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\textit{\text{ut}} Am\textit{\text{il}} 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 \textit{\text{Shurî}}, 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\textit{\text{ut}} Am\textit{\text{il}}, or the \textit{\text{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 Mijut Amil. It contains in something less than five quarto pages, the most important department of Arabic Syntax, and is almost entirely free from those little verbal quibbles and philological fopperies, which tend more or less to disgrace almost every work on Arabic grammar. The title to be sure carries with it an appearance of superfluous exactness, and some little grammatical finesse will no doubt be discovered in the author's mode of supporting it,* but this is too petty an objection to merit any remark, it is in truth a mere systematic caprice: a solitary particle out of the great Arabian desert of metaphysical refinement, where subtleties,

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

* His method is as follows. He divides regimen into two general classes or departments, termed verbal and absolute. By the first is simply understood the effect that one word has upon the termination of another. By the second is meant that specific mark of case assumed by a noun when used absolutely as the nominative to a sentence. The government in the first instance is termed verbal, because, the change of termination is occasioned by some word either expressed or understood. In the second it is called absolute, because the word thus governed is considered independent of all verbal agency, and acquires this peculiar form of construction from its nominative situation alone. Verbal government he then subdivides into two distinct classes. The first, comprehends ninety-one specific words, which are termed from their nature, Prescriptive governors. The second, contains seven distinct classes of words, such as verbs, adjectives, participles, infinitives &c. &c. each of which necessarily includes all the words of its own species, and each of these classes he considers numerically as one, and terms the whole Analogous governors; here then are all the verbal governors in the language reduced to ninety-eight, viz. ninety-one in the prescriptive, and seven in the analogous class, to which if we add two in the absolute, we shall have an exact centenary of governing powers.
I know not well what the votaries of the eastern oracles will say to this comparison. I fear they will rise indignant against me for venturing an expression that may tend to degrade the literary eminence of the Arabs; but this is not my intention: I would rather support than lessen their importance. I consider myself in some measure as one of their disciples, and certainly feel respect for their language and literature. But although I freely acknowledge their merits, I will not acknowledge the infallibility of their doctrines; nor voluntarily subscribe to all their grammatical dogmas; their 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 Jamee, in the true spirit of casuistical sophistry, settles the point of conscience as follows: "It is observable, 'says he' that the Author
Shuekh Ibuool 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 subtilties 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

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

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

* An analogous division of language prevails among the Hindoos—"The gods speak Sanscrita; benevolent genii Pracrita; wicked demons Pisachi, and men of low tribes and the rest Magadhi." Colebrooke on Sans. and Pracrit. A. R. 7. 199.
† It is also given in the Tulkhees-ool-Misfah, 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 Huru. 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,

Πελλά δ' ἄριστα, κάταρθα, παρανί τε δοξώμα τ', ἢλθον.

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 nec 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
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or rough, because the straight was found out before: this is precisely the case with the Arabian grammarians: they are always employed in raising straws with levers, in illustrating what cannot be misunderstood, in devising difficulties where none ever existed, and in perplexing the simplest rules of regimen and concord with useless subtleties and logical definitions; but if grammar be a particular art, what has it to do with general and abstract speculations? A disquisition on symbols and conventional signs, or the origin of general terms,* will not facilitate a student's progress in the laws of syntax. These may be important enquiries, but they are not the more so, because conducted in Arabic: they have in truth no more connexion with the language of the Arabs, than with the language of the Troglodytes.

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

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

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* See the Shurhoo Moolla and Shurhoo Ruzee.

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

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

Felix grammaticus non est, sed nec fuit unquam,
Nec quisquam est felix nomine grammaticus:
Aut siquis felix præter fatum exstitit unquam,
Is denun exsessit 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 aliquid substantiâ ineret, nec sine ipsâ potest existere. Element. Logicae. By Accident here, and in Arabic grammar, as applied to an Infinitive, or مك حديث 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 Musđur, (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 ἀκινήτος is, as far as I know universally translated, "accident;" ἀκινήτας 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 ἀκινήτος ought to be expressed by a Latin or English word derived, not from 'accido,' but from 'accēdo.' 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. Averroes, 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 indeed be denied, that there are many subjects connected with the arts and sciences, for which the modern nations of Europe are supposed to be indebted to the Arabs. Bossut attributes to them our present system of arithmetical numeration, as well as the first notions of Algebra which are found in Diophantus.* He gives them the credit of several important discoveries on trigonometrical calculation, and many ingenious improvements and alterations in astronomy.† An Arab in Spain was the first who attempted a theory of refraction and the twilight, which doctrine Malbranch is said to have enlarged upon, but as he does not quote the author, Bossut presumes he was unacquainted with his works. In truth the Arabs seem to have arrived at eminence in almost every science, and even in mechanics, the clepsydra or water clock sent by Haroon Al Rusheed in 799 to Charlemagne, is said to have astonished by its ingenuity the whole of Europe.‡

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

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

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

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

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


† 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. verdacret, 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. Bibliotheque. Farabi is said also to have written an introduction to the science of Music, which is mentioned in the Bibliothèque des Turchi of Toderini. “Nell’ accennata classe di Scienze, che contiene cento e venti ‘duo ‘volume, l’ottantesimo secondo scritto nell’ Indice à un Trattato di Musica del Farabi intitulato Medchelul Musiki, ossia Introduzione alla Musica.” This valuable work of Toderini’s, which seems very little known in India, contains a full account of the Arts and Sciences as known to, or cultivated by the Turks and Arabians, including, their Grammar, Logic, Rhetoric, Moral Philosophy, Arithmetic, Algebra, Geometry, Physics and Natural History, Medicine, Chemistry, Astronomy, Navigation, (Nautica, e Nuova Accademia di Marina.) Astrology, Poetry and Music. The work is entitled, Letteratura Turchesca, Studj, Accademie, Biblioteche e Tipografia in Costantinopoli. Opéra, 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 Monbad presso Herbelot, e l’inventore, dell’arte del’ragionare, ed il primo, che abbia ridotto a metodo questa scienza. Oltre il Ketab Alivias le Aristotelica, ossia trattato del Sillogismo d’ Aristotele, tradoito nell’Arabo, e diviso in due libri annoverati nel Catalogo
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 Miút Amil to Abdoolqahiribno Abdirrihman of Goorgan, whom he styles the most excellent of the learned, but he does not say in what age he lived, nor in what his excellence consisted, and we are left to form our own opinion of his merits, from five pages of Arabic syntax! I find his name however in the Mirat-ool-Junan, with a few particulars, which as we have nothing better, we must substitute for a biographical memoir.

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

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† تاريخ يافعي "مرآه" إبن إنجان
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...tions, are given in the Preface to Meninski,* on the authority of Shums-oood-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 Escurial 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 produced 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


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

‡ Vid. Voss. de Natura Artium. The work is also attributed to Hermes.
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by Ebn Hescham, whose name as a grammarian, he probably confounds with Hoosam-oold-Deen, who is stated in the Kushf-ooz-Zoonoon, to be one of the commentators on the Mi'ut Amil;* it is possible however, that D'Herbelot alludes to Shuckh Jumal-oold-Deen Aboo-Moohummud Yoosooof, 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 Mi'ut Amil. D'Herbelot† however was certainly but very little acquainted

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

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


It may be necessary to inform the student, that Averroes (see p. x.) is corrupted from Ebn Hesham, obit anno Hejire 213. juxta alios 218. Pococke Spec. Arab. His. p. 262. Meninski also mentions of Cairo who died in 761 Hejire.

His entire name is Abdalcaher, Grammairien celebre Auteur des Aouamel. Ce livre a été commenté par Ebn Hescham; il se trouve manuscrit dans la Bibliothèque du Roy No. 1086, & a été imprimé à Rome avec la traduction Latine sous le titre de Centum Regentes, c'est-à-dire, les cent Particules Arabiques, qui regissent après elles des noms de differens cas dans la construction de cette Langue. Ce même Auteur a aussi composé un abregé du Dictionnaire Arabic de Giauhari, & l'a intitulé Mokhtar al Sebah, qui se trouve aussi dans la Bibliothèque du Roy No. 1088. Le nom entier de cette Auteur est M. Ben Aboubeer Ben Abdalcaher al Razi, il étoit natif de la Ville de Rei.” Bibliotheque Orientale.
with Abdoolqahir and his writings, and the account he gives of the Mi\textsuperscript{2}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\textsuperscript{2}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 ruzeellaho anho,* or a 'holy text' from the Qooran, supply the place, "of fame and elegy," and constitute the brief memorials of a literary career.†

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* رُضِيَ اللَّهُ عَنْهُ 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 Khalikán, 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. 'Neceo 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 Khalikán.
Such is the life of Abdoolqahir, as handed down to us by two very popular historians, and the amount of the whole is simply this, that he was an eminent grammarian, that he wrote the Mooghnee, the Joomul, and the Miut Amil, and that he died in the year 474 of the Hejira.

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

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

The Preposition 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 "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 ḍak' formed from the particle ḍak' of similitude and the Pronoun ʻn.

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 Ruzee,\(^c\) Shurhoo Misbah,\(^d\) Shurhoo Alfee\(^a\) Qutr-oon-Nuda,\(^e\) Moo-

\(^f\) and the Mooghee-oool-Lubeeb.\(^h\) Of these, the three first are commentaries on the Kafee\(^a\); the first by Ibnool Hajib, the author of

---

\(^*\) Aultres cueilloient des espines raisins, & figues des chardons.—Aultres chassioient vents avecques des rats, & y prenoient Escrevices Decumanes. Rabelais livre v. 284.

\(^a\) Died A. H. 616.

\(^b\) 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. "Ex explicatio testimoniorum quae in grammatica dicta scripta afferuntur, cujus author est Jelaluddin, idem qui commentarium in Alcorani partem, scripsit." p. 367.
the text; the second by Moolla Jamee the Poet, and the third by Ruzee-ood-Deen Moohummud of Astrabad. The Wafeea though a very valuable work, is perhaps but little read; the Shurhoo Moolla, as it is generally called, is a logical and argumentative comment on the text, and is everywhere studied in India, but the commentary by Ruzee (from which indeed the greater part of Jamee's is supposed to be borrowed) is the most voluminous and elaborate of all, and is justly considered a chef d'œuvre of grammatical science.

Of the other works, namely the Shurhoo Misbah, by Taj-ood-Deen Moohummud of Asferan; the Qutr-oon-Nuda, by Aboo Abdoolla Moohummud Bin Yoosoof Hisham, and the Shurhoo Alfeea, by Shuekh Aboo Moohummud 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-ool-Lubeeb, by far the most useful work on Arabic grammar with which I am acquainted. It has supplied me with almost everything valuable on the particles.

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

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

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

* At present employed by the Reverend T. Thomason, on a translation of the New Testament into Arabic.
My constant guide and companion in almost every stage of this translation, was Mouluvee Umanut-Oollah, a learned native of India, formerly on the establishment of the College of Fort William, and a more able guide or skillful 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 Mūgha Dvṭa,† and to Captain Roebuck of the College, who afforded me his assistance in conducting the work through the press, I beg leave to offer my best thanks.

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

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

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

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

Calcutta, 22d July, 1814.
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OF THE

MEEUT AAMIL.

BOOK I.

OF THE HUNDRED GOVERNING POWERS.

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

Of those termed لغتلي or verbal, there are two classes: The first, سباعي, or the prescriptive government; the second, نباسي or the analogous, which with two of the معنوї 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 {Prepositions which govern the noun alone in the gen. or relative case.

2d — — 6 {Particles, govern the noun in the acc. of objective and the predicate in the nominative.

3d — — 2 {Particles, govern the noun in the nom. 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 ruff of the final letter into nasub.

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, و.

8th — — 4 {Nouns, govern an indefinite noun in the genitive or relative case, when employed as the Tumeez of 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 preterite signification.

10th — — 13 {Defective verbs, govern the noun in the nom. and predicate in the accusative.

11th — — 4 {Verbs of propriety, 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.
BOOK FIRST.

EXAMPLES.

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. من from &c. إل to, until, even to. في in. appropriation, possession, an oath. some, a few. كل upon, above. ك similitude, as, like. since, from. حي even to, as far as, and are both particles of swearing. حي and ظ 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.

أَنْ، أَنْ، كَانَ، لَكُنِّ، لَيْتُ، لَعْلُ

**EXAMPLES.**

أَنْ رَيْدَ أَقَامَ

Certainly Zeid is a stander.

بلغني أَنْ رَيْدَ أَمْتَلَفَ

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

Zeid was certainly a goer.

كَانَ رَيْدًا أَسْتَنَعَ

As if Zeid were a lion.

قَامَ رَيْدُ لَكِنْ عَبْرَ أَجْالِ

Zeid stood, but Amr is a sitter.

لَيْتَ الشَّيْبَا عِيْدًا

Would to God, that youth was a returner.

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

I hoped or perhaps Amr is a goer out.

CLASS THIRD.

The third class contains two Particles, that govern the noun in the nominative case, and the predicate in the accusative or objective. viz. لَا and لَا, resembling the imperfect verb لَا is not.

EXAMPLES.*

ما زَيَنَّ النَاضِدَ Zeid is not a learned man.

لا رَجِل أَفْصَلٌ 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.

 Examples.†

The water was equal with the wood.

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

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

† The objective particle لَا or لَا governing the acc. case, always means with. لَا has an exception...
MEEUT AAMIL.

(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 رُفَعُ, viz.

أَنْ، لَنْ، كُنْ، إِنْ

EXAMPLES.

I disliked, or had an aversion to your beating

(Or to this, that thou shouldst beat.)

Thou never wilt do (or act.)

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

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

CLASS SIXTH.

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

إن، لَمْ، لَيْ، لَمْ الَّامَر، لَاء الَّهِ

EXAMPLES.*

إن تَكُونْيَ أَكْرَمُكَ If you honor, or respect me, I will respect you.
لَمْ يَصَبْ رَيْدًا Zeid did not strike.
لَيْ يَصِبْ رَيْدًا Let him (Zeid) strike.
لَا يَصِبْ رَيْدًا Do not strike Zeid.

CLASS SEVENTH.

The Particle ظَ بُهُنَاً is synonymous with if. لَمْ and لَأْ are negative Particles, distinguished in their application thus. لَمْ is used to denote a simple negative, importing that the action was never performed at any past period of time. Examples لَمْ يَصِبْ He did not beat. لَا يَصِبْ He never did beat. For an explanation of the Particles in Class the seventh, see the Commentary.
The *seventh class* contains *nine* words, which, prefixed to the aorist, render the final letter quiescent: they possess a conditional or hypothetical signification like the particle ِنَّ ِإِنَّ. 

EXAMPLES.

- منَّ مَّهْيَا َأَيَّ أَيَّا َأَيَّ ِقَيْلَ ِإِذَاَمَا ِمَهْيَا َأَيَّ أَيَّا َأَيَّ.

- 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.
- 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 ٌثَبَر *or, noun of specification.*

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

**EXAMPLES.**

(There) came to me eleven men.

The 2d is, كم رجاء عندك? How many? as, How many men are with (lit. near) you?

The 3d is, كذا, (Some), as, كندا رجاء عندك, You have got some money. (Dirhums.)

The 4th is, كأين رجاء عندك? (Some), or, how many as, How many men are with you?

**CLASS NINTH.**

The ninth class contains nine words, termed أسباع الفعال 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.

روين، بلدة، دونك، علوك، حبيل، ها

**futed.** The cardinal number عشر (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 therefore with analogical propriety termed the رأى or, as it may be rendered in English, the noun of specification.

كن and كذا are synonymous, the latter however is sometimes used interrogatively.
EXAMPBat.

Release, or permit Zeid to go for a little.

Leave Zeid at liberty, i.e. let him do as he pleases.

Seize Zeid.

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

Come to Zeid.

Take or seize Zeid.

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

EXAMPLES.

Zeid was distant.

Zeid and Amr mutually separated.

Zeid hastened or made haste.

CLASS TENTH.

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

Zeid was standing.

The poor man became rich.

In the morning Zeid was sagacious, or intelligent.

In the evening Zeid was reading.

In the forenoon, Zeid was travelling.

In, or during the day Zeid was a faster.

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

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

Zeid did not leave off, or was always standing.

Zeid did not cease from, or was always learned.

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

Sit as long as Zeid sits.

Zeid is not standing.

CLASS ELEVENTH.
The eleventh class contains four words, termed أفعال ماقربة or Verbs of Propinquity, which govern the noun in the nominative: viz.

\[
\text{EXAMPLES.}
\]

\[
\begin{align*}
\text{عسى} & \quad \text{كان} & \quad \text{قرب} & \quad \text{أوشك} \\
\text{Zeid hastened his coming out, or Zeid was near} & \\
\text{coming out, or Zeid was about to come out.}
\end{align*}
\]

Class Twelfth.

The twelfth class contains four words, termed أفعال الحمد والذم or Verbs of Praise and Censure, which govern generic nouns made definite by the article التُّحَبَّبُ في الأَلْم in the nominative case. viz.

\[
\text{EXAMPLES.}
\]

\[
\begin{align*}
\text{عَبَّر} & \quad \text{يفتَرَح} & \quad \text{مَعِين} & \quad \text{سَاءَ} & \quad \text{حَبَّاداً} \\
\text{Zeid is a good} & \\
\text{Amr is a bad} & \\
\text{Bukr is a vicious or bad} & \\
\text{Zeid is a good}
\end{align*}
\]

* 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.**

- حسبت طننت خطت رأيت عليه وجدت زعيت
  I conceived, or looked upon Zeid as learned.

- طننت بكرت نابا حلت خالدا تابا
  I considered or imagined Bukr sleeping.

- رأيت زبداعاتا
  I imagined Khalid standing.

- علنت زبداعاتا
  I saw that Zeid was intelligent, or wise.

- وجدت البيت رهينًا
  I knew that Zeid was trust worthy.

- ليكن البيت شكونًا
  I found the house mortgaged.

- زعيت الشيطان شكورًا
  I supposed Satan a thanksgiver.
THE CLASS termed or analogous, has seven governors, and consists of the following parts of speech, viz.

1. **A verb universally.**
2. **A derivative adjective, or adjective**
3. **A noun.**
4. **A participle active.**
5. **A participle passive.**
6. **An infinitive.**
7. **A noun governing another in the genitive**
   OR RELATIVE CASE.

A perfect or complete noun; viz. a noun terminating either in ṭimūrin 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.*

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

OF THE ABSOLUTE GOVERNMENT.

THE CLASS termed مَعْنَوي 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 زُنْنَم; or in other words, the final letter of the tense is marked مَرْنَوع.

End of the Meerut 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 Meerut 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 زید (deprived of the tunveen,) 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 قام زید—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 Zummu, viz. the final letter of the tense is marked مر فوع. These peculiarities of regimen have been variously accounted for by grammarians, and shall be noticed in their proper place. The government, in both instances, is said to flow from the sense, and to be totally independent of any other word in construction, and seems therefore to resemble that case, in the Greek language, which certain grammarians have termed the nominative absolute.

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

SHURHOO MI'UT AMIL,
OR A
COMMENTARY
ON THE
HUNDRED GOVERNING POWERS.

BOOK II.

INTRODUCTION.

The author of the Mi'ut Amil* enumerates in Arabic syntax one hundred governing powers, of which some are لغالي or verbal † and some معنوي of absolute.

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* The grammatical treatise termed ميعت اميل Mi'ut Amil, 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 co-ordinate and subordinate classes, with reference to their general and particular offices, and the author with an ingenuity characteristic of the systematic refinement of an Arabian grammarian has reduced the whole to an exact centenary of governing powers: in this he was doubtless as much influenced by numerical symmetry, as logical or grammatical precision, but the arrangement is convenient and sufficiently accurate for all useful purposes.

† and معنوي are relative nouns, from معنى 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 "OR PRESCRIPTIVE.

THE PRESCRIPTIVE GOVERNMENT IS DIVIDED INTO THIRTEEN CLASSES.

CLASS FIRST.

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

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

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

* In a work entitled Flores Grammaticales Arabici Idiomatis.
COMMENTARY.

vern a noun in the aorist case. They are called ḥrūr bāra' 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 ḥrūr bāra' or connexive particles. They are applied like the prepositions of other languages in a two-fold capacity; Karā muqābiha by way of juxta position, and Karā ṣudūn by way of composition; viz. some of them are separable, and some inseparable. They invariably render the governed word ḍūr, which some grammarians have rendered the genitive case, but what it may be asked in the genitive case? 'le fils ainé du nominatif,' says Du Marsais,—the 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 mujroor, as the prepositions ʿfrom and k' 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 Port Royal who copied this definition from Sanctius,† have strangely enough, and almost in the same passage, restricted the term, relative to the dative. On a question however merely nominal it is not necessary to be captious:—in re leoi nonuisimus esse morosi;—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 apppellations to be as precise as possible:—to the two first terminations or cases of an Arabic noun, the terms nominative and accusative are sufficiently applicable, but the compre-

* Principes de Grammaire, ou Fragments sur les cas de la parole.
† Prima et specialis nominis differentia, inste Schilgen, ex us et. Sancti Minerui. De Cas. Nom.
THE PREPOSITION signals union, or confluence, in a two-fold manner:

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

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

From the etymology of the word case, grammarians have pretended to explain its properties. Case they say comes from causae à cadere to fall, like the Greek πτωσις from πτωσις—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 it here 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

* Vide. Hermes. p. 278.

† Πτωσις ἒνε ἐνήματος ἐν ἐγκαταστάσει, καὶ ἐν τῷ κατά τὸ, τότε, τῷ τότε, έν πολλοῖς, καὶ έν πολλοῖς, εἰς ἐν ὑποθηκή, εἰς ἐν ὑποθήκη, ἔν τῷ κατά τὸ, τότε, τότε. Casus autem est nominis aut verbi unus quidem, qui signifiat id quod hujus est, vel hujus deter, et quaecumque talis; alter vero, qui signifiat id quod uni, vel multis rebus; vel unius hominum, vel hominum. Vide supra. Aristot. De Poica.
BOOK SECOND.

2. It denotes instrumentality, (استعنا بنيات) *

EXAMPLE.*

I wrote with a pen.

3. It is occasionally used in the sense of (تعلق) 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 كنعتي لغة, meaning familiarly state, care, &c. which a fanciful grammarian after the usual mode of etymological retrogradation might trace to the verb كني 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 (حاء رفع) through its various declining forms." (حاء رفع) 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 care, 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.


G
4. It denotes *concomitance*.

**EXAMPLE.**

ءُشِّرَتُ ظُرْسُ بَيْنَ يَدَّيْهِ I bought the horse *along with* his saddle.

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

**EXAMPLES.**

َإِذَا ُهَبَتُ ُهُمْ ُلَدْهَٰلِهِمْ God took away their light, i.e. he blinded them.

َإِذَا ُهَبَتُ بَعِيدًا I took or carried away Zued, *equivalent to* ُهَبَتْهُ

6. It denotes *substitution* or *exchange*.

**EXAMPLE.**

ءُشِّرَتُ ُعَبْدٍ بَيْنَ عَرَسٍ I bartered the horse *for* the slave, or lit. I *purchased*.

7. It denotes *swearing*.

**EXAMPLE.**

َبِلَلَّهِ لَا نَعْلَمُ َكَدَا By God, I will certainly do so.
8. It denotes *inclusion*, or *comprehension*, (لَا يَبْقَى)

**EXAMPLE.**

زَيْدُ بِالْبَيْتِ Zueid is in the city.

9. It is used as a mere expletive or redundant particle, (لَا يَبْقَى)

**EXAMPLE.**

لا تنفعوا يا بديكم إلى النار Do not imbrue your hands in slaughter.

**Annotation.**

Grammarians have assigned various other relations to the particles لَا يا باسbesides 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, لَا. The radical import of this particle is therefore union, whether *absolute* or *relative*.

Absolutely, it denotes positive or immediate union or coalescence.

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

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

1. *With*, denoting the instrument or agent, which is expressed in Latin by the ablative case as يَكُبَّرُ بِالْقَالِم. Scripsi calamo.

2. *By*, or on account of, denoting the efficient or final cause, the means by which anything 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 *Cacus, amor sui*, or tyranny of self-conceit are illustrated in the following Story.—The Figures point out their application as explained in the Text.
البديئة: خمسة عشرً، علٌ الفالِق، قال بالله لوكنتٌ عاماً، إن بـ: تَّي
كَبْرَى مؤتمِّراً تَيَّنُها إلى السوق، فأخبر خمسة عشر رهُّماً، كما نَتْعَدْنُ،
لا يَفْصِّلُها إلى النجاح، وَقَالُ إلى اشتُـهَـا واَنَّ وليٌّ مِن بـ: يِ مِن غِيرٍ
فَأخذْهَا وسِيقَةٌ، ما مَوْجَهْها إلى بِيْتٍ فَرَحُ السوءُ، فإِنّهُ مُقَنتِمٌ غُديرٍ
فُسُّلْ على زوجينٍ نَفْيَهُ، لم تَأت بِعَلٌ من السوق، فَنَظَرْ إِلَى أنْ جَاتْ
فَعَّا مِلَّ هَل، وَقَالَ، ثُمَّ أَخْرَكَ أَنْ تُنْتَفْعِلُ، فَمَا لِيْظَ أَعْمَهُ فَحُولُ
الرجال نَاتِلْتُ لِهِ إِبْسِرُحْكَ أَخْرَكَ انْعَفِلُتِ، وَنَظَرْ إِبْناً أَخْرِنَا،
إِنَّ ما ذَهَبْتُ إِلَى السَّوق، وَرَأَيْ الغُزْلٍ عَنْدَيْ رَجٍّلٌ وَآسْتَرَأْ;
مَغْنِي لَكِنْ تَوْقِفْ تَعْبِينَ الغُبّةِ عَلِيَّ تَعْبِينَ الْوَزْرَ، وَقُلْتُ لَهُ إِنْ وَزْنَهُ
هَذِهِ المُـنَمْدَا رَفَقْ، بِنِيقْنِ حُنَيْنَ إِلَى مَيْرَاس، وَأَوْزَنَهُ تَقْشُفْ
عَن الْوَزْرِ، الَّذِي ذَكَرْتُهُ فَخُشْيَتْ أَنْ يَبْغُصُوْنَ من الغَبْيَةِ تُقْلُتُ لَمَعَادِهِ،
الْوَزْرُ ثُانِيَةٌ نَعْشُ، ذلِكَ أَخْرِ جَثْ سَوَارٍ مِن يِنْي سَوْا وَرَضَعْتُ
فِي كَفَّةِ المِّيْرَانِ بِمَعَ الغُزْلِ مِن غِيرَانٍ، يَشُعُرُ نَفْدَا رَفَعْ المِيْرَانُ رَجَعُ الغُزْلِ.
COMMENTARY.

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

The man instantly rose up, drove the cow to the market, and delivered her over for sale to the public appraiser of cattle. The salesman shewed her to the 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

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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 he certain:—in the mean time taking an opportunity unobserved, I slipt off my bracelets, and put them sily 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.

* لَهُ هوُنَاٰ a sort of encomiastic exclamation of very frequent occurrence in Arabic, and much easier to comprehend than translate. The word لَهُ signifies literally flowing out exuberantly, as milk from the udder, &c. and was hence transferred to denote bounty, or liberality, as دُرُكَ يَپِيض 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.
1. The preposition \( \text{ب الناء} \) is used to denote the Commencement of Interval \( \text{ب الناء} \) 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.**

\( \text{خُذُ تَمِمْ النَّدَرَ الْمَهِيم} \) I took some of the Dirhums.

**Annotation.**

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

The word \( \text{interval} \) 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."

* By the word \( \text{مسافة} \) is meant \( \text{ة مسافة لمسافة} \) expressing the name of a part for the whole. See the Comm. on the Kafrinn by Moolah James.
3. It denotes explication, or elucidation, (تبيان)

**EXAMPLE.**

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

**Annotation.**

Besides the above applications of the particle it 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 it denotes Causation, as in the following lines of the Poet FURUZDUQ, in praise of ZUEK-OOL-ABIDEEN.

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

It is synonymous with the particle ?? as Zued is more excellent than Umr, which agreeably to the authority of the Grammarian Inno-Malk, is equivalent to the phrase ?? Zued surpasses Umr in excellence.

It is used for 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 poêle, vous vous chauferez.

Eloignez-vous De ce poêle vous vous bruleriez.

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

Recedite ab abominatione ex idolis.
4. It is redundant, (زیان ۷)

**EXAMPLE.**

**He (God) will pardon your sins.**

**Annotation.**

The particle ۷ 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 ۷.

3. Namely, to wit, &c. in the sense of Elucidation: in such examples the relative pronoun in Arabic may be substituted for the particle. The above senses will be found illustrated in the following Story:
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—σοφίαν θνησίδα μακράς παραστάτην.† 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 engastrymythian 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 \( \text{\`\text{\`}} \) denotes distance and transition, \( (\text{\`\text{\`}}) \).

EXAMPLE.

I shot the arrow from the bow.

Annotation.

The prepositions \( \text{\`\text{\`}} \) and \( \text{\`\text{\`}} \) 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 \( \text{\`\text{\`}} \), 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 \( \text{\`\text{\`}} \) 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 \( \text{\`\text{\`}} \) 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.

\( \text{\`\text{\`}} \) in Arabic is used in a threefold capacity.

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* Off separationem significat, ut aliquando Latinorum alio, ex; ut alboinde, exus; cui opponitur on continuationem immens.
(exuo to put off, induo to put on.) Ioannis Wallisi Gram, Lingue Anglicane.


† 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, privation and distance, may perhaps approximate nearer to the various powers attributed to \( \text{\`\text{\`}} \).
Commentary.

1. It is placed before verbs in construction, and is termed نَجَاُدَّ أنَّهْ 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 رَجَيْنِ 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 Busrah, for the rival schools of Kufah allow it no other signification, than that of لَدَغْبَة, transition, which is the strict sense of the term though perhaps separation, may be also indirectly inferred. The following example from the history of Tamerlano will shew the force of the word سَوَى لِلْكَرْهِي "They passed it (the river) like the passage of the children of Israel through the Red Sea."

1. The preposition سَوَى denotes distance and transition, سَوَى أَوْلَيْلأ† and may be then translated off, out of, from, from out.

2. It denotes exchange, سَوَى فِي answering to ———— for, in exchange of, &c.

3. It denotes exaltation, أَمْعَنُ لِلْكَرْهِي on, above, over.

4. It denotes causation, سَوَى لِلْكَرْهِي through, by, from, &c.

5. It is synonymous with سَوَى after.

6. It denotes inclusion or comprehension, سَوَى أَوْلَيْلأ† in.

7. It is synonymous with سَوَى from.

8. It denotes instrumentality, سَوَى لِلْكَرْهِي with, by.

9. It is synonymous with سَوَى with, &c.

10. It is redundant, سَوَى

To the whole of these various senses, with the exception of the first, the preposition سَوَى seems totally inapplicable. The extensive character of سَوَى 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 ζτο and ζς, 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 ζτο and ζς are radically distinct in signification, and like ζτο and ζς are occasionally substituted for each other. In composition ζτο as well as ζς is said to denote source or origin, and ζς from ζτο, cede, is analogous to transitio. The first will be found applicable to every use of ζτο, the latter will be illustrated by the following examples.

1. ζτο, like ζς is synonymous with after, as:
   ἐν ζτο ὑπαρχον, i. e. post consulatum.

2. ζς, like the 9th sense of ζς means with, as:
   ἐν πολλας τα πορευται, i. e. cum ingenti excessu. or as the French say, avec beaucoup d'avantage.

3. ζς resembles ζς in its 4th signification, as:
   ἐν ταυται, i. e. praperes, ob eas causas.

4. ζς like ζτο is frequently used adverbially, as:
   ἐν ταυται παμμεθη, i. e. palam—like the Arabic قصد

5. ζς is sometimes explained by the ablative, as:
   ἐν διάφορον, i. e. per mare. ἐν ταυται τα λιπα hae rationes.

This sense though peculiar will be found frequently to occur in Arabic: the following example however from the law case proposed to Aboo Zued in the fifteenth Mqur of Hurremee may be sufficient.

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

Homo obiit relictio fratre. (A man died leaving a brother &c.)

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

* Vicars de Idtrimis.
Annotation.

It very frequently resembles hors in French and fluor in Italian and in such cases will be translated out of: Take one example out of many from the JUWAN-goes-SURA, where the Dolphin in enumerating his disqualifications for the office of an Ambassador says to the King of the fish:

وليس لي رجلاً أمشي بهما ولا لسان ناطق أتدل عن ولا صبر لي عن الله.

"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 ٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌ_|
فيما وافقًا فيه من النزاع، فها أصل العرب، فأصل العرب، جاهز مقارنةً.

الخليفةُ، إذ بجلست في جلسةٍ، فشٌّم منك، راحةُ الغُدُومَ، بينَ دُرَّةً,

الطارئة، فصارت خلفًا لعربي، حتى أن دعاً في يومٍ إلى بيتٍ، معه.

ومن كراهة، بل، ثم ذهب إلى الأمير، وقال له: أن العرب الذي قد منه،

عليك وأحببت، من حملت من افتاذ، مما ذَهِبَتْهُ، في الناس، فإن أميرُ الأمويين.

أضخَّروها، وانصرف، من الزمان، عَلَى حُمَّارُ العرب، في ملوكه، الأمير، وجُلَّس غير،

فَهَوَجَّهَهُ، إلى، أميرٍ ومَامِلَ، وَكَانَ سُفَرَهُ، بِكُلِّهِ، وما أَيْدَى،

فَهُوَجَّهَهُ، إلى، أميرٍ ومَامِلَ، وَكَانَ سُفَرَهُ، بِكُلِّهِ، وما أَيْدَى،

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فَهُوَجَّهَهُ، إلى، أميرٍ ومَامِلَ، وَكَانَ سُفَرَهُ، بِكُلِّهِ، وما أَيْدَى،

فَهُوَجَّهَهُ، إلى، أميرٍ ومَامِلَ، وَكَانَ سُفَرَهُ، بِكُلِّهِ، وما أَيْدَى،

فَهُوَجَّهَهُ، إلى، أميرٍ ومَامِلَ، وَكَانَ سُفَرَهُ، بِكُلِّهِ، وما أَيْدَى،

فَهُوَجَّهَهُ، إلى، أميرٍ ومَامِلَ، وَكَانَ سُفَرَهُ، بِكُلِّهِ، وما أَيْدَى،
كتاب لأمير الموصليين إلى أمير الفاتح فنُقل الوزير نفيسه إن هذا البند ينال في العامل ما لا جرية فنقال له ما نقول ديفين ينن تعلم السفر ويعطيات الغي دينا رقان له servidor لتقن طبقت على الحكمة وخصائص من المشاعر والمحبة ورميت سهم رأياً عن كون الإصرار قنال هذا الكتاب كأطلاع أباه فسلم إليه الغي دينا ورتب الوزير حتى وصل إلى مكان العامل وأدى إليه الكتاب فقراء وأمر بسره عنيه من غير توقيع امتناع لا أمر الأمير ثم عان مرور الأيام تذك الحقيقة التي أمر العربي فنقال لبعض صدمة إيه استفسر واس حالي البلدي الذي كان محضري مجيباً ولطلب الوزير أيضاً أخبره فإنه ذهب إلى عا ملك نال ومرجع بعد واخبر ويان البندوي في الحماية طلب البندوي وسأرشرح العرض فشرحها وأيما إلى آخرها على التفصيل السابق فقال المحسن هل إنيت تقول للناس إنني أخبر بالدعاء معا الملك نحن أحدتباليس لي تعالي وما فيكوزير ذلك الأمر حتى لا هادكي يرزا
An Arab presented himself one day before the Calif Moolatim Billah, Commander of the Faithful. The Calif made trial of his abilities, and finding him in every respect intelligent and accomplished, appointed him one of his suite, and preferred his society to that of all his other counsellors. Now the Calif had a minister excessively envious, whose jealousy was excited by the Arab's promotion, but dreading the anger of the Calif if he attempted anything against him openly, he continued to keep up a shew of friendship, determining to effect his ruin by some secret wile or artifice. He continued therefore daily to increase in civility towards him, and at length invited him to his house to dinner, and mixed up in his food a large

* 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 thrown direction." So accept the letter. He then delivered it to the minister and received in return two thousand Deenars. The minister proceeded to the house of the governor and shewed him the Calif's letter. The governor read it, and in conformity to the injunction it contained, ordered the minister to be beheaded. After

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

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

\[ \text{Oi που χάρι τον ιαρος ευαγγελια καιρος τουραν.} \]
\[ \text{H ει και θυλι το βουλευτικον ομαστη.} \]

* 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 snares they had laid, have their own feet been entangled."

Also in psalms XXXV. 7.

* For a more without cause have they laid for me,
" Without cause have they digged for me a pit,
" May rain rack upon them awares;
" May the snares each hold of them, which they themselves have laid,
" Into this destruction may they plunge headlong."

To which may be added the two following from the Persian,

\[ \text{په مکتی که به یافتنی و چهار مکت که نورد از دست} \]
\[ \text{چهار کن را چهار دریش} \]

M
COMMENTARY.

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

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

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

1. THE PREPOSITION

1. The preposition ُبِاءْلِی (إِلَی) is used to denote the bound or termination of interval, انتِهَاءَالغَايَةٍ (إِنْتِهَاءَالغَايَةٍ) as applicable to time and space.

EXAMPLE.

سَرَتُ إِلَی الْكُوُنْةِ I travelled to Koofuh.

Annotation.

There is nothing particular to be remarked of the preposition ُبِاءْلِی: it is the correlate of ُبِاءْلِی, 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.

"Go child, and when your grown master,
"You'll shoot your next opinion over."
BOOK SECOND.

2. The preposition \( \text{ال} \) is sometimes though not frequently synonymous with \( \text{مع} \).

**EXAMPLE.**

Do not consume their property along with your own.

**Annotation.**

1. \( \text{ال} \) 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 Qur'an, where the Blooming Hebrew Boy in resisting the threats and blandishments of the Chaste Egyptian Dame, exclaims.

أَلْلَهُمَّ أَحْبَبِيْبِيْنَا إِلَى أَحْمَالِكُم

"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 \( \text{ال} \) following the word \( \\text{بَكَّرَةً} \) *more desirable*, and is thereby pointed out as the agent in the sentence.

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

**EXAMPLE.**

تَغْلُوبُ وَقُدْمُ رَبّتُ بِكَوْرُ فُوقُها إِيَّسِيْ فَلَعَيْنَيْنَ أَنَّ أَبِيَ أَحْمَرَ.

"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 $\frac{1}{2}$ 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 $\frac{1}{2}$, in our old authors is found some times to denote *with* and *from*.

**EXAMPLES.**

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

The empryce thus close story sayth.

Come in Ingland in the daye,

In that lande to get he downe,

And to be mad kyng hys awne,

Honey, the quhilk oure kyng drew:

And *till* hym sendis rycht mony,

Kend hym necces ayre to be,

Than of all that requite.

*Wynstan*, vii. 6. sig.

*Till* denoting *from.*

Swa til aynt magret eftirc ync,

As *till* male in ewyn them,

All oure kyngis of Scotland,

Were in til success owync descendand.


*See Jamieson's Dict.*

In the latter example Jamieson remarks that *till* is used improperly for *from*, and if the impropriety consist in the infrequency of its occurrence, the same may perhaps be said of $\frac{1}{2}$. They are both however found in this sense and should therefore be recorded.
BOOK SECOND.

4. When that which follows happens to be of a different class or genus to that which precedes it, the preposition will then have an exclusive signification.

EXAMPLE.

Then continue the last till night.

Annotation.

3. Is occasionally synonymous with ān.

EXAMPLE.

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

4. It is synonymous with ān.

EXAMPLE.

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

This preposition may therefore be occasionally translated by, to, till, with, and from. The senses enumerated by the Commentator in the text, will be found in the following little Joie d'esprit.

حكاية

قال القرد: ما استقبلني أحد، بيدل ما استقبلني بيدتي، فتكلم الناس.

تتشنبل نبي نبي الناس، وتجويهم من ينارك إلى ليبرك لنا كأنك الموالي.
COMMENTARY.

I never says 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. Than said he you are sunk in a privy to the very nose. But why exclude the eyes said I?—To enable you to behold, replied he, the abject state, into which your sordid passions have reduced you.

* Furuzduq one of the most ancient Arabian Poets celebrated alike for his extravagance of praise, and bitterness of censure. Some extracts from his writings will be found in the biography of Iano-Khalikan, 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. "Porti scriptoris politissimi Ennæ-Khalikan, opus historicum non magis verborum elegantia et ubertate commendatur, quam illustrium poeta- rum versibus, quibus conspurgitur. Ac nescio an his omnibus citarum scriptoribus sit anteposendus. Est certè expiator Nejote, elegantior Platarcho, Laertio jucundior, et dignus est præcéd liber, qui in omnes Europæ linguas conversus prodat." 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 826 lives, and is considered I believe by the Arabs in general as an impartial compendium of biography, but as to copiousness, jucundity, elegance, and such other pleasing epithets ascribed to it by Sir William, I fear we must attribute them rather to the partiality than candour of the learned orientalist.

The name is sometimes written Khalikan and the Arabian Etymologists ascribe a reason for each. They say is compounded of جمان a friend and كروا raz; and 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 signifies inclusion, (ظرفية)

EXAMPLE.

The money is in the purse.

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

EXAMPLE.

And I will certainly crucify you on the trunks of tamarisk.

Annotation.

Besides the above senses, the particle signifies in a context synonymous with في لام مع and في, with some others which are detailed at length in the Moocunes-longus. The example produced by the Commentator from the Quran to illustrate the 2d use of the particle, in the sense of exultation or elevation may perhaps be considered equivocal, the following however will doubtless be deemed satisfactory:

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

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

Equitare in arundine longo,
Miteram on alido in diso.

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 purlieus of Drury?
I shew'd by my looks, that I relish'd the bliss,
So I smil'd approbation, and answer'd him yes.
BOOK SECOND.

Then he added,—perhaps it will highten 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?
Yes, 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 conge, and vanish'd in smoke.

* OF THE PREPOSITION,

لَمْ

The preposition لَمْ denotes appropriation, (־אֲנִּיתָאָסֶךָךְ)  

EXAMPLE.

الجُلُفِنَرِس The covering is for the Horse.

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

EXAM PLE.

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

3. It denotes *possession*, (تَهیَّب

EXAM PLE.

The property is Zu’di.

4. It denotes *causality or causation*, (تاْثیل

EXAM PLE.

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

5. It is used to denote *swearing*, (قسم

EXAM PLE.

By God, death will make no delay.

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

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

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

**EXAMPLE.**

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

**Annotation.**

This preposition answers frequently to theative case in Latin, as \( \text{Domino} \) — \( \text{مك} \)
\( \text{tibi} \) — \( \text{illam} \) — \( \text{nobis} \) — \( \text{mihi} \), &c. as may be observed in the following lines of the Poet, SARAJ-ODL-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 busied in complaint and I in tears.

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

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

"Quel ruggiato, che si suona piange,
Forse suoi figli, e sua casa consente,
Di dolente emis il canto, e le campagne
Con tante note il pianete, e scorto:
Enta note per cbe m'accompagna,
E mi rammenta la mia dura sorte." Sonetto, XXX.

"The wakeful nightingale, from off its thorn
Wailing its lost mate, or its ravish'd young;
Pierces 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 $\partial$ 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 Sumuwwul Bini Adea. After his death, the
COMMENTARY.

king of Kinduh sent an ambassador to Sumuwul, 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 Sumuwul to the king, he marched against him with his army; but Sumuwul retreated into his fortress, and there secured himself. Then the king besieged it, and the son of Sumuwul 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 Sumuwul: 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 Sumuwul 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 Sumuwul bore his misfortune with patience, conscious of having performed his duty with integrity; and when the lawful heirs of Amur-ool-ques arrived, he delivered to them the armour and weapons in his charge, preferring the observance of his promise and good faith, to the life of his own son; and the faith of Sumuwul became afterwards proverbial.

OF THE PREPOSITION,

1. The preposition تعليل denotes paucity, 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.

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

EXAMPLE.

I visited a few men.

Annotation.

Neither the true character nor meaning of this word seems properly ascertained by Grammarians. By some it is considered a noun, by others a particle: one will have it to signify paucity, another abundance, and for both opinions numerous examples are produced. Moola Jamne, the celebrated Commentator on the Kafna, says the word was originally formed to denote paucity, but the author of the Moognee-Iul-Lubeb, 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 Qoorn, is adduced by the author of the Moognee-Iul-Lubeb, 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, desiderabunt, qui infideles fuerint, ut fuissent Moslemi." Who justifies this version by the following note. Particula signifiat tim multiplicitatem; quoniam vel fortasse Hoc autem desiderium erit, juxta Gelalem. In the following verse from the the word is undoubtedly used in the sense of or paucity.
COMMENTARY.

Annotation.

"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 Adsin.

"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 in the following extract.

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

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

OF THE PREPOSITION,

على

1. THE PREPOSITION ُع لي is used to denote exaltation or elevation, (استعلاء)

EXAMPLES.

َر يدُعَلي السطح Zued is on the house-top.

عَلِيْبِيْسَين 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."
COMMENTARY.

2. It is occasionally synonymous with ٍ. ٍ

EXAMPLE.

مررت عليه I passed by him.

Annotation.

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

1. It is sometimes synonymous with ٍ.

EXAMPLE.

ليس الوراين فيوا وجوهكم بعله المشرقي، والتربين العرب، يها
والله والأمراء الآخرين، إن كانا مبناى وعلى كعباً، أنها لنا دعاء
لكم، والقربى وليه، والمساكين.

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

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

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

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

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

It is synonymous with بث

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

It is synonymous with لث as mentioned in the Text.

EXAMPLE.

خجف عليك أيّان لا قول على اله لا أعت

"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 على 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

إنه ينتشل نثيرة أن جالساته كأن جالسات يُيوم على داره

إنه يسألنا بأيديه على أبين الناس أن جهانزي هذى الذي أنا

راكب عليه هو الكسائي اللطفي فتُلمع الحاضر غالبًا معًا ممثلاً
It is related, that Kisâee 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 Kisâee 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 Kisâee 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 'Umr 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. Kissak laughed heartily at the supposed stupidity of the fellow, and returned to his house exclaiming.—“La hulu wu la qoowwutu illa billahi!”

OF THE PREPOSITION,

كان

1. The preposition كان, is used in the sense of تشبه, or Similitude.

EXAMPLE.

زئيل كلا سل Zued is like a Lion.

Annotation.

The Grammarian Seebuwuch with several others believe this particle to be a noun, synonymous with the word مثل, 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 Moonexx-oxl-Lubeeb extends it to every sort of composition, and gives an instance of it in common conversation, مرت بعجل سو—“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 explicative, which is never the case with a noun.

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

* حوللا or حوللة a verb in the third conjugation of increased Triliters corresponding to the Quadriliteral radicals, possessing the peculiar power termed قصر or abreviating—it signifies لايجول لايقول لا والل الله “There is no power, and no strength but in God.”
2. It is sometimes redundant, (٠ربًا)

EXAMPLE.

ليس كمده شيء There is nothing like him, (i.e. God).

Annotation.

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

EXAMPLE.

Pray as soon as the time comes.

It denotes caution and is synonymous with لم.

EXAMPLES.

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

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

It is here used with the مصدراً or infinitive part.

Some Grammarians however believe that the particle is never found in this sense, but when joined with the ملما, ما صدر, or ملما صدرة, but the author of the Mongne offers the following example from the Qoravan, to prove the contrary. ويثلا ندلا بل قلبا إلهًا فروم "And therefore certainly the unbelievers shall not prosper." It is not easy to translate the ملما or particle of astonishment in the above example, without losing the peculiar force of the particle -Maracci renders it—"Papè! certè non prosperabuntur infideles." Sale—"Aha! the unbelievers shall not prosper."

It is used in the sense of ٠كم, in answer to the question ٠كم حالفكم "How are you?"

Ans. ٠كم ٠كم "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 his 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.

Boasts 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,**

\[ \text{مَنَّدَ} \] and \[ \text{مَنَّدَ} \]

1. **THE PREPOSITIONS** \[ \text{مَنَّدَ} \] and \[ \text{مَنَّدَ} \] are used to denote the commencement of an action with reference to *past* time.

**EXAMPLE.**

\[ \text{مَأ} \text{رَأِيَتَهُ} \text{مَدَ} \text{بُوُم} \text{لَجُبَّعَةُ} \text{وَمُنَّدَ} \]

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

\[ \text{مَأ} \text{قُلْتُ} \text{إِلَيْهَا} \text{كَانُ} \text{بُوُم} \text{لَجُبَّعَةُ} \]

"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 \[ \text{مَن} \] and \[ \text{فَ} \], or of \[ \text{مِنِّي} \] and \[ \text{مَدَ} \] agreeably to the authority of Akhlas is peculiar to the people of HAJAR, and \[ \text{مَدَ} \] to the tribe of TUSMAM. By the tribe of SOOLYNE, they are pronounced \[ \text{مَدَ} \] and \[ \text{مَدَ} \]. The grammatical character also, of \[ \text{مَدَ} \] or \[ \text{مَدَ} \] 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 Moognsee 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 \[ \text{مَن} \] as exemplified in the Text.
BOOK SECOND.

1. They sometimes denote the whole time.

EXAMPLE.

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

“Jabīb mīl ʾanqata Rūbiyya ʾayāh ʾuṣūma.”

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

Annotation.

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

EXAMPLE.

“ʿI 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 ʿayāh and ʿuṣūma.

EXAMPLE.

“ʿI have not seen him these three days, or these five days.”

AS A NOUN.

“and ʿuṣūma considered as nouns, belong to that class of words termed ʿuṣūma, 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 ʿayāh, when? Ex. ʿayāh ʾuṣūma. “When did you see him?” Ans. ʿayāh ʾuṣūma.”
Annotation.

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

The Arabic preposition **ضِعْ** or **ضِعْتٍ** seems to correspond in almost every respect with the English since, which Minnsu derives from the old English *sithence*, and *Sinnus* from the Latin *sithine*; "et h abjectis, et x facilima mutations in s transmute." A process perhaps not more extraordinary than that recorded above of **ضِعْتٍ**. In like manner, the Latin preposition *post*, quasi *pone est*, and the Greek *επετρέπον*, from *ἐν τῷ 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.**

نيت البلاحة حتي الصباح I slept last night till the morning.

سيرت البلد حتي السوق I perambulated the town as far as the market-place.

**Annotation.**

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

**EXAMPLE.**

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

3. It has sometimes an inclusive signification.

**EXAMPLE.**

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

**Annotation.**

1. It is used in the sense of concomitance or causation and in this sense is synonymous with كن.

**Example from the Qur'an.**

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

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

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

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

**EXAMPLE.**

"I beat the tribe and Zued also."
4. It invariably governs a noun apparent or expressed (اسم ناظر) in opposition to the preposition ٍإلى , for we cannot say ٍإلى, though we do ٍإلى to him.

Annotation.

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

EXAMPLE.

مررت ٌيا القزم ٌى يزيم

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

STORY.

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

OF THE PREPOSITION,

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

EXAMPLE.

واللَّهُ لَا إِلَهَ إِلَّا شَرِيْقُ النَّبِيِّ بِالْعَلَامَةَ By God, I will never drink wine.

Annotation.

The Grammarians of Koofuh believe that ُوُأَوُ، is occasionally synonymous with رَبُ، as in the example adduced by the Commentator in the text; but the author of the Muqnee, 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 رَبُ understood. The preposition ُوُأَوُ is properly a particle of swearing, the latter however may or may not at discretion.

* مَاءٌ ضِعْفٌ أَحْدٌ Aqua purulenta, potas inferis, vide Will. in voce. The expression alludes to a passage in the 10th Chapter of the Quran, thus rendered by Sale—" Hell lies unseen before him, and he shall have filthy water given to him to drink".—This filthy water, is supposed to issue from the bodies of the damned.
2. It is occasionally synonymous with ٓرب

EXAMPLE.

\[\text{Few of the learned act in conformity to their learning.}\]

Annotation.

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

حَكاَيَةُ

ٓيَُّلِ بَيْنَ العَبْدِينَ مَرَّ مِنَ الْيَوْمِ وَأَنَا بِمَعَتِي نْقَالُ خَاطِبًا

ٓلِي وَاللَّهُ مَنْ تُكْرِمُ عَنَّ السَّبِيلِ تَكُنْ الدَّارُ الدَّيْوَانَةُ لِتَحصَّبِ رَبِّكَ

الْبَشْرُ الْأَخْرَ وَيَدُوَّارُ وَمَعَ عَمْرْكَ أَسْتَغْفِرُلَّكَ أَيُّهَا رَبِّي بَلْ لَهُ يَلَوَّنُ

ٓمُسْتَغْفِرَ لَهُ وَمَابْعَداً هَاءِلَا الْتَرَاَبُ نَا اللَّهَ لَا كَيْدٌ نَّكِمَ تَرِبُّ لَكَ الْبَعْضُ لَأَضْلَفُكَ

ٓتَمْ غَابَ عَنْ نَظْرِي وَلَمْ أَرْنَهُمْ عَلَى اللَّهِ مَسْتَغْفِرَ لَهُ وَلَا عَلَى اللَّهِ مَسْتَغْفِرَ لَهُ
BOOK SECOND.

STORY.

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

OF THE PREPOSITION.

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

EXAMPLE.

$ن$ للإله $ن$ رَبّي $ن $ By God I will certainly beat Zued.

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

Annotation.

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

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

EXAMPLE.

By God Zued is certainly standing.

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

EXAMPLES.

By God Zued is not standing.

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

By God Zued is not standing.

Annotation.

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

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

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

EXAMPLES.

وَاللهُ لَا أَعْلَى كَذَا By God Zued most certainly stood.

وَاللهُ لَا أَعْلَى كَذَا By God I will certainly do so.

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

EXAMPLE.

وَاللهُ لَا أَعْلَى كَذَا 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, مَّا, مَا and Mā alone.

EXAMPLES.

وَاللهُ لَا أَعْلَى كَذَا By God I will certainly not do so.

Annotation.

as a particle of swearing occurs under five various forms, viz. Mā, مَا, Mā, and occasionally to اللّ له, the other three to اللّ له alone.

The Grammarian SEEKEWUQH, is of opinion that Mā or Mā is an original particle of swearing synonymous with زّ, but others imagine that Z is an abbreviation, or contraction of أَن أَثُرْ an oath; and that َّ is immediately derived from َّ, the plural of َّ, or according to others, from َّ happiness, felicity.
COMMENTARY.

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

**EXAMPLE.**

زیداً عَلَمَ وَاللّهُ Zued by God, is learned i. e. 

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

**EXAMPLE.**

زیداً وَاللّهُ Zued by God is learned.

**Annotation.**

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

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

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

The particle زَمْمِ 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 se desdem Castoria; per se dem Pollucia, the latter of which agreeably to Vossius is composed of three words; namely me or a particle of swearing and des Pollucia.
BOOK SECOND.

OF THE PREPOSITIONS.

I. THE PREPOSITIONS, خالا, حاضرا, are used in the sense of exclusion or exception.

EXAMPLE.

[The tribe came to me (all) except Zuud.]

Annotation.

The prepositions خالا, حاضرا, and ادأ are considered either as verbs or particles, are everywhere 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. See the grammarians and most of the Busrah Grammarians deny the verbal character of حاضرا, and contend that it is invariably an exceptive particle, while the grammarians هربن, مازن، ميرد، مورود، زنجز، شيباني، فورا، أبو عامر، زراعة, Shehbanee and others, concede the point, but consider it as indeclinable. This however is contradicted by the author of the Mousne, who proves it to be regularly inflected like other verbs, as لاحشي, صافي, حاشي, حاشي, شل, &c. The aorist tense, حاضر, occurs in the following verse:

[Verse not legible due to handwriting]

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 خالا in the above verse, though there can be little doubt that some specific sense is intended. It may perhaps be worth

X
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.**

The tribe came to me (all) except Zued.

**Annotation.**

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

Which Salz has translated thus,—"one of them spoke and said, slay not Joseph, but throw him to the bottom of the well, and some travellers will take him up if you do this." In which he appears to have followed Maracci, as indeed he very frequently does, who renders the phrase "si fucritis hoc facientes," The Commentators on the Qooran, aware of the general sense of the term, have accordingly proposed various interpretations, the most approved of which seems to be that of Hoosrn Kasnuffe—who says the word ḗe 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."

* is written also حاشا and حاشا, but assumes in its verbal character a two-fold signification.
1. حاشا averting or abstaining from. 2. حاشا exclusion, or exception.

* It is seldom found in this form.
When two of the above particles, namely \( \textit{\text{ذكر}} \) and \( \textit{\text{دنك}} \), are preceded by \( \textit{\text{كان}} \), or whenever they happen to commence a sentence, they invariably assume a verbal character.

**Examples:**

\[
\text{ما مَحَاكَةُ زِيَادٍ}
\]

\[
\text{ما مَعَاذَا زِيَادٍ}
\]

**Annotation.**

In the first sense it occurs in the following passage in the Quran, which MARacci renders—"Proh deum, non est hic homo!" And Sale, copying, or rather translating the Latin—"O God, this is not a mortal!" The phrase \( \text{حاشة الله} \) means properly "God avert;" Abratat Deus, hence the common expression \( \text{حاشة الله} \) or \( \text{حاشة الله} \) absit a te, in some respects resembling the Latin salutation Salveus sit. In its second or exceptional signification it is Synonymous with \( \text{حاشة الله} \), I excepted, or rejected him.—In this two-fold capacity of salutation and exception it resembles the English save, in the equivocal of CHAUCER'S Somnour against the Friar;*

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

The author of the Mooghee however on the authority of \( \text{بعن مسورود} \) Isno Misoon, (one of the seven readers of the Quran) reads the sentence \( \text{حاشة الله} \), with the turscen, and asserts that \( \text{حاشة الله} \) is here a noun in the objective case, the verb \( \text{حاشة الله} \) being understood, as \( \text{حاشة الله} \) equivalent to \( \text{حاشة الله} \)affle.

* The sentence if complete would be \( \text{حاشة الله} \) all the tribe came to me with the exception of Zued. \( \text{حاشة الله} \) used intransitively means deserted, empty, as in the 3d. Musam of HURRIEE, "the stalls were empty," and hence \( \text{حاشة الله} \) a desert, &c. The infinitive \( \text{حاشة الله} \) signifies literally transition, or passage, hence \( \text{عند ما} \), and \( \text{عند ما} \) sin, transgression, retaining in Arabic the same relation to the primitive sense as the English term.

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* The exclamation of the women when introduced by ZULIKHA to Joseph.

+ See "redaction of Pullen, Vol. IV."
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:

لَا َأَحْبَبْتُ ِمَا َحَاشْأَىٌ

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

The prepositions اَن and لَا are in every respect SYNONYMOUS with حاصأى except that they are never found in the sense of تَنْزِيرَ. They correspond with the word sure, 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.

لاَ يَنُبِيَ انَا َرَسُولَ َقَالَ َبَيْنَا لَيْسَ اْصْحَابًا يَلِدَ لَعَدَى َالسُّوَّافَاتُ ُحَمْرَاءَاتَ ُمَّا ُحُكِيَ

A preposition.

البَيْنَاءُ والآذَارُونَ إِلَى مَا َنَبْقَى مِنْهُمْ بَاَوْنَ َذَا أَنْوَاعَ َالجَزْوَاءِ مَا عَلَى اَلْجَمِيعِ

A preposition.

لاَ يَنُبِيَ انَا َرَسُولَ َقَالَ َبَيْنَا لَيْسَ اْصْحَابًا يَلِدَ لَعَدَى َالسُّوَّافَاتُ ُحَمْرَاءَاتَ ُمَّا ُحُكِيَ

A preposition.

السُّوَّافُ لَا يَنُبِيَ عَلَى َالْأُمُّدَ ِبَطْلُ َالْرَّمَّ وَلَبِسَ ِالْطَّلَابِ َالْفَاحِرَةَ ُحَمْرَاءَ

A preposition.

لاَ يَنُبِيَ انَا َرَسُولَ َقَالَ َبَيْنَا لَيْسَ اْصْحَابًا يَلِدَ لَعَدَى َالسُّوَّافَاتُ ُحَمْرَاءَاتَ ُمَّا ُحُكِيَ

A preposition.

وَكَانَ مِنْ َشَأْنِهِمُ مَا كَانَ فِي ِمُعْبِدٍ لِكُلِّ أَمْرِهِ أَنْ يَأْمُرُ وَيَتَحَكُّمُ بِمَا عَلِمَ وَيُشَيَّرُ إِلَى َالْأَشْيَاءِ وَيَجْعَلُ مَا أَيْدَى أَوْ ضَلَالَ ِبِعَيْشٍ عُيْشَا رَغِيدًا

* A figurative mode of expression, and means simply, لَا ْيُدُّ دَيْنِ ِبَيْنَاءَ.
BOOK SECOND.

STORY.

The Calif Haroon Rusheed, said once to his companions,—I have drunk of every thing intoxicating except the juice of the grape and the poppy,* in consequence of not finding any advantages from them; and I have indulged my taste in every sort of confectionary except that termed Khubees,† for I found it oppress the stomach and slow of digestion; and I dressed in every sort of costly garments except black, for that colore 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.

† from خبیص, mingled, or mixed up together; a sort of confectionary or sweetmeat, made of dates, honey, and other ingredients, and with the fem. it is used absolutely to denote the elegancies and luxuries of life, as in the following verse from the HUREREE, in which Aboo-Zuco, commences his apology to Habis, for having fraudulently assumed the character of a religious itinerant:

 Verse.

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

The Arabic word خبرص, a tunic, is found with little variation in several languages; thus in French, chemisé; Italian, camisia; Spanish and Portuguese, camisa; Hindo-kumees, and Bengalee kumis. Like its Synonymes in English and Latin, namely shift, and pretexla, it seems to have an equivocal meaning, and was a dress peculiar to Arabian devotees.

[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.) 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 origia 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.

Corresponding occasionally to

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, including, 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 or particles resembling verbs, which precede in construction both terms of a proposition, governing the subject in the accusative or objective case, and the predicate in the nominative, viz.

 Annotation.

The particle 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 centaurs are truly Lions.

In which the words اس and جر اس the subject and predicate, are both rendered مان by 

And in the following example from the o ُك ُه ُب ُث 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; Æn. vi. 578, and Milton thrice as far; their efforts are commendable no doubt, but not to be compared with the more magnificent flights of a modern Bard.
2. Of these, the two first, namely \( \text{ن} \) and \( \text{أ} \), are used, to verify, or corroborate the sense of a given proposition.

**Examples.**

\[ \text{ إن زيدا قايد } \]

"Certainly Zued is standing."

\[ \text{ بلغني } \text{ إن زيدا } \text{ متطلف} \]

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

**Annotation.**

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

See the new *Thesaurus 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 \( \text{ن} \), is sometimes a pronoun understood.

**Example.**

\[ \text{ شعر} \]

\[ \begin{array}{c}
\text{إن مي يدع عل البابية يوما}
\text{يلت فينها جا را ظبا}
\end{array} \]

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

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

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

EXAMPLE.

"Zued is like a lion."

Annotation.

In such instances it must be translated negatively, example: ُزُيدَ لِمَسْطُوف َنَمَض, "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 ُلِّيَن IN COMPOSITION.

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

1. It commences a sentence, as ُلِّيَن زِيد قَام, "Zued is certainly standing."

2. It follows the various tenses derived from ُقُول, as ُلِّيَن زِيد قَام.

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

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

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

5. It precedes the ُلِّيَن بِالْقَسْمَ as already explained.

EXAMPLE.

"By God Zued is certainly standing."

OF THE DERIVATION OF ُلِّيَن.

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 contrasted with each other, by reason of some opposition contained in them, or denied by one of them.

**EXAMPLES.**

Zued is absent but Bukur is present.

Zued did not come to me but 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 ** from the sentence ** i.e.—"whatever may happen," — or, — "in whatever state things may be," by rejecting the last three words and subjecting the remaining one, ** to all the evolutions of grammatical change.* By some grammarians ** is supposed to be compounded of the negative particle ** and the first personal pronoun ** as the Arabs are known occasionally to make use of the expression, ** equivalent to ** I am not standing.

** is also a verb and its derivation is accounted for in seven different ways:

1. It may be the 3d pers. plur. fem. of ** lassitude, weakness, as in the example.

2. It may be referred to ** originally ** vicinity.

3. Or the 3d pers. mat. pret. pass. from ** complaining: being originally in the pass. voice **

* This is perhaps more akin to Etymology as King Pethin, from the Greek. Diaper—Kipin—Napkin—Napkin—Pippin—King—Pethin. See Div. Poetry, Vol. 1, p. 130.
BOOK SECOND.

5. The fifth is لَبِتْلَم، and is used to denote supplication, or wishing, (ٍطلبُنِّي).

EXAMPLE.

لَبِتْلَمَ رَيْلَمَ نَامَ (equivalent to, لَبِتْلَمَ قِيَامَةَ)

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

Annotation.

4. Of the 2d pers. imp. act. voice, from the same verb لَبِتْلَم being originally لَبِتْلَم.

5. The 3d. pers. plur. f. m. imp. act. voice derived from لَبِتْلَم. Synonymous with ﴿زَرَب﴾. The imper. being originally لَبِتْلَم.

6. The 3d pers. plur. fem. imper. of the act. voice from لَبِتْلَم. Synonymous with لَبِتْلَم lassitude, originally لَبِتْلَم.

7. And lastly it may be 3d pers. sing. imp. fem. with the Noem of corroboration, from the root لَبِتْلَم 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 لَبِتْلَم which they term لَبِتْلَم concessive, or responsive, and as such it is Synonymous with لَبِتْلَم; to illustrate which they produce the following

EXAMPLE.

لَبِتْلَمَ لَبِتْلَمُ نَارَ يُبِدِّلُهَا نَارًا فَمَا جَعَلَهَا مَسْتَمْثِرًا لِلَّهِ أَنْ يُعَدَّلَهَا لَقَدْ أَرَجَحَهَا فَقَالَ
COMMENTARY.

6. The sixth is علی denoting hope, or expectation. (ترجمه).

EXAMPlE.

لَعَلَِّ السَّلَاتُ ِعَلَّـِّ نُورًا "Would that the king were just."

Annotation.

"It is related that فوْتْالّه بن شریک, waited once upon عبدو زدربی, for the purpose of soliciting his assistance on some emergency, and addressing him said; truly my camel is wearied. Then let her rest herself replied عبدو زدربی: but the fatigue of the road rejoined the other has made her thirsty. You had better give her something to drink continued عبدو زدربی— 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 عبدو زدربی, (coolly) and her rider into the bargain."

OF THE PARTICLE علی.

The particle علی with the همزة Muftooha, or marked with the vowel Fathu is properly a derivative, or different form, of لَّا governing the subject in the objective, and the predicate in the nominative case. When joined with the لَّا it acquires a restrictive sense, termed by Arabian Grammarians قَأْدَةٍ أَصْرَرُ, that is, the restriction or limitation of the موجود, or substantive noun to some one particular attribute, or vice versa, an attribute to a substantive noun, corresponding in this respect with the particle لَّا. Example from the.coran.

قَلْ أَنَا يَوْهَى لِيَّ الْهَمَّ كَلَّاهُ وَأَيْدِيَ أَنَا نَمَءُ لِلَّهِ "Say (O Moosummuh)! no other has been revealed to me, than that your God is one God."

-ul is considered occasionally Synonymous with لَّا.

EXAMPlE.

إِيَّاً أَسْوَقُ أَتّدَّ تَشْتَري لَنَا شَيْاً "Come to the market, perhaps you may purchase something from us."

The particle علی is never found to commence a discourse.
BOOK SECOND.

7. The distinction between لبت and لَبُط is this: لَبُط is used to express a wish either possible, or impossible of attainment, as in the example already recorded, and the following.

\[\text{"Would to God that youth would return."}\]

Annotation.

OF THE WORD لبِط.

The true origin of this word seems little understood, though I believe it is generally considered by the Arabian Grammarians as compounded of the كَبَط or كُف of similitude, and the particle لِل: the original construction therefore of such a sentence as كِلُف لِل لبِط, "Zuul is like a Lion" would have been, agreeably to the above theory، كِلُف لِل لبِط، and they readily account for this Hysteromproton-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 لبِط، and hence with the slight change of كُرِع into فِلْحِث، would eventually be produced the word لبِط! the author of the Mooghnee however rejects this theory and considers it, as an original uncompounded particle.

OF THE VARIOUS SENSES OF THE WORD لبِط.

لبِط has four different significations.

First. It denotes Similitude، لبِط 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 لبِط، in the sense of similitude, say they, must belong to the class of primitive nouns, termed جَامِع or جَامِع as لبِط، &c. but it to that of derivative nouns، لبِط or to nouns of time and place، لبِط the word لبِط will assume the sense of doubt or uncertainty.

A a
8. But 

can only be used to express the hope, or expectation of some event of possible occurrence.

Annotation.

EX A M P L E S.

Perhaps Zued is standing.

Perhaps Zued is with you.

Perhaps Zued is in the house.

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

EX A M P L E.

"He entered Makkah in the morning, horror struck, (at its desired appearance), For Hoosham was no longer in the country."

In the above verse 

is supposed Synonymous with 

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

EX A M P L E S.

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

You will shortly enjoy pleasure, or pleasure is about to visit you.

is a verb of the 3d class of increased quadrilaterals, and signifies also, his hair stood upright; also he shrank from fear, etc.
9. The above six particles, when joined with the ممن، or prohibitive particle م، lose their governing power.

EXAMPLE.

"Verily there is no God but one God."

Annotation.

OF THE WORD مَن}

Furtau is of opinion that مَن is compounded of مَم (with the Noon quiescent,) and the particle م—viz. مَم the حمza being removed, euphonious gravis; and the Noon rejected in consequence of the junction of two homogeneous letters under the sign Idgham. This, however, is contrary to the doctrine of the schools of Basra, who consider it an un compounded primitive. On the other hand the grammarians of Koofah, maintain that it is a compound of the negative م، and مَم; the intervening Kaf, being an explicative;—thus,— مَم the Kasruh, of Humza, is transferred to Kaf, after rejecting the vowel point of the Humza, and the pleonastic letter م being omitted leaves مَم, so that in the sentence مَامم the word مَم would be Synonymous with مَم، but Ruzza rejects the etymology on the plea that by this change, the sense of the sentence would be entirely altered, converting a discrete or adverbial proposition into a conjunctive, both members of the compound being thereby rendered negative.

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

Annotation.

OF THE WORD "لَبِتِ"

There is little to be remarked of the word "لَبِتِ". It is used to express desire or volition, 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 Furkan 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 Shenb Soubes in the 19th Story, and 8th Chapter of his Goolistan.

VERSE.

From those dear scenes that round my mistress lie,
Sad strains of sorrow wake a lover's sighs;
Could they but learn, the Doves would feel my woe,
And soothing notes of sympathy bestow:
To him, my friends, who love's soft grief disdain,
And idly jest at unexperienced pain,
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.
Wished by the Turtle-Doves, they would join their complaints with mine.
Oh my friends, say to him who has never experienced the anguish of love,
Would to God thou were acquainted with what passes in the heart of a lover."

"لَبِتِ and "لَبِتُ" occur together in composition, after the manner of O si in Latin, in the phrase, "O si O si!

Crit. Whispers and wondrous 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 $\text{ي}$ in the second, and of $\text{ی}$ in the commencement of the fourth line; as the measure terminates on the penultima of the word $\text{خی}$, the final syllable of which, (i. e. $\text{خی}$), by the figure Dialysis, must in reading be made to commence the following line, thus:

\[
\text{پیامبر} \text{الملعکه} \text{نامه} \text{العیاکه}.
\]

He has also mistaken the sense of the two first lines, taking the relative $\text{ل}$ for a negative particle, and the word $\text{ی}$ for a turtle-dove. The word $\text{حیوان}$, with the first letter $\text{م}$, and the second $\text{میلک}$, signifies properly a meadow, the resort of fawns, and is hence transferred to denote the abode of beautiful damsels, $\text{حیوان}$ (منزل (الکباب)) and in the second line, with the $\text{حیوان}$ $\text{میلک}$ and $\text{معیت}$, $\text{میلک}$, is a contraction of $\text{حیوان}$ (and not $\text{حیوان}$). Golius says, of the plural $\text{منزل}$ (the generic term for pigeon, of which $\text{ی}$ the turtle-dove is a species). $\text{مار}$ is the plural of $\text{پر}$, like $\text{حیوان}$ of $\text{حیوان}$. This inaccurate reading seems to have been copied from Gentius, who has himself overlooked the true sense of the lines, translating $\text{حیوان}$ in the first line delicitum, and in the second campetris, thus:

"Hic quod de mentione delicit ad auras meas pervenit,
Si turtur quacque campetris, audit reit, nihil congruentem."

may also be translated,—"the Doves of that abode," i. e. of his mistress, as expressed in the first line. In some copies of the Goolistan is found instead of $\text{قل للا میلک}$, i. e. "Say to the intelligent &c." With this reading, the particle $\text{ی}$ would be required in the next line to complete the measure. It may be observed in the above example,

* A word thus divided is said in the proem of the Arabs to be $\text{ل}$ literally $\text{میلک}$.

B b
COMMENTARY.

Annotation.

that ^ 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 لست instead of لست which has nothing to recommend it. The author of the Mooghna quotes the following example in which لست is followed by a verb, فتُسْ تَفْتَعَلَmino سَاعَةَ "Would to God you would banish from me grief, even for a moment." In which the second personal pronoun is understood.

O F T H E W O R D لعل.

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

First. Hope or expectation, ( تو ت ) of some contingent good.

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

E X A M P L E S.

1. لعل من بني مواصل Perhaps (I may gain) an interview with my beloved.

2. لعل أن يفوق حاصل Perhaps my rival is (there) present.

It denotes occasionally causality or ilitation, ( تعليل ). Example from the Quranc:

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

The word لعل agreeably to the author of the Qamoos, assumes eleven various forms, viz.

C O N C L U S I O N.

The above six words are termed لعل of the Qamoos, i.e. with the vowel point Futha; 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.**

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>لَفِينَتْ</td>
<td>strengthened, or verified</td>
</tr>
<tr>
<td>لَفِينَتْ</td>
<td>compared, or assimilated</td>
</tr>
<tr>
<td>أَصِبَتْ</td>
<td>restored, or amended</td>
</tr>
<tr>
<td>أَصِبَتْ</td>
<td>supplicated, or wished</td>
</tr>
<tr>
<td>أَصِبَتْ</td>
<td>hoped, or expected</td>
</tr>
</tbody>
</table>

The word لَفِينَتْ 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. In transitively, he arrived or reached the age of puberty, as a boy, فَتَّى الْمَبْتِعُ قَدْ أَتَهُ, the child of spring was now mature.” On the measure لَفِينَتْ it signifies. 1. He wished to follow. 2. He comprehended. 3. He restored, amended or repaid, as in the phrase لَفِينَتْ, “he undertook to repair one thing by another,” resembling in this respect the sense ascribed to but to English by Horne Tooke,—namely to boot, superadd, &c. The latter sense namely repARATION, or restoration, appears most suitable to the grammatical term لَفِينَتْ as applied to the conjunction لَكِنْ, 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'annonciation d'une première proposition, trouvant un obstacle, ou un empêchement à l'exécution de ce qu'on vient de dire, on semble avertir l'auditeur ou le lecteur qu'il faut s'arrêter; on lui dit, en Latin, sede (sed) arrêtez; il y a ici une restriction, un changement
à faire; en grec, ΑΛΑ α; 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 SICARD.

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

**STORY.**

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

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

**Je m'en fous Mais,** for Je m'en peux Plus, and in the following verse:

"Pourquoi de vos chagrin, sans cette, à moi vous prendre?"

"En puis-je Mais de soins qu'on ne va pas vous rendre?"

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

CLASS THIRD.

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

Annotation.

OF THE GOVERNMENT OF لا.

Grammarians are divided in their opinion regarding the government of لا. The learned of Hujaz, Nujj and Tchama; however, whose authority as inhabitants of Arabia proper, may be reckoned decisive, consider it in almost every respect as synonymous with the imperfect verb يُبِين. First as it denote like يَبِين 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 لا by way of pleonasm. From this similarity of sense originated its similarity of regimen, governing like يُبِين the subject in the nominative, and the predicate of a proposition in the objective case; with these functions it is employed in the Qor'an, and as the Qor'an was immediately revealed to the inhabitants of Hujaz, it has acquired among grammarians in consequence the general appellation of لا لا. By the tribe of Tumzem it was considered a simple negative particle, without any government, and as such was contradistinguished from the other by the term لا لا.

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 ا.

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.**

*"Zue"d is not standing."

2. The subject must not be preceded by the particle */a, as an expletive.

**EXAMPLE.**

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

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

**EXAMPLE.**

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

If however the ا be a Zurf, or a noun in regimine, the government will be preserved.

**EXAMPLES.**

*Zue"d is not standing near you."

*You are not my assistant.*

*To preserve the government, the natural order would be َُؤَلَنَا زَيْدَةٕ . The example is excessively stupid, and I suspect faulty.*
BOOK SECOND.

Of these \( \mathbf{\alpha} \) is used indifferently with a \textit{definite} or \textit{indefinite} noun, \( \mathbf{\beta} \) with an \textit{indefinite} only.

\textbf{Examples.}

\begin{itemize}
  \item \( \text{ما زيد تابس} \) "Zed is not standing."
  \item \( \text{لا رجل طريفا} \) "No man is ingenious."
\end{itemize}

\textbf{Annotation.}

4. The particle \( \mathbf{\delta} \) must not precede the \textit{predicate}, otherwise the government is destroyed.

\textbf{Example.}

\( \text{الهال void is not but a Prophet.} \)

The word \( \mathbf{l} \) as a \textit{relative}, \textit{indicative}, \textit{prohibitive}, and \textit{interrogative} particle, has a great variety of senses, attended with numerous grammatical distinctions, which cannot well be detailed here.

\textbf{OF THE PARTICLE \( \mathbf{\alpha} \).}

The resemblance subsisting between \( \mathbf{\alpha} \) and the defective verb \( \mathbf{\beta} \), is considered by Ibnool Hasin, in his Commentary on the \textit{Karesa}, as inferior to that of \( \mathbf{l} \) as it is not formed like it peculiarly to denote present negation; is seldom found with a \textit{definite} noun; and cannot be used in a sentence the predicate of which is preceded by \( \mathbf{j} \) as an expletive: for these reasons it possesses a much more limited government than \( \mathbf{l} \), 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 \( \mathbf{l} \), with the exception of that relating to \( \mathbf{\alpha} \) as a redundant particle preceding the predicate, in which form of construction it can never be employed.

\( \mathbf{\alpha} \) preceding an indefinite noun has the force of a \textit{universal negative}, as in the example

\( \text{لا رجل في الدار} \) "No man is in the house," and this I presume is what the Arabs understand by the term \( \mathbf{\beta} \) when applicable to this particle.
Annotation.

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

The term نفي signifies literally negation of the genus, and as applicable to the particle نفي in such a phrase as لا رجل في الدار, conveys a total denial of every individual comprised in the general term رجل, i.e. "no man is in the house" and is therefore properly distinguished from نفي when resembling the imperfect verb ليس its office being simply to denote individual, or particular negation, of one or several from a general Class. Now as the negation in the above example is complete and universal, it is obvious that the proposition expressive of this negation, cannot be followed by a conjunction in order to restrict or qualify the general term; for example after the words لا رجل في الدار، "no man is in the house," we cannot add بل رجلون وبل رجلا، "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 ليس, which as has already been observed, is used to denote not universal but particular negation, and therefore we may say with propriety لا رجل في الدار بل رجلا، "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 نفي in the character of نفي assumes over its final letter the indeclinable mark fi.thu, whereas in its verbal capacity, it governs (under the conditions already specified) the subject in the nominative, and the predicate in the objective case: this the Arabian Grammarians account for in the first instance, by supposing an Ellipsis of the proposition نفي، termed البصر من الاستغراق. Or the comprehensive مين, in such a sentence as the following، لا رجل في الدار لامين رجل في الدار. The proposition being understood, the following noun by a general rule of Grammar assumes fi.thu, and this they allege as authority for ascribing to the particle نفي universality of negation, in all such sentences, which they consider as responsive forms of expression to the question هل رجل في الدار — "are there any men in the house?" Ans. لا رجل في الدار "no not any." and in Latin, non est vir quaecur 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 regimine, or has any connection of a similar nature to a noun in regimine.

Example.

In regimine. 

No man of liberality is now existing.

Resembling a noun 

There is none better than me in the world.

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

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

It is impossible to preserve in a translation the delicate play on the words . The first means literally a pearl, the second a repetition of mine, or for me, and the last a reduplication of the negative no. This species of paronymous composition is very common in the writings of the Persians and Arabs, and seems to have been practiced occasionally by the ancients: Vossius in his rhetoric has given numerous examples of the paronomasia from the Greek and Latin poets, others will be found in Aulus Gellius, Plutus 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.

Δ'νης τε καὶ οὖν ἄνης, ἐπικαλέσατε καὶ ἔρθεσα ἤμισος,
ἐνι ξῖλον καὶ ξῖλον καθημένην, λυπε τε καὶ λυπ.

Vir non vir, avem non avem tamen, in arbores non
Arbore sedentem, lapide non lapide feriens interemit;

That is—A man not a man, casting a stone not a stone,
Killed a bird not a bird, sitting on a tree not a tree.

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

**OF THE PARTICLE *ό*.

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 *Ukhunih*, says
it is nothing but χ with the paragogical γ marked with the vowel point *Fut, hu*, in consequence
of the junction of two quiescent letters, and the author of the *Uozun* (*C*α* χρ*α* *λότος* Λο*γ*ι) ascribes to it
the same government with *λίς*, but restricts its application to the word
*μηχανή*, which some grammarians consider as comprehending all nouns of *time*, such as *σάκου*, &c. and this is
also the opinion of *Iano Mulik* in his

*Ος Σπιρίδιον.*

One peculiarity attending it is, that in the sentence in which it is employed, either the subject,
or predicate must be understood; the common practice of the language seems to authorise the rejction of the subject, as: "This is not the time for flight." In which *
μηχανή* 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.

*λα* by some is derived from the infinitive *λάμα* *λαγε*, damage, Synonymous with *νυκεχαν*, and is regularly declinable as *λαλέμαλατ*. This derivation is plausible enough and is attributed to

*Abuzuri Khushunee.*

*Locke* says it was long seriously disputed whether a bat was a bird or not.
† This is the interpretation given by *Qidari*, and may perhaps be disputed.
BOOK SECOND.

Annotation.

Others again refer it to \(\text{تلا} \) in the past tense, the \(\text{T} \) being changed into \(\text{U} \) and \(\text{U} \) into \(\text{L} \), these letters being considered proximate representatives of the same sound.

The equation made by Umm Oumaran, and \(\text{ف} \text{م} \text{ط} \text{ر} \text{ت} \) to \(\text{م} \text{ن} \text{ا} \text{ر} \text{د} \text{و} \text{ي} \text{ب} \), imagine it to be compounded of \(\text{ع} \) and the letter \(\text{ل} \) redundant in some other word, as in the following example from the Quran, \(\text{تلا} \text{م} \text{ر} \text{د} \text{و} \text{ي} \) but this is ridiculous; the \(\text{T} \) is not redundant in the word \(\text{م} \text{ن} \text{ا} \text{ر} \text{د} \text{و} \text{ي} \), it belongs to the verb \(\text{ل} \text{ك} \text{ي} \text{د} \text{و} \text{ي} \) and must have been joined to the word \(\text{م} \text{ن} \text{ا} \text{ر} \text{د} \text{و} \text{ي} \) by the carelessness of some transcriber.

It is written thus erroneously in Massaeri. The author of the Moaghnee 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.

\(\text{ل} \) and \(\text{م} \) 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 corrobative negative which in Greek is effected by two or more negatives is provided for in Arabic, by a peculiar form of conjugation i. e. by the addition of the prohibitive \(\text{و} \) and \(\text{ي} \text{ض} \text{ع} \text{ك} \text{د} \) or \(\text{و} \text{ي} \text{ض} \text{ع} \text{ك} \text{د} \), \(\text{ل} \text{ي} \text{ض} \text{ع} \text{ك} \text{د} \text{و} \) let him certainly not strike." But this it must be remembered is applicable only to prohibitive forms of expression. It is curious to observe the concurrence of negatives in the following passage from Demosthenes, \(\text{Cicèrèt eèb eeb \} \text{w} \text{v} \text{n} \text{e} \text{m} \text{t} \text{a} \text{n} \text{a} \text{s} \) deèw\). '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 to where?'

The particle \(\text{و} \) in almost all its various and even opposite relations, bears a striking resemblance to the Greek \(\text{ο} \), as \(\text{و} \) and \(\text{ο} \) do to \(\text{ο} \); to illustrate the latter remark, I shall offer the following extract from Plutarch as quoted by the Messieurs De Pont Renver, 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 Stephen Union, a learned native of Yemen, at present attached to the College of
Annotation.

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 a most pleasant effect 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 Æthiopæa 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.

مَنْ هُوَ مَعِيْمٌ فِي الْبَرَّ يُخَابُشُ مِنِّ الدَّخْنِ وَمَمْرُونٍ لَمْ يَكْنَ فِي جَيْشِ لَمْ يَكْفِ

الْجَيْشِ وَكَمْ هُوُفُيِّ دَارٌ لَمْ يَكْفِ خَوْفٌ مِنْ قَبْضَةٍ عِندَ الْطَّرْفِينِ وَكَمْ هُوُصْفُ

الْبَرَّ لَمْ يُخَابُشُ السَّبَبُ وَمَمْ لَمْ يَكْنَ دَارِبَةٍ لَمْ يَكْفِ شَرٌّ جَمِيعٌ وَسَنْ
The following Verses are written on the measure, termed *Epitrite* or *Epitriteus* Tertia, consisting of a Spondee and Iambus.
The particles *le* and *y* will be found as simple and verbal negatives in the following Story.
A certain Chieftain of the tribe of Bunco Ajil, had two sons, one of whom was rich, the other poor. To the rich one he was kind and partial, to the other indifferent. He was asked,—why do you slight and neglect your son, a son on whom the Almighty has placed a crown of excellence and accomplishments?—Wealth you know is transitory, it comes to-day, and leaves us to-morrow. The old man replied. He can be of no service to me— if he possess accomplishments they will be of service to him: as for my other son, I am partial to him from necessity, and he has no occasion for any thing of mine, as the poet has justly said.

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

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

1. The Particle جو synonymous with ج

Example.

The water was equal with the wood.

Annotation.

The Particle ج, as synonymous with ج, 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 ج says the government usually assigned to ج is properly owing to some preceding verb, either expressed or understood in the sentence, as in the example ج "I travelled with Zued." It always in the above sense, denotes society or companionship, and is found to occur three different ways in a sentence.

1. It is preceded by a verb, as ج "I travelled with Zued? Or by a word resembling a verb in sense, as ج What are you doing with Zued?
2. The first is termed homogeneous, and signifies in its grammatical sense, that the word following the Particle of exception, is of the same species, or homogenous with the or 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 exception, and is considered synonymous with the following words:

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

**OF THE ُّ AND ُّ.**

The word is a Passive Participle, and means literally excepted or excluded.
The following words, viz. "Ya, Alila, "Ya, "Ya, and "Ya, are called VOCATIVE PARTICLES, and are used in the following manner:

Whether the object addressed is distant or near.

- When the object is distant.
- When the object is near.

The above five Particles, when they precede a noun in regiment, govern the Governing Noun, in the ACCUSATIVE or OBJECTIVE case.

EXAMPLES.

صراعا عبد الله, (or as a proper name) صراعا عبد الله!

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 "The man came to me all but Zued;" 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.

صراعا الذي أعطى الفوضى للأمة الأزنة, "The tribe came except Zued."

2. When the proceeds 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 ِنع without the *Tuunween.

EXAMPLES.

يَا زُعِيدُ O Zued!
يَا رَجُلُ O man!

Annotation.

EXAMPLE.

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

3. When the مَسْتَقِيمُ follows either مَسْتَحْلَاء or

4. When the مَسْتَقِيمُ follows either مَسْتَحْلَاء or

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

OF THE VOCATIVE PARTICLES.

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

Particles, and is occasionally understood in a sentence, as ُوُسُفُ أَهْبَى عَيْنَى هَذَا ۖ ۚ أَبُو جُضَةَلَ أَلْهَ مِثْلَهُ. or refrain from this! It is alone applied to the word أَلْهَ and to أَلْهَاَلَ and أَلْهَيْلَ masculine and feminine.

The Particle ُهُيَّةَ is supposed to be originally ُهُنَأَا the هَنَا being changed into ُهُنَأَا.

It occurs also as a حَفْظُ الْتَأْمِن or Explanatory Particle, as ۚ عَنْدِي عَسْبِي ۖ ذُهَبْ! I have got money, that is, Gold.

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

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

حكاية

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

CLASS FIFTH.

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

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

EXAMPLE.

I hope you will rise.

Annotation.

OF THE PARTICLE

The Particle with the *Mi'st* and *Noun 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 *Moornef* and other grammarians, to be equivalent to the first personal pronoun, as *i* 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.

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 *i* as in the following example from the Qooran: 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.**

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

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

**EXAMPLE.**

لَنْ تَرَأَيَّ 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 ليَوَانَيْ أَقَسَمَنِيُّ اللّهَ If I swear by God.

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

4. After When you went out.

**OF THE PARTICLE.**

*لَنْ* is a negative particle restricting the verb to future time. The Grammarian says it was originally the Aleph of which is changed into Noon; but this Etymology is rejected by the author of the Mogaheee who confirms the account given in the Commentary, in which opinion he is supported by *كَسَأَرِضَى* and *عَزَّةً*. 
This Particle, agreeably to the authority of the Grammarians, is compounded of the letters ل and ن. The Hunza is rejected, for the sake of euphony, leaving the Alif of which is also thrown out, because two quiescent letters occurring together cannot be pronounced, and thus we have لن.

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

EXAMPLE.

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

Annotation.

OF THE PARTICLE كي

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

كيف تمدح في سلم وما تمرت
قال قاصد واترب الأجهذاء تضطرم

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 ل and لاأ للا للعلمية and in this sense precedes the Example, that is, لاأ للا للعلمية.

Why did you strike?

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

Also in the sense of لاأ للا للعلمية as for لاأ للا للعلمية, That you be not sorrowful.

As a proof of this it may be observed that the ملأ returned in لاأ للا للعلمية, which would have been rejected, had كي been here a governing Particle.
4. The Particle ِذنَُ 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 Mohummudan faith.'

**Annotation.**

**OF THE PARTICLE ِذنَُ**

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

The Grammarian ِذنَ 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,' ِذنَ َأطلست ُتُغفَت ِذنَ ِدِيدُة 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 ِذنَ is guided by certain conditions.

It must immediately precede the Aorist, with the exception of ُعْف or oath, or the negative Particle ي either of which is allowed to intervene, without destroying its government, ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذنَ ِذn...
The Particles in the Fifth Class are included in the following 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

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* The verb مُ++++ 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 sweetness, and in the fourth to 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 or quiescent, viz.

\[ \text{لَمْ يَصَرِبُ} \]

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

EXAMPLE.

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

Annotation.

OF THE PARTICLE \( \text{لَمْ} \).

The Particle \( \text{لَمْ} \) is synonymous with \( \text{لْ} \). Its effect upon the Aorist is to change \( \text{فَ} \) into \( \text{مُ} \), rendering the final letter quiescent, and seems in this respect to correspond with the Apocope of European Grammarians. In conversation however this rule is not always observed by the Arabs, who use it like \( \text{لْ} \) and \( \text{فْ} \) 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 \( \text{لْ} \) \( \text{l} \) \( \text{Luhyanee} \) says, it occasionally renders the Aorist \( \text{فَ} \), and in this way he reads the first sentence of the 94th Chapter of the Quran:

\[ \text{أَلَمْ نَكَفَرْنَا} \quad \text{" Have we not opened thy breast."} \]
COMMENTARY.

2. The Particle ٌ is used like ٍ but is peculiarly applied in the sense of استغرقني 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

\[ مَارَبِّ رَبِّ نَيْ شَبِيْميَه ٍ صُمَّ افْمْلِيْهٍ العَمْلِهٍ \]

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

Annotation,

OF THE PARTICLE ٌ.

The distinction observed by the Arabian Grammarians in point of sense between ٌ and ٍ seems to be this, that ٌ as a Negative relates to a portion of time past, whereas ٍ in a more comprehensive and absolute sense, embraces the whole period; we can say therefore ٍ لَمْ يُكَٰفِكَنَّهُمْ "It was not then, but was afterwards;" but we could not substitute ٌ in the sentence, and say ٍ لَمْ يُكَٰفِكَنَّهُمْ 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 ٌ لَمْ يُكَٰفِكَنَّهُمْ makes it a compound of ٌ and ٍ which is confirmed by Ruzes, who adds that ٍ is added to it in the same manner as in لَمْ يُكَٰفِكَنَّهُمْ &c. These Grammarians observe another distinction in the use of ٍ and ٌ the former of which they say may be preceded by a conditional Particle, as ٍ لَمْ يُكَٰفِكَنَّهُمْ or ٍ لَمْ يُكَٰفِكَنَّهُمْ but we cannot say ٌ لَمْ يُكَٰفِكَنَّهُمْ or ٌ لَمْ يُكَٰفِكَنَّهُمْ.

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

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

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

ـَذَرَزَزَتْ لَامً Let Zued strike.

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

ـَذَرَزَزَتْ لَامً Let me strike.

ـَذَرَزَزَتْ لَامً Let us strike.

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

ـَذَرَزَزَتْ لَامً Let Zued be struck.

ـَذَرَزَزَتْ لَامً Be thou struck.

ـَذَرَزَزَتْ لَامً Let me be struck.

ـَذَرَزَزَتْ لَامً Let us be struck.

Annotation.

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

Is also used in the sense of لَامً or exception, as in the following example from the 86th Chapter of the Quran:

لَامً لَامً لَامً لَامً لَامً لَامً لَامً لَامً لَامً لَامً لَامً

There is no Soul without a Guardian over it.
4. The 'لا إلَى or Prohibitive 'ى is directly opposed in sense to the 'لا إلَى or 'لا إلَى 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 ضرب Let me not strike.

لا تضرب Let us not strike.

And in the Passive voice, as

لا يضرب Let him not be struck.

لا ضرب De thou not struck.

لا ضرب Let me not be struck.

لا ضرب 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 'ى instead of 'ى, and makes 'وى a conditional instead of a Negative Particle,—"Si omnis anima certe non est super eam custos!" Yet Marracci knew that 'وى was occasionally used as a negative Particle, though he has not in his Notegiven any rule for it.—"Particula 'وى, st, habet apud Arabes, sicut etiam apud Hebreos, vim juramenti Negativi in affirmatione, et affirmativi in Negatione ut hoc loco, in quo ipsa explicaude est sententia, and the learned Schultens in his Notes on the HAMASA, thinks its real meaning on all such occasions as the above is 'ى." Sunt qui 'وى si alias, subinde negare existiment; ut in Alcerani illo non sunt impii nisi in delusione, at vera Syntaxis adfer si impii, nisi
5. The Particle א is used before two sentences, the first of which must be
a verbal one, (גכלה מ ruglam); the second may be either verbal or nominal,
(גכלה מ ruglam). The first branch of the proposition contains a condition,
and is termed; (השרץ מ harsat) the second the consequence, and is called, (משה מ
משה מ mishah). If a verb in the aorist be found in both sentences, or in the conditional sentence
alone, it must necessarily be marked מ as:

If you strike, I will strike.
If you strike, then Zued will strike, or lit. Zued is a striker.

Annotation.

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

OF THE PARTICLE CALLED מ OR IMPERATIVE מ

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

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 מ מ מ מ מ מ מ מ מ
And let your generosity or munificence reserve for me a portion." The Grammarian מ
however does not subscribe to this rule even in Poetry, unless it is found preceded in the Sentence
by the preposition מ, as
COMMENTARY.

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

If you beat, I will beat.

Annotation.

قَلْ لَعِيَادَيْ إِلَّا أَنْ يَمْتَأَوْنَ أَيْقَبُوا الضَّلَالُ

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

OF THE PROHIBITIVE.

The Prohibitive Particle ُلَا is seldom found with the 1st Person, but is equally applicable to the 2d and 3d. Its origin and character are disputed. Some Grammarians derive it from the لام of command, by adding to it Alif—سُفْهًا 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 مُوَقَنَّة who confirms the doctrine recorded in the Commentary.

OF THE PARTICLE ُلَنَ.

There is nothing to be remarked of اَنِإِلَّا 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 Apotheosis 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

فَدْبَلْ اِنَّ اِمْرَأَةً أَصَرَّتْ بِهَا الْطَّبَعِينَ فُسْتَكَتْ خَالِئَةً اِلَى الْطَّبْعِ فَقَالَ لَهَا اِنَّ تَسْتَعْبِي صَعَارَ البَيْضَ وَمَسْحُونَ الْحِزْوَ جَواً تَبْرِي نَانَطُعَتَ اِلَى
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

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* The word طنين is derived from طن which corresponds both in sound and sense with tinkle 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 حوارا ـ جو Huowa-Juwwa, and حوعل جو Huowul-Juwa. The first is the name of an herb or plant: the second means
COMMENTARY.

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

CLASS SEVENTH.

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

OF .

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 ٌّ و and are placed in construction before two verbs, the first of which is the cause of the second. The first is termed ٌّ و and contains the condition: the other ٌّ و 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 َّ.

They are as follows:

إِذَا كَانَتْ ۚ أَنْ يَحْيَى أَنَّى أَيْنُهَا آَيُّهَا ۚ آْيَهَا مَسْتَمَتْ مَا مَسْتَمَتْ

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

EXAMPLE.

َّ وَّ ۖ أَيْنُهَا آَيُّهَا مَسْتَمَتْ مَا مَسْتَمَتْ

He who honors me, I will honor him.

َّ وَّ ۖ أَيْنُهَا آَيُّهَا مَسْتَمَتْ مَا مَسْتَمَتْ

That is,

َّ وَّ ۖ أَيْنُهَا آَيُّهَا مَسْتَمَتْ مَا مَسْتَمَتْ

If Zued honors me, I will honor him, and

َّ وَّ ۖ أَيْنُهَا آَيُّهَا مَسْتَمَتْ مَا مَسْتَمَتْ

If Amr honors me, I will honor him.

Annotation.

2. Relatively, in the sense of ۚ أَيْنُهَا آَيُّهَا مَسْتَمَتْ مَا مَسْتَمَتْ as

ۚ أَيْنُهَا آَيُّهَا مَسْتَمَتْ مَا مَسْتَمَتْ

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

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

َّ وَّ ۖ أَيْنُهَا آَيُّهَا مَسْتَمَتْ مَا مَسْتَمَتْ

“This excellence is all we require to establish our pre-eminence over others, namely the love of the Prophet Mohummud towards us.”
2. She second is \( \text{ث} \) and is more generally applicable to things, or irrational beings.

**Example.**

If you purchase the Horse, I will purchase the Horse, and if you purchase the Cloth, I will purchase it.

3. The third is \( \text{ث} \) and is applicable to time.

**Example.**

When you go, I will go.

**Annotation.**

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

**O F M.**

The author of the Mooghum says that \( \text{ث} \) as a governing Noun, is sometimes significant of time, as As long as they preserve their faith to you, do you the same with them; and that it is sometimes used without any relation whatever to time, as God knows whatever good you do.
4. The fourth is \(\text{第四} \) and as also applicable to time.

**Example.**

Whenever you go, I will go,

That is,

\[
\text{If you go to-day, I will go to-day, and} \quad \text{If you go to-morrow, I will go to-morrow.}
\]

5. The fifth is \(\text{第五} \) 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,

\[
\text{If Zued strikes me, I will strike him, and} \quad \text{If Amr strikes me, I will strike him.}
\]

**Annotation.**

**O F**

The word \(\text{谁} \) is also used Interrogatively, as \(\text{谁} \) when will Cop assist us?

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

EXAMPLE.

Wherever you walk, I will walk,

That is,

If you walk to the Mosque, I will walk to the Mosque,

If you walk to the Market place, I will walk to the Market place.

Annotation.

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

'Shur

*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.
BOOK SECOND.

7. The seventh is لَا يُنْقَعُ أَيْنَ and is also applicable to place.

EXAMPLE.

אֶתְרָאָנָה נֵתֶם אָכְלָנָה Wherever you reside, I will reside,

אֶתְרָאָנָה נֵתֶם אָכְלָנָה

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

אֶתְרָאָנָה נֵתֶם אָכְלָנָה

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 لَا يُنْقَعُ 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 skirt to my back!

O F אֶתְרָאָנָה.

Is used Interrogatively, as. אֶתְרָאָנָה What thing is that?

And as a Relative Pronoun, as אֶתְרָאָנָה. Certainly I will separate from every tribe or nation, he who was most perverse against his God.

It sometimes follows an indefinite Noun for the purpose of distinguishing it either by praise or censure, as צִכְוּרַי לַעֲשָׂרָבִי. Zued is a man; what a man! or after a proper name, as לַעֲשָׂרָבִי. I passed by ABDULLAH, what a man!

M in
S. The eighth is and is also applicable to place.

**EXAMPLE.**

Wherever you sit, I will sit.

That is,

If you sit in the Village, I will sit in the Village, and If you sit in the City, I will sit in the City.

**Annotation.**

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

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

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

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

**EXAMPLE.**

When you do it, I will do it,

That is,

If you do it now, I will do it now, and

If you do it to-morrow, I will do it to-morrow.

But if the verb in the second sentence, on that containing the _consequence_ be in the Aorist, and not in the first or conditional sentence, then the _aorist_ may be either marked or at discretion.

**EXAMPLE.**

When you write, I will write.

---

**Annotation.**

to denote place, but is also occasionally applicable to time, and is generally found to precede either a nominal, or a verbal sentence, as

I rose up when Zued rose.

I sat down when Zued sat.

is also written and.

This word is considered by the author of the Mooghne as a Particle Synonymous with مم. Moorurrud, Inno Siraj, and Farsee make it a _Swcf_. Some think it is seldom used as a governing word; and others that it is generally so. It is compounded agreeably to _Ružne_ of and مم.
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 نصبُ (اسم نكرة) to an Indefinite Noun or govern it in the Accusative or Objective case, as the or Noun of Specification.

1. Of these the first is a١٠٠٠ Ten, when compounded with أ١٠٠٠ One; أ١٠٠٠٠ Two; أ١٠٠٠٠٠٠ Three; أ١٠٠٠٠٠٠٠٠٠٠ Four; أ١٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠
BOOK SECOND.

But if the بَعْضَةَ بَعْضَةَ be FEMININE, the reverse will take place and both members of the compound be FEMININE also:

**EXAMPLES.**

١٠ أَمْرَةٍ
Eleven women.

١١ أَمْرَةٍ
Twelve women.

The other cardinal numbers from three (٣) to nine (٩) inclusive, in construction with اِثْنَاءَ شَرْح، ten, are applied as below; the first member of the compound being FEMININE the second Masculine, and this always happens when the جَمْعُ, is a Masculine Noun:

**EXAMPLES.**

١٣ رَجَالٌ
Thirteen men.

١٤ رَجَالٌ، and so on to

١٩ رَجَالٌ
Nineteen men.

Annotation.

always refers to number, whereas the جَمْعُ and جَمْعُ have a more general application as explained in page 8 and 9 of the 1st Book. The word اِثْنَاءَ in the text expresses the number ten abstractly and differs perhaps from اِثْنَاءَ in the same way as دُخَلُ from دُخَلُ in Greek, or Deces from Decem in Latin. It always governs the جَمْعُ in the Aorist or Oblique Case, in other words its جَمْعُ is جَمْعُ. The same government is applicable to the cardinal numbers from three to nine inclusively: in these cases the جَمْعُ is a noun plural either in form or meaning as جَمْعُ and جَمْعُ, 'Three men, or three individuals.' But the compounded numerals from ten to ninety-nine, give نَائِبَ, or govern the جَمْعُ in the objective case, which must always be in the singular number. The جَمْعُ of the words جَمْعُ a hundred, and جَمْعُ a thousand must be in the singular number and Aorist case, as جَمْعُ 'A hundred men,' جَمْعُ, a thousand Dirhums, as also the name of the Book on which the present work is a Commentary.
But if the \( \text{ Woman } \) 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 \( \text{ and } \) c. to when combined with \( \text{ and } \) or Copulative Conjunction between the members of the compound: If then the \( \text{ be a Masculine Noun, the first member of the compound when it happens to be } \) (but not of the other units,) will be Masculine also:

**Examples.**

Twenty one men.

Twenty two men.

**Annotation.**

The word \( \text{ is derived by some from the preposition and the interrogative by the rejection of the Alef; but the general opinion I believe is, that it is simple and uncompounded. It admits a preposition before it and is therefore considered a noun, as } \) Upon how many beams have you built your house?

The \( \text{ is sometimes rejected if the sense of the sentence can be made out from the context, as } \) how many days have you fasted?
BOOK SECOND.

But if the be Feminine, the first member of the compound will be Feminine also:

**EXAMPLES.**

<table>
<thead>
<tr>
<th>نون</th>
<th>Twenty one women.</th>
</tr>
</thead>
<tbody>
<tr>
<td>نون</td>
<td>Twenty two women.</td>
</tr>
</tbody>
</table>

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

**EXAMPLE.**

| نون | Twenty three men. |

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

**EXAMPLE.**

| نون | Twenty three women. |

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

---

**Annotation.**

When is used interrogatively with a preposition prefixed to it, it renders the *Mujroor,* (the preposition being understood,) as *For how many Diriims did you purchase this?* but alone or unconnected with a preposition it renders the *Mansoob.*

When is used to denote assertion, it is supposed to be *Synonymous* with *Mujroor,* and its is sometimes a Noun in the Plural number, like the *I have purchased several slaves.* And sometimes in the singular, as "I have spent much money." The in all such cases being rendered *Mujroor.*

O o
2. The second is the word which is used to denote an Indeterminate number, and has a twofold relation: The first is termed or the Interrogative when used in the sense of interrogation, and governs the in the Objective Case, as

How many men did you strike?

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

There are several men with me.

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

I struck several men.

I purchased several boys or slaves.

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

There are so many men with me.

Annotation.

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

\[ \text{ناي} \text{ ذو} \text{ لعيب} \]

I visited some men.

It is also used Interrogatively, as

\[ \text{ناي} \text{ ذو} \text{ لعيب} \]

How many Dirhums have you?

---

Annotation.

The word \( \text{لا} \) is also compounded of the \( \text{ك} \) of similitude, and \( \text{لا} \) as mentioned by the Commentator, and is synonymous with \( \text{كم} \). Its \( \text{كم} \) when preceded by \( \text{كم} \) is Mejroor, as in the following example from the Quran,

\[ \text{ما بين } \text{ له } \text{ كلا } \text{ كلا} \]

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

The words in this class are included in the following story.

\[ \text{حكيمة} \]

قال بعض الأطباء إن من يأكل النبي نيجة نهجاً أر ببعين يوماً ليزين فقال له بعض الأطباء ركماً بإنه نيجة وأكل النبي كل يوم قال كذا داباً نيجة وآشا رأيده بعده ثلاث مرات يعثى خمس عشرة بن نجاة فسأر واتلب على أكل النبي نيجة وفي الليلة الواحدة والأربعين تعنل سيفه \[ \text{لا} \]
Whoever said a certain Physician will eat the Mad-Apple* for forty days successively will lose his senses. A person present said, how much of it must be eaten every day for that purpose? The Physician answered, so much, and made a motion with his hand three times towards him, to denote fifteen of them. The man went away and continued eating the Mad-Apple and in the forty first night, he put on his sword and went to the Physician and said—did you not say O stupid and ignorant Doctor, that whoever would eat fifteen of the fruit of the Mad-Apple for forty days successively would lose his senses? And how many have I eaten beyond that number and yet am not mad? and now I swear by God I will put you to death with this sword. The Doctor alarmed ran off and shut the door against him, and said O pardon me my friend!—I repent of my misconduct, and promise you never to prescribe the Mad-Apple to another as long as I live.

*It is also called the Egg-plant, Melongena, and is supposed (probably by those who have tasted of it) to be the mandrake of Theophrastus, which when eaten excites symptoms of madness. It is called in the Hindoostanee language Buengun, from which word or perhaps form the Persian بونگان, it may have found its way to Arabia.
BOOK SECOND.

CLASS NINTH.

The ninth Class contains nine words termed "الفعل لفظ" 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 صادب to a Noun, or govern it in the Objective Case as its Object.

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

EXAMPLE.

رويب لي بأيامو رويب
Put off Zued, or
أيامو رويب Let Zued alone.

Annotation.

The author of the Grammatical Treatise called the لفظ "Moorussur," 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 المحذوف 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 "be silent" "go on" (with your discourse), like Agedam in Latin; or and make haste which occurs under four various forms, as "Enough for you;" "return, come back.

The Verbal Nouns termed "الفعل لفظ" are generally found in the past time as وراء "he hastened," in the sentence "He hastened his coming out!" but there are some
2. The second is in the sense of 

**EXAMPLE.**

\[
\begin{align*}
\text{ XBālā} & \quad \text{Give up or relinquish Zued;} \\
\text{Ai} & \quad \text{Ai} \quad \text{XBālā}
\end{align*}
\]

3. The third is in the sense of 

**EXAMPLE.**

\[
\begin{align*}
\text{ Dū'lāt} & \quad \text{Take, or seize Zued;} \\
\text{Ai} & \quad \text{Dū'lāt}
\end{align*}
\]

**Annotation.**

Others supposed to be in the Aorist, as \( \text{ it grieves me } \), which is said to occur under forty-one various forms; the following are more common, and the word \( \text{ It pains me } \), which also assumes a variety of shapes, as \( \text{ and the word } \) but Ibnool Hajib the celebrated author of the Kafeca, and the generality of Arabian Grammarians, will not admit of any Verbal Nouns being found in the Aorist, and explain those above quoted as applicable to past time.

\( \text{ or } \)

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

The author of the Qamoo makes the diminutive of \( \text{ travelling slowly; } \), as \( \text{ go on slowly or in an easy pace; } \), but it is given in Ruzee as the dimin. of \( \text{ It seems } \).
4. The fourth is \( \text{حيللیک} \) in the sense of \( \text{نیل} \).

**EXAMPLE.**

\( \text{حيللیک ریدا} \)

Seize or compel Zued.

5. The fifth is \( \text{حیه} \) in the sense of \( \text{یت} \).

**EXAMPLE.**

\( \text{حیه} \text{یت} \text{غیثنة} \)

Come to the bread.

**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 *diff* in Latin.

It takes the second personal Pronoun *Kaf* as an affix, as \( \text{ربود کف} \) and sometimes the expletive \( \text{لا} \) 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.

\[ \text{لا تصلبیک روبیک ما نکما} \]

6. If you wish for money I will certainly give it to you,

*But (for God's sake) have done with Poetry!*
6. The sixth is ḥ in the sense of ْم.

**Example.**

lay hold of or seize Zu. ِن

This word occurs under three other various forms: First ḥ with a Humza, quiescent in the place of Alif. Second ḥ with an additional Humza Muksoora, or marked with the vowel ُ and lastly ḥ with an additional Humza Muftooha, or Humza marked with the vowel ُ

**Annotation.**

is compounded of ṭ and the pronominal affix ُ and may be rendered take, accept, &c. as in the following Example from the 2d Muqam of Hureere.

Accept these other two verses.

is also compounded of the Preposition ُ and and may be translated bring, induce, keep by, or remain close to, &c.

is compounded of ْت in the sense of make haste, and ḥ abbreviated from (the English holla,) the compound being originally ِت it occurs in the following forms ِت and is sometimes transitive of itself, and sometimes in Conjunction with a Preposition.

is alone used by the Moohummudan Crier in his invocatory formula to prayers as ِت ِت ِت ِت "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 نصب to a Noun, or govern it in the Nominative Case as its proper agent.

7. The first is فيهات in the sense of بعث.

**EXAMPLE.**

فيهات زيد;

أي بعث زيد

---

**Annotation.**

لا answers to take, seize, &c. and admits of the pronominal affix of the 2d person, as

هاك هاك هاك هاك هاك هاك

masculine, and feminine.

This word with the final letter marked Fatha is peculiar to the people of Hijaz; and with the Kuurra to the tribe of Tunseem. The final letter is sometimes marked Summa, and sometimes with the Tunseem, as

فهيات فيهات رجوعا

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:

فيهات فيهات فيهات فيهات فيهات

ليها أيهاك أبين هيهات

Q q
8. The second is \( إِفْتَرَى \) in the sense of \( إِفْتَرَى \).

**Example.**

\[
\text{زَعِيدُ وَأَمْرُ}
\]

Zued and Amr were separated.

**Annotation.**

And was originally \( أَلْفُ \) on the measure \( أُلْفُ \) the \( أُلْفُ \) being changed into Alif by a common rule of permutation.

\( أَلْفُ \)

Is derived from \( أَلْفُ \) separation, by the addition of Alif and Noon redundant. Ruzee says, it frequently denotes surprise or astonishment along with its original meaning, as \( شَتَا نُ رَيْدُ وَعُمْرُ \)

"How widely separated were Zued and Amr!" It is used in conjunction with the expletive \( مَا \) and sometimes also with the word \( مَا \) both of which are then redundant, as \( شَتَا نُ بَيْنُ إِلْيٍ وَبَكُرُ \) but the Grammarian observes that this is of rare occurrence and should not be followed. Its final letter is sometimes written with Kursa, but more usually with Fatha, as in the following verse supposed to be uttered by a way-worn Traveller in the midst of the Arabian Desert;

\[
\text{شَتَا نُ هَذَا وَالْعَمْرُ}
\]

\( 
\text{وَالمَشْرَبُ النَّارِيَةُ فَيْظِلُ نَارَّامُ}
\]

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 \( عَرْوْصُ \) is a large branchy sub-regnum-fagi kind of tree, perhaps the Palmetto, whose fruit are the \( مَغَّرَةُ \).
9. The third is in the sense of سرعان.

EXAMPLE.

زعد hastened.

An Arab went to a shepherd with the intention of purchasing a sheep, and requested to be supplied with a fat one. The shepherd told him he should have the fattest in his flock, but produced a poor, meagre, scurvy, halfstarved thing, with its nose swivelling from excess of poverty. The Arab called out with astonishment, what object of misery is this! where is the flesh or fat? why my good friend said the shepherd don't you observe the very fat dropping from her nose! O Bravo, said the Arab, 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. Also occasionally denotes surprise or astonishment as for what celerity!!

Annotation.

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

is derived from celerity, by the addition of Alif and Noon redundant. It is written, 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 Just-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 swivelling from excess of poverty. The Arab called out with astonishment, what object of misery is this! where is the flesh or fat? why my good friend said the shepherd don't you observe the very fat dropping from her nose! O Bravo, said the Arab, Its snivel runs in melted fat!!

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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."
STORY.

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 نَشَأَ, 'he grew old,' comes نَشَأَ an old man, Plur. نَساَأَ, and the Infinitives نَصْبُ, نَصْبُ, نَصْبُ and نَصْبُ of old age.

† For the literal signification of خَبِيطَةٌ or خَبِيطَةٌ consult the Lexicon. بَلاَدْرُ a blockhead, Ital. balordo.
COMMENTARY.

CLASS TENTH.

The tenth Class contains thirteen Verbs termed لانفعل الالغصية or Imperfect Verbs, and are so called because they cannot with an Agent alone, form a complete or perfect Sentence. They precede in construction a Nominal Sentence, or a Sentence consisting of a Subject and Predicate, to the first of which they give نصب and to the second زفع. The first Term is called the اسم the Substantive Noun, the second the Displays the Attribute of Predicate.

1. Of these the first is ك 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, (میعس الالغص) as 'Zaed was standing;' or in a sense incapable of cessation, (سیمینع الالغص) as 'God was knowing and wise.'

Second, in the sense of صار, as,

كأن العقیر عذباً یصا رغباً The poor man became rich.

Annotation.

The Arabian Grammarians consider Verbs as either Perfect or Imperfect, and as their account of them seems to agree in almost every respect with that of the Stoics as given by Harris in his Hermes, I shall present the extract to the reader by way of illustration.

"The Stoics in their logical view of Verbs, as making part in Propositions, consider them under the four following sorts:

When a Verb Co-inciding with the Nominative of some Noun, made without further help a Perfect Assertive Sentence, as Σωκρατεσ πετασε Socrates walked; then as the Verb in such Case implied the power of a Perfect Predicate, they called it for that reason Καταφάσια a Predicable;
BOOK SECOND.

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

\[ \text{καὶ ζωή} \] Zued was, i.e.

\[ \text{εἴς ζωή} \] Zued existed.

2. The second is \[ \text{σαρά} \] which is used to denote a change in the Subject of the Proposition either, from one nature or substance into another, as,

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

Or, from one quality into another, as,

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

It is sometimes used as a perfect Verb, to denote change from one place to another, and is then applied transitively with the Preposition \[ \text{εἰς} \], as

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

\[ \text{Annotation.} \]

or else from its readiness, \[ \text{εὐφρατήνω} \], to co-incide with its Noun in completing the Sentence, they called it Συμβαίνω 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 \[ \text{Συμβάλλω} \text{περίπλου} \], Socrates penitent: such a Verb from its near approach to just Co-incidence and Predication, they called \[ \text{Παρακαταγόμενος} \] or \[ \text{Παρακαταγόμενος} \].

When a Verb, though regularly Co-inciding with a Noun in its Nominative, still required to complete the sentiment some other Noun under an Oblique Case, as \[ \text{Πλάτων} \text{φίλε} \text{λέοντα} \], Plato \[ \text{love} \text{th} \text{Die} \] (where without \text{Die} or some other, the Verb \text{love} \text{th} 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

\[
\begin{align*}
\text{Zued was wealthy in the morning, i.e.,} & \quad \text{His wealth was at that time.} \\
\text{Zued was a governor in the evening, i.e.,} & \quad \text{His government was at that time.} \\
\text{Zued was a reader in the forenoon, i.e.,} & \quad \text{His reading was at that time.}
\end{align*}
\]

Annotation.

from this defect they called \( \eta \tau \nu \eta \ \sigma \mu \epsilon \beta \alpha \mu \alpha \), or \( \eta \ \kappa \alpha \tau \gamma \gamma \gamma \gamma \gamma \mu \alpha \ ) something less than a Co-incident, 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 \omega \rho \alpha \tau \epsilon \iota \ \Delta \mu \nu \xi \beta \iota \sigma \delta \varepsilon \mu \iota \ ) \text{Twelt me wilt, or the like, such Verb they called} \( \eta \tau \nu \), or \( \delta \alpha \sigma \tau \iota \ \iota \ \pi \alpha \kappa \alpha \mu \epsilon \beta \alpha \mu \alpha \ ), or \( \eta \ \pi \alpha \kappa \kappa \tau \gamma \gamma \gamma \gamma \gamma \mu \alpha \ ) something less than an Imperfect Co-incident, or an Imperfect Predicable."

Here by the way it may be worth remarking, that almost the whole of the above extract seems copied from Stanley's History of Philosophy, which Harris appears to me to have made frequent use of in his Hermes and Philosophical Arrangements without any sort of acknowledgment. The following may serve as a specimen:—"Whatsoever is Predicated of another is Predicated of the name of the Case, and both these are either Perfect, as that which is predicated, and together with the subject sufficient to make an Axiom. Or they are Defective, and require some addition to make thereof a Perfect Predicate."
BOOK SECOND.

The above three Verbs are sometimes used in the sense of ־ךא , 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 Categorem, or סְפֹּרֶם , a Congruity, as πάρελθη, for example, Socrates πάρελθη.

But if it be predicated of the Case (whence 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 סְפֹּרֶם , as an addition to the סְפֹּרֶם (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 סְפֹּרֶם ,
COMMENTARY.

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,

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

Annotation.

incongruities, or according to Ammonius, less than, ὑπὲρανα, as it pleases me to come to the 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 Kafea makes the following reply, which I offer as a short specimen of his style and manner.
The above two Verbs are sometimes used in the sense of صَارَ، as,

The boy became adult.

The youth became an old man.

5. The eighth and ninth are مَا ضَمَنَيْنَ, and مَا ضَمَنَيْنَ, sometimes written مَا ضَمَنَيْنَ and مَا ضَمَنَيْنَ, each of which is used to indicate the uninterrupted duration or permanence of the Attribute in its Substantive Noun, as,

Zued was always wise.

Zued was always standing.

Zued was always excellent.

Bukr was always intelligent.

Annotation,

"The opinions of those Grammarians who maintain that Imperfect Verbs are so called, because they are merely indicative of time, without reference to the sense of the Infinitive, are nugatory, for the word مَا ضَمَنَيْنَ in the Proposition, كَانَتِ بَيْنَ مَا ضَمَنَيْنَ 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 مَا ضَمَنَيْنَ 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 مَا ضَمَنَيْنَ."

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 مکاد 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

\[
\text{\textit{Sit while Zued is sitting.}}
\]

\[
\text{\textit{Zued is standing as long as Amr is standing.}}
\]

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, (is) or Immutable (is); Immutable, as in the Objects of Sensation; Immutable, as in the Objects of Intellection and Science. Now Immutable 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, \textit{this orange is ripe}, (is) meaneth, that \textit{it existed 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, \textit{the Diameter of the square is commensurable with its side}, we do not intend by (is) that it is commensurable now, having been \textit{formerly commensurable or being to become so hereafter}; on the contrary we intend that \textit{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, \textit{truth is}, or \textit{God is}. The opposition is not of \textit{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 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,

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

Do not cease to continue standing, or continue always standing.

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

May God always continue beneficent to you.

To which must be added the Verb preceded by the Ininitive or the termed  

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

\[
\text{كأس تأثيرها زيد}
\]

Zued was standing.

And so of the rest.

The whole of the Imperfect Verbs, with the exception of لِيُس and those Verbs to which لِيُس is prefixed, may themselves be preceded by their Predicates; but other

**Annotation.**

\[
O F \text{كأس}
\]

كأس is elegantly used as an Expletive, as

\[
\text{وقد تزعمت بتلك الخروش اليسغة لم يفر إلى كأس مخلهم}
\]

Fatima the daughter of Khoorshoob brought forth (four) accomplished sons, the like of whom were never found.  

Alluding to the four companions of Noomăn king of Hyra in Arabia, who were called عهارة الوهابیة كرم وحمر وحمر وحمر

٧ Oommarut-ool-Wuhamab; أنس-ool-Fuwaris;

خس-ool-Hifaz, and ربع-ool-Kamil.

2. It is used in a sense equivalent to the Pronoun termed by the Arabs فیبرالشامی or the Pronoun of **distinction**, as كأس زيد منطقه أي كأس هو Zued was going. The Verb كأس in both instances possesses no government.

\[
O F \text{صار}
\]

The following seven Verbs are considered **Synonymous** with namely

\[
\text{رجع ض ضصار}
\]

what's become of your business? together with

to which is added جاء جاء جاء جاء جاء جاء جاء جاء جاء and by Ibnool Hajib, as

٧ ما جاء نفوسا جاء نفوسا جاء نفوسا

as in the following Sentence حاتما جاء نفوسا جاء نفوسا untill it became as sharp as a spear. The last

two Verbs, however very rarely occur in the sense of ضصار and should not therefore be used as such.

\[
O F \text{اضحكي أمشي إصبي}
\]

Of these Verbs there is nothing particular to be remarked, we may however encrease their number by adding ها he arrived at noon, and ها he arrived in the first watch of the night.
Grammarians extend the privilege to the whole class of Imperfect Verbs, with
the exception of 

\[ \text{ماَدَأَمَ} \quad \text{Zued was standing.} \]

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.**

\[ O \ F \ \text{مَادَأَم} \ &c. \]

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.

\[ O \ F \ \text{مَادَأَم} \]

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.

\[ O \ F \ \text{ليس} \]

as an Imperfect Verb is properly used (agreeably to the authority of the Shurru Alfrea)
to represent present time, as, 

\[ \text{ليس زيد قامياً} \quad \text{Zued is not standing now.} \]

but when followed by
a word expressive of a particular time, it may denote accordingly either past or future, as,

\[ \text{ليس زيد قامياً} \quad \text{Zued did not stand yesterday.} \]

\[ \text{ليس زيد قامياً} \quad \text{Zued will not stand tomorrow.} \]

It is probably compounded of the Negative Particle \( \text{ليس} \) and \( \text{ليس} \) denoting existence, as in the
Language of the Arabian Logicians.

\[ \text{مَادَأَمْ} \]

\[ \text{The world came from non-existence into existence.} \]

\[ \text{The Abbe Sicard in like manner derives} \]
Annotation.

the Latin Non from n and on.—"Non est un mot compose de n and 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 qu'on lui demande; ainsi Ne on, Ne or, Ne on, Ne on, d'où on fait, Non, Not, Nec, Nil." And thus in the old English, and Northern Dialects nael for neawill, or will not; naes for nao 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 Shimuqmuq,' ask of me what thou requirest!' the astonished Crier believing he had been honored with the holy conference formerly granted to Moses, replied;—'O God! thou certainly knowest that this thy servant hath always been obedient to thy will, and hath never ceased to confide to thee his wishes: he hath passed the day in such extreme hunger that his very bowels yearn again for food, bestow upon him then from thy infinite bounty one thousand Dirhums, which will supply his wants and provide sustenance for his family.'—O my servant! cried Aboos Shimuqmuq, petition for something else, for I swear by my mighty power and dignity that my wife hath passed the whole night fasting, and although I searched every where to find a little bit of supper for her, I have not succeeded in procuring a mouthful, nor have I in my possession sufficient to keep her soul and body together.'—The poor Crier ashamed of the trick played upon him, left the Mosque to Aboos Shimuqmuq and went off.
COMMENTARY.

CLASS ELEVENTH.

The eleventh Class contains four Verbs, termed Verbs of Propinquity (أَدْخُلَتْ عَلَى الْمُغَارَبَةَ) being so called from their signification.

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

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

EXAMPLE.

عَسَى زَيْدٌ أَن يُخْرِجَ Zuez 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.

۱ وَشَكَّ كَرِبَ ۚ كَادَ

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

۲ إِخْلَالُ تُرِي ۚ عَسَى

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

۳ إِنْشَأَ عَلَى أَحَدٍ طُفُقَ جَعِلَ
BOOK SECOND.

In which example زین is put in the Nominative, as the Noun or Agent of and is substituted for the Accusative or Objective Case, as its Predicate. The sense of the Sentence will therefore be.

قُبِّرَ رُبَّهُ الْخَروْجَ Zued accelerated his egress.

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

EXAMPLE.

السَّوْدَارِانِ أَن يَغْوَمَا The two Zueds hastened to stand.

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

السَّوْدَانِ أَن يَغْوَمَا Hinda hastened to &c.

السَّوْدَانِ أَن يَغْوَمَا The two Hindas hastened to &c.

(All) the Hindas hastened to &c.

Annotation.

By this classification as laid down in the Commentary upon the Alfeea, the Verb لَا يُغْوَمَا 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 Zaheeb to be a Particle Synonymous with رَعْرِ. Ruzee thinks its proper signification is hope or expectation, to which Schuwer adds pite and fear, as عَمِسَتُ لِأَنْ يُمِتْ عَمِسَتُ لِأَنْ يُمِتْ 'I fear I shall die, or I fear am about to die.'

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

نَبِيُّ عَلِيُّهُمُ لَوْ كَرَهْتُ هُمْ رَعْرِ اْثْمَٰلَانِ

مَا كُنْتُ مُقْتَرَهُمْ شَيْاً وَ هُوَ مُقْدِرُهُمْ وَ عَسَانِ أَنْ نَحْوَا

يُهُوَدُوا وَ هُوَ مُهُوَدُهُمْ وَ لَأْحَامِي وَ لاَ عَلِيمُ وَ لاَ لَكَ مُعَلِّيَةَ
Second. The Verb اعَسَى in its second application gives رنَع or the sign of the Nominative Case, to a Verb in the Aorist Tense in construction with اَن which is substituted for, or put in the place of the Nominative, as the Noun of اعَسَى and is then Synonymous with قَرَبّ

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 worst for you, but God knoweth and you know not." Sale.

The Predicate of اعَسَى is restricted in the Text to a Verb in the Aorist Tense with the Particle اَن 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.' Sexauer is of opinion that the Aorist of اعَسَى should never be accompanied by اَن 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 حال or حَالَان and other Grammarians account for it by supposing it to be then redundant.

اعَسَى is regularly conjugated in the Past Tense, and its medial radical in the second persons is occasionally marked كُنْنَا as, عَسَّيْنَا عَسَيْنَاا عَسَيْنَا. 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 ١٢٣ 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 ١٢٣ though it sometimes admits of ١٢٣ likewise, inconsequence of its resemblance to ١٢٣.

EXAMPLE.

Zuuc hastened his coming, or advanced it to the last point.

Annotation.

١١٢١١١ ١١١١

In its original signification is Synonymous with ١٢٢١١١١ although it cannot be used alone as such, as ١١١١١١١. Its medial radical may be either ١١١١١١١ or ١١١١١١١ but Grammarians in general seem inclined to think it the former. The following example from the Hureere will illustrate its general force.

١١١١١١١ ١١١١١١١

He exhaled a storm of passion fiery as the summer blast,
And was almost bursting with very rage!

١١١١١١ ١١١١١١

With its medial radical marked Fatha, and sometimes Kusruh, is also Synonymous with ١١١١١١١ as in the following examples:

١١١١١١١ ١١١١١١١ The fire was near being extinguished.

١١١١١١١١ ١١١١١١١ The sun was nearly set.

Ww
In which example ١٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠.png
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

EXAM P L E.

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 Alfeea 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.

Heaven were about to descend in rain.

Is supposed by Ruzee to be Synonymous with as, Zued was on the point of increasing his gift of three (Rupees!) Its predicate must be accompanied with.

Is used in the sense of, 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 or Verbs of Praise and Censure.

1. Of these the first is * originally with the first letter marked Fatha, and the second Kusra; the Fatha is changed into Kusra to coincide with

Annotation.

O F نم ـ AND ـ بس

As نم and بس assume تاء or the mark of the Feminine Gender, they are generally considered as Verbs, but certain Grammarians of the schools of Koofoh 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 hastened 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 whoever 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 

The Agent (بَابْلَاء) of the Verb ـُبُلْبُلَ (بَابْلَاء) is sometimes a general term (بَابْلَاء) made definite by the Article ـُبُلْبُلَ.

EXAMPLE.

\[ \text{بَابْلَاء} \text{ رَجُلٌ زُعُدُ } \]

Zued was a good man.

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

\[ \text{بَابْلَاء} \text{ رَجُلٌ زُعُدُ } \]

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 ـُبُلْبُلَ is sometimes a Noun connected in the relation of the Aorist Case with another Noun made definite by the Article ـُبُلْبُلَ.

EXAMPLE.

\[ \text{بَابْلَاء} \text{ سَاحِبُ الْبَرْسُ رَجُلٌ ذُعُدُ } \]

Zued the owner of the horse is a good man.

Annotation.

They both occur under the following forms, namely ـُبُلْبُلَ ـُبُلْبُلَ ـُبُلْبُلَ ـُبُلْبُلَ and ـُبُلْبُلَ ـُبُلْبُلَ ـُبُلْبُلَ ـُبُلْبُلَ 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 "he" by an indefinite Noun in the Objective Case.

EXAMPLE.

How good was (he) the man Zueid.

The concealed Pronoun in such instances refers simply to an object in the mind termed, (مَعِهُود نَعْمَة).

The Noun Particularized by Praise (رَأَيْضُ) is sometimes omitted in the Sentence if the defect can be supplied by the context.

EXAMPLE.

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.

Zueid was a good man.
The two Zueids were good men.
All the Zueids were good men.

Annotation.

The Nouns Particularized by Praise or Censure sometimes though rarely precede their Verbs, as "Zueid is a good man." "Amr is a bad man." The Agent in such cases is rendered definite by the Article ج, 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 trilliteral radicals.) The Futha of the first letter is changed into Kusra to coincide with the vowel point of the second, which is afterwards rendered quiescent in order to lighten or facilitate the articulation. The various rules applicable to the Agent of this Verb in construction, as well as to its Noun Particularized by Censure, are precisely the same as those already recorded of the Agent and.

EXAMPLES.

Zued was a bad man.

Zued the owner of the horse was a bad man.

Annotation.

Aboo-Moosa is your grandfather, how excellent a grandfather!

And Shueink-oool-Hueva your uncle, how excellent an uncle!

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

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

Annotation.

O F ج A N D ك.
The Verb ُحَبَّ is never separated in practice from ُحَمَّ and is therefore written ُحَمَّدًا. It is Synonymous with ُنَعَمُ and its Agent is ُدَيَّ followed by its Noun PARTICULARIZED by Praise.

The construction (إعْرَاب) of the ُحَمُّل of this Verb is the same as that of ُنَعَمُ in both of the cases already detailed, but its Agent and Noun PARTICULARIZED by Praise, do not necessarily agree in gender and number.

**EXAMPLES.**

<table>
<thead>
<tr>
<th>Sing. mas.</th>
<th>O excellent Zued!</th>
</tr>
</thead>
<tbody>
<tr>
<td>حَبَّا زَيْتٍ</td>
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<td>حَبَّا زَيْتٍ</td>
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</tr>
<tr>
<td>حَبَّا زَيْتٍ</td>
<td></td>
</tr>
</tbody>
</table>

**Annotation.**

The concealed Pronoun mentioned in the Text as the Agent of the three first Verbs of Praise and censure answers in all such cases to the Pronoun "it" in English, and is therefore rendered ُدَيَّ in Arabic by a Noun in the Objective Case. The phrase ُنَعَمُ ُدَيَّ therefore resolves itself thus, "I was good." What was good?—"The man (دَيَّ) 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 ُنَعَمُ ُدَيَّ which seems to agree with the remark of Apollonius as quoted by Harris, "That some indications are o concur, and some are mental;" Τοι δὲ τὰ τὴν ἐφέναι ᾧ ἐκείνης ἡ λέξις ἐπὶ τοῦ ὑπερηφάνους, De Syntaxi, S. II. c. 3, p. 104. See Hermes, p. 77.
BOOK SECOND.

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 _Subject_ or _Object_.

**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, انَّا لِلْغُلُوب 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 نَصِب or govern them in the Objective Case as double Objects.

Annotation.

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

ACTION as a Predicament he divides into four kinds.

1. SPIRITUAL. 2. CORPOREAL. 3. MOTION. 4. OPERATION.

The genus of Spiritual Actions he divides into two Classes, those that belong to God by which are meant only his transient actions which are terminated in the creatures, such as creation,
Three of them denote doubt,

Three certainty,

And One sometimes doubt and sometimes certainty.

The three first or those denoting doubt, are,

\[
\text{EXAMPLE.}
\]

I conceived Zued was standing.

I imagined Amr was eminent.

I supposed Bukr was sitting.

Annotation.

Annihilation, blessing, cursing, preservation, revelation, inspiration, redemptian, &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

\[
\begin{align*}
\text{Understanding} ; & \text{being either} \\
& \text{Preparative; in the first objectification of a thing, or the reflexive thought about it, together} \\
& \text{with what else one knows of that kind.} \\
& \text{Thinking, cogitation, bethink, deem, imagine, esteem, conceive, notion, thoughtful, pensive,} \\
& \text{mind it, suggest, put in one's head.} \\
& \text{Meditating, study, consider, cast about in one's mind, muse, contemplate, elucidation,} \\
& \text{think, forethink, promptitude, ponder, extempore.} \\
& \text{Operative; in the comparing of things to find out what is truth; or the thought resulting} \\
& \text{from such comparison.} \\
& \text{Inquisition, examination, search, scrutiny, exploration, investigate, disquisition, seek,} \\
& \text{discover, find, perceive, sift out, pick out, invention, cogitate, author, inventor,} \\
& \text{tell, inquiring: 'tis out.} \\
\end{align*}
\]

\[
\text{Judgment;}
\]
BOOK SECOND.

The Verb "لنت" however if derived from "لنت" 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.

1. More general.
   - Assent, consent, accord, agree, concur, allow, acknowledge, yield, surmise, voice.
   - Disssent, differ, disagree, of another mind, discord.

3. More special: according to its arguments; as,
   - Proceeding from Causes,
     - Extravagant; testimony, sufficient, or insufficient.
   - Believing, credulous, faith, trust.
   - Disbelieving, incredulous, incredible, distrust.
     In the thing itself; that is conclusive; or not so conclusive but that it may be otherwise.
   - Knowledge, cognosce, conscious, certain, certain, are sec. pray, intelligence, learn.
   - Testifying, disputation, controversy, notice, infallible, undeniable.
   - Doubting, dubitable, distrust, disbelieve, surmise, hugging, staggering, hesitate, partnerships, dubious, ambiguous, at a stand, stick at, quivering, sanguine, sceptic, uncertain, epigraphical, 'tis a question.

5. Production of time facts in higher, or lower degrees.
   - Certainty, assurance, sure, evince, conscious, demonstrate, evidence undoubted.
   - Out of doubt, without doubt, doubtless, infallible.

6. Opinion, consider, judgment, sentiment, mind, trust, think, suppose, surmise, seem, impression, uncertain, likely, probable, prejudice, apprehend, fancy, reputation, deem, sententious, 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 Text or in Hypothesis.

7. Reasoning, reasoning, arguing, reasoning, logic.
   - Conjecturing, projecting, surmise, divine, mind, gives, conceit, presumption, probable.

Impression; or simplicity of it.

Esteeming, esteeming, prizing, valuing, rating, regard, respect, reputant, count of.
   - Care for, think well of, set up, stand upon, credit, prefer.

8. Contemplating, despising, slighting, underrate, disregarding, set at nought, scorn, disdain, abasement, despisableness, vile, disdain, neglect, set light by, make nothing of, I pass not for it, nickname, wish.

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

\[\text{وَجَدْتُ وَعَلِيتُ وَرَأَيتُ} \]

**Examples.**

- رَأَيتُ عَمَّرَ اكْرِيَاءَ I perceived that Amr was generous.
- عَلِيتُ رَيْدَةٌ أَمْيَةٌ I knew that Zued was faithful.
- وَجَدْتُ الْبَيْتَ رَهْمَانًا 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. I knew, as,

   \[\text{دُرِئتُ بِذَكْرَ صَحِيحَةٍ} \]
   
   He knew, as, I knew that Bukr was your companion.

2. 

   \[\text{كَنَّا لِأَنَّ صَادِقُ} \]
   
   Know for certain, as,

   \[\text{تَعْلَمُ} \]
   
   Know that the preservation of the soul, is by subduing the passions.

3. I found, as,

   \[\text{كَنَّا لِأَنَّ عُزُوْنَ} \]
   
   Verily they found their fathers who were lost.

Ruzee however remarks that the Verbs when synonymous with \[\text{عَلَمُ} \] and the Imperative synonymous with \[\text{عَلَمُ} \] do not govern two Objects in the Accusative Case, but require after them a Sentence preceded by the Particle \[\text{وَ} \]

\[\text{كَنَّا لِأَنَّ عُزُوْنَ} \]

I knew that you were standing.

\[\text{كَنَّا لِأَنَّ عُزُوْنَ} \]

Know assuredly that after error comes piety.

4. I numbered or calculated, as,

\[\text{لَا تَعْدُ بِمَا أَلْصَارَ يُكَلَّكُ فِي الْغَنَا} \]

He numbered or calculated, as,

\[\text{لا يَعْدُ} \]

Do not reckon on God as your companion in affluence

But in poverty and distress.
The Verb ُرَأَى is sometimes used to denote perception with the eye, as in the following sentence from the Qooran.

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

is sometimes used synonymously with ُعَرَفَ as, ُعَرَفَتُ I knew or recognized Zued.

Annotation.

5. ُحَيَأ ُحَيَأ ُحَيَأ ُحَيَأ ُحَيَأ ُحَيَأ ُحَيَأ I thought Zued was your brother.

6. ُعَلَعَ ُعَلَعَ ُعَلَعَ ُعَلَعَ ُعَلَعَ ُعَلَعَ ُعَلَعَ Synonymous, with ُعَلَعَ.

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,

ُعَتَرَ ُعَتَرَ ُعَتَرَ ُعَتَرَ ُعَتَرَ ُعَتَرَ ُعَتَرَ Zued thought.

8. Or merely transitive to one Object, as,

ُعَرُدتَ ُعَرُدتَ ُعَرُدتَ ُعَرُدتَ ُعَرُدتَ ُعَرُدتَ ُعَرُدتَ 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. ُعَمِرَ ُعَمِرَ ُعَمِرَ ُعَمِرَ ُعَمِرَ ُعَمِرَ ُعَمِرَ I converted the clay into a pot.

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

3. ُهَأَسَ ُهَأَسَ ُهَأَسَ ُهَأَسَ ُهَأَسَ ُهَأَسَ ُهَأَسَ God made me your Victim.

A a a
COMMENTARY.

And  in the sense of  
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.

If you wished you would certainly have received a reward for it.*

5.  I made him my bosom friend.

Time has changed their black locks into white,
And has turned their fair faces black.

The above seven Verbs are termed or Verbs of conversion.

Of the Verbs of doubt and certainty as recorded in the Text.

The Verbs and though generally used to denote doubt or uncertainty of mind, are supposed by the Author of the Commentary upon the Alfeea to be used in the Sense of certainty also: Examples.

* 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 مفعول به or Object of a transitive Verb, that is the radical sense of the second Object or its Infinitive, may be considered as connected with the first in the relation of the aorist case, as the sense of the sentence علیت زبان افاضلا resolves itself into علیت فعال زبان, '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.

\[
\begin{align*}
&I \text{ was sure that virtue and liberality were the best species of traffic.} \\
&I \text{ was confident that your father was benevolent.} \\
&They \text{ well knew that the only place of refuge was with God.}
\end{align*}
\]

Or in the following Jeu d'esprit attributed to

**ON A VERY LITTLE MAN CALLED DAVID, WITH A VERY LARGE BEARD,**

These lines are very ingeniously versified by Dr. Carlyle in his *Specimens of Arabian Poetry,* for the learned Professor has not only preserved the sense but the very spirit of the Epigram, by lengthening out his version to an extent as disproportionate to the original as little David's beard.
When these Verbs happen to intervene between their Objects, or when they follow them, their government may be optionally omitted.

**EXAMPLES.**

\[
\begin{align*}
\text{زَيِلُ  طَمَّنَت  قَامَ} & \quad \text{I believed Zued was standing.} \\
\text{زِيَادُ  طَمَّنَت  قَامَ} \\
\end{align*}
\]

**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 \( \text{زَيِلُ} \) is supposed to be used in the sense of *doubt* or uncertainty in the following example from the Qooran, as,

\[
\text{زِيَادُ  طَمَّنَت  قَامَ} \quad \text{They suppose (the day of judgment) is distant.}
\]

It is used in a sense termed by the Arabian Grammarians \( \text{زِيَادُ} \) to denote *vision in a dream* and requires after it two Objects in the Accusative, as in the following Sentence from the Qooran:

\[
\text{زِيَادُ  طَمَّنَت  قَامَ} \quad \text{It seemed unto me in my dream, that I pressed out wine (from grapes.)}
\]
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 رأيت and ُرَأَيت a *Humza* be prefixed, they become transitive to three Objects or Accusatives.

**Examples.**

أَعْلَمْتُ رَأَيْتُ أَبْنَيْكَ *I made Zued know that Amr was excellent.*

أَرَأَيْتُ أَبْنَيْكَ *I shewed Amr that Khalid was wise.*

---

**Annotation.**

Verbs of sense in Greek generally govern a genitive, but the Verb ἔρξας like رأى 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 رأى is sometimes used to express *ocular* in opposition to *mental* vision, appears to me very singularly inapplicable. The entire passage from the Quor'an 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 *مُمزَّج* (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 *حَجَّلَتْ زُيدًا عَلَى أَن يَعْمَعَ إِسْنَادًا* and of the second *حَجَّلَتْ عَيْبًا عَلَى أَن يَرْعَى حَائِدًا عَامًا* This property is restricted by prescription to the above two Verbs, contrary to the authority of *أَكْفِيْشُ وُلَد* who bestows it upon the whole Class from their analogy to

\[ \mathbf{تَأْتَى} \mathbf{وُجِّدُتْ أَخْلَى} \mathbf{حَسَبُتْ أَظَنْتُ} \]

**Annotation.**

The Grammarian *Ruffe*, makes *عَرْف* synonymous with *عَلَم* in every respect, and says the phrases *عَرْفَتْ لَا رَبَّيْنَ أَتَأْتِيْسُمُ زَدَأَقَمَ* and *عَلَمَتْ لَا رَبَّيْنَ أَتَأْتِيْسُمُ زَدَأَقَمَ* are precisely equivalent, but he acknowledges that *عَرْف* does not govern two Objects in the Accusative like *عَلَم*. *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 Particle termed *مَلَأ* I imagined Zued was standing; *secondly* by the Negative Particle *بَا* I saw Zued not standing; *thirdly* by the *Law of punctuation*, as *رَأَى زُيدًا وَذَهَّب* I knew Zued was certainly standing; and *lastly* by the intervention of an Interrogative Particle, as,

\[ \mathbf{كَيْبَتْ أَزَاكُكَ مُحَلَّيْتُ هُنَّ مَّعَاَقِهَ} \]

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 *مَسْمَع* but that the government of the Verbs is not altogether destroyed by the construction they allege the following argument as a proof; namely that if another Sentence follow the one to which the Particle is prefixed, the government will be preserved, as

\[ \mathbf{حَجَّلَتْ زُيدًا حَيْبَيْنَ رَبَّيْنَ عَلَيْهِ} \]

I thought that Zued was standing and Amr going.
The following Verbs namely حَنَّتُ لَهُ and أَخَذَتْ لَهُ 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 خَنَّتْ لَهُ and أَخَذَتْ لَهُ 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 know myself, Thou didst know thyself, which form of construction cannot be applied to any other Class of Verbs such as I struck myself. In this particular respect the Greek seems to have an advantage over the Arabic, having a peculiar form of verbs in the middle voice to express this double relation independent of any adventitious Noun or Pronoun, as νανάμνησα. The following Story will illustrate the use of the different verbs of this Class.
فيه واشترا وقرته وأذن له وزلفه حسن حسن دينه قل على جميع
وكان قارب السين الداين رسل ذاك المعبد إلى دار ليثا ببطيئة تجليها
ولما دنى من اللاء ارتبت باسه وأثرى التراب على رأسه وأخذ بقول
واسطى وأرب بعثت فلما رآه أدركه وأمره مولى رفعه أنه قال جعل
ما ستعشنا نفعل لت وعشتنا يا عدل ما أهاد السكان قال سعتنا على سبيل
سقى الفداء رأى أهاده وجاني السجارني سبعت نسوة الماجار والدواتي
كانت ندن عينيه ماروا أخذين بلطين وينبر صحش كهن إلى
باحية البستان وسبطن ودخل البستان على هانيته النبي وحش بها
النسوان بلي ما هاجاروا لهما الذي بليه تك وعبر أحوالك
فال إني أطيع أن تل ذلك فلتقف بعض البشرا رم من بلال إحدى الجوار
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 silyer, but if you were acquainted with his failing you would probably find him copper. Pray what is his failing said the Merchant, and what do you think the cause of it? He tells every year said the Merchant a great lie and a little lie, and each of these I consider as a very serious evil. Pooh
pooh! said the Merchant, I look upon this as a mere trifle. He accordingly purchased the boy and took him into his service, and finding him expert and skilful in duty, placed him at the head of all his servants. But it happened sometime after, that the Merchant accompanied by some of his friends went out to his garden, and sent the boy home about sunset to bring him his ass, but the boy as soon as he approached his master's house rent his clothes, and threw dust upon his head, and exclaimed, O alas, alas, my master! the lord of my bounty!—the Merchant's wife concluded from his appearance that some misfortune had happened to him, and said, alas, boy, what is the meaning of this outcry? Ah! replied he, the roof of the house has fallen in upon my master and crushed him to pieces with all the other Merchants. The wives of the Merchants who happened to be invited there by the lady of the house, as soon as they heard the report of the slave beat their faces in despair, and began to run towards the garden; but the boy got before them and entered it tearing his clothes like a frantic person and throwing dust on his head, in the same manner as he had done before the women. The Merchants surprised at his appearance asked the cause of his distress. Ah! I believe he replied, a spark of fire escaped from the hands of one of the maid-servants and has set fire to your house, and I do not think there is a single child that has not been burned to death, 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 TERNED OR ANALOGOUS.

The Class termed or Analogous contains seven Governing Powers.

FIRST ANALOGOUS GOVERNOR.

The second is the INFINITIVE (لا) which is defined to be the NAME of a Mode (لا) 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 ئدكث 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 ئدكث as
COMMENTARY.

The Grammarians of Busra call the root or radix, from its absolute signification in itself, without reference to a Verb; and the verb itself, because it is not independant in itself, but has reference to some Noun. On the other hand the Grammarians of Koofuh call the root, and the 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 alicujus 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 حمك 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. **Manners** 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. 31, C.
former when it happens to be a Verb of the infirm Class (متعت) and if of the sound of healthy (متعت) it continues sound also: example, *تَنَزَّهَتْ* the Musdor here being originally *قَوْلُم* the Wao is charged into *يا* because the same letter had before been permuted in the Verb *ذَوَّم* originally.

And in the phrase *ئَتَمْرُومَتْ* the Infinitive *قَوْلُم* suffers no permutation, because the Verb *ذَوَّم* being of the sound Class, is not subject to any rule of permutation.

---

Annotation.

The word *حَدَثَ* in Arabic is precisely equivalent to the Hebrew *שָׁחַף* and means literally, *to become new*, and transitively as an augmented trilliteral *to make new* or produce, "God made new or created it and it was created," in which sense its prototype is frequently found in the Bible 1 Sam. XI, 11. "Let us renew the kingdom there," or rather as I should think *make a new kingdom*, establish royalty there.

This is the original sense of the word *حَدَثَ* which as applicable to an Arabic infinitive is explained as follows by the Grammarian Ruzee:

"We mean by the word *حَدَثَ* 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 *حَدَثَ* 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

* The party opposed each other standing.
Now it is certain that the arguments of the Busrah Grammarians in support of the مَصَدَرَ as the Root, are absolute and of general application, while those of the Grammarians of Koofah for the لَعَلَ 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 ٍوُعَدُ, ٍوُرُمُ, ٍوُرُمُ, ٍوُرُمُ, ٍوُرُمُ, ٍوُرُمُ, ٍوُرُمُ, ٍوُرُمُ, were the roots, and the different persons of these Verbs, such as ٌلَعَدُ أَعَدُ لُعَدُ ٌلَعَدُ and ٌلَعَدُ, 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 حَقْقٌ '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 حَدِيْثٌ and are all Arabic Infinitives and the Sources of Derivation."

Again. "An Accidental Mode, or an Accident, is such a Mode, as is not necessary to the being of a thing, for the Subject may be without it, and yet remain of the same Nature that it was before; or if it is that Mode, which may be separated or abolished from its Subject: So Smoothness or Rough-

* Watts's Logic, p. 71.

† The word Event is merely applicable, agreeably to the authority of Lucretius to accidental modes, or to those accidents which may be absent or present without destroying the subject,

Servitium contras, libertas, divinique,
Paupertas, bellum, concordia, easter, quorum,
Adventus manet incolumis natura, absitque,
Hac soliti sumus, ut par est, Eventa vocant.
BOOK SECOND.

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

**Example.**

\[\text{The standing of Zued astonished me.}\]

And if transitive it governs both a Nominative and an Accusative.

**Example.**

\[\text{The beating of Amr by Zued astonished me: lit. Amr's beating Zued, &c.}\]

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.**

**ness, Blackness or Whiteness, Motion or Rest,** are the accidents of a **Bowl**; for these may be all changed, and yet the body remain a Bowl still: **Learning, Justice, Folly, Sickness, Health,** are the accidents of a **Man**; **Motion, Squareness,** or any particular **Shape or Size,** are the accidents of **Body**; —So **Hope, Fear, Wishing,** **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 corporeal **Things;** **Modes of Spirit** belong only to minds; such as **Knowledge, Assent, Dissent, Doubting, Reasoning,** &c. **Modes** which belong to both have been sometimes called **mixed Modes** or **human Modes,** for these are only found in human nature, which is compounded both of body and spirit; such are **Sensation, Imagination, Passion,** &c. See Watts's Logic.

That the term **حکم** as defined by the Arabian Grammian corresponds with a logical **Mode** as above detailed will hardly I think be disputed, and that this precise word is peculiarly applicable to the **Mudsur** or Infinitive we have the Grammian's own words as authority "**Know that by the Mudsur 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 مصاف 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 مصاف in the relation of the aorist case with an **Agent**, the **Object** not being expressed.

**Example.**

\[\text{I was astonished at the beating of Zued.}\]

**Annotation.**

*object, end, instrument, time and place,*

*ولبَن لِده فِي أَثْرَاد أَشْرُعُ ِلْي حَلَام، وَحَمْ، وَسُمُّ، وَفُما مَانِعَ عاَلِم، وَهوَ مَتْعَبِي، وَرَيْنِ الدَّالَّة،* 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, **مَصِبَتْ مِنْ ضُربٍ زَعَم.**

"The **Infinitive** is formed to denote (a pure essence) a **mode** or manner of being abstractedly."

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. "The multitude of **ideas**' says **Harris,'** treasured up in the human mind and which, bearing reference to **things**, are expressed by **words**, may be arranged and circumscribed under the following characters. They all denote either **substance** or **attribute**.

This Division of **words** and **things** into **two general Classes** is taken from the **Sophist** of **Plato**, and is thus given by **Sanctius** in his **Minerva.** "**Quicquid emittit urur, ut Arbor, Durum; aut fluens, ut Currit, Dormit. Res permanentes sive constantes vocamus, quarum natura dus**
3. It is connected as the جن in the relation of the aorist case with a 
Object, the Agent not being expressed, having then a passive signification, and being 
used as the Agent's proxy.

Example.

I was astonished at Zue's being beaten.

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

Example.

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

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

Example.

"Man is not wearied with soliciting good."

Annotation.

Quoth: harum notum nomem dixere. Fluentes dicitur, quarum natura est, esse tamedit quondam 

And hence I draw the following conclusions, that all Modes in their absolute and Indefinite capaci-
ties are General Terms or arbitrary Names, annexed to certain combinations of simple Ideas which have 
their existence only in the mind. That every Mode denotes an Attribute, and that every Attri-
bute is capable of sundry modifications as to means, object, end, instrument, time, place, and other 
circumstances, including in fact the nine sub-divisions or Post-Predicaments into which this compre-
sensive 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 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 Masdor, 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 (and concretely by the ) Quantity and Relation by the and Action by the . When by the . by the . Position by the . 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 shew that an Arabic infinitive is capable of expressing by its derivative form 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 or Infinitive.

Here then we discover the true origin and sense of the Infinitive Mood or mode, a term familiar to every Schoolboy, yet strangely misunderstood by the most learned Grammarians. Sanctius, Scipioni, and the Messieurs de Port Royal deny the propriety of the expression altogether, and Scaliger says the Infinitive is not a mood in act but in power, to which Vossius agrees. † "Assentior antem Jul. Scaligeri, qui actu modum esse negat, contrar quam vulgus non modd semidectum putat, &c."

* I have omitted the or Name of Instrument.

BOOK SECOND.

THIRD ANALOGOUS GOVERNOR.

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.

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 mood but a form or manner of being abstractedly considered, a term synonymous with quality or accident, the προςείδθα of the ancient Philosophers as opposed to ύπον ούσια, 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 L. IV.; which Harris has unwittingly commended—προμορία, κατά το πτέονα τηγαντιν, διά της γοορίας επηναλήφθη—A position 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,
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, legere." Vid. p. Consent. De Duabus Orationis part. Nomine et Verbo.

And hence the Verb in this form or mode was called Impersonal, Infinite, and by the Greeks απάθητας or Indefinite.* "Adeo, says Macrobius, autem hic nomen absolatum nomen rerum est, ut in significationibus rerum, quae Aristoteles numero decem κατηγοροι vocat, quatuor per απάθητας properantur, μαλιστα, ἐξερευνεῖν, παράγειν. Græco vocabulo propria dicitur ἀπαθή μικάτω, quod nullum mentis indicat affectum." Vid. Macrob. De Differ. Græc. Lat. Verbi. p. 325.

This then is the result of our Analysis. An Arabic stripped of the learned language of definition in which it has been clothed by Eastern Grammarians, turns out to be literally and strictly

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* Milletus Pyrrobus, Lib. 3.
BOOK SECOND.

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 MOOD or manner of being, as opposed to Nouns denoting SUBSTANCES, and this no doubt being a very important discovery I may perhaps claim the privilege of inserting a Q. E. I!

The Revd. Alexander Crombie, Author of the Etymology and Syntax of the English Language (a work in my opinion of very considerable merit) has adopted without consideration the vulgar error respecting the Infinitive mood, and says—"I concur decided 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 or 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 uncombined 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 بثّ to the Noun immediately following it.

EXAMPLE.

ضارب زيد أنس عمر The beater of Zued yesterday was Amr.

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

EXAMPLE.

أمل الصابر عبرا أنس زيد 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 inflections 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 لَمْ بَلْغَةٍ or Participles of the Intensive or Superlative Degree, such as寒假 دراب; ضرَّوي فرب فرب and "a great beater." and "a very wise man." 'very cautious or prudent,' have the same government as the simple Participles of the positive degree, and are guided by the same conditions, and although they lose under this form their resemblance to the Verb in the number of letters, yet their increased signification as Intensive Participles is considered an equivalent for that loss.

Annotation.

Some particular object, and say the walking of Barclay, by which combination the general idea becomes limited to a certain individual, but nothing more. If however we find it necessary to define the time in which the agent performed this Mode, this manner of action, we say Barclay walks—did walk, or will walk. Here we have the Mode modified, so as to express time and this we call the Mode indicative. If we desire the performance of the action, we say walk, which is the Mode imperative and so on through all the other grammatical Modes or variations which we generally call Derivatives. Now these observations are equally applicable to every such word in the language, and consequently the term Mode is applicable to them also.

And so much for the Infinitive Mode, a term perfectly applicable to an Arabic Mustur. That the word Mode is the best representative of كرث 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 تَحْمَلْ or the Infinitive’s Noun, like the διηθετα of the Greeks. Between these two Nouns, namely the تَحْمَلْ and the تَحْمَلْ 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:
COMMENTARY.

FOURTH ANALOGOUS GOVERNOR.

The fourth Analogous Governor is a Passive Participle (اسم المفعول) 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.

 Zombie'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 Means 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 اسم مَصِدَر 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 اسم مَصِدَر, and even admitting the fact which I believe to be just, it differs nothing in this particular from
BOOK SECOND.

Or with the Article ḥ as its ANTECEDENT (موضول).

EXAMPLE.

The person whose boy was beaten is Zued.

Or with a QUALIFIED NOUN as its موضوف.

EXAMPLE.

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 converosant, 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

* Words are general says Locke, when used for signs of general Ideas, and so are applicable indifferently to many particular things, the 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. § 3.
Or with a Substantive Noun as its جاعلًا.  

EXAMPLE.  

جاءني زيد مضرعًا غامدًا Zued came to me at the time his boy was beaten.  

Or with a Negative or Interrogative Particle.  

EXAMPLES.  

جئني زيد مضرعًا غامدًا His boy was not beaten,  

بجي لست مضرعًا غامدًا 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 Musber, 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 وتعاذ and جأزم 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: verbor-mans;  

τυπ-ν &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,
BOOK SECOND.

If none of the conditions above described accompany the Passive Participle, it possesses no government, but is used simply as the ἄνωτέρω to the Noun immediately following it.

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

EXAMPLE.

That person came whose boy was beaten now, or will be beaten to-morrow, or was beaten yesterday.

Annotation.

I mean every Active Participle formed by adding the termination ing to the Imperative of a Verb, which seems in this case to possess a similar power to the characteristic te, and therefore it may perhaps be said that we have two Infinitives,* as,

Drink-ing is the soldier’s pleasure, or
To-drink is the soldier’s pleasure,

Formed by annexing ing and prefixing to,† to the Imperative in one sense and the
Drink, in the other.

The real office of the Verb is supposed also by Plato to indicate action τὸ μὲν ἄνωτέρω τοῖς ἀνθρώποις ἔργῳ, ὑπὸ τούλισμον, declarationem quâ actiones significantur verbum dicimus,‡ which is nothing but the res fluentes already quoted, but however this may be, it will scarcely I think be denied that action, energy or being is the essential character of every Arabic Infinitive.

* This has indeed been remarked before by Mr. Elphinestone in his "Principles of the English Language," and the Infinitive Moods are two, the Infinitive Mood, and the Participle. See the work, Vol. 1, p. 250.
† Which Caesarius and Muresius ridiculously make the Greek Neuter Article τὸ, and Home Tooke the Imperative ὁ, corrupted into το.
‡ De Ente, p. 182. "C'est ce Qui de l'opinion," says the Abbé Stean, but this is not applicable to a verb in its Infinitive state.
The fifth Analogous Governor is a simple Attribute or Adjective (الصيغة المشابهة) which resembles the Active Participle, as well in the forms of declension, as in its attributive character, as خسانته; خسانون; خسانان; ضارب; ضاربان; ضارة; ضاربة; ضاربًا; ضاربانًا; ضاربة.

Annotation.

It must however be remembered that the proper subject of discussion in this work is the ممدوح, and not the اسم ممدوح. 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 ممدوح cannot be considered as a strictly correlative term, for although it may be truly affirmed that every Arabic ممدوح is a ممدوح, yet we cannot add conversely that every ممدوح is a ممدوح; as the word ممدوح embraces every manner of being without exception, and a Grammatical ممدوح includes only ممدوح 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 ممدوح, although far more comprehensive in signification than a grammatical ممدوح, is yet clearly the term that the Arabian Grammarians had in view in the Definition الممدوح، and as it embraces, also the اسم ممدوح, which is only distinguished from the other by its want of verbal government, (being generally represented by the same word) I conceive it to be upon the whole the least 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 things, I confess I cannot but consider as inapplicable to any Arabic Inf-
The Attribute of Adjective (اسم الاضافه) 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 ًأ to which the Adjective is annexed is not considered the موصول.

**Annotation.**

It may indeed be frequently applied to an اسم معدود, for War, Peace, Poverty, &c. are called events, but these are not Nouns of Action, nor have they any verbal government, and cannot therefore be properly considered as infinitives, in the true sense of the term Infinitive as laid down by the Arabian Grammarians.

Having given a short view of what appears to me to be the true character of an Arabic اسم as well as an اسم مصدر, 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 الشاذة two attributive Nouns derived from the Infinitive, which seem to require some explanation.

**OF THE اسم الفاعل AND اسم الفاعل الشاذة.**

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 مصدر by which is simply indicated a mode, the other under that of a اسم مصدر 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 and اسم الفاعل الشاذة.

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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 wert my heart, or didst behold, The place, from whence that scolding sigh evented."** E. Jast. Case is altered.

The word governed by the Adjective (المستفيدة) is sometimes in the Accusative Case, either from its resemblance to the proper object of a transitive Verb when definite; or as the when indefinite; and sometimes in the Aorist Case from its relation to the Adjective. All Active Participles are formed by analogy, but Adjectives by the authority of prescription, as beautiful, difficult, and hard.

Annotation.

and of which the former, as its name imports, is properly the Noun of the Agent, but used as a Verb Adjective, for the purpose of describing the Action in which the Agent is employed, as زيد حسن. The former is the case of which the latter is the object to which it is imputed, as زيد حسن. Zayed is beating; and the latter a simple Attribute of Quality supposed to exist in the Object to which it is imputed, as زيد حسن. Zayed 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 الغرير denotes the temporary existence of a Mode in an agent, and the other i.e. the انشا لنشا 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 الصفة المشابهة 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 (خمن) 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 أن نرين حسن, "Anacreon is beautiful," must accordingly denote that Anacreon

See the شعراء.
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 provided it be not accompanied with the Article or terminate in or what is considered a substitute for the TUNWEEN, namely the 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, smoke, wind, air, in fact to a—

Nix, ros, ro, fumus, ventus et aura, nihil!

and Anacreon himself the true 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.

Δέντην οἱ γυναῖκες, 
Ανακρέων, γέρον ἄι.
Λαβεῖν βούτιαν, ἄθρα 
Κέρας μὲν οὐκ ἔτ' ὑπεί, 
Μηδέν δὲ σευ μέτωπον.
"Εγὼ δὲ τὰς κέρας μέν, 
Εἰτ' εἰσιν, ἐτ' ἀτύλλον, 
Οὐκ οἶδα τὰ τῆς ὑδάτις, 
Ὡς τῷ γῆνου μᾶλλον 
Πρόπλευ τὰ τιμάτα παιδεύ, 
.isFile. o λάος τὰ μοῦν.

* For an ingenious account of the word Beauty (βαρος) see the Cal. Edit. p. 29, and Knight on Taste p. 9. "Like Kalos in the Greek, pulcher in the Latin, bello in the Italian, and beau in the French, it is applied to moral and intellectual as well as to physical or material qualities.
1. This relation between two Nouns (الصافتا) has the force of the preposition لم understood, provided the govemed word is neither of the same genus as the مضافة to it.

**Examples.**

\[ \text{غلام زود أي} \] Zued’s boy, i.e.

\[ \text{غلام زود رايت} \] 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 understood when the is referrible to the same genus as the.

**Examples.**

A ring of silver, i.e.

A ring from silver.

**Annotation.**

 mere nine months quality, and like the attribute supposed to be conveyed by the Active Participle or , can only become permanent by the repetition of the action!

This distinction of permanent and transient qualities is commented upon by the Greek Philosophers. Aristotle has many passages of a similar nature to that under discussion, one of which Harris thus paraphrases in his Arrangements.

"And now with respect to all kinds of qualities, whether corporeal or incorporeal, there is one thing to be observed, that some degree of permanence is always requisite; else they are not so properly qualities, as incidental affections (Πάθη.) Thus we call not a man passionate because he has occasionally been angered, but because he is prone to frequent anger; nor do we say a man is of a pale or a ruddy complexion, because he is red by immediate exercise, or pale by sudden fear, but when the paleness or redness may he called constitutional."

But first let us consider the true nature and use of an or Active Participle, which may enable us to judge of the propriety or impropriety of the distinction supposed to exist between it and the simple Adjective.

The Participle Active or is used in two ways. First as a Verb Adjective, and secondly as a Substantive Noun. As a Verb Adjective alone it is properly the subject of Grammar, and in this character it describes the state or action in which any object exists or is employed, as . "Zued is standing;" or . "Zued 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 be the to it.

EXAMPLES.
\[\text{ضرب اليوم} \quad \text{Beating of to-day, i.e.} \]
\[\text{في اليوم} \quad \text{Beating in the Day.} \]

Annotation.

the object in the accusative. It seems to possesses virtually, the united force of a predicate and copula, or of an attribute and assertion, and may be resolved into is and the sense of the Musnur or Infinitive, as \( \text{زيد يضرب} \) Zued is beating. Now this is the proper grammatical character of an \( \text{اسم الفعل} \) 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 \( \text{العربية الموجهة} \) 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 \( \text{اسم الفعل} \) it is termed by the Arabian Grammarians or Attribute resembling an Active Participle.

What then may be asked is the difference between the \( \text{العربية الموجهة} \) and the \( \text{العربية الموجهة} \) 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 \( \text{اسم الفعل} \) describes the action in which the Agent is employed: the second or \( \text{اسم الفعل} \) 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 \( \text{زيد حسن} \) 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 \( \text{زيد حسن} \) is equal to Aorist or Indefinite time, and \( \text{زيد حسن} \) means nothing more than \( \text{possessed of beauty,} \) which is also indefinite as to time, and this is all the distinction that appears to me to exist between them.
BOOK SECOND.

THE SEVENTH ANALOGOUS GOVERNOR.

The seventh is a PERFECT or INTEGRAL NOUN (الاسم 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 VERBS, as well as our own previous knowledge of the SUBJUNCT. For instance, the phrase َلا ِفَرْض َمَتَعْصَرُ كَانَ ْنَا 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 َلا ِفَرْض َمَتَعْصَرُ كَانَ ْنَا The Ball is moving, we shall then be understood to infer merely that the Ball is in Motion temporarily, and will again be at rest. Yet the Active Participle is the same in both examples and cannot be said to convey any idea of duration either temporary or permanent. It simply describes the action in which the Agent is employed with an indefinite relation as to Time. The very same may be observed of the Attribute, for if we say, 'The Iron is hard,' we shall be understood to speak of a quality co-existent and essential to the Substance Iron, and therefore permanent, but let us substitute another Adjective, and say the Iron is hot, and the permanence of the quality immediately vanishes, for we all know that heat is accidental and not essential to Iron, and from this very idea of its transitory existence arose the common adage, Strike while the Iron is hot.

With the ACTIVE PARTICIPLES and ATTRIBUTES, considered as Substantive Nouns, Arabic Syntax has properly no concern. They assume then a different character in composition, and have the same government as common Substantive Nouns. For instance the words َلا ِفَرْض َمَتَعْصَرُ كَانَ ْنَا a Tyrant; َلا ِفَرْض َمَتَعْصَرُ كَانَ ْنَا a Sentinel; َلا ِفَرْض َمَتَعْصَرُ كَانَ ْنَا a Flier or Bird, and َلا ِفَرْض َمَتَعْصَرُ كَانَ ْنَا an Asker or Beggar, are all active Participles in the character of Substantive Nouns, though they may be literally translated and used as Verbal Adjectives, for َلا ِفَرْض َمَتَعْصَرُ كَانَ ْنَا means Tyrannising; َلا ِفَرْض َمَتَعْصَرُ كَانَ ْنَا Keeping watch; َلا ِفَرْض َمَتَعْصَرُ كَانَ ْنَا flying and َلا ِفَرْض َمَتَعْصَرُ كَانَ ْنَا

* 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 (تْعَوين) 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 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 Den 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 is used like 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) a Physician or one who professes the art of healing (Medicus.) A Stranger, or man from a foreign Country. (Pererinus) &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 modificatives, they are the proper subject of grammar. Now between an Active Participle and a simple Adjective considered as Verbal and Analogue 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.

* See Div. of Parley, Vol. 11, p. 499.
BOOK SECOND.

It governs an **Indefinite Noun** in the Objective Case, as its **Tumef** or **Noun of specification**, which removes the uncertainty supposed to exist in the **Integral Noun**.

**Examples.**

- رطلاً زينًا: A pound of oil.
- مئوا سينًا: Two Minas of butter.
- عشرة نفياً: Twenty Dirhums.
- خاتم رزيل نذوباً: Zued's ring of Gold.
- پوتو عسلّ: 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 Participles** being the abbreviated sign of a complex idea, i.e. of a **Subject** and an **Active Quality**, as حارس, or a Sentinel, or man who keeps watch; and the **Adjective Nouns**, the sign of another complex idea, i.e. of a **Subject** and a **Passive Quality** as, مهاجر, 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 Participles** as a **Substantive Noun**, and say جالد, or an Agent; حارث, or a Story-Teller; خادم, or a Husbandman; خادم, or 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 Nouns**, and say خادم, a Virgin, (which is also an **Adjective**) Virgo Intacta.

- خادم, an Old Man, Senex.
- خادم, a Partner, Consort, &c. without any reference to their **active states**.
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 denote 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. sent, a Prophet. 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 or 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 or Adjective, signifying properly familiar, but like our own Adjective it is used in the sense of a Complex Terms 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, 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,
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 una sedent et essent."

I have extended this Note so far beyond the limits of the Text, that I cannot with propriety persevere in the discussion, yet I relinquish it with reluctance, for I consider it as one of very considerable importance, and one by no means satisfactorily explained by the Arabian Grammarians. The few remarks here offered may however enable the reader to carry on the enquiry himself. I have pointed out what appears to me the source of the error in the distinction drawn between the Active Participle and the simple Attribute, (which should properly be called the VERB ADJECTIVE and the ADJECTIVE NOUN.) This if correct, will be found of importance, but much information is still wanting to elucidate the true nature of ARABIC ADJECTIVES, and this I may possibly attempt in a future work. I shall therefore close this enquiry with a few promiscuous remarks (extracted from Ruzee and the Wafeek) 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 Active Participle 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 ٌ حسن, ٌ ﺟًرَيْف * though some examples of this are known to occur as ٌ ﺟًرِئْم, ٌ ﺟًرِئْم, † 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 ٌ ﺟًرِئْم, "I am beating Zued," but we could not say ٌ ﺟًرِئْم, "Zued 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 *jā*, and in either case its governed word is *ṣaff* 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 *Nomative, Aorist, or Objective Cases*, which multiplied by six as given above, leave eighteen varieties of construction, as may be seen in the following:

**Table.**

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<tr>
<td>1. (\text{زیدا حسن وجده} )</td>
<td>2. (\text{زیدا حسن الزجة} )</td>
<td>3. (\text{زیدا حسن ود} )</td>
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In which the governed word is in the Nom. as in the Aorist.

In which the governed word is in the Object. Case &c.

In which the governed word is in the Asur. Case.
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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 اَمِّيٍ which is itself constructed with a Pronoun in the aorist case; and the 15th in which the Adjective Noun is made definite by the Article, and connected in the aorist case with an Indefinite Noun.

The propriety of the 15th example is also disputed by some and defended by others, but I willingly resign the office of umpire to any other Commentator.

Of the fifteen remaining examples the 1st, 4th, 8th, 9th, 11th, 12th, 14th, 15th and 16th, are termed by the Arabian Grammarians قداس i.e. elegant or perfectly correct. The 7th and 10th قداس or unobjectionable, and the 2d, 3d, 5th and 6th قداس 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-Ilaereece will be found a variety of Adjective Nouns, employed both as simple Attributes and complex Terms.

* عَمْدَٰی بِقَوْمِ ۖ حَلِیتُ عَسِیَبِّ * فَیِّ اَعْتَبُ رَ لِلَّمِّ رَابِثُ الْرَّبِّ *
* رَأَیتُ فِی وَجَابَ عَیٰرُ عَرِیٰ اَخَا * بِأَسِی لَهُ خَلَ اَهْسَابِّ الْعَسِیَبِّ *
* يُعَدَّمْ فِی الْمَعَرِكَ اَلْقَدَمْ مِنْ * يَؤُوْتُ بِنَ لَعْنَبِ وَلَا يَسَرِیَبِ *
* فَیَفْرَجُ الْضَّیٰقُ ۖ بِكَرْراً ۖ تَبُخُ * حَتَّى يَرَى مَا كَانَ ضَنْکَأ رَحْبَبُ *
* مَا بَارِزَ لِلْقَرَانِ اِلَّا اَنْحَمَّی * عَنْ مَوْعَدِ الْعَلَمِ ۖ بِلَوْجُ حَضْبِبِ *

L11
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 \ُيُبَشَّرٌ the Plural of \ُمَّسَجَاتٍ means both brilliant swords and beautiful women. I have tried to preserve the quibble but I fear not very successfully.
At the vigour of his onset, the most impervious holds gave way;
And he made himself an easy passage through the narrowest defiles.
He never encountered an adversary in single combat,
Without returning from the tilt with a blood-stain'd spear:
Nor assaulted a fortress however fenc'd and barricado'd,
Without being hailed on the erection of his standard, with the auspicious cry,
'Assistance from above and a speedy victory!'*
Thus he lived triumphant:—arrayed every night in the stately garb of youth.
Giving rapture to the young and beautiful and receiving it in return,
Nay caressed by all as an idol of perfection.
But time which continu'd to extract his vigour and diminish his strength,
At length succeeded in effecting his fall,
And reduced him to so mean and shrivelled a plight,
That his very friends beheld him with contempt.
The exorcists and cunning men in vain attempted his recovery,
And the most skilful Physicians were baffled in their attempts:
Then indeed he abandoned arms, for arms had abandoned him,
After giving and receiving many a hostile salute.
He is now dejected, drooping and crest fallen,†
And such is the fate of man who is born to misery.
Behold to-day the warrior stranger on his funeral couch,
And who will bestow a trifle to have him decently intered?

The reader will perhaps smile when he hears, that this 'sable warrior;' this
Arabian Achilles, so feelingly and pathetically eulogized by Aboo Zued, is no other
than the celebrated Bonus Deus or Hellespontiacus of the Ancients! Of this un-

* From the Qooran.
† The original of this line is strangely translated by Sir William Jones. "Nunc autem jact tamen quam fera in latibulo?" means lit. inverted.
COMMENTARY.

Fortunately Sir William Jones was not aware, when he gave it a place in his *Poeos 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 Jonathan! *† Hæc Elegia, ' says he,' non admodum dissimilis esse videtur pulcherrimi illius carminis de Sauli et Jonathani obitu; atque adeò versus iste.

Μακάρος ἀατράταν ἐλα λα ἐλάντανι
Μέσα μώντι τέτευντ' Τρώης θεσμί"βης

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

A sanguine occisorum, à fortium virorum adipe,
Arcus Jonathani non redit irritus!

Had Sir William read one page farther in the *Muqam* he would have discovered the true Hero. Take another example of permanent attributes, *simple* adjectives and *descriptive* Epithets as included in the following Story.

BOOK SECOND.

...resembling in sound the Turkish Gäsoor, Infidel, which Lord Byron writes Glaour. It appears to be a corruption of Guor, or Guor.
I resided at Busrah, said a certain Arabian Yorick, as a parson and professor of humanity, and was one day a good deal amused by a strange fellow, squint-eyed, straddle-footed, lame of both legs, with rotten teeth, stammering-tongue, staggering in his gate like a man intoxicated, puffing and blowing like a thirsty dog, and foaming at the mouth like an angry camel, who came up and sealed 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 swoln jugler's platter face, or a thin, lean, chitty face, have clouds in her face, be crooked, dry, bald, goggle-ey'd, bleary-ey'd, or with staring ey's, she looks like a squis'd cat, hold her head still away, heavy, dull, hollow-ey'd, 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, uare sino patulique, 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, bare ear'd, with a long cranes neck, which stands away too, pendulis mammis, her dugs like two double jugs, or else no dugs in the other extremity, bloody palm-fingers, she have filthy long unpaired nails, scabbed hands or wrists, a tan'd skin, a rotten carkass, crooked back, she stoops, is lame, splea-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-lipped, without the use of its hands, splay-footed, bald-headed, ass-cared, 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!

* Lit. The joy of his parents, being compounded of مادر Mother;  أبو Father and  جد.}

An example of each of the Analogous Governors will be found in the following Dialogue.
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 Bunne 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-nun about a hundred miles above Kooma 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 foolosess, 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 INDEPENDENT OR ABSOLUTE.**

By Absolute Government (العظم) 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 ُرَبِّيَّةٌ مَنْطَاقٍ

**Annotation.**

The Government termed مَعْنَوِي as opposed to مَلَك 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 مَعْنَوِي and مَعْنَوِي 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 مَعْنَوِي, the Quod Loquimur or Predicate, to the مَعْنَوِي or Thing spoken of, and both terms connected together in discourse by means of this Absolute Government, produce the connexion termed مَعْنَوِي which constitute a perfect or complete Proposition.

**N n n**
ZUED is going. Secondly, as governing the Aorist tense of a Verb, which arises from its aptitude to supply the place of a Noun, as 

Secondly, as governing the Aorist tense of a Verb, which arises from its aptitude to supply the place of a Noun, as 

ZUED KNOWS, in which example the Aorist tense is marked or governed in the Nominative Case, being considered the adequate substitute for a Noun, as we may use in its place without any detriment to the sense, and say . 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 Kissasee 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 and which he thinks must give the Tense. 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
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  trứng and this also is the opinion of Ibno Malik.*

Annotation.

of Subject and Predicate, and the Grammatical Concord of Substantive and Attributive.† These Concord in Speech produce Propositions and Sentences, as that previous Concord in Nature produces Natural Beings! this being admitted"— "What?—Why that Nouns and Adjectives like natural Beings coalesce and bring forth Sentences!" we proceed by observing, that when a Sentence is regular and orderly, Nature's Substance, the Logician's Subject, and the Grammarian's Substantive are all denoted by that Case, which we call the Nominative." He then goes on to explain how the Attribute in imitation of its Substantive would appear in the Nominative Case also.— "Every Attributive would as far as possible conform itself to its Substantive, so for this reason, when it has Cases, it imitates its Substantive, and appears as a Nominative also. When it has no Cases, it is forced to content itself with such assimilations as it has!" Surely this is not the language of the ΕΡΜΗΣ ΔΟΓΙΟΣ;—the mighty oracle of zeugd words and philosophical arrangements! See Hermes, B. the second, p. 280.

* A celebrated Grammarian author of the Καλλικρατικος 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 Ιορ, he judged it more regular to terminate the title of this Class also in Ιορ; having no notion whatever, that all common terminations have a meaning and probably supposing them to be (as the Etymologists ignorantly term them) mere projections vacans; as if words were ure-re-drawn, and that it was a mere matter of taste in the writer to use indifferently either one termination or another at his pleasure." Divertions of Purley Vol. 2, p. 418.

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رَثّيٍّ زِينًا وسُفْوًا وسِيْفًا وعِشْرَونَ دَرُّهَا وسُهِّيَّما وصُدُقًا وسِبْنًا
وَالضَّعْفُ المَعْطَيْيَةُ الأَخْلَاضُ وَالْمَرَادُ مَنِّ العَامِلَ المَعْطَيـيَةُ مَا يُعَرَّفُ بالْقَلْبِ لَوْلَِيْسَ
لِسَانُ حَدْقِهِ إِحْدَاهَا العِامِلَ فِي المَبْتِلْأَ وَالْخَرَّ وَهُوَ الْابْتِدَلَاءُ إِي
خُلُوُّ الْاَسْمَ عَنِ الْعَوَامِلِ الْلِّفِظِيَةِ فَضِلْبَ زِيلَ مُنْطَقٍ وَثَانِيَهَا العِامِلَ فِي
الْفَعْلِ المَضْرَعِ وَهُوَ وَضْعُهُ وَتَوْعِيْدُ الفَعْلِ المَضْرَعِ مَوْعِيْهُ الْاَسْمَ مَثَلُ زِيدٍ يُعْلِمُ
فَيُعْلِمُ مَرْتَعٌ بِصِيَّةٍ وَتَوْعِيْدُ مَوْعِيْهُ الْاَسْمَ مَثَلُ زِيدٍ يُعْلِمُ
بَنِ يَتَالِ زِيدٍ عَالِمٌ نَعَامُهُ مَعْنَوِيٌّ وَعَشَدُ أَخْرِ الْحَكَمِيِّينِ عَالِمُ الفَعْلِ
الْمَضْرَعِ تَحْرِجُ نَهِيًّا عَنِ العَالِمِ النَّاسِبِ وَالْجَانِبِ وَهُوَ عَرْشُ ابْنِ مَالِكٍ
لا أن لا تعني دعاء الموصل للكاتب فيها لأن الكلام الداخل عليها ليست بهوصول بالاتفاق ودبيكون معروفو منصوبا على التشبه بالفعول في المعرفة وعلى التبهر في المعرفة ويجوز على الإضافة وذكرون صيغة اسم الفاعل قياسية وصيغها سابعة مثل حسٍ وصعب وشدة وسادسها كل اسم أضيف إلى اسم آخر ذي الجر الأصل الذي يجد على اللام والتقوين وما يقوم مقامه من نوینة النغطة والجمع لجل الأضافة والإضافة إما بمعنى اللام المقدرة أن لم يكن المضاف إليه من جنس المضاف ولا يكون أيضاً ظرفاً له مثل غلامُ زومبِائي غلامُ لريدو وأما بمعنى من أن كان المضاف إليه من جنسه مثل خاتمْ نفحةِ أي خاتم من نفسة وأما بمعنى في أن كان نظرًا له ضرب اليوم أي في اليوم وسابعُه للاسم التام وهو كل اسم تم فاستغنى عن الأضافة بار يكون في آخره تنوين أوما يقوم مقامه من نوینة النغطة والجمع اوريكون بعده مضاد إليه وينصب النصيرة على إنها تبيين لها فشرح منه الإبهام مثل
على البتادا كنا في اسم الفاعل مثل زيد مضر و غلامه الآن وغدا او الموصل نحو الضروب غلامه زيدا او الموضوع مثل جاني رجل مضر و غلامه او على حرف الفنفي او الاستعمال مثل ماه مضر و غلامه او استورب غلامه و إذا انتفعت فيه احد الشرطين المذكورين ينبغي عبده وحينئذ يلزم ضانته الى ما بعده و إذا أدخل عليه اللفظ ولا يكون مستغننا عن الشرطين في العمل مثل جاء الضروب غلامه الآن وغدا او استورب وخاريسها الصفة المشيدة وهي مشابهة باسم الفاعل في التصريف ورنى كبر كله منها سمة مثل حسن حسن في حسنون حسنات حسنات يحسنات على تياس ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضارب ضأ
وعلى ذي الحال فيكون حالة عنية مثل مرت برزيد راكبى أبو، وعلي حرفة الغني والاستغهام على يكون تيلة حرفة الغني لا استغهام ممثل ما قائم أبو وقائم أبو، وأن تُقيد في اسم الفاعل أحد الشرطين المذكورين فلا يجعل حال بل يجعل خمساً لا ما بعد، وتحوضب زيد إسم عطور، وأن كان اسم الفاعل معرفة، فلا يعقل فيها بعد، على كل حال سواء كان بمعنى الماضي أو الحال أو الاستقبال مثل الاضراب عمراً مسمى زيد علم أن اسم الفاعل الموضوع للمبا لغة كضربة وضروب ومصراب بمعنى كثير الضرب، وعلامة أمر على بمعنى كثير للعلم وحذر بمعنى كثير لحذر، رمث اسم الفاعل الذي ليس للبسا لغة في العمل والاشتراط، فإن زالت المشابهة اللغوية بالفعل، لكنهم جعلوا مانىهم زيادة اللغة قاب مامت مازال من المشابهة اللغوية، ورابعها اسم المفعول وهو يعجل عيلا للفعل المجهول غير نفع اسما واحدا، لأنه قائم مقام فاعل وشرط عليه كونه بمعنى الحال أو الاستقبال، واعتباره.
الفاعل نحو توله تعالى لاسمي الإنسان من دعاية الخير إعلم أن هذه الصورة البارزة في مصل رالفع المفتي وإماشي مصري رالفع اللازم نصورة واحدة وهي أن يضاف إلى الفاعل نحو فيكون تعود زيد
وقال المسترا لايكون ولايتقدم معه لأعلية وثالثها اسم الفاعل وهو يجم عامل فعله كالمصر رفاك من مشتاقين الفعل اللازم
فإناع الفاعل مثل زيد تمام وابوه وانكان مشتاقا من الفعل المتعدي
فإناع الفاعل وينصب اللفغ مثل زيد ضارب فلا هو عبر أو ضعواه
لا يكون بمعنى الطال أو الاستقبال وانها أشترط باحد هما ليكب
مشابهة لها للفعل الضرع لانها كأن مشابها بحسب اللفظ في علم د.
الحروف والتحركات والسكنات كأن هذه مشابها بحسب المعنى
أيضاً يشترطاً أيضاً اعطاها داء على المبتدأ ينكمح خبرا عنه كالمثال
المذكور وعلى الموضوع نيكون صقة له مثل مررت بر جل ضارب أشبه
جايةها وعلى الموضوع نيكون صلة له مثل الضرب عبرا في اللان
ودليـل الكوفيـن يدل على إصالة الفعل في الأعـلال فلا تائم
من هذه إصاليته مطلقة ولو كان هذا الـقدـري تنتهي الإصالة مطلقاً يلزم أن يكون
يُعـلّ بـالبـيـام وَاـكـرٍ مـتـكـلاً بالـهـبـة إصالة وباقي إلا مثله فرع ولم يُقـل بـه
أحداً عـلـم أن المصدر يعبـيـعـ عـبـل فـعلـه فـإنـ فـعلـه لازمًا يُسـر عـبـل الفـاعـل
فـقـط مـثل ـعجيـنـي قـيـام زـيد وـان كان مـتـعـديًا يفيـر عـبـل الفـاعـل وينصب
الفـعـول نـحو ـعجيـنـي ضـرب زـيد عـبـر نـبيـل فـي المـثالين جـرار لـغـلاـضـة
الـصـدارـيـة وـمـرـفوع مـعـنـى لـانه فـاعـلـه وـهو عـلى خـيـسـة أنواع اـحـدها أن يـكون
مضـافـاً لـي الفـاعـل وـيُذـكر الفـعـول مـنـصـوبـاً كـالمـثال المـذكور وـثانيـهـا أن يـكون
مضـافـاً لـي الفـاعـل وـلـم يُذـكر الفـعـول نـحو عـجيـبـت من ضـرب زـيد وثانيـهـا
إن يـكون مـضافاً لـي الفـعـول وـلـم يُذـكر الفـاعـل حال كونه مـبينًا للـغـعـول
الـثامـم مـقام الفـاعـل نـحو عـجيـبـت من ضـرب زـيد اـيًّا مـيـن يُضـرب زـيد
وـرابـعـها أن يـكون مـضافاً لـي الفـعـول وـيُذـكر الفـاعـل مـرـفوعاً نـحو عـجيـبـت
من ضـرب البـلـص الجـامع وـخاـصـهـا أن يـكون مـضافاً لـي الفـعـول وـلـعـذـب
اما التباعية فشاعبة عرومل الأولى منها لفعل مطلقاً سواء كان لازماً
ومنفعل بها ماضياً أو مضارعاً لأن كل فعل ينفع الفاعل مثل قام زيد
وضرب زيد اما إذا كان متعدداً فينصب الفاعل أيضاً مثل ضرب زيد
عبرولا يتجوز تقدم الفاعل على فعله بخلاف الفاعل فان تقدبه
عليه جامع مثل زيد اضربت ولا يتجوز حذف الفاعل بخلاف
الفاعل فان حذنه جالز والثاني المصدر وهو اسم حدث أشتق
منه الفاعل وانها السي مصدر للصدور الفعل عنه قال البصريون
ان المصدر أصل الفاعل فرع لا استغلاله بنفسه وعدم احتياجة
إلى الفاعل بخلاف الفاعل فانه غير مستقل بنفسه بل يحتاج إلى
الاسم وقال الكوفيون ان الفاعل أصل والمصدر فرع لاعلا المصدر
با علا الفاعل وصحته بصحته لجوتام اثيماً أو علا تياما بقلب الواو
فنه ياء لقب الواو الغافي قام ونحوها وم توامص ثوما لصحة ثارم
والشاك ان دليل البصريين يدل على اصاله المصدر مطلقاً
عنيها جاز إبطال عملها فـُلنت تامًا وزيدًا فـُلنت تائـًا وزيدًا فـُلنت تائـًا وزيدًا فـُلنت
قد تابُوا تُبَكَّوا فـُلنت ذاهباتها وابطال عملها مبتسمون ونال بعضهم
أن أفعالها الأولى على تقدير التوـسط وابطالها الأولى على تقدير التأخر
وِذا كـنِت الهـمزة في أول عـليـص ورايـث صاراً متمـعـين بين إلى ثلثة
مفاعيل نحو أعلنت زيداً عُبِرَ فـاـضلاً وأرايـت غمـرا خالداً عـالماً نـبـذـيـن فيـهـا
بسبب الهـمزة مفـعول أخرـلاـن الهـمزة لـلتصـمـيـم فـيـني المثال الأول جعلت
زيدًا أعلنت أن يعلم عمـرا فـاضـلاً ومعـني الثاني جعلت عمـرا على أن يرمي
خالداً عـالماً وذلـك خصوص بهذين الـفعـليـن دون إخوئتهما وهوسهم
و العـرب خـالداً عـالماً فـناهـا جاز زـيـداً الهـمزة عـلى جمـيع هـذـه الـمـعـال
قياسًا على غلب نـحو 
الثانية لما يقتضى المعقول الثاني مثال ظننت زيد اما، إن بريءا وما
الثالثة لما يقتضي معقولاً زيداً مينا وجلت البيت رهيناً ورأيت كل بريءاً بمعنى روية الضر
كقوله تعالى: فإن يأمرك ذلك الزهد وعليه لكن بريءاً بمعنى مرن لله
عليه زيد اما، فرنه ووجدت تديكون بمعنى أصابت بكولك وجدت
الضالة ما اصبتها فان كان واحد من هذه المعاني لا يقتضي الامتناع
واحداً فلا يعتمد لا لائى معقول واحد والأحد المشترك بينها
رغم كقولك زعيم الله غفوراً رحيماً وله بريقين وزعيم الشيطان
شكراً وهو للشاك وفي هذا النفعال لا يجوز الاختصار على أهل
المفعولين لأنها كا سام واحد لا أن مقصونها معامفعول به في الحقيقة
وهومصدر المعقول الثاني اضاف إلى المعقول الأول نمعنى علما
زيداً واضعاً على نفل زيد لم يعطك أحداً لها لوحظ جذف بغض
جزاء الكلمة، وهو لا يجوز إذا توسطت هذه النفعال بين المعقولين أو تأخرت
وحب لا ينفصل عن ذاى الاستعمال ولهذا إيقال حبذة و هو مراد
نعم و فاعل ذا أو المتضمن بالدليل مذكور بعد، وأعرابه ك عراب
مخصص نعم في الوجهين المذكورين لكنه لا تحتاج مطا بقند لفأ علة
في الوجه المذكورة مثل حبذة زيد و حبذة آزادان و حبذة زيدون
وحبذة هند و حبذة احمدان و حبذة زيدات و حبذة زان يكون قبله
ا و بعد اسم موفق له منصب على التيبيرا والحال مثل حبذة رجلا
زيادة و حبذة زيد راكباً النوع الثالث عشر عراها الغلوب رانيا
سبيت بها لا نصدورها من القلب ولا دخل نيها للجوا رح وتسبى
انفعال الشك والليكين أيضاً لأن بعضها للشك وبعضها للليكين و هي
تندل على المبطل أو الكثرة و تصبه معابان يكون معقولين لها وهي
سبعة سبعة منها للشك و سبعة منها لليكين و واحدة من مشترك بينها
عامة الثقبة الأولى فحسبت و طلبت و خلت مثل حسبت زيدات انا
و طلبت عبر افاضال و خلت بكر اقاعد ظلنت أن كان من النشفة بعيدي
اختلف البصوصين اللذان ينتميان إلى المجلة الأولى أو الثانية أو الثالثة، وتغطي...

أضفtek إلى المقالة، أو حذفه وتزويده بشكل مناسب.
انفعال المقاربة سبعة هذه الأربعة المذكورة وجعل وطبق واحذوه وهذه
الثلثة مفادة في الكرب وموافقة له في الاستعمال النوع الثاني
عشر انفعال الملاح والذم وهي أربعة انفعال لا أول نعم أصله نعم
فتتح الغاه وكسارة العين لا كسرت الغاء لا تتباع العين ثم أسكنت العين
للتكيف وفروع مدح وناعلة قد يكون اسم جنس معرفة باللام مثل
نفع الرجل زيد فالرجل مرفوع بابن ناعل نعم زيد مخصوص باللام
مفعولاً معذوف وهو الصبير متقدمه، نعم الرجل هو زيد نيكون على
البتكر الأول جبلة واحلة وعلى التقلير الثاني جبلتين ويد
يكون ناعله أسماها مضافة إلى معرف باللام مثل نعم صاحب الفرس
زيده وقل يكون صبير مستتر مثيراً بنكرة منصوبة مثل نعم رجل
والصبير مستتر يرجع إلى مهندس هنفي ونعلم نجذف الخصوص
إذن لات عليه ترنية مثل نعم العبد ي أيوب والغريبة سياق الآية وشرط
 فلا نحتاج إلى هذا الموجه إلى الخير بخلاف الوجه الأول لأنه لا يتناسب مع النص الذي يشير إلى الخير، ويجب أن يكون الاسم، وينصب الخبر، الفعل المضارع يخبران، ومثلاً، إن تشبهته، له بعسي مثل كام زيل بني نزيد بنوع بانه، اسم كام دوزي في محل النصب بأنه خبر ومعناه تارب زيد مجيباً، وحكم المشتقين بين مصدر، كحكم كام مثل لم يكد زيد بني، وإن دخل عليه حرف النغني فشبه حالنا نقال بعض ان حرف النوني بيفيد، مغني النوني هو لصحيح وقال بعضهم أنه لا يفيد مغني النوني في الماضي، ويفيد في المستقبل، والثالث، كرم، وهو برفع الاسم وينصب الخبر وخبر، يجيئ نعالياً بالردد، يا بخير ان تحكور، زيد الخضر وريق، والرابع، وشك وكبو رفع الاسم وينصب الخبر، وخبر الفعل المضارع مع ان هو غير وأن مثلما وشك زيد ابن بني، وابن زيد بن، وقال بعضهم أن
النوع الحادي عشر من عناصر المضارع النسبي بتلخيص الأسمان لا يلزم
على المضارع وهي أربعة والأسئلة وتدخيلها تاء الثانية ساكنة مثل
عست وهو غير متصرف فلا يشتق منه مضارع واسم فاعل واسم مفعول
واسم ونهي وعبله على نوعين الأولان يرفع الأسم وهو فاعله
وينصب الخبر ويكون الخبر الفعل المضارع مع أن خبنذ يكون
بمعنى تارب مثل عسي زيد أن بخرج زيد مرنواع بانه: إنه وان
بخرج في موضع النصب باننهراء بمعنى تارب زيداً لخروج الخبر والخبر
يكون مطابقاً للاسم في الأفراد والتثنية والجمع والتذكير والثانيث
تقوسوا لزيدان أن يصوماً وعسي الزيدون أن يتقوموا وعست
هندان أن تقوم وعست الهندان أن تقوماً وعست الهندان أن يقيتم
النوع الثاني من النوعين للمذكر بفرع الأسم وحده وذلك
إذا كان اسمه فعال مضارع مع أن فهو في محل الفرع بانه اسمه
وحينذاً يكون بمعنى ترب مثل عسي أن يخرج زيداً في فرحة
عشرما انفك وكل واحد من هذه الأفعال الأربعة لا يعود ثبوت خبرها لسبيها مثل ما برز زيد مايا فتى زيل قائما ومازال زيد قال وما انفك بكرعاتان والممسي عشر مايا وهى للتوقف شيء بدأ ثبوت خبرها لسبيها تعالى من أن تكون قبلها جملة فعلية واسبية مثل اجلس ما دام زيد جالسا وزيل قائما مايا مايا والثالث عشر ليس وهي لنفي معروض الجملة في الزمان الحال وقال بعضهم في كل زمان نحوليس زيد نابأ اعلم أن تحايلكم أخبرها على سببها جائز مع باعدها مثل كان قاباً زيد وعلى هذا التباين في البواقي وأيضاً تقديم أخبرها على أنفسها جائز سوي ليس والانفعال التي كان في أولاها ما قال بعضهم تقديم أخبره هذه الأفعال على أنفسها أيضاً جائز سوي ماذا ما قال مثال تابع كان زيداً وما تقول لهم إسبابها عليها نغيرجا نزلان اسبها ناعماً وايفاع لا يجوز تقديم ألا على العمل 
اسم أَنَّ حكم مشنقات هذه الأفعال كحكم هذه الأفعال في الجمل
لاقترا أن مضمون الجبلة وقاتا التي هي الصباح والمساء والصبيح نحن صُلِب عليهما زمناً حسناً حتَّى في وقت الصبح اليوم زيد حاكماً معنا وحص الماء في وقت المساء ونمضغنا زيد قارياً معنا تراها فيه وقت الصبح وهذه الثقة تل تكون بمعنى مثل إصح الفقه غنياً ومسي زيد كاتباً وانفي الظلم مسير أو تن تكون تامة مثل إ صح زيد بمعنى دخل في الصباح وامسي زيد يدخل في المساء واضحي يكر كي دخل في الشبي وامسيات ذكئ والسابع باتهم لا حتر من مضمون الجبلة يوته باي الملايل نظل لا اقترا أن مضمون الجبلة بالنهار وبات لا حتر من مضمون الجبلة بالليل نطول زيد كاتباً يهي حصل الكتابة في النهار وبات زيدنباياي حصل نوره في الليل وقل نكون بمعنى صار نطول الصبي بالغاء وبات الليل شيمان والطام من بركاً بالتأنيج ما براك بالناية ما يعزي وقال ماثن والعاشورا زال والحادي
يجب أن ينصح باللغة العربية في الأعواص لا تخلو من نقصان وهي تدخل على الجملة الأساسية أي المبدأ والخبر ترجع الجزء الأول وتنصب الجزء الثاني ويضم الجزء الأول منها سماوات الجزء الثاني منها نصب وهي ثلاث عشر فعاء الأول كان وهي تجي نعمين ناقصة وثاء صالحة تجي على معينين وهذا ان تجي تجربة أساسية في الزمان الماضي سواء كان ممكن الانقطاع مثل كان زيداً وامتنع الانقطاع مثل كان الله عليها حكيمها وثانيهم أن تكون ببغية صار مثل كان الغدير غنياً اياً ما نقاية والثمة تجي ببغالها فلا تستنج إلى الخصر فلا تكون ناقصة وحينما تكون ببغية تجت مثل كان زيداً ثبت بثبت زيداً الثاني صاراً إياً لانتقال الاسم من حقيقة إلى حقيقة أخرى مثل صار الطباخ في حرف وا من صفة إلى صفة أخرى مثل صار الغدير غنيباً ونل تكون ناجمة لانتقال من مكان إلى مكان آخر حينما تتعدى إلى نجوماً صاراً بعدم بلدان الثالث أصبع والرابع امسى والخامس
مثال رويل زبداً أي امحل زبداً وثانيها بلَّهَة ناه موضوع
لَّدَّه مثال بحل زيلاي دع زيل اوثثلثهانُ دونَكَ نانه
موضوع لَّدَّه مثل دوناك زبداً أي خذ زبداً ورابعها عَليَّكَ نانه
موضوع لا رَم مثل عليك زبداً أي الزيم زبداً وحا مسها حَيَّه نانه
موضوع لَّدَّه مثل ها زبداً أي خذ زبداً وكد جاء فيه ثلث لغات
أخرى هابسكون الهَمزة مكان اللَّاف وهام بَرِياءة الهَمزة المكدورة
وهَا بَرِياءة الهَمزة المفتوحة لا بَدُ لهذه اللَّاءاء من ذا بَناء وذلْه نَسِبَ
الخصاب المستنْدُ فيها وثلاثة منها موضوعة للغَعَل الماضي ورفع الاسم
بالفاعِلية أحاديَّهاتنا موضوع لِبَعْل مثل هيهات زيلاي بعد زيد
وثانيها شتَّان نُنا موضوع لَا فَتْرَن مثل شتان زيد وعمواي افتَرَن زيد
وعبرو وثنا لِثنا سَرعان نانه موضوع لِسُرع مثل سرعان زبداي سرع زيد
النوع العاشرة انغلال الناتصة وإنما سُبِّبت انغقال ناتصة لأنها لا تَسِكون
وعلى هذا القياس الذي ذكرناه، نأتي إلى ثمانية وأربعون من المباني، وهي على نوعين، أحدهما مثلاً، والثاني نظرًاً إلى ما سنذكره.

وهبنصب النصب مثل كم رجل ضربته، والثاني نظرًاً إلى ما لم يبِين

مصنعاً لمعنى الاستفهام وهو ينصب النصب النسبياً كان ينهاها نصلة مثل

كم عند يرجلنا أن لم نكن ن呶 نصلة تتحرك وتخرج رياضياً فتبدأ في الهدوء

كم رجل ضربته أو كم غانم خطيرت أو الفائز، والثالث نظرًاً إلى هو مركب من كاف

النهبئة وذ الاسم الإشاري ولكن المين من حددهم ولايكون مصنعاً

معنى الاستفهام مثل كذا رجلنا عندنا والرابع كأين هو مركب من

كاف النهبئة وآين ولكن المين من لحدهم لا الميل لا المعنى

العند كأين رجلنا عن دين وتل يكون مصنعاً لمعنى الاستفهام نحوكأين

دريحاً عند ك النوع التاسع أسباب تسبب أسباب النفع لأن معانًها

إنه والهيد تسعُبُتُهُ تها موضوع لامع الحاضر تنصب الاسم على

المفعولية أخذها وروى ناهه موضوع لا مبرع وهو يقع في أو للكلام
تقول أهل عشَر رجاء واثنانا عشراً رجاء بنذكير الجزءين وإن كان ممؤننا
تقول إحدى عشرة امرأة وتبنيتها عشرة امرأة بناتيتي الجزءين وتركيب
غيرهما إلى تسع مع عشراً أن تقول للتطبيق المذكور ثلث عشرة رجاء وربعة
عشر رجاء إلى تسع عشرة رجاء بناتيتي الجزء الأول وذكر الجزء
الثاني وتقول للتطبيق المذكور ثلث عشرة امرأة وأربع عشرة امرأة
إلى تسع عشرة امرأة بنذكير الجزء الأول وتبنيتي الجزء الثاني وإما
طربين التركيب في الاخر والاثنين إلى تسع مع عشرتين وأخواتها إلى تسعين على سبيل العطف فانكان التطبيق مذكوراً تقول في الواحد
والاثنين لافي غيرهما أحدُ وعشرون رجاء واثنان وعشرون رجاء
بأذكير الجزء الأول وإن كان التطبيق مذكوراً تقول أحدي وعشرون امرأة
واثنان وعشرون امرأة بناتيتي الجزء الأول وطرق ين التركيب في غيرهما إلى تسعين تقول في المذكرون ثلث وعشرون رجاء بناتيتي
الجزء الأول وفي المئتين ثلثُ وعشرون امرأة بنذكير الجزء الأول
إلى المسجل وان تبقى إلى السوق، امش إلى السوق وان تبقى أيضاً إلى مكان مثل أن تكن ائنك أي إن تكون في البلد، أي إن تكون في البلد، وأن تكون في البلاد، كنت في البلاد، كنت في البلد، كنت في البلد.

 notch notch

 تقعد اتحداي أن تقعد في القرية، اقعد في القرية، اقعد في البلد، اقعد في البلد، اقعد في البلد، اقعد في البلد، اقعد في البلد.

 النطق النائم اساب تنصبي اسمها تجربة على التمثيل وهي

 أربعة اسباء الأول لغة عشرة: إذا داربت مع احدياوأثنين أو ثلاثة

 وأربعة أو خمسة أو ستة أو سبعة أو ثمانية أو تسع أو عدد

 وثلاث وأربعون وخمسون وستون وسبعون وثمانون وتسعة

 ركبت ولا يمكنهم ردية تحت الاسم النائم الذي من العوامل الغياسية

 فإذا كان التمثيل مذكر فأطار التكبير في لفظ واحد وأثنين مع عشرة.
الفعلان ويكون الفعل الأول سببًا للفعل الثاني ويسمى الأول شرطًا والثاني جزاءً فإن كان الجنيان مشابهين أو كان الأولى مضارعًا دون الثانية للجزاء تحت جنب المحايدة وهي تسعة مهنيًّة ومومتيًّة وميحيًّة وأي ومعنّية وهي ما يقاسه هولا يستعمل الآخرون في العقول مثال من بكرمته كرمته أي إن بكرمته زيد كرمته وإن بكرمته عبر وأكرمه وما هو يستعمل في غير ذوى العقول غالباً نجد ما تشتريه. اشتراي إن شتر الغرس في الشر الغرس وإن شترك الغرب في الشر الغرب وتمتى هو لازماً مثل مثلى تذهب أن يذهب أي إن تذهب اليوم أن يذهب اليوم وإن تذهب غداً أو يذهب غداً هولازماً مثل مثلاً تذهب أن يذهب أي إن تذهب اليوم أذهب اليوم وإن تذهب غداً أو يذهب غداً. أي هو يستعمل في ذوى العقول وغيرهم وتأثرهم الإضافة مثل أيهم يضربني ضربه أي إن يضربني زيد بشيء وإن يضربني عزوضرره وأيديها هولازماً مثل إيماناً تشمّش أي إن تشمّش إلى المسجد يمشي.
مثال لِيُضرب زيد أو غن الفاعل المتقدم مثـلِ لَتضرب ولا لَتضرب أو غن المفعول الغائب مثـل لِيُضرب زيد أو غن المفعول المخاطب مثل لِنضرب او غن المفعول المتقدم مثل لَتضرب ولا لَتضرب ولا المخاطب وله ضِمَّ لام الأمر

إِلَى لِطلب ترك الفعل أَماَن الفاعل الغائب او المخاطب أو المتقدم مثل لا لِيُضرب ولا لَتضرب ولا لَتضرب ولا لَتضرب ولا لَتضرب ولا لَتضرب وان

أو المخاطب أو المتقدم مثل لا لِيُضرب ولا لَتضرب ولا لَتضرب ولا لَتضرب ولا لَتضرب وان

لَيدخل على الجِهَلتين والجِهَلة الْأَولى تَكوَّن نُسَبَة والثانية تُكوَّن نُسَبَة ودَتْكَوَّن اسمية وتَسْبِي المُوَلَّد الرَّأْسُا ورَأْسُا ودَتْكَوَّن اسمية تَمْجِز الفعل

وَانَكَانَ السِّرَائِرِ وَالْجِزَاء أو السِّرَائِر وَهَذَا فَنِعَمَان مَضِرُّ رَأْدًا تَمْجِز الفعل

المضارع على سبيل الوجوب مثل إن تَضَرِّب اضْرِب وإن تَضرِّب ضَرِّب وان تَضَرِّب ضَرِّب ضَرِّب وان تَضَرِّب ضَرِّب ضَرِّب وان تَضاَرِّب ضَرِّب ضَرِّب ضَرِّب ضَرِّب ضَرِّب ضَرِّب ضَرِّب ضَرِّب ضَرِّب ضَرِّب

على سبيل الجِزَاء نَكُون ضَرِّب اضْرِب التَّوْعِ السَّابع إِسْبَاء

تَمْجِز الفعل المضارع حال كُونها مشتيلة على معنى أن وتدخُل على
(8)

وهي أربعة أحرف أن وال وك وان فإن لرمان الاستقبال إن دخلت على المضارع مثل أزجزت تقول وبذلي ان دخلت على الماضي نحو بعضي أن خرجت وتسعى مصد ريبة ولن لنا كيد نغبي المستقبل مثل لن تراني واصلي لا أن عنبل الخليل فحدين نف المعركة للتخفيف نصارتي لأن ثم حذرت الألغ لا لنغب الساكنين دقيقة لن وكي للتعليم والسبيبة أي يكون ما بابها سببا لما بعدها تخواستب كي ادخل الجنة وإن أن للجواب والجزاء وهو لا يحقق الأف الرمان المستقبل فهي لاندخل الأعلى الفعل المستقبل مثل اذن تدخل الجدعاء جواب من تال أسليت النوع السادس حروف تجرم الفعل المضارع وهي خسية الحرف لم ولما ولام الأموراء النهي وان كلم تجعل المضارع ماضيا منغيا نحو يضرب بعني ماضرب ولم مثل لم لكنها خاصة بالاستراق مثل لم يضرب زيد أي يضرب زود ن في من الإزمنة الماضية ولام الامريكي لطلب الفعل اما عن الفاعل الغائب

D
الشباب يعود ويدخل ما الككَّة على جميعها فذلك عن العمل كقوله
تعالي إنما الله الواحد النوع الثالث ما ولا مشهّمان يليه
في النفي والدخول على المبتدئ أو الخبر ترفع الاسم وتنصب الخبر
وماتدخل على الصرف والصرف ولا يدخل إلا على الصرف مثل
ما زيل تانية ولا راجل تارقا النوع الرابع حروف تنصب الاسم
فثق وهي سبع أحرف الواو بمعنى مع نحواً من الماء والخشبة
والآخر للاستثناء وهو متصّل نحو حاجات نين القوم الأزیدا
ومنتطب نحو ما جاءت من القوم الأحمر ويا ويا لنداء القريب
والبعيد ويا ويا لأعداء-distance لنداء البعيد ويا ويا الهزة المغتلاّحة وهم النداء
الترب الطبيعة الحروف الخمسة تنصب الاسم إذا كان مضافا إلى اسم آخر
فخوياً يعبّر للشيء ويا علام زيدوه هيا شريف القوم وإي انبل القوم
وأعبدا الله وترفع الاسم بالتنوين إن لم يكن ذلك الاسم مضافا مثل
يا زيّد ويا زيد ويا بَرجل والنوع الخامس حرف تنصب الفعل المضارع
وغدا زيداً وإذا وقعت خالاً وعدل بعدما وقعت فيwoods والكلام تعيننا للعملية نحو وما خادم زيداً وماء زيداً وخلا البيت زيداً وعدل القوم زيداً النوع الثاني حروف مشبهة بالفعل تدخل على المبتدأ أو الخبر قتنصب الاسم وتزخر الخبر وهي سنة أحرى إن وأي ولها التحقيق مضمون الجملة نحو وان زيداً تأمّ أي حققت ثيامه بلغنا أن زيداً مستخلصاي بلغني انطلاق زيد وكأن هي للتشبيه نحوها أن زيداً الاستدل وليّ أي في الاستد راك اتراك لرفع الموهوم الفاشي من الكلام السابق وهذا لا ينفع الأبين الجملتين اللتين تكونان متغاغرتين بالمفهوم مثل غاب زيداً ليس بكرا حاضر وما جاءني زيداً ليس عمرًا جاه ميا وليّ وهي للتّرجي مثل ليّ زيداً تأمّ أي أتمنى ثيامه ولعلّ وهي للتّرجي مثل لعلّ السلطان عادل والفرن بين التّرجي والّرجي أن لا أول يستعمل في المكنات كمروي الممنوعات مثل ليّ اضبب يعود وثاني مخصص بالكلمات فلا يقال لعلّ
ولكن كانت مغنية كانت مصدَّرة بَعَلاً فإن نَحْوَوَ الله ما زَادَهُ قانِبًا وَالله لا زَيَّدَهُ الدَارَولاعِرُو وَوَالله أن زَيَّدَ قانِبًا وَان كان جملةً مفعولةً نَعْلَم* نَكَانَت مغنية كانت مصدَّرة بَعَلاً وَتَدَا وَالله وَحَدَّهُ نَحْوُ وَالله.  

قال زَيَّدَ وَوَالله لا نَعْلَمَ كَذَّا وَكَانَت مغنية فَنَكَانَت نَعْلَمَ ما ضَيْبَا كانت مصدَّرةً بَعَلاً مَثَلَ وَالله ما زَادَهُ قانِبًا وَان كان نَعْلَمَ ضَيْبًا.  

كَانَت مصدَّرةً بَعَلاً وَلَو لَمْ بَعَلَ مَثَلَ وَالله ما نَعْلَمَ كَذَّا وَوَالله لا نَعْلَمَ كَذَّا وَتَدَّعَدَ فِي جَواَبْ.  

القسم ان كان قبل القسم جملةً كَذَّا لجَمْلَة الَّتِي وَقَعَتَ جَوَابَ فَجْخُورِهِ عَالِمَ اللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَالل*
(3)

نحو ما رأيته منذ يوم الجيزة ومنذ يوم الجيزة أي ابتداء عدم ربيء
أيما كان يوم الجيزة قد تكو ناري ليجىء المدا نحوما رأيتهم منذ
يومين أي جيزة من انقطاع ربيء أيما يومان
وحتى لا نتهاها
الغاية في الزمان نتواريت الباقية حتى الصباح وفي الكناء نحو
سرت البلد حتى السون وللصاحبة نحو ترك أت وريدي حتى الدعاء
اي مع الدعاء وما بعدها يكون داخلي حكيم ما تبأها نحوا كلت
السبيكة حتى رأيتها هي متخصصة بالاسم الظاهر يخادع إلى فلسطين
جناه وتقيل اليه والواول للقسم وهي لاتدخل الأعلى اسم الظاهر
لا الفسير نحو الله لا شرب الخير وتد تكو نريغت بعنتي ربي ن نحو واع
ي بكل بعنة أي ربي عال بعنة يعجل بعنة وتقيل للقسم وهي لاتدخل
الأعلى اسم الله تعالى نحونا الله لا أبى زيدا واعلم أن لا بد للقسم
من الأجواب فان كان حوله جيزة اسمية فأكانت مشيدة وجبان تكون
مصدره بان أولام الابتداء نحووا لله إن زيدا ناثم ووالله لزيد نأتم
تعالوا فاغسلوا وجوهكم وأيند يكم إلى المراحم والدم لا يكدون ما بعدعلها
داء خالقها مقبله تحوله تعالوا ثم أتينوا الصيام إلى الليل، وفي
للذينية تحوله في الكيس واللاستعمال تحوله تعالوا ولا صنكنكم
في جذوع المخلص واللام الامتناع نحن لجئ للغرر ولالزFailed to render HTML content.
بيكان يقرب منه زيد ولاستغلاله لخوضت بالقمر والذكاء للتعامل
تقوم به تعالى إني أندم عليكم أنفسكم يا أيها نقم العباد والليث الحادة
لшейوا شرتي الغرس بسورة وليلة إعلاه نصوصه هب الله بنورهم وذهب
بريء أي أن هبته للبيعة تقعوا شرتي العمل بالغرس وللفسق نصو
بالله تعالى كذل وللظهيرة نجوزي بنجوزي بالبلد وللزينة تحوت له تعالى
ولا تلقوا يا بلالكم إلى التنكشة ومن لا أبضاها الخاية نحورت من البصرة
إلى اللدكفورين من وللليل إلى آخرون ولفتغبن نصوا الخطوات المثيرة
من الدارهم أي بعض الدراهم ولفتغبن نحورت له تعالى فأجتقاتوا
الجنس من الأونان أي الرجل الذي هو الأونان وللزينا نصو
تقوله تعالى يغفر لكم من ذنوبكم عين للغد وكما واجزا للزينا نحورت
إلى الكوفة وعيسى لا إنهاء الغاية نحورت إلى الكفوف وتغبني
مع كلاب تحولت لنا أفواههم إلى أمواكيم أي مع أمواكيم وتغبني
ما بعدها ما خالقنا ما نقبله إن كان ما بعد هادم جنس ما كيابها لصاتوته
شرح ماية عامل

الله الراحم الرحيم

الحمد لله على نعاهه الشاملاً والكاملة والصلاة والسلام على
سيدها النبي محمد الصغرى وآلها النبتيين أعظم أن العوامل في الخروج
على ما الله الشيخ الإسلام فضل عليه الإمام عبد الغافر بن عبد الرحمين
الباجاني سفتي الله ترضى وجعل الجنة مغرة ماية عامل بعض الغزية
وابعدها ببعوضة فألفظة منها على ضر بيين سباعية وقطبية منالسباعة
منها وتعسو عاملة لقيا سبعة منها سبعة عوامل والمغرة منها
على دان ويبنوع السباعة منها على ثلاثة عشر نواة النوع الأول
حروف تجرا لاسم نقطة تسبي حرونا رنة وهي سبعة عشر حرفنا الباء
للأصامح حقيقة وحكا نحوي داء ومرت بزيد أي التصن مرزي
(5)

وَكَذَٰلِكَ عَرَأَ الرَّجُلُ عِيْبَةَ الرَّجُلِ بِكَرَوٓ حَبِبَهُ الرَّجُلُ رَبِّهِ الدَّوَّاعِي النَّافِعِ

عَشَرَ أَنْفُقَاتِ الشَّاهِدِينَ وَالْأَنْفُقَاتِ تَلْبَيْنَ عَلَى إِسْمَيْنِ تَبَارَى عَبْدُ اللَّهِ

تَنْصِيبَهُ ذِي سُبُعَةٍ أَفْعَالُ حِسَابَهُ وَظَنْنَتْ وَخَلَتْ وَرَأَيتْ وَعَلِيتْ

وَوَجَدْتْ وَرَأَيتْ لَكَهُنِ حَسِبُتْ رَبِّي فَأَوْصَاءُ وَظَنْتَ بِكَرْ أَنْبَاءُ وَخَلَتْ خَالِدَةً

قَابِئَا وَرَأَيتْ زِيدًا عَاَتِيًا وَعَلِيتْ زِيدًا أَمِينًا وَوَجَدْتْ البَيْتَ رَهِيمًا وَرَعَيتُ

الشَّيْطَانَ شَكُورًا وَالْبَيْتَ سَبْعَةٌ قَابِئَهَا عَوَّامُ الفَعْلِ عَلَى الْإِسْمِ

وَالْعَشَرَةُ الشَّهِيدَةُ رَبِّي الفَعْلِ وَإِسْمُ الفَعْلِ وَرَأْيِ الفَعْلِ وَصِدْرُ اللَّهِ الَّذِي أَضْفَعَ

إِلَى إِسْمِ أَخْرِيَ وَكُلُّ إِسْمٍ تَمْ ذَاكَ غَيْرُ عَلَى الإِسْمِ وَالْعَشَرَةُ وَالْإِسْمُ الَّذِي حَدَّثَ

فِي الْعَامِلِ وَفِي البَيْتِ وَفِي الْعَابِرِ وَقَبِيلَ وَالْعَابِرِ فِي الْعَامِلِ

المَضْرَعُ وَهُوَ فُوْقَهُ يَبْنَوِي إِسْمٍ لَّيْسَ لَا عَامِلٌ تَأَهَّرَ فِي اللَّغْزِ

ثَنَى ١٢٩
رِوَيَ رَبِّيَ رُبْنَةَ رَبِّيَ وَذُنُوبَ رَبِّيَ وَعَلَيْكَ رَبِّيَ وَحَبِيلَ رَبِّيَ
وَهَا رَبِّيَ وَالرَّافِعُ مِنْهَا ثلثُ كُلِّيَاتِ هَيْلَاتِ وَسَنَالَ وَوَسَعَانَ نَتْحُوَاتِ
زَيْدُ وَشَنْانَ زَيْدُ وَشَنْانَ وَوَسَعَانَينَ زَيْدَ الْتَوْفِيقُ العَالِيُّ أَنْعَالُ نَتْحُوَاتِ
الْإِسْمِ وَنَصِيبُ الْخَمْرِ وَهِيْ تَلْمِيذَةٌ عَشَرُ نَعْلَانَ كَانَ وَصَارَ وَأَصَابَ وَأَمْسَيَ وَأَطْلَبَ وَرَبِّيَ وَمَا نَطَّيَ وَمَا نَزَالَ وَمَا انْفَلَتْ وَمَا دَامَ وَلَيْسَ
نَحْوَ كَانَ رَبِّكَ تَأْبِيَ وَصَارَ العَفْيُ عَنْيَنَا وَأَصَابَ زَيْدُ عَالِيُّ وَأَمْسَيَ زَيْدُ تَأْبِيَ
وَأَطْلَبَ زَيْدُ مَيْتَا وَأَطْلَبَ زَيْدُ ضَيْعًا وَرَبِّي زَيْدُ نَايِبًا وَمَا نَطَّيَ زَيْدُ
عَالِيًا وَمَا نَطَّيَ زَيْدُ تَأْبِيَ وَمَا نَزَالَ وَمَا انْفَلَتْ وَمَا دَامَ وَلَيْسَ
مَادَمَ رَبِّي جَالِسًا وَلَيْسَ رَبِّي قَائِبًا الْتَوْفِيقُ العَالِيُّ أَنْعَالُ النَّعْمَانِ
تَرْفَعَ إِسْمًا وَأَبَا وَهِيْ أَرْبَعَةٌ أَنْعَالُ عَسِيَّ وَكَانَ وَكَرَبَ وَأَوْكَبَ نَتْحُوَاتِ
زَيْدًا بَخُرْجَ وَكَانَ زَيْدًا أنَّ بَخُرْجَ وَكَرَبَ زَيْدًا بَخُرْجَ وَأَوْكَبَ زَيْدًا بَخُرْجَ
الْتَوْفِيقُ الثَّانِي عَشَرَ أَنْعَالُ الدُّمَّ وَالْدُّمَّ تَرْفَعُ إِسْمُ الجَنَّةِ المُرَّةَ
بِاللَّهِ وَهِيْ أَرْبَعَةٌ أَنْعَالُ نَعْمَ وَبَيْسَ وَسَبَّاءَ وَحَبِيلَةٌ تَرْفَعُ إِسْمُ الرِّجْلِ زَيْدٌ
السادس

الاسم، حرفيًا، فعل النصر وليقة، نسيًا، حشر، إن ولما
وهم الأسر، ولا الفيء، تحرك، اكتمل، لم يضرب اليد، ولم يضرب.

النوع السابع: اسماء، تجريد الفعل.

المضارد: على معي، إن وليء تسعة اسماء من وما وهم، ومعها وأي
وابنها وانها، وفيها، وأما لاحو من كرميني أكرمه، وماتصنع، إنه، ومتى
تذهب الأذى، ومما، تندى أين وابنهم تضرب، ضرب، وأيها نجلس، أجلس
واني، تنفس، أنقل، وحيتها، تذهب الأذى، وإنما تتفعل، أنقل.

الاسم، أسما، تنصب على التميز اسمها نسيرة، وهي أربعة اسماء، أوها
اشرة، إذا ركبت، مع أحد واثنين إلى تسعة وسنين، نجوا، نانبي، أحد.

عشر رجاء، ونانبياً، كم، نحن كم، رجاء، عندك، وثانيها، كم، نحن، كم، درفها
عندك، وأيها كاين، نحن كاين، رجاء، عندك، الدفع الناسع كباب.

تسبى اسماء الأعمال بعضها ترفع، وبعضها تنصب، وهي تسع ابتدات.

الناسب، منها ست كباب، عين، وبله، ودونك، وعليك، وحيله، وها تبدو.
(6)

منذ ومضى يوم الجمعة وأكلت السبكة حيث رأسها ووالله لأنعلنا سكباً
وتالله لأنعلنا نحن وشاهدَنا القوم حانباً زبيد ورآيت القولم خالد زبيد
ومرت بالقوم على زبيد الموضع الثاني حروف تنصب الاسم وتترفع
أخبر وهي سبعة أحرف إن وان وان وكان ولد وأب وأب وأب فعليك نحول زبيد
قائم وبلغني أن زيدة منطلق وكان زيدة أسد وقام زبيد كُل زيد عرَّاباً انس
ولبَت البباب عايداً ولهعمراءيج الموضع الثالث حرف نركة ترنفع الاسم
وتتصون الأخبر وهي ولاة الشهبان بلبيس نجوماً زيداً ورأيا ورأيا وأرجل فنصل
منك الموضع الرابع حروف تنصب الاسم فقط وهي سبعة أحرف الراو والد
وأيا وأيا وأيا وأيا وأيا وأيا والهمزة الغموجة ليس هو سوى الماء والخضينة و rêgie
القوم إلا زيدة ويا عبد الله ويا عبد الله ويا عبد الله ويا عبد الله وأيا عبد الله
وأيا عبد الله الموضع الخامس حروف تنصب المفعول السايع وهي أربعة أحرف إن وان وكِي وإن وان نحول كهنت أن تضرب ولا تنفع وجمَّك
كي تعمِّي حضي وان تنمك الجمعة في جراب اسمب الموضع
العوامل في النحو على ما ألفها الشيخ الإمام الفاضل عبد الغافرين
عبد الرحمن الجرجاني سأل الله ثوابه وجعل الجنة متوسطة عاملًا فيها
لغوثية ومنها محدودة لا لغوثية منها على ضريرين سباعية وقياسية فالسباعية
منها أربع وتسعون عاملًا وقياسية منها سابعة عوامل والمعلومة منها
علي ذكر نالسباعية تسمى على ثلاثة عشر نوعاً النوع الأول حرف نجم الآية
فقط وهي سابعة عشر حرف الباء وين وعين والى وفي واللام وريب وعلى
والكاف ومنب ومنب وحشي وواو القسم وتأه وحاشا وعطا وعطا تحو مربت
بديل وتسر من البصرة إلى الإسكندرية ورميت السهم على النور في زيد في الدار
والأبالี่ ليحمل ورب رجل ليценه وزيد على السطح وزيد كالنار وما باتبه

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