أَحَدُ عَشْرَة} \quad \text{أَمَامَة} \]

Eleven women.

\[ \text{إِثْنَانِ عَشْرَة} \quad \text{أَمَامَة} \]

Twelve women.

The other cardinal numbers from three (شَشُرُتُ) to nine (ثَلاَثُ) inclusive, in construction with عَشْرَة ten, are applied as below; the first member of the compound being FEMININE the second Masculine, and this always happens when the جَمْعُ is a Masculine Noun:

**EXAMPLES.**

\[ \text{ثَلاَثُ عَشْرَة} \quad \text{رَجَالُ} \]

Thirteen men.

\[ \text{أَرْبَعَة} \quad \text{عَشْرَة} \quad \text{رَجَالُ} \]

Fourteen men, and so on to

\[ \text{تسَعَ عَشْرَة} \quad \text{رَجَالُ} \]

Nineteen men.

**Annotation.**

always refers to number, whereas the جَمْعُ and جَمْعُ have a more general application as explained in pages 8 and 9 of the 1st Book. The word عَشْرَة in the text expresses the number ten abstractly and differs perhaps from عَشْرَة in the same way as دِكْرَاء from دِكْرَة in Greek, or Decas from Decem in Latin. It always governs the جَمْعُ in the Accusative or Oblique Case, in other words its جَمْعُ is جَمْعُ. The same government is applicable to the cardinal numbers from three to nine inclusively: in those cases the جَمْعُ is a noun plural either in form or meaning as جَمْعُ and جَمْعُ 'Three men, or three individuals.' But the compounded numerals from ten to ninety-nine, give نَاسِب, or govern the جَمْعُ in the objective case, which must always be in the singular number. The جَمْعُ of the words جَمْعُ a hundred, and جَمْعُ a thousand must be in the singular number and Accusative case, as جَمْعُ a hundred men; جَمْعُ a thousand Dirhums, as also the name of the Book on which the present work is a Commentary.
But if the be a Feminine Noun, the order is reversed, and the first member of the compound will be Masculine, and the second Feminine.

**EXAMPLES.**

- Thirteen women.
- Fourteen women, and so on to
- Nineteen women.

The cardinal numbers and to when combined with when it happens to be or of the other units, will be Masculine also:

**EXAMPLES.**

- Twenty one men.
- Twenty two men.

**Annotation.**

The word is derived by some from the preposition and the interrogative by the rejection of the Alif; but the general opinion I believe is, that it is simple and uncompounded. It admits a preposition before it and is therefore considered a noun, as Upon how many beams have you built your house?

The is sometimes rejected if the sense of the sentence can be made out from the context, as for how many days have you fasted?
But if the be feminine, the first member of the compound will be feminine also:

**EXAMPLES.**

١٠١ و عشرة امرأة

٢٠١ و عشرة امرأة

Twenty one women.

Twenty two women.

Of the other digits from three to nine inclusive the order will be as follows:—the being a masculine noun, the first word in the compound will be feminine:

**EXAMPLE.**

٢٣ و عشرة امرأة

Twenty three women.

But if the be feminine, the reverse must take place, and the first word of the compound will be masculine:

**EXAMPLE.**

٢٣ و عشرة امرأة

Twenty three women.

And so on in the same manner to ninety-nine.

**Annotation.**

When is used interrogatively with a preposition prefixed to it, it renders the mujroor, (the preposition being understood) as: 'For how many dirhums did you purchase this?' but alone or unconnected with a preposition it renders the munsoob.

When is used to denote assertion, it is supposed to be synonymous with and its is sometimes a noun in the plural number, like the of the as: 'I have purchased several slaves.' And sometimes in the singular, as: 'I have spent much money.' The in all such cases being rendered mujroor.
2. The second is the word which is used to denote an Indeterminate number, and has a twofold relation: The first is termed the Interrogative when used in the sense of interrogation, and governs the in the Objective Case, as

\[ \text{كم رجلًا صرًا} \] How many men did you strike?

The second is termed the Indicative, when not used Interrogatively, and governs the in the Objective Case if any word happen to intervene between it and the as

\[ \text{كم عُدّلُ يُرجل} \] There are several men with me.

But if no word intervene it governs the in the Aorist or Oblique case, as

\[ \text{كم رجلًا سُلَّمنَ} \] I struck several men.

\[ \text{كم خُلَّاّم أَشَتُورَت} \] I purchased several boys or slaves.

The third is compounded of or Kaf of similitude, and the pronoun but is used to denote an Indeterminate number, and is never applied Interrogatively, as

\[ \text{قد أُرجلًا عُنْدَدي} \] There are so many men with me.

**Annotation.**

\[ GF \]

compounded of the of similitude and the demonstrative pronoun is frequently used in its etymological sense, and has no governing power, as 'I found Zued learned, and Amr the same.' But when used as a single word, it denotes an Indeterminate number, as 'Do you remember such and such a time when you did so and so?' It may be also rendered, so much, 'I took so much money.'
The fourth is compounded of the Kaf of similitude and the word but is used to denote an Indefinite Number, without any relation to the meaning of its component parts, as

I visited some men.

It is also used Interrogatively, as

How many Dirhums have you?

Annotation.

The word is also compounded of the Kaf of similitude, and as mentioned by the Commentator, and is synonymous with . Its when preceded by is Mumayr, as in the following example from the Quran,

"How many Prophets have encountered those who had myriads of Troops."

The words in this class are included in the following story.

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Whoever said a certain Physician will eat the Mad-Apple* for forty days successively will lose his senses. A person present said, how much of it must be eaten every day for that purpose? The Physician answered, so much, and made a motion with his hand three times towards him, to denote fifteen of them. The man went away and continued eating the Mad-Apple and in the forty first night, he put on his sword and went to the Physician and said—did you not say O stupid and ignorant Doctor, that whoever would eat fifteen of the fruit of the Mad-Apple for forty days successively would lose his senses? And how many have I eaten beyond that number and yet am not mad? and now I swear by God I will put you to death with this sword. The Doctor alarmed ran off and shut the door against him, and said O pardon me my friend!—I repent of my misconduct, and promise you never to prescribe the Mad-Apple to another as long as I live.

* It is also called the Egg-plant, Melongena, and is supposed (probably by those who have tasted of it) to be the mandrake of Theophrastus, which when eaten excites symptoms of madness. It is called in the Hindostanee language Buangun, from which word or perhaps form the Persian بوانگون, it may have found its way to Arabia.
The ninth Class contains nine words termed or \textit{Vzeel} Nouns, because they are considered equivalent in signification to verbs. Of these, six are used as the second person of the Imperative and give \textit{نصب} to a Noun, or govern it in the Objective Case as its Object.

1. The first of these is \textit{رُوِّيِت}, in the sense of \textit{مُكَمِّل}, and is used in the beginning of a sentence.

\textbf{Example.}

\begin{itemize}
  \item \textit{رُوِّيِت} نِزيَّة\textit{}} Put off Zued, or
  \item \textit{أَيَأَمَّةَ} نِزيَّة\textit{}} Let Zued alone.
\end{itemize}

\textbf{Annotation.}

The author of the Grammatical Treatise called the \textit{الأَفْعَالَ مَعْرُوفَة} divides Verbal Nouns into two Classes, the first having the sense of verbs in the 2d Person of the Imperative mood, the second of verbs in the past time, which are termed or Nouns of Predication. The first Class, or those equivalent to the Imperative of verbs, are either transitive as exemplified in the Commentary, or intransitive, as \textit{أَنْمَتْ} or \textit{go on} (with your discourse), like \textit{Ageulum} in Latin; or and \textit{أَجْحَد} make haste which occurs under four various forms, as \textit{هَفَنَت} and \textit{كِلَمَت} the last of which is exemplified in the following distich:

\begin{itemize}
  \item \textit{فَقَدْ دَجِيَ} إِلَى الْمَفَتَّمِ هِيَتَاٰ
\end{itemize}

\textit{For the night is dark, so hasten, hasten!}

Also \textit{نَزَّل} alight or descend; \textit{وَكَلَّكَ} and \textit{كِلَمَت} enough for you; \textit{أَرْكَن} return, come back.

The Verbal Nouns termed \textit{وَأَنْبَأ} are generally found in the past time as \textit{وَأَنْبَأَهُ} he hastened, in the sentence \textit{وَأَنْبَأَهُ أَنَّهُ خُرَوِيَت} \textit{He hastened his coming out!} but there are some
COMMENTARY.

2. The second is \( \text{بلد} \) in the sense of \( \text{ع} \).

**EXAMPLE.**

\[
\text{بلد} \text{ زيدا،}
\]

Give up or relinquish Zued.

\[
\text{أي} \text{ نع} \text{ زيدا}.
\]

3. The third is \( \text{خند} \) in the sense of \( \text{نونك} \).

**EXAMPLE.**

\[
\text{نونك زيدا،}
\]

Take, or seize Zued.

**Annotation.**

others supposed to be in the Aorist, as \( \text{ع} \) 'it grieves me,' which is said to occur under forty-one various forms; the following are more common, \( \text{أق نف} \text{ أت} \), \( \text{أت نف} \text{ أت} \), and the word \( \text{خع} \) 'It pains me,' which also assumes a variety of shapes, as \( \text{خع} \text{ ع} \text{ ع} \text{ ع} \), \( \text{خع} \text{ ع} \text{ ع} \), \( \text{خع} \text{ ع} \text{ ع} \), but Ibnool Hajib the celebrated author of the Kafeea, and the generality of Arabian Grammarians, will not admit of any Verbal Nouns being found in the Aorist, and explain those above quoted as applicable to past time.

\( \text{ذه} \text{ ديد} \)

This word has a variety of uses. It occurs 1st as a Verbal Noun. 2d as an attribute or Adjective, as \( \text{ساروا سير أورا} \text{ ذيد} \). They travelled or made a slow or tedious journey; 3d as the \( \text{ذيد} \) i.e. a Descriptive Noun, for the purpose of describing the state of the Agent or Object of a verb, as \( \text{ساروا سير أورا} \text{ ذيد} \) they travelled in a slow manner. 4th as a Noun governing another in the Aorist or Oblique Case, as \( \text{رديو زيد أورا} \text{ ذيد} \) the slow progress, or tardy journey of Zued!

The author of the Qamoos makes \( \text{ذيد} \) the diminutive of \( \text{رود} \) 'travelling slowly,' as \( \text{ذيد} \) \( \text{رود} \) 'go on slowly or in an easy pace,' but it is given in Ruzee as the dimin. of \( \text{رود} \). It seems...
4. The fourth is in the sense of عَلِيَّةَكَ...

**Example.**

\[
\text{عَلِيَّةَكَ حَرِيداً}
\]

Seize or compel Zued.

\[
\text{أيّ النَّمَرَ حَرِيداً}
\]

5. The fifth is حَيَّلَ in the sense of لِيَتَ.

**Example.**

\[
\text{حَيَّلَ الْمُذِبَل}
\]

Come to the bread.

\[
\text{أيّ أَيْتِ المُذِبَل}
\]

**Annotation.**

When used as an Imperative, to correspond with 'put off,' as well in the sense of delay, defer, procrastinate, &c. as that of discarding, which is thus used idiomatically in Shakspeare,—'the clothiers all put off the spinsters, carders, fullers, weavers.' It may be translated differ in Latin.

It takes the second personal Pronoun كِف as an affix, as رَكِفْتُ, and sometimes the expletive كَفَّ, as in the following Verse, said to be spoken by an Arab to a bad Poet who had tormented him with a vile Poem in his praise.

\[
	ext{أَنَّمَلِي لِأَمْرِ رَكِفْتُ}
\]

If you wish for money I will certainly give it to you,

But (for God's sake) have done with Poetry!

\[
	ext{ُكَفَّ}
\]

May be translated, suffer, let alone, meddle not, and is found Synonymous with كَفَّ as in the following example given by Ruzee:

\[
	ext{أَمُّ النَّقَت}لا ْيُعَيْثِفُ أَنَّيْنَ يُكُلِّفُ المَرْدَقَ فَيْنَ أَيْنَ يُبَتَّيَ فَأَنَّيْنَ بَايَيْنَ فِيْنَ}
\]

"Certainly such a person has not strength sufficient to take up a pebble, how then should he carry here a rock."
6. The sixth is ِهُوَ in the sense of ِهَوْنَ.

**Example.**

\[
\text{هَتُرَبَدْ} \\
\text{أَيُّ خَذُرِيَّنَ}
\]

Lay hold of or seize Zuéd.

This word occurs under three other various forms: First ِهُوَ with a Humza, quiescent in the place of Alif. Second ِهُوَ with an additional Humza Muksoora, or marked with the vowel ِهُو and lastly ِهُوَ with an additional Humza Muftuoho, or Humza marked with the vowel ِهُو.

**Annotation.**

ِهُوَ is compounded of ِهُوَ and the pronominal affix ِهُوَ and may be rendered take, accept, &c. as in the following Example from the 2d Muqam of Hareere.

\[
The above six Nouns necessarily require an agent, which agent is the second personal Pronoun concealed in them.

The remaining three are used as verbs in the past time, and give \( 	ext{اصب} \) to a Noun, or govern it in the Nominative Case as its proper agent.

7. The first is \( 	ext{بعد} \) in the sense of \( 	ext{بعد} \).

**EXAMPLE.**

\[
\text{زهد} \quad \text{بعد} \]  
\[
\text{Zued} \quad \text{بعد} \]

**Annotation.**

\( 	ext{ما} \)

₅ \( 	ext{ما} \) answers to take, seize, &c. and admits of the pronominal affix of the 2d person, as masculiae, and feminiae.

\( 	ext{ما} \) ₅₅ \( 	ext{ما} \)

This word with the final letter marked Futaha is peculiar to the people of Hijaz; and with the Kuura to the tribe of Tumeen. The final letter is sometimes marked Summa, and sometimes with the Tunzeen, as

\[
\text{كنت آياسين} \quad \text{شتى} \]  
\[
	ext{كننا آياسين} \quad \text{شتى} \]

I remembered the season of youth but alas how distant was its return!

It assumes in the Qamoo\( n \) no less than fifty-one different shapes, the following eleven are supposed to be common:

\[
\text{ههات} \quad \text{ههات} \quad \text{ههات} \]

\[
\text{ههات} \quad \text{ههات} \quad \text{ههات} \]

Q q
8. The second is \( \text{ش Vân} \) in the sense of \( \text{ش} \text{و} \text{ز} \text{و} \text{م} \text{و} \text{ح} \) in the sense of "example, \( \text{ش} \text{و} \text{ز} \text{و} \text{م} \text{و} \text{ح} \) were separated."

**EXAMPLE.**

\( \text{ش} \text{و} \text{ز} \text{و} \text{م} \text{و} \text{ح} \)

Zued and Amr were separated.

---

**Annotation.**

And was orginally \( \text{ش} \text{و} \text{ز} \text{و} \text{م} \text{و} \text{ح} \) on the measure \( \text{ش} \text{و} \text{ز} \text{و} \text{م} \text{و} \text{ح} \) the \( \text{ش} \text{و} \text{ز} \text{و} \text{م} \text{و} \text{ح} \) being changed into \( \text{ش} \text{و} \text{ز} \text{و} \text{م} \text{و} \text{ح} \) by a common rule of permutation.

\( \text{ش} \text{و} \text{ز} \text{و} \text{م} \text{و} \text{ح} \)

Is derived from \( \text{ش} \text{و} \text{ز} \text{و} \text{م} \text{و} \text{ح} \) separation, by the addition of \( \text{ش} \text{و} \text{ز} \text{و} \text{م} \text{و} \text{ح} \) and \( \text{ش} \text{و} \text{ز} \text{و} \text{م} \text{و} \text{ح} \) and Noon redundant. Ruzee says, it frequently denotes surprise or astonishment along with its original meaning, as \( \text{ش} \text{و} \text{ز} \text{و} \text{م} \text{و} \text{ح} \) and sometimes also with the word \( \text{ش} \text{و} \text{ز} \text{و} \text{م} \text{و} \text{ح} \) both of which are then redundant, as \( \text{ش} \text{و} \text{ز} \text{و} \text{م} \text{و} \text{ح} \) but the Grammarian observes that this is of rare occurrence and should not be followed. Its final letter is sometimes written with \( \text{ش} \text{و} \text{ز} \text{و} \text{م} \text{و} \text{ح} \), but more usually with \( \text{ش} \text{و} \text{ز} \text{و} \text{م} \text{و} \text{ح} \), as in the following verse supposed to be uttered by a way-worn Traveller in the midst of the Arabian Desert:

\( \text{ش} \text{و} \text{ز} \text{و} \text{م} \text{و} \text{ح} \)

How distant feels this wild and desert space,
From the warm pressure of a Friend's embrace,
How far from cooling springs or soft repose,
Where the tall Tree its grateful shelter throws.

* The \( \text{ش} \text{و} \text{ز} \text{و} \text{م} \text{و} \text{ح} \) is a large branchy \( \text{ش} \text{و} \text{ز} \text{و} \text{م} \text{و} \text{ح} \) kind of tree, perhaps the Palmetto, whose fruit are the \( \text{ش} \text{و} \text{ز} \text{و} \text{م} \text{و} \text{ح} \).
9. The third is in the sense of سرعة in.

**Example.**

سِرَعَةٍ زِيدٍ

Zueud hastened.

An Arab went to a shepherd with the intention of purchasing a sheep, and requested to be supplied with a fat one. The shepherd told him he should have the fattest in his flock, but produced a poor, meagre, scrawny, half-starved thing, with its nose snivelling from excess of poverty. The Arab called out with astonishment, what object of misery is this! where is the flesh or fat? why my good friend said the shepherd don't you observe the very fat dropping from her nose! O Bravo, said the Arab. سِرَعَةٍ زِيدٍ Its snivel runs in melted fat!!

The above Story is related in various ways, (See Ruzee and the Qamoos) but they do not appear to be worth repeating, سِرَعَةٍ also occasionally denotes surprise or astonishment as ما سِرَعَةٍ for what celerity!!
Annotation.

The idiomatic application of these verbal Nouns may be seen in the following story, which may serve at the same time as a sort of Commentary upon the celebrated saying of Antiphanes,

"All human ills gather in old age, as vagrants in a Work-house."
An old man* complained to a Doctor of bad digestion. O let bad digestion alone said the Doctor, for it is one of the concomitants of old age. He then stated his weakness of sight. Don't meddle with weakness of sight replied the Doctor, for that also is one of the concomitants of old age. He complained to him of a difficulty of hearing. Alas how distant is hearing said the Doctor from old men! difficulty of hearing is a steady concomitant of old age. He complained to him of want of sleep. How widely separated said the Doctor, are sleep and old men, for want of sleep is certainly a concomitant of old age. He complained to him of a decrease of bodily vigour.† This is an evil replied the Doctor that soon hastens on old men, for want of vigour is a necessary concomitant of old age. The old man (unable to keep his patience any longer) called out to his companions—seize upon the booby, lay hold of the blockhead, drag along the ignorant idiot, that dolt of a Doctor, who understands nothing, and who has nothing to distinguish him from a Parrot, but the human figure, with his 'concomitants of old age,' for sooth! the only words he seems capable of uttering. The Doctor smiled, and said, come on my old boy, get into a passion, for this also is a concomitant of old age.

* From the Verb اشتَقَّ he grew old, comes an old man, Plur. واشتَقحتُ, واشتَقحةٌ, واشتُقَحُوا, واشتُقِّحاً, and the Infinitives واشتَقَّ and واشتَقْ old age.

† For the literal signification of اشتَقَّتلُ and اشتَقَّتلْ a blockhead, Ital. balardo.
The tenth Class contains thirteen Verbs termed imperfect or imperfect Verbs, and are so called because they cannot with an Agent alone, form a complete or perfect Sentence. They precede in construction a Nominal Sentence, or a Sentence consisting of a Subject and Predicate, to the first of which they give رفع and to the second نصب. The first Term is called the اسم the Substantive Noun, the second the Attribute or Predicate.

1. Of these the first is كَذَكَ which is used in two senses. 1st Imperfect, 2d Perfect.

As an Imperfect Verb it is used in two ways. First, as affirming the existence of its Attribute in its Substantive Noun or Subject, in time past, either in a sense capable of cessation, كَانَ رَبِّيَةَ بِالْمَعْلُومِ [as 'Zeed was standing';] or in a sense incapable of cessation, كَانَ اللَّهُ عَلِيمًا حكِيمًا [as 'God was knowing and wise.]

Second, in the sense of صَارَ, as,

كَانَ النَّعْمَيْنِ عَذَابًا كَيْ صَارَ رَضِيَّا The poor man became rich.

Annotation.

The Arabian Grammarians consider Verbs as either Perfect or Imperfect, and as their account of them seems to agree in almost every respect with that of the Stoics as given by Harris in his Hermes, I shall present the extract to the reader by way of illustration.

"The Stoics in their logical view of Verbs, as making part in Propositions, consider them under the four following sorts:

When a Verb coinciding with the Nominative of some Noun, made without further help a Perfect Assertive Sentence, as Σουκητσις περιπτεινει Socrates calketh; then as the Verb in such Case implied the power of a Perfect Predicate, they called it for that reason Ξηνηρομις a Predicable;
2d. As a *Perfect* Verb, forming with its Nominative or Agent alone a complete or perfect Sentence, and consequently does not require to be connected with any other Predicate. In this sense it denotes *existence* (absolutely), as

\[
\text{زیاد} \quad \text{Zued was, i.e.}
\]

\[
\text{زیاد} \quad \text{Zued existed.}
\]

2. The second is *perfect* which is used to denote a *change* in the Subject of the Proposition either, from one *nature* or *substance* into another, as,

\[
\text{ژبر} \quad \text{The clay became a pot.}
\]

Or, from one *quality* into another, as,

\[
\text{ژبر} \quad \text{The poor man became rich.}
\]

It is sometimes used as a *perfect* Verb, to denote change from one place to another, and is then applied transitively with the Preposition 

\[
\text{ژی سوهد} \quad \text{Zued went from one City to another.}
\]

**Annotation.**

either from its readiness, *euphrmen*, to *co-incide* with its *Noun* in completing the Sentence, they called it Σύμφωνον a Co-incider.

When a Verb was able with a Noun to from a *Perfect Assertive Sentence*, yet could not associate with such Noun, but under some Oblique Case, a Συγκράτην μεταφέρεται, *Socrates paradigm* such a Verb from its *near approach to just Co-incidence and Predication*, they called Παρακαταγωγή or Παρακαταγωγή.

When a Verb, through regularly *Co-inciding* with a Noun in its Nominative, *still required to complete the sentiment some other Noun under an Oblique Case*, as Πλάτων ϕηλεί δίνονται, *Plato loveth Dio* (where without Dio or some other, the Verb loveth would rest indefinite:) such a Verb,
3. The third, fourth and fifth, are the whole of which are used to unite or conjoin the sense of the Sentence with their respective times, namely, morning, evening, and noon, as

- Zued was wealthy in the morning, i.e.,
- His wealth was at that time,
- Zued was a governor in the evening, i.e.,
- His government was at that time.
- Zued was a reader in the forenoon, i.e.,
- His reading was at that time.

From this defect they called ηπάν η συνειδήμα, or η κατηγορικα something less than a Co-incler, or less than a Predicable.

Lastly, when a Verb required two Nouns in Oblique Cases, to render the sentiment complete, as when we say Σωμάτες Αλυσίας μήκει, Twilet me pity, or the like, such Verb they called ηπάν, or Εκλείψις η παρακάτησε, or η παρακατηγορίκα, something less than an Imperfect Co-incler, or an Imperfect Predicable.10

Here by the way it may be worth remarking, that almost the whole of the above extract seems copied from Stanley’s History of Philosophy, which Harris appears to me to have made frequent use of in his Hermes and Philosophical Arrangements without any sort of acknowledgment. The following may serve as a specimen:—“Whatsoever is Predicated of another is Predicated of the name of the Case, and both these are either Perfect, as that which is predicated, and together with the subject sufficient to make an Axiom. Or they are Defective, and require some addition to make thereof a Perfect Predicate.”
BOOK SECOND.

The above three Verbs are sometimes used in the sense of ُضَرَّ, as, The poor man became rich.

The obscure became bright.

They are sometimes used in the sense of Perfect Verbs, as,

Zued arrived in the morning.

Zued arrived in the evening.

Bukr arrived in the fore-noon.

Annotation.

If that which is predicated of a name, make an Axiom, it is a Categorem, or ُضَمَّرَمأ, a Congruity, as walketh, for example, Socrates walketh.

But if it be predicated of the Case (whereby Transitions are made from one person to another, wherein it is necessary that some Oblique Case be likewise pronounced with the right,) they are called ُضَرَّمَرَمأ, as an addition to the ُضَمَّرَمأ (or as Priscian renders it, less than Congruities) as Cicero saved his country.

Again, if that which is predicated of some Noun, require a Case of some other Noun to be added to make up the Axiom, so as the construction be made of two Oblique Cases, they are ُضَمَّرَمَرَمأ.
4. The Sixth and Seventh, are which are used to unite the sense of the sentence with their respective times, namely day and night: therefore unites the sense of the Sentence with the day, and with the night, as,

\[
\begin{align*}
\text{Zued was a writer in the day, i. e.} & \\
\text{His writing was at that time.} & \\
\text{Zued spent the night in sleep, i. e.} & \\
\text{His sleep was at that time.}
\end{align*}
\]

Annotation.

incongruities, or according to Ammonius, less than, ὁποῖον ἐπιθυμεῖ, as it pleases me to come to thee; whether the Nouns only or the words require it. See Stanley's History of Philosophy. *Folio Ed.* 1701, in the life of Zeno, p. 310.

In answer to certain of the Arabian Grammarians who contend that Imperfect Verbs, are merely used to denote time without reference to the sense of their Infinitives, the Grammarian Ruzee in his celebrated Commentary upon the Kafeca makes the following reply, which I offer as a short specimen of his style and manner.
The above two Verbs are sometimes used in the sense of صار, as,

- The boy became adult.
- The youth became an old man.

5. The eighth and ninth are sometimes written مَا فَضَّلْتُما بَيْناً بَيْنَكُمَا each of which is used to indicate the uninterrupted duration or permanence of the Attribute in its Substantive Noun, as,

- Zued was always wise.
- Zued was always standing.
- Zued was always excellent.
- Bukr was always intelligent.

**Annotation.**

The opinions of those Grammarians who maintain that Imperfect Verbs are so called, 'because they are merely indicative of time, without reference to the sense of the Infinitive, are nugatory, for the word كَانَ زَيْدًا زَيْدًا لَا يَا in the Proposition; كَانَ زَيْدًا زَيْدًا لَا يَا signifies being, that is, being abstractedly considered, and its Predicate denotes the mode or manner of that being, which is here being standing, or the existence of that accident. Introducing the Sentence therefore with a word indicative of absolute existence, and afterwards qualifying it by the Attribute, is, as if we were to say, a thing existed or was, and afterwards add—it existed standing. The word كَانَ therefore denotes the existence of an event absolutely, which is qualified by subjoining its Attribute, and the Attribute is significant of a particular event, as occurring in time absolute, which is restricted to a particular time, by the word كَانَ.'

Harris uses almost the same words upon the same subject. "Now all Existence is either Absolute or qualified.—Absolute, as when we say B is; Qualified, as when we say, B is an Animal, B is Black, is Round, &c. With respect to this difference, the Verb (is) can by itself
6. The twelfth is and is used for the purpose of indicating a temporary relation between two events, the time or duration of the first of which it limits or restricts to the duration of the second. It must therefore necessarily be preceded by either a Verbal or a Nominal Sentence, as

\begin{align*}
&\text{Sit while Zued is sitting.} \\
&\text{Zued is standing as long as Amr is standing.}
\end{align*}

Annotation.

express Absolute Existence, but never the Qualified, without subjoining the particular form, because the forms of existence being in number infinite, if the particular form be not expressed, we cannot know which is intended." He then goes on to remark, "that when (is) only serves to subjoin some such form, it has little more force than that of a mere assertion," and further on—"As to Existence in general, it is either Mutable, ( ) or Immutable ( ).

As in the Objects of Sensation; Immutable, as in the Objects of Intelllection and Science. Now Mutable Objects exist all in Time, and admit the several distinctions of Present, Past, and Future: But Immutable Objects know no such distinctions, but rather stand opposed to all things temporary.

And hence two different significations of the Substantive Verb (is), according as it denotes Mutable or Immutable being.

For example, if we say, this orange is ripe, (is) meaneth, that it existeth so now at this Present, in Opposition to Past Time, when it was green, and to Future Time when it will be rotten.

But if we say, the Diameter of the square is commensurable with its side, we do not intend by (is) that it is commensurable now, having been formerly commensurable or being to become so hereafter; on the contrary we intend that perfection of existence, to which time and its distinctions are uttered unknown. It is under the same meaning we employ this Verb, when we say, Truth is, or God is. The opposition is not of time present to other times, but of necessary existence to all temporary existence whatever." 

Hermes p. 92.

As my object in producing these extracts is merely to explain and illustrate the doctrine of the Arabian Grammarians on the subject of Imperfect or Defective Verbs, I avoid as usual all discussion on the question of its merits or demerits.
7. The thirteenth is وَلَا and is used for the purpose of giving a negative signification to the Sentence in present time, though some Grammarians are of opinion that it is applicable to time in general, whether past, present or future, as,

لاَ يَسْتَدِرْ وَلَا يَسْكُنُ Zueid is not standing.

Annotation.

Imperfect Verbs with respect to their government may be divided into two Classes, First, such as govern of themselves without any restriction or limitation, as لَا يَسْتَدِرْ and second, such as possess a conditional government, or that require to be preceded by a Negative Particle either expressed or understood, as

EXPRESSED.

Zueid did not cease to continue standing, in other words,

he continued always standing.

UNDERSTOOD.

They said (i.e. the sons of Jacob) by God thou wilt not cease to remember Joseph, until thou be brought to death's door, or thou be destroyed by affliction.'

Or by مُنْهَج or the Prohibitive لَأَنْزِلْ which is considered equivalent to a Negative Particle, as

Do not cease to continue standing, or continue always standing.

And lastly when they are used in the sense of supplication or prayer, as:

لاَ يُؤْتِيُّ اللَّهُ الْخَسَسُ الْأَيُّ May God always continue beneficent to you.

To which must be added the Verb مَدَّمَ preceding by the Infinitive مَدَمَمْ or the مَدَمَمَ termed Surface, as,

As long as you continue to receive wealth, continue to bestow it.
The Predicates of these Verbs, may precede their Substantive Nouns in the order of construction, without effecting any change in the government, as

\[
\text{Zued was standing.}
\]

And so of the rest.

The whole of the Imperfect Verbs, with the exception of لَيْسَ and those Verbs to which لَيْسَ is prefixed, may themselves be preceded by their Predicates; but other

**Annotation.**

\[
O F \text{كان.}
\]


can is elegantly used as an Expletive, as

\[
\text{Zued was standing.}
\]

Fatima the daughter of Khoorsboob brought forth (four) accomplished sons, the like of whom were never found.' Alluding to the four companions of Nooman king of Hyra in Arabia, who were called

Oommarut-ool-Wuham; Anos-oool-Fuwaris; Qemis al-mufazzat; Anas al-rohab; Kys-oool-hifaz, and Rubees-oool-Kamil.

2. It is used in a sense equivalent to the Pronoun termed by the Arabs ضِيِفْرُ التَّشْمِيل or the Pronoun of *distinction* as

\[
\text{Zued was going. The Verb كان زيد منطق مستحفي هو} \]

in both instances possesses no government.

\[
O F \text{صار.}
\]

The following seven Verbs are considered Synonymous with namely

\[
\text{ولدُتُ أُنْفُسُ يُبِتُ للحُزَنَةَ الكُلَاةَ أَمْ بُدُّ بُئْسَ مَنْ شَاءُ}
\]

The last two Verbs, however very rarely occur in the sense of صار and should not therefore be used as such.

\[
O F \text{أَلْبَسُ أَمْسَى إِصْحَابُ}
\]

Of these Verbs there is nothing particular to be remarked, we may however encrease their number by adding "he arrived at noon," and "he arrived in the first watch of the night."
Grammarians extend the privilege to the whole class of Imperfect Verbs, with the exception of Zued was standing.

But these Verbs, cannot be preceded by their Substantive Nouns, the noun being the agent, which can never take precedence of the Verb.

The government of the above Verbs in all their derivative forms is the same.

**Annotation.**

*O F*  

These four Verbs are nearly or altogether Synonymous in signification, and as two Negatives in Arabic as well as in English and Latin make an Affirmative, they are always found in an Affirmative sense.

*O F*  

is exactly Synonymous with while, whilst, or as long as and is always used between two sentences for the purpose of denoting the co-existence of two events, as explained and exemplified in the Text.

*O F*  

as an Imperfect Verb is properly used (agreeably to the authority of the Shurru Alfœa) to represent present time, as Zued is not standing now. but when followed by a word expressive of a particular time, it may denote accordingly either past or future, as,

Zued did not stand yesterday.

Zued will not stand tomorrow.

It is probably compounded of the Negative Particle and denoting existence, as in the Language of the Arabian Logicians.

*The world came from non-existence into existence.* The Abbe Sicard in like manner derives
the Latin Non from n and on.—"Non est un mot compose' de s and de on. La consonne s est l'
expression naturelle du doute chez toutes les nations, parce que c' est le son que rend la touche
nasale, quand l' homme incertain examine s'il fera ce qu'il lui demande; ainsi Ne ox, Ne o7, Ne
ex, Ne iz, d' ou l' on a fait, Non, Not, Nec, Nil." And thus in the old English, and Northern
Dialects nael for naezill, or still not; naes for nae is, or is not; See Jamieson's Etymol. Dictionary.
The whole Class of defective verbs will be found illustrated in the following story.
ABOOS SHIMUQMUQ was a humorist, but falling poor his wife was compelled to pass a whole night without any thing to eat. He went out therefore with the hope of procuring for her a little sustenance; but not succeeding he continued traversing the streets till he arrived at the great Mosque, which he entered and concealing himself in one of its angles, continued standing there till the whole congregation had retired, with the exception of the public Crier, who when night came on, began to pray, saying:—'O God at whose mighty will non-existence sprung into life, and by whose merciful kindness the poor and sorrowful are made happy.'—I am here my servant,' cried Aboos Shimuqmuq,' ask of me what thou requirest!' the astonished Crier believing he had been honored with the holy conference formerly granted to Moses, replied:—'O God! thou certainly knowest that this thy servant hath always been obedient to thy will, and hath never ceased to confide to thee his wishes: he hath passed the day in such extreme hunger that his very bowels yearn again for food, bestow upon him then from thy infinite bounty one thousand Dirhums, which will supply his wants and provide sustenance for his family.'—O my servant! cried Aboos Shimuqmuq, petition for something else, for I swear by my mighty power and dignity that my wife hath passed the whole night fasting, and although I searched every where to find a little bit of supper for her, I have not succeeded in procuring a mouthful, nor have I in my possession sufficient to keep her soul and body together!—The poor Crier ashamed of the trick played upon him, left the Mosque to Aboos Shimuqmuq and went off.
COMMENTARY.

CLASS ELEVENTH.

The eleventh Class contains four Verbs, termed Verbs of Propinquity (أَنْتَ عَا لِيُّ الْغَارِبَةِ) being so called from their signification.

1. The first is عَسَى which admits of the quiescent ﷺ or Ta of the feminine gender, but is not otherwise (regularly) conjugated, neither is any Derivative formed from it. Its government is twofold.

First. It gives رَفَع or the sign of the Nominative Case to the Noun as its Agent, and ﻧَصِب or the sign of the Objective Case to the Predicate, which Predicate is a Verb in the Aorist Tense in construction with ﺗَأَرَب and in this combination the Verb عَسَى is always Synonymous with ﺗَأَرَب.

EXAMPLE.

عَسَى رَبَّ أَن يَتَأَرَّج Zucd hastened to come out.

Annotation.

To the Verbs of this Class generally termed from their signification, Verbs of Propinquity, Grammarians have added several others, which though nearly synonymous in point of sense, are yet sufficiently distinct in application to warrant their arrangement into the following classes or divisions.

1. Verbs of Propinquity properly so called, viz.

اورشد كُرِب كَدَ

2. Verbs denoting hope or expectation, or implying confidence in some future event, viz.

لَخَلْوَة حَرَى عَسَل

3. Verbs denoting the commencement of an action, or Inceptors, viz.

إِنْمَا عَلَّى أَحَدَ طَفْقٍ جَعَلَ
In which example \( ز ب \) is put in the Nominative, as the Noun or Agent of and \( ز ب \) is substituted for the Accusative or Objective Case, as its Predicate. The sense of the Sentence will therefore be.

\[ قارب ربد الخروج \]

Zued accelerated his egress.

ThePredicate of agrees with its Noun or Agent in Gender and number.

**EXAMPLE.**

The two Zueds hastened to stand.

(All) the Zueds, &c. to stand,

Hinda hastened to &c.

The two Hindas hastened to &c.

(All) the Hindas hastened to &c.

**Annotation.**

By this classification as laid down in the Commentary upon the ALEPH, the Verb \( ز ب \) appears is excluded from the Verbs of Propinquity, contrary to the doctrine in the Text; the grounds upon which this exclusion is founded are the following:

It is supposed by the Grammarian ZAHID to be a Particle Synonymous with Ruzee thinks its proper signification is hope or expectation, to which SEBAWEN adds pity and fear, as 

\( عسیت این اموت \)

I fear I shall die, or I fear am about to die.

And agreeably to the authority of the SIRAH it denotes certainty, as in the following example from the Qorran:

\( ز ب \)
Second. The Verb ُبُنَع in its second application gives ṣayf or the sign of the Nominative Case; to a Verb in the Aorist Tense in construction with ُنُفَل which is substituted for, or put in the place of the Nominative, as the Noun of ُبُنَع and is then Synonymous with ُثُرَب.

**EXAMPLE.**
The coming out of Zued was near, or

He was on the point of coming out.

**Annotations.**
Maracci however renders it here fortasse which is copied by Sale. "War is enjoined you against the infidels, but this is hateful unto you: yet perchance you hate a thing which is better for you, and perchance you love a thing which is worse for you, but God knoweth and you know not." Sale.

The Predicate of ُبُنَع is restricted in the Text to a Verb in the Aorist Tense with the Particle ُنُفَل but although this appears to be the general practice of the Language, there are some instances noticed by Grammarians in which the Predicate is a Noun, as ُلاَّقَدْيُنِب ُبُنَع ُبُنَعُ جاپا. "Do not censure me for I am about to practice abstinence." Seekuwer is of opinion that the Aorist of ُبُنَع should never be accompanied by ُنُفَل as that Particle is known to bestow on the Verb the sense of the Infinitive, which becoming then an abstract term, cannot with propriety be predicated of its Substantive Noun. This doctrine seems conformable to that of Locke, who says that, "all our affirmations are only incoherent, which is the affirming not one abstract idea to be another, but one abstract idea to be joined to another"—we can say a man is white, but we cannot say a man is whiteness, unless in a figure of speech. But some believe, that when it does occur in this form it is always by an ellipsis of some governing word, such as ُحَال or ُعَلَّام and other Grammarians account for it by supposing it to be then redundant.

ُبُنَع is regularly conjugated in the Past Tense, and its medial radical in the second persons is occasionally marked ُئِبُنَع, as, ُبُنَع ُبُنَع ُبُنَع ُبُنَع, both masculine and feminine.—Some think it is used in the Aorist, but I am aware of no example and shall not therefore insert the opinions of Grammarians on the subject.
In which case there is no necessity for the introduction of a Predicate, in opposition to its first application where the sense would otherwise remain imperfect.

In its first combination it is therefore termed Imperfect, and in its second Perfect.

2. The second is which governs the Noun or Agent in the Nominative, and the Predicate in the Accusative or Objective Case, which Predicate is generally a Verb in the Aorist Tense without though it sometimes admits of likewise, in consequence of its resemblance to .

**EXAMPLE.**

Zued hastened his coming, or advanced it to the last point.

---

**Annotation,**

\( O F \)  

In its original signification is Synonymous with though it cannot be used alone as such, as . Its medial radical may be either or . but Grammarians in general seem inclined to think it the former. The following example from the Hureeree will illustrate its general force.

He exhaled a storm of passion fiery as the summer blast,

And was almost bursting with very rage!

\( O F \)

With its medial radical marked Fatha, and sometimes Kusruh, is also Synonymous with as in the following examples:

The fire was near being extinguished.

The sun was nearly set.

W w
In which example $\mathfrak{\nu}\mathfrak{\nu}$ is put in the Nominative Case, as the Noun of $\mathfrak{\nu}\mathfrak{\nu}$ and $\mathfrak{\nu}\mathfrak{\nu}$ is substituted for, or put in the place of the Objective as its Predicate; The sense of the Sentence is therefore.

$\mathfrak{\nu}\mathfrak{\nu}$ Zued accelerated his approach.

The same rules that are applicable to $\mathfrak{\nu}\mathfrak{\nu}$ are equally applicable to its Derivative formations.

**Example.**

$\mathfrak{\nu}\mathfrak{\nu}$ Zued did not hasten his approach.

Grammarians differ considerably among themselves, with regard to the sense of $\mathfrak{\nu}\mathfrak{\nu}$ when preceded by a Negative Particle, some maintaining and with propriety, that it bestows on the Verb a Negative signification, and others asserting that it has no such force, the sense of the Verb remaining unaffected as before; while others believe that the Particle is redundant before $\mathfrak{\nu}\mathfrak{\nu}$ in the Past Tense, but preserves its signification in the Future.

---

**Annotation.**

Was originally Synonymous with $\mathfrak{\nu}\mathfrak{\nu}$ and is still to used in this sense, as $\mathfrak{\nu}\mathfrak{\nu}$ \\
\text{is} such a person hastened his march? agreeably to the authority of the Commentator on the Alfeea, it is used like $\mathfrak{\nu}\mathfrak{\nu}$ either as a Perfect or Imperfect Verb. It is conjugated like $\mathfrak{\nu}\mathfrak{\nu}$ but the Grammarians $\mathfrak{\nu}\mathfrak{\nu}$ says, it never occurs in the Past Tense as given in the Text, but in the Alfeea on the authority of Khuleel.

Under the general head of Verbs of Propinquity, (besides those enumerated in the Commentary above,) may be mentioned the following, namely,

$\mathfrak{\nu}\mathfrak{\nu}$
3. The third is كرب which governs the Noun in the Nominative, and the
Predicate in the Objective Case, which Predicate is invariably the Aorist Tense of
a Verb without ل as:

\[\text{كرب ريد بريس} \]

Zued was near coming out.

4. The fourth is وشک which governs the Noun in the Nominative, and the
Predicate in the Objective Case, which Predicate is a Verb in the Aorist Tense with
or without ل.

\[\text{وشک زيد أن جعل} \]

\[\text{وشک زيد جعل} \]

Zued expedited his coming.

Some Grammarians make out seven Verbs of Propinquity, adding to the four
abovementioned the following three, namely أحمد طغف جعل which are
altogether Synonymous with كرب in sense and application.

\[\text{Annotation.} \]

The Commentator on the Alifsee makes كرب Synonymous with حل في in the sense of hope or
expectation, but its predicate must always be an Aorist with the Particle ل as:

\[\text{حري زيد أن بقوم} \]

Perhaps or it is to be hoped that Zued will rise.

The above rules are precisely applicable to حلولات السها لأن تظطر The
Heavens were about to descend in rain.

\[\text{ول} \]

Is supposed by Rezze to be Synonymous with حلولات السها لأن تظطر
Zued was on the point of encreasing his gift of three (Rupees!) Its predicate must be accompanied
with ل.

\[\text{هلاَك} \]

Is used in the sense of لهد, as,

\[\text{هلاَك بقوم} \]

He was on the point of rising, or he was very near rising.

The Aorist of this Verb does not require to be accompanied with ل. The Verbs of this Class
are included in the following little story.
COMMENTARY.

A certain religious man was so deeply affected with the love of a King's daughter, that he was brought to the very point of death. His disciple said to him one day, what has the Almighty done with the king of your understanding and patience, for your body seems almost reduced to a mere shadow? Ah my child said the devotee, I subdued my feelings till my very heart was nearly breaking, and practiced patience to the utmost stretch of my power, but when the army of love invaded me, the king of my understanding was put to flight, and I could hold out no longer: he then wept and repeated the following lines:

The jeerer was keen with his joke,
And eager to mock my despair;
But he saw my heart almost was broke,
And he sought but to soften my care.
BOOK SECOND.

Then may heaven my mistress defend,  
' Though still she my vows should disdain;  
'Though her cruelty hasten my end,  
And my heart break indeed with its pain.*

CLASS TWELFTH.

The twelfth class contains four verbs termed or verbs of praise and censure.

1. Of these the first is with the first letter marked Futha, and the second Kusra: the Futha is changed into Kusra to coincide with

Annotation.

OF A N D  

As and assume Tu or the mark of the Feminine Gender, they are generally considered as verbs, but certain grammarians of the schools of Koofuh will have them nouns because they are occasionall y found in construction with a preposition, as:

A good girth (perhaps a bridle is necessary) on a bad ass.

How good a daughter is this that is born!

* Or literally,  
The censurers were eager to censure me,  
But when my heart from excess of love was ready to break;  
My very censurers listened to console me;  
Then preserve O God the life of my beloved!

There is something pretty if not elegant in the original of this verse, but its spirit I fear is too subtle for transfusion into our idiom. In a literal translation the repetition of the word censurers appears harsh and unpleasing, and the strange unconnected wish at the close not very suitable to the complaint expressed in the three first lines, though dilated into a quatrains. As a curious example whose of the four verbs under discussion it deserves to be remembered.
the Vowel mark of the second letter, which is then rendered quiescent to lighten or facilitate the pronunciation leaving which is a Verb of Praise.

The Agent (الاسم) of the Verb نعم is sometimes a general term (نعم) made definite by the Article ْل.

**EXAMPLE.**

نَعْمَ الرَجُلُ رَيْدٌ Zued was a good man.

The word نَعْمَ is here مَرْدُوع or in the Nominative Case, as the Agent of نَعْمَ Zued is the Noun PARTICULARISED by Praise (الاسم بالضم) and being the Subject of the Proposition is also in the Nominative Case; and نَعْمَ the Predicate, preceding it in the order of construction.

Or Zued may be in the Nominative Case as the Predicate, the Subject of the Proposition being a Pronoun understood; the order will then be:

نَعْمَ الرَجُلُ رَيْدٌ He was a good man namely Zued.

The Proposition by the first analysis consisting of one, and by the second of two Sentences.

The Agent of نَعْمَ is sometimes a Noun connected in the relation of the Aorist Case with another Noun made definite by the Article ْل.

**EXAMPLE.**

نَعْمَ صاحبُ الرَّجُلِ رَيْدٌ Zued the owner of the horse is a good man.

**Annotation.**

They both occur under the following forms, namely بِنَس بِنَس بِنَس بِنَس and ْلِبَس ْلِبَس ْلِبَس ْلِبَس but the first is the original one. The two first forms are used by the tribe of Banoo Tumeem, and the second more frequently than the rest when employed to denote praise or censure. This distinction agreeably to the authority of Mooburrud and Seebuwch is observed by the Arabs in general.
And sometimes a Pronoun concealed rendered \( \text{نَعْمَ} \) by an indefinite Noun in the Objective Case.

**EXAMPLE.**

\[ \text{نَعْمَ رِجَالِ زَيْدُ} \]

How good was (he) the man Zued.

The concealed Pronoun in such instances refers simply to an object in the mind termed, \( \text{مَعِهُودِ} \).

The Noun Particularized by Praise \( \text{تَحْضُرْ} \) is sometimes omitted in the Sentence if the defect can be supplied by the context.

**EXAMPLE.**

\[ \text{نَعْمَ الْعَبْدِ} \text{أَيْ} \text{يُوبُبُ} \]

How good a servant was he, namely Job!

The verse of the Qooran from which the example is taken being in praise of Job.

The Noun Particularized by Praise and the Agent must agree in gender and number.

**EXAMPLES.**

\[ \text{نَعْمَ} \text{الرَّجَالِ} \text{زَيْدُ} \]

Zued was a good man.

\[ \text{نَعْمَ} \text{الرَّجَالِ} \text{زَيْدُانِ} \]

The two Zueds were good men.

\[ \text{نَعْمَ} \text{الرَّجَالِ} \text{زَيْدوُن} \]

All the Zueds were good men.

**Annotation.**

The Nouns Particularized by Praise or Censure sometimes though rarely precede their Verb, as \( \text{مَعِهُودِ} \) \( \text{نَعْمَ} \) \( \text{الرَّجَالِ} \) Zued is a good man.' Amr is a bad man.' The Agent in such cases is rendered definite by the Article \( \text{يُ} \) though sometimes the Pronoun is concealed and made by an indefinite noun, as in the following example,
COMMENTARY.

Hinda was a good woman.

The two Hindas were good women.

All the Hindas were good women.

2. The second is a Verb of Censure; originally like 

The Futha of the first letter is changed into Kusra to coincide with the vowel point of the second, which is afterwards rendered quiescent in order to lighten or facilitate the articulation. The various rules applicable to the Agent of this Verb in construction, as well as to its or Noun Particularized by Censure, are precisely the same as those already recorded of the Agent and.

EXAM P L E S.

Zued was a bad man.

Zued the owner of the horse was a bad man.

Annotation.

Anoo-Moosa is your grandfather, how excellent a grandfather!

And Shuekh-ool-Hueya your uncle, how excellent an uncle!

These Verbs assume occasionally the Particle as an affix, as which Particle sometimes coalesces with as in the following examples from the Qooran.

If you give your alms openly it is good.

It is a bad thing for which they have sold their Souls.
BOOK SECOND.

Zued was a bad man.
The two Zueds were bad men.
All the Zueds were bad men.
Hinda was a bad woman.
The two Hindas were bad women.
All the Hindas were bad women.

3. The third is ٌسٌ and is in every respect synonymous with ٌسٌ.

4. The fourth is حبَ with حبُ affixed, the first letter being marked either Fulha or Zumma; originally حبُ with the second letter Muzoom, which being afterwards rendered quiescent the two homogeneous letters coalesce under the sign Idgham. This rule is applicable to حبُ with its first letter Muflool, but if Muzoom, the Vowel point Zumma is transferred to the second letter, and the two homogeneous letters coalesce as before.

Annotatıon.

O F A N D حبَ.

I have nothing particular to offer regarding these words. حبَ is supposed by some to be derived from ٌسٌ originally حبُ the Vowel being changed into Alif by a common rule of permutation. It is precisely synonymous with حبُ as observed in the Commentary. حبَ is sometimes preceded by the Vocative Particle حبُ denoting surprise or admiration, as in the following example from the 3d Muqam of Hureeree in praise of a gold coin.

ٌحَبَاء أنشاء ونسرلَهْ ووجبَاء آلاِهِ ونسمتَهْ

O how admirable is its metal, how fascinating its splendor!
How delightfully it enriches, how potently it assists us!
The Verb حب is never separated in practice from نعم and is therefore written حندا. It is Synonymous with نعم and its Agent is 1 ش, followed by its نحوص or Noun Particularized by Praise.

The Construction حندا of this Verb is the same as that of نعم in both of the cases already detailed, but its Agent and Noun Particularized by Praise, do not necessarily agree in gender and number.

**Examples.**

<table>
<thead>
<tr>
<th>Verb Form</th>
<th>Gender</th>
</tr>
</thead>
<tbody>
<tr>
<td>حبذازبل</td>
<td>Sing. mas.</td>
</tr>
<tr>
<td>حبذازبلين</td>
<td>Dual mas.</td>
</tr>
<tr>
<td>حبذازبلون</td>
<td>Plural mas.</td>
</tr>
<tr>
<td>حنداهندان</td>
<td>Sing. fem.</td>
</tr>
<tr>
<td>حنداهنداني</td>
<td>Dual fem.</td>
</tr>
<tr>
<td>حنداهندات</td>
<td>Plur. fem.</td>
</tr>
</tbody>
</table>

**Annotation.**

The concealed Pronoun mentioned in the Text as the Agent of the three first Verbs of Praise and censure answers in all such cases to the Pronoun it in English, and is therefore rendered in Arabic نعم رجلان زيد by a Noun in the Objective Case. The phrase نعم رجلان زيد therefore resolves itself thus, نعم 'It was good.' What was good? — 'The man (رجلان) Zued.' As opposed to a Pronoun expressed, it is called concealed or implied, and its reference being to some object presented merely to the intellect for the first time, in opposition to the other Pronouns which verbally refer to an object perceived before, its relation is properly termed by the Arabs حندا, which seems to agree with the remark of Apollonius as quoted by Harris, "That some indications are o censar, and some arc mental.

\[\text{De Syntax}, \text{S. II. c. 3, p. 104. See Hermes, p. 77.}\]
The Noun Particularized by Praise, may be either preceded or followed by a Noun agreeing with it in gender and number, and in the Objective Case as the

**EXAMPLES.**

What an excellent man is Zued!

What an excellent horseman is Zued!

**Annotation.**

The Verbs of this Class are included in the following little Story.
The wife of a niggardly attorney happened to be seized with a longing after fish, and expressed her desire one day to her husband. O what execrable food said the attorney is fish, and how vile a thing is fish for food! for its F is fatality; its I insipidity; its S sickness, and its H horror! The good woman however was determined to satisfy her longing, and accordingly having pawned her earring unknown to him, purchased some fish, but in the very act of enjoying it, who pops in upon her but old Pinchpenny, who seeing her eating cried out—what is that you are eating my dear! Nothing but a little fish replied the wife, which a neighbour woman has sent me! Oh ho! cried Muckworm, then allow me to join your mess immediately, for most excellent food is fish, and fish is truly excellent for food, for its F is fatness; its I impletion; its S salubrity and its H hilarity. What a vile describer of fish you are said his wife, for yesterday you abused it and now again you are praising it. Nay my dear said the attorney I am an admirable definer of fish, for I divide it into two classes. One that is purchased with money, and this I hold to be the bad class: the other that is got gratuitously and this I consider the good class. His wife laughed at his answer and was surprised at the readiness of his reply.

* Or agreeably to the original word its first letter is poison, its second sickness, and its third affliction; and again, its 1st is fatness, its 2d enjoyment and its 3d competency.
The thirteenth class contains seven Verbs termed, أَعَالَ, or Verbs of the mind, and are so called because they have their source in the mind and come not under the cognizance of the senses. They are also called Verbs of doubt and certainty, some of them denoting doubt and some certainty, and precede a Sentence consisting of a subject and predicate to both of which they give نَصْب or govern them in the Objective Case as double Objects.

Annotation.

It must be obvious that under the head of أَعَالَ (which signify literally Actions of the Soul with reference to the understanding, and grammatically Verbs denoting the operations of the mind or intellect) may be included a variety of other kindred Verbs besides those recorded in the Commentary; for Action which is here meant spiritual action, being a genus, necessarily embraces all the various operations of the mind, and as these operations of the mind or modes of thinking, are but different kinds or species of the same genus, the verbs expressive of these actions must partake of one common character as to sense, and might therefore be expected to fall under one common rule of government. This has not escaped the notice of the Arabian Grammarians who, in some of their larger works, have discussed the subject with great ingenuity and have enumerated a variety of Verbs possessing a similar government to those recorded in the text; but as their arguments are very diffuse and scattered through many parts of their works, I shall save myself the trouble of collecting and translating them, and endeavour to supply the defect by presenting the reader with a short extract from the celebrated Essay of Bishop Wilkins towards a real character, and Philosophical Language, which containing a very precise view of the different Actions of the Understanding أَعَالَ (أَعَالَ لَغْوَب) may not be deemed inapplicable to the Class of Verbs now under discussion.

Action as a Predicament he divides into four kinds.

1. Spiritual. 2. Corporal. 3. Motion. 4. Operation.

The genus of Spiritual Actions he divides into two Classes, those that belong to God by which are meant only his transient actions which are terminated in the creatures, such as creation.
Three of them denote doubt,

Three certainty,

And One sometimes doubt and sometimes certainty.

The three first or those denoting doubt, are,

Example.

I conceived Zuei was standing.

I imagined Amr was eminent.

I supposed Bukr was sitting.

Annotation.

annihilation, blessing, cursing, preservation, revelation, inspiration, redemption, &c. &c. and secondly,

" Actions of the understanding and judgment Speculative, Contemplation, Theory, are such as do concern the various exercise of our understandings about the truth and falsehood of things, with respect either to

Understanding; being either

Preparative: in the first objectization of a thing, or the reflexive thought about it, together with what else one knows of that kind.

Thinking, cogitation, behink, deem, imagine, estimate, conceive, notion, thoughtful, pensive, mind it, suggest, put in one's head.

Meditating, study, considering, cast about in one's mind, muse, contemplate, elucubration, think, forthink, premeditate, ponder, extempore.

Operative: in the comparing of things to find out what is truth; or the thought resulting from such comparison.

Inquisition: examination, search, scrutiny, exploration, investigate, discovery, seek, discover, hunt, canvass, cast, water, quest, inquest.

Judgment;
BOOK SECOND.

The Verb ( היה ) however if derived from ( היה ) suspicion or accusation does not require a second Object or Accusative.

EXAMPLE.

I accused Zued or suspected him.

Annotation.

Primary: in judging such discovery agreeable to truth: or disagreeable.

More general:

Absence, consent, accord, agree, concur, allow, acknowledge, yield, suffrage, voice.

3. Vote, of the same mind, think good.

Dissent, differ, disagree, of another mind, discord.

More special: according to its arguments: as,

Proceeding from Causes,

Extrinsical: testimony, sufficient, or insufficient.

4. Believing, credit, credible, faith, trust.

5. Disbelieving, discredit, incredible, distrust.

Intrinsical in the thing itself: that is conclusive; or not so conclusive but that it may be otherwise.

Knowing, cognition, conscious, told, writing, aware, prizy, intelligence, learn, inform, acquaint, cogize, notice, talking, prescience, omniscience.

Doubting, mistrust, mistrust, distrust, suspicion, bargaining, hesitate, predisposing, dubious, ambiguous, at a stand, stick at, quandary, scruple, sceptic, uncertain, apathy, in a question.

Productive of these facts in higher, or lower degrees.

Certainty, assurance, sure, certain, conceivable, demonstrate, evidence undoubted, out of doubt, without doubt, doubtless, infallible.

Opinion, conceit, judgment, sentiment, mind, tenet, think, suppose, surmise, notion, overstep, manifest, likely, probable, prejudice, apprehend, fancy, reputation, esteem, verdict, sentence, shoot one's bolt.

Secondary: judging of truth found, as to the consequence of it, in respect of other things to be concluded from it, or to follow upon it; in Thesis or in Hypothet.

7. Reasoning, discussing, arguing, refutation, logic.

Conjecturing, guessing, surmise, divine, mind, gives, conceit, presumption, probable.

Importance, or frivolousness of it.

Extending, accounting, pricing, valuing, rating, regard, respect, repute, count of, care for, think well of, set by, stand upon, credit, prefer.

8. Concluding, despising, slighting, undervaluing, disregarding, set at naught, scorn, decries, abjectness, despicable, vilifies, disdainful, neglect, set light by, make nothing of, pass not for it, nickname, fish.

The Section is continued with an enumeration of the Actions of the understanding and judgment Practical, and the Actions of the Will, with these also of the sensitive part or the Fancy, which are properly styled Passions, but the whole would require too much space and the above extract may be deemed sufficient to illustrate the nature and division of words significant of the distinct operations of the mind, or of spiritual or intellectual ideas.
The other three Verbs or those denoting certainty, are

EXAMILES.

I perceived that Amr was generous.
I knew that Zued was faithful.
I found the house mortgaged.

Annotation.

That there are many Verbs of this Class besides those recorded in the Commentary, the following will demonstrate.

1. He knew, as, I knew that Bakr was your companion.
2. Know for certain, as,

Know that the preservation of the soul, is by subduing the passions.

3. He found, as,

Verily they found their fathers who were lost.

Ruzee however remarks that the Verbs when synonymous with the Imperative synonymous with do not govern two Objects in the Accusative Case, but require after them a Sentence preceded by the Particle as,

I knew that you were standing.

Know assuredly that after error comes piety.

4. He numbered or calculated, as,

Do not reckon on God as your companion in affluence but in poverty and distress.
The Verb ُرَأَيْتُ is sometimes used to denote perception with the eye, as in the following sentence from the Qooran.

Consider therefore what thou see'st, or rather thinkest (I should do.)

ُعَرَدْتُ ُعَلِيْتُ is sometimes used synonymously with َعَرْدُتُ as, ُعَلِيْتُ I knew or recognized Zued.

Annotation.

5. *He conjectured, &c. as,*

حَجَّاَتُ حَجَّوْتُ زَيْدُ ُبَعْظًا I thought Zued was your brother.

6. Synonymous, with ُتَحْلَلُ.

وَجَعَلُوْتُ ُلِقْدَاءَ ُلِقْدَاءً ُبَعْظًا They thought that the Angels who are the attendants of God were his daughters.

7. And some occur in this form as Neuter Verbs, as,

زَيْدُ ُبَعْظًا Zued thought.

8. Or merely transitive to one Object, as,

كَرَهَتْ زَيْدًا I abhorred or detested Zued.

There are many other Verbs besides the above which govern two Objects in the Accusative, but which for the sake of brevity I omit recording; the following however from their affinity to those under discussion may merit insertion:

1. ُحَلَقَتْ ُعَلَدًا ُخَلَقَتْ Zued I converted the clay into a pot.

2. ُخَلَقُتْ ُخَلَقَتْ Zued We will come unto the work, which they shall have done, and make it as dust scattered abroad.

3. ُمَكَّرَتْ ُعَلَدًا ُمَكَّرَتْ Zued God made me your Victim.

A a a
COMMENTARY.

And in the sense of as,
I found or discovered the lost.

These three Verbs when used as above are transitive only to one Object or Accusative.

The Verb is sometimes used to denote doubt and sometimes certainty, as,

1. I believed that God was merciful and forgiving.
2. I doubted whether the devil was a thanksgiver.

Annotation.

The Lord made Abraham a friend.

If you wished you would certainly have received a reward for it.

I made him my bosom friend.

Time has changed their black locks into white,
And has turned their fair faces black.

The above seven Verbs are termed or Verbs of conversion.

Of the Verbs of doubt and certainty as recorded in the Text.

The Verbs and though generally used to denote doubt or uncertainty of mind, are supposed by the Author of the Commentary upon the Alfeea to be used in the Sense of certainty also: Examples.

* Qur'an, C. 13.
The Verbs of this Class do not admit of the retrenchment of one of the two Objects in composition being but as one word, and the sense of both collectively forming as it were the مفعول به or Object of a transitive Verb, that is the radical sense of the second Object or its Infinitive, may be considered as connected with the first in the relation of the aorist case, as the sense of the sentence علیبت زیبات، افزایلاً resolves itself into یلیبت نفل زیبات, 'I knew the excellence of Zued.' We cannot consequently reject one of them in composition, as the omission would be equal to that of rejecting a portion of a single word, which is not allowable.

Annotation.

I was sure that virtue and liberality were the best species of traffic.

I was confident that your father was benerolent.

They well knew that the only place of refuge was with God.

Or in the following Jeu d'esprit attributed to

ON A VERY LITTLE MAN CALLED DAVID, WITH A VERY LARGE BEARD,

These lines are very ingeniously versified by Dr. Carlyle in his Specimens of Arabian Poetry, for the learned Professor has not only preserved the sense but the very spirit of the Epigram, by lengthening out his version to an extent as disproportionate to the original as little David's beard.
When these Verbs happen to intervene between their Objects, or when they follow them, their government may be optionally omitted.

**EXAMPLES.**

I believed Zued was standing.

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**Annotation.**

1.

"How can thy chin that burden bear?
Is it all gravity to shock?
Is it to make the people stare?
And be thyself a laughing stock?"

2.

When I behold thy little feet,
After thy beard obsequious run,
I always fancy that I meet,
Some father followed by his son.

3.

A man like thee scarce e'er appear'd,
A beard like thine—Where shall we find it?
Surely thou cherishest thy beard,
In hopes to hide thyself behind it."

The Verb is supposed to be used in the sense of doubt or uncertainty in the following example from the Qooran, as,

They suppose (the day of judgment) is distant.

It is used in a sense termed by the Arabian Grammarians to denote vision in a dream and requires after it two Objects in the Accusative, as in the following Sentence from the Qooran:

*It seemed unto me in my dream, that I pressed out wine from grapes.*
BOOK SECOND.

Their government therefore or non-government is equally proper, though some Grammarians are of opinion that when they intervene between their Objects, their government had better be preserved, but when they follow them, it had better be cancelled.

If to the Verbs رأيت and رأيت a *Humza* be prefixed, they become transitive to three Objects or Accusatives.

**EXAMPLES.**

أَرْيَتُ عَبْرَةٍ كَالَّدِيدَآمِلًا & I shewed Amr that Khalid was wise.

أَعْلَمْتُ رَبِيدًا عَبْرَةٍ & I made Zued know that Amr was excellent.

**Annotation.**

Verbs of sense in Greek generally govern a genitive, but the Verb ἐξοπλίζω like رُأيت in Arabic, requires an Accusative which Mr. Jones has endeavoured to account for philosophically in his Greek Grammar. See p. 275.

The example produced by the Commentator to prove that the Verb رأيت is sometimes used to express *ocular* in opposition to *mental* vision, appears to me very singularly inapplicable. The entire passage from the Qooran is as follows:


cأَرْيَتُ عَبْرَةٍ كَالَّدِيدَ آمِلًا

He (Abraham) said, O my dear son, verily I saw in a dream, that I should slay thee as a sacrifice, consider therefore what thou thinktest I should do. He replied, O my Father do what thou art ordered to do. A word cannot surely be placed in a more unequivocal light than in the above Sentence: perhaps the Commentator intended to quote the preceding example, أَعْلَمْتُ رَبِيدًا which would have been less objectionable.
Another Object is therefore added to these Verbs by this Humza of increase, which possesses the property termed (and is that by which the Agent or Nomina-}

tive to a Verb puts the Object in possession of the sense of the radical.) The meaning therefore of the first example is and of the second This property is restricted by prescription to the above two Verbs, contrary to the authority of AkhFush who bestows it upon the whole Class from their analogy to as,

\[\text{ Annotation.}\]

The Grammarian RueE, makes synonymous with in every respect, and says the phrases and are precisely equivalent, but he acknowledges that does not govern two Objects in the Accusative like Husam however thinks there is no difference between them either in sense or construction.

The government of these Verbs is suspended but not destroyed, first, by the introduction of the Particle termed I imagined Zuefi was standing; secondly by the Negative Particle as I saw Zuefi not standing; thirdly by the Law of seconding, By God I knew that Zuefi was certainly standing; and lastly by the intervention of an Interrogative Particle, as, I doubted whether Zuefi was standing with you or Amr.

This suspension of government being caused by the immediate Agency of some word is termed by the Arabian grammarians but that the government of the Verbs is not altogether destroyed by the construction they allege the following argument as a proof; namely that if another Sentence follow the one to which the Particle is prefixed, the government will be preserved, as
The following Verbs namely حَلَّلَكَ حَرَّبَ أَخْمَرَ نِعْمَ إِنَّمَا are also transitive to three Objects.

*Note,* that it is not allowable to reject in composition the 1st Object or Accusative, nor either of the last two *separately,* but they may *both* be rejected together as already described.

**Annotation.**

The are distinguished from other Verbs by the following peculiarity, namely that the Agent and Object with which they are connected, may be expressed by the conjunctive personal pronouns, and both be the same Individual, as *I knew myself, Thou didst know thyself;* which form of construction cannot be applied to any other Class of Verbs such as *I struck myself.* In this particular respect the Greek seems to have an advantage over the Arabic, having a peculiar form of verbs in the middle voice to express this double relation independent of any adscriptitious Noun or Pronoun, as *εὐφάγέμενοι* *I struck myself,* &c.

The following Story will illustrate the use of the different verbs of this Class.

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Note: The text is in Arabic script, but the meaning is clear from the context and the English translation. The Arabic script is not transcribed here. The English translation is provided as a separate segment.

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COMMENTARY.

...
A Merchant was going through a slave-market one day and happened to see a Broker holding a boy by the ear for sale, and calling out, who will purchase a youth accomplished, sensible, learned, and faithful, for one hundred Dirhums? Why my good Sir said the Merchant, I suspect you must be crazy, for if your boy possess the qualities you mention, he is worth a thousand Dirhums. O said the Broker you see him shining and take him for slyer, but if you were acquainted with his failing you would probably find him copper. Pray what is his failing said the Merchant, and what do you think the cause of it? He tells every year said the Merchant a great lie and a little lie, and each of these I consider as a very serious evil. Pooh
pooh! said the Merchant, I look upon this as a mere trifle. He accordingly purchased the boy and took him into his service, and finding him expert and skilful in duty, placed him at the head of all his servants. But it happened sometime after, that the Merchant accompanied by some of his friends went out to his garden, and sent the boy home about sunset to bring him his ass, but the boy as soon as he approached his master's house rent his clothes, and threw dust upon his head, and exclaimed, O alas, alas, my master! the lord of my bounty!—the Merchant's wife concluded from his appearance that some misfortune had happened to him, and said, alas, boy, what is the meaning of this outcry? Ah! replied he, the roof of the house has fallen in upon my master and crushed him to pieces with all the other Merchants. The wives of the Merchants who happened to be invited there by the lady of the house, as soon as they heard the report of the slave beat their faces in despair, and began to run towards the garden, but the boy got before them and entered it tearing his clothes like a frantic person and throwing dust on his head, in the same manner as he had done before the women. The Merchants surprised at his appearance asked the cause of his distress. Ah! I believe he replied, a spark of fire escaped from the hands of one of the maid-servants and has set fire to your house, and I do not think there is a single child that has not been burned to death, may not one even of the maid-servants nor one of your wives. The Merchants hearing this ran out all distracted, one weeping for his sister and wife, the other for the daughter of his relation, but when they got about half way home, both parties met on the road and every one saw his friend safe, and discovered that the whole was a trick played upon them by the lying valet. What has tempted you said his master to this act? Do you not know replied the boy that I was bound to tell you every year a great lie and a little one? Well said the Merchant and under what class must I place the present? Is this the large lie or the little one? O this is the little lie, replied the boy, the large one you shall have bye and bye! This little lie said the Merchant will answer my purpose.—I now give you your liberty, so set out, and find some other person of more consequence to practice your large lie upon.
BOOK SECOND.

OF THE GOVERNMENT TERMED OR ANALOGOUS.

The Class termed or Analogous contains seven Governing Powers.

FIRST ANALOGOUS GOVERNOR.

Of the Analogous Governors the first is a Verb Universally, whether neuter or transitive, and in any tense past or aorist; for every Verb governs an Agent in the Nominative, as 'Zued stood,' 'Zued struck;' but if the Verb be transitive it governs an object in the accusative also, as 'Zued struck Amr.'

The Agent can never precede the Verb in the order of construction but the Object may, as 'Zued struck Amr;' nor can the Agent be omitted in composition, which is not the case with the Object which may be optionally omitted.

SECOND ANALOGOUS GOVERNOR.

The second is the Infinitive (ال مصدر) which is defined to be the Name of a Mode (اسم حرف), and is termed or the Source, being the source from which the Verb is conceived to flow.

Annotation.

The true Grammatical sense of the term حذف as employed in the Definition of an Arabic Infinitive, is not easily conveyed by any one word in the English Language. Mr. Lumsden who well knew its true nature and force has rendered it event, and to his opinions on every important question of Arabic Science and general Grammar, the profoundest respect is justly due; but the word حذف as
The Grammarians of Busrah call the مَصَدَّر the root or radix, from its absolute signification in itself, without reference to a Verb; and the الفعل the branch or stem, because it is not independant in itself, but has reference to some Noun. On the other hand the Grammarians of Koofuh call the مَصَدَّر the root, and the الفعل the branch or derivative, because the rules of permutation to which the latter may be subjected, depend entirely on the permutations of the

Annotation.

I shall endeavour to make appear, is a much more comprehensive term than event: it embraces all attributes when considered separately from the beings to which they are attributable; all essential and inward properties as well as outward respects and relations, and reaches to actions themselves as well as manners of actions. On the contrary the word event means little more strictly speaking, than the end, conclusion or termination of an affair, and this also is the precise Definition of it as given by Cicero; "Eventus est aliquus exitus negotii." May it not therefore be concluded that the word event, even in its most comprehensive acceptation, signifies rather the effect of action, than action itself, and that consequently it cannot be considered as a legitimate representative of كُنُفْحَ in the definition of an Arabic Infinitive?

This however is a question of too much importance to be hastily decided upon. It involves a very minute inquiry into the true nature and definition of the parts of speech, and if fully and satisfactorily conducted, into the general principles of universal Grammar. An analysis of this nature will not indeed be expected in the limited space allotted to a note, but a short view of the subject may be interesting, and this I purpose to submit.

My own opinion is that the most unexceptionable name for an Arabic Infinitive is a mode or manner of being; I mean a mode in its philosophical acceptation as explained by Locke, and since adopted I believe by every writer on ontology. "Moneis I call such complex ideas, which, however compounded contain not in them the supposition of subsisting by themselves, but are considered as dependences on, or affections of Substances; such as are ideas signified by the words triangle, gratitude, murder, &c." But in order to justify the application of this term to an Arabic Infinitive, it may be necessary to enter into some detail.

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* See Watt's Def. of Mode.
† De Iuv. 51, C.
former when it happens to be a Verb of the infirm Class (§f) and if of the sound or healthy ( liberties) it continues sound also: example, theMusdur here being originally the Wao is charged into Ya, because the same letter had before been permuted in the Verb originally: And in the phrase the Infinitive suffers no permutation, because the Verb being of the sound Class, is not subject to any rule of permutation.

Annotation.

The word לְהִּיחַ in Arabic is precisely equivalent to the Hebrew וְלָּהֵן and means literally, to become new, and transitively as an augmented triliteral to make new or produce, "God made new or created it and it was created" in which sense its prototype is frequently found in the Bible מִרְבַּת הוּא. 1. Sam. XI, 14. "Let us renew the kingdom there," or rather as I should think make a new kingdom, establish royalty there.

This is the original sense of the word חִּית which as applicable to an Arabic infinitive is explained as follows by the Grammarian Ruzee:

"We mean by the word חִּית a thing existing in or by some other thing, whether extrinsical as beating and going; or intrinsical as extension and contraction." If the reader will take the trouble to compare this with the definition of a mode as given above by Locke, and of its various divisions as recorded by Watts in his Logic, he will find I think the term חִּית and mode in every respect reciprocal.

Let us compare them in a few places. "The very being of a mode depends on some substance for its subject, in which it is, or to which it belongs; so motion, shape, quantity, weight, are modes of

* The party opposed each other standing.

D d d
Now it is certain that the arguments of the Busrah Grammarians in support of the root as the Root, are absolute and of general application, while those of the Grammarians of Koofah for the same root are confined to the rules of permutation alone, from which no general principle can be inferred. But if no other proof were necessary to establish the original of a word, then it would follow that originally وع, and originally نب were the roots, and the different persons of these Verbs, such as نب أ عل ت عد, and نب أ عل أ عل ت عد, the branches, which no one will assert.

Annotation.

The body; knowledge, wit, folly, love, doubting, judging, are modes of the mind; for the one cannot subsist without body, and the other cannot subsist without mind."—"We mean by the word حكمة, a thing existing in or by some other thing, as beating, going, extension and contraction, &c." So far the terms are clearly identified.

Further. "Modes are either essential or accidental. An essential Mode or Attribute, is that which belongs to the very Nature or Essence of the Subject wherein it is; and the Subject can never have the same Nature without it, such as Roundness in a Bowl, Hardness in a Stone, Softness in Water, Vital Motion in an Animal, Solidity in Matter, Thinking in a Spirit." All these Modes are comprehended in the Definition حكمة and are all Arabic Infinitives and the Sources of Derivation."

Again. "An Accidental Mode, or an Accident, is such a Mode, as is not necessary to the being of a thing, for the Subject may be without it, and yet remain of the same Nature that it was before; or if it is that Mode, which may be separated or abolished from its Subject: So Smoothness or Rough-

* Watts's Logic, p. 71.

† The word Event is merely applicable, agreeably to the authority of Lucretius to accidental modes, or to those accidents which may be absent or present without destroying the subject.
The INFINITIVE (مصدر) has the same government as its own verb; and therefore the verb be neuter it governs the Agent in the Nominative.

**EXAMPLE.**

أعيبني قيام زبيد. The standing of Zued astonished me.

And if transitive it governs both a Nominative and an Accusative.

**EXAMPLE.**

{The beating of Amr by Zued astonished me: lit. [أعيبني قربcontexts] Zued's beating Amr, &c.

In both these examples the word Zued is grammatically in the Aorist Case, from its relation to the Infinitive, but virtually in the Nominative, as its Agent.

**Annotation.**

**ness, Blackness or Whiteness, Motion or Rest,** are the accidents of a Bowl; for these may be all changed, and yet the body remain a Bowl still: Learning, Justice, Folly, Sickness, Health, are the accidents of a Man: Motion, Squareness, or any particular Shape or Size, are the accidents of Body:

—So Hope, Fear, Wishing, Assenting and Doubting, are accidents of the Mind, though Thinking in general seems to be essential to it." These are all Arabic Infinitives.

"Modes belong either to Body or to Spirit, or to both. Modes of Body belong only to matter, or to corporeal Things; Modes of Spirit belong only to minds; such as Knowledge, Assent, Dissent, Doubting, Reasoning, &c. Modes which belong to both have been sometimes called mixed Modes or human Modes, for these are only found in human nature, which is compounded both of body and spirit; such are Sensation, Imagination, Passion," &c. See Watts's Logic.

That the term معدون as defined by the Arabian Grammarian corresponds with a logical mode as above detailed will hardly I think be disputed, and that this precise word is peculiarly applicable to the MUSDUR or Infinitive we have the Grammarian's own words as authority: "أعيبني قيام زبيد. Know that by the MUSDUR is meant mode." This mode he adds is necessarily dependant on some Subject for its existence as well as for other subordinate distinctions of
The **Infinitive** is constructed in five different ways.

1. It is connected as the مُضَاف or Governing word in the relation of the aorist case with an **Agent**, the **Object** being at the same time expressed, as in the last example.

2. It is connected as the مُضَاف in the relation of the aorist case with an **Agent**, the **Object** not being expressed.

**Example.**

\[\text{I was astonished at the beating of Zued.}\]

**Annotation.**

*object, end, instrument, time and place, but these distinctions he observes are not inherent but su-
perinduced on the Infinitive in its genuine state, which is formed to denote a mode without refer-
ence to any particular person or thing, or as he expresses it, *The Infinitive is formed to denote (a pure essence) a mode or manner of being abstracted.*"

The result of this comparison may perhaps convince us that the Arabians have borrowed their
genral notions of Science from the Greeks, and that their nouns and infinitives, or their names of
modes, comprise the two great philosophical divisions of subject and accident, from which the
celebrated categories of Aristotle have been formed. This is indeed a fact that will hardly be
disputed. Every system of Arabic logic sets out with this twofold arrangement, and although
their modern Grammarians have not adverted to this circumstance in their enquiries into the true
nature and definition of the parts of speech, I think it is evident that this must have been the original
cause of the present grammatical classification. "The multitude of ideas " says Harris, 'treasured
up in the human mind and which, bearing reference to things, are expressed by words, may be
arranged and circumscribed under the following characters. They all denote either substance or
attribute."

This Division of words and things into two general Classes is taken from the Sophista of Plato,
and is thus given by Sanctius in his Minerva. "Quicquid omnium et quae et permanentes, ut Arbor,
Darum; aut fluens, ut Currit, Dormit. Res permanentes sive constantes vocamus, quarum natura diu
3. It is connected as the حُكَّامُ in the relation of the aorist case with an Object, the Agent not being expressed, having then a passive signification, and being used as the Agent's proxy.

**Example.**

\[
\text{عَجَبَتْ مِنْ سُرَّبَ زَيْدٍ}
\]

I was astonished at Zueid's being beaten.

4. It is connected as the حُكَّامُ in the relation of the aorist case with an Object, the Agent being also expressed in the Nominative.

**Example.**

\[
\text{عَجَبَتْ مِنْ سُرَّبَ اِلَّا نَصْرِ أَبِي بَكْرَ}
\]

I was surprised at the beating of the thief by the headsman.

5. It is connected as the حُكَّامُ in the relation of the aorist case with an Object, the Agent being understood.

**Example.**

\[
\text{لَا يُبِبُمُ أَلِفَ مِنْ نَاسِنَ دَعَاءَ أَسْتَرَبُّ}
\]

"Man is not wearied with soliciting good."

Annotation.


And hence I draw the following conclusions, that all modes in their absolute and Indeinite capacities are general terms or arbitrary names, affixed to certain combinations of simple ideas which have their existence only in the mind. That every mode denotes an attribute, and that every attribute is capable of sundry modifications as to means, object, end, instrument, time, place, and other circumstances, including in fact the nine sub-divisions or Post-Predicaments into which this comprehensive genus has been distributed.
Note. The above rules of construction are only applicable to the **Infinitive** of a transitive Verb: when it happens to be neuter, it is constructed only in one way, namely in the relation of the aorist case with an **Agent**.

It surprised me, the sitting of Zucl.

The Agent of the Infinitive can never be concealed, nor can the Infinitive itself be preceded in composition by its **مَعْبَوَل** or governed word.

**Annotation.**

This is absolutely capable of demonstration, for if we compare the *nine* subdivisions of **Attribute**, with the common derivative forms or modifications of an Arabic **Musbur**; which are produced by the mere change of vowel-points, or by the addition or elision of certain letters to and from the **Mode** in its radical form, we shall find them agree in almost every particular. For example, **Quality** abstractedly considered will be represented by the صَحِيرَةٍ; (and concretely by the ِةَلْوَىَلْوٍ) **Quantity and Relation** by the ِكُثْيَةٌ and ِفُتْحَةٌ, **Action** by the ِقَاعِلَةٍ **Passion** by the ّمُسْرَأٍ when by the ِجُرْمَةٍ where by the ِمَظْفَارَةٍ **Position** by the ِرَأْصِدَةٍ and **Habit** by certain properties of the conjugations which clothe the object with the sense of the radical. I do not pretend however to assert that this comparison is precisely accurate, indeed I have no doubt it might easily be improved. My object is merely to show that an Arabic infinitive is capable of expressing by its derivative forms the entire series of predicaments or specific relations into which the **Attribute** of **Mode** has been divided by Philosophers, and this I think I have effected. Aristotle has enumerated but four divisions of the **Attribute** namely, **Action**, **Passion**, **Habit** and **Position**, which he also comprises in the **أَطْرِيفَةٌ** or **Infinitive**.

Here then we discover the true origin and sense of the **Infinitive Mood** or **Mode**, a term familiar to every Schoolboy, yet strangely misunderstood by the most learned Grammarians. Sanctius, Scipponius, Perizonius and the **Messieurs de Port Royal** deny the propriety of the expression altogether, and Scaliger says the Infinitive is not a mood in act but in power, to which Vossius agrees. "**Asseverior ante dim Jul. Scaliger, qui *actu monum esse negat, contrâ quin vulgus non modò semidecutum putat, &c."**

* I have omitted the ِةَلْوَىَلْوٍ or **Mode of Instrument.**

The third is an active participle, which possesses like the infinitive the same regimen as its verb, that is, if derived from a neuter verb it governs an agent in the nominative as ‘The Father of Zued is standing;’ and if from a transitive verb it governs both a nominative and an accusative.

Example:

Zued’s servant is beating Amr.

Its government is guided by certain conditions.

The sentence in which the active participle is employed must include either present or future time, with one of which it must necessarily be accompanied in order to complete its affinity to the aorist tense of a verb; for as it already resembles the aorist in the number of its letters and vowel points, it acquires by this addition of present or future time a similitude in signification also.

Annotation.

“The infinitive says Dr. Beattie, if you please may be called a form, but a mood it certainly is not!” Now what is a mode but a form or manner of being abstractedly considered, a term synonymous with quality or accident, the notion of the ancient philosophers as opposed to virtue or substance, of which the noun and infinitive were used as the verbal representatives? The whole source of the error proceeded from not attending to this original distinction, and by taking the word mode in its relative instead of its absolute signification, and to this perhaps we may trace the partial and consequently erroneous definition of it by Caza in his Grammar L. IV; which Harris has unwittingly commended—fusius, et η γνώσεως Φαναρον, ἠλ Κατά θεόν καταλαβον—A notion or affection of the Soul, signified through some voice, or sound articulate. See Hermes, p. 140.

The quality of verbs says the Roman grammarian Consensus is either finite, or infinite. Finite as denoting a certain person, a certain number, or a certain time, as I read, I write. Infinite,
COMMENTARY.

It must be connected with a Subject (المتن) preceding it in the order of construction to which it forms the Predicate, as in the examples already given, or with a Qualified Noun (الوصول) to which it will be the Attributive.

EXAMPLE.

I went by a man whose son was beating his female slave.

Or with the Article ال as its Antecedent or الوصل to which it forms the Relative (صلالة).

EXAMPLE.

الصابر عبرا في الدار He who beats Amr is in the house.

Annotation.

in which these are altogether promiscuous, as, to read. “qualitas, verborum aut finita est, aut infinita: finita est, quae notat certam personam, certum numerum, certum temporis, ut lego, scribo. Infinita est in quae hoc universa confusa, ut. legere.” Vid. p. Consent. De Duabus Orationis part. Nomine et Verbo.

And hence the Verb in this form or mode was called Impersonal, Infinite, and by the Greeks ἀναφέρων or Indefinite.* “Adeo, says Macrobius, autem hic modus absolutum nomen rerum est, ut in significationibus rerum, quas Aristoteles numeris decem nātūrās vocat, quatuor per ἀναφέρων propterantur, nātūrās, ἵναι, στάσιν, πάθος. Graeco vocabulo propterea dicitur ἀναφέρων, quod nullum mentis indicat affectum.” Vid. Macrobi. De Differ. Graec. Lat. Verbi. p. 325.

This then is the result of our Analysis. An Arabic مَصْرَد رُكَّز stripped of the learned language of definition in which it has been cleathed by Eastern Grammarians, turns out to be literally and strictly

* Athenius Dysrolo, Lib. 3.
BOOK SECOND.

Or with a Substantive Noun termed 
الحال to which it will be the 
حال or Noun descriptive of its state.

EXAMPLE.

I went by Zued when his father was riding.

Or with a negative or interrogative Particle.

EXAMPLE.

His father is not standing.

Is his father standing?

Annotation.

the **Infinitive Mood** of a Verb, that is an indefinite or absolute **Mood** or manner of being, as opposed to Nouns denoting SUBSTANCES, and this no doubt being a very important discovery I may perhaps claim the privilege of inserting a Q. E. I!

The Revd. Alexander Crombie, Author of the Etymology and Syntax of the English Language (a work in my opinion of very considerable merit) has adopted without consideration the vulgar error respecting the Infinitive mood, and says—"I concur decidedly with these Grammarians, who are so far from considering the **Infinitive as a distinct Mood**, that they entirely exclude it from the appellation of verb." Had Mr. Crombie taken the trouble to judge for himself he would have decided differently, for he could not be ignorant that all such words as *running, leaping, flying,* &c. &c. were **Modes of Action**, but indefinite as to time, place, and other circumstances, and consequently **Infinitive Modes**. This is surely a very plain and simple matter of fact, and yet Horne Took himself that Hermes of critical sagacity has misunderstood the term mode and says, "The Infinitive appears plainly to be what the Stoics called it, the very Verb itself, pure and uncompounded with the various accidents of Mood, of *number, of gender, of person,* &c. &c." and Bishop Wilkins proposes to alter the name. "That which is called the **Infinitive** should according to the true analogy of speech, be styled a **Participle Substantive**. There hath been formerly much dispute among some learned men, whither the notion called the **Infinitive Mode** ought to be reduced according to the Philosophy of speech. Some would have it to be the **prime** and **principal Verb**, as
COMMENTARY.

If none of the conditions above described accompany the PARTICIPLE ACTIVE it possesses no government, but is used simply as the مضاف to the Noun immediately following it.

EXAMPLE.

ضارب زيد باسم ربر The beater of Zued yesterday was Amr.

If however the ACTIVE PARTICIPLE be made definite by the Article it possesses the government of its Verb in every form of past, present or future time.

EXAMPLE.

أَلْصَارِبِ عَهْراً أَمِسْ رُبُدُ He who beat Amr yesterday was Zued.

Annotation.

signifying more directly the notion of ACTION: and then the other varieties of the Verb should be but the inflexions of this. Others question whether the infinitive mode be a Verb or no, because in the Greek it receives articles as a Noun. Scaliger concludes it to be a Verb but will not admit it to be a Mode. Vossius adds, that though it be not Modus in Actu, yet it is Modus in Potentia, All which difficulties, (mighty difficulties indeed!) will be most clearly stated by asserting it to be a Substantive Participle.

But in the name of common sense, where lies the difficulty or impropriety of the term? Are not the chief objects of our thoughts THINGS or SUBSTANCES and their Manners of being? Are not the words walking, flying, learning, dancing, sailing, sitting, &c. &c. certain Modes or manners of being, applicable to certain objects? Are not these manners of being, general words representing general ideas, and therefore applicable to many particular things? May we not talk of the walking of a Man; the walking of a Horse, the walking of a Dog, and so on ad infinitum? Is not walking then a mere mode or manner of being, applicable to an indefinite number of objects and consequently particular to none? Is it not therefore indefinite? It expresses no time, no person, no place, in fact nothing but a certain manner of motion; is it not therefore a Mode expressing a general idea, and therefore an INDEFINITE an INFINITIVE MODE?

And now having the Mode termed walking for instance, a word expressive of a manner of being, applicable to a great variety of objects, if we wish to limit its general application we apply it to
Note. The Participles Active termed

or Participles of the Intensive or Superlative Degree, such as

and ‘a great beater’;

and ‘a very wise man’;

‘very cautious or prudent’, have the same government as the simple Participles of the positive degree, and are guided by the same conditions, and although they lose under this form their resemblance to the Verb in the number of letters, yet their increased signification as Intensive Participles is considered an equivalent for that loss.

Annotation.

some particular object, and say the Walking of Barclay, by which combination the general idea becomes limited to a certain individual, but nothing more. If however we find it necessary to define the time in which the agent performed this Mode, this manner of action, we say Barclay walks—did walk, or will walk. Here we have the Mode modified, so as to express time and this we call the Mode indicative. If we desire the performance of the action, we say Walk, which is the Mode imperative and so on through all the other grammatical Modes or variations which we generally call Derivatives. Now these observations are equally applicable to every such word in the language, and consequently the term Mode is applicable to them also.

And so much for the Infinitive Mood, a term perfectly applicable to an Arabic Musdur. That the word Mode is the best representative of حركة in its technical and Grammatical sense, I have endeavoured to prove, as well from the authority of the Arabian Grammarians themselves, as from the character of language in general, which being conversant about things or the manner of things, in other words about Substances and Modes, (the chief objects of our ideas,) would necessarily have two characteristic verbal Classes to represent them, and these appear to me to be Nouns and Infinitive Modes.

It now only remains to be observed that besides the Infinitive as above described, there is another species of Noun in some measure resembling it, which the Arabian Grammarians term اسم صدر or the Infinitive’s Noun, like the διογκατος of the Greeks. Between these two Nouns, namely the اسم and the اسم صدر there is precisely the same distinction in point of sense, as between the word drink and the Participial Noun drinking, when used as a general term in such an example as the following:
FOURTH ANALOGOUS GOVERNOR.

The *fourth* Analogous Governor is a Passive Participle (النَّافِعُ) and has the same regimen as a Verb in the passive voice, governing a Noun in the Nominative as the substitute of the Agent.

The conditions attending its government require that it be used in a sentence, including either present or future time, and be constructed with a subject in the same manner as the Active Participle.

**Example.**

Zed's boy is beaten now, or will be beaten tomorrow.

**Annotation.**

"Bacchus ever fair and ever young,
Drinking joys did first ordain;
Bacchus' blessings are a treasure,
Drinking is the soldier's pleasure."

In which lines the word *drink* might be substituted for *drinking* without much detriment to the sense, for *drinking joys* mean the *joys of drinking* or *drink*, and the same may be observed of all other words of the same classes as *grief, grieving; kiss, kissing; love, loving; &c. How then shall we ascertain the true character of these words? What for instance is *love* as opposed to the general term *loving*? It is certain that they are both general terms descriptive of certain sensations of delight or Modes of pleasure in the mind, and as such may become either the subject or predicate of a Proposition, but this explains nothing, and if we ask the Arabian Grammarians for an explanation they answer us by pointing out a mere distinction in their application. The اَنْفَاعُ say they, has no other government than that of any common Substantive Noun, but this again is controverted by the Grammarians of Koorfah and Bagdad, who bestow upon it the very same regimen as that of the اَنْفَاعُ, and even admitting the fact which I believe to be just, it differs nothing in this particular from
BOOK SECOND.

Or with the Article اَل as its ANTECEDENT (مَوْصُول).  

**EXAMPLE.**  
الضَّرِبَتْ عَلَيْهِ رِيَد The person whose boy was beaten is Zued.

Or with a QUALIFIED NOUN as its مَوْصُوف.  

**EXAMPLE.**  
كَانَ رَجُلٌ مَّضَرِبٌ عَلَيْهِ A man came to me whose boy was beaten.

Annotation.

The Infinitive of a Neuter Verb. The essential distinction then, for some essential distinction there certainly is, between the INFINITIVE and the INFINITIVE’s Noun or ISMO MUSDUR, is not in my judgment simple abstraction, that is, making the one an abstract Noun in opposition to the other; for as I have observed before they are both general or abstract terms, but rather in the idea of action or energy conveyed by the INFINITIVE, which action, Locke observes, however various, and the effects almost infinite, is all included in the two ideas of thinking and motion. These are his words, “For action, being the great business of mankind and the whole matter about which all laws are conversant, it is no wonder, that the several Modes of thinking and motion should be taken notice of, the ideas of them observed, and laid up in the memory and have names assigned to them; without which, laws could be but ill made, or vice and disorder repressed. Nor could any communication be well had amongst men, without such complex ideas, with names to them: and therefore men have settled names and supposed settled ideas in their minds of Modes of Action, distinguished by their causes, means, objects, ends, instruments, time, place and other circumstances, &c.”

The real distinction then between the MUSDUR and ISMO MUSDUR seems to be this. The ISMO MUSDUR signifies simply the name of a Mode without any reference to action or energy; the MUSDUR denotes a more complex idea and indicates indefinitely the action, energy or being of that Mode. LOVE for example is a name assigned to a certain feeling of delight, but LOVING is something

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**Annotations:**

* Words are general says Locke, when used for signs of general ideas, and so are applicable indiscriminately to many particular things, that then which general words signify is a sort of things, and each of them does that by being a sign of an Abstract idea in the mind. Locke, B. III. 5. 3.
COMMENTARY.

Or with a Substantive Noun as its 

EXAMPLE.

came to me at the time his boy was beaten.

Or with a Negative or Interrogative Particle.

EXAMPLES.

His boy was not beaten,

Was his boy beaten?

Annotation.

more, being another name by which we indicate the action or efficacy of that feeling called Love; and, hence we perceive the real cause of its possessing an active or transitive government, in contradiction to the Isma Musdur, which having no reference to action, has no other regimen than that of any common Substantive Noun.

Action indeed is applicable to every Infinitive, and this the Arabian Grammarians acknowledge by dividing all the verbs in the Language into two general Classes, which they term and that is, verbs denoting Actions transitively, (the actio transiens of Logicians;) and verbs denoting actions inherent or inseparable, (actio immunes) which we are accustomed to call neuter; and hence we perceive the propriety of the Rule laid down in the Commentary, namely, that the or Active Participle may be derived from either a transitive or intransitive verb, which is saying in other words that every action supposes an agent.

This idea of action is conveyed in other languages by terminations, as -ing: verber-ems: 

&c. but in Arabic with a few particular exceptions, there is no distinguishing mark by which we can discriminate the Infinitive from the Infinitive's Noun, so that we must trust entirely to the context for the sense of either. Every Participle however in our language when used as a general term, is the just representative of an Arabic or Infinitive,

* Not unlike the son or Tunween in Arabic.
BOOK SECOND.

If none of the conditions above described accompany the Passive Participle, it possesses no government, but is used simply as the مصاف to the Noun immediately following it.

If however the Passive Participle be made definite by the Article ال it becomes independent of the above conditions, and governs like the Verb in every form of past, present or future time.

**EXAMPLE.**

That person came whose boy was beaten now, or will be beaten to-morrow, or was beaten yesterday.

**Annotation.**

I mean every Active Participle formed by adding the termination -ing to the Imperative of a Verb, which seems in this case to possess a similar power to the characteristic to, and therefore it may perhaps be said that we have two Infinitives,* as,

Drinking is the soldier's pleasure, or

To-drink is the soldier's pleasure,

Formed by annexing -ing and prefixing to,† to the Imperative in one sense and the

Drink, in the other.

The real office of the Verb is supposed also by Plato to indicate action τό μὲν εἰς ταῖς τρίζεσιν ὅσ

εἴλημεν, ὅπως τουλώσειν, declarationem quâ actiones significantur verbum dicius,‡ which is nothing but the res fluentes already quoted, but however this may be, it will scarcely I think be denied that action, energy or being is the essential characteristic of every Arabic Infinitive.

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* This has indeed been remarked before by Mr. Elphinston in his "Principles of the English Language,"—"The Infinitive Moods are two, the Infinitive Mood, and the Participle." See the work, Vol. i. p. 192.

† Which Casaubon and Minshew ridiculously make the Greek neuter Article τό, and Horne Tooke the Imperative these corrupted into το.

‡ De Ente, p. 182. "C'est de Qui de l'esprit," says the Abbé Steche, but this is not applicable to a verb in its Infinitive state.
The fifth Analogous Governor is a simple Attribute or Adjective which resembles the Active Participle, as well in the forms of declension, as in its attributive character, as analogously with

Annotation.

It must however be remembered that the proper subject of discussion in this work is the Musdur, and not the Ismo Musdur. It is this that the Arabian Grammarians include among the Analogous governors, ascribing to it the same regimen as its own Verb, which they say must in every case denote either transitive or intransitive Action. In this contracted sense it must be acknowledged that Mode cannot be considered as a strictly correlative term, for although it may be truly affirmed that every Arabic Musdur is a Mode, yet we cannot add conversely that every Mode is a Musdur; as the word Mode embraces every manner of being without exception, and a Grammatical Musdur includes only Modes of action, energy or being. These considerations led me to remark at the commencement of this note, that the true grammatical sense of an Arabic Infinitive was not easily conveyed by any one word in our Language, and as my object in this enquiry is truth and nothing but truth, I deem it my duty candidly to state and examine every objection that occurs to me on the subject. But the word Mode, although far more comprehensive in signification than a grammatical Musdur, is yet clearly the term that the Arabian Grammarians had in view in the Definition, and as it embraces, also the Ismo Musdur, which is only distinguished from the other by its want of verbal government, (being generally represented by the same word) I conceive it to be upon the whole the least exceptionable, if not the only just representative of an Arabic Infinitive.

But the word Event which is usually explained as an incident, the consequence of an action, the conclusion or upshot of any thing, I confess I cannot but consider as inapplicable to any Arabic Infinitive.
BOOK SECOND.

The Attribute of Adjective (الصفعة) is derived from a neuter Verb, and is formed to denote the uninterrupted or perpetual existence of the sense of its infinitive in an Agent or Substantive Noun. It possesses also the same regimen as its own Verb without any restriction as to time, but is subject to the conditions already described as applicable to the Active and Passive Participles, with the exception of that relating to Antecedent, as the Article لَحُبُّ to which the Adjective is annexed is not considered the مَوْصُول.

Annotation.

An attributive whatever. It may indeed be frequently applied to an Ismo Musdura, for War, Peace, Poverty, &c. are called events; but these are not Nouns of Action, nor have they any verbal government, and cannot therefore be properly considered as infinitives, in the true sense of the term Infinitive as laid down by the Arabian Grammarians.

Having given a short view of what appears to me to be the true character of an Arabic mode as well as an اسم مجرّد to both of which the term mode is generally applicable, I shall close this Note with a few observations on the اسم الفاعل and اسم الفاعلة two attributive Nouns derived from the Infinitive, which seem to require some explanation.

OF THE اسم الفاعل AND اسم الفاعلة.

It has already been shown that every Arabic Infinitive in the general sense of the term Infinitive, has a twofold signification: one under the character of an اسم مجرّد by which is simply indicated a mode, the other under that of a اسم الفاعل properly so called, by which is denoted the energy or being of that mode in a state of action. Now as every Object represented by a Substantive Noun, may be described by its active and passive qualities, i.e. by the actions which it performs, or by the qualities with which it is modified or distinguished, so would language naturally be provided with distinct words to express them, and hence the two Derivative Adjectives, in Arabic termed اسم الفاعل.

* Event from events to some forth, and in this sense the Verb itself is used by the old writers.

" If thou sawst my heart, or drest to behold,
   The place, from whence that scalding sigh evented." E. Junc. Caeus is abrvt.


H h h
The word governed by the Adjective (ةَبْعُولِ) is sometimes in the Accusative Case, either from its resemblance to the proper object of a transitive Verb when definite; or as the دِبْعُولَ when indefinite; and sometimes in the Aorist Case from its relation to the Adjective. All Active Participles are formed by analogy, but Adjectives by the authority of prescription, as "beautiful," "difficult," and "hard."

**Annotation.**

and of which the former, as its name imports, is properly the Noun of the Agent, but used as a Verb Adjective, for the purpose of describing the Action in which the Agent is employed, as زَيْدٌ يُدوّل; and the latter a simple Attribute or Quality supposed to exist in the Object to which it is imputed, as زَيْدٌ حَسْنٌ. and to this observance of active and passive qualities as signified by these derivative words, and to this alone, we are perhaps to trace the distinction drawn by the Arabian Grammarians between them, namely, that the one, meaning the اسم النَهَال denotes the temporary existence of a Mode in an agent, and the other i.e. the اسم النَاهَال its permanent or uninterrupted continuance.

This general rule however regarding permanent Attributes is certainly erroneous, for to prove it true, we must prove that every Mode or Quality as expressed by the Attribute or اسم النَاهَال must be necessarily permanent in the object to which it refers, which if granted would confound accidental and essential Modes altogether, and produce as many strange phenomena in nature as in language. A poor man for instance would necessarily live and die a pauper, and if sick and gouty into the bargain, so much the worse, for no hope could be reasonably entertained of his cure. A Pregnant Woman (حَبَّاء) might in vain look for an accouchement, for the quality being permanent, she could not consistantly with the grammatical canou (or more properly speaking the grammatical Bull) expect the slightest change in her condition! Yet seriously, the Arabian Grammarians maintain, that the Adjective or Attribute denotes properly its own perpetual existence in the Substantive Noun to which it is imputed, and the phrase أَنْ كَرَأْسُ حَسْنِ Anacreon* is beautiful, must accordingly denote that Anacreon * قَدْ دَا رَجَمنَ حَسْنٍ فِيهِ يَدُنَا أَذْيَاتُ أَحْسَنُ لَهُ وَلَسَٰلَّامٌ لَهُ فِيَّ سَمَوَّاتٌ رَجْدُةٌ. See the قَيْلُ النَّار. See the قَيْلُ النَّار.
BOOK SECOND.

THE SIXTH ANALOGOUS GOVERNOR.

The first of every two Nouns connected together in the relation of the Aorist Case, will invariably govern the second or render it proper, provided it be not accompanied with the Article ال, or terminate in تنبين or what is considered a substitute for the TUXWEEN, namely the نون of the Dual or Plural Number.

Annotation.

is now, ever was, and ever will continue beautiful. But beauty has in all ages been considered as a very transitory quality, a quality indeed of so uncertain a texture, that the Poets have compared it to a brittle gem, a bubble, a rose, dew, snow, smoke, wind, air, in fact to a—nonentity!

Vitrea gemmula, fuxaque bullula, CANDIDA FORMA est,

Nix, rosa, ros, sumus, ventus et aura, nihil!

and Anacreon himself the true \( \text{Kalos} \) \( \gamma κοιον \) of antiquity, was obliged to acknowledge that the Ladies, (who in matters of love and beauty are perhaps as good metaphysicians as the Arabian Grammarians) very soon found out that his age had effected a change.

\[ \Delta \gamma \gamma \nu\nu\nu\nu\nu\nu\nu \]

For an ingenious account of the word \textit{Beauty} see the Cal. Edit. p. 59, and Knight on Tate p. 9. "Like \textit{Kalos} in the Greek, \textit{belles} in the Latin, \textit{belle} in the Italian, and \textit{beau} in the French, it is applied to moral and intellectual as well as to physical or material qualities."
1. This relation between two Nouns (الصلة) has the force of the preposition لَم understood, provided the or governed word is neither of the same genus as the ضمائر nor the لَزف to it.

EXAMPLES.

Zued's boy, i.e.

The boy belonging to Zued.

Annotation.

The women tell me every day
That all my bloom has past away,
"Behold," the pretty wantons cry,
"Behold this mirror with a sigh,
"The locks upon thy brow are few,
"And like the rest, they're withering too!"
Whether decline has thinned my hair,
I'm sure I neither know nor care,
But this I know, and this I feel,
As onward to the tomb I steal,
That still as death approaches nearer,
The joys of life are sweeter, dearer,
And had I but an hour to live
That little hour to bliss I'd give!

Moore.

To this mode of objection I can easily conceive the answer of an Arabian Grammarian. He will remark that certain objects are characterized by certain qualities, and consequently that although a female is not always pregnant, yet pregnancy is a quality habitual, or at all times attributable to her, in other words that the power of conception is co-existent with female nature. This is good, but it will not prove the point in question, for pregnancy can neither exist before, nor after certain periods, so that after all it is but a temporary, a transitory, in fact a
BOOK SECOND.

2. Or the relation is equivalent to the preposition understood when the is referrible to the same genus as the.

EXAMPLES.

A ring of silver, i.e.

A ring from silver.

Annotation.

were nine month's quality, and like the attribute supposed to be conveyed by the Active Participle or can only become permanent by the repetition of the action!

This distinction of permanent and transient qualities is commented upon by the Greek Philosophers. Aristotle has many passages of a similar nature to that under discussion, one of which Harris thus paraphrases in his Arrangements.

"And now with respect to all kinds of qualities, whether corporeal or incorporeal, there is one thing to be observed, that some degree of permanence is always requisite; else they are not so properly qualities, as incidental affections (Hed). Thus we call not a man passionate because he has occasionally been angered, but because he is prone to frequent anger; nor do we say a man is of a pale or a ruddy complexion, because he is red by immediate exercise, or pale by sudden fear, but when the paleness or redness may he called constitutional."

But first let us consider the true nature and use of an or Active Participle, which may enable us to judge of the propriety or impropriety of the distinction supposed to exist between it and the simple Adjective.

The Participle Active or is used in two ways. First as a Verb Adjective, and secondly as a Substantive Noun. As a Verb Adjective alone it is properly the subject of Grammar, and in this character it describes the state or action in which any object exists or is employed, as "Zed is standing;" or "Zed is beating Amr," and has therefore the precise force of the Aorist Tense of a Verb, governing in the one case the agent in the nominative, and in the other,
3. Or to the Preposition if the 

**EXAMPLES.**

Beating of to-day, i.e.

Beating in the Day.

**Annotation.**

The object in the accusative. It seems to possess virtually, the united force of a predicate and copula, or of an attribute and assertion, and may be resolved into is and the sense of the Mundur or Infinitive, as Zuid is beating. Now this is the proper grammatical character of an which has always the same government as its Verb, and is therefore termed an Analogous governor, but as a Substantive Noun it possesses no other regimen than that of the Aorist Case, and has nothing to do with Arabic Syntax.

These remarks are in a great measure applicable to the which is also viewed in the double capacity of a Substantive Noun and a simple Adjective or Attribute, and having also a near resemblance to the or Attribute resembling an Active Participle.

What then may be asked is the difference between the and the in their grammatical characters as governing powers? The difference in my judgment is very obvious and very simple, and consists merely in this, that in construction the first or describes the action in which the Agent is employed: the second or (the quality supposed to exist in, or belong to accidentally, a given object or Substantive Noun. In other words, one denotes Action; the other denotes Quality, as Zued is beating; Zued is beautiful. In the first sentence a certain Action as beating is predicated of Zued, and in the second a certain Quality as beauty, but without any necessary inference that the one is transitory, and the other perpetual, for is equal to Aorist or Indefinite time, and means nothing more than (possessed of beauty,) which is also indefinite as to time, and this is all the distinction that appears to me to exist between them.
BOOK SECOND.

THE SEVENTH ANALOGOUS GOVERNOR.

The seventh is a Perfect or Integral Noun (الاسم النظام) that is a Noun rendered perfect in itself, and independent of the relation of the Aorist Case.

Annotation.

The simple Attribute of Adjective as expressing a passive quality, may perhaps have given rise to the idea of permanence, and the Active Participle as expressing an active quality, may also have led Grammarians to consider it as somewhat transitory, but in point of fact there is no such distinction between them, and the idea of duration whatever it may be, will in every possible case I imagine depend upon the nature of the Verb, as well as our own previous knowledge of the Subject. For instance, the phrase 

\[ \text{The Earth is moving,} \]

conveys to every one acquainted with our astronomical System, an idea of permanence, as the quality of mobility predicated of the Earth, is known to be continual, but if we say 

\[ \text{The Ball is moving,} \]

we shall then be understood to infer merely that the Ball is in Motion temporarily, and will again be at rest. Yet the Active Participle is the same in both examples and cannot be said to convey any idea of duration either temporary or permanent. It simply describes the action in which the Agent is employed with an indefinite relation as to Time. The very same may be observed of the Attribute, for if we say 

\[ \text{The Iron is hard,} \]

we shall be understood to speak of a quality co-existent and essential to the Substance Iron, and therefore permanent, but let us substitute another Adjective, and say the Iron is hot, and the permanence of the quality immediately vanishes, for we all know that heat is accidental and not essential to Iron, and from this very idea of its transitory existence arose the common adage,

"Strike while the Iron is hot."

With the Active Participles and Attributes, considered as Substantive Nouns, Arabic Syntax has properly no concern. They assume then a different character in composition, and have the same government as common Substantive Nouns. For instance the words 

\[ \text{a Tyrant; a Sentinel; a Flier or Bird; and an Asker or Beggar,} \]

are all active Participles in the character of Substantive Nouns, though they may be literally translated and used as Verbal Adjectives, for 

\[ \text{a Tyrannizing; a Keeping watch; flying and} \]

\[ \text{an Earthquake.} \]

* To the Arabs who believe in the Ptolemaic Hypothesis, the phrase would convey no idea of permanence whatever, on the contrary they would either imagine we were lying, or talking of an Earthquake.

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COMMENTARY.

This is effected either by its terminating in \textit{Tunween} (تومهين) or in what is considered equivalent to the Tunween, namely the \textit{Noon} (نون) of the Dual or Plural Number, or by its being followed by the or governed word.

\textbf{Annotation.}

asking or begging. But in the character of \textit{Agents}, they become complex Terms, expressing both qualities and subjects, and are therefore assumed as \textit{Subjects} in a Proposition, not however with any reference to the transitory nature of those qualities, as the Arabian Grammarians would fain make us believe: on the contrary they denote the \textit{habitual possession} of the attributes or \textit{Modes} referred to, and signify that the objects are \textit{acquainted to do so and so}; for what is a \textit{Tyrant} but a man who is known to practice tyranny? Or a \textit{Sentinel}, but a man whose \textit{duty} it is to keep watch? Or a \textit{Beggar} but he who \textit{subsists} by, or whose \textit{trade} is begging? In truth the \textit{Active Participle} as a \textit{Substantive Noun} invariably denotes in Arabic the \textit{habitual Doer} of an action, though in its \textit{Verbal capacity} it may perhaps be considered as \textit{temporary}, as \\

I have already remarked that the \textit{كلاً} is used like the Active Participle in the double capacity of a \textit{Substantive Noun}, and a simple \textit{Attribute}, resembling in application an Active Participle, as its name imports. In the first capacity it is used as a concrete or complex Term, to express both a subject and quality conjoined, as \\

\textit{Active Participle} as a \textit{Substantive Noun} and a simple \textit{Attribute}, resembling in application an \textit{Active Participle}, as its name imports. In the first capacity it is used as a concrete or complex Term, to express both a subject and quality conjoined, as \\

\textit{Physician} or one who \textit{professes the art of healing} (\textit{Medicis}.) \textit{A Stranger}, or man from a foreign Country. (\textit{Peregrinus} &c. (where it may be observed the Latin adjectives have precisely the same force as the Arabic:) but these are all strictly speaking, simple \textit{Adjective} \textit{Nouns}, which indicate by their \textit{prescribed form}, that they are meant to be added to other \textit{Nouns}, "so that both together may answer the purpose of complex terms,"* and in this character as simple \textit{modificatives}, they are the proper subject of grammar. Now between an \textit{Active Participle} and a simple \textit{Adjective} considered as \textit{Verbal} and \textit{Analogous Governors}, we have already pointed out the distinction, (a distinction that comprises the two grand divisions of \textit{Modes} or \textit{manner of being}, that is, the modes of \textit{action}, and the modes of \textit{being} without \textit{action}; as the first attributes \textit{Action} to a subject, and the second \textit{Quality}, but neither with any adsignification of time,) and it now only remains to consider in what it is that they differ when used as \textit{Complex Terms}.

BOOK SECOND.

It governs an Indefinite Noun in the Objective Case, as its Tunez, (تَمِيم) or Noun of specification, which removes the uncertainty supposed to exist in the Integral Noun.

Examples.

A pound of oil.

Two Minas of butter.

Twenty Dirhums.

Zued's ring of Gold.

Its compliment of honey.

Annotation.

With regard then to the transitory or permanent nature of the attributes expressed by either, there is not in my judgment any distinction whatever. They are both concrete Terms that differ only in the nature of the qualities they express. The Active Participle being the abbreviated sign of a complex idea, i.e. of a Subject and an Active Quality, as حارس a Sentinel, or man who keeps watch; and the Adjective Noun, the sign of another complex idea, i.e. of a Subject and a Passive Quality as مشرب a Miser, or man in whom the passion of avarice is supposed to exist. Compare all the Participles and Adjective Nouns in the Arabic Language (as complex Terms) and this distinction and no other I think will be found to characterize them; and indeed the reason appears obvious, for the Participles are derived from Active Verbs, the Adjective Nouns from Neuter, or from those that merely express corporeal or mental qualities in a passive state.

If we have occasion to mention an Object habitually employed in any given action, or whose profession is agency or business of any sort, we use the Active Participle as a Substantive Noun, and say مال an Agent; حارث a Story-Teller: داعي a Husbandman: مال a Servant, &c. and on the contrary, if we intend merely to describe an Object as possessing some particular Quality, we make use of the Adjective Noun, and say معد a Virgin, (which is also an Adjective) Virgo Intacta.

K k k
Annotation.

But I repeat again that Arabic Syntax has nothing to do with Active Participles, and Adjective Nouns, as Complex Terms. They are employed in Grammar as Verb adjectives, and simple Attributes or Qualities, and are used descriptively, to define either the action in which a given Agent is employed, or the Quality with which a given Object is invested. As such they are necessarily adjoined to Nouns, and although their grammatical office is to describe the Active or Passive state of a Substantive, they come afterwards like the Participles and Adjectives of other Languages, to stand for the Substances themselves.

In this manner are Passive Participles employed, for which means literally beloved, is used as a Substantive Noun to denote a Mistress. Written, a Book. Possessed, a Slave or Servant. sent, a Prophet. Hidden, an Enigma Imprisoned, a Prisoner. &c. &c. upon which principle of Analysis, Horne Tooke has explained above 2,000 abstract terms in the English Language, a process that may be adduced as a very powerful argument in favor of Etymology, as it enables us to trace the true and legitimate character of Words.

It appears to me therefore upon the whole, that the distinction laid down by the Arabian Grammarians, between the Active Participle, or and the Simple Attribute, or with regard to the temporary or permanent nature of their qualities, is founded in error and misconception, and that the source of this error proceeds from confounding the different offices of these words together, that is, by comparing the Attribute of Adjective when used as a Complex Term or Substantive Noun, with the Active Participle as a Verb Adjective, which being then considered as equivalent to the Aorist Tense of a Verb, may well enough have given rise to the transitory nature of its attribute, when applied to any given Agent or Object. For instance the word is a simple Attribute of Adjective, signifying properly familiar, but like our own Adjective it is used in the sense of a Complex Term to denote an intimate or companion, a FAMILIAR. If however we use the Active Participle, and say we convey a very different idea, as the Participle is equal to the Aorist and the phrase will mean that, JUAD is sitting, which though indefinite as to time, has certainly something transitory in its nature as opposed to the complex Term which does not mean indeed a perpetual sitter,
that would be ridiculous, but merely a companion with whom we are accustomed to sit, and corresponds precisely with the Latin sodalis, "quae sedales quod una sedent et essent."

I have extended this Note so far beyond the limits of the Text, that I cannot with propriety persevere in the discussion, yet I relinquish it with reluctance, for I consider it as one of very considerable importance, and one by no means satisfactorily explained by the Arabian Grammarians. The few remarks here offered may however enable the reader to carry on the enquiry himself. I have pointed out what appears to me the source of the error in the distinction drawn between the Active Participle and the simple Attribute, (which should properly be called the Verb Adjective and the Adjective Noun.) This if correct, will be found of importance, but much information is still wanting to elucidate the true nature of Arabic Adjectives, and this I may possibly attempt in a future work. I shall therefore close this enquiry with a few promiscuous remarks (extracted from Ruzee and the Waffe) on the Active Participle and Attribute.

The Participle Active and Simple Attribute or Adjective, agree in denoting a mode or manner of being; they assimilate also in form as to number and gender, and follow the same rule of construction with the single exception alluded to in the Commentary.

There are however some particulars in which they differ. The Adjective for instance, is derived from a Neuter Verb alone; the Participle Active may be derived from either a Neuter or an Active Verb. The Adjective denotes the perpetual, the Participle Active the temporal existence of an attribute in a given Object or Substantive Noun. The Adjective has seldom any resemblance in point of form to the Aorist of a Verb, as $\frac{\text{ج}}{\text{س}}$, *though some examples of this are known to occur as $\frac{\text{س}}{\text{ح}}$, * yet on the contrary the Active Participle is always found conformable to the Aorist.

The word governed in the Objective Case by the Adjective, is never allowed to precede it in construction: that of the Active Participle may. We can therefore say $\frac{\text{ب}}{\text{أ}}$, * I am beating Zued, but we could not say $\frac{\text{ب}}{\text{أ}}$, * Zued has an ingenious countenance."

There are other distinctions between them which I omit to record as unimportant.

* Witty, Beaufitiful.
† Evident. Delicate or slender.
Annotation.

The Adjective may or may not be constructed with the definite article ُُّّّ, and in either case its governed word is ُُُّّّّ to another; or made definite by the Article; or neither one or other: hence we have six peculiarities of construction; but besides these the governed word is itself constructed in three different forms, namely in the Nominative, Aorist, or Objective Cases, which multiplied by six as given above, leave eighteen varieties of construction, as may be seen in the following:

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The Table shows the various forms in which the governed word is in the Nominative, Aorist, or Objective Cases, as given above.
Annotation.

Of the examples however given in the above table, two are rejected by Grammarians as improper, namely the 13th in which the Adjective Noun is made definite by the Article ج, which is itself constructed with a Pronoun in the aorist case; and the 15th in which the Adjective Noun is made definite by the Article, and connected in the aorist case with an Indefinite Noun.

The propriety of the 15th example is also disputed by some and defended by others, but I willingly resign the office of umpire to any other Commentator.

Of the fifteen remaining examples the 1st, 4th, 8th, 9th, 11th, 12th, 14th, 15th and 16th, are termed by the Arabian Grammarians ج, i.e. elegant or perfectly correct. The 7th and 10th ج or unobjectionable, and the 2d, 3d, 5th and 6th, ج or bad.

I shall close this long grammatical narcotic on Infinitives, Verb Adjectives and Noun Adjectives, (which the generality of readers may probably feel inclined to class among the Insolubilia de Aliaco) with a few extracts from Arabic Authors by way of illustration. In the following poetical panegyric on a departed Hero, extracted from the 20th Muqam of the Muqamat-oel-Hareereen will be found a variety of Adjective Nouns, employed both as simple Attributes and complex Terms.

* وما بارز الى لاتران إلا انعقدتي * 
* عين موجف العُلم يبرخ حضيبة *

* ينعُمُون في المغرِك انذَّلَم مَن * 
* يُوزِّن بالغُشَك وَلا يَسْترِبُ *

* فيَبْرَج الصدين بكرا تُسمم * 
* حَتَّى يَرِى ما كان ضِمنا رْجَب *

* رَائتُ في رِبْعٍ ان عمري أكَّا * 
* بَأسِ لَهُ حَذُل أَحسام الأَبيب *

* فِدَاءٌ يَدَوَم حلِيب عَجْب * 
* فَنَبِع إِعْتِنِا رِلَّيمِي الأَبيب *

* عَمْدِي يَدَوَم حلِيب عَجْب * 
* نَبِع إِعْتِنِا رِلَّيمِي الأَبيب *

* لَن يَسْترِبُ * 
* وَلا يَسْترِبُ *

* الْضِمْدَ مَنْ يُرِى كَثِيرًا تَسْمِم * 
* حَتَّى يَرِى ما كان ضِمنا رْجَب *

* ما بَارَزَ الى لاتران إلا انعقدتي * 
* عين موجف العُلم يبرخ حضيبة *
O People I have a surprising story to unfold,
From which the wise and ingenious may derive advantage!
I was acquainted in my youthful days with a potent Hero,
Whose warrior-blade was sharp and piercing,
Who entered the lists of combat in crested pride,
Confident of success and fearless of danger.

* The word *فَضْلُ the Plural of *فَضْلٌ means both brilliant swords and beautiful women. I have tried to preserve the quibble but I fear not very successfully.
BOOK SECOND.

At the vigour of his onset the most impervious holds gave way;
And he made himself an easy passage through the narrowest defiles.
He never encountered an adversary in single combat,
Without returning from the tilt with a blood stain'd spear:
Nor assaulted a fortress however fenc'd and barricado'd,
Without being hailed on the erection of his standard, with the auspicious cry,
'Assistance from above and a speedy victory!'
Thus he lived triumphant:—arrayed every night in the stately garb of youth.
Giving rapture to the young and beautiful and receiving it in return,
Nay caressed by all as an idol of perfection.
But time which continu'd to extract his vigour and diminish his strength,
At length succeeded in effecting his fall,
And reduced him to so mean and shrieved a plight,
That his very friends beheld him with contempt.
The exorcists and cunning men in vain attempted his recovery,
And the most skilful Physicians were baffled in their attempts:
Then indeed he abandoned arms, for arms had abandoned him,
After giving and receiving many a hostile salute.
He is now dejected, drooping and crest fallen,†
And such is the fate of man who is born to misery.
Behold to-day the warrior stranger on his funeral couch,
And who will bestow a trifle to have him decently intered?

The reader will perhaps smile when he hears, that this 'sable warrior,' this
Arabian Achilles, so feelingly and pathetically eulogized by Aboo Zued, is no other
than the celebrated Bonus Deus or Hellespontiacus of the Ancients! Of this un-

* From the Qooran.

† The original of this line is strangely translated by Sir William Jones. "Nunc autem jacet tranquam fera in latibulo!" means lit. inverted.
commentary.

Fortunately Sir William Jones was not aware, when he gave it a place in his Poësos Asiaticæ Commentarii, for taking the whole as a serious funeral oration over some departed Chieftain, he has inserted it in his chapter De Poesi Funebri, and has actually drawn a grave comparison between it and David's Lamentation on the death of Saul and Jonathon! *† "Hæc Elegia, ' says he,' non admodum dissimilis esse videtur pulcherrimi illius carminis de Sauli et Jonathani obitu; atque adeò versus iste.

\[\text{ما بآرررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررررr} 

Ubi provocavit adversarios nunquam redit à pugnæ contentione sine spiculo sanguine imbuto," ex Hebraeo reddi videtur,

A sanguine occisorum, à fortium viron adipe,
Arcus Jonathani non redit irritus!

Had Sir William read one page farther in the Muqam he would have discovered the true Hero. Take another example of permanent attributes, simple adjectives and descriptive Epithets as included in the following Story.

BOOK SECOND.

This politician, and the multitude of his followers, to whose name the Turks prefix the word "Infidel," which Lord Byron writes "Glaour," it appears to be a corruption of the Arabic word "Glaour," resembling in sound the Turkish word "Glaour," Infidel.
COMMENTARY.

STORY.

I resided at Busrah, said a certain Arabian Yorick, as a parson and professor of humanity, and was one day a good deal amused by a strange fellow, squint-eyed, straddle-footed, lame of both legs, with rotten teeth, stammering-tongue, staggering in his gate like a man intoxicated, puffing and blowing like a thirsty dog; and foaming at the mouth like an angry camel, who came up and seated himself before me. Whence come you, said I, O father of gladness? From home please your worship said he. And pray where is your home I rejoined, and what is the cause of your journey? My home he replied, is near the great mosque, adjoining the poor house, and I am come for the purpose of being married, and to beg you will perform the ceremony. The object of my choice is this long-tongued, importunate hump-backed, scarlet-skinned, one-eyed, no-nosed, stinking, deaf, wide-mouthed, daughter of my uncle. Do you agree Miss Long-tongue said I, to marry this Mr. Pot-belly? Ay, said the lady (with a great deal of doric brevity!) then accept my friend cried I, this woman for your wife, take her home, cherish and protect her. So he took her by the hand and departed. Now it happened that about

* I suspect this Busrah professor of humanity must have had a peep at our old friend Democritus Junr. whose sketch of an accomplished beauty may be considered complete. "Every lover admires his mistress, though she be very deformed of herself, ill-favored, wrinkled, pimpled, pale, red, yellow, tan'd, tailow-faced, have a swoln juglers platter face, or a thin, lean, chitty face, have clouds in her face, be crooked, dry, bald, goggle-eye'd, bleary-eye'd, or with staring ey's, she looks like a squis'd cat, hold her head still away, heaxy, dull, hollow-eye'd, black or yellow about the eyes, or squint-eye'd, sparrow-mouthed, Persean hook-nosed, have a sharp fox nose, a red nose, China flat, great nose, nare sino patulque, a nose like a promontory, gubber-tushed, rotten teeth, black uneven, brown teeth, beetle browed, a witches beard, her breath stink all over the room, her nose drop winter and summer, with a Bavarian poke under her chin, a sharp chin, lave eared, with a long cranes neck, which stands away too, pendulie manmie, her dugs like two double jugs, or else no dugs in the other extrem, bloody fain-fingers, she have filthy long un-paired nails, scabb'd hands or wrists, a tan'd skin, a rotten carkass, crooked back, she stoops, is lame, spica-footed, as slender in the middle as a cow in the waste, gowty legs, her ankles hang over,
nine months after that they both returned to me, rejoicing and had hardly seated themselves when my old friend Adonis called out. —O your worship we have been blessed with a most sweet and fascinating child, and are come to request you will bless and give him a name, and offer up a prayer for his parents. Now what should I behold, but a little urchin stone-blind, hair-lipped, without the use of its hands, splay-footed, bald-headed, ass-eared, bull-necked not possessing one sense out of the five, and altogether frightful and deformed, in short a perfect epitome of all the qualities of his parents. At this sight I said to them, be thankful for this darling boy, and call him Ooomsoor,* for truly he has all your perfections combined in himself, and that child is truly admirable who resembles his parents!

her shoes, her feet stink, she breed lice, a mere changeling, a very monster, an awe imperfect, her whole complexion savours, an harsh voice, incondite gesture, vile guilt, a vast virago, or an ugly tif, a slug, a fat fustilugs, a truss, a long lean rawbone, a skeleton, a sneaker (si qua latent meliora pata), and to thy judgment looks like a mard in a lanthorn, whom thou couldst not fancy for a world, but hatest, lowest, and wouldst have spit in her face, or blow thy nose in her bosom, remedium amoris to another man, a dowdy, a slut, a sooth, a nasty, rank, rammy; filthy, beastly queen, dishonest peradventure, obscene, base, beggarly, rude, foolish, untaught, peevish, Jrus' daughter, Thersite's sister, Grobian's scholar!"

An example of each of the Analogous Governors will be found in the following Dialogue.

* Lit. The joy of his parents, being compounded of Father, Mother and Jay.
A certain deaf fisherman was angling one day in the Tigris, and was accosted by another deaf man who had lost his way, with 'peace be to you.'—A poor fisherman, said he.—I belong to the tribe of Bünne Lam* answered the traveller, and have lost my way. Why truly said the fisherman the shoals of fish that

*A villainous tribe of genuine Arab Hottentots with whom I had the misfortune to get acquainted on my way to Bagdad. They inhabit the wilds of Al-kuwo about a hundred miles above Koorna on the Tigris, and though nominally subject to the Pasha of Bagdad, lose no opportunity of opposing his power, plundering his subjects, and way-laying every unfortunate traveller that may have occasion to pass through their inhospitable territory.
haunt the Tigris are amazing, and the voraciousness with which they swallow up the bait delights me, I have therefore taken my station here, and expect good sport.—I have lost my way said the traveller, for the path is entirely defaced by the overflowing of the river.—A net rejoined the fisherman, is by no means so good, for its meshes are always getting out of order,—no, no, a hook if you please for my money.—I am going to Bagdad, continued the other, what direction should I take? you must know being an inhabitant of this part of the country; shall I turn to the north, or towards yonder date-trees?—I can supply you with as many fish as you like answered the fisherman, for I have caught a great many to day, both great and small, but I do not part with them for less than 20 foolooses, ready cash!—The man thinking he had directed him towards the north, went away and the fisherman remained where he was.

OF THE GOVERNMENT TERMED μετανωτικος OR ABSOLUTE.

By Absolute Government (العامل المعدني) is meant a government perceived by the mind, and in which a word as an agent has no concern. It is distinguished in two ways. First, as governing the Subject and Attribute in the Nominative Case, which is the primary form of a word in construction, or the state of a Noun uninfluenced by any Verbal governor, as ٠ُرِبٍّ مَّنطَلٍث

Annotation.

The Government termed μετανωτικος as opposed to نِظَان or Verbal, may be properly denominated Absolute or Independent, and like the Absolute Case in Greek, it comprehends the Participles or Verbal Adjective with its substantive Noun, or the مَسْفَادُ and مَسْفَادُ which are termed also the Subject and Predicate, and which seem to correspond with the QUOD LOQUIMUR and De Quo Loquimur of European Grammarians. This therefore may account for the mark of Case assigned by the Arabs to the Aorist Tense of a Verb, for the Aorist as well as the Participles forms the ٠ُنِسَمٌ, the QUOD LOQUIMUR or Predicate, to the مَسْفَادُ OR THING SPOKEN OF, and both terms connected together in discourse by means of this Absolute Government, produce the connexion termed سِفَادُ which constitute a perfect or complete Proposition.

N n n
ZUED is going. Secondly, as governing the Aorist tense of a Verb, which arises from its aptitude to supply the place of a Noun, as \( \text{زید} \) \( \text{باعم} \) ZUED KNOWS, in which example the Aorist \( \text{زید} \) \( \text{باعم} \) is marked \( \text{مفرش} \) or governed in the Nominative Case, being considered the adequate substitute for a Noun, as we may use \( \text{نام} \) \( \text{باعم} \) in its place without any detriment to the sense, and say \( \text{زید} \) \( \text{باعم} \). Its government is therefore Absolute.

Annotation.

The Nominative Absolute in Greek, which may be considered equivalent to the Amil MANNWEE in Arabic, is accounted for by Grammarians by supposing a verbal ellipsis, as they contend that there can be no Nominative without a Verb either expressed or understood. This doctrine may perhaps be applied to the Case in question, though the ancient* Arabian Grammarians endeavour to account for the construction in a different manner, alluding that the Subject governs the Predicate, while others† again pretend that they mutually govern each other.

With regard to the government assumed by the Aorist, it is the opinion of KISSALEE that it should be considered Verbal, and not Absolute as laid down in the Commentary, and this Verbal regimen he ascribes to one of the four formative letters of the Aorist, namely \( \text{ذ} \) and \( \text{ذبى} \) which he thinks must give the Tense \( \text{رغ} \). This doctrine is very gravely refuted by other Grammarians, but the reader I imagine will readily dispense with their arguments, and I shall accordingly permit them to rest in peace.

The NominaTive Case,‡ or that Case in Arabic which expresses the subject of a proposition without the means of any Verbal Governor, may be illustrated by the following extract from HERMES. "It has been said already in the preceding chapter, that the great Objects of natural union are Substance and Attribute. Now from this Natural Concord arises the Logical Concord

* Oudolosser records this opinion of SEKODWUN. It is also noticed by BEN ALIS, ABOOL FUTUM, &c.
† KISSALEE and TurRA, &c.
‡ Quand le nom joue le premier rôle dans la phrase, et qu'il exprimait le sujet en action, ou l'objet duquel on affirmait quelque qualité; comme ce sujet obtint et fixé sous les regards; que l'esprit le nommait le premier; que la forme de son nom devint se plier à cet emploi; et pour cela, être nominative; on disoit que le nom était aue la classe nominative (Case NominaTive) et nous disons norn nominatif, ou ce qui sort à nommer le sujet. ELEPHANTUS DE GRAMMAIRE GÉNÉRALE, p. 169.

M. L'Abbé SICARD. Tom. prem. 169.

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BOOK SECOND.

The Grammarians of Koofuh-in general, ascribe the government of the Aorist, to the simple circumstance of its being unaccompanied with any of those particles which occasion it to terminate in نصب or جزم and this also is the opinion of Ibno Malik.*

Annotation.

of Subject and Predicate, and the Grammatical Concord of Substantive and Attributive.† These Concord in Speech produce Propositions and Sentences, as that previous Concord in Nature produces Natural Beings! this being admitted"— "What?—Why that Nouns and Adjectives like natural Beings coalesce and bring forth Sentences!" we proceed by observing, that when a Sentence is regular and orderly, Nature's Substance, the Logician's Subject, and the Grammarian's Substantive are all denoted by that Case, which we call the Nominative." He then goes on to explain how the Attribute in imitation of its Substantive would appear in the Nominative Case also.—"Every Attributive would as far as possible conform itself to its Substantive, so for this reason, when it has Cases, it imitates its Substantive, and appears as a Nominative also. When it has no Cases, it is forced to content itself with such assimilations as it has!" Surely this is not the language of the ΕΡΜΗΣ ΔΟΓΙΟΣ;—the mighty oracle of winged words and philosophical arrangements! See Hermes, B. the second, p. 280.

* A celebrated Grammarians author of the Alfeelah.
† Harris classes Verbs, Participles, and Adjectives under the general head of Attributives, and for this, the poor man has not escaped the lash of the Wimborne Aristarchus. "Harris should have called them either Attributes or Attributables but having terminated the names of his three other Classes (Substantive, Definitive, Connective) in λα, he judged it more regular to terminate the title of this Class also in λα; having no notion whatever, that all common terminations have a meaning and probably supposing them to be (as the Etymologists ignorantly term them) mere protracted vocales; as if words were νοτο-drawn, and that it was a mere matter of taste in the writer so use indiscriminately either one termination or another at his pleasure."


FINIS.
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الضباعة
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قيل ولا يلٰد
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(7)

المحسن

اللسان

يقرأ

ظلات

قاب

تسع

بته بلا

فدا

العدل

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237

19

238

19

238

19

238

19

238

19

238

19

238

19

238

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238

19

238
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**ملاحظة:**
- عدد الأسماء المذكورة في الجدول يتجاوز الأسباب المذكورة على الصفحة، مما يشير إلى أن الصفحة كانت بذ利亚ً أو تجاوزت الحدود المحددة.
لا يمكنني قراءة النص العربي بشكل طبيعي من الصورة المقدمة.
بطلة زيّنا وسمّوا بالمنعزين وعشرٍ من درهميها وخبام زيّنها وسّالها وسّالها وسّالها وسّالها وسّالها وسّالها وسّالها.
وأما المعنى فعدّان والمران من العامل المعنى ما يعرف بالقلب وليس مسالاً محتفظاً لهذه الحامل في المبتدأ والخبر وهو الإبتداء أي خلوّ الاسم عن العوامل البديعية يعرّف زيّن منطقته وثانيهما للعمل في الفعل الضارع وهو صيغة وقوع الفعل الضارع موقع الاسم مثل زيّن يعلم فعلم يعلّم بصيغة وقوعه موقع الاسم إن يُبتح إن يُبتح إن يُبتح إن يُبتح إن يُبتح إن يُبتح إن يُبتح أن مثّالي في موقعه عالم بان يبّن زيّن عالم نعامله معنيزيحن بعدن أكثر الكوفيزيون عامل الفعل الضارع تبحث عن العامل الناصب والناجم وهو اختيار ابن مالك.
لا يوجد نص يمكن قراءته بشكل طبيعي من الصورة المقدمة.
على ابتدأ أكباً في اسم الفاعل مثل زيادة ضرب غلامه الآنّ وغداً او الموصل نحو الفضيل مثل زيادة أو الموضوع مثل جامع رجل ضرب غلامه او على حرف الفتحة او الاستعفام مثل ما ضرب ضرب غلامه او ضرب غلامه واذا انتهى فيها احد الشرطين الذكور بين ينتهي عيله وحينما يبقون مستعفياً عن الشرطين في العمل مثل جاء الضرب غلامه الآنّ وغداً او امس، وخامسها الصفة المشهود وهي مشابهة باسم الفاعل في التصريف وفي كون كل منها صفة مثل نسح حسناء حسنون حسنٌ حسننا، وفي حسنات على تقبس ضارب ضرباً ضربون ضربين ضاري ضارباً، وهي مشتقة عن الفعل اللازم للافعال على ثبوت معنى مصدر للفاعل على سبيل الاستغلال والاساءة للكسب الموضع، وتم العمل وتملاً علماً، غير اشتراط زمنين لكونها بينهم الفجوة، وما اشتراط لا اعتبار نعتهم فيها.
وعلى ذلك الحال ن يكون حالاً عند مثال: مرت زيد ركباً أبوه أو على
حرف النفي أو الاستثناءء اذ يكون تفاعل حرف النفي أو الاستثناء م
مثل مثال: أبوه وأقام أبوه وأن تقدت في اسم الفاعل احد الشرطين
المذكورين فلا يفعل اسم بل يكون في مثانة على ما بعد ضوء بْ
زيد اسمه عبر أ وإن كان اسم الفاعل معرفاً باللام يفعل فيها بعد على
كل حال سواء كان بيني الماضي او الحال او الاستثناء مثل
الضارب عمر أ أ علم أن اسم الفاعل الموضوع لله مثلاً كضراب
وضربوا مضراب بمعنى كثير الضرب وعلاماً وعليهم بمعنى كثير العلم
وكذٍرين بمعنى كثير لجذبه اسم الفاعل الذي ليس لله مثلاً في
العمل ولا الشترات وإن زالت المشابهة اللغوية بالفعل لكنهم جعلوا
مانيهم في زيادة الفاعل قابل مقام مازال من المشابهة اللغوية
ورابعها
اسم المفعول وهو يعدل عليها الفاعل الجهل في فرع اسمها واحداً ينأ
تم مقام الفعلة وإشرطة كونه بمعنى الحالوا الاستثناء واعتقاده

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الفعل نحو قوله تعالى لايسام الإنسان من دعا الجهر أعلم ان هذة الصور الجارية في مصدر الفعل المعندي وامامى مصدر الفعل اللازم بصورة واحدة وهي ان يضاء الى الفاعل نحو القبيشة تعود زيد وفاعل المصدر لا يكون مستورا ولايتقدم معه عليه وثانيا اسم الفاعل وهو يعيمل فعله كالمصدر ماكان مشتقا من الفعل اللازم فينفع الفاعل مثل زيد قادم ابوه وإلا كان مشتقا من الفاعل المتعدى فينفع الفاعل وينصب المفعول مثل زيد ضاربة غلاها عبر اوشرطعبده ان يكون بمعنى اللحال او الاستقبال وانها اشترطباحدها ليمكن مشابهة بلفعل المضارع لأنهما كان مشابهبا بحسب اللغز في عل د الحروف والحركات والسكنت كأن حينما مشابها بحسب المعنى أيضا يشترط أضا اعتبا د على المبتدأ ن يكون خبرا عنه كالمثال المذكور وعلى الموضوع ن يكون صلة له مثل مررت بر جيل فماربابة جارته او على الموضوع ن يكون صلة له مثل الضراب عبرا في اللان
ودليَّة الكوفيَّين يدل على اصالة الفعل في الأعْمَال فلا تلزم
فئة اصلانه مطلقة ولوكأن هذا التقدير يقتضي اصالة مطلقًا فإن يكون
يُفعل بالبياء وأَضْخَم منكلها بالنظير اصلان وباقي الأصلان فرعًا ولم يُفعل به
أحد علم أن المصدر يفعل على فعله فإن كان فعله لازما في نقل الفاعل
فلا ينصب الفعل يَحَوَّل لجني ضرب زيد عند نفي الفاعل في النزولة.
فلا ينصب المفعول نحو اجني ضرب زيد عند نفي الفاعل في النزول.
 anda المضاف إلى الفاعل يُذكَر الفاعل منصوبًا كالثالث الذكر
وأما مضافًا إلى الفاعل ولم يُذكَر الفاعل نفَّذت من ضرب زيد.
وإذا كان مضافًا إلى الفاعل ولم يذَكر الفاعل حال كونه مبنيًا في المفعول
لقد مثل الفاعل نفَّذت من ضرب زيد أي من يُضرب زيد.
ورابعًا إذا يكون مضافًا إلى الفاعل وذكر الفاعل مرفوعًا نفَّذت
من ضرب الله ال Roths باللهجة ونحاسها أن يكون مضافًا إلى الفاعل
وأَذَذَب.
اما القياسية نشبة عراماً الأول منها لفعل مطلقًا سواء كان لازماً او مستقلًا فاصلاً أو مضا رعالاً كتب الفاعل مثل كام زيل وضرب زيد اما إذا كان متعدداً فنصب الفعل أيضاً مثل ضرب زيل عبر لإيجوز تقدم الفاعل على فعله بخلاف الفعل فان تقدم فهو عليه جانب مثل زيل اضرت ولابنجوز حذف الفاعل بخلاف الفعل ذا حذن بعد أن جانب الثاني المصدر وهو اسم حذى اسم من حذى الفعل وأنا سي مصدر اصل ونعمل عليه تقدم. ولكن الفعل إذا كان مصدر اصل ونفعل فرع لا استعماله بنفسه وعده أحتيصة إلى الفعل بخلاف الفعل فإنه غير مستقل بنفسه بل يحتاج إلى الاسم ونقال الكوفيون أن الفعل اصل ونصدر فرع لاعلان المصدر بما علال الفعل وصيحة بصيحة نجوتهم إياها أو عن إياها بقلب الواو فيه ياء نتبت الواو الغاني قام فنحوها وم توابعها توابعها لصيحة قارم ولاشك في أن ندل البصريين يدل على اصلية المصدر مطلقًا...
عنها جاز أبطال عملها مثل زيداً عصيَّتُهُ تامًّ وزيادةً عصيَّتُهُ صائِمًا، وزيادةً عصيَّتُهُ تامًّ وزيادةً عصيَّتُهُ صائِمًا، وقال بعضهم أن أعيانها أولى عليه تقدير التوسيع وأبطالها أولى عليه تقدير التوسيع، وفاز زيداً عصيَّتُهُ في أول علائم ورايت صارامتعرج بين إلى ثالثة منعفجسل نحو أعلنت زيداً عصيَّتُهُ، وآريتُم نصراً خالداً عالماً تقيداً فيهما بسبب الهجاء مفعولاً آخران الهجاء للتصويب فعنى المثال الأول جعلت زيداً عائلاً أن يعلم عصراً فاضلًا وفعناً الثاني جعلت عمرًا على أن يري خالداً عائلاً وذكاء مخصوص بهذين الفعلين دون إخواتهما وقومهما، عن العرب خالداً عائلاً عائلاً نانها جاز زيادة الهجاء على جميع هذه الأعمال قياسًا على غالب نحواً حسنًا وحسنًا وحسنًا وأخلاقًا وأخلاقًا وأخلاقًا وأخلاقًا زيداً عصراً فاضلاً وآنباً ونبوً ونبوً ونبوً أيًا تعتقد بأيًا من ثلاثة منعفجسل أعلم أننا يا جوز حذف المفعول الأول من المفاعيل الثلاثة لكن حذفًا يا جوز حذف

الأخيرين معًا ولا يجوز حذفًا أحدهما بدون الآخر كاملًا.
النقطة الثامنة: لا يقتضي المعقول الثاني مفهومًا من زيدت إيفائياً إن كتبوا.

النقطة السابعة: تأتي على مثيل زيدت رأيت عبراكرها. وعليت زيدت مينان وجدت البيت رهيناً ورأيت تد بيت يحي بمعنى روية البصر كقوله تعالى: فانظرما ذات الري وعليت ذلك يحي بمعنى عرفة مشلة.

عليت زيدت إيفائياً ووجدت تديكون بمعنى أصابت كقوله وجدت الصلة إيفائياً اشتبها كما نحن واحد من هذه المعاني لا يقتضي الابتعالا واحدًا. فلا يتعبد إلا إلى مفعول واحد والواحد المشترك بينهما.

زعت كقوله: زعت الله غفوراً رحيماً وهو لليتين وزعم الشيطان شكوراً وهو للشك وفي هذا الأفعال لا يجوز الأستعار على أحل المعقولين لأنهما كا سام واحد لا نصفهمان معامفعول به نفي الحقيقة وهو مصدر المعقول الثاني إضاف إلى المعقول الأول نعمني علمت زيدت أنما على يحل زيدنلم يحذف إحداهها لأنه لو حذف حذف بعض أجزاء الكلمة وهو لا يجوز وإذا توسطت هذه الأفعال بين المعقولين، أو تأخرت.
وحب لانفصل عن ذاعي الاستعمال ولاذى ايفال حبيذا وهو مراذ
نعم وفاعله ذا أخصوص بالمنج مذكور بعد وأعرابه كأعراب
أخصوص نعم في الزوجين المذكورين لكنه لا يوجب مبا بقتله لفعله
في الوجوه المذكورة مثل حيذز زيدو حيذ ازيدان وحيذ ازيدون
وحبذا هندو حيذ اهندان وحيذ ارندات وحيذ زان يكون ثلاثه
و بعد اسم موافق له منصب على التمبيرة والحال مثل حبذا رقلا
زيدا وحيذ ازيد عاكبا النوع الثالث عشر افعال الغلوبونا
سببت بها نصدورها من القلب ولا دخل ابنها للجوا روج وتسبي
افعال الشك واليقين أيضا لان بعضها للشك وبعضها لليقين وهي
تل خل على البشل أو الخبر و kostenlose محابان يكون منقولين لها وهي
سبعة كثيقة منها للشك وثلاثة منها لليمين وواحد منها مشترك بينهما
فاما الثلاثة الأول فحسبت وظلت وخلت مثل حسبت زيدا تانية
وطمست عبرا فاستولى وخلت بكر اتاعد وظلت أن كان من النثّة بعّضنى
لا تخصوص أن يكمن مطابقة للغة للفعل في الكلم الكبير والثاني والاتخاذ
والتفننيا والجديد ملف نوع الرجل زيد ونوع الرجلان زيدان ونوع
الرجلان زيدان ونوعت المرأة زيد وهندرت المرأةان هندة أن ونغيت النفس
هندات والثاني ببس وهو للدمع احده ببس من باب علم كسرت الله
لتبعية الاموس ثم اسكتت العين تخفيفا وفاعله ايضاكون أحد الأمور
الكلمة المذكورة في نوع وحكم الخصوص بأن يكون حكم الخصوص
بالمثل في جميع الاحكام المذكورة تمناطق بنس الرجل زيد وبنس
صاحب الفرس زيد وبنس رجلان زيد وبنس الرجلان زيدان وبنس
الرجلان زيدان ونست المرا زيدان ونست المرأةان هندة أن ونست
النساء هندات والثالث ساء وهومراد فنس ومواقت له تجهيز
وجوه الاستعمال والرابع حب مع ذا بغتي الغاء ووضعها واصله حب
بضم العين فاستكت الباب ودغنت في الباب على اللغة الأولى
وينقلت ضيقة إلى الهواء ودغنت في الباب على اللغة الثانية
إعمال المقارنة سبعة هذه الأربعة المذكورة وجعل وطغي واخذ ولهذه
الثالثة مراحلة كتب وموافقة لدئي الاستعمال النوع الثاني
عشر أعمال الملحو والدم وهي أربعة اعمال لا أول نعم أصله نعم
يفتح الباب وكسر العين تكسرت الغاء لاتبع العين ثم اسكنت العين
للتخفيف وهونعل منج وناعلة تدريك اسم جنس معرف باللائم مثل
نعم الرجل زيد فالأجج مرفع بانه ناعل نعم وزيد مخصص باللائم
مرفع بانه مبتدل أونعم الرجل خبر المقلع عليه ومرفع بانه خبر
مبتدل أبهذة وهوا صبر فتنتسبر نعم الرجل هو زيد نيكو على
ا لتقدر بالرأول جبلة واحلة وعلى التقل بالغاني جبلتين ووذ
يكون ناعلاه إسما مصا نالي يعرف باللائم مثل نعم صاحب الفرس
زيد وقبل ينكر ضلابير مستسيم ببنكهة منصوبة مثل نعم رجل ريد
والنسر تستمر يرجع إلى معبود دهني وتنبحدف الخصوص
إذن تفيه الزينة مثل نعم العبدي أيوب والغرية سبيل الآية وشرط
فلا بد من اللجوء إلى الخبر بناءً على الموقف الأول لأنه لا يتم للمعنى التصويد دون الخبر يكون الأول ناسحاً والثاني تاماً والثاني كايد وهو يرفع الاسم ويتصب الخبر والفعل المضارع يغيران وإذا يكون بعده تبليه بهدف مثل كايد زيد يجي نزيه ذو نوع ينبع اسم كايد يجي في مجمل النصب ينبع الخبر معناه تارب زيد مجيب ومحكم المشتقات من مصدره كحكم كايد مثل لم ينبع زيد يجي وإن دخل عليه حرف النفي فنفيه فلا ف قنام بعده حرف النفي يليف مفعمة النفي نفيه وهما فصحما وقال بعضهم أنه لا يفيد مفعمة النفي في الماضي ويفيد فإنه يتفق بالكنف والثالث كرب وهو برفع الاسم ويتصبه الخبر وهو يرفع الاسم ويتصب الخبر والفعل المضارع مع أن يغيره إن مثل وشاك زيدان يجي وأوشك زيد يجي تا لبعدهم أن

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النوع الحادي عشر فإن الحال الفعل الماضي عنيف بالاسم لنهائي
على المضارع وهي العين الأول عسقي وتذكيره تاء لانا نبيت سأكنتمقل
عست وهو غير متصرف فلا يشتق منه مصدر واسم فعل واسم مفعول
واسم ونهي وعيبه على نوعين الأولان يرفعا لاسم وهو فاعله
وينصب الخبر ويكون الخبر الفعل المضارع مع ان وحينذا يكون
بمعنى تارة مثل عسقي زيدان يخرج نزيده متنوعه ابهاء ابهاء
معين في موضع النصب بالنفخة بمعنى تارة زيدان يخرج والخبر
يكون مطابقا لاسم في الأفراد والثنائية وجمع والتذكير والثانيت
نحو عسقي لا يرفع لى يقوم وعسقي الزيادة ان يقوم وعست
هندان ان تقوم وعست الهندان ان تقوم وعست الهندات ان يقيس
ا لنوع ا لثاني من النوعين المذكورين ان يرفع الاسم وحده وذلك
اذا كان اسمه تعالى مصدر مع ان نهوي محلة الرجل بانه اسمه
و حينذا يكون بمعنى تارة مثل عسقي ان يخرج زيداي فرع خروجه

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عشرماً نفقت وكل واحد من هذه الأفعال الأربعة لعدام ثبوت خبرها
لا سبب لأن ما يبرح زيدًا نفقات زين تأتيه وما زال زيداً نفقات
وما نفقت بكرعاتادما لنفقات عشر مادما وهي لتوفيقه شيء بيدٍ
ثبوت خبرها لا سيما ناذر من أن تكون قبلها جملة فعلية وأسبيبة
مثل أجلس ما دام زين جابسا وزيرين ناثم مادما عبوروتابا والثالث
عشر ليس وهي لنفي مسكون الجملة فإنهما لن الحال وقال بعضهم
في كل زمان نحوليس زيد تأتيه أعلم أن تقيد يوم إخبارها على
أسباقها جانب مع بقاء عصلها مثل كان ناثم زيد وعلى هذا النبأ
في البواقي وأيضاً تقديم إخبارها على أنسُها جابر سوي ليس
والانفعال الذي كان في أولها ما وقال بعضهم تقييد إخباره هذه الأفعال
على أنفسها أيضاً جابر نسوي مادما مثل تأتيه كان زيداً ما تقبل يمسانها
عليها نغيرها تقول إن أسماها فاعلها ولفاعل لا يجوز تقد يبه على العمل
أعلم أن حكم منشغولات هذه الأفعال كحكم هذه الأفعال في العمل
اضحي، هذّ الناقة لا تقترن من مصممو الجملة واثنتا التي في الصباح والمساء، والملقبين بزواج ذي غنيّ معنا، حصل غناء في وقت الصبح، وعندما زيد حاكبا معنا، حصل حكومته في وقت المساء، وعندما زيد ما لا يجمعنا دخل تراية ته في وقت الضحى، وهذه علامة تدل تكون يغثنى صمغ الفقيرة، وعندما زيد كاتبا واضحي، المظلم يعبرا، وقل تكون تامّة مثل: صمغ يغثنى دخل في الصباح وأمسى لينأيا دخل في المساء، واضحي بكر، يدخل في الصبح والسادس يهل، والسابع نبات، وهيا لا تقترن من مصممو الجملة بالنهار، وبك، لا تقترن من مصممو الجملة بالليل، فحوظل زيد كاتبا، يحصل صنبلته في النهار، وواية، ينامنها، حصل نومه في الليل، وقول، تكون يغثنى صمغ الفقيرة، بالغوا، وبات النبات، شها، والثامن، ما يبشر، والثامن، مفاقما، وقد يقال: ماذا، والعشاء، ومازائنا يا، لالدائي.
بمجرد الفاعل كلاميًا تمامًا فلا تخلو عن نقاشان وهمي نقل خالٍ على
الجملة الأسماوية أي المبتدأ والخبر يرفع الجزء الأول وتنصب الجزء
الثاني ويسمي الجزء الأول منها اسمًا والجزء الثاني منها خبرًا وهمي
ثالثة عشر نعاد الأول كان وهمي تجيء معنيين ناقصة ونهمة فالنقطة
تجيء على معنيين احدهما ان تثبت خبرهما لاسمها في الزمان الماضي
سواء كان مكن الانتقال مثل كان يريد شيئًا أو متنع الانقطاع
مثل كان اللد عليبه حكيمًا وإنثيهما ان تكون بعبني صار مثل كان
الفقيه غنيًا اى صارغناوء النابميت بفعلا فلا تنبأج الى الخبر
فلا تكون ناقصة وحينئذ تكوون بعبني ثبت مثل كان يريد شيئًا
زائد والثاني صار له الانتقال الاسم من حقيقة إلى حقيقة أخرى مثل
صار الطلب حرفًا أو من صفة إلى صفة أخرى مثل صار الفقيه غنيًا وان
تكون نامة للانتقال من مكان الى مكان آخر حينئذ تتحذي باللي
نحوضار زيد من بلدان الى بلدان الثالث أصلى ورابع امسى والخامس
مَثَلَ رُوِيَتْ زَيَدَاءِ اِلْمَهِلَّ زِيْدَاءُ وَثَانِيَهَا بَلَّٰغَةُ فَأَنَا مَوْضُوع
الدَّعَّ مُشْهَرٌ مَثَلُ دَوْنِكَ زَيْدَاءَ ذَهِبُ زَيْدَاءِ وَثَانِيَهَا دُوْنِكَ فَانَا مَوْضُوعُ لِكُلِّ مَثَلٍ مَثَلٌ دَوْنِكَ زَيْدَاءَ ذَهِبُ زَيْدَاءِ وأَيْضًا عَلَى عَلَى فَانَا مَوْضُوعُ لَآ يُؤْتَ مَثَلٍ عَلَيْكَ زَيْدَاءَ ذَهِبُ زَيْدَاءِ وَثَانِيَهَا دُوْنِكَ فَانَا مَوْضُوعُ لَآ يُؤْتَ مَثَلٍ عَلَيْكَ زَيْدَاءَ ذَهِبُ زَيْدَاءِ وَثَانِيَهَا دُوْنِكَ فَانَا مَوْضُوعُ لِكُلِّ مَثَلٍ مَثَلٌ دَوْنِكَ زَيْدَاءَ ذَهِبُ زَيْدَاءِ وَثَانِيَهَا دُوْنِكَ فَانَا مَوْضُوعُ لِكُلِّ مَثَلٍ مَثَلٌ دَوْنِكَ زَيْدَاءَ ذَهِبُ زَيْدَاءِ وَثَانِيَهَا دُوْنِكَ فَانَا مَوْضُوعُ لِكُلِّ مَثَلٍ مَثَلٌ دَوْنِكَ زَيْدَاءَ ذَهِبُ زَيْدَاءِ وَثَانِيَهَا دُوْنِكَ Фَانَا مَوْضُوعُ لِكُلِّ مَثَلٍ مَثَلٌ دَوْنِكَ زَيْدَاءَ ذَهِبُ زَيْدَاءِ وَثَانِيَهَا دُوْنِكَ فَانَا مَوْضُوعُ لِكُلِّ مَثَلٍ مَثَلٌ دَوْنِكَ زَيْدَاءَ ذَهِبُ زَيْدَاءِ وَثَانِيَهَا دُوْنِكَ فَانَا مَوْضُوعُ لِكُلِّ مَثَلٍ مَثَلٌ دَوْنِكَ زَيْدَاءَ ذَهِبُ زَيْدَاءِ وَثَانِيَهَا دُوْنِكَ فَانَا مَوْضُوعُ لِكُلِّ مَثَلٍ مَثَلٌ دَوْنِكَ زَيْدَاءَ ذَهِبُ زَيْدَاءِ وَثَانِيَهَا دُوْنِكَ فَانَا مَوْضُوعُ لِكُلِّ مَثَلٍ مَثَلٌ دَوْنِكَ زَيْدَاءَ ذَهِبُ زَيْدَاءِ وَثَانِيَهَا دُوْنِكَ فَانَا مَوْضُوعُ لِكُلِّ مَثَلٍ مَثَلٌ دَوْنِكَ زَيْدَاءَ ذَهِبُ زَيْدَاءِ وَثَانِيَهَا دُوْنِكَ فَانَا مَوْضُوعُ لِكُلِّ مَثَلٍ مَثَلٌ دَوْنِكَ زَيْدَاءَ ذَهِبُ زَيْدَاءِ وَثَانِيَهَا دُوْنِكَ Fَانَا مَوْضُوعُ لِكُلِّ مَثَلٍ مَثَلٌ دَوْنِكَ زَيْدَاءَ ذَهِبُ زَيْدَاءِ وَثَانِيَهَا دُوْنِكَ Fَانَا مَوْضُوعُ لِكُلِّ مَثَلٍ مَثَلٌ دَوْنِكَ زَيْدَاءَ ذَهِبُ زَيْدَاءِ وَثَانِيَهَا دُوْنِكَ Fَانَا مَوْضُوعُ لِكُلِّ مَثَلٍ مَثَلٌ دَوْنِكَ زَيْدَاءَ ذَهِبُ زَيْدَاءِ وَثَانِيَهَا دُوْنِكَ
وعلى هذا القياس من اثنين تسع وعشرين والثلاث وخمسون كما معناه عالماً مبهماً وهو على نوعين احتل حلياً استفهامينان ان تكون منصبة معنئ الاستفهام وهوي نصب التهبيزم مثل كم رجلاً ضربته والفاعلي خبرية ان لم يكن منصبة معنئ الاستفهام وهوي نصب التهبيزم كان بينهما فصلة مثل كم عند يرجلوا ان لم تكون فصلة تهبيزه جمعاً ينجزها فقدها اليد مثل كم رجل ضربته وكمل غلاهي اشترت وثلاثه من هذا هو مركب من كاف التشهيبه وهو اسم الاشاره ولكن المراد منه عد سملهم ولا يكون منصبة معنئ الاستفهام مثل كذا ارجل عندني والرابع كأين هو مركب من كاف التشهيبه واي و لكن المراد منه عند سملهم لا معنئ الشرق البي مثل كأين رجلاً لقيته وتل يكون منصبة معنئ الاستفهام نسبياً كأين درهباً عند ك النوع التاسع اسباء اميلاً اسباء الافعال لن معانيها افعال وهي تسعة ستة منها موضوعتلام الحاضر تنصب الاسم على المعوية احبها روبل نانه موضوع لا مبهل وهو يقع ني أول الكلام
تقول أهل عشرين رجلاً وأثنان عشر رجلاً بنذكير الجزءين، وإن كان مؤنثاً، فتقول إحدى عشرة امرأة وأثنان عشرة امرأة بنانينج الجزءين. وتكبب غير همها إلى تسع مع عشر من تقول للتبين التمكير المذكور ثلاث عشر رجلاً وابعه عشرين رجلاً إلى تسعة عشرة رجلا بنانينج الجزء الأول، وتنايني الجزء النانيني، وتقول للتبيني المتين تثليث عشرة امرأة وأربع عشرين امرأة إلى تسعة عشرة امرأة بنذكير الجزء الأول، وتنايني الجزء الثاني. واما طر بين التركيب في الأهل، والاثنين إلى تسعة مع عشرين وأحواضه إلى تسعون على سبيل العطف فإن كان التنبيني مذكوراً ينطقون في الواحلا والأثنين لافي غير همها أحد، وعشرون رجلاً وأثنان رجلاً وعشرون رجلاً بنذكير الجزء الأول، وإن كان التنبيني. وتنايني تقول إحدى وعشرون امرأة، واثنين وعشرون امرأة بنانينج الجزء الأول، وتربي بين التركيب في غيرهمها إلى تسع من تقول في المذكين ثلثاً وعشرون رجلا بنانينج الجزء الأول، وإن في المؤنثن، ثلاث وعشرون امرأة بنذكير الجزء الأول.
إلى المسجد وان تشى إلى السوق امش إلى السوق وان ترى إضا
ل çünkü مثل ان تكس اكن اكي ان تكس في البلدة اكس في البلدة
وان تكس في البابية اكس في البابية وحينها هو لابكان مثل حينها
تتعد اتعدا اتعد في القرية اتعد في القرية وإن تفعل في البلدة
اتعد في البلدة وإن سمو للزمان مثل اتعد اتعد اتعد اتعد
اتعد ان فعل الآن وإن تفعل غدا فعل غدا وإن كان الفعل الثاني
مباشر كل الأول فالوجها في المضارع الجزم والرفع مثل مثلي كتب
اكتب الناكم من اسمة تنصر اسمها تكرة على الشبه ولي
اربعة اسماء الأول لفظ عشة إذا اركبت مع احد او اثنين او ثلاث
واو ربت او خمسة عشة او سبعه او تسعة او عشرة وكذا عشرة
وتلعن واو اربعون وخمسيون وسبعون وسبعون وسبعون وسبعون
و رّبت او لا كنها بعد رجه تحت الاسم الناكم الذي من العواصم الجياسية
فالك النبايي مع ذكر ان الطريق بين التركيب في لفظ واحد واثنين مع عشرة
الفعالين ويكون الفعل الأول سبباً للفعل الثاني ويسبق الأول شرطاً و الثاني جزءاًً بناءً على الفعلان مشا رعين أوان الفعلان مضارعاً دون الفعلان ملزم واجب في المضارع وهي تسعة أسباب منهم ومأوبلة وهم يا واين واين وما فيهما وإذ مانونه هو ليست فعل الآني ذوي العقلون مثل من يكرمهما يكرهما أي إن يكرهما زيد أكرهما وإن يكرمهما عبر وأكره وما يكره ففي غير ذوي العقول غالباً نحنوماتشتنا اشترايا إن تشترا الفرس اشترا الفرس وإن تشترا الغرب اشترا الغرب ومنث هرع للزمان مثل منتى تذهب اذ هب يا إن تذهب إلي اليوم أذ هب اليوم وإن تذهب عيل اذ هب عداً ومثب هرع للزمان مثل منتى تذهب اذ هب يا وإن تذهب إلي اليوم أذ هب اليوم وإن تذهب غداً اذ هب غداً وإن تذهب غداً اذ هب غداً وآي هو يستعمل ذي ذوي العقول وغيرهم ونامره الاضافة مثل أيهم يضربني ضربته يا إن يضربني زيد اضربه وإن يضربني عزراً اضربه وأنيبها هولشبه مثل بينه تمشي آمناً آمنا إن تمشى إلى المسجد آمناً
مثل ليُضرب الذيل أو غير الفاعل المتكلم مثل لضرب ولَنَضرب أو غير
الفعل الغائب مثل ليُضرب الذيل أو غير الفاعل المتكلم مثل
ومع الفعل المتكلم مثل لضرب ولَنَضرب ولا للفاعل وهي ضِلال الامرأ
إي لطلب ترك الفعل إما عن الفاعل الغائب أو المتكلم
مثل لايُضرب ولا لَنَضرب ولا لضرب ولا لَنَضرب ولا لضرب وإن
ومع الفاعل الغائب أو المتكلم مثل لايُضرب ولا لَنَضرب ولا
لضرب ولا لِنَضرب وإن
هي تدخل على الجملتين والجملة الأولى تكون فعلية والثانية
ثل تكون فعلية وتد تكون اسمية وتسمى الأولى شرطًا والثانية جرًا.
وان كان الشرط والجزاء أو الشرط وحده فعالة ضمارا فتجزء الفعل
المضارع على سبيل الوجه مثل إن تضرب أضرب وإن تضرب ضربت
وان تضرب نزيده ضارب وإن كان الجزاء وحده فعالة مشارعًا فتجزءه
على سبيل الجزاء إن كان ضربت أضرب وإن تضرب ضربت
ت撅م الفعل المضارع حال كونها مشتقلا على معنى فإن وتدخل عليه
وهي أربعة أحرف أن ولن وك ون لأن لزمان الاستقبال إن دخلت على المضارع مثل أرجو أن تقوم ولديني ان دخلت على الماضي كواكب بني أن خرجت وتسببت مصدر ربة ولن لنا ردب نفي المستقبل مثل لن تزاني وأصلها لأن عندي الخليل فمفصل نقص نت الهجرة للتخفيض نصارت لأن ثم حذفت الالغ لالغاء الساكنين ذيقيت لى وكيل للتعليم والسبيبة أي يكون ماتبها سببا لما بعثها أخذوا سلبت كي ادخل الجنة وإن للجواب والجزاء وهولايث حقق إلا في الزمان المستقبل فهي لاندخل الأعلى الفعل المستقبل مثل أذن تدخل الجنة في جواب من تال سلبت النوع السادس حروف تجزم الفعل المضارع وهي خريطة أحرف لم ولما لام الامولاء النهي وإن ذلم تجعل المضارع ماضيا منفيا نحن بضرب بعيني ماضرب ولم يمثل لم لكنها مختصرة بالاستغراق مثل لم يضرب زيد أي مضرب زيد في هي من الأزمنة الماضية ولم الامرهي لطلب الفعل إما عن الفاعل الخايب
الشباب يعود وتدخل ما الكافعة على جميعها فتدهها عن العمل كقوله
تعالى إني لأنا لله الواحد
النوع اللائق وما لا المشهتنا بلبس
في النفي والدخول على البنيد أو الخطير ترفعان الاسم وتنصبان الخبر
وما تدخل على المعرفة والذكر ولا تدخل إلا على النصة مثل
ما زين تاثرها ولا رجل طرفا
النوع الرابع حرروف تنصب الاسم
فقط وهي سبعة أحرف الواحدية مع نحويستوى الماء والخشبة
والأوهي ولا تستشفاء هو متصل نحوجانى القيام الآزدا
ومنتطبع نحوما جاءناى القيام الحامرا ويا للنذا والقريب
والبعيد أو أي أو فيهما للذين البعيد أو أي والهمزة المتوقفة هو الناما
التربة وهذى الحروف الخمسة تنصب الاسم أن كان مضافا إلى اسم آخر
فهو ياعبد الله ويا غلام زيد وما شريف القوم وأي انضل القوم
وأعبد الله وترفع الاسم بالتنوين إن لم يكن ذلك الاسم مضافا مثل
يا زيديل ويارجل النوع الخامس حرر وتنصب الفعل المضارع
وعداً زيداً إذاً وقعت خلاوعل أبعدهما في فندهم الكلام تعيننا للفعلية نسحاً وخلالاً زيداً وأعدها زيداً وخلا البيت زيداً وعداً القوم
زيداً النوع الثاني حروفُ مشهية بالفعل تدخل على البند أو الخبر
تُنصب الاسم وترفع الحِتْر وهي سَنَةٌ أَحْرَىِ فَإِنَّ وَأَيّها لِلسَّمِيعِ
مضون الجملة تمسكان زيداً تائم أي حقِّقت قيامه ولغيني آن زُيده
سُتطانُ أي بلغيني انطلقُ زيد وكأن وهي للتشبيه نحوك أن زيداً
إِسد ولِكٍّ وهَيَ لِلاِسْتِد رَأِك اِي لرَفْعَ الطُّوهِ المَتْأَشِيِّ مِن الجَلَام
السَّابِنَ وَهَذَا لِلتَّأْتَرِ المَنْبِينَ الجَمَلُتَينَ اللَّنَيْنَ تَكُونانَ مِنْهَا تَرْتُيرٍ
بِالمفهوم مُثل غاب زيد لذين بِكرا حاضرون وِمَاجاء نِي زيد لذين عَصْرٍ 
جاء نِي وليت وهَيَ للْتَبْحَم مُثل لَيت زيداً تائم أي أَنْتَ جَمِّي قِياماً
وَلْعَلْ وْهَيَ لِلْتَبْحَم مُثل لعَلْ لِلْسُلطان عَادِلٍ والْفَرْقَ بِيْنَالْتَبْحَمٍ
والْتَبْحَم أَنَّ الْأَوْلِ يَسْتَعْمَلْ فِي المَهْكَمَات كَمَا مِرْوعُ المَتْنَاتِ
مِثل لِيةَ ليذَبْ بِعَوْلِ وَأَنْتَانِي مُتْصِرِصُ بِالْمَهْكَمَاتِ نَقْلُ يُفَالٍ لَعِلْ
وإذا كانت منفيةً كانت مصدرةً بماولا وإن نحووا الله ما زيدنا بانيًا وأيادي لا زيدنا في الدارولاوعي وواه الله أن زيدنا تائماً وانكان جميلةً نفليئةً

فنا نكتاك منفيةً كانت مصدرةً بماولا وما كان من نكاب الله فكان ذلك نعاليةً

نامضياً كما كانت مصدرةً بما أحد والله ما كان من زيدنا وانكان نعاليةً مضارعاً

كانت مصدرةً بماولا ولم يكن من الله ما كان نعاليةً كما وقد والله لا نعاليةً

كذا ووالله لن نفعل كذا وقد تعلم في جواب القسم إن كان نعاليةً قبل القسم

جميلةً كأجملة التي وقعت جواباً نحوه عالياً الله علّم واللاداي والله أن

زيداء علاءً وأكان القسم وتعابين أجزاء الجملة نحوه عالياً والله عالٌ

وحاشوا خلا وعداً كله واحد منها للاستناد مثل جاءني الغرم

حاشوا خلا وخلا زيدنا عداً زيدنا وقال بعضهم إن النص الواقع بعدها

تدوين منصوباً على المنقول وحينما يكون هذه الألفاظ نعاليةً

والفعل فيها فصيرةً مستتر كذا نجي النجوم حاشوا خلا وخلا زيدنا

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لا نحنما رأيتُه منذ يوم الجماعة أو منذ يوم الجماعة يا ابنتى أعد يوم روتي.
أيّاً كان يوم الجماعة قد تكون ناراً لجميع المهندسة وتحوماً رأيتُه منذ أو ممنى.
يومين يا جماعة مدة انقطاع روتي إياً روتيان، وحتي لا تحيا الغاية في الزمن نحو نبت البارحة حتية الصباح في المكان نحو.
سيت سبتُ بالبلد حتية السوْي وللصاحبة نحوًا أت وردي حتية الداعمع
اي مع الدعاء وما بعدوها يكون داخلي داعم ما تبناها نحووا كلت
السكة حتية رأيها هي متشكلة بالاسم الظاهر ب التشابل إلى فلاينغال
حَنَّاء ونقال الليه والواو للقسم وهي لاتن خل الأعلى الاسم الظاهر
لا التسمر نحو الله إلا أشترى النصر وقد تكون ربعي نحنى ربع نحو وعلام
يعدلن بعدن ربععالم يعدل بعليه وانته للقسم وهي لاتن خل
الأعلى اسم الله تعالى نحونا الله لأمر بزيادة واعتم انده لابن للقسم
من الأجواب ذاتى جواب العربية سبيلاً نكانت مثبتة وجبان تكون
مصدقة بيان أولم الابتداء نحووا لله إن زبدا تائتم وأي والله لزيد تائتم
تعالى فااغسلوا وجوهكم وأيدكم إلي المرافقون وقد لا يدركون ما بعدها
داخل في ما تبلى بما تقولون تعالى ثم أنبئوا الصيام إلى الليل وفك
للظرفة نحو الأمال في القيس ولا الاستعمال نحوه دوام تعالي ولا صلِّبكم
في جذوع المخلص ولا للاخصاص نحووا ليلة للغرس وللزيادة
تصورُد ف كنكم بعض الذي تستعجلون و للقيام نحوه لما نزلت
و للتعليم نحن جمتك لا كرايمك وللفضلك تحوله لا يوجر الأجل
وللعانبة تحول الزهر للشعاویة ورب للتعليم ويكون مجرى رؤ...
نكرة موصوفة ويكون معناها فعل ماضيًا مثل رك رجل كريم لقيته
وقد يدخل على الصبر المهم الذي يكون مشيًا نكرة منصوبة تحو
ربًا رجاء لقيته وعلى الاستعمال نحوه دا على السطح وعليه دين
وقد تكون يغبني الباء نحو ممتز عليه والكاف للتشبيه نحوو
زيد كلاسي وقل تكون رأيًا كقوله تعالى ليس كبيثاً شبيهًا أي
ليس مثلًا شيءًا ومذو منذ لا بدًا الغاء في الزمان الهاضي
(4)

إنه كان يرغب منتهيًا ولم يتثبت شرحاً في الظلم، فكان ينكر أن يعقل، وقلت لصاحب

الله فعلاً كذا، والأ形势ية تحوز على البلد، وللريادة تحوز على تعالى

ولا تلفقوا يا يكتم لي النهلة، ومن ابتدأ الغاية تحوزت من البصرة إلى الكوفة بحث من أول الليل إلى آخره، وتحاول غيضة تحاولت تعالي

من الذر متهم يكتم، ولا تغلب مندهش، وللحبيب تحوز عليه تعالي نافجنشاً

الرجل من الونان، يا الرجل الذي هو إلا وثنان ولنزيها ينبض

قوله تعالي يغركم من نوبيكم، وعي لمباعد والسماء وزيت نُحرَمبت

السهم من القوس وعلي لا تتهد الغاية تحوزت إلى الكوفة ويعني

مع نادياء تحولة تكلوا أموالهم إلى أمواكم، أي مع أمواكم وقد يكون

ما بعدها لأخلافي ما قابلهم. كن ينكر ما بعدهما جنس ما قبلها تحوزت له

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شرح معاني عامل

لله الرحمن الرحيم

الحمد لله على نعمة عباده الشاملة وآلهة الكامطة والصلاة والسلام على سيدنا النبي محمد الصغرى وآلهته الحسن والحسين إعلان أن العوامَّن في الجحور على ما أنزله الله عليه الإمام الفضل عبد اللطيف عبد الغاّبر بن عبد الرحمٰن

البيرجاني سكّ الله فيه وجعل الجمع منه عامل عاماً في بعض الغنائم

وبعضها معنى فا للفظية منها على ضرّ بين سباعية وقياسية فا لسباعية

منها واحد وتسعم عامل وا لقياسية منهما سبعة عوام والمعذبة منها

عادان ويَشاَع السباعية منها على ثلاثة عشر نوعاً الأول حروف تجرح لا اسم فقط وتسرّ حروفها رئة وسبعة عشر حرف نبات الباء

للأعمال حقائق وحكاية نجومها داء ومرت تزيد أي التصن مروِّي

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ويَسُّ الْرَّجُلَ عِبَادَةَ الرَّجُلِ بِكُرُوبِ حَبْدَ الرَّجُلِ زِينَ الدِّيْوَانِ الْثَّانِي
 عشرَ أَفْعَالَ الشَّكِّ وَ الْأَيْنِ يُتْبَعُ عَلَى اِسْمِهِ ثُمَّ بَعَدُ عَنِ الدُّواْرِ
 تَنْصِبُهَا وَهِيْ أَنْسَابُ أَفْعَالٍ حُسْنَتَ وَظْنَاتَ وَخَلَتْ وُرَأَتْ وَعَلَيْهِ
 وَجِدَتْ وَعَبَتْ لَمْ تَحْسَبُهُ زِيدًا فَقَامَ وَتَلَفَّتْ بِكَرَا نَابِيَةً وَخَلَتْ خَالِدًا
 قَايَبَا وَرَأَيْتُ زِيدًا عَاشِقًا وَعَلَيْهِ زِيدًا اِسْمَعَلَ وَلَجِدَتْ البَيْتَ رَهَيْنًا وَزَرَعَتُ
 الشَّيْطَانُ شَكْرًا وَالْخِبَاءَ سَبِيحًا مِنْهَا سَبِيحةٌ عَوَّامَ يَتَعَلَّلُ عَلَى الْإِطَالَةِ
 والصُّرَّاعَةَ المَشْهُورَةَ وَآثَارُ الفَاعِلِ وَأَثَامُ الفَاعِلِ وَالْمُعَلِّمِ حَسَنًا وَالْأَسَمُّ الَّذِي اضْتَعَفَ
 إِلَى إِسْمٍ أَكْثَرُ كُلْ إِسْمَ تَمَّ وَأَسْتَعْفِي عَنِ الْأَضْفَافِ وَالْأَضْفَافِ مِنْهَا
 عَدْنَيْنَ النَّهَالُ فِي المَبْنِيَّاتِ وَالْمُبْنَاءَ وَهُوَ أَبْنَاءُ وَالْأَبْنَاءُ فِي النُّعَالِ
 المَضْرَعَ وَهُوَ وُدُوعُ يَبَوْعَتُ الْأَسَمَّ وَلَيْسَ لَهَا عَاملٌ تَأْهِرُ فِى الْأَلْفَٰٰحِ

تَحْتِ }
(1)

زِيدُ رِيْدًا وَلِهْ زِيدًا وَدُونَكَ زِيدًا وَطُلِّيكَ زِيدًا وَحْيَهُ زِيدًا وَهَوَّا زِيدًا وَالزَّائِجُ مِنْهَا ثُلُثُ كَلِّدَاتِ هِيَمَاتِ وَشَنَّالِ وَسَرِيعَانُ تَحْوَيْهِاتُ.

زِيدُ وَشَنَّانُ زِيدُ وَسَرِيعَانُ زِيدُ النَّوعُ العاشرُ أَفْعَالُ نَائِضَةُ تَرْفِعُ،

الْإِسْمُ وَنَصْبُ الْأَخْبَرُ وَهُذِيْ تَلُغُّهُ عَشْرُ نَفَعٍ كَانَ وَصَارَ وَاشْتَجَرَ وَأَمْسَىٰ

وَأَفْتَسَىْ رَكَّةً رِيْبَاتُ وَمَا بَرَّجَ وَمَا نَفَّسَ وَمَا اقْبَلَ وَمَا دَامَ وَلِيَ

وَأَنْفَقَ كَانَ زِيدُ نَفَأَ وَصَارَ الرُّقِيَّ عَدْيًا وَأَجْلَحَ زِيدُ عُلَا وَأَمْسَى زِيدُ نَافَّأَ

وَأَفْتَسَىْ زِيدُ مَسَاوِيْ وَرَكَّةَ زِيدُ صَاحِبُ وَبَاتُ زِيدُ نَافَأَ وَما بَرَّجَ زِيدُ عَلَا وَمَا اقْبَلَ وَمَا دَامَ وَلِيَ

عَالِمًا وَعَرَّفَيْهِ زِيدُ نَافَأَ وَمَا زِيدُ عُلَا وَأَنْفَقَ كَانَ يَكُونُ عَلِيَّاً وَأَجْلَحَ

سِمَاوٍ زِيدُ جَالِسًا وَلَيْسَ زِيدُ قَامًاٰ النَّوْعُ العاشرُ أَفْعَالُ المَغْرِبِ

تَرْفِعُ إِسْبًا وَاحْدًا وَهَذِيْ أَرْبَعَةُ أَفْعَالٍ عَسِي وَكَانَ وَكَرَّ وَأَنْفَسَ وَأَجْلَحَ إِسْبًاٰ

زِيَدُانَ يَخْرِجُ وَكَانَ زِيَدُ يَخْرِجُ وَكَرَّ زِيَدُ يَخْرِجُ وَأَنْفَسَ زِيَدُ يَخْرِجُ

الْنَّوْعُ الثَّانِيُ اِعْشْرُ أَفْعَالُ النَّوْحُ وَالْبَيْنُ تَرْفِعُ إِسْمُ الْحَيْثُ المَعْرُوفُ

بَاللَّهِ وَهَذِيْ أَرْبَعَةُ أَفْعَالٍ نَعْمَ وَأَسْبًا وَعَمْدًا وَأَسْبًاّ وَأَجْلَحَ يَمْكُر.
السادس: حروف تجريد الفعل المضارع وهي خمسة حرف إن ولام ولام الاء الهمي نحوان نكرمي أكرم ول يضرب زيد ول يضرب زيد ولا يضرب.

النوع السابع: أسماه تجريد الفعل المضارع على معنى إن وهي تسعة اسماء من وما ومنى ومنى وما.

وإنهما وإنها والأنها لم يعود مخالب مكرمي إنها وماتصنع أسماه ومنى يذهب الأذهب، ومنها تذهب بعضها تذهب الأذهب، وإذا تفعل الإنسان.

النوع الثامن: أسماه تتبع على التبيانة اسمها نكرة وهي أربعة اسماء أوها،

عشرة إذا زريت مع أحد أوإنهن إلى تستعدهم تبسيها تحيها لنبي أن يد

عشر رجلين ونائبة كيم تعفوك رجايل عندك وصلاةك كذا نهك كذا نصبه

عندك ورابعها كابن تعفو كابن رجالة عندك إذا دعوك

نسب أسماه الإفعال بعضها ترفع وبعضها تنصب وفهي تستعده كلمات،

السادس منها ست كلمات روب وبلل وتونك وعلبك وحبيل وها نحو.
(۶) مدة وفند بور الجماعة وأكلت السيكدة حتى رأسها ووالله لا نفعنا صكدا وتقالله لانفعنا صكدا وجاءت القوم حاشا زيلا وزيت القوم خلا زيلا ومرت بالقوم علما زيلا النوع الثانى حروف تنصب الاسم وترفع الاحترى سبعة أحرف إن وأن وان وكان وقال وليت وليت وعلل تحوان زيلا قاب و بلغته أن زيلا متعلقا وكان زيلا ليس وقام زيلا لكي عمرج لس ولبيت الشبان عائد ولعل عبر الاخرج النوع الثالث حرفا يرفع الاسم وتصبى أن احترىهما وكلا الشبانا بلت تسمى نحوما زيلا ذي الأرد ورجل أفصل منك النوع الرابع حروف تنصب الاسم فقط ومى سبعة أحرف الطول ولدى ويا ويا ويا ويا ويا والله المفروحة ينتصوالماء والخشب وجالى الادون الال زيدا ويا عبد الله ويا عبد الله ويا عبد الله ويا عبد الله وعبد الله وعبد الله وعبد الله والنوع الخامس حروف تنصب الفعل الصارع وهي أربع أحرف إن وأن وكني وأذن نحو كره أن تصرف ولا تفعل وجئناك كري تعطيبي حيث ونان ند خل الجمة في جرب اسملت النوع
الهوامش في النحو على ما أبلغنا لشيخ الإمام الغافل عبد الغافر بن عبد الرحمن الجرجاني سأقي الله نبره وجعل الوجه منه مตลอดتان عاملين بها للعوامش مكية معنوية غالبًا الغطية منها على ضرائب سبعين سبعية وتباسية ثلاثية
فمنها أحد وتسعون عامل وألف صبابة منها سبع عوامل والمعاوية منها,
عليه دار نعمباعمة تتموضع على ثلاثة عشر نوعاً الدوام الأولحرف لحري الأسم.
فمثلاً وسعة عشر حرفاء الداء وبين وعين وائي وائيون واللام ورب وعلي
والكاه ومض ومض ومض وواو القسم وتأه وحاشا وها وها وعداع عبد مبره.
ويزول وسَلَت من البصرة إلا الكوفة ورسِمت السهم عن الفتوين وزيدت في الدار
والبال يزول ورب رسول لقيمه وزيد على السطح وزيد كالأسفل وما رآته.
CATALOGUE
OF
ARABIC WORKS,
PUBLISHED AT THE RECOMMENDATION OF THE COUNCIL OF THE COLLEGE OF FORT WILLIAM.

1
Or Sixty Tables Elucidatory of the first part of a course of Lectures on the Grammar of the Arabic Language, delivered in the College of Fort William in Bengal, during the first year of its institution, by John Baille, Lieutenant in the Service of the Honorable East India Company, Professor of the Arabic and Persian Languages, and of Mohummadan Law, in the College of Fort William in Bengal. Calcutta, printed at the Honorable Company's Press, 1801.

2
A correct and entire edition of the five books on Arabic Grammar, which together with the Principles of inflection in the Arabic Language, form the first part of a classical education throughout all the Seminaries of Asia. Carefully collated with the most ancient and most accurate Manuscripts which could be found in India, containing the M1,ut Amil, Smrnuo Mi,ut Amil, Misbah, Hidayutoon-Nuhy and Kafeea. Calcutta, printed at the Honorable Company's Press. 1st Vol. 1802, 2d Vol. 1803, 3d Vol. 1805.

3
The SOORAH a Dictionary of Arabic Words, explained in Persian, by Anool Fuzl Moom-mumud bin Ome bin Khalid, commonly called Jamal, being a Translation of a very celebrated Arabic Dictionary intitled the Sihah. Revised and, corrected according to the authority of the Qooms, the Shums ool Oooloom the Decwan ool Udab, and other lexicons of equal celebrity, by Muoluees Durvesh Ulee, Jan Ulee, Meer Ghoolam Husun and Undoor-Ruham, under the patronage of the Right Honorable the Governor General in Council, at the recommendation of the Council of the College of Fort William. 1st Vol. Calcutta, printed at the Press of Muoluee Shookh-oollah, by Muoluee Mooraruk Ulee, 1812.
Advertisement.

4


5

ULFAZ OOL UDWIYUH, or Materia Medica, in the Arabic, Persian, and Hinduee Languages, compiled by Noorudden Muhammed-Urdu-Oool-Shirazee, Physician to the Emperor Shahjahan. With an English Translation, by Francis Gladwin, Calcutta, printed at the Chronicle Press, 1793.

6


7

The KHOOLASUT OOL HISAB, a Compendium of Arithmetic and Geometry in the Arabic Language, by Buhae-oodeen of Aamoel in Syrie, with a Translation into Persian and Commentary by the late Muolvey Rooshun Ulee, of Jumponoor, to which is added a Treatise on Algebra, by Nujuood-deen Ulee Khan, Head Qazee to the Sudr Deewanee and Nizamut Udalat, revised and edited by Tarinee Churn Mite, Muolvey Jan Ulee, and Ghoolam Ukhur, under the patronage of the Right Honourable the Governor General in Council, at the recommendation of the Council of the College of Fort William, Calcutta, printed by P. Pereira, at the Hindostance Press, 1812.

8

MISHKAT-OOL MUSABEEH, or a Collection of the most Authentic Traditions, regarding the Actions and Sayings of Muohummud, exhibiting the Origin of the manners and Customs, the Civil, Religious and Military Policy of the Mooslmans, Translated from the Original Arabic, by Capt. A. N. Matthews, Bengal Artillery, Calcutta, printed by T. Hubbard, at the Hindostance Press, 1st Vol. 1809, 2d Vol. 1810.
A complete Introduction to the Art of Letter-writing, being a Collection of Letters, upon various subjects, in the Arabic Language; compiled or composed by ShueKh UmDim Bin MoolUmmUd, Ul YoomNeK Yoosh ShIrnAnee, under the patronage of the Right Honorable the Governor General in Council, at the recommendation of the Council of the College of Fort William, Calcutta, printed by P. PErEIRA, at the Hindoostance Press, 1813.

Mookmutur-oool-Mu-anee; or an Abbreviated Commentary on the Rhetoric of the Arabs; comprising the Text of the Talkheed-oool-Miftah, by Juloal-oool-deen MoolUmMudo, together with the shorter of two Commentaries on that celebrated work, both written by Mus-ood-ooon-ooomur, Saad-ooot TuffAzannee. Calcutta, printed at the Persian Press, under the inspection of Muolumee Jan-Ulee, now employed in the Arabic Department of the College of Fort William, 1813.

Nufhut-oool-yumun, an Arabic Miscellany of compositions in prose and verse; selected or original, by ShueKh UmDim Bin MoolUmmUd ShIrnAnee-oool YoomNeE; published under the patronage of the College of Fort William. This Work consists of a selection of easy stories, followed by a body of Poetry, generally selected from the works of the best authors, to which are subjoined a collection of proverbs, and moral axioms, one Vol. Quarto.

Hudeekutool UfraH, an Arabic Miscellany of select pieces in prose and verse for the use of the students of the College. This Work contains a large selection from the writings of the most distinguished Arabian Poets, Orators and Historians, by ShueKh UmDim, a learned native of Yumun, now attached to the Arabic department of the College.

A Grammar of the Arabic Language, according to the principles taught and maintained in the Schools of Arabia; exhibiting a complete body of elementary information, selected from the works of the most eminent Grammarians; together with definitions of the parts of speech, and observations on the structure of the language. In two Volumes. First Volume comprising the system of inflexion, by M. LumsDeN, Professor of the Arabic and Persian Languages, in the College of Fort William, in Bengal. Calcutta, printed by F. DissEnt, under the inspection of T. WatLy, at the Honorable Company's Press, 1813.
14

The MIUT AMIL, and SHURHOO MIUT AMIL two Elementary Treatises on Arabic Syntax, Translated from the Original Arabic; with Annotations, Philological and Explanatory, in the form of a Perpetual Commentary; the rules Exemplified by a Series of Stories, and Citations from various Arabian authors, and accompanied with an Appendix containing the Original Text, by A. LOCKETT, Captain in the Bengal Native Infantry, Secretary to the Council of the College of Fort William, and Examiner in the Arabic, Persian and Hindoostance Languages. Calcutta, printed by P. PEREIRA, at the Hindoostance Press, 1814.

In the Press,

The QAMOOS, a celebrated Arabic Dictionary.