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 sia salute.
PREFACE.

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 Shurut, 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 fopgeries, 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 subtilties,

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

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* 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 superlunar 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 Jamec, 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 *conglutinated 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

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* See the Commentary on the Kafeea by Moolla Jamee, p. 1.
PREFACE.

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 xάσμα ὑγρα 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.

† It is also given in the Tulkhees-ool-Miftah, 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 Hurb. 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,

Πάλλα ὑδάνεις, μάταυλε, παραγια τε δόγμα τ', ἡλιθν.

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 subtilties 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

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* See the Shurhoo Moola and Shurhoo Ruzer.

† 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 nee fuit unquam,
Nec quisquam est felix nomine grammaticus:
Aut siquis 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

* 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 Mode,‡ 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 transferred 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.
‡ Accidens vero sive Modus est rei proprietas, quae in aliquâ substantiâ inheret, nee sine ipsâ potest existere. Element. Logicae. 'By Accident here, and in Arabic grammar, as applied to an Infinitive, or لع حرط 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 Musdug, (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 εμεκνεος is, as far as I know universally translated, "accident;" εμεκνητα 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 εμεκνεος ought to be expressed by a Latin or English word derived, not from 'accido,' but from 'accido.' 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. Averroës, 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.

particularly 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 poetriam ex Arabico sermone in Latinum traducta ab "Hermano Alemanno; Præmittitur determinatio Ibinrosdin in poetria Aristotelis Venet. "1315." 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. 337. 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 Bibl. Gr. xiii. 265. D'Herbelot mentions Aristotle's Morals, translated by Honain Bibl. Oriental. p. 963. a. See also p. 971. a. 973. p. 974. 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, Bar Armenianas. 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. 200. 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.

*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. veradocet, Rhet. verba colorat;
Mus. canit, Ar. numerat, Geo. ponderat, Ast. 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’assemblée 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. Bibliothèque. Farabi is said also to have written an introduction to the science of Music, which is mentioned in the Biblioteca d’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 Medicinali Musici, 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 Accademia di Marina.) Astrology, Poetry and Music. The work is entitled, Letteratura Turchesca, Studij, 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 studiano i Turchi è opera di Aristotele, il quale, come notò Gesù nel suo libro Monked presso Herbelot, e l’inventore, dell’arte del ragionare, ed il primo, ch’abbia ridotto a metodo questa scienza. Oltre il Ketab Aşıas le Aristotele, ossia trattato del Sillogismo d’ Aristotele, tradotto nell’Arabo, e diviso in due libri annoverati nel Catalago
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, ALNUHWE, 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-
tions, are given in the Preface to Meninski,* on the authority of Shums-
ood-Deen, the author of a commentary on the Joomul, and both these
works (the former with a Latin translation,) are said to be deposited in the
Escorial in Spain.

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 pro-
duced the Miut Amil, or Hundred governing powers.

The extreme brevity of the text has occasioned many commentaries
on the Miut 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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* Abu Bekr Abdelkaher, gent Persa, domo Georgianus, grammaticus, et orator
eruditus, prœclara edidit opera, ex quorum numero sunt, Commentarius in Rhetoricae
Dilucidatio nunupatam; Expositio particularum (why alone particularum?) quæ cen-
tum Regentes dicuntur; Commentarius in Alcoranum, et alia poetica opera! Obiit anno
Hegroe 471. De ling. Arab. xxxiv.

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

See the Biog. work, termed

‡ 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 Mjut Amil;* it is possible however, that D’Herbelot alludes to Shuekh Jumal-ood-Deen Aboo-Moolhummd Yoosoof, 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 Mjut 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 Yukhsha.
Yuhya Bin Nusooth Bin Israel.


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


Pococke.

† He calls the Mjut Amil, the Hundred Particles! "Abdalcaher, Grammairien 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 imprimé à Rome avec la traduction Latine sous le titre de Centum Regentes, c’est-à-dire, les cent Particles Arabiques, qui regissent après elles des noms de differens cas dans la construction de cette Langue. Celui même Auteur a aussi composé un abregé du Dictionnaire Arabic de Giauhari, & l’a intitulé Mokhtar al Sehab, qui se trouve aussi dans la Bibliotheque du Roy N°. 1088. Le nom entier de cette Auteur est M. Ben Abourbeer Ben Abdalcaher al Razi, il étoit natif de la Ville de Rej." 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 ruzeullah ho auho, or a holy text from the Quoran, 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.

† Nescio an hic omnibus vitarum scriptoribus sit anteponendus. Est certe copiosior Nepote, elegantior Plutarcha, Laertio jucundior, and so on.—To all of which I can only answer, consult the Biography of Ibn Khalika'n.
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 Hislam 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 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 'He is sick, or sickness is inherent in him.' The latter, by the
sentence. \( \text{I passed by Zued.} \) 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 \( \text{ذاك} \) formed from the particle \( \text{ذك} \) of similitude and the Pronoun \( \text{ذاء} \).

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
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, a Shurhoo Moolla, b Shurhoo Ruzef, c Shurhoo Misbah, d Shurhoo Alfeea, e Qutroon-Nuda, f Moor-fussul g and the Mooghnee-oel-Lubeeb. h Of these, the three first are commentaries on the Kafeea; the first by Ibnool Hajib, the author of


a Died A. H. 646.
b Died A. H. 895.
c Died A. H. 816.
d Died A. H.
e Died A. H. 869.
f Died A. H. 862.
g Died A. H. 838.
h Died A. H. 762.

Pococke has given the name erroneously. "..." e. Explicatio testimoniorum quae in grammatica dicta conscripta afferuntur, cujus author est Jelalo'ddinus, idem qui commentarium in Alcorani partem, scripsit." p. 367.
the text; the second by Moolla Jamee the Poet, and the third by Ruzeec-oood-Deen Moohummed 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 every where studied in India, but the commentary by Ruzeec (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-oood-Deen Moohummed of Asferan; the Qutr-oon-Nuda, by Aboo Abdoolla Moohummed Bin Yoosoof Hisham, and the Shurhoo Alfeea, by Shuekh Aboo Moohummed Abdoolla Bin Abdoorruhman, more generally known by the name of Ibn Uqeel, I have nothing particular to offer. They are all popular 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-oold-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 Umaut-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 Dutta,† 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 endeavored 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.

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

Calcutta, 22d July, 1814.
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MEEUT AAMIL.

BOOK I.

OF THE HUNDRED GOVERNING POWERS.

Arabic syntax comprehends an hundred governing powers, of which some are, لفظي or (verbal;) and some, معني or (absolute.)

Of those termed لفظي or verbal, there are two classes: The first, سابع, or the prescriptive government; the second, ياسبٍ or the analogous, which with two of the معني 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.

The 1st class contains 17 particles which govern the noun alone in the genitive or relative case.

2d - - 6 particles, govern the noun in the accusative and the predicate in the nominative.

3d - - 2 particles, govern the noun in the nominative and the predicate in the objective case.

4th - - 7 particles, govern the noun in the objective case.

5th - - 4 particles, prefixed to the aorist tense of verbs, change the rufu of the final letter into musub.

6th - - 5 particles, prefixed to the aorist render the final letter quiescent.

7th - - 9 words, prefixed to the aorist render the final letter quiescent— they possess a conditional or subjunctive meaning, like the particle, "if."

8th - - 4 nouns, govern an indefinite noun in the genitive or relative case, when employed as the Tumeex or noun of specification.

9th - - 9 words, called verbal nouns, of which 6 govern the objective case, and have an imperative meaning; and 3 the nominative and have a pretense signification.

10th - - 13 defective verbs, govern the noun in the nominative and predicate in the accusative.

11th - - 4 verbs of propinquity, govern the noun in the nominative case.

12th - - 4 verbs of praise and censure, govern generic nouns, with the definite article, in the nominative case.

13th - - 7 verbs of doubt and certainty, govern a double accusative, or two nouns in the objective case, the second explaining or announcing some thing regarding the first.

The analogous governors, are 7, and are as follow; 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 isme tamm.

The absolute is of 2 sorts. 1st The Nom. absolute. 2d The aorist.
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. ى from &c. ى to, until, even to. ى in. ى appropriation, possession, an oath. ى some, a few. ى upon, above. ى similitude, as, like. ى and ى since, from, ى even to, as far as, ى and ى are both particles of swearing ى ى and ى ى are nearly synonymous, and signify, besides, except &c. For a more particular explication of their various senses, see the Commentary.
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.

إنّ، إنّ، كَانَّ، لَكيَّ، لَبَتَّ، لَعلَّ

**EXAMPLES.**

إنّ زّيداً أَقَامِم

Certainly Zeid is a stander.

بلعقيّي أَنْ زّيداً منطلِف

It reached me, or it was known to me, that

(Zeid was certainly a goer.

كَانَّ زّيداً أَسد

As if Zeid were a lion.

قَامَ زّيداً لَكِنْ عَبْرَ آمِجاً لِس

Zeid stood, but Amr is a sitter.

لَبَتَ الشَّيَابُ عَابِد

Would to God, that youth was a returner.

* The following are the usual significations of the above six particles. أَنّ certainly, verily, truly. كَانَّ like, as if. لَكيَّ but, nevertheless, &c. لَبَتَّ and لَعلَّ 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. َلا and َما, resembling the imperfect verb َليَس.

EXAMPLES.*

مازَرُن دَاشَداَكَ Zeid is not a learned man.

لاَرَجُل أَنْصَلْ مِنْكَ 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.

ٓازَوُفِّ َلاَْٰ, أَياَّ, هَيَا, أَيْ, هَيَّةَ, َماَوْهًةَ

EXAMPLES.†

ِإِسْتَوَيَ ََيَاٰوَ َلَلْحَشْبَةَ The water was equal with the wood.

* َما and َلا are synonymous negative particles, and are distinguished in their application thus; َما precedes either a definite or indefinite noun; َلا an indefinite only.

† The objective particle َو or َمَع governing the acc. case, always means with. َيَلْيَشُ َهُدَى 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 , viz.

I disliked, or had an aversion to your beating (or to this, that thou shouldest beat.)

Thou never wilt do (or act.)

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

signification. ِاُمَّ َهِيَأْ ِبِاُمَّ and ِأَنَّ 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 ِأَنَّ is here called ِاُمَّ َهِيَأْ ِبِاُمَّ because it gives the verb to which it is prefixed the sense of the infinitive. ِأَنَّ restricts the verb to the future time in a confirmed negative sense, ِأَذَٰٰبَنَ ِمْاَشْرِبَي ِبِأَمَّ means cause or motive synonymous with then, at that time, and restricts the verb to the future time.
BOOK FIRST.

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.

إن، لم، لبا، لام الامر، لاءالله

EXAMPLES.*

إن تكربمني أكرمك If you honor, or respect me, I will respect you.

َلام يضرب زيدَ Zeid did not strike.

ِليضرب زيدَ Let him (Zeid) strike.

لايضرب زيدَ Do not strike Zeid.

CLASS SEVENTH.

The Particle ُل is synonymous with if. ُلم and ُلَـا are negative Particles, distinguished in their application thus. ُلم is used to denote a simple ُلَـا an absolute negative, importing that the action was never performed at any past period of time. Examples ُلم يضرب ُلَا يضرب He did not beat. He never did beat. For an explication 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 \( \text{ذِّ} \) viz.

\[
\text{ذِّ} \quad \text{ذِّ} \quad \text{ذِّ} \quad \text{ذِّ} \quad \text{ذِّ} \quad \text{ذِّ} \quad \text{ذِّ} \quad \text{ذِّ} \quad \text{ذِّ}
\]

**Examples.**

- He who honors me, I will honor him.
- Whatever you make I will make.
- Whenever you go I will go.
- Wherever you are there will I be.
- Whomsoever you strike, I will strike.
- Wherever you sit I will sit.
- Wherever you go I will go.
- 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 *تَفْيِيز* or, Noun of Specification.

* The word *تَفْيِيز* 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-
BOOK FIRST.

The 1st of these is ٣٠، ten, when compounded with ٣٠، one, as far as ninety-nine.

EXAMPLES.

(There) came to me eleven men.

The 2d is, ٣٠، How many? (as, ٣٠، How many men are with you?)

The 3d is, ٣٠، Some, as, ٣٠، You have got some money. (Dirhums.)

The 4th is, ٣٠، Some, or, how many as, ٣٠، How many men are with you?

CLASS NINTH.

The ninth class contains nine words, termed 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.

The cardinal number ٣٠ (eleven) for instance, as exemplified in the text, is the mere name of a certain species of quantity, and therefore incapable of conveying to the mind any other idea than a certain aggregate of units. 'There came to me eleven'—eleven what?—men, horses, or dogs? Some word is evidently required to expel the obscurity, or in other words, to separate some specific object from the mass of possibles, in order to give a determinate character to the sentence: this word the Arabian Grammarians have therfore with analogical propriety termed the or, as it may be rendered in English, the noun of specification.

٣٠ and ٣٠٠٠ are synonymous, the latter however is sometimes used interrogatively.
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 or verbs of propinquity, which govern the noun in the nominative: viz.

\[\text{Examples:}^*\]

\[
\begin{align*}
\text{عَسَى} & \quad 
\text{زَيَادَة} \\
\text{كَانَ} & \quad 
\text{كَرْبُ} \\
\text{أوْشَكَ} & \quad 
\text{يَنْخَرَ}
\end{align*}
\]

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 or verbs of praise and censure, which govern generic nouns made definite by the article in the nominative case. viz.

\[\text{Examples.}^*\]

\[
\begin{align*}
\text{نَعْمَ} & \quad 
\text{بَسَ} \\
\text{سَاءً} & \quad 
\text{كَبِداً}
\end{align*}
\]

\[
\begin{align*}
\text{Zeid is a good} \\
\text{Amr is a bad} \\
\text{Bukr is a vicious or bad} \\
\text{Zeid is a good}
\end{align*}
\]

*There is a distinction in the meaning and application of the above four verbs of Propinquity, which shall be noticed in the proper place.*
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.
The class termed or analogous, has seven governors, and consists of the following parts of speech, viz.

A verb universally.

A derivative adjective, or adjective noun.

A participle active.

A participle passive.

An infinitive.

A noun governing another in the genitive or relative case.

A perfect or completive noun; viz. a noun terminating either in or, what is considered as a substitute for the _tunween_, namely the _noun_ of the dual or plural number:—or, a noun followed by another in the genitive case: in all which cases it requires the _Tumeez_, or noun of specification.

9 The government of the above parts of speech will be exemplified in the second book.
BOOK FIRST.

OF THE ABSOLUTE GOVERNMENT.

The class termed ماعنوي 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 زمنم; or in other words, the final letter of the tense is marked م نوع -

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 tuwecen,) 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 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 everywhere 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 زم، viz. the final letter of the tense is marked زم. 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 MIJUT AMIL,

OR A

COMMENTARY

ON THE

HUNDRED GOVERNING POWERS.

BOOK II.

INTRODUCTION.

The author of the MiJut Amil* enumerates in Arabic syntax one hundred governing powers, of which some are لغوي or verbal;† and some معني or absolute.

* The grammatical treatise termed مينت أميل, 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.

† لغوي and معني are relative nouns, from لغه utterance, or vocal expression, and معنى signification, meaning. The first signifies literally, verbal, and denotes that the government to
BOOK SECOND.

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 \( \text{سِيَٰءُٰعَي} \) 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 \( \text{حَرَامٌ} \) hearing, and \( \text{شَلَال} \) running, are formed the relative nouns \( \text{مُحَرَّم} \) and \( \text{نَحَال} \), 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 **\text{Agapiti a Valles, Audriella, quia a magistro addenda.**** 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 final letter of verbs, into \( \text{نَصَب} \) and others that of affecting the sound of the terminating letter, with the mark \( \text{نَصَب} \). 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 entitled **Florae Grammaticales Arabici Idiomatis.**
vern a noun in the AORIST CASE. They are called "حَرْوَةٌ جَارِةٌ" 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 "حَرْوَةٌ جَارِةٌ" or CONNECTIVE particles. They are applied like the prepositions of other languages in a two-fold capacity; קָדִּי by way of juxtaposition, and קָדִּי by way of composition; viz. some of them are separable, and some inseparable. They invariably render the governed word מְגִּיקָו, which some grammarians have rendered the GENITIVE case, but what it may be asked in the genitive case? 'le fils ainé du nomaniif," says Du Marsais,—the eldest 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 مَجِيِّک, as the prepositions מְגִּיקָו and מְגִּיקָו, to 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 trinal 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 Pont 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 levit noluitnus case muros;—the arbitrary distinctions of language have no essential connexion with the operations of words; the name is seldom found significant of the office. But although the equality of words to things be often neglected, it seems necessary in technical appellations 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 compro-
BOOK SECOND.

OF THE PARTICLE OR PREPOSITION.

The preposition "in a twofold manner:

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

Tense and indefinite character of the one in question, which comprises variously the 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 casus, grammarians have pretended to explain its properties. Case they say comes from casus à cadere to fall, like the Greek πτωσις from πτωτος—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 ingle 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

* Vid. Hermas, p. 278.

† Πτωτος δε εσεν ενεπασις ν' εφκενες, και εν το πατα το, τατου, η τοτη, επισισουσα, και έσα τουμαται: η δε το πατα το, ενι, η σαλαξε, εις ανεφατος, η Ανεφατος. Casus autem est nominis aut verbis nomen quodem, qui significat id quod habens eum, vel haec detur, et quaecunque talis; alter vero, qui significat id quod uni, vel multis tribuitur; vel alii homines, et hic. See also Suidas on the word πτωτος.

BOOK SECOND.

2. It denotes instrumentality, \( \text{انشأ تن } \) \*  

EXAMPLE.

I wrote with a pen.

3. It is occasionally used in the sense of \( \text{هأب } \) 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 \( \text{حاس } \), meaning familiarly state, case, &c. which a fanciful grammarian after the usual mode of etymological retrogradation might trace to the verb \( \text{حاس } \) 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 \( \text{حاس } \) 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:

* \( \text{و } \) from \( \text{غرات } \) literally asking or demanding assistance.

COMMENTARY.

4. It denotes concomitance, (مصاحبة)

Example.

اشترىه الفرس بسرجه I bought the horse along with his saddle.

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

Examples.

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

أعتى عينهم I took or carried away Zued, equivalent to َذَهَبَتْهُ

6. It denotes substitution or exchange, (معاً بلّة)

Example.

أشربت العبد بالعرس I bartered the horse for the slave, or lit. I purchased the slave in exchange for the horse.

7. It denotes swearing, (قسم)

Example.

By God, I will certainly do so.
8. It denotes *inclusion, or comprehension,* ( cœur دَمَّة) 

**EXAMPLE.**

زُنُنَ بِلِبَابِي Zued is in the city.

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

**EXAMPLE.**

وَلاَ تَنْتَعمُوا بِالدِّمَاءِ إِلَى النَّارِ Do not imbrue your hands in slaughter.

---

**Annotation.**

Grammarians have assigned various other relations to the particles 但不限于 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, 但不限于

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 follow 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 سَكَتَبَ بِالْقَلمَ. Scripsit 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 *Cæsus amor sui,* or tyranny of self conceit are illustrated in the following Story.—The Figures point out their application as explained in the Text.
BOOK SECOND.

25

النحت على الورقة على الله لما يكون الله عامًا وأن بعثت

كما وضعها تدفعت إلى السرير فأخرج النحت على الله من

لا ينفسها إلى الناس وقال إلى أشربه وناوله من غير

فأخذها وساءها أمامه منزوجًا إلى بيته فرحامسرو أتى وناflo أهتم عميقاً

تسلل عبر زوجته فقال لم تأتي بعد من السرير فأنتير إلى أن جاءت

فما إليها وذا ل لها أخبرك أي تعلمت فعلاً عجزت عند فصول

الرجال تألت له أصرحت حتى أخبرك أنا عيانات ونظراً لنا أخبر

إني ما ذهبت إلى السرير ورأي العزل عند رجل وأشهراً

إني لم تكن تؤتي عيانات العينة على تعين الوزن وسألت له إن وزنها

هذا المقدار رتمَّن بتكون حتى آني ببري سابقًا فرشت

على الوزن الذي كرهت فحشيت أن يغصنو من العينة قالت لما أرى

الوزن نابيًا فجعل ذلك اختبأ جاء طارى من بري سراً ووضعاً

في كفته الطيرا بمع العزل من غيره قبى يشعون بذلك قمع الوزن رجيح العزل
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 by standers; 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 slipt 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 cryed 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.

* A sort of encomiastic exclamation of very frequent occurrence in Arabic, and much easier to comprehend than translate. The word جامع signifies literally flowing out exuberantly, as milk from the udder, &c. and was hence transferred to denote bounty, or liberality, as دائر يغشي your bounty flows liberally, and laterally to signify natural capacity, indoles &c. The phrase means literally—your flow 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.
BOOK SECOND.

OF THE PREPOSITION.

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.*

**EXAMPLE.**

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.*

"Twixt host and host a narrow space was left,
A dreadful interval."
3. It denotes _explication_, or _elucidation_, (تبيين) 

**EXAMPLE.** 

Abstain from abomination, _namely_ the abomination of idols.*

**Annotation.** 

Besides the above applications of the particle _و_ 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 _و_ denotes _Causing_, as in the following lines of the Poet FURUZDUQ, in praise of _ZUEK-ool-Abdeen._

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 _ب_ as _زید جا Zued_ is more excellent than _ominator_, which agreeably to the authority of the Grammarian _Ibn-Malek_ is equivalent to the phrase _زید جا وزیر Zued surpasses Omur in excellence._

It is used for _نصراهم_ as _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 poéle, vous vous chaufferez._

Eloignez-vous _De ce poéle vous vous, brûleriez._

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

Rexedit ab abominatione _ex_ _idolis._
BOOK SECOND.

4. It is redundant, ُزَيَّانَةُ ُنَّوْنَمُّ

EXAMPLE.

يُغَفِّرُ لَكُمْ مِنْ نَوْنَمٍ

He (God) will pardon your sins.

Annotation.

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

1. By the preposition 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 ُعَضَّ.

3. Namely, to, &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:

خَلَائِدُ

خرج الأمر شيد من دار حكيمته يومًا مع جعفر البر مكي وزيري

مُنْتَكِرًا التسلي لضيقي أعترف فيها في اثناء الطريق خارج المدينة

صان فاشتهر طب العينين بسووق حيًا را فغفر الرشيد عليه جعفر فقال

لأفعاراين ترديداً شيخ قال لأبيذا تكلك قال الألحان على شيء تدعوي

وأعيانك قال ليس إني ذاك من حاجة قال نعم للحظ خذ من

عيد ابن الهوي وغمي را لي وشيداً وربين الكبيرة وصبر الجماع في تشجور
COMMENTARY.

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—βιονταν της μόλις τα χαιανικα.† 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 enagastyrm-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 Strepsiades in the Clouds. Vid. Aristophanes Nubes.
BOOK SECOND.

OF THE PREPOSITION,

†

The preposition † denotes distance and transition, (بعد و جاوره)

EXAMPLE.

رَمِيتَ السَّهم † النَّفْسِ

I shot the arrow from the bow.

Annotation.

The prepositions ‡ and † 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 †, 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 † 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 † 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.

† in Arabic is used in a threefold capacity.

* Off separationem significat, ut aliquando Latinorum a 3 e; ut abscedo, exuo; cui oppositum est continuationem insensit. (exuo to put off; indux to put on.) Ioannis Wallisii Gram. Lingae Anglicae.

† Off signifies separation and distance. Royal Eng. Gram. by Greenway.

† Off in truth appears the most useless 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, preservation and distance, may perhaps approximate nearer to the various powers attributed to †.
Annotation.

1. It is placed before verbs in construction, and is termed *ءَجَاءُ مَعْرَظَاء* 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 *ناَخُصُ رَبَّكَ مَعْرَظَاء* 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 Busra. For the rival schools of Koofah allow it no other significance, than that of *ءَجَاءُ مَعْرَظَاء*, transition, which is the strict sense of the term though perhaps separation, may be also indirectly inferred. The following example from the history of Tamerlan will shew the force of the word.

4. "They passed it (the river) like the passage of the children of Israel through the Red Sea."

1. The preposition *ءَجَاءُ مَعْرَظَاء* denotes distance and transition, (as in *ءَجَاءُ مَعْرَظَاء* and may be then translated off, out of, from, from out.

2. It denotes exchange, (ءَجَاءُ مَعْرَظَاء) answering to ———— for, in exchange of, &c.

3. It denotes exaltation, (ءَجَاءُ مَعْرَظَاء) ———— on, above, over.

4. It denotes causation, (ءَجَاءُ مَعْرَظَاء) ———— through, by, from, &c.

5. It is synonymous with *ءَجَاءُ مَعْرَظَاء* after.

6. It denotes inclusion or comprehension, (ءَجَاءُ مَعْرَظَاء) ———— in.

7. It is synonymous with *ءَجَاءُ مَعْرَظَاء* from.

8. It denotes instrumentality, (ءَجَاءُ مَعْرَظَاء) ———— with, by.

9. It is synonymous with *ءَجَاءُ مَعْرَظَاء* with, &c.

10. It is redundant (ءَجَاءُ مَعْرَظَاء)

To the whole of these various senses, with the exception of the first, the preposition off seems totally inapplicable. The extensive character of *ءَجَاءُ مَعْرَظَاء* 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 κατά and εἰς, 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 κατά and εἰς are radically distinct in signification, and like κατά and εἰς are occasionally substituted for each other. In composition κατά as well as εἰς is said to denote source or origia, and εἰς from εἰμι, cede, is analogous to transitum. The first will be found applicable to every use of κατά, the latter will be illustrated by the following examples.

1. εἰς, like εἰς is synonymous with εἰς.

2. εἰς, like the 9th sense of κατά means with, as, εἰς τοὺς ἑπαρκής; i.e. post consulatum.

3. εἰς resembles κατά in its 4th signification, as, εἰς ταῦτα ἵνα προστείτην; i.e. c. post consulatum.

4. εἰς, like κατά is frequently used adverbially, as, εἰς τοῦ Φασίου, i.e. c. palam—like the Arabic الکاتب.

5. εἰς is sometimes explained by the ablative, as, ἐκ Ξαλάστρος ἵνα. εἰς ταῦτα ἵνα λύσῃ βακράταν.

This sense though peculiar will be found frequently to occur in Arabic: the following example however from the law case proposed to Abū Zedu in the fifteenth Muqam of Ḥurūbillah may be sufficient.

Which would be translated by the ablative absolute in Latin, thus, —

*Vicusus de Idiomas.*

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

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

وليس ليُ بِجِلْانِ إِمْشَإِي بِهِ والاسْئِنْ ناَفِتٍ أَتَّلِمُ بِرَوْلُ صَمْرٍ لَيْسُ عَنْ أَلْهَاءٍ

...and in such cases will be translated out of.

"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 *un* as enumerated in page 34, will be found illustrated in the following Story.

حكاية

حكى إن رجلاً من العرب دخل على الخليفة أُمير المومنين المستنصر بالله فجبره فراً بأيبيه كمادّة باللسان لا يُكون ندبياً فقريباً له ونذَّءه ندبياً لأخير نظره عين سأبراء مما كان له وزركما لِجحَّادِه فنشاً في تلك من العرب حقد عليه وكان ينظر له فأمدَّه خوفاً من الخذيمة ولذَّه اصبر في نفسه أن يُكَبِّدُه بما يغنيه عن النذاء وع
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طاعمًا واصطفأنا من النوم في أصل العريبي نأتي إلى جانب رمثريه

الخليفة. إذا جُلدت في مجلسه دينه منك رائحة العريبي الفريدة.

الطاهرية فصار يتللطب باعربي حتى أن دعا وقى يوم إلى بيتليه.

من ركاه بالنبي تعشب إلى الأمير وقال له إن العريبي الذي تدع منه

عليها واحبيت مندحدد من دينى في الناس على أمير الهمين

أسطوع النور من الزمان في حضرة العريبي في مجلس الأمير وجليس عدد

دراية منه دعاه إلى دعاء الأمير إلى ترفيه دانتي ولا ينتجه بكيه وما لا له

لا عن خشية من ملك الأمير رأحة النوم ومن فيه فقوهم الجامع

فعله مدان وزيرة وصحته تزويج دكتاب عند ذلك لابك إلى بعض عينه.

إذا أوصل إليه بك صنا بي هذا لا أنمو أن عن ضرب عنني حامله ودع

الكتب إلى العريبي بعد خضرة وقال إمش إلى ذلك بهذا الكتاب

وخي سبعًا بالجواب فأستقل العريبي أمر الخليفة وأخذ الكتاب

خرج به أبيه فهو يذهب أن لقيته الوزير وقال له أي نتيد ففاز

1
لكتاب أمير المومنين إلى علي محبة فاطمة بن قاية الوزير بعفه إن هذا
البدوي يقذف من العامل ما لا يجبر نقال له ما نقول نعيش مبَّهَك من
تغيب السحر وغطيات الغي دينا رقال له العربي لتنقع عرب الحكمة
وخلصت من المساءة والمعتة ورميهم سهم رأيك عن توس الإصابة
فقال هات الكتاب كأعطاه يا فسلم إليه الغي دينبا ورتب الوزير حتى
وصل إلى مكان العمل وادي إلى البي الكتب فأقرأ وامرأه بعنه
من غير توقف اسنتثال لأمر الأمير رفع منه مرو والأيام نذكر الخلع
في أمر الغريب فقأ لبعض خذل إيه استفسر وايس حاول البديل وكي
الذي كان يحضر في جامعنا وطالب الوزير أيضاً قال حبرو يا إنه دهاب إلى
على ذلك نادر ومراجع بعد واحترفه نان البديوي في الدبين تطلب
البدوي وسأل يشرح الفصيرة فشربهما من ولى إلى أخرى على التفصيل السابق
قال المعتصم هل آنت تقول لنا يا النبي اني أخبر قال بعين اللدن أحدث
بما ليس لي بعلم وما فعل وزيرك ذاك الإمبراطور حفر لا تذاك كي بكر
An Arab presented himself one day before the Calif Moaatusim 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, determing 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

* It is here used as a noun, and means side.
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.
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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 he 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 him, 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

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

"Οἱ κατὰ τὴν περιοχὴν εὐφελέως καὶ την περιοχὴν."

"Ὀρίστησε τὸ δικαίωμα ἡμῶν." Opp. et Dits, A 263.

"He works his own ill, who another's works;"

"In his own counsel self-destruction lurks.""

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 without cause have they laid for me,"

"Without cause have they digged for me a pit,"

"May rain rain upon them unawares;"

"May the snare each hold 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,

"لا مکین که دیگری پیکرح می‌کنند" چونه مینا در مینا

"چونه مینا را چونه مینا در مینا."
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 "\( \text{إلى} \)" is used to denote the bound or termination of interval, as applicable to time and space.

**EXAMPLE.**

\[ \text{أَجَرَتْ إِلَى الْكُوْنَةٍ} \]

I travelled to Koofah.

**Annotation.**

There is nothing particular to be remarked of the preposition "\( \text{إلى} \)"; it is the correlate of "\( \text{بِ} \)" 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.
The proposition \(\text{لي} \) is sometimes though not frequently synonymous with \(\text{مع} \).

**Example.**

Do not consume their property along with your own.

**Annotation.**

1. \(\text{لي} \) 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.

\[
\text{لا نأكلوا أموالكم على أحدكم.}
\]

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

Here the first personal affix, \(\text{ي} \) is governed by \(\text{لي} \) following the word \(\text{مكتب} \) more desirable, and is thereby pointed out as the agent in the sentence.

2. \(\text{لي} \) Is sometimes found in a sense directly opposite to its radical one, namely \(\text{لي} \) or beginning, and is consequently in this case synonymous with \(\text{لي} \).

**Example.**

\[
\text{لي} \quad \text{لي} \quad \text{لي} \quad \text{لي} \quad \text{لي} \]

“She says, (i.e. the camel) while I am placing the saddle on her back;—has Inno-Uhmura 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-Uhmura 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 \( \text{\textperiodcentered} \) happens to be of the same general nature, or genus as that which precedes it, the preposition will then have an inclusive signification.

**Example.**

\[
\text{Wash your hands and your faces to the elbows, (i.e. the elbows inclusive.)}
\]

**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 *\( \text{jf} \)*, in our old authors is found some times to denote *with*, and *from*.

**Examples.**

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

The empryce than oure story sayse,
Come in England in this day it,
In that land to get he dwen;
And to be mad kyng yeere swere,
Henry, the qithik oure kyng dwen,
And *Till* hym serdis ryght mony;
Kend hym neerest ayce to be,
Than of all that reyte.

*Wynstone*, vii. 6. 922.

*Till* denoting *from*.

Swa *Till* wynt marget ereve syne,
As *Till* malcolme in ewynlyne,
All oure kynes of Scotland,
Were in *Till* success yowne discernand.

*Wynstone*, vi. 19. 139.

See Jamieson's Dikt.

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 *\( \text{jf} \)*. They are both however found in this sense and should therefore be recorded.
4. When that which follows \( \text{ت} \) happens to be of a different class or genus to that which precedes it, the preposition will then have an exclusive signification.

**EXAMPLE.**

\( \text{نَمَّ اِلَّا الصَّبَأَلَ الْمِلْيُ } \) Then continue the fast till night.

**Annotation.**

3. \( \text{ت} \) is occasionally synonymous with \( \text{ب} \).

**EXAMPLE.**

\( \text{وَلَا كَذَّرْنَا إِلَّا أَنَا مَعَهُ مَعَ الْأَمْرِ الْحَرْبِ } \)

"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 \( \text{ب} \).

**EXAMPLE.**

\( \text{وَلَا أَسْبِبَ إِلَّا لِلْشَّابَ وَذَكْرِيَ } \)

"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 Jeu d'esprit.
I never say Furuzduq* experienced so severe a retort, as I did once from a certain Nabathæan. Are you the Furuzduq, says he, whose constant employment it is, to lampoon and flatter the people, for mercenary purposes? The same I replied. Then 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 Ibn-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. "Pueri scriptoris politissimi Enni-Khalican, opus historicum non magis verborum elegantia et ubertate commendatur, quam illustriorum poeta- rum versibus, quibus consperrigitur. Ac nescio an hic omnibus citarum scriptoribus sit anteponendus. Est certe copiosis Nepote, elegantior Plutarche, Laertio jucundior, et dignus est prope liber, qui in omnès Europæ̂ 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 1266 octavo pages, and 626 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 partisanship than candour of the learned Orientalist.

The name is sometimes written Khulikan and the Arabian Etymologists ascribe a reason for each. They say it is compounded of خُلَیك a friend and كَل ي جاک خلیک which in the current dialect signifies enough. This phrase the author was frequently in the habit of making use of and at length it superseded his real name.
BOOK SECOND.

OF THE PREPOSITION,

1. The preposition نب denotes inclusion, (ظرفية)

EXAMPLE.

المال في الكيس The money is in the purse.

2. It denotes exaltation, or elevation, (استعلا).)

EXAMPLE.

ولأقسمكم في جذوع النخيل And I will certainly crucify you on the trunks

of palm trees.

Annotation.

Besides the above senses, the particle نب is found occasionally synonymous with مث, مث, مع and ج, with some others which are detailed at large in the (Moosner-mon Ludes). The example produced by the Commentator from the Qur'an 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.

ألا لاتريد شراة سرك اضطربيها رأ لذي في البيت

قماز أحدهما لا للحصين لم أعني في ظل

As 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

Equitare in arunde lango,
Mittre un andro in disc.

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.
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,

لا

1. The preposition لا, denotes appropriation, (اختصاص)

EXAMPLE.

الجُلُغُرِس 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 Debauchee.
2. It is sometimes *redundant*, (زـيـادَةَ)

**EXAMPLE.**

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

3. It denotes *possession*, (َتَهْلِكُ)

**EXAMPLE.**

The property is Zued's.

4. It denotes *causality* or *causation*, (تـَعْلِبِلُ)

**EXAMPLE.**

I came to, or waited upon you *that you might* exalt or ennoble me.

5. It is used to denote *swearing*, (قَسَمُ)

**EXAMPLE.**

*By* God death will make no delay.

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* 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.
6. It denotes *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 *Domino — let tibi — * _illī._ — *le nobis — let ci, le mihi, &c.* as may be observed in the following lines of the Poet Saray ool-Warraq.

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 buried 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
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 respiro, che si storre piange,
Forse suoi figlìi, a sua cara consorte,
Di discena emfie il cielo, e le campagne
Con tante note si piatoe, e sonrose.

\E rasa note per che l'ampange,
Embramante la mia dura sorte.** Sonetto. XXXII.

"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 dawns the crimson morn,
Like me it pours soft sorrow from its tongue."

The various uses of the particle \( \mathfrak{a} \) as explained in the text will be found in the following little story.
They relate that Amur-ool-Ques, before his decease, delivered over his armour and military weapons to the care of Sumuwul Bini Adeea. 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-oool-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 رَبْ (rab) denotes paucity, لَقَلِيلٍ (lāqilīl) 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 سُكَرِيمٍ لَقيمةٍ I visited a few liberal or generous men.
BOOK SECOND.

2. It sometimes precedes an 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 Jamce, the celebrated Commentator on the Kafou, says the word was originally formed to denote paucity, but the author of the Moegee-oool-Lubeeb, authority still higher, contends that its proper signification is abundance. From this chaos of mingled purposes, how shall we extricate truth? The 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.

In the following sentence from the Qur'an, is adduced by the author of the Moegee-oool-Lubeeb, as an example of its use in the sense of 

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 desiderabant, qui infideles fuerant, ut fuissent Moslemi." Who justifies this version by the following note. Particula signifiet tam multiplicitatem quam paucitatem. Potest itaque verti multo etiam, vel aliquid, vel fortasse. Hoc autem desiderium erit, juxta Gelatam. Die resurrectionis, quondam infdeles videbunt statum suum & statum futurum.

In the following verse from the Qur'an, the word , is undoubtedly used in the sense of or paucity.
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 Adam.

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 or the prohibitive particle is affixed to it destroys its government, example, as quoted above.

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 and in the following extract.

* A verse of Alqo-Talib’s in praise of Muhummad.
BOOK SECOND.

A certain scholar called one day upon the learned lawyer Uliyu-bin-Syedin-Sikou-Kuraneeyu, 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.

1. The preposition on the house top.

EXAMPLES.

Zued is on the house top.

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 ﴾۲۴٣﴿

**EXAMPLE.**

مررت عليه I passed by him.

**Annotation.**

The true character of ﴾۲۴۴﴿ as well as ﴾۲۴۵﴿ is imperfectly understood: although I believe at present, it is generally considered as a particle yet the Grammarian ﴾۲۴۶﴿ 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 ﴾۲۴۷﴿

**EXAMPLE.**

ليس الوراً تولا و جوهك بل المشترى و الأقرب و ذلك اليكم فإني ۱۱۱
با الله و لا نصر فإن الأمر ب النكبل و أثمنه و أثمنه و أت لم أدع عليه
كوي ﴾۲۴۸﴿ ألقبها و أقرأها ﴾۲۴۹﴿ رأسا و أب سب و الساين

"It is not piety that you turn your faces during prayer, towards the East and the West, but piety is of him who belters in God and the last day, and the Angels and the book (i.e. the Qo'uran) 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 Qo'uran. C. ii.

It must be observed however that the words ﴾۲۵۰﴿ are capable of a different meaning, as remarked by some of the Commentators on the Qo'uran, who interpret them thus "notwithstanding his love of that money," &c.

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

It is sometimes synonymous with اذاعه, example from the Qur'an.

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

It is synonymous with

وَلِلَّهِ الْإِفْدَاحُ الْمُبِينُ أَنَّا أَكَانَ لَوْ أَعَلَىٰ النَّاسِ يَسْتَنْفَرُونَ

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

It is synonymous with اذاعه as mentioned in the Text.

EXAMPLE.

حَقَّاً عَلَىٰ أَنَّ لَا أَقْلُ عَلَىٰ اللَّهِ إِلَّا أَحْيَاتَ

"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 اذاعه 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

قال إن الكِسَانِي رَضِيَ اللَّهُ عَلَيْهُ كان جالساً يَفْوِي عَلَى دَارِهِ

إِنْ سَبَعَ تَأَرَّكَ يَدُوَّرُ إِنَّمَا آيَتُهُ آيَتُ الرَّبِّ الَّذَيْ أَنَّ النَّاسَ

راَكِبٌ عَلَيْهِ هَوَّ الْكِسَانِي اللَّهُ الْمُخْتَلِفُ فَلَيْعَمَّ الْمَهَابِرُ الْعَازِبَةَ قَدْ مَدِّ
It is related, that Kisane 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 Kisane 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 Kisane 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 'Umm 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 huolu wu la qoowwutu illa billahi!"

*O* *F* *T* *H* *E* *P* *R* *E* *P* *O* *S* *I* *T* *I* *O* *N,*


caf

1. **THE PREPOSITION** café, is used in the sense of ^تشبيه^ or Similitude.

**EXAMPLE.**

زئيد كأ كأسئل Zued is like a Lion.

**Annotation.**

The Grammarian Seebuwueh with several others believe this particle to be a noun, synonymous with the word ^مكذ", 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 Moonexool-Lueree extends it to every sort of composition, and gives an instance of it in common conversation، مرت فپکالا سمو "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 expulsive, which is never the case with a noun.

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

* أت حولا or حولا a verb in the third conjugation of increased Triliterals corresponding to the Quadrilateral radicals, possessing the peculiar power termed قصر or abbreviating—it signifies لحولاَ وَلَقَوْلَةُ الْمَلَكَةَ "There is no power, and no strength but in God."

R
2. It is sometimes redundant, (زیاده).

**EXAMPLE.**

لیست کیفیتیه شی There is nothing like him, (i. e. God)

**Annotation.**

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

**EXAMPLE.**

صَلِّ بَيْنَ ذَلِكَ لَيْلَةَ الْوُتْرَةِ Pray as soon as the time comes.

It denotes *causation* and is synonymous with لَا.

**EXAMPLES.**

الذَّيْنَ لَمْ يَعْلَمَنَا ائتمًا, جَعَلَتْهُمَا لَيْلَةَ الْوُتْرَةِ "For he did not know better therefore God pardoned him." (i. e. Because of his ignorance.) Here it is found with the لَا or prohibitive particle.

أَرَأَيْتِ رَوْقَ الْأَمْرِ لَمْ يَعْلَمَهُ الَّذِينَ "And remember him for directing you in the right path." It is here used with the لَا or infinitive part.

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

It is used in the sense of كَيْفَ حَالَتَكُم "How are you?"

**Ans.** i. e. عَلَى صَوْط "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 مَنْد

1. **The prepositions مَنْد and مَنْد 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,

ابنل ام يعلم رويتي ابيا، كان يوم الجريئة

"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 مَنْ and مَنَدَ, or of مَنْ and مَنْدَ, according to the authority of خراب is peculiar to the people of حاَرٍ, and مَيَد to the tribe of تَمَوي. By the tribe of سَوْلَمَة, they are pronounced مَنْد and مَنَد. The grammatical character also, of مَنْ and مَنَد 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 Moongne 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 مَنْ, as exemplified in the Text.
They sometimes denote the whole time.

**Example.**

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

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

**Annotation.**

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

**Example.**

ما رأيت منه منذ يومًا و شهرًا و عامًا

"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 مَا رأَيْتُهُ مَنْذَ.

**Example.**

ما رأيتها منذ ثلاثية أيام و بحرينيات يوم

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

**As a Noun.**

مَا and مَنْذ considered as nouns, belong to that class of words termed مَيْتَ خُوَفٌ 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 مَيْتَ خُوَفٌ when? Ex. مَا رأيت منه "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 of whether considered as particles or nouns, take after them, sometimes an infinitive, as— "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 seems to correspond in almost every respect with the English since, which Munsen derives from the old English sithe, and Skinnar from the Latin exhinc; "et h abject, et x facilina mutations in e transune." A process perhaps not more extraordinary than that recorded above of مَيْنُ. In like manner, the Latin preposition post, quasi pone est, and the Greek ἐκτες, from ἐτ τε 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,**

حتى

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

**EXAMPLES.**

**نَبْتُ الْبَلَدَ حَتْى السُّوقَ**

I perambulated the town as far as the market-place.

**نَبْتُ الْبَلَدَ حَتْى الصَّبَاحَ**

I slept last night till the morning.

**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.
BOOK SECOND.

2. It is used in the sense of \textit{concomitance}, or \textit{companionship}.

\textbf{EXAMPLE.}

\begin{align*}
\text{I read my portion of the liturgy, } & \text{along with} \\
\text{the prayer.}
\end{align*}

3. It has sometimes an \textit{inclusive} signification.

\textbf{EXAMPLE.}

\begin{align*}
\text{I ate the fish } & \text{even to the head, i. e. head and all.}
\end{align*}

\textbf{Annotation.}

1. It is used in the sense of \textit{tefilla} or \textit{causation} and in this sense is synonymous with \textit{f}. 

\textbf{EXAMPLE from the Qur'an.}

\begin{align*}
\text{"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."}
\end{align*}

2. It is sometimes, though rarely, found synonymous with \textit{f} as exemplified in the following verse.

\begin{align*}
\text{"There is no liberality in the gifts of the prodigal, but there is in you, who possessing but little, will yet part with it."}
\end{align*}

3. \textit{f} occurs as a conjunctive particle synonymous with \textit{f} and as such requires to be followed by a noun apparent or expressed.

\textbf{EXAMPLE.}

\begin{align*}
\text{"I beat the tribe and Zued also."}
\end{align*}
4. It invariably governs a noun apparent or expressed, (اَمِمُ نَبَيْر) in opposition to the preposition لِـأَيٍّ for we cannot say حَتَّاً، though we do “الله.”

**Annotation.**

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

**EX A M P L E.**

مرَّ رَّبُّنَا فَغُمْرَنَّا حَتَّى يَذْهَبَ

5. حَتَّى resembles خَيْرٍ in many respects, but can never be substituted for it in a sentence as the correlate of خَيْرٍ. It occurs in several of the above capacities in the following dialogue.

حَكاَّةٌ يُبَنِّي

دُبْلِ إنَّ بَعْضَ النَّفْعَاءِ رَأَى إِبْلَيسُ لِبَلَّةً فِي مَرَّحتِهِ نَقَالَ لَهُ أَيْبَا اللَّعْبِ

حَتَّى مَنْ تَلْعِبُ مَا كَبَدْهُ كَبَّ عَلَوْلِ النَّاسِ قَانَ لَهُ حَتَّى يَوْمِ الْقَرْعَةِ

وَلَكَ رَأَتْ لَهُمُ الْقُبُّضَةَ حَتَّى إِنَّهُمْ أَعْرَضُوا عَنِ الرَّسُولِ نَقَالَ لَهُ الْقَرْعَةُ

مَا قَوْلُكَ نَفْعُقاً أَيْدُوُّ هُمْ لِبَلْكُمْ الْجَنَّةَ بِغَيْرِ حَسَبٍ سَأَلَهُ بَلْ بِقَسُوْنَ

مِنْ سَامِعٍ هَدَّى حَتَّى يَذْهَبُ تُوْنِ عَذَّابَ جَهَنَّمِ يَوْمَ الْآخِرَةِ تَثْمُمَ بِهِ وَجَهْهُ

فسَّاحُ الْعَقْبَةِ وَأَطْبَقَةَ مَرْعَوْنَا.
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,

او

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

EXAMPLE.

والله للاشرب بن الحسس By God, I will never drink wine.

Annotation.

The Grammarians of Koofah believe that او is occasionally synonymous with رَبُّ, as in the example adduced by the Commentator in the text; but the author of the Moognee, 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 وَب, understood. The preposition او like او is properly a particle of swearing, the latter however may or may not at discrete.

* ماء ماء Aqua purulenta, putus inferni, vide Will. in voce. The expression alludes to a passage in the 4th Chapter of the Quran, thus rendered by Sale—"Hell Heh 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 رث.

**EXAMPLE.**

Few of the learned act in conformity to their learning.

**Annotation.**

tion, assume a verb of swearing before it, which is not the case with which invariably commences a sentence, we cannot therefore say as we do with لَأَقْسِمُ بِاللهِ... "I swore or swear, &c."

The particle ٍا is used indifferently in interrogative, imperative, and indicative, senses, but ٍم is restricted to the latter form of expression; we cannot therefore agreeably to the authority of the grammarian Ruzzer say وَلَأَقْسِمُ بِاللهِ... which does not require translation. It occurs in the following Story.

ٍحَكاْيَةُ...

خَالِ بَعْضِ الْعُبُودِ مَرَّ بِي إِبْلِيْسُ ذَاتِ يُومَ وَآنَابَ، وَقَالَ لَهُمْ مَا خَالِبَاهُ يَلِهِ وَلَأَقْسِمُ بِاللهِ... إِلَى وَلَأَقْسِمُ بِاللهِ... وَلَأَقْسِمُ بِاللهِ... لِتَحْصَيْلِ الْمَغْفُورِ الْآخَرِ وَبَيْنِي، وَمَا تَعْلَى أَنْ تَقْسِمُ أَضْعَمْ أَيْامَ أَعْبَى لَا يَكْنُ بَيْنِي الْلَّهِ... مِسْتَعْنِي عَنْهُ وَما بَعْدُ هَالَا أَتَرَبَّى الْلَّهُ لَأَكْبَرَ تَقْسِمٍ تَرَبَّى لَكَ لَا يَكْنُ بَيْنِي الْلَّهِ... وَلَمَّا غَابَ عَنْ نَظَرِي وَلَمَّا أَرَهُ فَنَعْوَدُ بِاللَّهِ...
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 undoubtedely 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 مَعَ is used as a particle of swearing, restricted however in its application to the name of the Almighty God.

EXAMPLE.

تَا لِلَّهِ ٍكَأْسِرْ بِسْ نُرَبَّ ٍرَيْدَ ٍ By God I will certainly beat Zued.

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

Annotation.

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

should happen to be a nominal sentence, (جَبَلَةٌ أَسْمَى) in a confirmed sense, (جَبَلَة) it must be invariably preceded by "لا" or the prepositive or inchoative particle.

EXAMPLE.

By God Zued is certainly standing.

If the be a negative sentence, (بِجَوَابٍ الْعَسَم) it must be preceded by one of the three following particles, viz. "لا", "ما", "إن".

EXAMPLES.

By God Zued is not standing.

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

By God Zued is not standing.

Annotation.

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

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

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

**EXAMPLES.**

والله مَا قَامْ زِيَّدَ By God Zued most certainly stood.

والله لَأۢنَفَعْنَ كَذَا By God I will certainly do so.

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

**EXAMPLE.**

والله مَا قَامْ زِيَّدَ 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, *لاَمَا*, *لا* and *إنَّثَا*.

**EXAMPLES.**

والله لَأۢنَفَعْنَ كَذَا By God I will certainly not do so.

وَالله لَأۢنَفَعْنَ كَذَا

وَالله لَأۢنَفَعْنَ كَذَا

**Annotation.**

*لا* as a particle of swearing occurs under five various forms, viz. *لاَمَا*, *لا* and occasionally to *لله*, the other three to *لله* alone.

The Grammarian SEEKJWUSEH is of opinion that *لا* or *لا* is an original particle of swearing synonymous with *لاَمَا*, but others imagine that *لا* is an abbreviation, or contraction of *لاَمِن* an oath; and that *لا* is immediately derived from *لله*, the plural of *للهم* or according to others, from *للهم* happiness, felicity.
The letter مم (m) with the vowel point خر is supposed to be a contraction of ممٰ and with the زامم of ممٰ; or the first of ممٰ, the second ممٰ, both these derivations however are rejected by other grammarians who consider them from their homogeneity or labial affinity, as mere substitutes for ممٰ.

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

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

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

* i.e., between the subject and predicate.

+ These contractions are not more remarkable than Castor and Pollux in Latin, for per sedem Castori; per sedem Polluci; the latter of which agreeably to Vossius is composed of three words; namely me or с a particle of swathing and theus Pollux.
BOOK SECOND.

OF THE PREPOSITIONS.

The prepositions، حالا  و حاشا، are used in the sense of exclusion or exception، (استثناء)．

EXAMPLE.

{جاء*ني الَّذين حاشا و حالا} The tribe came to me (all) except Zued.

Annotation.

The prepositions، حالا  و حاشا، 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． Sextus Atticus Indeed with most of the Busra Grammarians deny the verbal character of حاشا، and contend that it is invariably an exceptive particle، while the grammarians Hurree، Mazunee، Moo، zura، Agies، Ukhrush، Furras، Aboo-Umr، Shermat and others، concede the point، but consider it as indeclinable． This however is contradicted by the author of the Moorhner، who proves it to be regularly inflected like other verbs، as حاشي، حصاني، حاشي، حاشي، حاشي، حاشي، حصاني، حصاني، حصاني، حصاني، حصاني، حصاني، حصاني، حصاني، حصاني، حصاني، حصاني، حصاني، حصاني، حصاني، حصاني، حصاني، حصاني، حصاني، حصاني، حصاني، حصاني، حصاني، حصاني، حصاني، حصاني، حصاني، حصاني، حصاني، حصاني، حصاني، حصاني، حصاني، حصاني، حصاني، حصاني، حصاني، حصاني، حصاني، حصاني، حصاني، حصاني، حصاني، حصاني، حصاني، حصاني، حصاني، حصاني، حصاني، حصاني، حصاني، حصاني، حصاني، حصاني، حصاني، حصاني، حصاني، حصاني، حصاني، حصاني، حصاني، حصاني، حصاني، حصاني، حصاني، حصاني، حصاني، حصاني، حصاني، حصاني، حصاني، حصاني، حصاني، حصاني، حصاني، حصاني، حصاني، حصاني، حصاني، حصاني، حصاني، حصاني، حصاني، حصاني، حصاني， &c． The aorist tense حاشي occurs in the following verse:

{ولأرى في علالة الناس يشيِّه} 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 حاشي 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.**

\[جَاءَتِي الْقُومُ حَاشَارًا رَيْدًا\]

The tribe came to me (all) except Zued.

\[وَحَاكَرَ رَيْدًا وَعَادًا رَيْدًا\]

**Annotation.**

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

Which *Sale* 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 *Marracci*, as indeed he very frequently does, who renders the phrase لَيْسِ مِنْهُمْ لَيْسَ مِنْهُمْ لَيْسَ مِنْهُمْ لَيْسَ مِنْهُمْ لَيْسَ مِنْهُمْ لَيْسَ مِنْهُمْ لَيْسَ مِنْهُمْ لَيْسَ مِنْهُمْ لَيْسَ مِنْهُمْ لَيْسَ مِنْهُمْ لَيْسَ مِنْهُمْ لَيْسَ مِنْهُمْ لَيْسَ مِنْهُمْ لَيْسَ مِنْهُمْ لَيْسَ مِنْهُمْ لَيْسَ مِنْهُمْ لَيْسَ مِنْهُمْ Lest they shall not slay Joseph, but throw him to the bottom of the well, where some travellers will take him up if you do this." The Commentators on the Qoqran, aware of the general sense of the term, have accordingly proposed various interpretations, the most approved of which seems to be that of *Hossein Kasim*—who says the word لَا تَحْيَ إِلَّا in the above passage must be rendered, **acting with prudence and deliberation**, the sense will then be—"Do not slay Joseph, for by 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."

*written also كَحِيْشَةٍ and كَحِيْشَةٍ;* assumes in its verbal character a two-fold signification.

1. كَخْذُ | averting or abstaining from.  2. كَخْذُ | exclusion, or exception.
3. When two of the above particles, namely ٌلاٍ and ٌع، are preceded by ٌم، or whenever they happen to commence a sentence, they invariably assume a verbal character.

**Examples:**

\[ \text{ماخالة زيداً} \]

Except, or without Zuæed.*

\[ \text{ماعد زيداً} \]

**Annotation.**

In the first sense it occurs in the following passage in the Quoræn, which MANSÆR renders,—"Proh deum, non est hic homo!!" and SARK copyings, or rather translating the Latin,—"O God, this is not a mortal!" The phrase ٌلاٍ means properly "God avert;" AVERTAT DIUS, hence the common expression ٌلاٍ or ٌلاٍ absit a-te, in some respects resembling the Latin salutation Salve sis. In its second or exceptive signification it is Synonymous with ٌلاٍ, I excepted, or rejected him.—In this two-fold capacity of salutation and exception it resembles the English save, in the equivocate of CHAUCER's Somnour against the Friar.‡

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

The author of the Mooghaee however on the authority of ٌسعود I ISO MUSOON, (one of the seven readers of the Quoræn) reads the sentence ٌلاٍ, with the tumœcen, and asserts that ٌلاٍ is here a noun in the objective case, the verb ٌلاٍ being understood, as ٌلاٍ نهشئ تنزهئا ٌلاٍ equivalent to ٌلاٍ نهشئ تنزهئا ٌلاٍ.

* The sentence if complete would be ٌلاٍ نهشئ تنزهئا ٌلاٍ all the tribe came to me with the exception of Zuæed. ٌلاٍ used intransitively means deserted, empty, as in the 3d. Muqam of HURZREE, ٌلاٍ تَجَلْتُ السَّرْبَاءا، "the stalls were empty," and hence ٌلاٍ a desert, &c. The infinitive ٌلاٍ signifies literally transition, or passage, hence ٌلاٍ ون ٌلاٍ sin, transgression, retaining in Arabic the same relation to the primitive sense as the English term.

† The exclamation of the women when introduced by ZUÆENA to JOSEPH.

‡ See diversions of Fulley, 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:

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

The prepositions لَكَ and لِنَعْنَى are in every respect synonymous with لَا except that they are never found in the sense of تنفيذ. They correspond with the word تراث, 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 preposition.

The soor, for it was a custom, in every one of the times, to bring the last linen to the principal house. And when one of them received it, he would take it to the house of the captain of the house. And when one of them received it, he would take it to the house of the captain of the house.

A preposition.

And he would take it to the house of the captain of the house.

A preposition.

And they would bring it to the house of the captain of the house.

A preposition.

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And they would bring it to the house of the captain of the house.
The Calif Haroon Rusheed, 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 Khubes;† for I found it oppress the stomach and slow of digestion; and I dressed in every sort of costly garments except black, for that color 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.
† mingled, or mixed up together; a sort of confectionary or sweetmeat, made of dates, honey, and other ingredients, and with the fim. is used absolutely to denote the elegancies and luxuries of life, as in the following verse from the Hurreeer, in which Anoo-Zuod, commences his apology to Harre, for having fraudulently assumed the character of a religious itinerant:

VERSE.

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

The Arabic word qeemes a tunic, γυμνός, is found with little variation in several languages; thus in French, chemise; Italian, camisola; Spanish and Portuguese, camisa; Hindoe, kurne, and Bengalee, kamos. Like its Synonyms in English and Latin, namely shift, and praetexta, it seems to have an equivocal meaning, and was a dress peculiar to Arabian devoters.

[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.), και υψηλων υμάς ἀλευρίνῳ ὑμῖν, 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 every thing 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 origina 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.**

- By, with, for, because, on account of, in.
- From, some, namely, to wit, of, on, by reason of, than, against.
- From, off, out of, from out, for, on, above, over, through, by.
- To, till, along with, inclusion, from, in.
- In, on.
- For, belongs to, that, by, follows.
- Few, many, some, frequently.
- On, upon, by, above, over, along with, for, from, of.
- Like, as, as soon as, because of, for.
- Since, from, in.
- Till, as far as, to, along with, even to, that, but, and.
- By, few.
- By.
- Except, without, save, omitting, unless, besides.

_End of the Prepositions._
BOOK SECOND.

CLASS SECOND.

1. The second class contains six words, termed 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 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.

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 and the subject and predicate, are both rendered Muntood by 

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

"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 magnanimous flights of a modern Bard.
COMMENTARY.

2. Of these, the two first, namely \( \text{ذ} \) and \( \text{ن} \), are used, to verify, or corroborate the sense of a given proposition.

**EXAMPLES.**

\[
\text{ذ} \quad \text{زیل} \quad \text{تا} \quad \text{م}
\]

"Certainly Zuéd is standing."

\[
\text{بَلْغَنِي} \quad \text{آن} \quad \text{زیل} \quad \text{مانطلِف}
\]

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

**Annotation.**

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

 See the new Theatrum Posticum.

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 \( \text{ذ} \), is sometimes a pronoun understood.

**EXAMPLE.**

\[
\text{شُعْرُ} \quad \text{ذ} \quad \text{ثُمَّ} \quad \text{يَنَّ} \quad \text{يَنَّ} \quad \text{يَنَّ}
\]

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

The Arabian Grammarians will not allow the pronoun \( \text{ذ} \) in the above verse, to be the word governed by the particle, but is understood, viz. \( \text{ذ} \) for \( \text{ذ} \)-The sense will then run—"the fact is this, whoever, &c."

The particle is sometimes written without the Tashdeed with the Noon Sakin, or quiescent; and in this form has seldom any government, but the grammarians of Koofsah believe that in all
8. The *third* is بُلُقُبُ in the sense of تَشِبُّيَة, *similitude*, or *comparison*.

**Example.**

كَانَ زُيدًا أَسَدٍّ "Zued is like a lion."

**Annotation.**

Such instances, it must be translated negatively, example فَلا إِلَّا لَمْ يَكُنْهُ "Zued is not but going." But this it may be presumed is a distinction, without a difference, for, "Zued is not but going," and "Zued is certainly going," convey in fact the same meaning.

**Of the Place of بُلُقُبُ in Composition.**

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

1. It commences a sentence, as لَا زُيدًا "Zued is certainly standing."

2. It follows the various tenses derived from يَقُولُ "He said, "Zued is certainly going."

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

4. It is found in that sentence the predicate of which is preceded by the لَّلَّ of corroboration: وَلَا يَعَلَّمُ عَلَيْهِ أَسْوَلُ اللَّهِ "And God knows, that verily you are his Prophet."

5. It precedes the جَوْلَ بَلْغُسُم as already explained.

**Example.**

اللَّهُ يَعْلَمُ نَسِيَ أَنْ يُقِيمُ "By God, Zued is certainly standing."

**Of the Derivation of بُلُقُبُ.**

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 said 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 in the grammatical sense of 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 constrained with each other, by reason of some opposition contained in them, or denied by one of them.

**EXAM PL ES.**

"Zued is absent but Bukur is present."

"Zued did not come to me but Oma 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 "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, "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 , i.e. "The women were satiated," the original form of the word having undergone the necessary changes established by the laws of permutation.

2. It may be referred to originally originally vicinity.

3. Or the 3d pers. mar. pret. pass. from complaining: being originally in the past, voice .

* This is perhaps as happy an Etymology as King Perim, from the Greek , then, , , —Diaper—Naphia—Naphia—Phippin—Phippin—King Perim. See Div. Pars. Vol. 1, p. 180.
5. The fifth is لیث, and is used to denote supplication, or wishing, (بندی).  

**EXAMPLE.**

لیث ریلم خاسم

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

**Annotation.**

1. Or the 2d pers. imp. act. voice, from the same verb.  
2. The 3d pers. plur. f. m. imp. act. voice derived from نی. Synonymous with قرب.  
3. The 3d pers. pl. fem. imper. of the act, voice from سالم. Synonymous with لازم.  
4. And lastly it may be 3d pers. sing. imp. fem. with the noun of corroboration, from the root یام فرض 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 لیث which they term جوید concessive, or responsive, and as such it is synonymous with لازم; to illustrate which they produce the following

**EXAMPLE:**

کتب ان فی حسیب فیت قریب فی حسیب فیت قریب ان فیت قریب فیت قریب ان فیت قریب ان فیت قریب

[Arabic text not translated]
6. The sixth is الدل‎ d-noting hope, or expectation. (تَرْجِيْ.)

EXAMPLE.

 لما السَّلْطَان عَن ل "Would the king were just."

Annotation.

"It is related that FOOZALUH IBN SHUREEK, waited once upon IBNQOZ ZOUBER, for the purpose of soliciting his assistance on some emergency, and addressing him said; truly my camel is weary. Then let her rest herself replied ZOUBER: but the fatigue of the road rejoined the other has made her thirsty. You had better give her something to drink continued ZOUBER— I am not come to you exclaimed the other (in a passion), to solicit medical advice, but to ask for assistance.—The curse of God on the camel that brought me to you! Yes replied ZOUBER, (coolly) and her rider into the bargain."

OF THE PARTICLE َنَ. The particle َنَ with the Ilamma Muftohu, or marked with the vowel Futhu is properly a derivative, or different form of َلَ‏ governing the subject in the objective, and the predicate in the nominative case. When joined with the َلَ‏, it acquires a restrictive sense, termed by Arabian Grammarians َمَمْ مِرْنَ‏, 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 َلِ. Example from the Qur'an:

"Say (O MOOUMMUD)! no other has been revealed to me, than that your God is one God." َلَثْ is considered occasionally Synonymous with َلَ. EXAMPLE.

اِتْيِ السَّوقَ نَفَدْ تَشْتَري لَنَا شُيا "Come to the market, perhaps you may purchase something from us." َنَ is never found to commence a discourse.
7. The distinction between لَبِتْ and لَبِتْ is this: لَبِتْ 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 لَبِتْ.**

The true origin of this word seems little understood, though I believe it is generally considered by the Arabian Grammarians as compounded of the كَبِتْ, or Kaf of similitude, and the particle لَبِتْ;—the original construction therefore of such a sentence as لَبِتْ كَبِتْ, "Zueb is like a Lion" would have been, agreeably to the above theory, كَبِتْ لَبِتْ, and they readily account for this Hysteromproteron-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 لَبِتْ, and hence with the slight change of كَبِتْ into كَبِتْ, would eventually be produced the word لَبِتْ! the author of the Mooghane however rejects this theory and considers it, as an original uncompounded particle.

**OF THE VARIOUS SENSES OF THE WORD لَبِتْ.**

لَبِتْ has four different significations.

First. It denotes Similitude, (كَبِتْ) 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 كَبِتْ, in the sense of similitude, say they, must belong to the class of primitive nouns, termed كَبِتْ, &c. but it to that of derivative nouns, (كَبِتْ) or to nouns of time and place, (كَبِتْ) the word لَبِتْ will assume the sense of doubt or uncertainty.
8. But \( \text{}} \text{can only be used to express the hope, or expectation of some event of possible occurrence.}

**Annotation.**

**EXAMPLES:**

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

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

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

3. It occurs also in the sense of verification, (\text{}} ) agreeably to the opinion of the grammarians of Koofuh.

**EXAMPLE:**

\[
\text{He entered Makka in the morning horree struck, (as its desired appearance),}
\]

For Hoosham was no longer in the country."

In the above verse \( \text{}} \text{is supposed Synonymous with \( \text{.}

4. In the sense of approximation, (\text{}}).

**EXAMPLES:**

\[
\text{The winter season will soon, or is about to visit you.}
\]

\[
\text{You will shortly enjoy pleasure, or pleasure is about to visit you.}
\]

\( \text{}} \text{is a verb of the 3d class of increased quadrilaterals, and signifies also, his hair stood upright; also he shrank from fear, etc.}
The above six particles, when joined with the $\text{\textit{الله}}$, or prohibitive particle $\text{\textit{ح}}$, 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 $\text{\textit{الله}}$.**

Fams is of opinion that $\text{\textit{الله}}$ is compounded of $\text{\textit{اله}}$ (with the Noon quiescent) and the particle $\text{\textit{ح}}$—viz. $\text{\textit{الهح}}$, the Hamza being removed, euphonious grada, and the Noon rejected in consequence of the junction of two homogeneous letters under the sign Idghami. This, however is contrary to the doctrine of the schools of Basra, who consider it an uncompounded primitive. On the other hand the grammarians of Kufah, maintain that it is a compound of the negative $\text{\textit{ن}}$, and $\text{\textit{ح}}$, the intervening Kaf, being an expiater;—thus,—$\text{\textit{الهح}}$, the Kurzah, of Hamza, is transferred to Kaf, after rejecting the vowel point of the Hamza, and the pleonastic letter $\text{\textit{k}}$ being omitted leaves $\text{\textit{الح}}$, so that in the sentence $\text{\textit{هنا}}$ $\text{\textit{الح}}$, the word $\text{\textit{الله}}$ would be Synonymous with $\text{\textit{الح}}$, but Ruzza rejects the etymology on the plea that by this change, the sense of the sentence would be entirely altered, converting a *disjunctive or adverative* proposition into a *conjunctive*, both members of the compound being thereby rendered negative.

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

OF THE WORD فُلُط. 

There is little to be remarked of the word فُلُط. It is used to express desire or reflection, and seems to correspond with utinam or O si in Latin, and wish, or would, in its optative and imperative acceptation, in English. The Grammarian AFRAX 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.

"O that the days of youth would return!"

It occurs in the following beautiful verse of SHERUH SUDER in the 19th Story, and 9th Chapter of his Goolistap.

VERSE.

From those dear scenes that round my mistress rise,
Sad strains of sorrow wake a lovers 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 disdain,
And idly ruts 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.
Wert it heard by the Turtle-Doves, 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 wast acquainted with what passes in the heart of a lover."

* وَأَبَتَ and أَبَتَ أَبَتَ occur together in composition, after the manner of O si in Latin, in the phrase, "O si O si"

Oriat. Wichers and woudlers are never good house-holders."
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 ل 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 ل for a negative particle, and the word ُْ for a turtle-dove. The word ُْ with the first letter مکز and the second مَُْ، signifies properly a meadow, the resort of flocks, and is hence transferred to denote the abode of beautiful damsels, ُْ and in the second line, with the مَُْ، and the word ُْ، مکز and the second مَُْ، is a contraction of ُْهِم (and not as Golius says, of the plural ُْهِم) the generic term for pigeon, of which ُْدُْ the turtle-dove is a species. ُْدُْ is the plural of ُْدُْ, like ُْدُْ of ُْدُْ. This inaccurate reading seems to have been copied from Gentius, who has himself overlooked the true sense of the lines, translating ُْهِم in the first line deliciam, and in the second campestris, thus:

"Illud quod de mentione deleit ad auras meae pervenit, Si turtur quoque campestris, audiret, mihi congeret."

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 ُْلِْلِْلِْلِْلِْلِْلِْلِْلِْلِْلِْلِْلِْلِْلِْلِْلِْلِْلِْلِْلِْلِْلِْلِْلِْلِْلِْلِْلِْلِْلِْلِْلِْلِْلِْلِْلِْلِْلِْلِْلِْلِْلِْلِْلِْلِْلِْلِْلِْلِْلِْلِْلِْلِْلِْلِْلِْلِْلِْلِْl may be observed in the above example,

* A word thus divided is said in the proemey of the Arabs to be ل ل ل ل ل ل ل ل ل ل ل ل ل ل ل ل ل ل ل ل ل ل ل ل ل ل ل ل ل ل L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L L
Annotation.

that \(\text{\textit{لي}}\) 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 \(\text{\textit{لي}}\) instead of \(\text{\textit{لي}}\) which has nothing to recommend it. The author of the Mughnee quotes the following example in which \(\text{\textit{لي}}\) is followed by a verb, \(\text{\textit{لي}}\).

"Would to God you would banish from me grief, even for a moment." In which the second personal pronoun is understood.

**OF THE WORD \(\text{\textit{ل}}\).**

The word \(\text{\textit{ل}}\) denotes contingency in some event, in a twofold manner.

*First.* Hope or expectation, \(\text{\textit{ل}}\) of some contingent good.

*Second.* Fear or dread, \(\text{\textit{ل}}\) of some contingent evil.

**EXAMPLES.**

1. \(\text{\textit{ل}}\) Perhaps (I may gain) an interview with my beloved.

2. \(\text{\textit{ل}}\) Perhaps my rival is (there) present.

It denotes occasionally causality or illation, \(\text{\textit{ت}}\). Example from the Quran:

\[\text{\textit{ل}}\]  "Do good, (works) that you may be happy."

The word \(\text{\textit{ل}}\) agreeably to the author of the Qimoos, assumes eleven various forms, viz.

**CONCLUSION.**

The above six words are termed \(\text{\textit{ل}}\) and \(\text{\textit{ل}}\) 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 \(\text{\textit{م}}\), i.e. with the vowel point \(\text{\textit{ع}}\) 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. from which it is derived signifies in the past time: 1. He followed, comprehended.

2. Intransitively, he arrived or reached the age of puberty, as a boy, a the child of spring was now mature." On the measure it signifies. 1. He wished to follow. 2. He comprehended. 3. He restored, amended or repaired, as in the phrase "he undertook to repair one thing by another," resembling in this respect the sense ascribed to put in English by Horne Tooke,—namely to boot, superadd, &c. The latter sense namely repairation, 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, on un empêchement à l'exécution de ce qu'on veut dire, on semble avertir l'auditeur ou le lecteur qu'il faut s'arrêter; on lui dirait, en Latin, sede (sed) arrêtus; il ya ici une restriction, un changement
à faire, en grec, ἁλάς; il y a, ici, une borne, un achoppement; en anglais, but; il y a un plus, un point majeur à examiner; enfin il y a en français, un Mais."

Eléments De Grammaire Générale,

Par M. L'Abbé Stévène.

The application of the various words in the second Class, will be found illustrated in the two following Stories.

Archéologie.

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

"Pourquoi de vos chagrins, sans cesse, à moi vous prendre?
"En puis-je Mais de soins 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, Ayuom tunsaq, (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 you with effect. Then the King ordered him a dress of honor, and gave him a suitable reward.

CLASS THIRD.

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

Annotation.

OF THE GOVERNMENT OF ُلاِ.

Grammarians are divided in their opinion regarding the government of ُلاِ. The learned of Hujaz, Nujd 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 ُلاِ. First as it denote like ُلاِ 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 ُلاِ by way of pleonasm. From this similarity of sense originated its similarity of regimen, governing like ُلاِ, the subject in the nominative, and the predicate of a proposition in the objective case; with these functions it is employed in the Qorlan, and as the Qorlan was immediately revealed to the inhabitants of Hujaz, it has acquired among grammarians in consequence the general appellation of ُلاِ. By the tribe of Tumur it was considered a simple negative particle, without any government, and as such was contradistinguished from the other by the term ُلاِ.

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 

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.

"Saud is not standing.

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

EXAMPLE.

"O tribe of Aramul, you possess neither gold nor silver; in truth you are mere herdsmen!"

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

EXAMPLE.

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

If however the $j$ be a noun in regimen, the government will be preserved.

EXAMPLES.

Zaud is not standing near you.

You are not my assistant.

* To preserve the government, the natural order would be $\text{لا}$. The example is excessively stupid, and is suspect faulty.
Of these ( is used indifferently with a definite or indefinite noun, with an indefinite only.

**Examples.**

ما زيد تابا

"Zuoed is not standing."

لا رجل طريفا

"No man is ingenious."

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**Annotation.**

4. The particle لا must not precede the predicate, otherwise the government is destroyed.

**Example.**

موهعم مد is not but a Prophet.

The word لا 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 لا.**

The resemblance subsisting between لا and the defective verb داوس, is considered by Innoon Hizin, in his Commentary on the Kāfera, as inferior to that of لا 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 لا as an expletive: for these reasons it possesses a much more limited government than لا, 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 لا, with the exception of that relating to لا as a redundant particle preceding the predicate, in which form of construction it can never be employed.

لا preceding an indefinite noun has the force of a universal negative, as in the example لا رجل في الدار "No man is in the house," and this I presume is what the Arabs understand by the term لا when applicable to this particle.
Annotation.

As grammarians however have observed a nice distinction between  in the character of ابضاع when synonymous with the verb لا 66 66, I shall endeavour to state, in as few words as possible, the grounds upon which they suppose this distinction is founded.

The term 66 66 signifies literally negation of the genus, and as applicable to the particle  in such a phrase as لا 66 66 66, conveys a total denial of every individual comprised in the general term 66 i.e. " no man is in the house" and is therefore properly distinguished from  when resembling the imperfect verb لا 66 66 66 it's 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 66 66 66 66 66 " no man is in the house," we cannot add 66 " 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 66 66, which as has already been observed, is used to denote not universal but particular negation, and therefore we may say with propriety لا 66 66 " 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  in the character of 66 assumes over its final letter the indeclinable mark 66, whereas in its verbal capacity, it governs (under the conditions already specified) the subject in the nominative, and the predicate in the objective case; thus the Arabian Grammarians account for in the first instance, by supposing an Ellipsis of the preposition 66 or the comprehensive من, in such a sentence as the following, لا 66 66 66 66 66 66 66 66 66 66 66 66 66 66 66 " no man is in the house, for 66 66. The preposition being understood, the following noun by a general rule of Grammar assumes 66, and thus they allege as authority for ascribing to the particle 66 universality of negation, in all such sentences, which they consider as responsive forms of expression to the question 66 66 66 66 66 66 66 66 " are there any men in the house?" Anar. 66 66 66 66 66 66 66 66 or elliptically, 66 66 66 66 66 66 66 66 " no not any;" and in Latin,—" non est vir quidquam 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 aorist case, i.e. in regiment, or has any connexion of a similar nature to a noun in regiment.

EXAMPLE.

In regiment. ἡ λασκή, οὐκ ἑνήδεια ἔναντι τοῦ μορφου. No man of liberality is now existing.

Resembling a noun ἂν ὅποιος ἐν ἐν τῇ σεισμῷ. There is none better than me in the world.

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

οὐκ ἐν γυναικῶν, καὶ οὐκ ἐν αὐτῷ. There is none better than me in the world.

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

It is impossible to preserve in a translation the delicate play on the words ἡ λασκή, οὐκ ἑνήδεια ἔναντι τοῦ μορφου. 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 paronomasias from the Greek and Latin poets, others will be found in Aulus Gellius, Plautus and Ennius &c. which the reader if 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.
COMMENTARY.

Annotation.

Ἀνήρ τὸ καὶ οὐκ ἄνηρ, ἐβρᾶς καὶ ἐβρᾶς Ἰσραήλ.
ἐπὶ ξύλῳ καὶ ξύλῳ καθημεννή, λίθῳ τὸ καὶ λίθῳ.

Visited by.

Vir non vir, aemem nec aemem temen, in arbor non
Arbor sedentem, lapide nonlapide feriens interemit;

That is—A man not a man, eating 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 an *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 $	ext{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 *Ukushun*, says it is nothing but *x* with the paragogical *j* marked with the vowel point *'int,hu*, in consequence of the junction of two quiescent letters, and the author of the *Uozun*, *I<has>lah, ev* ascribes to it the same government with *lis* but restricts its application to the word *lah*, which some grammarians consider as comprehending all nouns of time, such as *saa*, *jour*, *jor*, *la*, &c. and this is also the opinion of *Iaro 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 authorize the rejection of the subject, as لَاتَ ثُنَاءٍ منْ يَنِينِ "This is not the time for flight." In which *f* 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.

*La* by some is derived from the infinitive *lost, damage*, Synonymous with *tan* and is regularly declinable as *lat*. This derivation is plausible enough and is attributed to *Aboozur Khushunee.*

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

Others again refer it to اَلْيَدُ in the past tense, the Ya being changed into Ulif, and و into ع, these letters being considered proximate representatives of the same sound.

In the Qura'n, imagine it to be compounded of ي, and the letter ج redundant in some other word, as in the following example from the Qura'n, but this is ridiculous: the To is not redundant in the word عَلَى, it belongs to the verb عَلَى, and must have been joined to the word عَلَى by the carelessness of some transcriptor. It is written thus erroneously in Marseel. The author of the Mooghee 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.

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 adjion of the prohibitive يَفُر or نَفَر sukela subjoined, as درَعْ يَفُر نَفَر, "let him certainly not strike." But this intensification is applicable only to prohibitive forms of expression. It is curious to observe the concurrence of negatives in the following passage from Demes hense, οὐ πέμποι ὅποι αὐτός ἔχῃ γένεσιν τῶν δικαίων. "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, no where?"

The particle ل in almost all its various, and even opposite relations, bears a striking resemblance to the Greek ἐκ, as لَ and ἐκ do to ἐκ, to illustrate the latter remark, I shall offer the following extract from Plutarch as quoted by the Messieurs De Port 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 Shukri Unna, a learned native of Yemen, at present attached to the College of
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.

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.
The following Verses are written on the measure, termed or Epistritus Tartius, consisting of a Spondee and Iambus.

The following Verses are written on the measure, termed or Epistritus Tartius, consisting of a Spondee and Iambus.
The particles لا and َّهَل 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. كَهْب for مَالَ.
BOOK SECOND.

STORY.

A certain Chieftain of the tribe of Bunee 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 ر أ synonymous with 

EXAMPLE.

The water was equal with the wood.

Annotation.

The particle ر أ as synonymous with 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 ر أ is properly owing to some preceding verb, either expressed or understood in the sentence, as in the example س ر أ which 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, س ر أ I travelled with Zued? Or by a word resembling a verb in sense, as س ر أ What are you doing with Zued?
2. The first is termed or homogenous, and signifies in its grammatical sense, that the word following the Particle of exception, is of the same species, or homogenous with the word preceding the Particle.

**Example.**

The tribe came to me, except Zued.

The second is termed and signifies that the must be heterogeneous or dissimilar in their nature.

**Example.**

The tribe came to me except the Ass.

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**Annotation.**

2. By a Participle active, as, I descended, or went down with the Nile.

3. By a Passive Participle, as, The Camel is let loose with her young one.

**Of the Particle.**

The Particle is used in the sense of or exception, and is considered synonymous with the following words:

Of the above synonyma is written in three other different ways, namely, and occasionally both verbs and Particles, and nouns.

**Of the.**

The word is a Passive Participle, and means literally excepted or excluded.
The following words, viz. 


are called 


or VOCATIVE PARTICLES, and are used in the following manner:


Whether the object addressed is distant or near.


and 


When the object is distant.


and 


When the object is near.

The above five Particles, when they precede a noun in régime, govern the 


or Governing Noun, in the ACCUSATIVE or OBJECTIVE case.

EXAMPLES.


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


O Abdoolah!

Annotation.

That from which the exception is made, 


may be translated homogeneous; 


heterogeneous; 

the Grammatical distinction between these terms is obvious and useless, and requires no further explanation.

The 


invariably requires, that its 


should either be a plural noun, as 


or a noun of multitude singular, as 


The tribe came to me all but Zued.

The 

is rendered Nusub, 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.


The tribe came except Zued.

2. When the 


precedes the 


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 ُن without the _Tanween._

**Examples.**

يَا زَعَدُ O Zued.
ยَا رَجُلُ O man.

**Annotation.**

**Example.**

وَمِلَّتِي أَلَّا أَحْبَّا شَيْئٌ
وَمِلَّتِي أَلَّا أَشْعَبُ أَلَّا شُعَب

*I acknowledge no other tribe, than that of the Prophet*.
*And follow no faith, but the true one.*

3. When the following either ُن or ُلا ُن

4. When the follows either ُلا ُن or ُلا ُن

There are a variety of other minute rules regarding ُلا and its government, which I pass over as unimportant.

**Of the Vocative Particles.**

The author of the Moognee, says the Particle ُلا may be used without any respect to the proximity or distance of the object addressed;—Is of more general application than the other
Annotation.

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

The Particle ما is supposed to be originally جا the Huna being changed into ها.

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

The Person or thing addressed is called the مانا، which is considered a species of the م存放، and is always invoked, by one of the vocative Particles in the sense of the verb وأد عوو, I call or invoke.

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

جِبَّة

كَبَّرْتُ، فَلَمْ أَكُنِّي يَلِي، وَكِتَابُهُ، وَبَعْضُ الأَدْبَاءِ مُرَدَّاتِ يَوْمُهُمْ مِنْ الأَيَامِ عَلَى نَحْوِيّ يُدْرِسُ فِي دَارِهِ، وَبَيْنَ يَلِي، وَرَجُلُ نَسْبُهُ، وَأَيْضًا مَرَدَّاتِ رَأْيَةِ الصَّبَّيْ.

وَهُوَدَمْوَنَّ، فَبِشَكْرِ الْأَرْيَانِ، وَتَيْلُ لِي لاَكِ.

سَبِيلٌ لِي بِسَبَيلٍ إِذَا نَطَأَ عَلَى النَّاسِ الأَكْبَرِ، وَتَيْلُ لِي لاَكِ.

وَقَالَ الصَّبِّيُّ أَحْسَنَتْ يَا ذَاتُ قَاتَ قَامَ اللَّهُ الْأَجْهَارَوُ تَيْلُ لِي لاَكِ.

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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 Amr. 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 Mohamed! 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.
CLASS FIFTH.

The fifth class contains four particles, which render the final letter of the Aorist Tense viz.

I. 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 Hamesa Muftah, 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 MoomnfEE 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.

as recorded in the Commentary, is called also from the circumstance of 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 "That is, make the Ark."
COMMENTARY.

But if prefixed to the Preterite it causes no alteration in the time, and is then called or the infinitive 

Example.

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

2. The Particle restricts the verb to future time, in a confirmed negative sense.

Example.

You will certainly not see me.

Annotation.

As a pleonastic particle it occurs as follows:

1. After or the temporal lumma, When Zued came.

2. Between the Particle and a verb of swearing: as If I swear by God.

3. Between the Preposition and its governed word: as Zued is like a Lion.

4. After When you went out.

Of the particle

is a negative particle restricting the verb to future time. The Grammarian says it was originally the Alif of which is changed into Noon; but this etymology is rejected by the author of the Mughnee who confirms the account given in the Commentary, in which opinion he is supported by and.
This Particle, agreeably to the authority of the Grammarian Khuleel, is compounded of خليل and َب. The Humza is rejected, for the sake of euphony, leaving خليل, the Alif of which is also thrown out, because two quiescent letters occurring together cannot be pronounced, and thus we have خليل.

3. The Particle كي is used in the sense of سبب 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 كي

The author of the Moogheee says, that كي is a noun abbreviated from كيف as in the following verse:

كيف تحين هو الى سلم وما شربت
قفار المحبجات تضطر

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 لا و меня and in this sense precedes the Example، that is، Why did you strike?

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

Also in the sense of لا، as for لكي لا تاسو، That you be not sorrowful.

As a proof of this it may be observed that the is retained in لون َب، which would have been rejected had خليل been here a governing Particle.
4. The Particle ٌذنٌ is used in the sense of 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 Mohummadan faith.'

**Annotation.**

**OF THE PARTICLE ٌذنٌ**

Some Grammarians maintain that ٌذنٌ is a noun, but the general opinion is that it is a Particle. As a Particle some derive it from ٌذنٌ and and consequence, and restricts the verb to Future time. But we could not say ٌذنٌ، ناصحٌ, nor ٌذنٌ، ناصحٌ. This is the general opinion of Grammarians, but thinks a ٌذنٌ occurring between the Particle and the verb will not affect its government, as ٌذنٌ تُحَاشَى ٌذنٌ؟

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 ٌذنٌ is guided by certain conditions.

It must immediately precede the Aorist, with the exception of a ٌذنٌ or oath, or the negative Particle ٌذنٌ either of which is allowed to intervene, without destroying its government, as ٌذنٌ نبأ, ٌذنٌ أتى. Then by God I will honor you!—or, ٌذنٌ أتى, ٌذنٌ أتى, ٌذنٌ أتى, ٌذنٌ أتى. Then I do not think you a liar! But we could not say ٌذنٌ, ناصحٌ, nor ٌذنٌ, ناصحٌ. This is the general opinion of Grammarians, but thinks a ٌذنٌ occurring between the Particle and the verb will not affect its government, as ٌذنٌ تُحَاشَى ٌذنٌ؟
BOOK SECOND.

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

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STORY.

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

* The verb لُجِبَ 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 sweeten, 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.

\[ \text{لَمّاً لَّا أَلُّنُّهَيْيَ لَامْ الأَمْرُ لَّا لَمْ } \]

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

**EXAMPLE.**

\[ \text{لَمْ يَضْرَبّ In the sense of} \] He did not strike.

**Annotation.**

**OF THE PARTICLE \( \\

The Particle \( \\

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 \( \\

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 \[ \text{لَمّاً} \]

Luhyanee says, it occasionally renders the Aorist \( \text{لَمّاً} \) and in this way he reads the first sentence of the 94th Chapter of the Quran:

\[ \text{لَمّاً لَّا أَلُّنُّهَيْيَ لَامْ الأَمْرُ لَّا لَمْ } \]

"Have we not opened thy breast?"

I i
2. The Particle (נ is used like י but is peculiarly applied in the sense of ימשרף 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

ڏأڏبٔر ڏي نٔي دٔي ڇٔي ڇٔي ڇٔي لٔي تٔي

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

**Annotation.**

**Of the Particle (נ.**

The distinction observed by the Arabian Grammarians in point of sense between י and (נ seems to be this, that י as a Negative relates to a portion of time past, whereas (נ 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 י 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 ئٔ ئٔٔ makes it a compound of י and (ن which is confirmed by روزس, who adds that (ن is added to it in the same manner as in ئٔ ئٔٔ &c. These Grammarians observe another distinction in the use of י and (ن the former of which they say may be preceded by a conditional Particle, as יٔٔ ئٔٔ or ئٔ ئٔٔٔ, but we cannot say ئٔ ئٔٔ or ئٔ ئٔٔٔ.

(ن differs also from י in this, that the verb of the latter may be sometimes omitted in a Sentence, as ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئٔ ئ..
3. The Particle, or letter termed ل مد or Imperative م ت demands the performance of an action, or requires something to be done, either by a

Person absent (لا الا) i. e. The third person, as

Let Zued strike.

Or, by the speaker himself (لا الا) i. e. The first person, as

Let me strike.

Let us strike.

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

Let Zued be struck.

Be thou struck.

Let me be struck.

Let us be struck.

Annotation.

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

ل مد is also used in the sense of ل مد or exception, as in the following example from the 66th Chapter of the Quran:

ل مد ل مد نغس ل عالمها حا ل مد

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

Examples.

لا يضرب Let him not strike.
لا تضرب Do thou not strike.
لا يضرب Let me not strike.
لا تضرب Let us not strike.

And in the Passive voice, as

لا يضرب Let him not be struck.
لا تضرب Be thou not struck.
لا يضرب Let me not be struck.
لا تضرب 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 نأ instead of نأ, and makes نأ a
conditional instead of a Negative Particle,—"Si omnis anima certe non est super eam custos!" Yet
Marracci knew that نأ was occasionally used as a negative Particle, though he has not in his Notes given
any rule for it.—"Particula نأ, نأ habet apud Arabes, sicut etiam apud Hebreos, vim juramenti
Negativi in affirmatione, et affirmativi in Negatione ut hoc loce, in quo ipsa explicanda est sententia,
and the learned Schultens in his Notes on the Hammah, thinks its real meaning on all such occasions as
the above is نأ. Sunt qui نأ si alia, subinde negare existiment; ut in Alcrami illo
non sunt implii nisi in delusione, at vera Syntaxis adefert si implii, nisi
5. The Particle ٗ is used before two sentences, the first of which must be a verbal one, (الشرط للفعلة) ; the second may be either verbal or nominal, (الشرط للفعلة لا سببة). The first branch of the proposition contains a condition, and is termed: (الشرط) 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:

ٗ اِنْ تَصَرْب أَضْرَبَتْ
If you strike, I will strike.

ٗ اِنْ تَصَرْب َضَرَبْتُ
If you strike, then Zued will strike, or lit. Zued is a striker.

Annotation.

in delusion. 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 Amr 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 ْٗ ََٗٗللمخَرْيَة مَثَلٜ ْٗ. 

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 ٗٗٗ, as: ٗ
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

\[\text{إِنِّي ضَرِّبْتُ أَضْرَبُو} \text{زَمُّ} \]

If you beat, I will beat.

**Annotation.**

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

**OF THE PROHIBITIVE ﾄ.**

The Prohibitive Particle ﾄ. 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 م لام of command, by adding to it آل الف 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 موعر who confirms the doctrine recorded in the Commentary.

**OF THE PARTICLE ﺪ.**

There is nothing to be remarked of ﺪ. 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.

**حكاية**

"أَفْدِ إِنِّي أَمْرَتُ أَضْرِبَ بِهَا الْطَّفْجَيْنِ فَشَكَتْ حَالَتُها إِلَى الْطَّفْجَيْنِ فَقَالَ لَهَا إِنَّهَا تَسْمَعْيِي صَعَاصِلَ البَيْضِ وَمُسْكُونَ الْهَوْا حُرَا نَبَّيِنِي فَانْطَلَقَجتْ إِلَى
BOOK SECOND.

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 is derived from طن which corresponds both in sound and sense with tinklē 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 ُحُوْا ِذِوَاءُ Huowa-Juwa, and ُحَوْوُا ِذِوْيِوُا Huowul-Juwa. The first is the name of an herb or plant; the second means
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 Mono-
gyny order, is not exactly applicable to the Arabian plant, but it serves to convey some idea of
the Pan, 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 Agnus 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.

O F. 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 ْفَيْنَ and are placed in construction before two verbs, the first of which is the cause of the second. The first is termed ْلِفَظُ and contains the condition: the other ْأَبَّاجُ 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 جَزَمْ.

They are as follows:

٢١٧٨٢ْ

1. Of these the *first* is ْسَمً and is never applied but to persons or rational beings.

Example.

أَيْدُكُمْ أَهْلَكْهُمْ;

*He who honors me, I will honor him.*

أَيْدُكُمْ أَهْلَكْهُمْ;

*That is,*

أَيْدُكُمْ أَهْلَكْهُمْ;

*If Zued honors me, I will honor him, and*;

أَيْدُكُمْ أَهْلَكْهُمْ;

*If Amr honors me, I will honor him.*

Annotation.

2. Relatively, in the sense of ْمَظْمُ ْلِيْ ٌاَنْ تُمَظْمُلْكُيْ as ْلِيْ ٌاَنْ ْمَظْمُلْكُيْ ٌأَنْ

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

٢١٧٨٣ْ

*This excellence is all we require to establish our pre-eminence over others, namely the love of the Prophet Mohummad towards us.*
2. She second is \( \mathfrak{m} \) and is more generally applicable to things, or irrational beings, (غير ذي العقول)

**EXAMPLE.**

\( \text{ما تشتّر أشياء} \) What you purchase, I will purchase,

That is, \( \text{إي} \) If you purchase the Horse, I will purchase the Horse, and If you purchase the Cloth, I will purchase it.

3. The third is \( \mathfrak{n} \) and is applicable to time.

**EXAMPLE.**

\( \text{من هي تذهب أشياء} \) When you go, I will go;

That is, \( \text{إي} \) If you go to-day, I will go to-day, and 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 \( \text{کسیان Most beautiful!} \)

\( \text{OF وما} \) The author of the Mooghnee says that \( \text{i} \) 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,

\( \text{i} \)
4. The fourth is \( \text{لا} \) and as also applicable to time.

**EXAMPLE.**

Whenever you go, I will go.

That is,

\[
\begin{align*}
\text{إذَا كَتَبَتُكُمْ أَنْ تَذَهَّبُوا} \quad & \text{If you go to-day, I will go to-day, and} \\
\text{إذَا كَتَبَتُكُمْ أَنْ تَذَهَّبُوا} \quad & \text{If you go to-morrow, I will go to-morrow.}
\end{align*}
\]

5. The fifth is \( \text{أَي} \) 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,

\[
\begin{align*}
\text{إِنَّمَا يُبْصِرُ بِضِفْنِي أَسْرِبُهُ} \quad & \text{If Zued strikes me, I will strike him, and} \\
\text{إِنَّمَا يُبْصِرُ بِضِفْنِي أَسْرِبُهُ} \quad & \text{If Amr strikes me, I will strike him.}
\end{align*}
\]

**Annotation,**

*O F* \( \text{مَعَ} \)

The word \( \text{مَعَ} \) is also used *Interrogatively,* as \( \text{مَعَ نَصْرَاللَّه} \) when will God assist us?

It is also *Synonymous* with \( \text{مُسَرَّفِي} \) as \( \text{مُسَرَّفُ} \) 'I placed it in his cuff.' But this is an *application* of it peculiar I believe to the \( \text{ذَهَّبُ} \) tribe, who also use it in the sense of \( \text{مُسَرَّفُ} \) as \( \text{مُسَرَّفُ} \) 'I took it out from his cuff.'
6. The *sixth* is applicable to *place*.

**Example.**

*أَيْنَ تَتَشِّنُ أَمْشَ* Wherever you walk, I will walk.

*أَيْنَ تَتَشِّنُ إِلَىَّ الْمَسْجِدَ أَمْشَ* That is, If you walk to the Mosque, I will walk to the Mosque.

*أَيْنَ تَتَشِّنُ إِلَىَّ الْبَيْتِ أَمْشَ* If you walk to the Market place, I will walk to the Market place.

**Annotation.**

*O* *Fُحُصَ.

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

*أَيْنَ* شَ مَّا كَلَّمَ أَمْرٍ مِّنْ عَلَيْهَا

وَأَيْنَ خَالِلَ أَلْفَتَ عَلَى النَّاسِ ثَعَلَمَ

*If a man possess a certain disposition, and is desirous to conceal it from mankind (it will not avail) it will be discovered.*

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

*وَأَيْنَ إِنْ لَدَيْنَا أَلْفَتُ لَهَا*
7. The *seventh* is وَأَنُّثْبُنَّ آَيَةً and is also applicable to *place*.

**EXAMPLE.**

"Wherever you reside, I will reside,"

That is,

\[
\begin{align*}
\text{إِنْ تَكُنْ فِي الْبَلَدَ} & \text{ (in the city) } \\
\text{أَنُّثْبُنَّ آَيَةً} &\text{ (we will establish an example)} \\
\text{وَإِنْ تَكُنْ فِي الْبَيْتَ} & \text{ (in the house) } \\
\end{align*}
\]

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 كُنْ 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!

\[O F \text{ إِنْ تَكُنْ فِي الْبَلَدَ} \]

Is used Interrogatively, as. [What thing is that?]

And as a *Relative Pronoun*, as. [أَنْ تَكُنْ فِي الْبَيْتَ] Certainly I will separate from every tribe or nation, he who was most perverse against his God.

It sometimes follows an *Adjective* for the purpose of distinguishing it either by praise or censure, as. [Zuud is a man; what a man! or after a proper name, as. [I passed by Abdoollah, what a man!]"
S. The eighth is \( \text{ف} \) and is also applicable to place.

EXAMPLE.

\( \text{ف} \) Whatever you sit, I will sit,

That is,

\[
\text{إِنْ تَنَاعُدُ فِي الْقَرَى} \quad \text{(If you sit in the Village, I will sit in the Village,)}
\]

\( \text{إِنْ تَنَاعُدُ فِي الْبَلَدَ} \quad \text{and If you sit in the City, I will sit in the City.}
\]

Annotation.

The word \( \text{ف} \) is compounded agreeably to the authority of Ibnool Hajib of \( \text{ي} \) and \( \text{م} \) redundant, is also used Interrogatively as well as Conditionally as \( \text{ف} \). Where is Zued? The same remark is applicable to \( \text{ف} \), which seems Synonymous with \( \text{ف} \). Where is Zued: \( \text{ف} \) however is sometimes taken in the sense of \( \text{ف} \) as in the following example from the Qur'an, as produced by \( \text{ف} \).

Behold we declare unto them the signs (of God's unity) and then behold how they turn aside from the truth?

\( \text{ف} \) is also used in a sense Synonymous with \( \text{ف} \) as \( \text{ف} \). When you go, I will go.

The author of the Mooghnee makes \( \text{ف} \), a compound of \( \text{ف} \) and \( \text{م} \) redundant. It is formed
9. The ninth is \( \textit{إِنَّبَ} \) and is applicable to \textit{time}.

\textbf{Example.}

\( 
\begin{align*}
\text{إِنَّبَتُ أَنْعَلُ} & \quad \text{When you do it, I will do it,} \\
\text{إِنَّبَتُ أَنْعَلُ} & \quad \text{That is,} \\
\text{إِنَّبَتُ أَنْعَلُ} & \quad \text{If you do it now, I will do it now, and} \\
\text{إِنَّبَتُ أَنْعَلُ} & \quad \text{If you do it to-morrow, I will do it to-morrow.}
\end{align*}
\)

But if the verb in the second sentence, on that containing the \textit{consequence} be in the \textit{Aorist}, and not in the first or conditional sentence, then the \textit{Aorist} may be either marked or at discretion.

\textbf{Example.}

\( 
\begin{align*}
\text{إِنَّبَتُ أَنْعَلُ} & \quad \text{When you write, I will write,}
\end{align*}
\)

\textbf{Annotation.}

\textit{To denote place}, but is also occasionally applicable to \textit{time}, and is generally found to precede either a \textit{nominal}, or a \textit{verbal sentence}, as:

\( 
\begin{align*}
\text{قُتِّيَتُ حِبَتُ زَوْدُ} & \quad \text{I rose up when Zued rose.} \\
\text{جَلَّسَتُ حِبَتُ جَاسُ زَيْدُ} & \quad \text{I sat down when Zued sat.}
\end{align*}
\)

\( 
\begin{align*}
\text{حَوَّتُ حِبَتُ جَاسُ زَيْدُ} & \quad \text{is also written and.}
\end{align*}
\)

\( 
\begin{align*}
OF & \quad \\
\text{مَا} & \quad \\
\end{align*}
\)

This word is considered by the author of the \textit{Moogheen} as a Particle \textit{Synonymous} with \( \textit{إِنَّبَ} \). \textit{Mooburrud}, \textit{Inno Siraj}, and \textit{Farsee} make it a \textit{Surf}. Some think it is seldom used as a governing word; and others that it is generally so. It is compounded agreeably to \textit{Iluzne} of \( \textit{إِنَّبَ} \) and \( \textit{إِنَّبَ} \).
The various governing words in the seventh Class are comprised in the following Story.
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.
CLASS EIGHTH.

The eighth Class contains four words which give "^^j 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 is "عشرة Ten, when compounded with "أحد One; "إثنان Two; "ثلاثة Three; "أربعة Four; "خمسة Five; "ستة Six; "سبعة Seven; "ثمانية Eight and "تسعة Nine.

The same government is applicable to the Numbers, "ثلاثون Thirty; "أربعون Forty; "خمسون Fifty; "ستون Sixty; "سبعون Seventy; "ثمانون Eighty; "تسعون Ninety, whether compounded or not, but these are properly comprised among the Analogous governors, under the head of "الاسم العام or INTEGRAL Nouns.

If the "أحد be a Masculine Noun, the grammatical arrangement of the units and "عشر in construction with "إحداً will be as follows, with both members of the compound number in the Masculine Gender:

EXAMPLES.

"أحد عشر رجلاً Eleven men.
"إنه عشر رجلاً Twelve men.

Annotation.

The words contained in the eighth Class are nouns of number either determinate or indeterminate, which generally give """ and sometimes "" to an indefinite noun, or govern it in the Objective, and Aorist or Oblique Cases; and as Numbers in their applicate sense refer to particulars, in opposition to those in the abstract, the word expressive of that particularity is always termed "" or "" the noun of specification or Particularity; or the Specifier, and significantly Raises the noun Numbered. It must however be remembered that the "مدة ردة the noun Numbered.
But if the اَرْجَةُ be FEMININE, the reverse will take place and both members of
the compound be FEMININE also:

**EXAMPLES.**

اَرْجَةُ عَشَرَةُ أَمْرَأَةٌ Eleven women.
اَرْجَةُ عَشَرَةُ أَمْرَأَةٌ Twelve women.

The other cardinal numbers from *three* (تَلَّا نَتُّصْعَعُ) to *nine* (تَسْعَعُ) inclusive, in
construction with *ten*, are applied as below; the first member of the com-
 pound being FEMININE the second Masculine, and this always happens when the *
"* is a Masculine Noun:

**EXAMPLES.**

تَلَّا نَتُّصْعَعُ رَجَالٌ Thirteen men.
أَرْجَةُ عَشَرَةُ رَجَالٌ Fourteen men, and so on to
تَسْعَعُ رَجَالٌ Nineteen men.

**Annotation.**

always refers to number, whereas the اَرْجَةُ and اَرْجَةُ have a more general application as explained
in page 8 and 9 of the 1st Book. The word اَرْجَةُ in the text expresses the number ten abstract-
ately and differs perhaps from اَرْجَةُ in the same way as اَرْجَةُ from اَرْجَةُ in Greek, or Decas from
Decem in Latin. It always governs the اَرْجَةُ in the Aorist or Oblique Case, in other words
its اَرْجَةُ is اَرْجَةُ. The same government is applicable to the cardinal numbers from *three* to *nine*
inclusively; in these cases the اَرْجَةُ is a noun plural either in form or meaning as اَرْجَةُ
and اَرْجَةُ. 'Three men,' or 'three individuals.' But the compounded numerals from *ten* to
*ninety-nine,' give Nasab, or govern the اَرْجَةُ in the objective case, which must always be in the singular
number. The اَرْجَةُ of the words اَرْجَةُ a hundred, and اَرْجَةُ a thousand must be in the singular number
and Aorist case, as اَرْجَةُ A hundred men,' اَرْجَةُ a thousand Dirhums, as also
اَرْجَةُ 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 its cognate numbers in a decimal progression as far as

take the or Copulative Conjunction between the members of the compound: If then the be a Masculine Noun, the first member of the compound when it happens to be (but not 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 how many days have you fasted?
But if the تِمْبَرُ be Feminine, the first member of the compound will be Feminine also:

**EXAMPLES.**

أَحَدُ وَعَشْرُونَ أَمْرَةٌ Twenty one women.  
اثْنَيْنَ وَعَشْرُونَ أَمْرَةٌ Twenty two women:

Of the other digits from three to nine inclusive the order will be as follows:—the تِمْبَرُ being a Masculine Noun, the first word in the compound will be Feminine:

**EXAMPLE:**

ثلاثٌ وَعَشْرُونَ أَمْرَةٌ Twenty three men.

But if the تِمْبَرُ be Feminine, the reverse must take place, and the first word of the compound will be Masculine.

**EXAMPLE:**

ثلاثٌ وَعَشْرُونَ أَمْرَةٌ Twenty three women.

And so on in the same manner to Ninety-nine.

**Annotation.**

When كَمْ is used interrogatively with a preposition prefixed to it, it renders the مَعَروَبٍ (the preposition كَمْ being understood), as: For how many Dirhums did you purchase this? but alone or unconnected with a preposition it renders the مَعَروَبٍ.

When كَمْ is used to denote assertion, it is supposed to be Synonymous with كَمْ, and its كَمْ is sometimes a Noun in the Plural number, like the كَمْ of كَمْ غَلَابُو مَلَكَتْ كَمْ تَمَّ مَعَروَبٍ. I have purchased several slaves. And sometimes in the singular, as كَمْ هَنَكَ إِذْ مَعَروَبٍ, 'I have spent much money.' The كَمْ in all such cases being rendered مَعَروَبٍ.
2. The second is the word ُّة which is used to denote an Indeterminate number, and has a twofold relation: The first is termed the Interrogative ُّة when used in the sense of interrogation, and governs the ُّة in the Objective Case, as

ُّة سَرْبُنَة  How many men did you strike?

The second is termed the Indicative ُّة or the Objective, when not used Interrogatively, and governs the ُّة in the Objective Case if any word happen to intervene between it and the ُّة as

ُّة عَدْلُوُّ بِرِجَالًا  There are several men with me.

But if no word intervene it governs the ُّة in the Aorist or Oblique case, as

ُّة سَرْبُنَهُ  I struck several men.

ُّة غَلَابِم  التَّمْرِب  I purchased several boys or slaves.

The third is compounded of ُّة of similitude, and the pronoun ُّة but is used to denote an Indeterminate number, and is never applied Interrogatively, as

ُّة أَرَجَالُ عَنْدَيُّ  There are so many men with me.

Annotation.

O F ُّة

ُّة compounded of the ُّة of similitude and the demonstrative pronoun ُّة is frequently used in its etymological sense, and has no governing power, as ُّة ُّة. I found Zued learned, and Amr the same. But when used as a single word, it denotes an Indeterminate number, as ُّة ُّة. Do you remember such and such a time when you did so and so? It may be also rendered, so much, ُّة ُّة. I took so much money.
The fourth is compounded of the Kaf of similitude and the word \( \varepsilon \) but is used to denote an **Indefinite Number**, without any relation to the meaning of its component parts, as

\[ \text{I visited some men.} \]

It is also used Interrogatively, as

\[ \text{How many Dirhums have you?} \]

**Annotation.**

The word \( \text{\text{ج}} \) is also compounded of the \( \text{ك} \) of similitude, and \( \text{د} \) as mentioned by the Commentator, and is synonymous with \( \text{ح} \). Its \( \text{ج} \) when preceded by \( \text{ج} \) is Majraor, as in the following example from the Qur'an,

\[ \text{كلا} \text{كلا} \text{كلا} \text{كلا} \]

"How many Prophets have encountered those who had myriads of Troops."

The words in this class are included in the following story.
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 howmany 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 Hindoostanee language Buengun, from which word or perhaps form the Persian, it may have found its way to Arabia.
The ninth Class contains nine words termed جعلت or Verbal Nouns, because they are considered equivalent in signification to verbs. Of these, six are used as the second person of the Imperative and give جعلت to a Noun, or govern it in the Objective Case as its Object.

1. The first of these is جعلت in the sense of جعلت and is used in the beginning of a sentence.

**EXAMPLE.**

روتيل زيدا

Put off Zued, or

أي أُميَلَ زيدا

Let Zued alone.

**Annotation.**

The author of the Grammatical Treatise called the جملة مورسزو, 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 جعلت 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 جعلت be silent جعلت go on (with your discourse), like Agendum in Latin; or جعلت make haste which occurs under four various forms, as جعلت and جعلت which is exemplified in the following distich:

ف تُف دُجَي

For the night is dark, so hasten, hasten!

Also جعلت alight or descend; جعلت enough for you; جعلت return, come back.

The Verbal Nouns termed جعلت are generally found in the past time as جعلت he hastened, in the sentence جعلت أن جعلت جعلت أُميلا خروج. "He hastened his coming out!" but there are some
2. The second is بُلْدَة in the sense of غَد.

**EXAMPLE.**

\[
\{ \text{بُلْدَة زِيدُا} \}
\text{Give up or relinquish Zued.}
\]

\[
\{ \text{أَيْ زِيدُا} \}
\text{A.U in the sense of } \text{c}^2\text{C.}
\]

3. The third is نُونُك in the sense of خُذُ.

**EXAMPLE.**

\[
\{ \text{نُونُك زِيدُا} \}
\text{Take, or seize Zued.}
\]

\[
\{ \text{أَي خُذُ زِيدُا} \}
\text{A.9}^2\text{.}
\]

**Annotation.**

Others supposed to be in the Aorist, as تَفّظ 'it grieves me,' which is said to occur under forty-one various forms; the following are more common, تَفّظ تَفّظ; and the word تَفّظ 'It pains me,' which also assumes a variety of shapes, تَفّظ تَفّظ تَفّظ تَفّظ تَفّظ تَفّظ تَفّظ تَفّظ تَفّظ تَفّظ تَفّظ تَفّظ T, but Ibnool Hajib the celebrated author of the Kafseca, 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.

This word has a variety of uses. It occurs 1st as a Verbal Noun. 2d as an attribute of Adjective, as جَزَّاء سُمَّار. They travelled or made a slow or tedious journey; 3d as the جَزَّاء i.e. a Descriptive Noun, for the purpose of describing the state of the Agent or Object of a verb, as جَزَّاء سُمَّار. They travelled in a slow manner. 4th as a Noun governing another in the Aorist or Oblique Case, as جَزَّاء زِيدُ. the slow progress, or tedious journey of Zued!

The author of the Qamoc makes جَزَّاء the diminutive of جَزَّاء 'travelling slowly,' as جَزَّاء. It seems to go on slowly or in an easy pace; but it is given in Ruzee as the dimin. of جَزَّاء. It seems...
4. The fourth is علیک in the sense of یوم.

**EXAMPLE.**

{عَلِیْکَ رَبَّیَ} Seize or compel Zuec.

{ای یوم زیدا} Zuec.

5. The fifth is حیت in the sense of یت.

**EXAMPLE.**

{حیت الْغیب} Come to the bread.

{ای یت الْغیب} Zuec.

**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 کاف as an affix, and sometimes the expletive 

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.

{َاذَٰلِكَ لَا يَعْلَمُونَ یَا وَالْحَمَدُ لِلّٰلٰہِ الْحَمِیْدِ} If you wish for money I will certainly give it to you,

But (for God's sake) have done with Poetry!

**May be translated, suffer, let alone, meddle not, and is found Synonymous with**

*کیِفُ as in the follow-

*in example given by Ruzee.

*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 \( \text{س} \) in the sense of \( \text{س} \).

**EXAMPLE.**

\[ \text{كَرَدُتْ} \text{أُمِّيْ خُذَرْيَنَأ} \]

Lay hold of or seize Zuéd.

This word occurs under three other various forms: First \( \text{س} \) with a *Humza*, quiescent in the place of *Alif*. Second \( \text{س} \) with an additional *Humza Muksoora*, or marked with the vowel \( \text{س} \) and lastly \( \text{س} \) with an additional *Humza Mustooaha*, or *Humza* marked with the vowel \( \text{س} \).

---

**Annotation.**

\( \text{س} \) is compounded of \( \text{س} \) and the pronominal affix \( \text{س} \) and may be rendered *take, except*, &c. as in the following Example from the 2d Muqam of Hareere.

\[ \text{سُوْلِكُمُ بِجِّيْدَيْرُ} \]

' Accept these other two verses.'

\( \text{س} \) is also compounded of the Preposition \( \text{س} \) and \( \text{س} \) and may be translated *bring, induce, keep by, or remain close to*, &c.

\[ \text{س} \]

\( \text{س} \) is compounded of \( \text{س} \) in the sense of *make haste*, and \( \text{س} \) abbreviated from \( \text{س} \) (the English *holla*), the compound being originally \( \text{س} \) it occurs in the following forms \( \text{س} \) and is sometimes *transitive* of itself, and sometimes in Conjunction with a *Preposition.***

\( \text{س} \) alone used by the Meohummudan Crier in his invocatory formula to prayers as \( \text{س} \)

' Come to prayers.'
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 to a Noun, or govern it in the Nominative Case as its proper agent.

7. The irst is in the sense of .

Example.

Zued was distant.

A few Nouns, or govern it in the Nominative Case as its proper agent.

Annotation.

This word with the final letter marked Fulha is peculiar to the people of Hijaz; and with the Kusra to the tribe of Tumeem. The final letter is sometimes marked Summa, and sometimes with the Taween, as

I remembered the season of youth but alas how distant was its return!

It assumes in the Qamoos no less than fifty-one different shapes, the following eleven are supposed to be common:
8. The second is **in the sense of** ُنَذَّرُونَ

**EXAMPLE.**

{شَنُّانُ زِبَّدُ وَعُمِروُ ّوُ ّيُّاُّزَدُ وَأَمْرُ}

Zued and Amr were separated.

**Annotation.**

And was originally ُنَذَّرُ on the measure ُنُذْلِعَةُ the ُذُلُّ being changed into ُذُلُّ by a common rule of permutation.

\[ 	ext{OF ُنَذَّرُ} \]

Is derived from ُنَذَّرُ *separation*, by the addition of ُذُلُّ and ُنُوُمُ redundant. Ruxee says it frequently denotes surprise or astonishment along with its original meaning, as ُنَذَّرُ ّوُ ّيُّاُّزَدُ وَأَمْرُ and sometimes also with the word ُنَذَّرُ both of which are then redundant, as ُنَذَّرُ ّوُ ّيُّاُّزَدُ وَأَمْرُ but the Grammarian observes that this is of rare occurrence and should not be followed. Its final letter is sometimes written with ُنُوُمُ, but more usually with ُذُلُّ, as in the following verse supposed to be uttered by a way-worn Traveller in the midst of the Arabian Desert:

\[ \text{שَنُّانُ هَاوَالَاَّغَا وَالَّذِيْوُ} \]

\[ \text{وَالمِشْرُبُ الْبَارِدُ فِي ظَلِّ اللَّحَوْمِ ُ} \]

*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 is a large branchy sub-tropical kind of tree, perhaps the Palmietto, whose fruit are the.*
9. The third is in the sense of زعَعَانُ.

**Example.**

سرعانٌ زائد

Zued hastened.

سرعانٌ

**Annotation.**

The following is an attempt to give it a Persian dress:

Seru'-a or Seru'-i is derived from celerity, by the addition of Alif and Noon redundant. It is written, كُلُفُ بِذَلِكَ لَا هُدْبًا as the true meaning and force of which will be better understood by recounting the manner in which it was used, as given in the Arabian Jest-Book.

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, scurvy, halfstarved 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 Brave, said the Arab, 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, زعَعَانٌ also occasionally denotes surprise or astonishment as for ما زعَعَانً what celerity!!
The idiomatical 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 "he grew old," comes  an old man, Plur.  and the Infinitives  old age.

† For the literal signification of  consult the Lexicon.  a blockhead, Ita. balazard.  

R
COMMENTARY.

CLASS TENTH.

The tenth Class contains thirteen Verbs termed 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 َنَصِب and to the second َرَفَع. The first Term is called the ِاسم the Substantive Noun, the second the ٌخَبّ the Attribute or Predicate.

1. Of these the first is َن 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, (ميقت الانتهاء) as 'Zued was standing;' or in a sense incapable of cessation, (ميقت الانتهاء) as 'God was knowing and wise.'

Second, in the sense of َصَار، as,

كَانَ الْعَفْقُ غَمِيِّا ِ كَيَّ صَارَ رَغِمَياً The poor man became rich.

Annotations.

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 Prepositions, consider them under the four following sorts:

When a Verb Co-inciding with the Nominative of some Noun, made without further help a Perfect Assertive Sentence, as Σωκράτος περπατεῖ Socrates walketh; then as the Verb in such Case implied the power of a Perfect Predicate, they called it for that reason Κατηγόρα 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

\[ \text{Zued was, i. e.} \]

\[ \text{Zued existed.} \]

2. The second is which is used to denote a change in the Subject of the Proposition either, from one nature or substance into another, as,

\[ \text{The clay became a pot.} \]

Or, from one quality into another, as,

\[ \text{The poor man became rich.} \]

It is sometimes used as a perfect Verb, to denote change from one place to another, and is then applied transitively with the preposition, as

\[ \text{Zued went from one City to another.} \]

**Annotation.**

or else from its readiness, *ευπρατέων*, to co-incide with its Noun in completing the Sentence, they called it *Συμπαρά* 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 *Συμφατεί μεταφέει, Socratem penitet*: such a Verb from its near approach to just Co-incidence and Predication, they called *Παρακατηγώρια* or *Παρακατηγώρια*.

When a Verb, though regularly Co-incidenting with a Noun in its Nominative, still required to complete the sentiment some other Noun under an Oblique Case, as *Πλάτων ϕιλεί Δίονυς, 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

\[
\text{Zued was wealthy in the morning, i. e.,}
\]

\[
\text{His wealth was at that time.}
\]

\[
\text{Zued was a governor in the evening, i. e.,}
\]

\[
\text{His government was at that time.}
\]

\[
\text{Zued was a reader in the fore-noon, i. e.,}
\]

\[
\text{His reading was at that time.}
\]

**Annotation.**

from this defect they called \( \gamma \tau \nu \) \( \varsigma \) \( \upsilon \) \( \delta \) \( \varepsilon \) \( \alpha \) \( \mu \) \( \alpha \) \( \kappa \) \( \gamma \) \( \tau \) \( \alpha \), or \( \nu \) \( \kappa \alpha \) \( \nu \) \( \gamma \) \( \alpha \) \( \nu \) \( \gamma \) \( \nu \) \( \gamma \) \( \alpha \) \( \nu \) \( \gamma \) \( \alpha \) \( \nu \) \( \gamma \) \( \alpha \) \( \nu \) \( \gamma \) \( \alpha \) \( \nu \) \( \gamma \) \( \alpha \) \( \nu \) \( \gamma \), some thing less than a Co-incider, or less than a Predicable.

Lastly, when a Verb required two Nouns in Oblique Cases, to render the sentiment complete, as when we say \( \Sigma \) \( \nu \) \( \kappa \alpha \) \( \nu \) \( \gamma \) \( \alpha \) \( \nu \) \( \gamma \) \( \alpha \) \( \nu \) \( \gamma \) \( \alpha \) \( \nu \) \( \gamma \) \( \alpha \) \( \nu \) \( \gamma \) \( \alpha \) \( \nu \) \( \gamma \) \( \alpha \) \( \nu \) \( \gamma \) \( \alpha \) \( \nu \) \( \gamma \) \( \alpha \) \( \nu \) \( \gamma \) \( \alpha \), \( \tau \) \( \omega \) \( \iota \) \( \kappa \alpha \) \( \nu \) \( \gamma \) \( \alpha \), \( \nu \) \( \kappa \alpha \) \( \nu \) \( \gamma \) \( \alpha \) \( \nu \) \( \gamma \) \( \alpha \), \( \nu \) \( \kappa \alpha \) \( \nu \) \( \gamma \) \( \alpha \) \( \nu \) \( \gamma \) \( \alpha \) \( \nu \) \( \gamma \), something less than an Imperfect Co-incider, or an Imperfect Predicable.\(^1\)

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 Predicant.”
The above three Verbs are sometimes used in the sense of َصدأ، as,

The poor man became rich.

Zued became a writer.

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 Categorum, or ِئباصم، 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 َتبي، as an addition to the ِئباصم (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 ِتي،
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,

\[
\begin{align*}
\text{Zued was a writer in the day, i.e.} & \quad \text{His writing was at that time.} \\
\text{Zued spent the night in sleep, i.e.} & \quad \text{His sleep was at that time.}
\end{align*}
\]

**Annotation.**

incongruities, or according to Ammonius, less than, ὑπὲρκαθαρά, as it pleases me to come to these; 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 Kaféa makes the following reply, which I offer as a short specimen of his style and manner.

"[Arabic text]

..."
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 ما ذُهِبٌ and ما ذُهِبَتُ respectively, each of which is used to indicate the uninterrupted duration or permanence of the Attribute in its Substantive Noun, as,

Zuwd was always wise.

Zuwd was always standing.

Zuwd 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 in the Proposition; كَانَ رَيَّدًا تَأَشَّ vera; 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 م م 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

الجَالِسِ مَاءْ أَمَّ رَيْدُ جَالِسًا

Sit while Zued is sitting.

رَيْدٌ قَأَرُ مَاءْ أَمَّ مُسْتَقِمٌ

Zued is standing as long as Amr is standing.

**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, (ک ک) or Immutable (ب ب); Mutable, as in the Objects of Sensation; Immutable, as in the Objects of Intellection 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 قابس 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،

لَبِسَ رَبَّنَا Zued 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 لَبِسَ أَسِسَ أَصْحَبُ أَصْحَبُ الصَّمَدْمَةَ and second, such as possess a conditional government, or that require to be preceded by a Negative Particle either expressed or understood, as

**EXPRESSED.**

Zued 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 ءِلِّي هُوَ or the Prohibitive ءِلِّي which is considered equivalent to a Negative Particle, as

لا تَنْزِلَ قَالَا بِهِ Do not cease to continue standing, or continue always standing.

And Lastly when they are used in the sense of supplication or prayer, as:

لا تَنْزِلَ لِلَّهِ بِهِ May God always continue beneficent to you.

To which must be added the Verb ءِلِّي preceded by the Infinitive ءِلِّي or the ءِلِّي termed **Surfeo**, as

لا تَنْزِلَ لِلَّهِ بِهِ 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 لَوْسِ and those Verbs to which لَوْسَ is prefixed, may themselves be preceded by their Predicates; but other

---

**Annotation.**

\[ O F \text{ ماكان.} \]

\[ \text{What} \] is elegantly used as an Expletive, as

\[ \text{What was the} \] standing.

Fatima the daughter of Khoorshoob 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-oool-wuhamab;** **Angos-oool-Fuwaris;** قَبِيلَةُ الْعَلَّامَاءُ يَقِيُّ الْعَأْفَٰضَةٌ; فَسَ افْعَلْ أَيْضَّانَ; Kys-oool-hifaz, and رِبيعُ الكَأْمِلِ Rubeek-oool-Kamil.

2. It is used in a sense equivalent to the Pronoun termed by the Arabs **ضِيِبَ الرَّاسَ** or the Pronoun of **distinction**, as سَمِيَتُ مِنْفَالِ أيُّوْسِكُيْ هُوَ; Zued was going. The Verb سَمِيَتُ in both instances possesses no government.

\[ O F \text{ وما كان.} \]

The following seven Verbs are considered **Synonymous** with which is added †جَاءَ جَاءَ and †بَعَدَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَاءَ جَا
Grammarians extend the privilege to the whole class of Imperfect Verbs, with the exception of زُعْدُ " 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 زُعْدُ &c.*

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 مَذَادٌ* 

مَذَادٌ 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 لَمَس* 

لَمَس as an Imperfect Verb is properly used (agreeably to the authority of the Shurhu Alfee) to represent present time, as هُوَ زُعْدُ قُدَّامًا " 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,

لاِس زِيد قُدَّامًا Zued did not stand yesterday.

لاِس زِيد قُدَّامًا Zued will not stand tomorrow.

It is probably compounded of the Negative Particle ن and لَمَس 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 composé de *n* et de *on.* La consonne *n* 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 qui on lui demande; ainsi *Ne* on, *Ne* or, *Ne* me, *Ne* il, d'où on a fait, *Non, Not, Nec, Nil.*" And thus in the old English, and Northern Dialects *nael* for *neacwil,* or *wil not; naes for nae is,* or *is not;* See Janieson'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 Shimuqnuq,' 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 Shimuqnuq, 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 Shimuqnuq and went off.

U u
COMMENTARY.

CLASS ELEVENTH.

The eleventh Class contains four Verbs, termed Verbs of Propinquity (أَنْعَامُ الْعَلَامَة) being so called from their signification.

1. The first is which admits of the quiescent عَلَامَة or تَعُ ن of the feminine gender, but is not otherwise (regularly) conjugated, neither is any Derivative formed from it. Its government is twofold.

First. It gives or the sign of the Nominative Case to the Noun as its Agent, and or the sign of the Objective Case to the Predicate, which Predicate is a Verb in the Aorist Tense in construction with and in this combination the Verb is always Synonymous with تَأَربَب.

EXAMPLE.

عَسِى زَيدَ أَنْ يَتَرْجَمَ Zued 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.

۱۰۹۷ ۶۳۴۳ ۹۳۴۳

2. Verbs denoting hope or expectation, or implying confidence in some future event, viz.

۱۰۹۷ ۴۳۱۷ ۲۱۱۷

3. Verbs denoting the commencement of an action, or Inceptives, viz.

۱۰۹۷ ۶۳۴۳ ۶۳۴۳
BOOK SECOND.

In which example زید is put in the Nominative, as the Noun or Agent of its Predicate. The sense of the Sentence will therefore be.

\[ \text{قارب} \ \text{زید} \ \text{الخروج} \]

Zucd accelerated his egress.

The Predicate of agrees with its Noun or Agent in Gender and number.

**EXAMPLE.**

\[ \text{عَسَّى} \ \text{الْزُّدَاء} \ \text{إِن} \ \text{يَقُومُ} \]

The two Zucds hastened to stand.

\[ \text{عَسَّى} \ \text{الْزُّدَاء} \ \text{وَإِن} \ \text{يَقُومُ} \]

(All) the Zucds, &c. to stand.

\[ \text{عَسَّى} \ \text{هُمْ} \ \text{إِن} \ \text{يَقُومُ} \]

Hinda hastened to &c.

\[ \text{عَسَّى} \ \text{الْبَنَادَرَة} \ \text{إِن} \ \text{يَقُومُ} \]

The two Hindas hastened to &c.

\[ \text{عَسَّى} \ \text{الْبَنَادَرَة} \ \text{وَإِن} \ \text{يَقُومُ} \]

(All) the Hindas hastened to &c.

**Annotation.**

By this classification as laid down in the Commentary upon the Alifaa, the Verb <\text{عَسَى}> 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 زاهد to be a Particle Synonymous with رزى. \text{Ruzee}

thinks its proper signification is hope or expectation, to which Sproule adds pity and fear, as 

"I fear I shall die, or I fear am about to die."

And agreeably to the authority of the Sunna it denotes certainty, as in the following example from the Qooran:

\[ \text{وَأَمَامَ الْمَلَائِكَةِ أَن} \ \text{يَعْلَمُونَ} \]

\[ \text{وَأَمَامَ الْمَلَائِكَةِ أَن} \ \text{يَعْلَمُونَ} \]

\[ \text{وَأَمَامَ الْمَلَائِكَةِ أَن} \ \text{يَعْلَمُونَ} \]

\[ \text{وَأَمَامَ الْمَلَائِكَةِ أَن} \ \text{يَعْلَمُونَ} \]

\[ \text{وَأَمَامَ الْمَلَائِكَةِ أَن} \ \text{يَعْلَمُونَ} \]
Second. The Verb in its second application gives the sign of the Nominative Case, to a Verb in the Aorist Tense in construction with which is substituted for, or put in the place of the Nominative, as the Noun of and is then Synonymous with .

EXAMPLE.

The coming out of Zued was near, or He was on the point of coming out.

Annotation.

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 is restricted in the Text to a Verb in the Aorist Tense with the Particle 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 Do not censure me for I am about to practice abstinence. Saxonvér is of opinion that the Aorist of should never be accompanied by 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 inconcrete, 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 or and other Grammarians account for it by supposing it to be then redundant.

is regularly conjugated in the Past Tense, and its medial radical in the second persons is occasionally marked kun, as 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.**

In its original signification is Synonymous with though it cannot be used alone as such, as. Its medial radical may be either Ya as or Wao as but Grammarians in general seem inclined to think it the former. The following example from the Hareere will illustrate its general force.

He exhaled a storm of passion fiery as the summer blast,

And was almost bursting with very rage!

With its medial radical marked Fatha, and sometimes Kusrul, is also Synonymous with as in the following examples:

The fire was near being extinguished.

The sun was nearly set.
COMMENTARY.

In which example جن is put in the Nominative Case, as the Noun of جن and جن is substituted for, or put in the place of the Objective as its Predicate; The sense of the Sentence is therefore.

Zued accelerated his approach.

The same rules that are applicable to جن are equally applicable to its Derivative formations.

EXAMPLE:

Zued did not hasten his approach.

Grammarians differ considerably among themselves, with regard to the sense of جن 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 جن in the Past Tense, but preserves its signification in the Future.

Annotation.

Of وأت The word أت was originally Synonymous with أت and is still used in this sense, as أت. "such a person hastened his march;" agreeably to the authority of the Commentator on the Alfeea, it is used like أت as either as a Perfect or Imperfect Verb. It is conjugated like جن but the Grammarians says, it never occurs in the Past Tense as given in the Text, but in the Alfeea, which however is rejected 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,
3. The third is 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 as:

-Zued was near coming out.

4. The fourth is 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

EXAMPLE:

-Zued expedited his coming.

Some Grammarians make out seven Verbs of Propinquity, adding to the four abovementioned the following three, namely which are altogether Synonymous with in sense and application.

Annotation.

The Commentator on the Al fare makes Synonymous with in the sense of hope or expectation, but its predicate must always be an Aorist with the Particle as. Perhaps or it is to be hoped that Zued will rise.

The above rules are precisely applicable to as, The Heavens were about to descend in rain.

-Zued was on the point of increasing his gift of three (Rupees!) Its predicate must be accompanied with.

Is used in the sense of, as,

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. The Verbs of this Class are included in the following little story.
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 $\varepsilon \alpha \nu \alpha \lambda \upsilon$ or Verbs of Praise and Censure.

1. Of these the first is $\nu \varepsilon m$ originally $\varepsilon \nu m$ with the first letter marked Futha, and the second Kusra; the Futha is changed into Kusra to coincide with

Annotation.

Of $\nu m$ and $\beta s$ assume Tu or the mark of the Feminine Gender, they are generally considered as Verbs, but certain Grammarians of the schools of Koofsuh will have them Nouns because they are occasionally 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 intended 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 quatrain. As a curious example who ever 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 (فاعلا) of the Verb is sometimes a general term (بُدُسُ) made definite by the Article

**EXAMPLE.**

**نِعّم الرجل زيد** Zued was a good man.

The word is here or in the Nominative Case, as the Agent of Zued (زيد) is the Noun Particularised by Praise (بُدُس) and being the Subject of the Proposition is also in the Nominative Case; and 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.

**نِعّم الرجل هو زيد** 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 is sometimes a Noun connected in the relation of the Aorist Case with another Noun made definite by the Article

**EXAMPLE.**

**نِعّم صاحب الغرَس زيد** Zued the owner of the horse is a good man.

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**Annotation.**

They both occur under the following forms; namely 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 Seebuweh is observed by the Arabs in general.
And sometimes a Pronoun concealed rendered " by an indefinite Noun in the Objective Case,

**EXAMPLE.**

\[ \text{Nu'm rājāl ziyān} \]

How good was (he) the man Zued.

The concealed Pronoun in such instances refers simply to an object in the mind termed, \( \text{Mūhujūd dhnī} \).

The Noun Particularized by Praise \( \text{ṣarrīṣ} \) is sometimes omitted in the Sentence if the defect can be supplied by the context.

**EXAMPLE.**

\[ \text{Nu'm lābīd Allāh yūb} \]

How good a servant was he, namely Job!

The verse of the Quoran 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.**

\[ \text{Nu'm rājāl ziyān} \]

Zued was a good man.

\[ \text{Nu'm rājāl ziyān} \]

The two Zueds were good men.

\[ \text{Nu'm rājāl ziyān} \]

All the Zueds were good men.

**Annotation.**

The Nouns Particularized by Praise or Censure sometimes though rarely precede their Verbs, as in " Zued is a good man." "Amr is a bad man." The Agent in such cases is rendered definite by the Article \( \text{Jī} \) though sometimes the Pronoun is concealed and made by an indefinite noun, as in the following example,
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 (on the third conjugation of triliteral radicals.) The Putha 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 Noun Particularized by Censure, are precisely the same as those already recorded of the Agent and.

EXAMPLES.

پیدی یخ زید Zued was a bad man.

پیدی صاحب الفرس زید Zued the owner of the horse was a bad man.

Annotation.

And Shueki-ool-Iueya your uncle, how excellent an uncle!

These Verbs assume occasionally the Particle ِ as an affix، 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.
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 سام and is in every respect synonymous with سام.

4. The fourth is حب with حب affixed, the first letter being marked either Futha or Zumma; originally حب with the second letter Muzmoom, which being afterwards rendered quiescent the two homogeneous letters coalesce under the sign Idgham. This rule is applicable to حب with its first letter Muftooh, but if Muzmoom, the Vowel point Zumma is transferred to the second letter, and the two homogeneous letters coalesce as before.

Annotation.

O F jس A N D حب.

I have nothing particular to offer regarding these words. jس is supposed by some to be derived from originally سو the Wao being changed into Alif by a common rule of permutation. It is precisely synonymous with سام as observed in the Commentary. حب is sometimes preceded by the Vocative Particle يا denoting surprize or admiration, as in the following example from the 3d Muqam of Hurreece in praise of a gold coin.

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 حبلا. It is Synonymous with نعم and its Agent is لذا followed by its مخصوص بالذد or Noun Particularized by Praise.

The Construction (إعراب) of this Verb is the same as that of in both of the cases already detailed, but its Agent and Noun Particularized by Praise, do not necessarily agree in gender and number.

EXAMP L E S.

<table>
<thead>
<tr>
<th>Sing. mas.</th>
<th>O excellent Zued!</th>
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<tbody>
<tr>
<td>حبّذاء زيد ا</td>
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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 نعم in Arabic by a Noun in the Objective Case. The phrase نعم رجلاً therefore resolves itself thus, نعم 'It was good.' What was good?—'The man (رجل) 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 ندعم, which seems to agree with the remark of Apollonius as quoted by Harris, "That some indications are o coniar, and some are mental."

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:\n\n**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.
BOOK SECOND.

CLASS THIRTEENTH.

The thirteenth class contains seven Verbs termed, أَعْلَمُ التَّقْلُوبُ 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 نَصَب or govern them in the Objective Case as double Objects.

Annotation.

It must be obvious that under the head of أَعْلَمُ التَّقْلُوبُ (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 أَعْلَمُ التَّقْلُوبُ may not be deemed inapplicable to the Class of Verbs now under discussion.

Action as a Predicament he divides into four kinds.

I. SPIRITUAL. II. CORPOREAL. III. MOTION. IV. 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,
COMMENTARY.

Three of them denote doubt,

Three certainty,

And One sometimes doubt and sometimes certainty.

The three first or those denoting doubt, are,

\[
\text{جَحَبَت} \quad \text{كَلَّمَت} \quad \text{حَسْبَت}
\]

EX A M P L E.

I conceived Zued was standing.

I imagined Amr was eminent.

I supposed Bukr was sitting.

Annotation.

annihilation, blessing, cursing, preservation, resolution, 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

1. **Preparative**; in the first objectification of a thing, or the reflexive thought about it, together with what else one knows of that kind.

   - **Thinking**, cogitation, behink, deem, imagine, esteem, conceit, notion, thoughtful, pensive, mind it, suggest, put in one’s head.

   - **Meditating**, think, considering, cast about in one’s mind, muse, contemplate, elucidation, think, forethink, premeditate, ponder, extempore.

   - **Operalize**; in the comparing of things to find out what is truth; or the thought resulting from such comparison.

   - **Inquisition**; examination, search, scrutiny, exploration, investigate, disposition, seek, discover, hunt, canvass, cast, water, quest, inspect.

2. **Discovery**; detect, find, perceive, sift out, pick out, invention, excogitate, author, inventor, tell, inkling: *its out.

**Judgment**;
BOOK SECOND.

The Verb 
however if derived from 

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.

Assent, consent, accord, agree, concur, allow, acknowledge, yield, sufrage, voice.

3. Vote, of the same mind, think well.

Disent, differ, disagree, of another mind, discord.

More special; according to its arguments; as,

Proceeding from Causes,

Extraviction: testimony, sufficient, or insufficient.

4. Believing, credit, credible, faith, trust.

Disbelieving, discredit, incredible, distrust.

Intraviction in the thing itself; that is conclusive; or not so conclusive but that it may be otherwise.

Knowing, cognition, conscious, wit, sitting, aware, pray, intelligence, learn, inform, suspect, cognize, notice, incline, perceive, assume.

Doubting, misdoubt, mistrust, distrust, suspect, judging, staggering, hesitate, questionable, dubious, ambiguous, at a stand, stick at, quadrate, scruple, possible, uncertain, arguable, 'tis a question.

Production of these facts in higher, or lower degrees.

Certainty, assurance, sure, coincide, concur, demonstrate, evidence undoubted, out of doubt, without doubt, doubtless, infallible.

Opinion, conclude, judgment, sentiment, mind, tenet, think, suppose, surmise, warn, overawe, unanimous, likely, probable, prejudice, apprehend, fuzzy, reputable, deem, 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 Theor or in Hypothet.

7. Reasoning, discussing, arguing, rationalization, logic.

8. Conjecturing, guessing, surmise, divine, mind, gives, conceiv, presumption, probable.

Importance; or frivousness of it.

Esteeming, estimating, pricing, valuing, rating, regard, respect, repute, count of, care for, think well of, set by, stand upon, credit, prefer.

Contemning, despising, slighting, undervaluing, disregarding, set at nought, scorn, disdain, obloquy, despisible, vilify, disdain, neglect, set light by, make nothing of. I 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

\[ \text{رَأَيْتُ، وَجَدْنَتْ، عَلَيْتُ} \]

**Examples.**

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,*  
   
   Inaُ دَرِيَ I knew that Bukr was your companion.

2. *Know for certain, as,*

   Inaُ تَعْلَمُ I knew that the preservation of the soul, is by subduing the passions.

3. *He found, as,*

   لا تَعْلَمُ الْفُتْحَاءَ بَيْنَ الْفُتْحَاءَ إِلَّا وَلَأً Inaُ تَحْمِيلُ الْعَلْمَ الْهَدْيَةَ أَنَّهُمَا لَدَيْهُمَا لَيْسَا I knew that you were standing.

   Verily they found their fathers who were lost.

Ruzee however remarks that the Verbs when synonymous with and are not synonymous with are do not govern two Objects in the Accusative Case, but require after them a Sentence preceded by the Particle as,

4. *He numbered or calculated, as,*

   لا تَعْقِلُ الْمَوْلَاا إِلَّا وَلَأً Inaُ تَعْقِلُ الْمَوْلَاا إِلَّا وَلَأً Do not reckon on God as your companion in affluence but in poverty and distress.
The Verb ُرَآيَتُ is sometimes used to denote perception with the eye, as in the following sentence from the Qoran.

Consider therefore what thou see'st, or rather thinkest (I should do.)

is sometimes used synonymously with ُعَرَنَتُ as, ُعَلِيِتُ I knew or recognized Zued.

Annotation.

5. حَسَبَ I thought Zued was your brother.

6. جُلْتُ Synonymous, with ُفَنِّجَ.

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,

Zued thought.

8. Or merely transitive to one Object, as,

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. صَبَرْتُ اِلْكَشْفَ ُرَآيَتُ I converted the clay into a pot.

2. We will come unto the work, which they shall have done, and make it as dust scattered abroad.

3. ُهَمِّيَتْ ُعَلِيَتُ God made me your Victim.
COMMENTARY.

And 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.

4. The Lord made Abraham a friend.
5. If you wished you would certainly have received a reward for it.
6. I made him my bosom friend.
7. 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.

* Quran, C. 18.
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 مَعْلُومُ 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 عَلِيَّةُ رَبِّي أَفْضَلًا resolves itself into عَلِيَّةُ فَضْلِ رَبِّي. '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 trade.

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.
COMMENTARY.

When these Verbs happen to intervene between their Objects, or when they follow them, their government may be optionally omitted.

EXAMPLES.

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.

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.)
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 علیت and علیت a Humza be prefixed, they become transitive
to three Objects or Accusatives.

EXAMPLES.

I made Zued know that Amr was excellent.

I shewed Amr that Khalid was wise.

Annotation.

Verbs of sense in Greek generally govern a genitive, but the Verb όνοματ like جَسَمُ 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 جَسَمُ 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:

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 thinkest 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, which would have been less
objectionable.
Another Object is therefore added to these Verbs by this *Humza* of increase, which possesses the property termed *تـصبر* (and is that by which the Agent or Nominative to a Verb puts the Object in possession of the sense of the radical.) The meaning therefore of the first example is 

\[ \text{جَعَلَتُ زِيدًا عَلَى أن يَعْلَمُ عَدْرًا} \]

and of the second 

\[ \text{جَعَلَتُ عَزْرُ عَلَى أن يَرْيَ خَالِدًا عَالِمًا} \]

This property is restricted by prescription to the above two Verbs, contrary to the authority of *Akifush* who bestows it upon the whole Class from their analogy to 

\[ \text{أَزَعِبْتُ أُوجَدْتُ أَخْلَتُ أَحْسَبْتُ أَظْنَتْ} \]

**Annotation.**

The Grammarian *Ruza*, makes synonymous with *عَرْف* in every respect, and says the phrases 

\[ \text{عَرْفَتِي لِرِيَادًا أَقَامْ} \] and 

\[ \text{عَرْفَتِي زِدَادًا أَقَامْ} \]

are precisely equivalent, but he acknowledges that *عَرْف* does not govern two Objects in the Accusative like 

\[ \text{عَلَمَ} \]  

*Husain* 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 Negative Particle *ٌم* as 

\[ \text{رَأَى لا قَامَ زِدَادًا} \]

I saw Zued not standing; *secondly* by the intercession of an Interrogative Particle, as 

\[ \text{دَخَلْتِ أَبْدُلَتُ قَدْ عَدِّلْتُ كَمْ مُرْدُو} \]

I doubted whether Zued 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 *تـَنطَنَت* 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 follows the one to which the Particle is prefixed, the government will be preserved, as 

\[ \text{ظَلَّتُ أَزَودُتُ ذِي رَعْوَرَةُ مُعَمَّلًا} \]

I thought that Zued was standing and Amr going.
The following Verbs namely ^ and 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 for example, but if we wish to express the reflective sense, a distinct Noun must be introduced for the Object, 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 indipendant of any adscitious Noun or Pronoun, as I struck myself, &c.

The following Story will illustrate the use of the different verbs of this Class.

ٍۢیِکُهٍ
يعيبها ويها نظن أنه سبب تلبه قال إنه يذذب باك وسدة لعبة وكدية
والإخال كل واحده منهن مصيبة عجيبه فقال الناجر هذا لايطعن
فيه واشترى وقره وأنا ولأراني حسن خذمته كل ما على جيه
حتى به فخور التجار ذات يوم مع بعض أخذ أنه إلى بستانه ولأ
فأريت الشيوخ الغروبي رسال ذاك العبد إلى دار ليبانية بسعا يا
ولمأنى من اللاة يمتنن لباصه وأثرى التراب على رأسه وأخذ تقول
واسأله وأرب ناعيته فلا يسأله إلا مرة واحدة رعية أنه قال حل به
ما استحسا فما لت وسحل يا عالم ما أهده القال ال قال للساق علا سايلن
ستف الله إلا ذات هكذ جمع التجار فسعت نسوا السويا واللواثي
كلما تقول د عهده ما رواه أخذي بلاطين ويمر صطلق كلما إلى
باحية البستان في بصهم ودخل البستان على هبته التي أوحش بها
النسوان بلها را وتياران لها لالذي بلى ذلك وغير أحوالك
في كفرأ أظن أنه قال تلتافر بعض البقار لمري ببل أحد في الجواز
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 silver, but if you were acquainted with
his failing you would probably find him copper. Pray what is his failing said the Mer-
chant, 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, nay 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 of Analogous contains seven Governing Powers.

FIRST ANALOGOUS GOVERNOR.

أَلْفَ عَلَ الْمَطَّلَةِ

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 زُعِيدُ رَأى "Zued stood." ضربَ رَأى "Zued struck." but if the Verb be transitive it governs an object in the accusative also, as ضربَ رَأى "Zued struck Amr." 

The Agent can never precede the Verb in the order of construction but the Object may, as رَأى أَصْطَبَتُ "Zued stood"; nor can the Agent be omitted in composition, which is not the case with the Object which may be optionally omitted.

SECOND ANALOGOUS GOVERNOR.

الْمُصْدَرِ

The second is the Infinitive which is defined to be the Name of a Mode 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 حَدَثٌ 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 حَدَثٌ as
The Grammarians of Busrah call the مُصَنَّع the root or radix, from its absolute signification in itself, without reference to a Verb; and the فِعْل 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 مُصَنَّع the root, and the مُصَنَّع 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 شَكْكُ 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. "Modes 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.

* See Watt's Def. of Mode.
† De Iuv. 51, C.
former when it happens to be a Verb of the infirm Class \( \text{مَعَنُّ} \) and if of the 
sound of healthy \( \text{مُحِي} \) it continues sound also: example, \( \text{تَأَمُّ ُيَبَامَ} \) the
MUSUR here being originally \( \text{قُوَّم} \) the WAO is charged into \( \text{يَأ} \), because
the same letter had before been permuted in the Verb \( 
\text{ذَوَّم} \) originally: And in the phrase \( \text{تَأَمُّ ُيَبَامَ} \) the
Infinitive \( \text{قُوَّم} \) suffers no permutation, be-
cause the Verb \( \text{قُوَّم} \) being of the sound Class, is not subject to any rule of
permutation.

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**Annotation.**

The word \( 
\text{حَدَث} \) in Arabic is precisely equivalent to the Hebrew \( \text{שָׁם} \) and means
literally, *to become new*, and transitively as an augmented triliteral *to make new* or produce,
\( \text{God made new or created it and it was created} \), in which sense its
prototype is frequently found in the Bible \( 
\text{הַשַּׁמֵּשׁ} \) 1. Sam. XI, 14. "Let us *renovate*
the kingdom there," or rather as I should think *make a new* kingdom, establish royalty there.
This is the original sense of the word \( 
\text{حَدَث} \) which as applicable to an Arabic infinitive is explained
as follows by the Grammarian Ruzee:

\[ 
\text{حَدَث} \quad \begin{array}{c}
\text{كَأَنْتَبَب} \\
\text{وَالشَّرِّيَّ} \\
\text{أَعِمَّ يُصَادَرُ كَالْحُوَّالِ} \\
\text{وَالْقَصَرِ}
\end{array}
\]

"We mean by the word \( 
\text{حَدَث} \) 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 \( 
\text{حَدَث} \) and *made* 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*

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* The party opposed each other standing.
Now it is certain that the arguments of the Busrah Grammarians in support of the مَصَدَّرُ as the Root, are absolute and of general application, while those of the Grammarians of Koofah for the جُرْدُ 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 يُعَدُ، and اَلْرُمُ originally، were the roots, and the different persons of these Verbs, such as وَدُمُ يُعَدُ تَعَدُ، and وَدُمُ تَعَدُ، and 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 اَذَكْرُ, 'says Ruzee,' 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 مَصَدَّرُ 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 it is that Mode, which may be separated or abolished from its Subject: So Smoothness or Rough-

* Watt'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.
BOOK SECOND.

The **Infinitive** (مصدر) has the same government as its own verb; therefore the verb be neuter it governs the Agent in the Nominative.

**EXAMPLE.**

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.* 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.

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**Annotation.**

*nest, 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, Asenting 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 corporal 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 مُصدر 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 مُصدر or Infinitive we have the Grammarian's own words as authority *علماء حاضرين مُصدر* "Know that by the مُصدر 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 **مُصَّاف** 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 **مُصَّاف** in the relation of the aorist case with an **Agent**, the **Object** not being expressed.

**Example.**

I was astonished at the beating of Zued.

**Annotation.**

*object, end, instrument, time and place,* but these distinctions he observes are not inherent but superinduced on the Infinitive in its genuine state, which is formed to denote a **mode** without reference 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 general 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. [*Quicquid erit, ut permanens, ut Arbor, Datur; ut fluens, ut Currit, Dormit. Res permanentes sive constantes vocamus, quarum natura dit*}
3. It is connected as the َمُسَمَّىٰ 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.

\[
\begin{align*}
\text{عَجِبَتُ مِنْ صَرْبٍ رَبِّي} \\
\text{أَيُّمَّنْ أَنْ يَصَرَّبَ رَبِّي}
\end{align*}
\]

I was astonished at Zueid's being beaten.

4. It is connected as the َمُسَمَّى in the relation of the aorist case with an Object, the Agent being also expressed in the Nominative.

EXAMPLE.

\[
\begin{align*}
\text{عَجِبَتُ مِنْ صَرْبٍ لَّا تَأْسِرُ أُجَٰلَنَّ}
\end{align*}
\]

I was surprised at the beating of the thief by the headsman.

5. It is connected as the َمُسَمَّى in the relation of the aorist case with an Object, the Agent being understood.

EXAMPLE.

\[
\begin{align*}
لاَ أُسَمَّىٰ الأَنْسَانُ مِنْ نَعْمٍ أَخْفَرَ
\end{align*}
\]

"Man is not wearied with soliciting good."

Annotation.


And hence I draw the following conclusions, that all modes in their absolute and Indefinite 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 many modifications as to means, object, end, instrument, time, place, and other circumstances, including in fact the nine subdivisions 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 Zued.

The agent of the infinitive can never be concealed, nor can the infinitive itself be preceded in composition by its معلوم 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 messenger; 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 متعلق ; (and concretely by the متعلق ) quantity and relation by the اسم الفعل and اسم النسب, action by the اسم فعل النسب, position by the اسم الوضاءة, agent by the اسم المنقول when by the جلب where by the اسم الوضاءة, 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 انطقطاط of 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, Scicpin, Perizonius and the Messieurs de Port Royal deny the property of the expression altogether, and Scaliger says the infinitive is not a mood in act but in power, to which Vossius agrees. † "Assentior autem Jul. Scaligero, qui actionem esse negat, contra quam vulgus non modo similidictum putat, &c."

* I have omitted the اور or mood of instrument.

The third is an active participle, (اسم الفاعل) 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:

زُعَّدُ الْحَمْسُ الْخَلْفُ رَجُلٌ بَيْنَ فُلْسِهِمْ "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 essence 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 mood in its relative instead of its absolute signification, and to this perhaps we may trace the partial and consequently erroneous definition of it by Gaza in his Grammar I. IV; which Harris has unwittingly commended—*ποιμήν, ἐν τῷ πάλαινα μνήμῃ, διὸ δικαίως αὐτοπροσώπως—A volition or affection of the Soul, signified through some voice, or sound articulate. See Hermes, p. 140.

The quality of verbs says the Roman Grammarian Consentius 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** preceding it in the order of construction to which it forms the **predicate**, as in the examples already given, or with a **qualified noun** to which it will be the **attributive**.

EXAMPLE.

'I went by a man whose son was beating his female slave.

Or with the Article as its **antecedent** or to which it forms the **relative**.

EXAMPLE.

The 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 tempus, ut, lego, scribo. Infinita est in qua haec universa confusa, ut, legero.**" 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 **απαξίμαστεως** or **Indefinite**. "Adeo," says Macrobius, 'autem hic *nomen absolutum nomen rerum est*, ut in significacionibus rerum, quas Aristoteles numero decem *παραγος vocat, quatuor per απαξίμαστεως* properantur, *μάριν*, *έργον*, *πεντευχή*, *πιάγη*, Graeco vocabulo propiterea dicitur **απαξίμαστεως**, quod *nullum mentis indicat affectum.*" Vid. Macrobi. De Differ. Grec. Lat. Verbi. p. 325.

This then is the result of our Analysis. An Arabic **ةَّمَرَدَّر** stripped of the learned language of definition in which it has been cloathed by Eastern Grammarians, turns out to be literally and strictly
Or with a Substantive Noun termed to which it will be the 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 Mode 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*—*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 Tooke 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 Mood* should according to the true analogy of speech, be styled a *Participle Substantive*. There hath been formerly much dispute among some learned men, whether the notion called the *Infinitive Mood* 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.

ضربُ زيدٍ أمِسٍ نورُ The beater of Zued yesterday was Amr.

If however the ACTIVE PARTICIPLE be made definite by the Article ل it possesses the government of its Verb in every form of past, present or future time.

EXAMPLE.

أَلَّا رَبُّ عِيْراً أَمِسٍ رَيْدُ 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
BOOK SECOND.

Note. The Participles Active termed باللغة المبتدئة or Participles of the Intensive or Superlative Degree, such as ضَرَّبَ عَلَى وَهْي وَهْيَة and عَلَى مَحْمُود, 'a very wise man;' خَالِدَ رُمْبَلِ بِقَوْمِه transition, 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. 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 Musdura. The word Mode is the best representative of حَدَّث 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 or the Infinitive's Noun, like the ὀργή and ὀργητός of the Greeks. Between these two Nouns, namely the and the , 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:
The fourth Analogous Governor is a Passive Participle (اسم الفعلول) 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.**

Zuel’s boy is beaten now, or will be beaten to-morrow.

**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 عَمَلْ مُضْرَكُ say they, has no other government than that of any common Substantive Noun, but this again is controverted by the Grammarians of Koofah and Bagdad, who bestow upon it the very same regimen as that of the َمَضْرَكُ, and even admitting the fact which I believe to be just, it differs nothing in this particular from
BOOK SECOND.

Or with the Article ِل as its ANTECEDENT (مَضْوُول).

EXAMPLE.

الاصرب عُلَمَاء رَيْد The person whose boy was beaten is Zuud.

Or with a QUALIFIED NOUN as its مَضْوُول.

EXAMPLE.

مَلِكَة رَجُل مَصْرُوب عَلَمَاء 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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* Words are general says Locke, when used for signs of general Ideas, and so are applicable indifferently to may 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. S. 3.
Or with a Substantive Noun as its 

EXAMPL E.


d. Zued 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 contradistinction to the Isma Mushe, 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 

that is, verbs denoting Actions transitively, (the actio transiens of Logicians;) and verbs denoting actions inherent or inseparable, (actio immanens) 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 beating: verbos-ens: 

&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 of 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 مَعَالَةُ to the Noun immediately following it.

If however the Passive Participle be made definite by the Article الّ it becomes independent of the above conditions, and governs like the Verb in every form of past, present or future time.

**Example.**

\[
\text{جَاءَ الْمَدْرَوِبَ عَالِمًا} \quad \text{آنَ أُوْدَأَا أُوْدَمَينَ}
\]

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,

\[
\text{Drink-} \text{ing is the soldier's pleasure, or}
\]

\[
\text{To-drink is the soldier's pleasure,}
\]

Formed by annexing *ing* and prefixing *to* to the Imperative in one sense and the.

*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. 1, p. 150.*

* Which Casaubon and Minshew ridiculously make the Greek Neuter Article Τό, and Horne Tooke the Imperative de, corrupted into to.

† De Enter, p. 182. "C'est ce *Qui de l'esprit,*" says the Abbé Sebasta, but this is not applicable to a verb in its Infinitive state.
The fifth Analogous Governor is a simple Attribute or Adjective (الصفة المشابهة) 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 of the whole the least exceptional, if not the only just representative of an Arabic Infinitive.

But the word Event which is usually explained 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 Infi-
The Attribute of Adjective 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 ٍٓ to which the
Adjective is annexed is not considered the موصول.

Annotation.

**N**ative whatever. It may indeed be frequently applied to an *ismu mutscur*, for *war*, *peace*,
*poverty*, &c. are called *events*, but these are not Nouns of Action, nor have they any verbal go-
vernment, 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
*ismu* as well as an *ismu* 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 الفاعل السطحة* two attributive Nouns
derived from the Infinitive, which seem to require some explanation.

**O F T H E** اسم الفاعل AND اسم الفاعل السطحة.

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 الفاعل* by which is simply in-
dicated 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*.

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* Event from *events* to *come* forth, and in this sense the Verb itself is used by the old writers.

"O that thou saw'st my heart, or didst behold,
The place, from whence that scalding sigh evented."  

*Jest. Case is altered.*

The word governed by the Adjective (بهذل) is sometimes in the Accusative Case, either from its resemblance to the proper object of a transitive Verb when definite; or as the (نبر) 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 (العربية المشهية) 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 زيد حالر (Zued is beating); and the latter a simple Attribute of Quality supposed to exist in the Object to which it is imputed, as زيد حسن (Zued is beautiful, 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 الغائب (주의 the temporary existence of a Mode in an agent, and the other i.e. the اسم الشبيهة (주의 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 الشبيهة (주의 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 (حبل) might in vain look for an accouchement, for the Quality being permanent, she could not consistently with the grammatical canon (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 (آت ركى حسن) * Anacreon* is beautiful, must accordingly denote that Anacreon

* قَدْ أَقْلَسْتُ نَيةَ حَسَن فِهَنَا، ذَيَاتُ الحَسَن لَا وَسْتَهَا أَلَّا فَيَسْعَى سَيْ ما مَرْأَوَتْ رَجُودٍ

See the [نَذَل]
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 \( \text{τάξις πρώτος} \) provided it be not accompanied with the Article \( \text{τό} \), or terminate in \( \text{τούρι} \) or what is considered a substitute for the \( \text{τυντων} \), namely the \( \text{τῶν} \) 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, fluxaque bullula, Candida Forma est,

Nix, rosa, ros, sumus, ventus et aura, nihil!

and Anacreon himself the true \( \text{Καλός} \) 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.

\begin{align*}
\text{Δέγαςω} & \text{αι} \gammaυ\alphaινες, \\
\text{Άνακρινθε} & \text{γάρ} \ ι. \\
\text{Ασδείν} & \text{ευκάριον, ἄλοι} \\
\text{Κέμας} & \text{μὲν} \ \text{τὸ} \ \text{καὶ} \ \text{τὸ} \ \text{κέμας} \\
\text{Φιλόν} & \text{δὲ} \ σεω \ μέτακεν. \\
\text{'Εγὼ} & \text{δὲ} \ τὰς \ κέμας \ μὲν, \\
\text{Εἰτ} & \text{εἰσιν, εἰτ} \ \text{ἀπελθοῦν,} \\
\text{Οὐκ} & \text{οὖσα} \ τῷ \ τῷ \ νεῖλε, \\
\text{Οἵς} & \text{τῷ} \ γέμησι \ μῆλλου \\
\text{Πρέπει} & \text{τὰ} \ τερτά \ παῖσιν, \\
\text{Οὗρ} & \text{πέλας} \ τὰ \ μοκῆς. \\
\end{align*}

* For an ingenious account of the word \text{Beauty} see the Cal. Edit. p. 29, and Knight on Taste p. 9. "Like \( \text{Καλός} \) in the Greek, \text{beauter} in the Latin, \text{belle} in the Italian, and \text{beau} in the French, it is applied to moral and unequal as well as to physical or material qualities."
1. This relation between two Nouns (الأسماء) has the force of the preposition لَم understood, provided the or governed word is neither of the same genus as the nor the to it.

**EXAMPLES.**

طَيِّبَةُ بَيْنِي وَزَعَدٍ Zued's boy, i.e.

طَيِّبَةُ بَيْنِي وَزَعَدٍ 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 thinn'd 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
2. Or the relation is equivalent to the preposition \( \text{س} \) understood when the \( \text{مُضَاف} \) is referable to the same genus as the \( \text{س} \) .

**Examples.**

\[ \text{عَدَّلَ وَتَمَّتَ مَا تَضَعَّتْ آيَةً} \]
A ring of silver, i. e.

\[ \text{عَدَّلَ وَتَمَّتَ مَا تَضَعَّتْ آيَةً} \]
A ring from silver.

**Annotation.**

The ٌُسَمَمَةَ or \( \text{Active} \) Participle 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.

\[ زُهِّدَ زِيدَ “Zueid is standing;” or زِيدٌ زُهِّد “Zueid 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,
COMMENTARY.

3. Or to the Preposition if the Object be the to it.

**EXAMPLES.**

\[ \text{Beating of to-day, i.e.}\]

\[ \text{Beating in the Day.}\]

**Annotation.**

the object in the accusative. It seems to possess virtually, the united force of a predicate and copula, of an attribute and assertion, and may be resolved into is and the sense of the MUSNUR or INFINITIVE, as \[ \text{Zued is beating}. \]

Now this is the proper grammatical character of an \[ \text{Name of an object} \] 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 \[ \text{Name of an object} \] which it is termed by the Arabian Grammarians or ATTRIBUTE resembling an Active Participle.

What then may be asked is the difference between the \[ \text{Name of an object} \] and the \[ \text{Name of an object} \] 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 \[ \text{Name of an object} \] describes the action in which the Agent is employed: the second or \[ \text{Name of an object} \] 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 \[ \text{Zued is beating} \] \[ \text{Zued is beautiful}. \]

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 \[ \text{Zued is equal to Aorist or Indefinite time}, \] \[ \text{Zued is possessed of beauty,} \] which is also indefinite as to time, and this is all the distinction that appears to me to exist between them.
THE SEVENTH ANALOGOUS GOVERNOR.

The seventh is a Perfect or Integral Noun (الاسم العام) that is a Noun rendered perfect in itself, and independent of the relation of the Aorist Case.

Annotation.

The simple Attribute or 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 بُلْبَلُ يَحْمُدُ 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 بُلْبَلُ يَحْمُدُ 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, if we say 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 not, 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 قاَسْتُ لَهُ a Tyrant; كَأَسْتُ a Sentinel; بَنْيَةُ a Flier or Bird, and لَهُ أَبَنْيَةَ an Aiker or Beegar, are all active Participles in the character of Substantive Nouns, though they may be literally translated and used as Verbal Adjectives, for قاَسْتُ means Tyrannising; كَأَسْتُ Keeping watch; بَنْيَةُ flying and لَهُ أَبَنْيَةَ 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.
COMMENTARY.

This is effected either by its terminating in Tunween (تُنِيْن) or in what is considered equivalent to the Tunween, namely the Noon (نون) of the Dual or Plural Number, or by its being followed by the ِالْمَجْعَال or governed word.

Annotation.

asking or begging. But in the character of Agents, they become complex Terms, expressing both qualities and subjects, and are therefore assumed as 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 habitual possession of the attributes or Modes referred to, and signify that the objects are accustomed to do so and so; for what is a Tyrant but a man who is known to practice tyranny? Or a Sentinel, but a man whose duty it is to keep watch? Or a Beggar but he who subsists by, or whose trade is begging? In truth the Active Participle as a Substantive Noun invariably denotes in Arabic the habitual Doer of an action, though in its Verbal capacity it may perhaps be considered as temporary, as Anacreon is tippling.

I have already remarked that the Active Participle in the double capacity of a Substantive Noun, and a simple 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 A Miser or avaricious man (Miserus) بَيْدَغُ ﷲ

Physician or one who professes the art of healing (Medicus) ﻣُرِبَ ﷲ A Stranger, or man from a foreign Country. (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 Adjective Nouns, which indicate by their prescribed form, that they are meant to be added to other Nouns, "so that both together may answer the purpose of complex terms,"* and in this character as simple modifications, they are the proper subject of grammar. Now between an Active Participle and a simple Adjective considered as Verbal and Analagous Governors, we have already pointed out the distinction, (a distinction that comprises the two grand divisions of Modes or manners of being, that is, the modes of action, and the modes of being without action; as the first attributes Action to a subject, and the second 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 Complex Terms.

BOOK SECOND.

It governs an INDEFINITE NOUN in the Objective Case, as its Tumefz, (تام) or Noun of specification, which removes the uncertainty supposed to exist in the INTEGRAL NOUN.

EXAMPLES.

١ رطل زيادة A pound of oil.
٢ مانس سينا Two Minas of butter.
٣ عشرون نقيا Twenty Dirhums.
٤ خاتم زيت نقيا Zued's ring of Gold.
٥ دلة عسل 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 حرس, 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, خخل، 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 لم ك و ظ an Agent; حا چ a Story-Teller; حا چ a Husbandman; حا چ 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 كا چ a Virgin, (which is also an Adjective) Virgo Intacta, an Old Man, Senex. كا چ a Partner, Consort, &c. without any reference to their active states.
COMMENTARY.

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. Worshipped, or God. Written, a Book. Possessed, a Slave or Servant. Aorist, 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, Zued 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,
BOOK SECOND.

Annotation.

that would be ridiculous, but merely a companion with whom we are accustomed to sit, and corresponds precisely with the Latin SODALIS, "qu. sedales quod unà sederent 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 Ruzar and the Wafees) on the Active Participle and Attribute.

The Participle Active and Simple Attribute of 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 $\text{مَلِيَّة}$ though some examples of this are known to occur as $\text{عَدَّلُ}$. $\text{عَدَّلُ}$, + 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 $\text{دَعَا نَا أَنَّهُ شَابِرُ}$. "I am beaten." but we could not say $\text{ذَلَّة}$. "Zuel has an ingenious countenance."

There are other distinctions between them which I omit to record as unimportant.

* Witty. Beautiful.

† Evident. Delicate or slender.
**Annotation.**

The **Adjective** may or may not be constructed with the definite article "الج" 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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*In which the governed word is in the Nominative Case.*

*In which the governed word is in the Aorist Case.*

*In which the governed word is in the Objective Case.*

*In which the governed word is in the Nominative Case.*
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 and connected in the relation of the Aorist Case with its own 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 16th 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(" belle et elegante, i.e. elegant or perfectly correct. The 7th and 10th or unobjectionable, and the 2d, 3d, 5th and 6th, 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-ool-Hureerce will be found a variety of Adjective Nouns, employed both as simple Attributes and complex Terms.

"عِدَيْ يَقُومُ حَلِيْثَ عَجِيبُ فِيهِ اعْتِبَاً رَ لِلَّبِيبَ الْرِّبْ "

"رَأَيْتِ فِي رَيْءَا عَمْرِي أَكَا بَأَسٍ لَّهُ حَلْ حُهْفَةَ أَحْمَهُ "

"يَقُدْمُ فِي المُعْرُكَ أَذْلَمَ مَسَ " يُؤْتَنَّ بِهِ لُغْثِيّ وَلَا يَسْتَرِبُ "

"قَفِّرَ جُهَلَ الصَّبِيحُ يَكُرُّ تَيْمُ " حَنْتَيْ يَرْى مَا كَانَ ضَنْكَاً رُحِيبَ "

"مَا بَارَئُ لَاتِرَانَ إِلَّا أَنْتِمْيَ " عَنْ مَوْفَجِهِ الطَّخَمُ وِرْجُ حُسِبُ "

L.11
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 ِبَلْدَةٰ the Plural of ِبَلْدَة means both brilliant swords and beautiful women. I have tried to preserve the quibble but 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-stained spear:
Nor assaulted a fortress however fenced and barricaded,
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 shriveled 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 Quran.
† The original of this line is strangely translated by Sir William Jones. "Nunc autem facta tamquam fera in latibus!" means lit. inverted.
fortunately Sir William Jones was not aware, when he gave it a place in his Poesos 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 Jonathi obitu; atque adeò versus iste.

Ubi provocavit adversarios nunquam redit à pugnae contentione sine spiculo sanguine imbuto." ex Hebraeo reddi videtur,

A sanguine occisorum, à fortium virorum adipe,
Arcus Jonathi 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.

It appears to be a corruption of Glaour, Infidel, which Lord Byron writes.

Glaour. It resembles in sound the Turkish Glaoor, Infidel, which Lord Byron writes.

* Lit. O Zealot.
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, one-legged, with rotten teeth, stammering-tongue, staggering in his gait 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, tallow-faced, have a swain juglers platter face, or a thin, lean, chitty face, have clouds in her face, be crooked, dry, bald, goggle-eyed, bleary-eyed, or with staring eye's, she looks like a squint'd cat, hold her head still awry, heavy, dull, hollow-eyed, black or yellow about the eyes, or squint-ey'd, sparrow-mouthed, Persean hook-nosed, have a sharp fox nose, a red nose, China flat, great nose, urea simo palatoque, 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 awry too, pendulis manmis, her dogs like two double jugs, or else no dogs in the other extrem, bloody fain-fingers; she have filthy long un-paired nails, scabbed hands or wrists, a tan'd skin, a rotten carkass, crooked back, she stoops, is lame, spea-footed, as slender in the middle as a cow in the waste, gowy 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-liped, 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 Oomsoor,* 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 urchin imperfect, her whole complexion savours, an harsh voice, incondite gesture, vile gait, a vast virage, or an ugly tiff, 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 lantern, whom thou couldst not fancy for a world, but, hatest, lovest, and wouldst have spit in her face, or blow thy nose in her bosom, remediam animis to another man, a dowdy, a slut, a scold, a nasty, rank, rammy, filthy, beastly quean, dishonest perversity, obscene, base, beggarly, rude, foolish, untaught, peevish, Irus' 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 "Mother; "Father 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 Bunni 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-unn 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 مَعْنَوَى OR ABSOLUTE.

By Absolute Government (العَامِلُ المَعْنَوَى) 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 زَيْلٍ مَنْطَقٍ.

Annotation.

The Government termed مَعْنَوَى as opposed to مَلَكٍ or Verbal, may be properly denominated Absolute or Independent, and like the Absolute Case in Greek, it comprehends the Participle or Verbal Adjective with its substantive Noun, or the جَمِيلَةٌ or متَّمدًا 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 Participle forms the Quod Loquimur of Predicate, to the لَا مَلَكٍ or thing spoken of, and both terms connected together in discourse by means of this Absolute Government, produce the connexion termed لَا لَا which constitute a perfect or complete Proposition.
COMMENTARY.

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 $^\text{a} \text{زی} \text{هاء}$ ZuED KNOWS, in which example the Aorist $^\text{b} \text{تی} \text{عاءم}$ is marked $^\text{c} \text{مر} \text{فوع}$ or governed in the Nominative Case, being considered the adequate substitute for a Noun, as we may use $^\text{d} \text{عاءم}$ in its place without any detriment to the sense, and say $^\text{e} \text{زینه عیام}$. Its government is therefore Absolute.

Annotation.

The Nominative Absolute in Greek, which may be considered equivalent to the Amil Manuwee 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, alleging 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 Kissâee 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 $^\text{f} \text{تی} \text{اف فن}$ and $^\text{g} \text{فوع}$ which he thinks must give the Tense $^\text{h} \text{ریغ}$. 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

* Condollesse records this opinion of Sâhedâr, It is also noticed by Bâd Aâlî, Abûl Futûm, &c.
† Kissâee and Furra, &c.
‡ Quando le nom jouoit le premier rôle dans la phrase, et qu'il exprimoit le sujet en action, ou l'objet duquel on affirmoit quelque qualité; comme ce sujet attraoit et fixoit tous les regards; que l'esprit le nommoit le premier; que la forme de son nom devoit se plier à cet emploi, et pour cela, être nominative, on disoit que le nom étoit a un a la chape nominative (Casus nominativus) et nous disons cas nominatif, ou ce qui est à number le sujet. Elemenûs De Grammaire Générale, par M. L'Abbé Sicard. Tom. prem. 169,
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 Grammarians' 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 ΛΟΓΙΟΣ;—the mighty oracle of winged words and philosophical arrangements! See Hermes, B. the second, p. 280.

* A celebrated Grammarian author of the نطق Alfeeah.

† 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 Wimbledon Aristarchus. "Harris should have called them either Attributes or Attributables; but having terminated the names of his three other Classes (Substantive, Definitive, Connective) in su, he judged it more regular to terminate the title of this Class also in suv: having no notion whatever, that all common terminations have a meaning and probably supposing them to be, (as the Etymologists ignorantly term them) mere praetextamentia vocum; as if words were sine-drawne, and that it was a mere matter of taste in the writer to use indifferently either one termination or another at his pleasure." Divisions of Parley Vol. 2, p. 428.

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رطب زيتنا ومَنْوَان سَيَّاما وعَشْروِنَّ درهبا وخاتم زيلي ذَهْبا ومعاد عَسَال
واما المتحفية عملنا والمران من العامل المنوي ما يعرف بالقلب وليس
لذَلِك حمْنَي أحدثهما العامل في البند وألَّخرب وهو الأبداء أي
خلو الاسم عن العوامل اللفظية نحو زيل مناطق وثانيهما العامل في
الفعل المضارع وهو صحة وثواب الفعل المضارع موقع الاسم مثل زبد يعلم
فيعمل مرنوع بصحة وتواه موقع الاسم إذ يصبح أن يبتال في موقعه عالِم
بأن يبتال زيد عالم نعامله معنوي وعدل أكثر الكوفييين عامل الفعل
المضارع تأجر نه عن العامل الناسب والعامل وهو اختار ابن مالك
ثمَّ
لا يمكن اعتناء على المصدر للاقتران فيها إلا في الكلام الداخلة عليها ليست بوصول بالتفاق، وتدبكون معولها منصوبة على التشبيه بالفعل في المعرفة وعلى التميز في المعرفة وهذه مجازراً على الأضافة وتكون صيغة اسم الفاعل فلكلمة وصيغها سابقة مثل حسن وصعب وشديد وسادوها لكل اسم أضيف إلى اسم آخر من نوبي التثنية والجمع لاجمل الأضافة والاضافة إما بمعنى الكلام المقدرة أن لم يكن المضاد إليها من اسم المضاد ولا يكون أيضاً ظرفاً له مثل غلام زيداً إياً غلام لزيداً إما بمعنى من أن كان المضاد إليه من جنسه مثل مخالثة فإياه خانت من فصياً إما بمعنى أن كان عرف الله نتى ضرب اليوم أي في اليوم وسابعاً في النام وهو كل اسم فاستغنى عن الأضافة بآن يكون في آخره تنويراً إما يقوم معناه من نوبي التثنية والجمع أو يكون بعده مضاد إليه وينصب النصيرة على أنها تعيد له ذكر من الأهم مثل
على ابتدأ كلا دين الفاعل مثل زيد مضرع بغلامه الآن وأغدا أو الموصل نحو الضرع بغلامه زيد أو الموضوع مثل جاني رجل مضرع بغلامه وأنا ذي الحال مثل جاني زيد مضرع بغلامه وأنا على حرف الفاعل وأنا لا يستفهان مثل ما مضرع بغلامه وأنا مضرع بغلامه وأنا إذا انطفأ فإنه أحد الشروطين المذكورين ينعتني عليه وحينئذ يلزم اضطهاده إلى ما بعد وإن ادخل عليه إلا الفاعل لا يكون مستغفناً عن الشروطين نحن الفاعل مثل جاء الضرع بغلامه الآن وأغدا وأمس ونحاسها الصمغ المشهود وهي مشابهة باسم الفاعل في التصريف ونفي كون كل منها صفة مثل حسن حسناء حسنون حسنات حسنات وحسنات على تясس ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب وهي مشتقة عن الفاعل اللازم للالفاظ على نبض معنى مصدر الفاعل عليهم سبيل الاستمرار والدائم لحساب الوضع وعمل عليه من غير اشتراك لن اكونها بمعنى الغير ولا اشتراك إلا اعتقاد نيعتبر فيها
إي إل الحالة فتكون حالاً لائه مثل مرت بزيد راكباً أبوه وأعلى
حرف الفعل أو الاستفهام، فأن يكون تلك حرف الفعل الفاعل وراءه م
مثل ما قائم أبوه وأقام أبوه وأنفذه في اسم الفاعل هذه الشرطين
المذكورين فلا يقبل إسلام بل يكون حسباً ما بعدة نحو ضارب
زيد إسماً عرورً وأن كان اسم الفاعل محرفاً باللّام، يقبل فيما بعد على
كل حال سواء كان بمعنى الماضي أو الحال أو الاستفهام مثل
الضارب عمراً المس زيد أعلم أن اسم الفاعل الموضوع للمباغتة كضرب
ورضوب واضراب بمعنى كثير الضرب وعلا مثولهم بمعنى كثير العلم
وحذير بمعنى كثير الحذير مثل اسم الفاعل الذي ليس للمباغتة في
العقل والاشتراط وان زالت المشابهة المنهجية بالفعل لكنهم جعلوا
منهما زيادة المعنى قابلم قام ماراً من المشابهة المنهجية ورابعها
اسم المفعول وهو يجعل عبلاً الفعل المجهول نفرع اسماً واحداً به
قائم مقام فاعله وشرط عبلاً كونه بمعنى الحال أو الاستفهام واعتبار...
الفاعل نحو قوله تعالى لايسم الإنسان من دعاء الخير إعلم أن هذه الصور الجارية في مصدر الفعل المعتمد وإما في مصدر الفعل اللازم صورة واحدة وهي إن يضاف إلى الفاعل نحواء جمتي تعود زيد ونفعل المصدر لا يكون مستترا ولايتقدم معوله عليه وثانيها اسم الفاعل وهو يجعل عمل فعله كالمصدر فكان مشتقا من الفعل اللازم ينفع الفاعل مثل زيد تأمّد أبوه وان كان مشتقا من الفعل المتعدي ينفع الفاعل وينصب الفعل مثل زيد ضارب غلامه عبر أو شرط عليه لكون بمعنى الأحال والاستقبال وانها اشتراك بحدها اليكيل مشابهة با لفعل المضارع لأنهما كان مشابهين بحسب اللغة في حال زيد الورع والحكم في السكنات كان حينما مشابهات بحسب المعنى أيضاً يشترط أيضاً اعتماداً على المبدأ نبكون خبرا عنه كالمثال المذكور وعلى المصدر نبكون صفة له مثل مررت بر جيل ضارب إذ جاريتها وعلى المصدر نبكون صفة مثل الضارب عبرا في اللان
ودليّل الکوفین يدل على اصلة الفعل في الاعمال فلا تلزم
منه إسالته مطلقا ولو كان هذا التدريجية الاصالة مطلقة يلزم أن يكون
يظهر بالباء وأصحاء ممتكلحا باللهجة إسالة وباقية الباءة فرعا ولم يقل به
أحد العلم أن الصدر يعبيل فعله فأن كان فعله لازما ليرفع الفاعل
فقط مثل: يعجيّني قيام زيّد فإن كان متعديا فيرفع الفاعل وينصب
الفعول نحو: يعجيّني ضرب زيّد عليه زيّد في المثل الآتي مكرر لغطالة إضافة
المصدرية وموضوع معنى لانه فاعل وهو على خصبة أنواع احدة أن يكون
مضاناً على الفاعل ويدكر الفاعل منصوبًا كالمثال الذكور وثانيها أن يكون
مضاناً على الفاعل ولم يذكر الفاعل نحو عجبت من ضرب زيد وثالثها
أن يكون مضاناً على الفاعل ولم يذكر الفاعل حال كونه مبينًا للفعول
النالم بالفاعل نحو عجبت من ضرب زيد أي مس أن يضرب زيد
رابعها أن يكون مضاناً على الفاعل ويدكر الفاعل منصوبًا نحو عجبت
من ضرب البيض الجلد وخامسها أن يكون مضاناً على الفاعل ويعذب
اما القياسية فشبهة عواصم الأول منها لفعل مطلقًا سواء كان لا زيد
واطيب اما ماضيًا أو ماضيًا لا أن كل فعل يزبد الفاعل مثل قام زيل
وضرب زيد اما إذا كان متعدًاًا فينصب الفعل أيضًا مثل ضرب زيل
فإلا ولا يجوز تقدم الفاعل على نعمة بخارف الفعل فأنا تقدينه
عليه جاء مثل زيل اضربت ولا يجوز حذف الفاعل بخارف
فإلا الفعل كان حذنه جائز والثاني المصدر وهو اسم حدث أشتقت
منه الفعل وإنها سبي مصدر رأي المصدر عند تال البحر يون
أن المصدر رأي الفعل فرع لاستغلاله بنفسه ودعاه احتجاج
إلى الفعل بخارف الفعل فإنه غير مستقل بنفسه بل يحتاج إلى
الأسم وتأل الكوفيون أن الفعل أصل ولمصدر فرع لاعلام المصدر
باعلام الفعل وصحته بصحته لجوامأجيامما وأعل تمامًا بلقب الراو
فيه ياء لقب الراو الغافي قام ونحوها ونحوها ولم يه توكا لصحته قارم
ولماشك أن دليل البصرين يدل على إسالة المصدر مطلقًا
عنها جاز ابطال عملها مثل زيد ظننت تمام و زيدا ظننت نائبا وزيدا تمائم
ظننت زبد! نائبا ظننت بأعمالها وأبطال عملها مبتسماء و قال بعضهم
إن أعجاضها أولى على تقدير التوسط وأبطالها أولى على تقدير التأخر
ونا بزيت الهوية في أول عليه ورايت صارت متعددة بين إلى ثلاثة
معاعيل نهر أعلنت زيدا عمرا فاضلا وأربى عمرا خالدا عاعلا فرب فهها
بسبب الهوية مفعول آخران الهوية للتصبير فعينى المثال الأول جعلت
زيدا على ان يعمل عمرا فاضلا ومعنى الثاني جعلت عمرا على ان يري
خالدا عاعلا وذلك خصوص بهذين الفاعلين دون أخواتها و هو مهموم
عن العرب خالدا الخفشي نانها جاز زياده الهوية على جميع هذه الأفعال
قياسا على عليه نحوانن واحسن و خلت ووجودة وازعجت زيدة
عمرا فاضلا و أنبا و خبر و حدت أيضا تعتقد إلى ثلاثة مفعيل أعلم
انه لا يجوز حذف المفعول الأول من الفاعل الثلاثة لكن يجوز حذف
الأخيرين معال ولا يجوز حذف احتلالها تقوله بدون الآخر كامرأة.
لا يوجد نص يمكن قراءته بشكل طبيعي من الصورة المقدمة.
وحب لاينفصل عن ذاك الاستعمال ولهذا انتقل حبذازيد وهو مرفد
نعم وفاله ذاك الأخضر بألحاجة المذكورة ولهذا لا تستجب ببطء بقينه فلا عاد
في الوجه المذكور مثل حبذازيد وحبذازيدان وحبذازيدون
وابن حنذة اهذان اهذان وحبذا اهذان وحبذا زمان يكون قبله
و بعد اسم وافقي له منصور على التيبير وأنا لموعد مثل حبذا رجلا
زيدا وحبذازيد راكباً النوع الثالث عشر فعال الغلو بإنا
سببت بهلا نصدورها من القلب ولا دخليها للجو رح وتسبت
أفعال الأشك والليئتين أيضاً لان بعضها للشك وبعضها لليئتين وهي
تجل خلا على المبطن أو المنبر وتصبها معاً بان يكون منقولين لها وهي
سبعة ثلثة منها للشك وثلثة منها لليئتين وواحد منها مشتركة بينهما
فامنالثلثة الأول فحسبت وطلبت وخلت مثل حسبت زيداً تاباً
وطلبت عبراً فاضلاً وخلت بكر اناعاً وطلبت ان كان من الظنة بمعنى
الخصوص أن يكون مطابقاً للغاء في الثلاثة والتانيه والانドラマ والتنية والجيم مثل نعم الرجل زيد ونعم الرجلان زيدان ونعم الرجلان زيدون ونعم المرأة هند ونعم الرجلان هندان ونعم النساء هندات والثاني يس وله للذم أصله بمس من باب علم كسرت لغاء لتباعية العين ثم أسكنت العين تخفيفاً وناعه أيما يكون أحد الأمور الثلاثة المذكورة في نعم وحكم الخصوص يا لذم كما كحكم الخصوص باللدحي في جميع الاحكام المذكورة مثل بسن الرجل زيد وبسن ضاحب الفرس زيد وبسن رجلان زيد وبسن الرجلان زيدان وبسن النساء هندات والثالث سماء وهو رادف بسن ومواقب له تجميع وجه الاستعمال والرابع جبَّاً مع ذا بغت الهواء أوصىها وأصله حب بين العين فاستكشنت الباء وأدغت في الباء على اللغة الأولى انتقلت ضبيتها إلى العين وأدغت في الباء على اللغة الثانية.
انعَل المقارنة سبعة، أربعة المذكورة وجعل وطِلق وأخذ وهذه
الثانيَّة مَراَدة كِبر بِمَوافقة لِفِي الاستعمال الفوَّاق الفاَنٍ
عشرانعل الملَّاح والدم وَهَٰٓى أربعة انعَل لاول نَعْم أصْلَه نَعْم
بِفَتْحِ العََاء وَكِسر الْحَجَّة فَكُسرت أَلْغَام لا تَبْعَأ العََانِ ثُمَّ أَسْكِنَت العََانِ
لِلتصغير وَهَٰٓى نَعْل مَدخ وَفَاعِلَة تِدْيِكُون أَسْم جِنَس مَعْرَفَة باللَّاد مِنْل
نَعْم الرَّجَل زَيْد فَالرَّجَل مَرْفَعُ بَاَّنِه نَعْل نَعْم وَزَيْد مَسْحْوُس بِاللَّاد
مِنْنَعْمُ بَاَّنِه مَبْنِيَّة نَعْم الرَّجَل خَبر مَرْفَعُ عَلَى وَأَرْفَعُ بَاَّنِه خَبْر
مَبْنِيَّة أَبْحَذْبَة وَهُوَ الْصَّبِيرَةَ بَنَتِجَرَنُهُ نَعْم الرَّجَل هُوَ زَيْد نَيْكُون عَلَى
اَلْتَقْدِيِرِ الرَّأْبَة الْجَهَّالَة وَأَحَلَّة عَلَى التَّقْدِيِرِ الرَّأْبَة جِبْلِيَّة وَذَٰلِك
يَكُون نَاعِلُهَا إِسْمًا مَضَارًا إِلَى مَعْرِف باللَّاد مِنْنَعْم صَاحِبَ الفَرْس
زَيْد وَتَدْيَكُون ضَبِيْرَةَ مَسْتَمَرٍّ بِنَبَتة مَنْصُوبَة مِنْنَعْم رَجَال رَيْدٍ
وَالْصَّبِيرَةَ مَسْتَمَر يَرْجِع إِلَى مَعْرِفُ دَهْنشِي وَتَنْحِثَذْفُ الخَصْصُور
إِذَا لَتْ عَلَى تَرْبَة مِنْنَعْم العَبْدِاءِ يَعْبُوبُ وَالْقَرِينَة سَبَّانُ الآيَة وَشَرْطٍ
لا يستنادني هذا الوظيفة إلى الخبير بخلاف الوجه الأول لانه لا يتم
للمعنى لتصير بين الخبرين أول ناقتبا والثاني تاما والثاني
كما وكر فرع الاسم وينصب الخبر في الفعل المضارع بغير الباء
ومن بعده يشبه له بعض من يزد يجي زيد من نوع بانه
اسم كأ دري في محل النصب بانه خير ومعناه تارب زيد مجي
وحكم المشتقات من مصدر كحكم كاد مثل لم يكد زيد يجي وكان
بدخل عليه حرف النغفي نفذه قى قال بعض ان حرف النغفي يبدين
منى النغفي وهو ليس واقعاً وقال بعض انما يفيد النغفي بل الأثبات
مان على حاله وقال بعض ان لا يفيد منى النغفي في الماضي ويبدين
في المستقبل والثالث كرب وهو فرع الاسم وينصب الخبر وخبر
يجي نداء مضا رعا وأي Mayor ان نحو كرب زيد خرج والرابع اوشك
وهو فرع الاسم وينصب الخبر وخبر الفعل المضارع مع ان اوغفر
ان مثل او شكل زيد ان يجي او اوشك زيد يجي تا ل بعض ان
النوع الحادي عشر: فعل المغارة ونهاية السيف، وإنها تتبه لـ
على المغارة وهي أربعة الأولى عحي وتدخلهما تارة للثاني سكن تانقل
عست وهو غير مقتصر فلا يشتقي منه مضارع واسم فاعل واسم مفعول
واسر ونهي وعيله على نوعين الأولان يرفعان الاسم وهو فاعله
وينصب الخبر ويكون الخبر المضارع مع أن وحينذ يكون
بعينيا تارة مثل عسي زيدان يخرج تزيد متنوع بانه اسمه وإن
يجتر في موضع النصب بان الخبر بعينم تارة زيدان الخروج والخبر
يكون مطابقا للاسم في الأولين والثانيين، وجمع وتنزكير والثلث
فروع الزيديان يتكلم وعسي الزيدان أن يقوم وعست
هندان أن تقوم وعست الهندان أن تقوم وعست الهندان أن يقيل
النوع الثاني من النوعين الذين كون به يرفع الاسم ونهاية وذالك
اذ يكون اسمه تعالى مسا رعا مع أن نهوني محل الرفع بانه اسمه
وحينذ يكون بعينم ترب مثل عسي أن يخرج زيداً في أخرجه
عشرة أنفك وكُل واحد من هؤلاء الانفعالات الأربعة له وام تبوتك خبرها لا سهيل نقل ما بذره زيد ذو ماما ثم زيد تابعهما رازد نازد وما أنفك بكرهًا تلاو لثاني عشر مادم وهي لتوثيق شهيكًended نبوت خبرها لسهامها نازيد من أن تكون قبلها جهَلة فعلية واوسية مثل اجليس ما دام زيد جالسًا وزيدن ثانم مادم ورود ثانية والثالث عشر ليس وهي لنفي من حسن الجهلة في الزمان الحال وقال بعضهم في كل زمان نحوليس زيد تابعًا أعلم أن تقدم يخبرها على إسباحها جائز مع بقاء عملها مثل كان تابعًا زيد وعلى هذا التيار في البوادي وياضا تقدم يخبرها على أنسابها جائز بسيئ ليس والانفعال الذي كان في أولها ما قال بعضهم تقدم يخبره هذه الانفعال على أنفسها إسهامًا ينزو من مادم مثل تابعها كان زيد ما تقول ياسبها عليها نفيرًا نزالان اسهامها فاعلها وا لفاعل لا يجوز تقدمه على العمل أعلم أن حكم مشتقات هذه الانفعال كحكم هذه الانفعال في العمل
لا يقتصر خلق الماء في صباغ ومساء ولا يقتصر صباغ يزيد حاكباً بعنا وحصل حكومتدينا وقت المساء
ونبانيت زيد ناري معاً حصل تراهم فيه وقت الصباغ.
وقد تلت على تكون بنغبني ماء مثل صباغ زيد بعنتي دخل في الصباغ وسبيت زيد ايك دخل في المساء وايضاً يكرأي دخل في الصباغ والمساء جنلاً من الجبال، لابقت لان مسربن الجبالة بالنهار
وبثت لا يقتصر أن مسربن الجبالة بالنهار نفوطل زيد كابا إي حصل
كتابته في النهار وابت زينبنا إاي حصل نوته في الليل وقد
تكون بنعفي صار نفوطل الصباغ بالغاء وابت النشأت شماً والثامن
مابرغت والانت تاب ماعتي وقيل يقال ماذا وأما شمرازا راً وإبياً
بعبارة الفاعل كلاماً تامًا فلا تخلو عن نقصان وهى تنزل على
الجملة الاسمية اياً المبتدأ أو المخبر تدعي الجزء الأول وتنصب الجزء
الثاني ويسمى الجزء الأول منها اسماً والجزء الثاني منها الخبر وهي
ثالثة عشر نحو الأول كان وهى تجي لمعنى ناقصة وتامة فتامة
تجي على معنى واحداً ان تثبخت خبرها الاسماً في الزمن الماضي.
سواء كان ميسك الانقطاع مثل كان زيد تائماً وسمع الانقطاع
مثل كان الله عليها حكيمة وثانيها ان تكون بمعنى صار مثل كن
الفقر غنياً اياً مبيناً والقامه تتم بفاعلها فلا تحتاج إلى الخبر
نلا تكون ناقصة وحينما تكون بمعنى ثبت مثل كان زيداً يثبت
زيد والثاني صار به لانتقال الاسم من حقيقة إلى حقيقة اخرى مثل
صار الطين حركاً اوهس صفة إلى صفة اخرى مثل صار الفقيه غنياً ونل
تكون تامة لانتقال من مكان الى مكان آخر حينما تتعدى فالي
نوعين زيد بلداً بلدها الثالث أصب ورابع اسمى والخامس
مثال رويداً ما لم يملح رويداً وثانيها بلئة تأبه لموضوع
لم سائل بل سيل ما سيل واي شيل واي ثالثهماً ولأث ولها لموضوع لخاد ميل رويداً ما خذ رويداً ورابه عليلة تأبه لموضوع لا لأث ميل سيل رويداً ما الرم رويداً وخلو ثامهاً حيقه لموضوع لمث ما رويداً ما خذ رويداً وكد جا فيه ثلث لغات
آخر رأى سكون الهذة مكان اللفغو وهاي ببادة الاهمة المكسورة وهاي ببادة الهذة المفتوحة لا ثا لأهذ الاهمة من فاعلا وفاعلا نفس
اخطاب المستتر فيها وثلاج من م décision لموضوع للف مؤلمي وترفع الاسم بالمفعالة وحدها ذهت قنان موضوع لبعضه مثل هيوات سيل واي بعد رويد
وثانيها شتى من قنان موضوع لفتعص سيل مثل سلمل رويداً واي فتظم رويداً وعبر واي افترص رويد
وعبر واي لها سرعان قنان موضوع لسرع مثل سرعان سيل واي سرع رويد
الموضوع العاشراً لفعل النا قصة وإنما سببت انفلا نا قصة لأنها لا تكون
وعلى هذا القياس الذي تسع وتسعين والثاني كم معنا علماً ضربهم وهم على نوعين: أحدهما استغفاً أن يكون متضمناً معنى الاستغفا، وهم نصيب النبي مثلاً كم رجاء ضربته والثاني خبرية ان لم يكن متضمناً معنى الاستغفا، وهو نصيب النبي مثلاً كم رجاء ضربته والذي كان بينهما فصلة مثلاً كم عندي رجاء وان لم يكن فصلة فتحيبر، ثم رواية تقول: الإدمان كم رجل ضربته وكم غلاة اشتريت والثالث فما هذا هو مركب من كاف التشبيط إذا الهاسم الاشاره ولكن المراد منه عدد مادهم ولا يكون متضمناً معنى الاستغفا مثلاً كذا رجاء وان والرابع كأين هو مركب من كاف التشبيط وأي و لكن المراد منه عدد مادهم لا المعنى الترجمي مثل كأين رجل لقيت وتعل يكون متضمناً معنى الاستغفا، نعم كأين درهابند ك النوع التاسع أسباء تسبي أسباء الأفعال إلا أن معانيها انفعال وهي تسعة سبب منها موضوع عادة الحاضر تنصب الاسم على المعولة أحد هارون بن نانه موضوع لا ميل وهو يقع في أول الكلام.

(5)
لا يمكنني قراءة النص العربي المكتوب بالخط العربي من الصورة المقدمة. هل يمكنك تزويدي النص العربي بشكل طبيعي أو جديد؟
إلى المسجد وان تبِّس إلى السوق امش إلى السوق وانّي هُوّا أيضاً
لِيَكِان مَثل اسْتَيْتَك اکن ای ای ای ان تَكِن في البلدَة اکن في البلدَة
وان تَكَن في البلدَة اکن في البلدَة وَحْيَتْها وَلِيَكِان مَثل حَيْثْها
تُقَدَّم أَطْعِنِي اً أَنْ تَفَعَّل في القرية تَفَعَّل في القرية ان تَفَعَّل في البلدَة
تُقَدَّم في البلدَة اً ان مَهْو مِرْكَم اً مَثْل ان مَهْو اَنْ تَفَعَّل اً ان تَفَعَّل
اً انْ تَفَعَّل اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً اً aparig bien
الفعلين ويكون الفعل الأول سبباً للفعل الثاني ويبسي الأول شرطاً
والثاني جزاء دان كان الفعلان مضاربين أو كان الأول مضارعًا دون
الثاني نال جزء واجبه في المضارع وهي تسعة أسباء من وحماية
ومهما وآية واي سي وأي وحيداً وإذا ما كان هولا يستعمل الأيمن الذي
العقلون مثال من يكرمونها كمره آي إن يكرمون شديد كمره وإن يكرمون
عبر وآ يوم وما هو يستعمل في غير ذوى العقول غالباً لحوماً تشتري
اشتراي إن تشتري العروق شيت الفرس وإن تشتري الغوب شيت الغوب ومتى
هو للرمان مثل متى تذهب آنها إنا إن تذهب البوم أي إنه تذهب
وا إن تذهب غداً أذهب غداً. ومهمها هو للرمان مثلى مهما تذهب
انها اي إن تذهب البوم أذهب البوم وإن تذهب غداً أذهب غدا
واي هو يستعمل في ذوى العقول وغيرهم ونثرهم الإضافة مثل أيهم
يضربنها ضربه آي إن يضربن شديد ضربه وإن يضربن عجز أو ضربه
وأيهم هولا يكون مثل أيها تبشر أمش آي إن تبشر إلى المسجد أمش
مثل لِيَضْرِبَ زِيدٌ أو غَيْرِ الْفَاعِلِ المَتَكَلِّمِ مِثَالَ لْأَضْرِبٍ وَلْنَضْرِبٍ أو غَيْرِ
الْمَفْعُولِ الغَانِبِ مِثَالَ لِيَضْرِبَ زِيدٌ أو غَيْرِ الْمَفْعُولِ المَخاطِبِ مِثَالَ
لِنْضْرِبَ أو غَيْرِ الْمَفْعُولِ المَتَكَلِّمِ مِثَالَ لْأَضْرِبٍ وَلْنَضْرِبٍ وَلْلَّغِيبيِّ وَهِيْ ضَلَالُ الْآمِر
أَيْ لَتَلْبِيَ تَرْكُ الْفَعْلِ أَمْامَ الْفَاعِلِ الْغَانِبِ أَوَّلَ الْمَخاطِبِ أو المَتَكَلِّم
مِثَالَ لَنْأَضْرِبَ وَلَا نَضْرِبَ وَلَا أَضْرِبَ وَلَا نَضْرِبَ أو غَيْرِ
وَلَا أَضْرِبَ وَلَا نَضْرِبَ وَلَا أَضْرِبَ وَلَا نَضْرِبَ وَلَا أَضْرِبَ وَلَا نَضْرِبَ وَلَا تَمْثِلُ
هَيْ تَدَخُّلُ عَلَى الْجِهَلَتَيْنِ وَالْجِهَلَةَ الْأَوْلِيَّةِ تَتَكُونُ فَعْلِيَّةً وَثَانِيَةً
قَدْ تَكُونُ فَعْلِيَّةً وَقَدْ تَكُونُ إِسْبَيْةً وَتَسْبِيْبَ الْأوْلِيَّةُ شَرْطًا وَثَانِيَةً
جَزِءَ وَأَنَّكَ الْشَرْطَ الْجَزَاءَ أَوِ الْشَرْطَ وَجَزَاءً فَتَمْضَرَّ عَنْ تَمْضِيْمِ الْفَعْل
الْمَضْرَّعَ عَلَىِ السِّبْيِ الْوَجْبَ مِثَالَ إِنْ تَضْرِبَ أَضْرِبَ وَإِنْ تَضْرِبَ فَضْرِبَتْ
وَإِنْ تَضْرِبَ فَضْرِبَتْ وَأَنَّكَ الْجَزَاءَ وَحَدَّ فَتَمْضَرَّ عَنْ مَضْرَعَةَ
عَلَىِ السِّبْيِ الْجَزَاءَ لِحَوْانَ ضَرِبَ أَضْرِبَ أَضْرِبَ وَأُسِبَاءُ الْمَضْرَعَةِ
تَجْزِيمُ الْفَعْلِ المَضْرَعٌ حَالَ كُونَهَا مُشْقِيَةً عَلَى مَعْنَىٰ إِنْ وَتَدَخُّلُ عَلَىٰ
(٨)

وهي أربعة أحرف أن ولن وكيم وإنك فإن لزمان الاستقبل إن دخلت على المضارع مثل أرجو أن تقوم ولذيه أن دخلت على الماضي نحو يجيئني أن دحرت وتسبى مضدرةً ولن لناكيد نقفي المستقبل مثل لن تراي ولا أصلها لأن عنن الخليل نجد نفت الهجرة للتهذيف فصارت لن ثم حذفت الألف للتلوغ الساكين القبيت لن وكي للتعليل والسبيبة أي يكون ماتبها سبباً ما بعدها نحو أسيلت كي أدخل الجملة وإن أن للجواب والجزاء وهي لا تحقق إلا في الزمان المستقبل فهي لا تدخل الأعلى الفعل المستقبل مثل إذن تدخل الجملة في جواب من تال أسيلت النوع السادس جرف تجرف الفعل المضارع وهي خديعة أحرف كم وما ولم الأمر ولفاجيء وإن قلم تجعل المصروع ماضيًا منها نحو يضرب ببعني ماضرب ولما مثل لا لكنها مخصصة بلا استمرار مثل لما يضرب زيد أي يضرب زيد في هي من الزيمنا الماضية ولم الأمر هي لطلب الفعل أمًا عن الفعل الغائب
الشاب يعود وتركب ما الكافر على جميعها تَعَدُّهَا عن العمل كفولاً

تَعَلَّم إِنِّي للهِ أَحْلَامُ النَّعْمَةُ التَّامَّةٌ وَلَا أَشْهَبُنِي بِهِنّي

نِي النَّفْقِ والنَّفْسِ. والدخُولُ على المنْبَدِ أَوْ الْخَبِيرُ تَرْفِعُنِ الْإِسمِ وَتَنْصِبُهُنَّ الخَبِيرُ

وَمَا تَدْخُلُ عَلَى الْمَعْرِفَةِ وَلَا فِكرَةً وَلَا تَدْخُلُ الْأَحْلَامُ عَلَى النَّفْسِ مَثْلًا

ما زَيْلٌ تَنَا وَلا رَجُلُ ظَرِيفًا أَنْوَعُ الْرَّافِعُ حَرُوفَ تَنْصِبُ الْإِسْمِ

فَقِ الْأَرْبَعَاءِ أَحْزَبُ الْوَاعِبِ عَمَّا نَحْوُ الْوَاعِبِ عِمَّا نَحْوُ الْمَاءِ وَالْخَشْبَةِ

وَالْبَيِّنُ وَالْأَوَّلُ الْمَسْتَنَسَهُ وَهُوَ مَتَّى نَجْوَانُي الْقَوْمِ الْاَزِيدُاء

وَمَنْطَعُ نَحْوُ جَانِي الْقَوْمِ الْأَحْمَا رُوِيَ وَهُوَ لَدِي الْقَرْبِ

وَالْبَعْدِ وَأَيُّوْقِيَهَا لِنَبِيِّ الْبَعْدِ وَأَيْ وَالْهَضْرَةُ المَتَّى وَهُوَ لِلْنَّادِيِ

الْقَرْبِ وَهُذِهِ الْحَرُوفُ الخَبِيرَةُ تَنْصِبُ الْإِسْمِ أَوْ كَانَ مَضَافًا لِأَيْ أَكْرَرُ

نَحْوِ يَا عَبْدُ اللَّهِ وَأَيُّلَامٌ زِيدُ وَهُوَ شَرِيفُ الْقَوْمِ وَأَيْ اَنْضَلُ الْقَوْمُ

وَأَعْبَدُ اللَّهِ وَتَرْنِعُ الْإِسْمَ بَالْتَنْثِوينِ إِنْ أُوْلِيْ ذَلِكَ الْإِسْمُ مَضَافًا مَثْلًا

الْأَزِيرُ وَرَجِلُ الْأَنْوَعُ الخَامِسُ حَرُوفُ تَنْصِبُ الْفَعْلِ المَضَارِعِ
وعداً وزيداً فإذا وقعت خادم على بعدها، وإلى حين أن تأتي بعدها في وثب إلى الكلاً تعيَّنتاً للنطاق تجدون خادم وزيداً ومعداً وزيداً وخلال البيت زيادة وعدها التؤمن زيداً النوع الثاني بحرف مشبة بالفعل يدخل على المبتدأ أو الخبر فتنصب اسم وتبرع الخبر وهي ستة أحرف إن وأو، وهما لتجديق وضع الاسم يبكونون. زيداً زيداً أي تحقق تيبامه بلغني أن زيداً ممتالز أي بلغني انطلاق وتيم كانت وهي للتشبيه نحو كان زيداً، إلا ويكب وهي للاستدراك أي لرفع التوفيم الفاقي من الجملة السباق، وهذه الانتقاء الأمين لجملتين اللتين تكونان منغة برتين بالمفهوم مثل غاب زيداً بن بكرا حاضر، وما جاءت زيداً بن عمرو. جاءت وليت وهي للتبني مثل ليه زيداً إذا تأمل أي أتمى تيبامه ولعَّل وهي للتاريخ مثل لعل السلطان عادل والفرن بين التبني والتاريخي فإن الأول يستعمل في المفاهيمما، وهو مختلف المفاهيم مثل ليه التسمب يعود، وليه التسمب يخصص بالأليهان، فلا يقال لعل
وإن كانت منفية كانت مصدرة بما وان نحن الله ما زيد تائباً ووالله لا زيد في الدار ولا عصر ووالله أن زيد تائماً وإن كان جملة فعلية
فإن كانت منفية كانت مصدرة بما وان نحن الله ما زيد تائباً ووالله لا زيد ووالله لا فعلنا كذا وإن كانت منفية فما ضيأنا كانت مصدرة بما وان الله ما زيد وان كان تفعلنا مضا رعا
كانت مصدرة بما وان الله ما زيد وان كان فعälleنا كذا ووالله لا فعلنا كذا ووالله لا فعلنا كذا فعالية التي وتعت جواباً تحوزين عالم واللادي والله يزيد ما زيد وان كان القسم واحشاولا وعدها كل واحد منها للاستناد مثل جاء نى الفوم حاشا زيدا وخلاء زيدا وعدها زيدا فتال بعضهم إن الاسم الواقع بعدها تدلون منصوباً على اللغوية وحين ذهبك إرون هذه اللغات افعالاً ونفعل فيها ليسير مستترن كنا نجي نى الفوم حاشا زيدا وخلا زيدا
نحوما رأيته يوم الجمعة ومنذ يوم الجمعة في ابتذل يوم وروتي
إياه كان يوم الجمعة وتقذن ناري لجمعية الله ول نحوما رأيته منذ امتد
يومين إلى جمعية مدة انقطاع رويتي. إياه يومين
وحتى لا تنتهي
 للغاية في الزمن نحوت الباحة حتى الصباح وفى المكان نحو
سارت البادية حتى السوئي، والمصاحبة نحوت أت وردى حتى الدهلي
أي مع الدعاء وسابعها يكون داخلي في حكم ما تابها نحو كات
السكة حتى رأيتها وهي مخصصة بالاسم الظاهر بالخليج إلى فلاينال
جنتين وعقال اليم والواو للقسم وهي لا تدخل الأعلى الأسم الظاهري
لا القسم نحو والله لا شر ببن الخبر وتد تكوون ببعنى ربع نحو وعاد
يعبث ببعده أي رب عام يعبث بعليه، والتأه للفسم وهي لا تدخل
الأعلى اسم الله تعالى نحونا الله لا شير بن خبر وعليم أنه لا بند للقسم
من الجواب فان كان جواباً جهلاً سألنا نكتانت مثبتت وجبان تكرون
مصدر يابان أولم الابتداء نحووا لله إن زيداً ثامناً والله لزيد ثامن. 3
تعالي ناغسلوا وجوهكم وأيديكم إلى المرآة وقد لا نкров ما بعدها في عيد في ماء نتمهتا تحوّلله تعالى ثم أبتؤوا الصيام إلى الليل وفي اللوزانية نحو الماء في الكيس وللاستعمال نحوه لعله تعالى ولأصليكم نحو جذوع المخالب واللام للاختصاص نحو لحـّ لفقر السر والرضاعة نحو دم فكلم بعض الذي تستعجلون و للطلبة نحو المال لريل وللتعليم نحو جمليك لاكرام بك وللقسم تحولته لا يوجوه الأجل وللعناية تحوّل الرس للشجاعة ورب للتعليم ويكون مجري ره نكرة موصوفة ويدون متعلقة فإعلام إنجابي مثل رجل سليم لقيادة وقد يدخل على الصبر المهم الذي يكون مبروك نكرة منسوبة نحو ربة رجالة قليته وعلى للاستعمال نحوه مزد على السطح وعليه دين وقد نكون بهذى الباء تحورمته علي عليه والكاف للتشبيه نحو زيد كالاساس وقل نكون زائدة كقوله تعالى ليس كبهلا شيء أي ليس مثله شيء ومذو منذ لا بد إلها الغاية في الزمان الباضي
بيكان يقرب من زيد ولاد ستانية نحبكين بالقلم ودن تحكو للتعليم
تتحوى له تعالى أنABLE طلبك إنفسكم بالآية ذكرتم العجل والبيضاء
نحوا شرط الرسول سبجية للتعبد نحنى هب الله بنورهم وذهبن
فقبلنا إذ هبته ولبيتها نحن شرطت العجل بالغرين وللتسم نحوا
بالله لا فعلك كما والنظرية تجوز بالبلد والزيادة تتحوى له تعالى
ولا تفلوا بأي لية لكم إلى النهلة ومن إبتضاء الغاية تجوز نحنوا
إلى الكونوتيت من أول الليل إلى آخر ولتبتغيين نحنوا أخذت
من الذ راهم أي بعض الداراهم وللتسمان تتحوى له تعالى نحنوا
الحسي من الأ وناي أي الرحمن الذي هو الأوان ولنرينا نحنوا
تقول تعالى يغفر لكم من ذنوبكم وعن للبعيد وسبة وزنة تجوز نحنوا
السهم عن الغوس واللي لائحة الغاية تجوزن إلى الكونوتيت نحنوا
مع تلبان تتحولتنا كثوار المؤمهم إلى مستواكم أي مع أمواكم قد يكون
ما بعدها د خلاصي ما تواصلا تكان ما بعد خلاصهم جنس ما تباهيها لتحوى له
شرح سمايّة عامل

للأعمال الرحبية

الله نعمة انتظارها الشاملة، وأكرمت الكمالات والصلاة والسلم على سيدنا النبي محمد الصغرى وآله وأمه، أعلم أن العوامل البارزة في الدّعاء على مثال الله الشيخ الإمام افضل علماء الانام عبد الغافر بن عبد الرحمان الجرجاني ستي الله تبره وجه الجنة من وجوه سمايّة عامل بعض الغزالية، وبعضها معنوية فا للغزالية منها على ضرائع السباعة وثوابها فا للسباعة، منها ثلاثة وعشرين عاة من نوع لا أول حروف تجر إلا اسم فقط تنسى حروفنا رأة وهو سبعة عشر حرفنا الباء للاسمح حقيقة اوحي لنا حوله داء ومدنا بزيادة النص مرويّاً
وَيَسَّرَ الَّذِينَ ظَلَّواْ فِي الْجَهَنَّمَ بِمَغْرَضٍ حَسْبَهُ الرَّحْمَانُ ۚ الدُّوَّاجُ الثَّالثُ
عَشُرْ إِنَّفَاعُ السَّاعَةَ وَالْيَقِينَ تَخْلُقُ عَلَى إِسْمَهُ ثَانِيَهُ عَبْارَةٌ عَنَّ الْأَوْلِ
تَصَبَّحَهَا وَهِيَ سَبْعَةٌ إِنَّفَاعًا لِّجَعَلَتْ وَظْنَتْ وَخَلَتْ وَرُأِيتْ وَعَلَيتْ
وُجِدَتْ وَرَأَيتُ لِكُلِّ حُسْبَتِ زَيْدًا فَأَذَى وَظَنَّتْ بِكَرَا نَابِيًا وَخَلَتْ خَالِدًا
قَالَهَا وَرَأَيْتُ زَيْدًا عَفَا كَوْلًا وَعَلَيْتُ زَيْدًا أَمِينًا وَوُجِدَتْ البَيْتُ رَهِيمًا وَرَعَتْ
الشَّيْطَانُ شَكْرًا وَالْقَبْيَةُ سَيِّدَتْ مِنْهَا سَبْعَةٌ عَوْامُ الفَعْلِ عَلَى الْأَطْلَالِ فِي
وَالصَّفَةُ الْمَشْهُوَرةُ وَأَسْمَ الفَاعِلِ وَأَسْمَ المَعْلُولِ وَالْمَعْلُولِ وَالْأَسْمَ الَّذِي اسْتَيْعَبُ
إِلَى إِسْمَ أَخْرَ كَلَّ إِسْمٍ كَثَرَ وَأَسْتَغْشَى عِنَّ الْأَسْمَاءِ وَالْمَعْلُوْمَاتِ مِنْهَا
عَدَادُ الْعَامِلِ فِي الْبَنَادِرِ وَالْحُجُّورِ وَهُوَ الَّذِي بَنَادَى وَالْعَامِلُ فِي الفَعْلِ
المَضَارِعُ وَذَٰلِكُمْ مَوْعِظَةُ بِبُعُودِ الْأَسْمَ وَلَا يَسِيرُ لَهَا عَامِلُ تَأْهِيْلٌ فِي الْلَّغَةِ
بَٰٰعِثَ
زَيْدٌ زَيْدًا وَبَلَدُ زَيْدٌ وَدُونَكَ زَيْدًا وَلَيْكَ زَيْدًا وَحَيْثَ زَيْدًا وَرِآيَةٌ زَيْدًا وَالِرَّاهُنَّ مِنْهَا ثَلِثُ كُلِّ دِينٍ هِيَ هِيَاتٌ وَشَيَّانٌ وَسُارَانٌ نُحُو هِيَاتٌ زَيْدٌ وَشَيْانٌ زَيْدٌ وَسُارَانٌ زَيْدٌ النَّوْعُ العاشرُ أَنْعَالُ نَاصِقَةُ تَرْفَعُ الْإِسْمِ وَتَنْسَى الْحَرْمُ وَيَتَّلُو ثَلَاثُ عَشْرُ نَعْالًا كَانَ وَصَارَ وَأَصْبَحَ وَأَمَسَى وَأَضْحَى رَئِلَةً رِبَاتٌ وَمَا بَرَحَ وَمَا ذَنِى وَمَا مَازَلَ وَمَا إنْفَكَ وَمَا دَامَ وَلَيْسَ. 

نَحْوُ كَانَ زَيْدٌ تَأْبِيًّا وَصَارَ الحَنْقُ غَنِيّاً وَأَصْبَحَ زَيْدٌ عَالِياً وَأَمَسَى زَيْدٌ ثَارِيّاً وَأَضْحَى زَيْدٌ مَّسَانِداً وَنَحْوَ زَيْدٌ صَابِيًّا وَبَاتَ زَيْدٌ ثَائِبًا وَمَا بَرَحَ زَيْدٌ عَالِياً وَمَا مَانِيَ زَيْدٌ ثَائِبًا وَمَا مَازَلَ زَيْدٌ عَالِياً وَمَا إنْفَكَ بِكَرْ عَائِلاً وَأَجْلَسُ مَانِيَ زَيْدٌ جَالِسًا وَلَيْسَ زَيْدٌ ثَائِبًا النَّوْعُ الثَّانيُّ عَشْرُ أَنْعَالٍ المَدْنَى تَرْفَعُ إِسْمُهُ وَأَحْدَهُ وَهُوَ أَرْبَعُ أَنْعَالٍ عَسِى وَكَانَ زَرْبُهُ وَكَرْبُهُ وَأَوْشَكُ لَهُ أَنْ عَصِيَّهُ.Zَيْدُان نُجُرْجُو تَرْفَعُ إِسْمُهُ وَأَحْدَهُ وَهُوَ أَرْبَعُ أَنْعَالٍ عَسِى وَكَانَ زَرْبُهُ وَكَرْبُهُ وَأَوْشَكُ لَهُ أَنْ عَصِيَّهُ. 

النَّوْعُ الثَّانِيُّ عَشْرُ أَنْعَالٍ المَدْنَى وَالذِّمَّ تَرْفَعُ إِسْمُ الْجِمْسِ المَعَرِفَ بِاللَّدِّمِ الَّذِي أَرْبَعُ أَنْعَالٍ نَعْمَ وَبَسَٰسَ وَسَهْرَ وَحَمَدًا تَرْفَعُ إِسْمُ الرِّجْلِ زَيْدُ.
السادس حروف نجوم الفعل المصاغ وهي خمسة آخر ف إن ول لا ولما الأزهر ولا المهن نحنون تقريباً أكرمك ول يقرب زيد ول يضرب زيد ولا يضرب الآداب السابع اسم الفعل المصاغ على معنى إن وهي تسعة أسماء من وما ومن وهمها وهمها وأي وأنفله وأنفله وأنفلها لأنهما نحن من يكرمي أكرمه وما يصنع صنع ومنى تذهب الدنيا وهي تندى أين وامي تضرب أضرم وأنبها نجلسً أجلس وأنفله نتعدل وحينها تذهب الدنيا وأذنا تفعل أنفل الفعل
الثامن أسماء تنصب على التبجيء أسمها مكررة وهي أربعة أسماء أولها عشرة إذا تركت مع أحد واثنين إلى تسعة وتسعين نحوجاناً نحن
عشر رجلات وثائقيها كم نقولكم رجلات عندك وثائقيها كذا نقولك كذا 다르اب
عندك وثائقيها كذاب نحوك كذاب رجلات عندك النحو النازع كتاب
سبه أسماه الأفعال بعضها ترفع وبعضها تنصب وهي تسه شكلين
الصادف منها ست كتبين روبين وبلد ودرننك ولاينك ونحيل وهى بحور
٨٠ 

مَذْ وَكُلَّمَ بِمَجْعَةٍ وَأَكَلَّتُ السَّبِكَةُ حَتَّى رَأَيْتُهَا وَوَالِدَهُ لَنَفَعَنَّهَا وَذَا كلَّم اِلْقُومُ حَانِثًا زَيْلًا وَذَا الْقُومُ خَالِدًا زَيْلًا

وَوَعَدَتْ بِالْقُومِ عَلَى زَيْلٍِ الْقُوْمُ الْثَّانِي حُرُفُ تَنْصِبُ الْإِسْمَ وَتَرْفَعُ

الْحَبْرُ الْمَهْجُورُ سَيْعَةً أَحْرُفٍ إِنَّ وَلَدًا وَلَكُمْ لَا يَتَّقَانُونَ بَعْدَ رَأَيْتَهَا قَامَ وَلَنَعْلَمُ أنَّ رَأَيْتُهَا مَنْطَقَةً وَكُنْ زَيْلًا أَسْدُ وَقَامَ زَيْلًا لَكُنْ عُرْجَٰلً

وَلَبْيَتُ الْبَيْتُ عَلَى وَلَدٍ عَبْرًا أَخَايْرُ الْقُوْمُ الْثَّانِي حُرُفُ تَنْصِبُ الْإِسْمَ وَتَرْفَعُ الْإِسْمَ

وَنَصْبُ الْحَبْرُ الْمَهْجُورُ وَلَا كَأَتِبَاءَ بَيْنَ بَيْنَ الدِّمَا وَالْبَيْنَ لَأَرْجَلٌ أَنْضَلُّ

مَنْكَ الْقُوْمُ الْثَّانِي حُرُفُ تَنْصِبُ الْإِسْمَ فَقَطَّرُهُ سَبْعَةً أَحْرُفٍ الْوَلَا أَوْلَى وَأَذَا وَأَيُّ وَأَيُّ الْبَيْنَةُ الْعَلَى الْبَيْنَةُ الْعَلَى إِنْسَوْيُ الْمَمْرَكَةِ وَالْخَضْسَةِ وَالْخَضْسَةِ وَالْخَضْسَةِ وَالْخَضْسَةِ

الْقُوْمُ الْثَّانِي زَيْلًا وَأَذَا عَبْدُ اللَّهِ وَأَذَا عَبْدُ اللَّهِ وَأَذَا عَبْدُ اللَّهِ وَأَذَا عَبْدُ اللَّهِ وَأَذَا عَبْدُ اللَّهِ

وَأَذَا عَبْدُ اللَّهِ الْقُوْمُ الْثَّانِي حُرُفُ تَنْصِبُ الْفَعْلُ الْصَّارِعُ وَهُوَ أَرْبَعُ

أَحْرُفٍ إِنَّ وَلَدًا وَلَكُمْ لَا يَتَّقَانُونَ بَعْدَ رَأَيْتَهَا قَامَ وَلَنَعْلَمُ أنَّ رَأَيْتَهَا قَامَ وَلَنَعْلَمُ أنَّ رَأَيْتَهَا قَامَ وَلَنَعْلَمُ أنَّ رَأَيْتَهَا قَامَ وَلَنَعْلَمُ أنَّ رَأَيْتَهَا

كَيْ مَغْلُوشُ حَتَّى وَأَذَا نَدْخُلُ السَّبِكَةُ فِي جُوَابَ أَسْبَلُ الْمَوْعِدُ
العالَم في النحو على ما ألفاً لشبه الإمام العادِل عبد الغَني ابن عبد الرحمٰن الجازِي سقى الله نزه وجعل النجدة مقدمة عاملها منها لغزية ومنها معنىً باللغزية منها على ضربين سبعة سبعة وثانيُةً سبعة من ها، منها أحادٍ وسبعون عاماً وثانيًة سبعة منها سبعة عوامل ومعنوية منها، عن دار النجدة المزحية تنوع على ثلاثة عشر نوعاً الدوَّار الأول حرَّف لنجاد السبعة وهو سبعة عشر حرفاً، ناثي وثاني، وثاني وثاني، وألف وثاني، وألف وثاني، والدف، ومد ومنمد، ومنمد ومنمد وواو النجام، وتأه وحاشا وحاشا وعاء وعاء، وسَرِتَ من البصرة إلى الكوفة ورسِمِت السهم عن النَّصر، ونبي الدار، والنَّيل، نبَّل رجل لغز، وَزَي، على السطح وَزَي، قال الأسلم وما رأيته.
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