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.

BY A. LOCKETT,
CAPTAIN IN THE MENGAL NATIVE INFANTRY; SECRETARY TO THE COUNCIL OF THE COLLEGE OF FORT WILLIAM; AND EXAMINER IN THE ARABIC, PERSIAN AND HINDOOSTANEE LANGUAGES.

Δει τον δρυδας βελαμεν την το ων Φωιν μαθαη

Calcutta:
PRINTED BY P. PEREIRA, AT THE HINDOOSTANEE PRESS.
1814.
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 OBEIENT AND

MOST HUMBLE SERVANT,

ABRAHAM LOCKETT.

Questi non ciberà terra, né peltro,

Ma sapienza, e amore, e virtute,

E di quell' umile INDIA sia salute.
Presented to the
ROYAL ASIATIC SOCIETY
by Lord Colonel C.J. Doyle
16th March 1834
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 Mīṣṭ Āmil 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 Shurḥ, 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 Mīṣṭ Āmil, or the Hundred Governing Powers, because the Author has contrived to reduce to that precise number, the whole of those powers in Arabic construction, which are found to affect the terminations of nouns and verbs. A synopsis of this system may be seen in the commencement of the work, and a brief explanation of its leading divisions will be found in the concluding remarks to the translation; it is unnecessary therefore to enter into any further detail, and I shall merely observe of the title, that although it appears in some degree affected, and is not I imagine altogether strictly correct, yet the general design of the treatise, displays so much skill and ingenuity, and combines at the same time so many excellencies of brevity, order, perspicuity and precision, that it may be fairly considered, on the whole, as the most judicious compendium of Arabic regimen, that has yet appeared in the language.
Those indeed who are fond of simple abstracts of science, will have no reason to complain of the length or difficulty of the Mut Amul. 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 subtilties,

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.
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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 auspiciatory 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
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Shuekh Ibnool Hajib, has not commenced his work with the prescribed ceremonial of praise to the deity. This omission however must not be attributed to negligence or contumely—"then to what must it be attributed?" why, to a proper sense of modest humility to be sure, which led him to depreciate his own merit as a grammarian, in comparison with those who preceded him, (the grace of God be upon them!) and consequently he thought himself unworthy to imitate their works in any respect! but although, continues the commentator, he has omitted the actual insertion of the words, it cannot therefore be inferred, that in direct opposition to the positive injunction of the sacred ritual, he has neglected the ceremony altogether. "Oh no!—that would be an unreasonable and unnecessary supposition," particularly as we know "adds he," that it is not restricted to verbal forms alone, but may be virtually discharged in secret, mental aspirations!" Now this is considered a very conclusive piece of reasoning, and completely exculpates the grammarian from all manner of censure.*

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

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

Through this commentary however, this μηγα 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 Magadhii." Colebrooke on Sans. and Pracrit. A. R. 7. 199.

† It is also given in the Tulkhees-ool-Misjah, 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 Hum. 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,

Πολλα δεμαται, καταμαται, τε δοξημα τε, ηδων.

So happily paraphrased by Pope,

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

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

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

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

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

* See the Shurhoo Moolla and Shurhoo Ruzee.
† In days of yore they were dragged about like sledges! Diversions of Purley. Vol. 1. p. 23.
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 quisquis felix præter fatum extitit unquam,

Is demum excessit grammaticos canones.†

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

∗ Hermes p. 3.
† Ausonianus 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 Stagirite, 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.

* De Interpret. l. i. c. iv. p. 38.
† De Poetica. xxxiv. p. 67.
‡ Accidens vero sive Modus est rei proprietas, quae in aliqua substantia inhereat, nec sine ipsa potest existere. Element. Logicae. By Accident here, and in Arabic grammar, as applied to an Infinitive, or نم is not meant as has been erroneously supposed, anything casual or fortuitous: but as this is a point of some importance to the true understanding of an Arabic مذكر, (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 ἁμερής is, as far as I know universally translated, "accident;" ἑμερής 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 ἁμερης ought to be expressed by a Latin or English word derived, not from 'accido,' but from 'accedo.' See p. 65.
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Indeed the whole philosophy of the Arabs may be traced to the Greeks, whose language and literature they seem to have studied with uncommon ardour, for upwards of five centuries, that is, from A. D. 754 to the taking of Bagdad in 1258. Rhetoric and logic were their favorite pursuits. Averroës, the great commentator, as he is generally called, is known to have paraphrased Aristotle's rhetoric, and Alfarabius is said to have written no less than sixty distinct treatises on the Aristotelian philosophy, which was publicly taught in Bagdad, Bussurah, Koofah, Bocharia, Alexandria, Cairo, Morocco and Fez, as well as in several parts of Spain and Italy; but

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

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

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

It must not be forgot, that they translated Aristotle's *Poetics.* There is extant "Averroës Summa in Aristotelis poetriam ex Arabico sermonem in Latinum traducta ab Hermanno Alamanno; Præmittitur determinatio Ibnrosdin in poetria Aristotelis. Venet. 1515." There is a translation of the *Poetics* into Arabic by Abou Muscharmatta, entitled, *Abotika.* See Herbel. Bibl. Oriental. p. 18. col. a. p. 971. b. p. 40. col. 2. p. 337. col. 2. Farabi, who studied at Bagdad about the year 930, one of the translator's of Aristotle's *Analytics,* wrote sixty books on that philosopher's Rhetoric; declaring that he had read it over two hundred times, and yet was equally desirous of reading it again, Fabric Bibl. Gr. xiii. 265. D'Herbelot mentions Aristotle's *Morals,* translated by Honain Bibl. Oriental. p. 963. a. See also p. 971. a. 973. p. 974. b. Compare Mosheim. Hist. ch. i. p. 217. 268. Note-C. p. 2, ch. I. Averroes also paraphrased Aristotle's *Rhetoric.* There are also translations into Arabic of Aristotle's *Analytics,* and his treatise of *Interpretation.* The first they called *A Mannatha,* and the second, *Bari Armenias.* But Aristotle's logic, metaphysics, and physics pleased them most; particularly the eight books of his physics, which exhibits a general view of that science. Some of our countrymen were translators of these Arabic books into Latin. Athelard, a monk of Bath, translated the Arabic Euclid into Latin, about 1000." Leland Script. Brit. p. 209. There
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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 Malbranche is said to have enlarged upon, but as he does not quote the author, Bossut presumes he was unacquainted with his works. In truth the Arabs seem to have arrived at eminence in almost every science, and even in mechanics, the clepsydra or water clock sent by Haroon Al Rusheed in 799 to Charlemagne, is said to have astonished by its ingenuity the whole of Europe.‡

* "Cardan considers the Arabs as the real inventors of Algebra. Practical geometry and astronomy owe the Arabs eternal gratitude, for having given to trigonometrical calculation the simple and commodious form which it has at present. Bossut, p. 137.

† 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.
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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:

Grann. loquitur, Dia. veradocet, Rhet. verba colorat;
Mus. canti, Ar. numerat, Geo. ponderat, Ast. colat astral

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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 Corypheus of Philosophers, deserves perhaps to be recorded as the Timotheus of Arabian Musicians, for his performance on the Lute before Sooian Syf-ood-Doula, was not inferior to that of the Theban before Alexander. "Il tirà," says D'Herbelot, 'de sa poche une piece avec toutes ses parties qu'il distribua aux Musiciens, et continuant a soutenir leur voix de son luth, il mit toute l'assemblée en si belle humeur, qu'ils se mirent tous à rire a gorge deployée; après quoy faisant chanter une autre de ses pieces, il les fit tous pleurer; et 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 Bibliotche da'.

Turchi of Toderini. "Nell'accennata classe di Scienze, che contiene cento e venti due volume, l'ottantesimo secondo scritto nell' Indice à un Trattato di Musica delFarabi intitulato Medchalul Musiki, ossia Intròduzione alla Musica." This valuable work of Toderini's, which seems very little known in India, contains a full account of the Arts and Sciences as known to, or cultivated by the Turks and Arabians, including, their Grammar, Logic, Rhetoric, Moral Philosophy, Arithmetic, Algebra, Geometry, Physics and Natural History, Medicine, Chemistry, Astronomy, Navigation, (Nautica, e Nuova Accademia di Marina.) Astrology, Poetry and Music. The work is entitled, Letteratura Turchesca, Studij, Accademie, Biblioteche e Tipografia in Costantinopoli. Opera, dell' Ab. Gio. Battista Toderini. Tomo I, II, e III, in Venezia, 1786. The following extract from this work, relating to the Logic of the Arabs, as copied from the Greeks, will corroborate what I have before stated regarding that science.

La Logica, che studiamo i Turchi è opera di Aristotele, il quale, come notò Gesual nel suo libro Monked presso Herbelot, è l'inventore, dell'arte del ragionare, ed il primo, che abbia usato a metodo questa scienza. Oltre il Ketab Alcias lo Aristotelche, ossia trattato del Silligismo d'Aristotele, tradotto nell' Arabo, e diviso in due libri annotati 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 Mi‘ut 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 Mi‘ut 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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† The Gurkan of Ebn Haukal, and Corcan of Modern Maps.

تاريخ يأعمي مراتب الجنان
tions, are given in the Preface to Meninski,* on the authority of Shums-
ood-Deen, the author of a commentary on the Joomul, and both these
works (the former with a Latin translation,) are said to be deposited in the
Escorial in Spain.

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

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

* Abu Bekr Abdelkaher, gente Persa, domo Georgianus, grammaticus, et orator
eruditus, praeclara edidit opera, ex quorum numero sunt, Commentarius in Rhetoricam
Dilucidatio nuncupatam; Expositio particularum (why alone particularum?) quae cen-
tum Regentes dicuntur; Commentarius in Alcoranum, et alia poetica opera! Obiit anno
Hegre 471. De ling. Arab. xxxiv.

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

See the Biog. work, termed

‡ Vid. Voss. de Natura Artium. The work is also attributed to Hermes.
by Ibn Hescham, whose name as a grammarian, he probably confounds
with Hoosam-oed-Deen, who is stated in the Kushf-ooz-Zoonoon, to be
one of the commentators on the Miul Amil; it is possible however, that
D'Herbelot alludes to Shuekh Jumal-oed-Deen Aboo-Moohummud Yoosoof,
who was also known by the name of Ibn Hisham, but as no such com-
mentary 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
Miul 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.
- Yuhyaa Bin Yuhbha.
- Yuhyaa Bin Nusooch Bin Israel.


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

His entire name is Aboo Meesoom Bin Hoomam Bin Ahmed Bin Meesoom Bin Rood.

† He calls the Miul Amil, the Hundred Particles! "Abdalcaher, Grammairien celebre Auteur des Aoumam. Ce livre a été commenté par Ebn Hescham; il se trouve manuscrit dans la Bibliothèque du Roy N°. 1086, & a été imprimé à Rome avec la traduc-
tion Latine sous le titre de Centum Regentes, c'est-à-dire, les cent Particules Arabiques,
qui regissent après elles des noms de différents cas dans la construction de cette Langue.
Ce même Auteur a aussi composé un abrégé du Dictionnaire Arabic de Giuahari, & l'a intitulé Mokhtat al Sehab, qui se trouve aussi dans la Bibliothèque du Roy N°. 1088.
Le nom entier de cette Auteur est M. Ben Aboubeecr Ben Abdalcaher al Razi, il était natif de la Ville de Reo." Bibliothèque Orientale.
PREFACE.

with Abdoolqahir and his writings, and the account he gives of the Mújut 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 Mújut 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 facet, or a village epitaph. 'His name, his years,' with a ruzeellah ano ho,* or a 'holy text' from the Quoran, supply the place, "of fame and elegy," and constitute the brief memorials of a literary career.†

* رضي الله عنه 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 Laërtius, but even to that of Plutarch himself; nay he seems inclined to rank the historian above all the biographers of ancient and modern times.

' Nescio an hic omnibus vitarum scriptoribus sit anteponendus. Est certè copiosior Nepote, elegantior Plutarcho, Laertio jucundior, and so on.—To all of which I can only answer, consult the Biography of Ibn Khalikán.
PREFACE.

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 ـه 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 ـهـ ـهـ 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 ُني形成 from the particle ُني of similitude and the Pronoun ِي.

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 Ruzeek, c Shurhoo Misbah, d Shurhoo Alfeea, e Qutr-oon-Nuda, f Moo-fussul g and the Mooghnee-oool-Lubeeb. h Of these, the three first are commentaries on the Kafeea; the first by Ibnool Hajib, the author of

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

Died A. H. 646.

Died A. H. 895.

Died A. H. 816.

Died A. H.

Died A. H. 869.

Died A. H. 862.

Died A. H. 833.

Died A. H. 762.

Pococke has given the name erroneously. "  شرح شراح مفي یو testimoniorum quo in grammatica dicta ابر محمد عبد الله بن حاشم ab con- ab مفي ليث stat afferuntur, cujus author est Jelalo’ddinur, idem qui commentarium in Alcorani partem, scriptis." p. 367.
the text; the second by Moolla Jamee the Poet, and the third by Ruzee-ood-Deen Moohummud of Astrabad. The Waffea 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'oeuvre 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 Moohummd Bin Yoossof Hisham, and the Shurhoo Alfeea; by Shuckh Aboo Moohummud Abdoolla Bin Abdoorrulman, 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 Mooghnce-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 skilful and judicious instructor, I know not well where I could have found.

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

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

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

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

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

Calcutta, 23d July, 1814.
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OF THE

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BOOK I.

OF THE HUNDRED GOVERNING POWERS.

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

Of those termed Lang., or verbal, there are two classes: the first,
CUS., of the prescriptive government; the second, Quwasii., or the
analogous, which with two of the MUNW.W. of absolute, comprise the hun-
dred 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.
MEEUT AAMIL.

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 of 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 Particles, govern the noun in the acc. or objective and the predicate in the nominative.

3d Particles, govern the noun in the nom. and the predicate in the objective case.

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

5th Particles, prefixed to the aorist tense of verbs, change the ruff of the final letter into nunab.

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

7th Words, prefixed to the aorist render the final letter quiescent—they possess a conditional or subjunctive meaning, like the particle. ن.

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

9th 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 Defective verbs, govern the noun in the nom. and predicate in the accusative.

11th Verbs of propriety, govern the noun in the nominative case.

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

13th 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 time tamm.

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

I went near and passed Zeid.

I travelled from Bussorah to Koofa.

I shot the arrow from the bow.

Zeid is in the house.

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

I visited a few men.

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

Zeid is like a lion.

I did not see him since Friday.

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

وَلاَ لَفَاعِلْنَـيْنَ كَذَا

By God, I will certainly do so.

* The above particles admit of various significations; the following are most usual, ب signifies occasionally, with, from, by, in &c. ى from & c. ىل to, until, even to. ى in. ى appropriation, possession, an oath. ى رب some, a few. ىع upon, above. ىsimilitude, as, like. ى and since, from. ى ح at all, even to, as far as. ى and are both particles of swearing. ى ح and ى ح 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.

\[\text{\textit{إنّ },} \quad \text{\textit{آن },} \quad \text{\textit{كان },} \quad \text{\textit{لَيْتَ },} \quad \text{\textit{لعلَّ}}, \quad \text{\textit{ليَّ},} \quad \text{\textit{لمَّ},} \quad \text{\textit{لَمّا}}, \quad \text{\textit{لَم}}\]

**EXAMPLES.**

\[\text{\textit{إنّ },} \quad \text{\textit{آن },} \quad \text{\textit{كان },} \quad \text{\textit{لَيْتَ },} \quad \text{\textit{لعلَّ}}, \quad \text{\textit{ليَّ},} \quad \text{\textit{لمَّ},} \quad \text{\textit{لَمّا}}, \quad \text{\textit{لَم}}\]

Certainly Zeid is a stander.

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

Zeid was certainly a goer.

As if Zeid were a lion.

Zeid stood, but Amr is a sitter.

Would to God, that youth was a returner.

* The following are the usual significations of the above six particles. 

\[\text{\textit{إنّ },} \quad \text{\textit{آن },} \quad \text{\textit{كان },} \quad \text{\textit{لَيْتَ },} \quad \text{\textit{لعلَّ}}, \quad \text{\textit{ليَّ},} \quad \text{\textit{لمَّ},} \quad \text{\textit{لَمّا}}, \quad \text{\textit{لَم}}\]

Truly, like as if, but, nevertheless, &c. and are used in the sense of supplication or wishing: the distinction between them is this, that the former is used indifferently to express a wish, whether possible, or impossible of attainment, while the latter is restricted in its application to the first. It may be translated—perhaps, it may be.
BOOK FIRST.

I hoped or perhaps Amr is a goer out.

CLASS THIRD.

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

EXAMPLES.

ما بيد فاضلاً Zeid is not a learned man.

لا رجل افضل منك 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.

واو والأ بن ايا هيا هي هيشة مفتوحة

EXAMPLES.

المбрق البااو والطاشبة The water was equal with the wood.

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

† The objective particle او was governing the acc. case, always means with. او has an exception.
MEBUT AAMIL.

(All) the tribe came to me except Zeid.

O servant of God!

CLASS FIFTH.

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

EXAMINES.

I disliked, or had an aversion to your beating

(or to this, that thou shouldest beat.)

Thou never wilt do (or act.)

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

signification.  

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

The particle is here called because it gives the verb to which it is prefixed the sense of the infinitive. restricts the verb to the future time in a confirmed negative sense. means cause or motive synonymous with then, at that time, and restricts the verb to the future time.

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BOOK FIRST.

I embraced the Mussulman faith. (Answer)

then, you will enter heaven.

CLASS SIXTH.

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

إنْ يَلْيَامُ الْأَمْرِ لَآ أَلْيَامَی

EXAMPLES.

إنْ تَكُورْمْنِي أَكْرَمُا

لا يْسَرْبُ زِيَدَ

لِيْسَرَبُ زِيَدَ

Let him (Zeid) strike.

Do not strike Zeid.

CLASS SEVENTH.

The Particle لَ is synonymous with if. لَمْ and لَيْ are negative Particles, distinguished in their application thus. لَمْ is used to denote a simple "no" an absolute negative, importing that the action was never performed at any past period of time. Examples لَمْ يَسَرَبَ لَا يَسَرَبَ

He did not beat. He never did beat. For an explication of the Particles in Class the seventh, see the Commentary.
The *seventh* class contains *nine* words, which, prefixed to the aorist, render the final letter quiescent: they possess a conditional or hypothetical signification like the particle أَنْ, viz. 

**EXAMPLES.**

من مَّن ۖ مَّنْ يَسْلِمْ مِنْهَا أَيْنَّا أَيْنَّا حَيَّنَا إِذَا مَا 

He who honors me, I will honor him.

مَا أَصَنَّعْ أَصَنَّعْ 

Whatever you make I will make.

مِنْ أَيْنَ ۖ ذَهَبْ أَذَهَبْ 

Whenever you go I will go.

مَاكَانْ أَلْمَعْ أَلْمَعْ 

Wherever you are there will I be.

مَا يَشْرَبْ أَشْرَبْ 

Whomsoever you strike, I will strike.

أَيْنَ تَلَكْسُ أَلْيَلْسُ 

Wherever you sit I will sit.

أَيْنَ تَتَنَزْعُ أَنْتَنَزْعُ 

Wherever you go I will go.

إِذْ مَنْ أَنْتَلَعْ أَنْتَعَلَلُ 

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 تَقِيَّرُ * or, noun of specification.

---

*The word تَقِيَّرُ signifies literally *separation, segregation*, and is applied in Arabic Grammar, to denote the second of two substantive nouns, when employed for the purpose of explaining some uncertainty, supposed to exist in the preceding noun to which it is im-*
BOOK FIRST.

The 1st of these is عشَر, ten, when compounded with احَد, one, two &c. as far as ninety-nine.

EXAMPLES.

(There) came to me eleven men.

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

The 3d is, كدا رضي عندك, You have got some money. (Dirhums.)

The 4th is, كاين رجاء عندك, How many men are with you?

CLASS NINTH.

The ninth class contains nine words, termed آسماء أفعال 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.

رُوئيء، بلَّة، دُونَك، عَليَكُ، حَيْنِيل، هَا

NOTE. The cardinal number اثني 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 تَمْر, or, as it may be rendered in English, THE NOUN OF SPECIFICATION.

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

Release, or permit Zeid to go for a little.

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

Seize Zeid.

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

Come to Zeid.

Take or seize Zeid.

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

EXAMPLES.

Zeid was distant.

Zeid and Amr mutually separated.

Zeid hastened or made haste.

CLASS TENTH.

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

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 أُعِجَّلُ مُعَازِبَةً or verbs of propinquity, which govern the noun in the nominative: viz.

\[-\text{عَلِيُّ رَجُلَتُنِّي بَلَٰغُرَ}
\[-
\]
\[\text{كَانَ رَجُلٌ أَيْنَ يَتَحَرِّجُ}
\[\]
\[\text{زَيْدُ يَتَحَرِّجُ}
\[\]
\[\text{أَوْ شَكُّ زَيْدُ يَتَحَرِّجُ}
\[\]

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

**Examples.**


CLASS TWELFTH.

The twelfth class contains four words, termed أَفْعَالُ الْبُدْجِيَّةِ or verbs of praise and censure, which govern generic nouns made definite by the article ل in the nominative case: viz.

\[\]

\[-
\]

\[-
\]

\[-
\]

Zeid is a good

Amr is a bad

Bukr is a vicious or bad

Zeid is a good

**Examples.**

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

CLASS THIRTEENTH.

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

EXAMPLES.

I conceived, or looked upon Zeid as learned.

I considered or imagined Bukr sleeping.

I imagined Khalid standing.

I saw that Zeid was intelligent, or wise.

I knew that Zeid was trust worthy.

I found the house mortgaged.

I supposed Satan a thanksgiver.
MEEUT AAMIL.

OF THE ANALOGOUS GOVERNMENT.

The class termed تناضية or analogous, has seven governors, and consists of the following parts of speech, viz.

- A verb universally.
- A derivative adjective, or adjective noun.
- A participle active.
- A participle passive.
- An infinitive.
- A noun governing another in the genitive or relative case.
- A perfect or complective noun; viz., a noun terminating either in تنويين 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 Tuneez, 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 مَعْتَنُوي 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 زُمُمُعْنُو et seq.; or in other words, the final letter of the tense is marked دُمِمُعْنُو.

End of the مَعْتَنُو مَامِلِ.

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

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

In the VERBAL or relative, the word governed necessarily depends on, or is influenced by, some other word in construction: the ABSOLUTE is totally independent of all such influence, having the intrinsic power of assuming a certain grammatical character, or indication of case, which in the Arabic language is invariably NOMINATIVE.
For it must be remembered, that in this language, there is a state in which nouns are found to exist, before they are distinguished by any marks of annexation, or indications of case, such for instance as the word زيد (deprived of the tuuwen,) 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 ٌتام زيد—Zeid stood.

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

The second form of government, which has been translated absolute or independent, is of a twofold nature. The first governing the subject and predicate: the second the aorist tense of a verb, which is said to resemble in sundry particulars a noun, and, in the absence of any verbal governor, assumes the vowel Zummu, viz. the final letter of the tense is marked مروغ. 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 لغظة or verbal, and some معتROAD of absolut.

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

† and معتROAD are relative nouns, from فت uterance, or vocal expression, and معتROAD 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 ١٢٣٤٥٦٧٨٩٠١٢٣٤٥٦٧٨٩٠ . 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 of 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 ١٢٣٤٥٦٧٨٩٠ hearing, and ١٢٣٤٥٦٧٨٩٠ ratification, ١٢٣٤٥٦٧٨٩٠, are formed the relative nouns ١٢٣٤٥٦٧٨٩٠ and ١٢٣٤٥٦٧٨٩٠ the former of which, as applicable to all irregular grammatical agents, may be termed prescriptive, of as this class of irregular governors are more literally denominated by Agapit: 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 ١٢٣٤٥٦٧٨٩٠ of the final letter of verbs, into ١٢٣٤٥٦٧٨٩٠ and others that of affecting the sound of the terminating letter, with the mark ١٢٣٤٥٦٧٨٩٠ . 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 "حرف جا" of 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 "حرف摄像" or connexive particles. They are applied like the prepositions of other languages in a two-fold capacity; كارم τέλεσθαι by way of juxtaposition, and كارم ἔρθεν by way of composition; viz. some of them are separable, and some inseparable. They invariably render the governed word ملک، which some grammarians have rendered the genitive case, but what it may be asked in the genitive case? "le fils ainé du nomanimal," says Du Marsais,—the eldest son of the nominative! and is formed to express all relations commencing from it itself," says Harrist, in contradistinction to the dative, which expresses all relations tending to itself. If this be true character of the genitive, it is obvious it cannot be applicable to the term ملک, as the prepositions "from and "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 page restricted the term relative to the dative. On a question however merely nominal it is not necessary to be cautious:—in re lèvi nostimus 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 appellations to be as precise as possible:—to the two first terminations or cases of an Arabic noun, the terms nominative and accusative are sufficiently applicable, but the compro-

* Principes De Grammaire, ou Fragments sur les causes de la parole.
BOOK SECOND.

OF THE PARTICLE OR PREPOSITION.

The preposition يِبَاء signifies union, or coalescence, in a two-fold manner:

\[
\begin{align*}
\text{Absolutely, as مَعَكَّة} & \quad \text{He is sick, or diseased, lit. in him is disease.} \\
\text{Relatively, as مَرَتْ بِنَكَّة} & \quad \text{I passed by Zuæd; in other words,}
\end{align*}
\]

\[
\text{لَمْ تَصُنُّ مَرَتْ بِنَكَّة} \quad \text{My passage was contiguous to the place near which Zuæd was.}
\]

As is the adjective, and as is the particle, so is the preposition. Hence the two-fold sense of the preposition يِبَاء is illustrated by the two-fold sense of the adjective مَعَكَّة, and the two-fold sense of the preposition "لَمْ تَصُنُّ مَرَتْ بِنَكَّة" illustrates the two-fold sense of the preposition يِبَاء. Hence, the preposition يِبَاء is used in a two-fold manner, as is the adjective مَعَكَّة, and the preposition يِبَاء is used in a two-fold manner, as is the preposition "لَمْ تَصُنُّ مَرَتْ بِنَكَّة".

From the etymology of the word "case", grammarians have pretended to explain its properties. "Case" they say comes from casus à cadere to fall, like the Greek ἐνέχων, from ἐκεῖνο—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 "case" in Latin is considered synonymous with exentus 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 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


† Πτωσις δε έστιν ὁμοιος έστιν αυtóς, ὡς μεν τοιετά το τέτων, το τότη, συμανδρων, καθατη
tομέτη στη δέ τοιετά το, εντολες ολον ανθρωπον, ἐν᾽ ανθρωπον. Casus solum est nominis seu verbi
dominium quidem, qui significat id quod hujus est, vel haec detur, et quacunque talis; alter vero, qui significat id quod uni, vel multis
triásitem; veluti homines, aut homo.—See also Suidas on the word ἐνέχων,

Arist. De Poëtica.
BOOK SECOND.

2. It denotes instrumentality.

EXAMPLE.

ئَكْبَتْ يَا لَقِئَمَ I wrote with a pen.

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

EXAMPLE.

{\text{سنَصَنُومنَّإَكَمَ}} \text{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 ٣ُتَةٌ, meaning familiarly state, case, &c. which a fanciful grammarian after the usual mode of etymological retrogradation might trace to the verb ٣ُتَةٌ 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 ٣ُتَةٌ through its various declining forms. This is quite as plausible a derivation as the other, but I am persuaded it never entered the mind of an Arabian Grammarian. Who would not smile to hear a physician etymologize on the word case, and inform his Patient, that it signified literally falling, implying as it were the decline or fail 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.

* Vide Hermes, p. 579.
COMMENTARY.

4. It denotes concomitance, (مَصَاصِبَة) "I bought the horse along with his saddle."

EXAMPLE.

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

EXAMPLES.

6. It denotes substitution or exchange, (مُغَلِّبة) "I took or carried away Zued, equivalent to أَلْهَبَتْنِهِ"

EXAMPLE.

7. It denotes swearing, (تَعْمَزَ) "By God, I will certainly do so."
BOOK SECOND.

8. It denotes inclusion, or comprehension,

EXAMPLE.

زید بالبلد Zued is in the city.

9. It is used as a mere expletive or redundant particle,

EXAMPLE.

لا لنغواييدكم الى التسليمة Do not imbrue your hands in slaughter.

Annotation.

Grammarians have assigned various other relations to the particles ِل beside 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، ِل.

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 سكتثث با لفت.

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

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

4. For, in exchange of.

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.
COMMENTARY.

STORY.

The various uses of this particle, together with the Cæcus amor sui, or tympany of self-conceit are illustrated in the following Story.—The Figures point out their application as explained in the Text.
الى خيمة عمار بن علي الزبير، قال: والله، لم تكن عابدةً فأنت تنتقم إلى
كما وصفت للإلي القوي، قلما قلها وقفا، يا نجل، نحن عيان نبعث إلى
لا غير نسلتها إلى النحاس، فسأل إلى أحدثها، فأنا أشترتها، ونايا على ين غزير
فأخذتها وساحتها، أما ما وقعها إلى بيته فرحاً مسروراً نكا نه مغتمغم غريبة
فتسيل عن زوجته فقيل لم تأتي بعدل من السوق، فانتقل إلى أن جاء
فقال: إنها ودأر لبها، يا نجل، كونها تعلّت وبعلت عند حول
الرجال نالت له إصبه حتى أخيره، أنا عفنت ونتظار، أنا أخذ
إني ما ذهبت إلى السوق وصار الغزل عندي رجل وآشر أه
مكن تنفث تعبين القيمة ولغة تعيين الوزن، فتقلت له إن وزنه
هذا المقدار، وقلت: حقيقة أني ميروى، فأوزنه نسف
عن الوزن الذي ذكرته فكسيت رأسه، ينقصي من القيمة تقلت له أعد
الوزن ثانياً، فجعل ذلك آخر جخة ساعة يبدا يشريكاً ووضعه
فى كفة أبينا ممع الغزل بمغزية، يا نشتر تبا رفع الميزان رجع الغزل
H
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
BOOK SECOND.

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 be thrst upon the broker, exclaiming—the cow is mine—I have the best claim to her! He then seized her, and drove her home, exulting all the way, as if he had found a treasure. On reaching home he enquired eagerly after his wife to inform her of his adventure, but was told she had not returned from market. (There was no remedy but patience, which he despised, so he sat biting his nails in the last stage of the Fidgets.)—At length she appeared, and he sprung up to meet her exclaiming,—wife I have done something to-day, that I believe will astonish you!—I have performed an exploit, that would do honor to the first genius of the age. Patience says his wife;—perhaps I have done something myself to match it:—however hear my story first and afterwards talk of genius if you please. The husband desired her to proceed. When I went to market, says she, I found a man in want of thread;—I shewed him mine, which he approved of, and having bargained for it, he agreed to pay me according to the weight. I told him it weighed so much, which he seemed to discredit, and weighed it himself:—observing it fall short of the weight I had mentioned, and fearing I should lose the price I at first expected, I requested him to weigh it over again and be certain:—in the mean time taking an opportunity unobserved, I slipped off my bracelets, and put them slyly into the scale with my thread.—The scale of course preponderated and I received the full price demanded. Having finished her story, she cried out—What think you now of the genius of your wife!* (It must be

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

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

The few liberties taken with the original will be readily pardoned by the Arabic Scholar, and to any other class of readers it would be useless to offer explanations. The extreme brevity, simplicity, and terseness of the original diction cannot I believe be preserved in our English idiom, but the solemn gravity of the dialogue defies all power of imitation.
BOOK SECOND.

OF THE PREPOSITION.

1. The Preposition مَن is used to denote the Commencement of Interval ( cena, with the accent), as applicable to time and space.

EXAMPLES.

سَرَت مَن البَصَرَ إلى الكُوفَةَ. I travelled from Busruh to Koofuh.

مَن أَوْلِ اللَّيْلِ إلى آخرِه. 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, ( تَعيِض).

EXAMPLE.

أَخَذَ مَن الْبَرَام. I took some of the Dirhums.

Annotation.

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

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

"Twist host and host a narrow space was left,
A dreadful interval."

* By the word مَا is meant the name of a part for the whole. See the Commentary on the Kafaru by Moosa James.
COMMENTARY.

3. It denotes explication, or elucidation, (تَبَيَّنِ.)

EXAMPLE.

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

Annotation.

Besides the above applications of the particle ُتَبَيَّنِ, 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 ُتَبَيَّنِ denotes Causation, as in the following lines of the Poet Furuzduq, in praise of Zuen-oool-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 ُتَبَيَّنِ, which agreeably to the authority of the Grammarian Ibn Malik, is equivalent to the phrase زَيْدُ جَانِ يَوُرُ دَرَ فِي اِقْسِامِ ِفْرِيقَةٍ زَيْدُ جَانِ يَوُرُ دَرَ فِي اِقْسِامِ ِفْرِيقَةٍ Zueb surpasses Um zu in excellence.

It is used for ُتَبَيَّنِ as نَصِبَتُ وَأَقِمْتُ ِفْرِيقَةٍ 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, زَيْدُ جَانِ يَوُرُ دَرَ فِي اِقْسِامِ ِفْرِيقَةٍ 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 poële, vous vous chauffererez.
Eloignez-vous De ce poële vous vous, bruleriez.

• In the Latin translation of this example, the preposition ex has the same force as ُتَبَيَّنِ.

Recedite ab abominatione ex idolis.
BOOK SECOND.

4. It is redundant, (زَيَا) 

EXAMPLE.

يَغُفِّرْ لَكُمْ مِنْ نَوْمَيْنِ He (God) will pardon your sins.

Annotation.

The particle °أً 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 ٍبعض. 

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:


dٍبَعْضَة

خَرجَ الْمَرْضِيَّةُ مِنْ دَارَ حَكَّامِهِ يَوْمًا مَعَ جَعْفَرٍ أَبِي مَكْيٍ وَرِبَارٍ مَنْ نَسَى لِلْمُسْلِمِينَ لِسَبِيلٍ إِغْمَرَ فَبَيْنَهُمَا فِي أَنْتَارِ الْطَّرْقِ خَارِجَ الْدِّيْنِيَّةِ صُدِّى فَأَشْتَكَى طَبٌّ الْعَبْيَبِيَّةَ سَوْنَ حُبًا رَأِيْفَ الرِّضِيَّةُ عَلَيْهِ جَعْفَرُ فَقَالَ لِجَعْفَارِ إِنِّي رَبِّي يَا سُؤَا لَأَنَا لاَ أَكَّلُ الْأَداُنَّ يَقْلَلَ عَلَى شَيْبٍ يَدَأَوْيُ بِعَيْنِيَّ بَلْ لَيْسَ لِيُ ذَلِكُ الْمَهْمَةُ فَأَنْتَ لَحَاجَةَ تَلُكَ نَعْمَ لِكَ حَاجَةٌ يَدُوْسُنَّ عِبَادَةَ الْهُوَيَّةَ وَعْمَ الْمَلِكِ وَشَيْأٌ مِنْ وَرَقِ الْبَكَّاءِ وَوَسْرِ الْأَكْبَرِ فُي يَتْبُكَءُ
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—βηγίαν κομπότα πατάκε.† 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 encastrymythian prophetess. The French Nuns in the scrupulous chastify 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 Strepshades in the Clouds. Vid. Aristophanes Nubes.
BOOK SECOND.

OF THE PREPOSITION.

The preposition  "" denotes distance and transition.

EXAMPLE.

I shot the arrow from the bow.

Annotation.

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

"" in Arabic is used in a threefold capacity.

* Off separationem significat, ut aliquando Latinorum abs, in; ut absicinde, exu; cui opponitur on continuationem innos, (eux to put off, induo to put on.) Ioannis Wallinii 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 "".
Annotian.

1. It is placed before verbs in construction, and is termed ٌ ٍىس نن ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىس ت ٍىs ٌىس ت ٍىs ٌىس ت ٍىs ٌىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍىs ت ٍi...
BOOK SECOND.

Annotation.

The radical distinction therefore between ἀν and ἀν, 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 ἀν and ἀν are radically distinct in signification, and like ἀν and ἀν are occasionally substituted for each other. In composition ἀν as well as ἀν is said to denote source or origin, and ἀν from ἀν, cede, is analogous to translation. The first will be found applicable to every use of ἀν, the latter will be illustrated by the following examples.

1. ἀν, like ἀν is synonymous with after, as
   ἀν τὴν ἐκπαίδευσιν i.e. post consulatum.

2. ἀν, like the 9th sense of ἀν means with, as,
   ἀν πολλὰ τὸ περίπτωσι i.e. cum ingenti excessu. or as the French say, avec beaucoup d'avantage.

3. ἀν resembles ἀν in its 4th signification, as,
   ἀν τῶϲ i.e. propter, ob eas causas.

4. ἀν like ἀν is frequently used adverbially, as,
   ἀν τῷ Θαλεῖ, i.e. palam—like the Arabic يُصَص

5. ἀν is sometimes explained by the ablative, as,
   ἀν ἄλαξτος i.e. per mare. ἀν τὰ τὰ λόγοι hac ratione.

This sense though peculiar will be found frequently to occur in Arabic; the following example however from the law case proposed to Abu Zuwe in the fifteenth Numa of Hurree may be sufficient.

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

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

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

—Vicusus de Idiismis.
Annotarion.

It very frequently resembles *hor* in French and *fuor* in Italian and in such cases will be translated out of: Take one example out of many from the *Ikwans-003.Sura,* where the Dolphin in enumerating his disqualifications for the office of an Ambassador says to the King of the fish.

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

The various applications of ḥikayā as enumerated in page 34 will be found illustrated in the following Story.

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*Hikayā*
BOOK SECOND.

طعا ما و أصبر فيهم من الدؤوم فإياك يا أصل العربي باطلاً أحد رمغراً.

الخليفة إذا جلس في مجلس نجم منك راحمة الناس فتئناً.

الظاهرة فصار ينطلب إلى العربي حتى أنه فهد إلى يوم أو بريو ضعه.

من كرابة رجاء ثم نهد إلى الأمير وقال أن العربي الذي قدمنه

عليئاً وأحببت منه دمت عن مما كنتا بهما الناس بإيه الأمير الذي

أن شروعتنا ذاتي من الروما بن حضر العربي في مجلس الأمير وجلس عينه.

قرىبه منه قد عا الأمير إلى تربه فاستغذ وكذ سرنه يكره وماذا ك

الله خشبة من شم الأمير را صحة الدؤوم من كره فتوهم الخبيثة من

فعله صدق وزرب وسحرة ترود فكتاب عماد دَلَى إلى بعض عما له

إذا وصل إليك صيتاب هذى الأنتوان عن ضرب عمني حاملاً و دع

الكتاب إلى العربي بعد خذبه وقال إمؤن إلى فلاناً بهذا الصيتاب

وجي سبقباً بالجواب فإلا مضل العربي أمير الخبيثة و حذ شاه

خرج به صببه هو يا لباب إذ لجعه الوزير وقال له عين نريد نصانونه.

7
في كتاب أمير المماليك إلى عامله فأذن فقال الوزير في نفسه أن هذا البند ولي تعلم من العامل ما أقر إذ قال له ما تقول نبيس برهك من تعبد السفر وعطائك الغني دينار قال له العربي لقد نطقت عن الكعبة وخلاصت من المشعة والجنة ورميت ضم ربك عن دينو الإسم بألف حرف هات الكتاب فأعطاه يا فسمل إليه الغني دينار وركب الوزير حتى وصل إلى مكان العامل واندي إليه الكتاب نقره وأمر بصرف عنده من غير توقف امتنانا لأمر الامير ثم بعث مرسوم رأيا تم دحر الخليل خال في أمر العربي فقال لبعض خاله إنه استغفر وان حال البل الذي كان حضور في جليسنا وطلب الوزير أيضا فأخبروه بأنه ذهب إلى عاملنا ولم يرجع بعد وأخبروه بأن البندري في الدين نطلب البدري وقال الشيخ قصة فسرها وأписать إخراجه على التفصيل السابق قال المقصود ها نت تقول للناس إنه أمر قال معاذ الله أن أحدث بما ليس لي بعلم وما فعل وزبير ذلك الأمر وحسب لا هاك يبرو
BOOK SECOND.

An Arab presented himself one day before the Calif Moaatusim Billah, Commander of the Faithful. The Calif made trial of his abilities, and finding him in every respect intelligent and accomplished, appointed him one of his suite, and preferred his society to that of all his other counsellors. Now the Calif had a minister excessively envious whose jealousy was excited by the Arab’s promotion, but dreading the anger of the Calif if he attempted anything against him openly, he continued to keep up a shew of friendship, determing to effect his ruin by some secret device or artifice. He continued therefore daily to encrease 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.
COMMENTARY.

portion of Garlic. After dinner he said to the Arab,—"when you attend the Calif's assembly, take care to sit a distance from him, for the smell of the Garlic may offend him." The minister then waited on the Calif and said,—"The Arab whom you made your favorite, and whose company you prefer to ours, has spread about a report that you have a stinking breath." The Arab a little while after made his appearance, and seated himself at a distance from the Calif. The Calif desired him to come near him, which he obeyed, but covered his mouth as he approached with his sleeve. This action confirmed in the Calif's mind the truth of his minister's story and the treachery of the Arab. He thereupon wrote a letter to one of his governors to the following purport.—"On receipt of this letter, let the bearer be immediately put to death." He then sealed it, and delivered it to the Arab saying, convey this to such a one and return to me speedily with the answer. The Arab took it, and in going out happened to meet the minister at the door, who enquired where he was going. He replied the Calif has employed me to carry a letter to one of his governors. The minister immediately conjectured, that the Arab would receive some very considerable present from the governor, and he determined in his own mind, to possess it himself,—"what say you, says he, if I release you from the annoyance and fatigue of the journey, and present you at the same time with two thousand Deenars? Most certainly says the Arab, you speak with judgment and in so doing will free me from a very unpleasant embassy.—"You have shot the arrow of your judgment, with the bow of unerring direction." So accept the letter. He then delivered it to the minister and received in return two thousand Deenars. The minister proceeded to the house of the governor and shewed him the Calif's letter. The governor read it, and in conformity to the injunction it contained, ordered the minister to be beheaded. After

* It is evident that this example is similar to the one adduced in the text to denote distance and transition; it might therefore be naturally asked why the particle erton 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,

Oι αυτοι κακα τεχθη ανηρ αλλω κακα τεχθη,

H de κακαι έχοι τμ οιλίουκε ικνωτη.

Opp. et Dies, A. 263.

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

"In his own counsel self-destruction lurks."

And in the psalms IX. 18.

"The nations have sunk into the pit they had digged;

"In the snare they had laid, have their own feet been entangled."

Also in psalms XXXV. 7,

"For a snare without cause have they laid for me,

"Without cause have they digged for me a pit,

"May ruin rush upon them unaware;

"May the snare catch 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,

بد ملکی که به ادین و جهان می‌کردند تو خوف دید،

جهانی را جهانی دریشت

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

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

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

**OF THE PREPOSITION,**

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

**EXAMPLE.**

مررت إلى البُكَفْة. I travelled to Koofah.

**Annotation.**

There is nothing particular to be remarked of the preposition إلى: it is the correlate of في, 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 maturer,
You'll doubt your next opinion sourer."

*Table XVI.*
BOOK SECOND.

2. THE PREPOSITION ِي is sometimes though not frequently synonymous with ِمع.

EXAMPLE.

Do not consume their property along with your own.

Annotation.

1. ِي After words expressive of love, esteem, &c. and their opposites hatred, aversion, and the like, serves to discriminate the agent in the sentence, which in such cases it immediately governs: as in the following example from the Quran, where the Blooming Hebrew Boy in pointing the threats and blandishments of the Chaste Egyptian Dame, exclaims.

ِي ِلا ِتَأْكُولُوا أَمْوَلاً إِلَى أَمْوَلِكُم

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

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

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

EXAMPLE.

ِي ِلا ِتَأْكُولُوا أَمْوَلاً إِلَى أَمْوَلِكُم

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

The camel jaded and harassed by incessant travel is supposed to exclaim as above, on seeing her master about to remount her, but whether Innu-Ummura was the name of the master, who relates the occurrence, or of some other whose conduct had passed into a proverb, I confess I am unable to decide,—these detached and frequently mutilated passages from the Poets which are constantly brought forward by the Arabian Grammarians in emergency, seem as often to
COMMENTARY.

3. When that which follows ًلـ happens to be of the same general nature or genus as that which precedes it, the preposition will then have an inclusive signification.

EXAMPLE.

ْنَاعِضُوا وَجُوُهُكُمْ

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 ِل, like ًلـ, in our old authors, is found some times to denote with, and from.

EXAMPLES.

ِل, denoting with, in addition to

The emprye dat oure story sayia.
Come in England in the dayis,
To that land to ger be dwase,
And to be mad kyng byr swerce,
Henry, the quehil oure kyng dawye.
And ِل~ hym serde rych monye,
Kend hymse merest syne to be,
Thos, of all that everte.  Wysteun, vi. 6. 290.

ِل, denoting from

Swy ِل saynt margret ofyve syne,
As ِل malcolme in ewyn lyne,
All our kynes of Scotland,

See Jamison's Diet.

In the latter example Jamison remarks that ِل is used improperly for from, and if the impropriety consist in the infrequency of its occurrence, the same may perhaps be said of ًلـ.

They are both however found in this sense and should therefore be recorded.
4. When that which follows ١١١٣ ١١١٢ happens to be of a different class or genus to that which precedes it, the preposition will then have an exclusive signification.

**EXAMPLE.**

ثمَّ أَنْبِيَ الْصَيْامِ لِلَّيْلِ. Then continue the fast till night.

**Annotation.**

3. ١١١٣ Is occasionally synonymous with ١١١٢

**EXAMPLE.**

وَلَا تَتَرَكُّنِي لَا رَعِيدٍ كَأَنِي إِلَى النَّاسِ مُتَأَقُّرُ في الْخَيْرِ أَجْرِبٍ

"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 ١٠٤١٢

**EXAMPLE.**

أَمْ لَا سَيِّدَكُنَّ إِلَى الشَّيَابِ وَذَا نَبْرُكَاءٍ أَشْعَرُ لَيْسَ الرَّجُلُ السَّلِّمُ

"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 Jau d'esprit.

جَوَّاً

قالَ الْغَزِّيُّ مَا سَتَغْبِيلْنِي أَحْدُثْيُنِي حَدْثَيْنِ مَا سَتَغْبِيلْنِي بِفَنْطَسِي تَأْتِي الْغَزِّيُّ

**Explain.**

تشتغلُ فِي مَدِّي الْعَلَّاسِ وَعَجُوُهمْ مِنْ نَهَا رَكَّى لِيُوْلِكَ لِنَأَكَّلُ امْوَالَهُمْ

N
I never says Furuzduq* experienced so severe a retort, as I did once from a certain Nabathzan. 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 Isno-Khulikan, a work that has been eulogized by Sir William Jones in a strain of amplification, not much inferior perhaps to that of Furuzduq himself:—The passage is so remarkable, that I think it should be laid before the reader. “Porro scriptoris politissimi Erythraei Khulikanis, opus historicum non magis verborum elegantia et ubertate commendatur, quam ilustriorum poetae verborum versibus, nisius conspurgitur. Ac nescio an hic omnibus vitarum scriptoribus sit antependens. Est certe copiosis Necate, elegantior Plutarche, Lucretio juiciundius, et signum est proficet liber, qui in omnibus Europae linguis conversus predict.” 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, juicundity, 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 Khulikan and the Arabian Eymologists ascribe a reason for each. They say is compounded of خليج a friend and كان was; and خليج خلق 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.

في

1. The preposition في denotes inclusion, (بِذِبَّةٍ)

**EXAMPLE.**

اللَّهُ يُبَلِّغُ الكَبْسِ The money is in the purse.

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

**EXAMPLE.**

وَلَوْ أَلْصَلَّيْتُمُونِي جَذَوْعُ الصَّلِّي And I will certainly crucify you on the trunks of palm trees.

**Annotation.**

Besides the above senses, the particle في is found occasionally synonymous with بِذِبَّةٍ and بِإِسْتَعَامِلٍ, with some others which are detailed at large in the مَوْكِبٍ أَلْبَابٍ (Moochens-oed-Lunzen). The example produced by the Commentator from the Quran to illustrate the 2d use of the particle, in the sense of exaltation or elevation may perhaps be considered equivocal, the following however will doubtless be deemed satisfactory.

قَالَ أَلْصَلَّيْتُهَا سَرَقَتُها وَلَوْ حَيْثُ لَمْ أَكَسَّ هُمْ قَالَ لَمْ أَصِدْهَا أَلْصَلَّيْتُها حيث لم أكن في رمّ.

"A servant informed his master that his Ass was stolen:—Thus God says he, that I was not on his back!"

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

_Equitare in arundine longæ,
Mittere un asello in diete._

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

PARAPHRASE.
Then he added,—perhaps it will 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 congë, and vanish'd in smoke.

* OF THE PREPOSITION

لام

The preposition لا م denotes appropriation, (اختصاص).

EXAMPLE:

الپنل للغرس The covering is for the Horse.

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* I have omitted the translation of a verse in the original as conveying an idea suitable only to Satan himself or an Eastern Debauche.
COMMENTARY.

2. It is sometimes redundant, (زِيَادَةٌ)

EXAMPLE.

زِيَادَةٌ بِعِضْعٍ الَّذِي Part of that which you desire to accelerate;
تَسْتَعِجِّلُونَ may perhaps follow close behind you. *

3. It denotes possession, (تَبْلِيقٌ)

EXAMPLE.

النَّ لَرَبِّ The property is Zued's.

4. It denotes causality or causation, (تَعْلِيمٌ)

EXAMPLE.

يَجِينَكَ لَعْلَا أَمِّكَ I came to, or waited upon you that you might
خَالِفَ أو تَعَلَّمْيُهُ exalt or ennoble me.

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

EXAMPLE.

لَهُ اللَّهُ ذَوِ الْأَحْجَلِ 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, Qooran.
6. It denotes end, succession or consequence.

EXAMPLE.

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

Annotation.

This preposition answers frequently to the dative case in Latin, as Domino-, tibi-, nobi-, ad ei, mihi, &c. as may be observed in the following lines of the Poet Saraj-Gul-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
Annotion.

The 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 vingnus, che si saue piange,
Forse suoi figli, a sua cara consorte,
Di dolcezza embe il cielo, e la campagna
Con tante note si piaceva, e scortese
E tutta notte par che m'accompagne,
E mi ramenta le mia dura sorte."  Sonetto, XXX

"The wakeful nightingale, from off its thorn
Waiting its lost mate, or its ravish'd young;
Pierced the skies, the woodlands with its song
In trills of melody so sweet, so lore;
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 لا as explained in the text will be found in the following.

little Story.
BOOK SECOND.

They relate that Amun-ool-Qays, before his decease, delivered over his armour and military weapons to the care of Sumuwwul Bini Adzaa. After his death, the
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-Qures 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 رَبْ (رَبَّ) denotes paucity, (بَعْلَ) and requires in construction an indefinite noun which it immediately governs, qualified by an adjective or epithet, and a verb in the past tense.

EXAMPLE.

رب رجل سكر بن لقيمة I visited a few liberal or generous men.
BOOK SECOND.

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. Moosa James, the celebrated Commentator on the Kafsem, says the word was originally formed to denote paucity, but the author of the Mooghee-oool-Lubœb, 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.

or in the following sentence from the Qooran, is adduced by the author of the Mooghee-oool-Lubœb, as an example of its use in the sense of

Sale 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 Moslems,"—instead of,—"the unbelievers shall frequently wish," &c. In this he seems to have followed Maracci. "Aliquando, desiderabunt, qui infideles fuerunt, ut fuisse Moslemi." Who justifies this version by the following note. Particula significat tām multiplicitatem; quàm quæ fìxationem. Potest ipse veri multo: quæ vel aliquando, vel fortasse. Hoc autem desiderium erit, juxtâ Gelalem Day resurrectionis, quandû infideles videbunt statum suum & statum fidélium.

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

After the particle َبُ بُ is very often understood, also frequently after وَ and occasionally after يُ بُ: of the two latter, the following examples will be sufficient.

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

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

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

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

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

* A verse of Abu-Talib's in praise of Mahommed.
BOOK SECOND.

A certain scholar called one day upon the learned lawyer Ulyubin-Suuedin-Tilko-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,

علی

1. The preposition علی is used to denote exaltation or elevation, (استعلاء).

EXAM PLES.

رَیْدِ علی السَّبْطِ Zuyd is on the house-top.

عَلِیدِ دَنی He is in debt, (or lit.) upon him is debt.

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

**EXAMPLE.**

مرت عليه I passed by him.

**Annotation.**

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

1. It is sometimes synonymous with مع

**EXAMPLE.**

ليس المدائين وصلى وكرهت مصيرته و눌سته وليك يعترف أني لما كنت سيببا وألماعبموه وآتي لم آتي جمع

ك وبي الفراق وليلت المي ولد المانبي ولي النسيب والسالمين

"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 Qur'an) 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 Qur'an. C. ii.

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

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

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

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

It is synonymous with ﷽.

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

It is synonymous with ﷽ as mentioned in the Text.

EXAMPLE.

تعريف علي أن لا قول علي اللم إلا أقنع

"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 ﷽ 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.

حکاية

تفضل أن الكسيانى رضي الله عليه كان جالسًا ذات يوم على داره، فسأقُل تلالًا يقال على أخباره الناس أن جيماً رأى هذا الذي أن راكب عليه هو الكسيانى الحديدي فأيهم لم يعلم الناس الغريبًا فانهال.
COMMENTS.

It is related, that Kisaee 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 Kisaee 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 Kisaee 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 healing of Zuebd, and getting up sometime afterwards to shut the door, I found this very Ass at the threshold, I therefore naturally enough concluded, that my prayer was granted, and that God had transformed him as you see. Kisaee laughed heartily at the supposed stupidity of the fellow, and returned to his house exclaiming—"La huolu wu la qoowwutu illa billahi!"*

OF THE PREPOSITION,

كات

1. The preposition كات, is used in the sense of دشيد or Similitude.

EXAMPLE.

زعد كالنسر Zuebd is like a Lion.

Annotation.

The Grammarian Scebuwuch with several others believe this particle to be a noun, synonymous with the word ملك, 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 Moophoneool-Liskeen extends it to every sort of composition, and gives an instance of it in common conversation, مورث بيكاكأ سمان—"I passed by him who is like a Lion." Those who consider it a particle give the following reason, namely that it occurs as an expletive, which is never the case with a noun.

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

* حولت or حولت a verb in the third conjugation of increased Triliters corresponding to the Quadriliteral radicals, possessing the peculiar power termed حصر or abbreviating—it signifies لا حول ولا ظلاقلا بالله "There is no power, and no strength but in God."
COMMENTARY.

2. It is sometimes redundant, (زیاد:).

EXAMPLE.


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

Annotation.

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

EXAMPLE.


"Pray as soon as the time comes."

It denotes causation and is synonymous with لام.

EXAMPLES.


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


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

It is here used with the مسجدريه, or infinitive part.

Some Grammarians however believe that the particle is never found in this sense, but when joined with the مالکد, مالکد, or مالکد, but the author of the Moonee offers the following example from the Qoornan, to prove the contrary. وليكلا لا يعلم الله قرون "And therefore certainly the unbelievers shall not prosper." It is not easy to translate the مالک, or particle of astonishment in the above example, without losing the peculiar force of the particle مالک. Mara ci renders it—"Papè! certè non prosperabuntur infideles." Sale—"Aha! the unbelievers shall not prosper."

It is used in the sense of هلکس" How are you?" Ans. هلکس "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 damsé passing by whose extreme beauty attracted his notice. He called out to her and said,—O incomparable pearl, surpassing in beauty all the women of this world, pray stop for a moment, that I may make known to you something that has come into my mind. The damsé 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,**

and

1. The prepositions и and и are used to denote the commencement of an action with reference to past time.

**EXAMPLE.**

ما أريت مدين يوم الجمعة وأمن

إِبْنُ ٱلْجَمِيع *I did not see him since Friday,* in other

words,

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

**Anotation.**

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 и and и, or of и and и. Мече, agreeably to the authority of Акваш, is peculiar to the people of Хаз, and и to the tribe of Тумейм. By the tribe of Султан, they are pronounced и and и. The grammatical character also, of и or и 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 Moongee 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 и, as exemplified in the Text.
BOOK SECOND.

2. They sometimes denote the whole time.

EXAMPLE.

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

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

Annotation.

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

EXAMPLE.

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

3. When a specific or determined period of time is intended it is synonymous with Medical and في.

EXAMPLE.

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

AS A NOUN.

Medical and في considered as nouns, belong to that class of words termed إسما وظروف 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 متى when? Ex. متى رأيته "When did you see him?" Ans.

5
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.

whether considered as particles or nouns, take after them, sometimes an infinitive, as:

"I did not see him since his journey." Sometimes a verb in the past tense. Ex. 

"I did not see him since he set out." But never the Future.

The Arabic preposition مَثَنَ or مَثَنَ seems to correspond in almost every respect with the English since, which Minsheu derives from the old English sithence, and Skinner from the Latin exsindic; "a et a abjectis, et a facillima mutations in transmutation." A process perhaps not more extraordinary than that recorded above of مَثَنَ. In like manner, the Latin preposition post, quasi pone est, and the Greek ἐπιστεί, from ἐπι τα 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.
BOOK SECOND.

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, accelerated 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 البازرة حتي الصباح I slept last night till the morning.

بئر البند 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.
BOOK SECOND.

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 تحلي or causation and in this sense is synonymous with 

EXAMPLE from the QURAN.

"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 للح 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. حتي occurs as a conjunctive particle synonymous with و-agent, and as such requires to be followed by a noun apparent or expressed.

EXAMPLE.

"I beat the tribe and Zueud also."
4. It invariably governs a noun apparent or expressed, (اسمُ طاهر) in opposition to the preposition لِإٍّلٍى for we cannot say جَنَّةُ وَمَحَازٍ, though we do اَلْهِ to him.”

Annotation.

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

Example.

مُؤَوِّرٌ لَّا أَقْرُرُ حَتَّى يَزْدَمَ

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

جَكَّادُ يَقُرُّ

بِكُلِّ إِنْ بَعْضَ الْغَيْفَاءِ رَأَى إِبْلِيسُ لِبِلْدَةَ لِقَادِمٍ قُالَ لَهُ أَيِّها الْعَيْنُ حَتَّى مَنْ يُتَلَّبِسُ مَكَابِدُ كَ بَعْقِولُ الْمَاشِيِّ قَالَ لَهُ حَتَّى يَوْمِ الْنَّارِ يَعْقِبُ إِنْ بَعْضَ الْغَيْفَاءِ قَالَ رَبَّنَآ إِنِّي أَعْرَضَوْا عَنِ الرَّشَادِ قَالَ لَهُ عَقِبٌ مَّا قَوْلُكَ لِبَيْنَكَ وَمَا خَلَفْتَ لَهُ جَنَّةً بِغَيْرِ خَسَأَبٍ قَالَ سُلَمُ بَلْ يَسِيُّرُونَ مِنْ مَاءٍ صَدِيدٍ حَتَّى يَذَوَّرُونَ عَذَابَ جَهَنَّمَ بَيْنَ الْمَلَأِ بِصَنٍّ بَيْنَ وَجْهٍ فَصُلُّ الغَيْفَاءِ وَأَشْمَاءُ مَرْعَبَا.
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,

اَوَّل

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

EXAMPLE.

والله لا أشرب من الخمر  By God, I will never drink wine.

Annotation.

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

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

**EXAMPLE.**

وَعَلَمُ يُعْبَدُ بِعَلَيْهِ

Few of the learned act in conformity to i.e.

رب عامَّ يُعْبَدُ بِعَلَيْهِ

**Annotation.**

tion, assume a verb of swearing before it, which is not the case with وَلَا which invariably commences a sentence, we cannot therefore say as we do with يَا كُنْتِي واَقْسَمْتُ رَبَّيْنِي وَلَدَيْنِي

"I swore or swear, &c."

The particle وَلَا is used indifferently in interrogative, imperative, and indicative, senses, but is restricted to the latter form of expression; we cannot therefore agreeably to the authority of the grammarian Ruz'ez say وَلَا اللَّهُ أَكُررُنَا يَا تَصَبِّرُنَا which does not require translation. It occurs in the following story.

**حكاية**

قال بعض العباد مرَّ بِي إبليس ذات يوم وَاشتمعتي فقال حكيّباً

لى وَلَدَيْنِي أَنْ تَصَبِّرُنَا كُنْتِي وَلَا اللَّهُ أَكُررُنَا النيا بين الآخر وَبَيْنِي وَمِنْ تَعِيدْ وَانْتَكَمْ أَضْعَمْتِ أَيامّ أَعْمِي رَكْمُ نَبِيّ اللَّهُ مَسْتَمِرنَ عَنْهُ وَما بَعْدَهُ هَلَانَالتراب تَلَّهُ لا كُرَدَتْنِي تَرَى الكعبة لأَمْسِكْنِمَا

ثمُ غَابَ عَنْ نَظْرِي وَلَمْ أُرِني فَنَعَوْنِي بالبَيْنِّهَا
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 independent, for after this life you are nothing but clay—By God I will certainly deceive you.—By the Lord of the sacred Temple, I will most undoubtedly lead you astray. He then vanished from my sight, and I saw no more of him.—O Lord protect us from him!

OF THE PREPOSITION.

1. The preposition 

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

EXAMPLE.

By God I will certainly beat Zued.

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

Annotation.

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

should happen to be a nominal sentence, (بجاعة) in a confirmed sense, (منحة) it must be invariably preceded by إن, or the prepositive or inchoative particle لَام.

EXAMPLE.

{وَلَوَلَّىٰ زَيْدَ تَأَمَّمَـربَلَّـ} By God Zued is certainly standing.

{وَلَوَلَّىٰ لَزَيْنَ تَأَمَّمٌ} By God Zued is standing.

3. If the جواب الفَسَّم it must be preceded by one of the three following particles, viz. إن, لا, ما.

EXAMPLES.

{وَلَوَلَّىٰ مَعْزِثَ تَأَمَّمٌ} By God Zued is not standing.

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

{وَلَوَلَّىٰ لَزَيْنَ تَأَمَّمٌ} By God Zued is not standing.

Annotation.

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

The particles of swearing are {لاَم}, {أَفْلَام}, {وَرَأَيَ}, {يَرَى}, and {فَرَأَيَ}, but the three first are of most frequent occurrence. {لاَم}, like {أَفْلَام}, is said to be the substitute of {وَرَأَيَ} and is never found prefixed to any word but {لاَم}. — {يَرَى} is almost invariably prefixed to (my Lord, as {يَرَى} by my Lord, but is occasionally though very rarely found also with {لاَم}).

* The same as the {لاَم} or particle of corroboration.
But if it be a verbal sentence, in a confirmed sense, it will be preceded by both لم and نام, or by لم alone.

Examples.

والله لا تفعل كذا

By God I will certainly do so.

If the sentence be negative, and the verb in the past time, it will be preceded by the particle ما.

Example.

والله ما قام رد

By God Zued did not stand.

But should the verb be in the aorist tense, it will require one of the three following particles, namely, لام, ما, لم.

Examples.

والله ما فعلن كذا

By God I will certainly not do so.

Annotation.

as a particle of swearing occurs under five various forms, viz. لم, لم, لم, لم, لم. of these the two first are prefixed to the words لام and occasionally to لل، the other three to لم alone.

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

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

EXAMPLE.

Zued by God, is learned. i.e. Zayed,ا ل و لله

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

EXAMPLE.

Zued by God is learned.

Annotation.

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

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

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

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

* i.e. between the subject and predicate.

† These contractions are not more remarkable than Casstum and Cassius in Latin, for per aedem Cassiin, per aedem Polluci, the latter of which agreeably to Vossius is composed of three words: namely: a particle of swearing and aedem Polluci.
BOOK SECOND.

OF THE PREPOSITIONS.

1. The prepositions, خالا and حاشا, are used in the sense of exclusion or exception, (رأستثناء).

Example.

جاءني القوم حاش و خالا زيد ومحاشي سبأني.

The tribe came to me (all) except Saba.

Annotation.

The prepositions خالا and حاشا, are every where considered either as verbs or particles, are every where used to denote the same idea, namely exclusion, or exception. As prepositions they govern the noun in the nounist, and as verbs in the accusative or objective case. ساكحانة indeed with most of the Bahrul grammarians deny the verbal character of حاشا, and contend that it is invariably an exception particle, while the grammarians حوران, مازهر, مبرد, منو, مورود, زعاس, عرطش, فرار, أبو وكان, شاهاب, and others, concede the point, but consider it as indeclinable. This however is contradicted by the author of the مورحنا, who proves it to be regularly inflected like other verbs, as حاشا, حاشا, حاشا, حاشا, &c. The nounist tense حاشا occurs in the following verse:

لا حاشا فعالا في الناس يشتهيه

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.]

And also Zued and two Zueds.

Annotation.

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

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 Manacci, as indeed he very frequently does, who renders the phrase "si fecerit hoc facientes," The Commentators on the Qur'an, aware of the general sense of the term, have accordingly proposed various interpretations; the most approved of which seems to be that of Hossein Kasimian—who says the word calloc  in the above passage must be rendered, acting with prudence and deliberation, the sense will then be—"Do not slay Joseph, for by that you will draw upon yourselves disgrace and reproach; but if you act with prudence and deliberation, cast him into a pit by the road side, where he may be discovered and taken out by travellers."

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

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

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

**Examples.**

\[
\text{مَا} \text{دَكَّرَ} \text{كَذَيْدَ}.
\text{مَا} \text{عَدَّ} \text{كَذَيْدَ}.
\]

**Except, or without Zued.**

**Annotation.**

In the first sense it occurs in the following passage in the Qooreh, which [Makar] renders,—"Proh demn, non est hic homo!" And Sale copying, or rather translating the Latin,—"O God, this is not a mortal!" The phrase 
\( \text{حَاشِيَّة} \) means properly "God avert;" 
\( \text{آَبِسِيَّة} \), hence the common expression 
\( \text{حَاشِيَّة} \) or 
\( \text{آَبِسِيَّة} \), absit a te, in some respects resembling the Latin salutation Salve vir. In its second or exceptive signification it is Synonymous with 
\( \text{حَاشِيَّة} \) and 
\( \text{آَبِسِيَّة} \), 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 Fatah; †

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

The author of the Mowghne however on the authority of [Makar] reads the sentence 
\( \text{حَاشِيَّة} \) with the tenses, and asserts that 
\( \text{حَاشِيَّة} \) is here a noun in the objective case, the verb 
\( \text{حَاشَيْتُ} \) being understood, as 
\( \text{حَاشِيَّة} \) equivalent to 
\( \text{حَاشَيْتُ} \).

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

† The exclamation of the women when introduced by Zulekka to Jossen.

‡ See diversions of Pulley, Vol. I.
COMMENTARY.

The house freed itself of Zued.*

The tribe excluded, or excepted Zued.

Anotation.

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

لا ما حاشية فتية.

"Omar is most beloved by me, but not to the exclusion of Fatim.""

The prepositions كلا and لد، are in every respect synonymous with لا، except that they are never found in the sense of كلا، They correspond with the word save, 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.

أ عَلَى رَدِّ الْأَطْرَافِ مَلَأٌ بُيُومًا لَأَصَبُّهُ بِلِدَاءِ الْمُسْكَرَّاتِ مَا حَالَد

إِلَى الْأَطْرَافِ نَجَدُ مُسْكَرَّةً مُثْبِتَةً وَنَجَدُ الْأَطْرَافَ مُحَمُّدَةً مَعَ أَنْوَاعَ الْحَلْوَاٰءِ مَا عَلَى

أَ بَسِيِّدٍ لَأَنْتَ ثَقِيلٌ عَلَى الْعِدَّةِ بَطْيَ الْحَضِمِ وَلِيَسْتَ الْكَبْرِ السَّاَئِرَةَ حَالَدَ

أَ بَسِيِّدٍ مَّلَأٌ مَّهِيَّةٌ وَأَحَسَّتُ إِلَى الْأَكْلِ مِنَ السَّارِغِ حَاشِيَةَ الْبُرَاءَةِ

وَكَانَ مِنْ شَأْنِهِ مَا كَانَ فِي إِنِّي إِلَّا أَشْرَعُ أَنْ يَصْنَعُ رَأْنِيٰ مَأْنُوسٌ

الْأَشْرَعُ وَيَتَجَنَّبُ مَا أَيْضًا رَأْنِيٰ مَالِبَعِيضَ عَيْشًا رَغِيدًا.

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

STORY.

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

* i.e. wine and opium.
† he mingled, or mixed up together; a sort of confectionary or sweet-meat, made of dates, honey, and other ingredients, and with the sem. is used absolutely to denote the elegancies and luxuries of life, as in the following verse from the Hurreeb, in which Aboo Zuera, commences his apology to Hari, for having fraudulently assumed the character of a religious itinerant.

VERSE.

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

The Arabic word qumcez a tunic, γυμνασίω, is found with little variation in several languages; thus in French, chemise; Italian, camiseta; Spanish and Portuguese, camisa; Hindoo kumcez, and Bengalree kumetc. Like its Synonymes in English and Latin, namely shift, and pratexta, it seems to have an equivocal meaning, and was a dress peculiar to Arabic devotees.

[I made religious admonition a net.] This will remind the reader of a similar metaphorical expression in the new Testament (See Math. Chap. 4. v. 19. and Mark Chap. 1. and v. 17.).

καὶ ψάριον γάζας ἀλεπί διαψάτων, 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 origin and grammatical character, I have purposely omitted, not that I consider such discussions, as either useless or uninteresting, but that I am disposed to believe they are unsuitable to the nature of the present work. Theoretical disquisitions are good in their proper place, but they are not in their proper place in an elementary treatise, which should aim rather at the illustration of specific rules, than the discovery or examination of abstract principles.

**SYNOPSIS OF THE ARABIC PREPOSITIONS.**

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ب</td>
<td>By, with, for, because, on account of, in.</td>
</tr>
<tr>
<td>م</td>
<td>From, some, namely, to wit, of, on, by reason of, than, against.</td>
</tr>
<tr>
<td>خ</td>
<td>From, off, out of, from out, for, on, above, over, through, by.</td>
</tr>
<tr>
<td>ل</td>
<td>To, till, along with, including, from, in.</td>
</tr>
<tr>
<td>ب</td>
<td>In, on.</td>
</tr>
<tr>
<td>ك</td>
<td>For, belongs to, that, by, follows.</td>
</tr>
<tr>
<td>م</td>
<td>Few, many, some, frequently.</td>
</tr>
<tr>
<td>ع</td>
<td>On, upon, by, above, over, along with, for, from, of.</td>
</tr>
<tr>
<td>ك</td>
<td>Like, as, as soon as, because of, for.</td>
</tr>
<tr>
<td>م</td>
<td>Since, from, in.</td>
</tr>
<tr>
<td>ج</td>
<td>Till, as far as, to, along with, even to, that, but, and.</td>
</tr>
<tr>
<td>ر</td>
<td>By, few.</td>
</tr>
<tr>
<td>ن</td>
<td>By.</td>
</tr>
<tr>
<td>س</td>
<td>Except, without, save, omitting, unless, besides.</td>
</tr>
</tbody>
</table>

End of the Prepositions.
BOOK SECOND.

CLASS SECOND.

1. The second class contains six words, termed أَكْتَبَ 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.

لَيْتُ بِكَ مَكْتُوبٍ أَنَّا قَانِ.

Annotation.

The particle أَنَّ 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.

لُمْ بِكَ مَكْتُوبٍ أَنَّا قَانِ.  
لِأَنَّمَ سَوْدِ جَمِيعُ اللَّيْلَةِ فَأَلْقَنِ  
أَنَّمَ خَفَأَ فَأَنَّمَ حَرَاسُ أَسْلَمَ

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

In which the words أَنَّ and حَرَاسُ the subject and predicate, are both rendered Munsukh by أَنَّ.

And in the following example from the كَبَّار or traditional records of the Prophet.

أَنَّمَ فَخَرَجَ سَيِّئُ قَلِيلًا

"Verily the depth of Hell is equal to 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. H. viii. 15. Virgil twice as far, En. vi. 578, and Milton three as far; their efforts are commendable no doubt, but not to be compared with the more magnanimous flights of a modern Bard.
COMMENTARY.

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

EXAMPLES.

ٌأَنْ زُعُدًا قَامَ "Certainly Zued is standing."

ٌأَنْ زُعُدًا مَنْطَلِف "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 bounched he from cavern to rock,
And his head, as he tumbled, went nickety knocky,
Like a pebble in Casabrou's well!"

See the new Theatrum Postarum.

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 َلْلِّ, is sometimes a pronoun understood.

EXAMPLE.

ٌأَنْ يَدْخُلُ الکَلِیْسَةَ يَومًا
ٌأَنْ يَدْخُلُ الکَلِیْسَةَ يَومًا

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

The Arabian Grammarians will not allow the pronoun َلْلِّ in the above verse, to be the word governed by the particle, but it is understood, viz. َلْلِّ—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 Transcript believe that in all
BOOK SECOND.

3. The third is كن in the sense of شبهة, similitude, or comparison.

EXAMPLE.

Ka'ān rā'dā 'l-āsād

"Zu'd is like a lion."

Annotations.

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

OF THE PLACE OF كن IN COMPOSITION.

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

1. It commences a sentence, as َلَمْ يَزَدْهَا قَافِلَةٌ "Zu'd is certainly standing."

2. It follows the various tenses derived from قول as َقُولَ لَنْ يَزَدْهَا قَافِلَةٌ.

3. It occurs after the relative pronoun, as َجَاءَ (الْكَسِي) إِنْ أَيُّهَا َعَلَمَ "He came, whose father is certainly learned."

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

Wَلَمْ يَعْلَمُ إِنْ كُرَّ لِهِ وَلَدُ اللَّهُ "And God knows, that verily you are his Prophet."

5. It precedes the جَواَبٌ مَّبَالِغًا as already explained.

EXAMPLE.

Wَلَمْ يَعْلَمُ إِنْ كُرَّ لِهِ وَلَدُ اللَّهُ "By God Zu'd is certainly standing."

OF THE DERIVATION OF كن.

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.

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

(yā') is also a verb and its derivation is accounted for in seven different ways.

1. It may be the 3d pers. plur. fem. of (nā') lassitude, weariness, as in the example (n̄l̄sān), i.e. (n̄l̄sān), "The women were fatigued," the original form of the word (n̄l̄sān), having undergone the necessary changes established by the laws of permutation.

2. It may be referred to (yā') originally (n̄l̄) vicinity.

3. Or the 3d pers. mas. pret. pass. from (n̄l̄) complaining: being originally in the pass. voice (n̄l̄).

* This is perhaps as happy an Etymology as King Página, from the Greek (pēnē). Thus, (pēnē)—(pēnē)—(pēnē)—(pēnē)—Disser—Naphin—Nipkin—Pipkin—Pippin—King Página. See Div. Parley. Vol. vi, p. 132.
BOOK SECOND.

5. The fifth is ليت, and is used to denote supplication, or wishing, (تَبَّأَبَأْ).  

**Example:**

ليت زيداً قام

equivalent to,

أتني يا ماه

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

**Annotation.**

4. Or the 3d pers. imp. act. voice, from the same verb. لج being originally لج.

5. The 3d. pers. plur. fem. imp. act. voice derived from قرب. Synonymous with قرب.

vicinity. The imper. being originally قرب.


latitude, originally كاب.

7. And lastly it may be 3d pers. sing. imp. fem. with the Noon of corroboration, from the root كاب promising, stipulating, &c.

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

Grammarians have discovered another use of كاب which they term كاب concessive, or responsive, and as such it is Synonymous with كاب; to illustrate which they produce the following

**Example.**

حكية أن فتاة أم شريفاً قبلاً في حسابها فقى لا أول الزيت، فتقى، فقى، لا ارجحها، فقى

فطنشا الطريق فقى لا استتها قبلاً لذا ما تجنيك مستثناً، إنها جميك مستثناً كما في الله ننّد

همد...
COMMENTARY.

6. The sixth is لعل دل علّد (ترجي). denoting hope, or expectation.

EXAMPLE.

لعّد السلطان عادل "Would that the king were just."

Annotation.

"It is related that Fookulh Ismi Shurreek, waited once upon Ibnul Zoobur, 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 Zoobur: but the fatigue of the road rejoined the other has made her thirsty. You had better give her something to drink continued Zoobur-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 Zoobur, (coolly) and her rider into the bargain."

OF THE PARTICLE اَنـ.

The particle اَنـ with the Hamza Mushoo, or marked with the vowel Fur, is properly a derivative, or different form of اَن governing the subject in the objective, and the predicate in the nominative case. When joined with the اَلـ, it acquires a restrictive sense, termed by Arabian Grammarians اَلـ, that is, the restriction or limitation of the موهـف or substantive noun to some one particular attribute, or vice versa, an attribute to a substantive noun, corresponding in this respect with the particle اَلـ. Example from the Qoosan,

قل أَنْ أَوْحَى إِلَيْهِ أَنَّاهَا الْهَيْكَمَ اَلْوَاحِدَةَ

"Say (O Mooneemu) I no other has been revealed to me, than that your God is one God."

اَنـ is considered occasionally synonymous with اَلـ.

EXAMPLE.

أَيْتُ السُوق أَنَّهُ تَشْتَري يُنَا شْيَا "Come to the market, perhaps you may purchase something from me."

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

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

لَبَّتْ الشَّبَابِ يَعَونُ "Would to God that youth would return."

Annotation.

OF THE WORD ذا.

The true origin of this word seems little understood, though I believe it is generally considered by the Arabian Grammarians as compounded of the كاف, or Kaf of similitude, and the particle ذا, the original construction therefore of such a sentence as ذا زُدِّى أُسْمَى, and "Zed is like a Lion" would have been, agreeably to the above theory, ذا زُدِّى أُسْمَى, and they readily account for this Hysteromproteron-evolution, by simply remarking, that the chief object in the mind of the speaker on all such occasions being similitude or comparison, he would naturally commence the sentence with a word expressive of such similitude, thus ذا and hence with the slight change of كسره into فتح, would eventually be produced: the word ذا! the author of the Moophone however rejects this theory and considers it, as an original uncompounded particle.

OF THE VARIOUS SENSES OF THE WORD ذا.

ذاء has four different significations.

First. It denotes similitude, (كشبة) 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 ذاء, in the sense of similitude, say they, must belong to the class of primitive nouns, termed جامع as ذاء زُدِّى أُسْمَى, &c. but if to that of derivative nouns, (مشتق) or to nouns of time and place, (ظرف) the word ذاء will assume the sense of doubt or uncertainty.

A a

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

Annotation.

Examples.

Perhaps Zuud is standing.

Perhaps Zuud is with you.

Perhaps Zuud is in the house.

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

Example.


"He entered Makkah in the morning, horror struck, (at its deserted appearance).

For Hoosham was no longer in the country."

In the above verse ُنَفَّذ is supposed Synonymous with ْللَا.

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

Examples.

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

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

* ُنَفَذ is a verb of the 3rd class of increased quadrilaterals, and signifies also, his hair stood upright; also be shamed from fear, etc.
BOOK SECOND.

9. The above six particles, when joined with the مَعْكَانَة, or prohibitive particle َلا, lose their governing power.

EXAMPLE.

"Verily there is no God but one God."

Annotation.

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

OF THE WORD َلا.

\textit{Fumaa} is of opinion that َلا is compounded of َلُك (with the Noon quiescent), and the particle َلا; viz. َلاك the \textit{Humaa} being removed, euphonius gratia, and the \textit{Noon} rejected in consequence of the junction of two homogenous letters under the sign \textit{Idgham}. This however is contrary to the doctrines of the schools of \textit{Kurruh}, who consider it an uncompounded primitive. On the other hand the grammarians of \textit{Koofu}, maintain that it is a compound of the negative َلا, and َلا, the intervening َك, being an expletive;—thus,— َلاك, the \textit{Kurruh}, of \textit{Humaa}, is transferred to َك, after rejecting the vowel point of the \textit{Humaa}, and the pleonastic letter َك being omitted leaves َلا, so that in the sentence َلاك, the word َلاك would be Synonymous with َلاك, but \textit{Ruzza} rejects the etymology on the plea that by this change, the sense of the sentence would be entirely altered, converting a \textit{disjunctive} or \textit{adversative} proposition into a \textit{conjunctive}, both members of the compound being thereby rendered negative.

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

Annotation.

OF THE WORD لَتِ.

There is little to be remarked of the word لَتِ. 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 Fârâbî 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 Shâh Nu'mân in the 19th Story, and 5th Chapter of his Goolistan.

شَخَصٌ

ما مَعَ مِني نَكَّأَتْ أَلْحَمَّةٌ يَبْيضُ يَبْيضُ

لَوْ سَرِئْتُ رَبِّي الصَّمْي صَاحِبٌ مَعِي

يَا مَعْشُورَ أَحْلَالٍ يَقُولُ لَيْتِ لَيْتِ

لَيْتُ تُكُرَُّ رَيْسُ ما بَقَبَتْ اللَّوْجَمُ

VERSE.

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

OR LITERALLY.

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

* And لَتِ and لَتِ occur together in composition, after the manner of O si in Latin, in the phrase, "O si! O si!

Oriol. Wishers and woudlers are never good house-holders."
BOOK SECOND.

Annotation.

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

ۭ۪ مَلَطَش ۬فِیۡاَمۡهَاۡبۡیۡاَمۡاۡ لِلَیۡاَمۡاۡ

He has also mistaken the sense of the two first lines, taking the relative ۭ۪ for a negative particle, and the word ۭ۪ ۭۣ۪۪۪۪۪ for a turtle-dove. The word ۭۣ۪۪۪۪ with the first letter Maksar and the second Muftek, signifies properly a meadow, the resort of fowls, and is hence transferred to denote the abode of beautiful damsels, ۭ۪ (MENTSOL AL-KABIR), and in the second line, with the ۭۣ۪۪۪۪ Muftek and M Maksar Maksar, is a contraction of ۭۣ۪۪۪۪, (and not as Gokslus says, of the plural ۭۣ۪۪۪۪ the generic term for pigeon, of which ۭۣ۪۪ۣۣ the turtle-dove is a species. ۭۣۣۣ ۭۣۣۣ is the plural of ۭۣۣۣۣ, like ۭۣۣۣ ۭۣۣۣ of ۭۣۣۣۣ. This inaccurate reading seems to have been copied from Gokslus, who has himself overlooked the true sense of the lines, translating ۭۣۣۣ in the first line delicium, and in the second campstris, thus:

"Illud quod de mentione delicii ad auras meas pervenit,
Si turtur quoque campstris, andiet, mihi congeremem.""

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

* The word thus divided is said in the pronunciation of the Arabs to be ۭۣۣۣ ۭۣۣۣ literally judged

B b
Annotation.

that ُبّٰ in 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 لَّسَت instead of لَّبّٰ which has nothing to recommend it. The author of the Mughnase quotes the following example in which ُبّٰ is followed by a verb، قَلَتُ لَنْفَعْ امْمَنُنَا سَاكِنَةَ "Would to God you would banish from me grief, even for a moment." In which the second personal pronoun is understood.

OF THE WORD لَّبّٰ.

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

First. Hope or expectation، ُبّٰ of some contingent good.

Second. Fear or dread، ُبّٰ of some contingent evil.

EXAMPLES.

1. لَّبّٰ لِلْحَبْبَةِ مَوْلِصُ. Perhaps (I may gain) an interview with my beloved.

2. لَّبّٰ لِلْحَمْضِ حَاتِمُ. Perhaps my rival is (there) present.

It denotes occasionally causality or solicitation، ُبّٰ. Examples from the Quoran، افْجَدُوا الْمَخْوَلَاءَ الْمُغَلِّبِينَ. "Do good, (works) that you may be happy."

The word لَّبّٰ agreesably to the author of the Qumose assumes several various forms, viz.

ٰلَّبّٰ لِلْحَبْبَةِ لِلْحَمْضِ

CONCLUSION.

The above six words are termed لَّبّٰ. ٰلَّبّٰ. ُبّٰ from their similarity in the number of letters composing them, being either three or four. ٰلَّبّٰ. Having their final letter like the pretizile of verbs, marked مَكْصُوْبٰ، i.e. with the vowel point مَكْصُوْبٰ； and lastly from
BOOK SECOND.

Annotation.

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

EXAMPLES.

\[
\begin{align*}
\text{equivalent to } & \quad \text{I strengthened, or verified.} \\
\text{I compared, or assimilated.} & \\
\text{I restored, or amended.} & \\
\text{I supplicated, or wished.} & \\
\text{I hoped, or expected.} & 
\end{align*}
\]

"The word Ïœ has so many various senses, that it is not easy to reduce it to a general idea. From which it is derived signifies in the past time: 1. He followed, comprehended. 2. Intransitively, he arrived or reached the age of puberty, as a boy, the child of spring was now mature." On the measure Ïœ, it signifies. 1. He wished to follow. 2. He comprehended. 3. He restored, amended or repaired, as in the phrase Ïœ, "he undertook to repair one thing by another," resembling in this respect the sense ascribed to but in English by Horne Tooke,—namely to boot, superadd, &c. The latter sense namely repairation, or restoration, appears most suitable to the grammatical term Ïœ as applied to the conjunction Ïœ, whose office is properly the restoring or amending as it were, of some doubt or uncertainty originating in the first branch of a compound proposition which meaning may be illustrated by the ingenious remark of the Abbé Sicard. "Ainsi, après l'énonciation d'une première proposition, trouvant un obstacle, ou un empêchement à l'exécution de ce qu'on vient de dire, on semble avertir l'auteur ou le lecteur qu'il faut s'arrêter; on lui dirait, en Latin, sede (sed) arrestez; il y a ici une restriction, un changement.
à faire; en grec, Ἀλλά; 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 Mars.**

Eléments De Grammaire Générale,

Par M. L'Abbé Srecox

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

حكاية

عُبير إن تَلْبِيدَا كَانَتْ لم يَبَسُّهُمْ من فِيَّ نَسَاً فَأَتَبَيْرَيْنَ إِبًاتَ فِي نَسَاً عِنْ حُرْفٍ

أُرْبَيَا فَقَالَ لَسَأَلْ نِعْمَا فَقَالَ التَّلْبِيدَا أَنَا أَجَابَهُ مَا أَجَابَهُ بِهِ قَالَ

أُحُضُرَ عَنْدَكَ كَمْ كَلِّدْتُ بِكَنْنِي لَمْ أَسْأَلْكَ تَفَقَّحَ أَنْ تَشُرِّبَ الْيَوْمَ تَنَسَّهُ قَالَ

لَا أَنْسَاكَ قَالَ الْأَسْتَنَا ذَا مَا فُعِهِتْ يَا أَحْيَانِ لَيْتُكَ كَتِبَ حَيْثًَا رَأَوْدَ جَينَتْكَ

مِهَا مَرْتَبِينَ نَسَمَتَ التَّلْبِيدَا يَغْبَا وَرَأَى قَتْمَ وَانْصَرَتْ وَجُفَّعَ يَبْشَيْتُي بِهِ

الطَّرِيقَ وَيَبْعُولُ لَعَلَّ اللَّهُ يُبْطَغْيُني نَكَامَ

STORY.

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

**Mars be derived from the Latin Magis, and says it is an old adverb Synonymous with Plus, as in the phrase:

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

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

"En puis-je Mars de soins qu'on ne me pas vous rendre?"
the reply, (which in fact included the whole of the Servile letters), said, I attend you regularly every day but never remember asking you any such question. The Shuckh replied, *Alyom tensao*, (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.

*حكية*

دُقِّلُ إنَّ مَا كَانَ مُلْوُكُ الْعُرْسِ كَانَ سَبِيلًا مَنْتَقِلًا كَأَنَّهُ الْغَبِيلَ

لَكِنَّ خُسْصَ الْوَجِّ فِي جَبِيعِ الْأَطْبَاءِ عَلَى أَنْ يُعَالِجَهُ مِنْ ذَاكَ نَصَارَ

كَلِبَ عَالِجُهُ لَا يُزَادُ الْإِشْعَابُ فَيُجِيبُ إِلَيْهِ، يَبْعَضُ اِخْتِلَافِهِ مِنْ الأَطْبَاءِ

فَقَالَ لَهُ أَنَا عَا لْيَجِكَ أَنَا الْمِلْكَ وَلَكُنَّ أَمْهِنْ عَنْ ثَلَاثِةٍ أَيَامٍ حَتَّى أَتَمْلَ

وَأَتَمَّ الْمَلَكُ وَمَا بَيْوَ فَقَ كَمَا يَأْنِي لَعْلَمَ لِلْعِيقَةِ

عَلَى يَدِيْ ذُلُّ مَصْلَتْ لِمَا تَذَلِّلَ أَيَامْ فَالَّيَا الْمِلْكَ إِلَيْهِ نَظَرَتْ نُبْلَكَ

طَالِعُكَ نُظْهِرُ لِي أَنَا مَالِيْ مِنْ عَيْبِكَ إِلَّا وَقُلْتَ إِنَّي

حُرُنِ لَا رَأَيْتُ فَأَبْنِي مِنْ طَالِعُكَ الطَّالِعُ وَأَنَا لَا تُصَدْنِي نَحْبِسُنِي.
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 encrease 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
BOOK SECOND.

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 ليس, possessing like it a negative signification. They precede both terms

Annotation.

OF THE GOVERNMENT OF

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

As a grammatical agent, it precedes both a definite and indefinite noun, but most frequently the former, guided however by sundry conditions, the non-observance of which entirely destroys its government.
of a proposition, and govern the noun or subject in the nominative, and the predicate in the objective case.

Annotation.

**CONDITIONS ATTENDING THE GOVERNMENT OF 

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

**EXAMPLE.**

"Zuud is not standing."

2. The subject must not be preceded by the particle 

**EXAMPLE.**

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

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

**EXAMPLE.**

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

If however the 

**EXAMPLES.**

Zuud is not standing near you.

You are not my assistant.

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

Of these ی is used indifferently with a definite or indefinite noun, ی with an indefinite only.

EXAMPLES.

ما زيد قالیا
"Zucd is not standing."

لا رجل خریفیا
"No man is ingenious."

Annotation.

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

EXAMPLE.

ما شهید لا رسول
"Moohummud is not but a Prophet."

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

OF THE PARTICLE ی.

The resemblance subsisting between ی and the defective verb ليس, is considered by Iswooz Hajib, in his Commentary on the Kafirin, as inferior to that of ی as it is not formed like it peculiarly to denote present negation; is seldom found with a definite noun; and cannot be used in a sentence the predicate of which is preceded by ی as an expletive; for these reasons it possesses a much more limited government than ی, 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 ی, with the exception of that relating to ی as a redundant particle preceding the predicate, in which form of construction it can never be employed.

ی preceding an indefinite noun has the force of a Universal negative, as in the example

لا رجل في الدار
"No man is in the house," and this I presume is what the Arabs understand by the term ی when applicable to this particle.
Annotation.

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

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

Annotation.

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

EXAMPLE.

In regimen. لا صاحب جود موجود No man of liberality is now existing.

Resembling a noun لا خير عمري في الدنيا There is none better than me in the world.

is the common responsive negative and is directly opposed to تعن, 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 لا صاحب جود. The first means literally a pearl, the second a repetition of mine, or for me, and the last a reduplication of the negative no. This species of paronymous composition is very common in the writings of the Persians and Arabs, and seems to have been practiced occasionally by the ancients: Vossius in his rhetoric has given numerous examples of the paronomasia from the Greek and Latin poets, others will be found in Aulus Gellius, Plautus and Ennius, &c. which the reader 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, مشايع لحماف. شهداء لحماف.
Commentary.

Annotation.

Δικαίω τε καί οὖν αὐτή, ἐχονδα καὶ ἐφεδρά δῶλοις,
ἐν θυλοί καὶ θυλοί ἑπεμβαίνει, ἀληθεὶς τε καὶ ἀληθεὶς
βαλον διέλεξεν.

Vir non vir, avenm nee aven tamen, in arbre non
Arbre 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 σαμαχ ὑπ ορμησθρώτα, the second a δατιος the third the sambucus or elder-tree, t and the latter the pumice stone, about the nature and origin of which naturalists are not agreed.

Of the Particle

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 Umurah, says it is nothing but γ with the paragogical ι marked with the vowel point Fin, ι, in consequence of the junction of two quiescent letters, and the author of the Uozum (صِحْبَةٌ لَا رَضْمٌ) ascribes to it the same government with لَا رَضِمُ, but restricts its application to the word لَا رضم, which some grammarians consider as comprehending all nouns of time, such as مَارِيْا, سَاء, &c. and this is also the opinion of Iano Muli in his

One peculiarity attending it is, that in the sentence in which it is employed, either the subject, or predicate must be understood: the common practice of the language seems to authorize the rejection of the subject, as وَلَتْ وُقِفُ مَفْلَدِي, "This is not the time for flight." In which 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.

by some is derived from the infinitive لَتْ لَا لَات, damage, Synonymous with لَا نَقُص, and is regularly declinable as لَات. This derivation is plausible enough and is attributed to Abouzuli Krushman. 

* Locks says it was long seriously disputed whether a bat was a bird or not.
† This is the interpretation given by Suidas, and may perhaps be disputed.
Anotation.

Others again refer it to في in the past tense, the ت being changed into عرف, and ص into ش, these letters being considered proximate representatives of the same sound.

Úo0 Ówád; and Úo Tawámu, imagine it to be compounded of ج and the letter ى redundant in some other word, as in the following example from the Qouran, يل. but this is ridiculous; the ت is not redundant in the word دح, it belongs to the verb دح, and must have been joined to the word دح by the carelessness of some transcriber.

It is written thus erroneously in Marace. The author of the Mooghne 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.

٧٠٩٠ and ٧٠٩٠ if explained and illustrated at full length would far exceed the bounds of this Commentary, indeed it is to be feared I have already explained more than is necessary, I shall therefore close this annotation, with one or two miscellaneous remarks.

The intensive or corroborative negative which in Greek is effected by two or more n evatives is provided for in Arabic, by a peculiar form of conjugation i.e. by the adhesion of the prohibitive ج. and نوو سكدة subjoined, as ﷴ ل ٦٠ مثاني ٥٠ "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 concourse of negatives in the following passage from Demosthenes, ﷴ ﷴ ﷴ ﷴ ﷴ ﷴ ﷴ ﷴ ﷴ ﷴ ﷴ ﷴ ﷴ ﷴ ﷴ ﷴ ﷴ ﷴ ﷴ 

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 so where?"

The particle ﷴ in almost all its various, and even opposite relations, bears a striking resemblance to the Greek مثالي, as ﷴ and ﷴ do to ﷴ; to illustrate the latter remark, I shall offer the following little extract from Plutarch as quoted by the Messieurs De Port Royal, not indeed so much for the purpose of elucidating a point of comparatively no importance, as to introduce to the reader two very successful and spirited versions of the original into Arabic, by شیدم, 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 confers on my ear, a very melodious effect.

Οὐ Φοβοῦται Σαλαμών ὁ μη πάλαιν, ἢ βλέπον.
δὲ μὴ πεπανθομένος, μὴ λυγὰς ὑμῖν,
δὲ συνοιδητός ὁ αἵρος, δὲ ᾨδον ὁ Εὐάνδρος,
δὲ συμφών ό ᾧν Ταλαμών, ὃς χαμαλῶν ὃς ὁ
Ἀλβόλων. ὦ δὲ Θείς ἄγιος, πάλιν ἄνεοι,
γῆν, Σαλαμών, ἀπέραν, ἀρανός, σκότος, ὁ ὁμήρος,
κατι ὁμήροι —
δεῖνα, σιναχίη, ὄνειρον.

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

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

THUS IN ARABIC PROSE.

من هو مقيم في البر والشام من الكافرون لم يكتسي جيش لم يخف
لأي خوف من قطاع الطائبين ومن هو صغر
لكفي لم يخش السماوات ومن لم يكتسي كارته لم يخف فيها الحماد ومن

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BOOK SECOND.

The following Verses are written on the measure, termed Tetrasyllabics or Epitritus:

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The particles ما and َلا will be found as simple and verbal negatives in the following Story.

The same idea is expressed by the change of one word i.e. مال for نهب.
BOOK SECOND.

STORY.

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

DISTICH.

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

CLASS FOURTH.

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

1. The Particle زَوُر synonymous with مَعُ

EXAMPLE.

مَعُ في الماء وألمسه
The water was equal with the wood.

Annotation.

The Particle زَوُر as synonymous with مَعُ 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 زَوُر says the government usually assigned to زَوُر is properly owing to some preceding verb, either expressed or understood in the sentence, as in the example زَوُر أَلَسْتُ زَوُر أَلَسْتُ 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 زَوُر أَلَسْتُ I travelled with Zued? Or by a word resembling a verb in sense, as مَخَيْلُ زَوُر أَلَسْتُ What are you doing with Zued?
COMMENTARY.

2. used in the sense of or exception, in two ways. The first is termed or homogeneous, and signifies in its grammatical sense, that the or word following the Particle of exception, is of the same species, or homogeneous with the word preceding the Particle.

EXAMPLE.

The tribe came to me, except Zueif.

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.

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

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

OF THE AND .

The word is a Passive Participle, and means literally excepted or excluded.
BOOK SECOND.

The following words, viz. 

\[ \text{اللهجة المغولحة أي ها يا يا يا} \]

are called **vocative particles**, and are used in the following manner:

\[
\text{يا}
\]

Whether the object addressed is distant or near.

\[
\text{هيا و هيا}
\]

When the object is distant.

\[
\text{أيا و أيا}
\]

When the object is near.

The above five particles, when they precede a noun in regimen, govern the

**or Governing Noun**, in the **Accusative or Objective Case**.

**Examples.**

\[
\text{يا عبد الله}
\]

\[
\text{O slave of God, (or as a proper name)}
\]

\[
\text{O Abdoolah!}
\]

**Annotation.**

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

The **جاءني على الأزدة** invariably requires that its **مستثنى** should either be a **plural noun**, as **The men came to me all but Zued**; or a **noun of multitude singular**, as **The tribe came to me all but Zued.**

The **جاءني على الأزدة** 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.**

\[
\text{جاءني على القوم إلا زيداً}
\]

"The tribe came except Zued?"

2. **When the متثنى precedes the مستثنى**
COMMENTARY.

O Boy of Zued!
O thou who art noble in thy tribe!
O most excellent of the tribe!
O slave of Gon, or (O Abdoolah!)

But when the noun following them, is not in regimen, it receives the vowel mark without the Tunween.

EXAMPLES:

يآ زيد
O Zued!

يآ رجل
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 مَستَقِيم follows either مَخَالَة or

4. When the مَستَقِيم follows either لَسِيس or

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

OF THE VOCATIVE PARTICLES.

The author of the Mouonh, 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
BOOK SECOND.

Annotation.

Particles, and is occasionally understood in a sentence, as O Joseph let this alone, or refrain from this! It is alone applied to the word لله and to ابنتها and (إنها) masculine and feminine.

The Particle هي is supposed to be originally يا, the لعومة being changed into ها.

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

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

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

حكاية

قال بن بعض الربياء مرتين يوم من الأيام على نحو يدرس في داره. وبنين بن بصبي يعرق في الحرف توقف بالزء بأسلوب يسمع راء الصبي.

فسيعمد يقول يا سيدي إذا قلت خرج الناس الأزيل وبنين لي لا يك.

سبب يم بصره جريده نبأ أدول فقال الشيخ قل إنه مشغول بصرف عور.

وقال الصبي أحسن دنا فذة قامل القوم الأحباء وتبيل لي لأي.

G g
A man of learning went one day to the house of a Grammarian, who happened
at the time to have a boy before him reading Syntax. The learned man stopped at
the door to hear the boy read, and heard him say to his master. 'O Sir, when
I say, 'all the people went out but Zued,' and am asked—why did not Zued
go out also? What answer should I give? Say, replied the master, that he was busy
beating Amr. Very well, said the boy: but when I say,—'the tribe rose up all
but the Ass,' and am asked—why did not the Ass rise up too? What should
I answer? Answer, said the pedant, that he was busy eating grass. Good, said the
boy—and when I say—'the General came along with the army,' and am asked—
what brought the General along with the army? What should I say? Say, said the
schoolmaster, they are come by order of this gentleman (at the door,) to flog me.—
On hearing which the boy uttered a shriek—exclaiming—protect me, O followers of
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.

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

Example.

أرجو أن تَعْمَ - I hope you will rise.

Annotation.

OF THE PARTICLE أَن

The Particle أَن, with the Humsa Maflooh, and Noon Quiescent, as explained in the Text, occurs both as a Noun, and a Particle.

As a noun it is supposed by the author of the Muqawwam and other grammarians, to be equivalent to اِن, the first personal pronoun, as اَن قَتَلْتُ, 'I did,' and in other cases to the second personal pronoun, in the words اَنْتَ أَنتُ اَنْتَ اَنتُ أَنتُ where the termination is merely indicative of gender or number.

As a Particle it is used in four ways.

As recorded in the Commentary, is called also أَن مُحْتَلٍ from the circumstance of its being prefixed either to the Aorist, or past tense, and sometimes even to the imperative, as اَنْتَ لاَمْ يَأْتِي اِلَيْهِ أَنْتَ, 'I wrote to him to rise and come.'

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

It is occasionally met with as an Explanatory Particle, synonymous with أَن أَن, as in the following Example from the Qur'an: أَنَ أَصْعَ اِلْجَلَّالُ 'That is, make the Ark.'
COMMENTS.

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

EXAMPLE.

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

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

EXAMPLE.

You will certainly not see me.

Annotation.

As a pleonastic particle it occurs as follows:

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

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

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

4. After as, When you went out.

**Of the particle** is a negative particle restricting the verb to future time. The Grammarian says it was originally , the Alif of which is changed into Noon; but this etymology is rejected by the author of the Moaghne who confirms the account given in the Commentary, in which opinion he is supported by and .
BOOK SECOND.

This Particle, agreeably to the authority of the Grammarian Khuleel is compounded of ُل and ُن. The Humza is rejected, for the sake of euphony, leaving ُن, the Alif of which is also thrown out, because two quiescent letters occurring together cannot be pronounced, and thus we have ُن.

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

EXAMPLE.

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

Annotation.

OF THE PARTICLE كي.

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

كَي لَم تَنْنَصْنَوْنَ أَلَى سَم ّلَو مَا ثَرَتَ
فَتْنَ وَلَقَ ٰا لَهِجَةٌ تَعْطَرَم

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 لام التعليل and in this sense precedes the مم. Example, كي لا ضربت, that is, 'Why did you strike.'

It precedes also the مم. Example, كي مُوصَرَت, 'A man may expect to receive the good or evil he does.'

Also in the sense of كي لا تَسْوا, as in لَكِينَاتُوْسَاء for 'That you be not sorrowful.'

As a proof of this it may be observed that the كي لا تَسْوا is retained in كي لَم تَنْنَصْنَوْنَ which would have been rejected had كي been here a governing Particle.

Hh
4. The Particle اذن is used in the sense of جواب and جواب or answer, and consequence, and restricts the verb to Future time.

EXAMPLE.

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

Annotation.

OF THE PARTICLE اذن

Some Grammarians maintain that اذن is a noun, but the general opinion is that it is a Particle. As a Particle some derive it from أذن and أذن and others again allow it as Etymology, but consider it a simple uncompounded Particle.

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

The government of اذن is guided by certain conditions.

It must immediately precede the Aorist, with the exception of a or oath, or the negative Particle of either of which is allowed to intervene, without destroying its government, as, اذن وإن. Then by, God I will honor you,—or, اذن إن اللهم إني لا أفلتك بكرمة. Then I do not think you a liar! But we could not say اذن ياعلى إني لزمك إني وأركم إني. This is the general opinion of Grammarians, but thinks a Zurf occurring between the Particle and the verb will not affect its government, as اذن غداً إني أكرمك. Then to-morrow I will honor you.
The Particles in the Fifth Class are included in the following Story.

The Arabic text is not legible in this image.
I called one day, said a learned man, upon a friend of mine, who was an excellent Singer, and said to him, I am come to you, that you may enliven me with a song, for I have been annoyed this morning, and know no remedy so effectual in dispelling care. I beg therefore that you will oblige me with a couple of good verses. He answered, with great pleasure, and sung the following:

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

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

* The verb حَلَمَ in the original is used in four different senses. In the first it means to open. In the second to enter. In the third to sweeten, and in the fourth to be Fruitful.
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 جَزَمُ or quiescent, viz.

\[ لَأَلْتَمَّهُ قَالَ الأَمْرَ ُلَمْ.

1. The Particle لَمْ converts the aorist into a negative preterite.

EXAMPLE.

مل تصرف In the sense of مَأَضِرَبَ He did not strike.

Annotation.

OF THE PARTICLE لم:

The Particle لم is synonymous with لَا. Its effect upon the Aorist is to change جَزَمُ, 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 لَمِن and لَمْ 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 لَمْ لَا لَا Luhyanee says, it occasionally renders the Aorist لَمْ, and in this way he reads the first sentence of the 94th Chapter of the Qur'an:

أَلِمْ لِدُمْرُ جُلْدُ صَدَرَكَ “Have we not opened thy breast.”
COMMENTARY.

2. The Particle 
is used like  but is peculiarly applied in the sense of to denote universality of past time, and indicates, that the action conveyed by the verb was never performed at any past period.

EXAMPLE.

In the sense of

Zueck 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 "It was not then, but was afterwards;" but we could not substitute  in the sentence, and say which would in fact amount to this.—"It never was and then was." This is the general opinion of Grammarians, but there are some who consider these Particles as synonymous in every respect.

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

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

The word besides its use as a governing Particle, is employed to denote time, and seems in this case to resemble when. As such, it is prefixed to a verb in the past time, in a Proposition consisting of
BOOK SECOND.

3. The Particle, or letter term. ل - لام or Imperative ل - لام demands the performance of an action, or requires something to be done, either by a

PERSON ABSENT (النافعُ النافعِ) i.e. THE THIRD PERSON, as

ليضربُ زيل Let Zued strike.

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

لأضربَ Let me strike.

لنتضربَ Let us strike.

Or in the PASSIVE VOICE, (in the following order,) as

ليضربُ زيد Let Zued be struck.

لنتضربَ Be thou struck.

لأضربَ Let me be struck.

لنتضربَ Let us be struck.

Annotation.

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

لَلَّمَ تَمَ شَيْئًا Is also used in the sense of لَلَّمَ تَمَ شَيْئًا or exception, as in the following example from the 86th Chapter of the Qooran;

لَلَّمَ تَمَ شَيْئًا

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

EXAMPLES.

لاَّ ضَرَب َّ Let him not strike.
لاَّ تَضَرَب َّ Do thou not strike.
لاَّ أَضَرَب َّ Let me not strike.
لاَّ ضَرَب َّ Let us not strike.

And in the Passive voice, as

لاَّ ضَرَب َّ Let him not be struck.
لاَّ تَضَرَب َّ Be thou not struck.
لاَّ أَضَرَب َّ Let me not be struck.
لاَّ ضَرَب َّ 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 Salæ, as well as Marracci, though the latter reads ٔٔٔ instead of ٔٔٔ and makes َٔ a
conditional instead of a Negative Particle,—"Si omnis anima verto non est super eam custos!" Yet 
Marracci knew that ٔٔٔ was occasionally used as a negative Particle, though he has not in his Note given 
any rule for it.—"Particula ٔٔٔ, habet apud Arabes, sicut etiam apud Hebreos, vim juramenti.
Negativi in affirmatione, et affirmativi in Negatione ut hoc loco, in quò ita explicanda est sententia, 
and the learned Schultens in his Notes on the Hamasa, thinks its real meaning on all such occasions 
as the above is ٔٔٔ." Sunt qui ٔٔٔ si alias, subindo negare existimant; ut in Alcorani illo 
ٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔ..
5. The Particle \( \text{ائت} \) is used before two sentences, the first of which must be a verbal one, \( \text{ءاء} \) the second may be either verbal or nominal, \( \text{نن} \) The first branch of the proposition contains a condition, and is termed, \( \text{ءاء} \) the second the consequence, and is called, \( \text{ءاء} \). If a verb in the aorist be found in both sentences, or in the conditional sentence alone, it must necessarily be marked \( \text{اء} \) as:

\[
\begin{align*}
\text{إِن تُصَبِّب أَضْرَبْ} & \quad \text{If you strike, I will strike.} \\
\text{إِن تُصَبِّبَ ضَرِبَ} & \quad \text{If you strike, then Zued will strike, or lit. Zued is a striker.}
\end{align*}
\]

Annotation.

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

**OF THE PARTICLE CALLED \( \text{ءاء} \) OR IMPERATIVE**

The \( \text{ءاء} \) or letter \( \text{ءاء} \) of command may be always marked with the vowel \( \text{ءاء} \), but the Grammarian \( \text{ءاء} \) makes it \( \text{ءاء} \). When it follows either the Conjunction \( \text{ءاء} \) or \( \text{ءاء} \) it is generally rendered *Quiescent*, and also occasionally after \( \text{ءاء} \).

It is generally omitted in the 2d Person of the Imperative Active, and also in the 1st Person, and is sometimes understood in Poetry, though its government remains, as

> 'And let your generosity or munificence reserve for me a portion.' The Grammarian

however does not subscribe to this rule even in Poetry, unless it is found preceded in the Sentence by the preposition \( \text{ءاء} \), as

K k
COMMENTARY.

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

If you beat, I will beat.

Annotation.

قل عبادي الذين أعنفوا في الصدارة

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

OF THE PROHIBITIVE.

The Prohibitive Particle لا ذلًا 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 مهـ. It 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 موضحة who confirms the doctrine recorded in the Commentary.

OF THE PARTICLE إن.

There is nothing to be remarked of إن except that it is used as a Negative as well as a conditional Particle, and that it is frequently found as a mere expulsive. Schultens says it is used rhetorically as an animated أضيافة 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

قبل أن أمره أصر بثناي طلميه فخشخت حاليها إلى طلميه فقال لها إن تسعبي صغار البئر وخشون الهوا جوا تبربي فانطلعت إلى
BOOK SECOND.

It is related that a woman was troubled with a tingling* in her ear, and went to a Physician for his advice on the subject. The Physician said, if you apply (to your ear) the yolk of an egg, and a little pulverized Love-Apple you will be well. The woman went to an Apothecary, who had a handsome Apprentice, and said, I will thank you to desire your boy to weigh me out two Dirhums worth of Love's-Apple!* The Apothecary not knowing, that she meant the plant of that

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

CLASS SEVENTH.

The seventh class contains nine words, which give or the quiescent mark to the aorist. They possess a conditional or hypothetical signification like the

literally, the desire or ardour of love. I am aware that the Love-Apple, as a genus of the Mong, gynia order, is not exactly applicable to the Arabian plant, but it serves to convey some idea of the Pun, and this is all I intended.

† The original means simply, "that which the heart pants after from the bitterness, or violence of love." We may suppose that the Arabian Apothecary from the Lady's mistake imagined her in search of the 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)?
BOOK SECOND.

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

They are as follows:

I. Of these the first is من and is never applied but to persons or rational beings.

EXAMPLE.

من يكرمني أكرمه He who honors me, I will honor him.

أَيْ يَكِرْمَيْنِي رِبَّ أَكْرِمَهُ That is,

إِذَا يَكِرْمَيْنِي زَيْدُ أَكْرِمَهُ If Zueid honors me, I will honor him, and

وَإِذَا يَكِرْمَيْنِي عِبَادُ أَكْرِمَهُ If Amr honors me, I will honor him.

Annotation.

2. Relatively, in the sense of "لَهُمَا النَّبِئُ مَنِيبًا نَّفَرًا" "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;

"This excellence is all we require to establish our pre-eminence over others, namely the love of the Prophet Mohammed towards us."

L1
2. She second is مثمرة and is more generally applicable to things, or irrational beings. (غیر ذی العقل)

**EXAMPLE.**

ما تشرأ اشتر

What you purchase, I will purchase,

أي

That is,

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

3. The third is متنية and is applicable to time.

**EXAMPLE.**

متنية تذهب أنتذهب

When you go, I will go;

أي

That is,

If you go to-day, I will go to-day, and

If you go to-morrow, I will go to-morrow.

Annotated.

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

**OF ﴿:**

The author of the Moogheen says that ﴿: as a governing Noun, is sometimes significant of time, as "As long as they preserve their faith to you, do you the same with them," and that it is sometimes used without any relation whatever to time, as "You know whatever good you do,"
BOOK SECOND.

4. The fourth is and as also applicable to time.

EXAMPLE.

Whenever you go, I will go.

That is,

If you go to-day, I will go to-day, and

If you go to-morrow, I will go to-morrow.

5. The fifth is 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,

If Zued strikes me, I will strike him, and

If Amr strikes me, I will strike him.

Annotation.

The word is also used Interrogatively, as when will God assist us?

It is also Synonymous with as 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 I took it out from his cuff.
6. The sixth is applicable to place.

**EXAMPLE.**

*أينِ سُبيَّكَ أَمَشِ؟* Wherever you walk, I will walk,

*أيُّزِيَ َ أَمَشِ؟* If you walk to the Mosque, I will walk to the Mosque,

*إنْ تَهَيْ إِلَى الْسَوقِ أَمَشِ* If you walk to the Market place, I will walk to the Market place.

**Annotation.**

*فَزِيَ*<br>

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

*فَزِيَ*<br>

"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 \( \text{أَنْتَ تَكُنْ أَكْنَ} \) and is also applicable to \( \text{PLACE} \).

EXAMPLE.

\( \text{أَنْتَ تَكُنْ أَكْنَ} \) Wherever you reside, I will reside,

\( \text{يُ} \) That is,

\[
\begin{align*}
\text{إِنْ تَكُنْ نِيَ الْبَلَدَةَ أَكْنَ} & \text{ If you remain in the City, I will remain in the City, and} \\
\text{إِنْ تَكُنْ نِيَ الْبَدَا دِيْدَ أَكْنَ} & \text{If you remain in the desert, I will remain in the desert.}
\end{align*}
\]

Annotation.

I confess I cannot discover the exact meaning of this Verse and know not how \( \text{كَأَن} \) can be rendered Interrogatively:—perhaps it may be translated thus,

What a night, what a night for poor Paddy Whack,
Not a shoe to my foot, nor a shirt to my back!

\( \text{O F} \)

Is used Interrogatively, as: \( \text{يُ} \) What thing is that?

And as a Relativ Pronoun, as \( \text{هُمْ} \) 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 \( \text{زَرُورُ جَلَّ جَلَّ} \) Zued is a man; what a man! or after a proper name, as \( \text{مُرَرَّ} \) I passed by \( \text{Abdooliah} \), what a man!
COMMENTARY.

8. The eighth is and is also applicable to place.

EXAMPLE.

\[ \text{Wherever you sit, I will sit,} \]

That is,

\[ \text{If you sit in the Village, I will sit in the Village,} \]
\[ \text{If you sit in the City, I will sit in the City.} \]

Annotation.

\[ O F \text{ and } \text{.} \]

The word compounded agreeably to the authority of Ibnool Hajib of and redundant, is also used Interrogatively as well as Conditionally, as \[ \text{Where is Zued?} \]

The same remark is applicable to which seems Synonymous with \[ \text{Where is Zued?} \] however is sometimes taken in the sense of \[ \text{as in the following example from the Quran, as produced by Ruzza.} \]

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

\[ \text{When you go, I will go.} \]

The author of the Moeghnee makes a compound of and redundant. It is formed.
BOOK SECOND.

9. The ninth is and is applicable to time.

EXAMPLE.

إِذَا نَعِلُ اِنْعَلَ When you do it, I will do it,

أَيُّّ That is,

إِنْ نَعِلُ الْيَتَاب اِنْعَلَ If you do it now, I will do it now, and

وَإِنْ نَعِلُ غَدًا اِنْعَلَ غَدًا 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.

"مَا كَايَتَ أَكَتِبُ 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

قُلْتَ حَيْثُ رَيَّدَ قَامَ I rose up when Zued rose.

جَلَسْتَ حَيْثُ جَاسَ زَيْدَ I sat down when Zued sat.

Is also written حيث and حيث.

O F

This word is considered by the author of the Mooghnee as a Pahlevi Synonymous with مَعِير. Some think it is seldom used as a governing word; and others that it is generally so. It is compounded agreeably to Ruzee of and ما.
The various governing words in the seventh Class are comprised

in the following Story.

Commentary.
BOOK SECOND.

A certain city lounging 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 say 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 of him is greater than to this child. The fellow was abashed at her reply and repeated.

* I have omitted a sentence here to avoid repetition.

N n
COMMENTARY.

CLASS EIGHTH.

The eighth Class contains four words which give to an Indefinite Noun (اسم نكرة) or govern it in the Accusative or Objective case, as the تَعْمِير or Noun of Specification.

1. Of these the first is عشرة Ten, when compounded with أَحَد One; اثْنَانِ Two; ثَلَاثَة Three; أَرْبَعَة Four; خَيْسَة Five; سَبْعَة Six; سَبْعَة Seven; ثُمانِيَة Eight and تَسْعَة Nine.

The same government is applicable to the Numbers، تَلَانِونِ Twenty; سِبْعِونِ Thirty; أَرْبَعُونِ Forty; خَيْسِسِونِ Fifty; سَنِينِ Sixty; سِنِينِ Seventy; تَسْعِينِ Eighty; سِمِينِ Ninety, whether compounded or not, but these are properly comprised among the Analogous governors, under the head of the اسم النكرة or Integral Nouns.

If the نَكْرَة be a Masculine Noun, the grammatical arrangement of the units and بِعَمْر أَحَد and اثْنَانِ in construction with أَرْبَعَة will be as follows, with both members of the compound number in the Masculine Gender:

EXAMPLES.

أَحَد عَشْرَة رُجُالاً Eleven men.
إِثْنَانِ عَشْرَة رُجُالاً Twelve men.

Annotation.

The words contained in the eighth Class are nouns of number either determinate or indeterminate, which generally give and sometimes جُر to an indefinite noun, or govern it in the Objective, and Accusative or Oblique Cases; and as Numbers in their applicable sense refer to particulars, in opposition to those in the abstract, the word expressive of that particularity is always termed the noun of specification or Particularity; or the Specifier, and significantly مَعْدُود the noun Numbers. It must however be remembered that the مَعْدُود
BOOK SECOND.

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

EXAMPLES.

اِحِدَّي عَشَرَةُ أَمِّيَةٍ Eleven women.
اِثْنَانِي عَشَرَةُ أَمِّيَةٍ Twelve women.

The other cardinal numbers from three (ثلَاثَةٌ) to nine (تسُعَة) inclusive, in construction with عشر ten, are applied as below; the first member of the compound being FEMININE the second Masculine, and this always happens when the تَمِيمُ is a Masculine Noun:

EXAMPLES.

ثلاثِةُ عَشَرَةُ رَجَالٍ Thirteen men.
اِرْبَعَةُ عَشَرَةُ رَجَالٍ Fourteen men, and so on to
تسِعَةُ عَشَرَةُ رَجَالٍ Nineteen men.

Annotation.

always refers to number, whereas the مِّنْبِّئَرَ and مِّنْبِّئَرَ have a more general application as explained in page 3 and 9 of the 1st Book. The word مِّنْبِّئَرَ in the text expresses the number ten abstractly and differs perhaps from مِّنْبِّئَرَ in the same way as ηδυς from ηδυς in Greek, or Decem from Decem in Latin. It always governs the مِّنْبِّئَرَ in the Aorist or Oblique Case, in other words its مِّنْبِّئَرَ is The same government is applicable to the cardinal numbers from three to nine inclusively; in these cases the مِّنْبِّئَرَ is a noun plural either in form or meaning as مِّنْبِّئَرَ and مِّنْبِّئَرَ. 'Three men, or three individuals.' But the compounded numerals from ten to ninety-nine give مِّنْبِّئَرَ as govern the مِّنْبِّئَرَ in the objective case, which must always be in the singular number. The مِّنْبِّئَرَ of the words مِّنْبِّئَرَ a hundred, and مِّنْبِّئَرَ a thousand must be in the singular number and Aorist case, as مِّنْبِّئَرَ a hundred men, مِّنْبِّئَرَ a thousand Dirhums, as also مِّنْبِّئَرَ the name of the Book on which the present work is a Commentary.
COMMENTARY.

But if the be a Feminine Noun, the order is reversed, and the first member of the compound will be Masculine, and the second Feminine.

**Examples.**

- Thirteen women.
- Fourteen women, and so on.
- Nineteen women.

The cardinal numbers &c. to when combined with Twenty, and its cognate numbers in a decimal progression as far as Ninety, take the or Copulative Conjunction between the members of the compound: If then the be a Masculine Noun, the first member of the compound when it happens to be or (but not of the other units,) will be Masculine also:

**Examples.**

- Twenty one men.
- Twenty two men.

Annotation.

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

The of is sometimes rejected if the sense of the sentence can be made out from the context, as for how many days have you fasted?
BOOK SECOND.

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

**EXAMPLES.**

١٨١٠ و عشرون ٢٠٠٠ == Twenty one women.

٢٠٠٠ و عشرون ٢٠٠٠ == Twenty two women.

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

**EXAMPLE.**

١٨٣٠ و عشرون رجلاً == Twenty three men.

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

**EXAMPLE.**

١٨٣٠ و عشرون امرأة == Twenty three women.

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

---

**Annotation.**

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

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

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

کَمْ رَجَالَ ضَرَبْتَهُ How many men did you strike?

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

کَمْ عَلَى مِنْ رَبِّي There are several men with me.

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

کَمْ رَجَالَ ضَرَبْتَهُ I struck several men.

کَمْ عَلَى مِنْ رَبِّي I purchased several boys or slaves.

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

کَفِ ارْجَالْ عَنْدِي There are so many men with me.

Annotation.

کَدَمْ / کَدْمَ compounded of the مَنْ of similitude and the demonstrative pronoun مَنْ is frequently used in its etymological sense, and has no governing power, as صَفَرِي فَرَأْتُ مَنْ اسْتَقْرَأْتُ، I found Zneel learned, and Amr the same. But when used as a single word, it denotes an Indeterminate number, as مَا كُوْدِمْتُ مَا كُوْدِمْتُ Do you remember such and such a time when you did so and so? It may be also rendered, so much, كَدْمَتْ کُفَّرْتْ I took so much money.
BOOK SECOND.

The fourth is compounded of the Kaf of similitude and the word ي but is used to denote an Indefinite Number, without any relation to the meaning of its component parts, as

كُلُّ يُجَالَدَ لَفْتٍ I visited some men.

It is also used Interrogatively, as

كُلُّ دِيْمَاراً عَنَنتُهُ How many Dizhums have you?

Annotation.

The word كُلُّ is also compounded of the Kaf of similitude, and ي as mentioned by the Commentator, and is synonymous with تَمِمْ. Its بِمِمْ when preceded by مِمْ is مُجَرَّر, as in the following example from the Qur'an,

كُلُّ مِمْ دِيْمَاراً ۖ قُلْ مَعَ رَبِّكَ

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

The words in this class are included in the following story.
Whoever said a certain Physician will eat the Mad-Apple* for forty days successively will lose his senses. A person present said, how much of it must be eaten every day for that purpose? The Physician answered, so much, and made a motion with his hand three times towards him, to denote fifteen of them. The man went away and continued eating the Mad-Apple and in the forty first night he put on his sword and went to the Physician and said—did you not say O stupid and ignorant Doctor, that whoever would eat fifteen of the fruit of the Mad-Apple for forty days successively would lose his senses? And 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 بُنْجَنَة, from which word or perhaps form the Persian بُنْجَنَة it may have found its way to Arabia.
BOOK SECOND.

CLASS NINTH.

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

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

EXAMPLE.

\[
\begin{align*}
\text{زُيدَ} & \quad \text{Put off Zued, or} \\
\text{رَيْدَا} & \quad \text{Let Zued alone.}
\end{align*}
\]

Annotation.

The author of the Grammatical Treatise called the Moopussul, divides Verbal Nouns into two Classes, the first having the sense of verbs in the 2d Person of the Imperative mood, the second of verbs in the past time, which are termed or Nouns of Predication. The first Class, or those equivalent to the Imperative of verbs, are either transitive as exemplified in the Commentary, or intransitive, as be silent or go on (with your discourse), like Agedum in Latin; or and make haste which occurs under four various forms, as and the last of which is exemplified in the following distich:

\[
\begin{align*}
\text{قُلْ} & \quad \text{دَجِي إِلَيْهَا هَيَّنَا} \\
\text{قُلْ} & \quad \text{دَجِي إِلَيْهَا هَيَّنَا} \\
\end{align*}
\]

"For the night is dark, so hasten, hasten!"

Also alight or descend; قدْبُ and قدْبُ enough for you; لَا ليكَ return, come back.

The Verbal Nouns termed are generally found in the past time as be hastened, in the sentence: He hastened his coming out! but there are some
2. The second is بله راد in the sense of غ.

EXAMPLE,

بله رادا

Give up or relinquish Zued,

3. The third is دَرْنَك in the sense of حد.

EXAMPLE,

درنك رادا

Take, or seize Zued.

Annotation.

Others supposed to be in the Aorist, as رل 'it grieves me,' which is said to occur under forty-one various forms; the following are more common, مل and the word نل 'It pains me,' which also assumes a variety of shapes, as نل but Ibnool Hajib the celebrated author of the Kafeen, 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.

OF

This word has a variety of uses. It occurs 1st as a Verbal Noun. 2d as an attribute or Adjective, as مواء 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 مواء they travelled in a slow manner. 4th as a Noun governing another in the Aorist or Oblique Case, as مواء the slow progress, or tardy journey of Zued!

The author of the Qamoos makes مواء the diminutive of مواء 'travelling slowly,' as مواء 'go on slowly or in an easy pace;' but it is given in Ruzee as the dimin. of مواء. It seems
BOOK SECOND.

4. The fourth is عَلَيْكَ in the sense of عَلَيْكَ رَبَّمَا.

EXAMPLE.

ادرمَ رَبَّمَا

Seize or compel Zucd.

5. The fifth is كَيْهِل in the sense of كَيْهِلَة.

EXAMPLE.

كَيْهِلَةَ الْكَهْرِينَ

Come to the bread.

أَيْ إِيَّتَ الْكَرَيدَة

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 Shakespeare, the clothiers all put off the spinsters, carders, fullers, weavers. It may be translated differ in Latin.

It takes the second personal Pronoun كاف as an affix, and sometimes the expletive لى 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.

لَيْلَمُ كَفَّةَ الْغَرْقَاءِ

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

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

لَيْلَمُ

May be translated, suffer, let alone, meddle not, and is found Synonymous with كَفَّة, as in the following example given by Ruzeer خرجُ خَلَدَتُ رَبَّمَا.

Certainly such a person has not strength sufficient to take up a pebble, how then should he carry here a rock.
6. The sixth is in the sense of Lay hold of or seize Zu’d.

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

Annotation.

is compounded of and the pronounal prefix and may be rendered take, accept, &c. as in the following Example from the 2d Muqam of Hureeraa.

Accept these other two verses.

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

is compounded of in the sense of make haste, and abbreviated from (the English holla,) the compound being originally it occurs in the following forms and is sometimes transitive of itself, and sometimes in conjunction with a Preposition. is alone used by the Moohummedan Crier in his invocatory formula to prayers as 'Come to prayers.'
The above six Nouns necessarily require an agent, which agent is the second personal Pronoun concealed in them.

The remaining three are used as verbs in the past time, and give to a Noun, or govern it in the Nominative Case as its proper agent.

7. The first is in the sense of √بعد√.

**EXAMPLE.**

\[ \text{بعد} \]

\[ \text{بعداً} \]

\[ Zued was distant. \]

**Annotation.**

حا

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

هات

masculine, and feminine.

هات

This word with the final letter marked Fatha is peculiar to the people of Hijaz; and with the Kusra to the tribe of Tumesm. The final letter is sometimes marked Zamma, and sometimes with the Tumesem, as

قد كنت يايمًا من ذلك

فهاتات هات ووجهها

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

It assumes in the Qamaos no less than fifty-one different shapes, the following eleven are supposed to be common:

هاتات همئات همئات همئات

Q q
COMMENTARY.

8. The second is ُوُهُوُسُنَ in the sense of ُوُهُوُسُنَ.

EXAMPLE.

{ ُوُهُوُسُنَ زِيدٌ وَ أَمْرٌ

Zued and Amr were separated.

Annotation.

And was originally ُوُهُوُسُنَ on the measure ُوُهُوُسُنَ, the ُوُهُوُسُنَ being changed into ُوُهُوُسُنَ by a common rule of permutation.

O F ُوُهُوُسُنَ

Is derived from ُوُهُوُسُنَ separation, by the addition of ُوُهُوُسُنَ and Noon redundant. Rusee says, it frequently denotes surprise or astonishment—along with its original meaning as ُوُهُوُسُنَ.

"How widely separated were Zued and Amr!" It is used in conjunction with the expiative ُوُهُوُسُنَ and sometimes also with the word ُوُهُوُسُنَ, both of which are then redundant, as ُوُهُوُسُنَ. But the Grammarian observes that this is of rare occurrence and should not be followed. Its final letter is sometimes written with ُوُهُوُسُنَ, but more usually with ُوُهُوُسُنَ, as in the following verse supposed to be uttered by a way-worn Traveller in the midst of the Arabian Desert:

{ ُوُهُوُسُنَ هِدَا وَ الْخَيْمَةَ وَ الْمَلَامِمَ

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 Trees its grateful shelter throws.

* The ُوُهُوُسُنَ is a large branchy undeguar-fagi kind of tree, perhaps the Palmetto, whose fruit are the ُوُهُوُسُنَ.
BOOK SECOND.

9. The third is سرعة in the sense of سرعة زيد.

EXAMPLE.

سَرِعَةٌ زَيْدَ

Zued hastened.

Examples.

An Annotation.

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

فرَقَ عَسَي دَرْمَيْانُ ٌ وَأَكْرُمَ وَقُدْصَرُ ٌ بَانِي وَنَوْسُ بَعْدَ دَوْرَنَّ غُمُّرَ بِسُرْعَةٍ

بِمَعَالَةٍ وَسَعَرَ يَنْبُهُانُ يَدَرَشُ وَبَعْدَ دَوْرَنَّ بِمَعَالَةٍ بِمَعَالَةٍ غُمُّرَ بِسُرْعَةٍ

O F.

is derived from سرعة celerity, by the addition of Alif and Noon redundant. It is written سرعة سرعة ناماهلة the true meaning and force of which will be better understood by recounting the manner in which it was used, as given in the an Arabian Jest-Book.

An Arab went to a shepherd with the intention of purchasing a sheep, and requested to be supplied with a fat one. The shepherd told him he should have the fattest in his flock, but produced a poor, meagre, scurvy, half-starved thing, with its nose snivelling from excess of poverty. The Arab called out with astonishment, what object of misery is this! where is the flesh or fat? why my good friend said the shepherd dont you observe the very fat dropping from her nose! O Bravo, said the Arab سرعة دازدهلة Its snivel runs in melted fat!!

The above Story is related in various ways, (See Russe and the Qamoos) but they do not appear to be worth repeating, سرعة also occasionally denotes surprise or astonishment as سرعة لما سمعت كذا! for what celerity.
ANNOTATION.

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,

Προς γας το γνηκς βαπτιστήθησαν
Αποκαλεῖται προσφόρα καίνα

"All human ills gather in old age,
as vagrants in a Work-house."

 حكاية

لكني بعض الشيوخ سوء الهدم إلى الطبيب قال له رويدين الهضم
أنهم من خواص الشخوخة نضكي لضعف البصر فقال له بلله ضعف
البصراً نفاذان من خواص الشخوخة نضكي ليпуضف البصر نفاذ لله هيهات
السعي من الشيوخ فإن ضعف السعي من خواص الشخوخة نضكي لفترة
الإقدام قال له شيثان يقولو إذا الشيوخ فإن فتاة النقاد من خواص
الشخوخة نضكي لضعف الإقدام وقيل له سرعان ضعف الباء!锂
الشيوخ فأي ضعف الباء، ومن خواص الشخوخة نفاذ الشيوخ لفترة
أزمنكم الأحبب وعليكم الجاهل وهاكم البديل الذي لا فائدة لفئتي
BOOK SECOND.

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 bo-
dily 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 ـَ ـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَ~

† For the literal signification of ـَـَـَـَـَـَـَـَـَـَـَ~ consult the Lexicon. ـَـَـَـَـَـَـَـَـَـَ~ a blockhead, Ital. balorda.

R r
COMMENTARY.

CLASS TENTH.

The tenth Class contains thirteen Verbs termed لَنَفَّذَ الْعَنَّاقِصَةُ 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 نَصْب and to the second رَنْع. The first Term is called the اسم the substantive Noun, the second the خَبَر the Attribute or Predicate.

1. Of these the first is كَن 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, كَنَّ رَيْدًا تابًا (مَيْتُونَ الْانْطَعَعَ) as, 'Zued was standing;' or in a sense incapable of cessation, كَانَ اللَّهُ عَلِيٌّ حُكْمًا (مُسَبَّنَنَّ الْانْطَعَعَ) as, God was knowing and wise.

Second, in the sense of صَار, as,

كَانَ الْعَفْرُ غَنِيًا أي صَارَ غَنِيًا 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 ἐρωτάτω "Socrates walketh," then as the Verb in such Case implied the power of a Perfect Predicate, they called it for that reason καταχώρομαι 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

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

\[ \text{أَيَّنَى نَبَتَ زُيدٌ} \text{ Zued existed.} \]

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

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

Or, from one quality into another, as,

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

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

\[ \text{صَارَ زُيدٌ مِنْ بَدَأَلِي بَلَّلِي} \text{ Zued went from one City to another.} \]

Annotation.

or else from its readiness οὐδένα, to co-incide with its Noun in completing the Sentence, they called it Σύμφωνα 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 Συνάται μεταγίδαι, Socrates ponitet: such a Verb from its near approach to just Co-incidence and Predication, they called Παραγόμενα or Παρακατηγόμενα.

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 Πλάτων Φίλη Δίων, Plato loveth Dio (where without Dio or some other, the Verb loveth would rest indefinite:) such a Verb,
COMMENTARY.

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

\[
\begin{align*}
\text{Zue} & \text{d was wealthy in the morning, i. e.} \\
\text{His wealth was at that time.}
\end{align*}
\]

\[
\begin{align*}
\text{Zue} & \text{d was a governor in the evening, i. e.} \\
\text{His government was at that time.}
\end{align*}
\]

\[
\begin{align*}
\text{Zue} & \text{d was a reader in the forenoon, i. e.} \\
\text{His reading was at that time.}
\end{align*}
\]

Annotat

from this defect they called \text{γίγνεσθαι}, or \text{καταγγέλλων} some thing less than a Co-incider, or less than a Predicable.

Lastly, when a Verb required two Nouns in Oblique Cases, to render the sentiment complete, as when we say \text{Σωκράτει} ἀληθίους \text{μιτεῖ}, \text{Γεύσετε} me \text{πιθή}, or the like, such Verb they called \text{γίγνεθ}, or \text{δεικνύου} \text{καταγγέλλεσθαι}, \text{καί φανερωθήσεται}, something less than an Imperfect Co-incider, 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."
The above three Verbs are sometimes used in the sense of صَارَ، as

اصَبَعَ الْعَقَبَ الْغَنِيَّةَ  The poor man became rich.
أَمَسَى زَيدٌ كَاتِبًا Zued became a writer.
أَضَحَى النَّارِمُ مُنِيرًا The obscure became bright.

They are sometimes used in the sense of Perfect Verbs, as,

اَمَسَى زَيدٌ بَعْتِي Zued arrived in the morning.
دُخَلَ فِي الصِّبَأَمَي
أَمَسَى زَيدٌ يِ Zued arrived in the evening.
دُخَلَ فِي السَّمَي
أَضَحَى بُكْرَي Bukr arrived in the fore-noon.
دُخَلَ فِي الْفَصْحَي

Annotation.

If that which is predicated of a name, make an Axiom, it is a Categoric, or κατακορυφή, a Congruity, as waketh, for example, Socrates waketh.

But if it be predicated of the Case (whereby Transitions are made from one person to another, wherein it is necessary that some Oblique Case be likewise pronounced with the right,) they are called ἐπικατενέκρωσις, as an addition to the κατακορυφή (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 ἐπικατενέκρωσις.
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,

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

Annotation.

Incongruities, or according to Ammonius, less than, as it pleases me to come to thee; whether the Nouns only or the words require it. See Stanley's History of Philosophy. Folio Ed. 1701, in the life of Zeno, p. 310.

In answer to certain of the Arabian Grammarians who contend that Imperfect Verbs, are merely used to denote time without reference to the sense of their Infinitives, the Grammarians Ruzee in his celebrated Commentary upon the Kafseena makes the following reply, which I offer as a short specimen of his style and manner.
The above two Verbs are sometimes used in the sense of صار, as,

The boy became adult.

The youth became an old man.

5. The eighth and ninth are مانتبناً and مابرح sometimes written مازان, and eleventh مانفتٰت 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 Ininitive, are nugatory, for the word كني in the Proposition, كني signifies being, that is, being abstractedly considered, and its Predicate denotes the modo 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 كني 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 كني."

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 مَآ أَهْلَمِ 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

\[
\text{€ِلَجُوس} \quad \text{مَآ أَهْلَمٌ} \quad \text{رَيْبَة} \\
\text{رَيْبَة} \quad \text{مَآ أَهْلَمٌ} \quad \\ \\
\text{Zued is standing as long as Amr is standing.}
\]

**Annotation.**

express *Absolute Existence*, but never the *Qualified*, without subjoining the part. I fe, because the forms of existence being in number infinite, if the particular form be not expressed, we know which is intended." He then goes on to remark, "that when (is) only serves to express some such form, it has little more force than that of *a mere assertion*," and further on—"As *existence* in general, it is either *Mutable* ("مُؤَتِّرٌ") or *Immutable* ("عَلِيمٌ"),

as in the *Objects of Sensation*; *Immutable*, as in the *Objects of Intellection and Science*. Now *Mutable Objects* exist all in *Time*, and admit the several distinctions of *Present*, *Past*, and *Future*; But *Immutable Objects* *know no such distinctions*, but rather stand opposed to all things temporary.

And hence two different significations of the Substantive *Verb* (is), according as it denotes *Mutable or Immutable* being.

For example, if we say, *this orange is ripe*, (is) meaneth, *that it existeth so now at this Present*, in Opposition to *Past Time*, when it was green, and to *Future Time* when it will be rotten.

But if we say, *the Diameter of the square is commensurable with its side*, we do not intend by (is) that it is commensurable *per se*, having been *formerly* commensurable or being to become so hereafter; on the contrary we intend that *perfection of existence*, to which time and its distinctions are uttered unknown. It is under the same meaning we employ this *Verb*, when we say, *today is*, or *God is*. The opposition is not of *time present to other times*, but of *necessary existence to all temporary existence whatsoever.*

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.**

\[
\text{Zued did not cease to continue standing, in other words, he continued always standing.}
\]

**UNDERSTOOD.**

\[
\text{"They said (i.e. the sons of Jacob) by God thou wilt not cease to remember Joseph, until thou be brought to death's door, or thou be destroyed by affliction."}
\]

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

\[
\text{Do not cease to continue standing, or continue always standing.}
\]

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 Infinitive or the termed **Surfeea**, as,

\[
\text{As long as you continue to receive wealth, continue to bestow it.}
\]

T t
COMMENTARY.

The Predicates of these Verbs, may precede their Substantive Nouns in the order of construction, without effecting any change in the government, as

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

And so of the rest.

The whole of the Imperfect Verbs, with the exception of \( \text{ليسن} \) and those Verbs to which \( \text{ما} \) is prefixed, may themselves be preceded by their Predicates; but other

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Annotation.

\[ O \ F \text{ كان} \]

\( \text{كان} \) is elegantly used as an Expletive, as

\[ \text{ولدت فاطمة بن كانت المدرسة لم يوجد كان منتظماً} \]

6. Fatima the daughter of Khoorshoob brought forth (four) accomplished sons, the like of whom were never found. Alluding to the four companions of Noman king of Hyra in Arabia, who were called Oommaruy-oool-wurhab, \( \text{أوسمار أوول ورحب} \); Angool-oool-Fuwaris; \( \text{أن굴 أوول فواريس} \); Kys-oool-hifaz, and \( \text{كيس أوول حفاز} \); Rube-oool-kamil.

2. It is used in a sense equivalent to the Pronoun termed by the Arabs صبر or the Pronoun of distinction, as \( \text{كان صبر} \) Zued was going. The Verb \( \text{كان} \) in both instances possesses no government.

\[ O \ F \text{ صار} \]

The following seven Verbs are considered Synonymous with \( \text{صار} \) namely \( \text{راجع، يا، يا، يا، يا، يا، يا} \) to which is added \( \text{يا} \) and \( \text{يا} \) by Ibnool Hajib, as that is \( \text{ما جاء} \) \( \text{ما جاء} \) \( \text{ما جاء} \) \( \text{ما جاء} \) \( \text{ما جاء} \) \( \text{ما جاء} \) \( \text{ما جاء} \) until it became as sharp as a spear. The last two Verbs, however very rarely occur in the sense of \( \text{صار} \) and should not therefore be used as such.

\[ O \ F \text{ استمسي أصبع} \]

Of these Verbs there is nothing particular to be remarked, we may however increase their number by adding \( \text{أظهر} \) \( \text{he arrived at noon}, \) and \( \text{أعمد} \) \( \text{he arrived in the first watch of the night} \).
BOOK SECOND.

Grammarians extend the privilege to the whole class of Imperfect Verbs, with the exception of زيد 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 مازْرِا &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 مادم

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 ليس

as an Imperfect Verb is properly used (agreeably to the authority of the Shurhu Alveea) to represent present time, as Zued is not standing now, but when followed by a word expressive of a particular time, it may denote accordingly either past or future, as,

ليس زيد قاما تسا ليس Zued did not stand yesterday.

ليس زيد قاما تسا Zued will not stand tomorrow.

It is probably compounded of the Negative Particle ٨ and ليس denoting existence, as in the Language of the Arabian Logicians.

The world came from non-existence into existence. The Abbe Sicard in like manner derives
the Latin Non from \( n \) and on.—"Non est un mot composé de \( n \) 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 \( Ne \), \( No \), \( No \), \( No \), \( No \), \( No \), \( No \), \( No \), \( No \)." And thus in the old English, and Northern Dialects \( nac \) for \( nea \) will, or \( will \) not; \( nac \) for \( nae \) is, or \( is \) not; See Jamieson's Etymol. Dictionary. The whole Class of defective verbs will be found illustrated in the following story.

\[
\text{Annotation.}
\]

"Jākā"
BOOK SECOND.

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.

U U
CLASS ELEVENTH.

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

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

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

EXAMPLE.

عَسَيْ زَيدَ أَنْ يَخْرُجَ Zued hastened to come out.

Annotation.

To the Verbs of this Class generally termed from their signification, Verbs of Propinquity, Grammarians have added several others, which though nearly synonymous in point of sense, are yet sufficiently distinct in application to warrant their arrangement into the following classes or divisions.

1. Verbs of Propinquity properly so called, viz.

أَعْلَمُ كُرَبَ كَأَدٌ

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

خَلَّلَحَriz بِعَسَة

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

إِنْشَا عَلَى لُحْمٍ طَقِفَ جَعَلَ
In which example زيد is put in the Nominative, as the Noun or Agent of उसे and is substituted for the Accusative or Objective Case, as its Predicate. The sense of the Sentence will therefore be.

Zue'd accelerated his egress.

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

**EXAMPLE.**

عسي الربيدان أن يقوموا

The two Zueds hastened to stand.

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

عسي هندن أن تقوموا

Hinda hastened to &c.

عسي اهندات أن تقوموا

The two Hindas hastened to &c.

(All) the Hindas hastened to &c.

**Annotation.**

By this classification as laid down in the Commentary upon the Alfeq, the Verb عسي it appears is excluded from the Verbs of Propinquitity, contrary to the doctrine in the Text; the grounds upon which this exclusion is founded are the following:

It is supposed by the Grammarian زيد to be a Particle Synonymous with رجل. رجل thinks its proper signification is hope or expectation, to which سرير adds pity and fear, as 'I fear I shall die, or I fear am about to die.'

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

وَسَأَلْتُكُمْ أَيُّهَا الْدُّنْيَا وَهُوَ كَلِمَةُ رَبِّكُمْ وَعَسُوسُ أَنْ تَكُروُنَّ
COMMENTARY.

Second. The Verb ٍٍٍ ٍٍٍ in its second application gives ٍٍٍ ٍٍٍ or the sign of the Nominative Case, to a Verb in the Aorist Tense in construction with ٍٍٍ which is substituted for, or put in the place of the Nominative, as the Noun of ٍٍٍ and is then Synonymous with ٍٍٍ.

EXAMPLE.

١٣٤٦ The coming out of Zued was near, or
١٣٥٣ He was on the point of coming out.

Annotation.

Maracci however renders it here fortasse which is copied by Sale. "War is enjoined you against the infidels, but this is hateful unto you: yet perchance you hate a thing which is better for you, and perchance you love a thing which is worse for you, but God knoweth and you know not." Sale.

The Predicate of ٍٍٍ is restricted in the Text to a Verb in the Aorist Tense with the Particle ٍٍٍ but although this appears to be the general practice of the Language, there are some instances noticed by Grammarians in which the Predicate is a Noun, as ٍٍٍٍٍٍٍٍ. Do not censure me for I am about to practice abstinence." SXEBUX is of opinion that the Aorist of ٍٍٍ should never be accompanied by ٍٍٍ as that Particle is known to bestow on the Verb the sense of the Infinitive, which becoming then an abstract term, cannot with propriety be predicated of its Substantive Noun. This doctrine seems conformance to that of Locke, who says that, "all our affirmations are only incertitudes, which is the affirming not one abstract idea to be another, but one abstract idea to be joined to another"—we can say a man is white, but we cannot say a man is whiteness, unless in a figure of speech. But some believe, that when it does occur in this form it is always by an ellipsis of some governing word, such as ٍٍٍٍٍٍٍ or ٍٍٍٍٍٍٍ and other Grammarians account for it by supposing it to be then redundant.

ٍٍٍ is regularly conjugated in the Past Tense, and its medial radical in the second persons is occasionally marked ٍٍٍ, as, ٍٍٍ ٍٍٍ ٍٍٍ ٍٍٍ ٍٍٍ ٍٍٍ ٍٍٍ ٍٍٍ both masculine and feminine.—Some think it is used in the Aorist, but I am aware of no example and shall not therefore insert the opinions of Grammarians on the subject.
BOOK SECOND.

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 كَانَ 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 كَانَ though it sometimes admits of كَانَ likewise, inconsequence of its resemblance to كَانَ.

EXAMPLE.

كَانَ رَبِّي كَانَ Zued hastened his coming, or advanced it to the last point.

Annotation.

O F كَانَ

In its original signification is Synonymous with كَرِبُ though it cannot be used alone as such, as كَرِبٍ كَرِبُ كَرِبُ كَرِبُ or Wao as كَرِبُ كَرِبُ كَرِبُ كَرِبُ but Grammarians in general seem inclined to think it the former. The following example from the Hurreees will illustrate its general force.

كَرِبَ كَرِبَ كَرِبَ كَرِبَ كَرِبَ كَرِبَ

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

O F كَرِبُ

With its medial radical marked فاَدْه, and sometimes كُرِبُ, is also Synonymous with كَرِبُ as in the following examples:

كَرِبَ كَرِبَ كَرِبَ كَرِبَ كَرِبَ كَرِبَ The fire was near being extinguished.

كَرِبَ كَرِبَ كَرِبَ كَرِبَ كَرِبَ كَرِبَ The sun was nearly set.

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

Zued accelerated his approach.

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

**EXAMPLE.**

Zued did not hasten his approach.

Grammarians differ considerably among themselves, with regard to the sense of when preceded by a Negative Particle, some maintaining and with propriety, that it bestows on the Verb a Negative signification, and others asserting that it has no such force, the sense of the Verb remaining unaffected as before; while others believe that the Particle is redundant before in the Past Tense, but preserves its signification in the Future.

**Annotation.**

*Was originally Synonymous with and is still used in this sense, as and is used like either as a Perfect or Imperfect Verb. It is conjugated like but the Grammarian says, it never occurs in the Past Tense as given in the Text, but in the Aorist, which however is rejected in the Alfaea on the authority of Khuleel.*

Under the general head of Verbs of Proインク, (besides those enumerated in the Commentary above,) may be mentioned the following, namely,
3. The third is َكَرِبُ 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 َإِنِّي as:
َكَرِبَ ُزِيدَتْ خِرج
Zueid was near coming out.

4. The fourth is َأَوُسُك 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 َإِنِّي:

\[ \text{وُسَكَّ زِيدَ َيْجِيَ} \]
\[ \text{وُسَكَّ زِيدَ َيْجِيَ} \]  
Zueid expedited his coming.

Some Grammarians make out seven Verbs of Propinquity, adding to the four
abovementioned the following three, namely َأَحْكَمَ ُطَغَّرَ ُجَعَّلُ which are
all together Synonymous with َكَرِبُ in sense and application.

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**Annotation.**

The Commentator on the Alfiss makes َكَرِبُ Synonymous with َإِنِّي in the sense of hope or
expectation, but its predicate must always be an Aorist with the Particle َأَوُسُك. Perhaps or it is to be hoped that Zueid will rise.

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

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

َأَوُسُكَّ زِيدَ َيْجِيَ
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 َإِنِّي. 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.
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 Futha, and the second Kusra: the Futha is changed into Kusra to coincide with

Annotation.

O F Ḍum A N D ʿSTS

As Ḍum and ʿSTS assume Ts or the mark of the Feminine Gender, they are generally considered as Verbs, but certain Grammarians of the schools of Koofah 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 beseeched 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.
COMMENTARY.

the Vowel mark of the second letter, which is then rendered quiescent to lighten or facilitate the pronunciation leaving عَمَّ which is a Verb of Praise.

The Agent (عَمَّ قَاعِل) of the Verb عَمَّ is sometimes a general term (الْأَسْمَاءُ أَتَجَنُّسُ) made definite by the Article ُنَّ.

EXAMPLE.


Zucd was a good man.

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


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

EXAMPLE.


Zued the owner of the horse is a good man.

Annotation.

They both occur under the following forms, namely ِبِسْ بِهِ يَٰنَمَتَ نَمَّ ِبِسْ بِهِ يَٰنَمَتَ نَمَّ and ِبِسْ بِهِ يَٰنَمَتَ نَمَّ but the first is the original one. The two first forms are used by the tribe of Bunoo Tuneem, 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.
BOOK SECOND.

And sometimes a Pronoun concealed rendered by an indefinite Noun in the Objective Case.

EXAMPLE.

How good was (he) the man Zued.

The concealed Pronoun in such instances refers simply to an object in the mind termed (مَعْهَوُّدُ ُهُنَّيْ).

The Noun PARTICULARIZED by PRAISE 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.

Zued was a good man.

The two Zueds were good men.

All the Zueds were good men.

Annotation.

The Nouns PARTICULARIZED by PRAISE or CENSURE sometimes though rarely precede their Verbs, as "Zued is a good man." "Amr is a bad man." The Agent in such cases is rendered definite by the Article if though sometimes the Pronoun is concealed and made by an indefinite noun, as in the following example,
Hinda was a good woman.

The two Hindas were good women.

All the Hindas were good women.

2. The second is a Verb of Censure; originally like (on the third conjugation of triliteral radicals.) The Futha of the first letter is changed into Kasra to coincide with the vowel point of the second, which is afterwards rendered quiescent in order to lighten or facilitate the articulation. The various rules applicable to the Agent of this Verb in construction, as well as to its or Noun Particularized by Censure, are precisely the same as those already recorded of the Agent and of.

EXAMPLES.

Zued was a bad man.

Zued the owner of the horse was a bad man.

Annotation.

\[ \text{Abū-Mūṣa is your grandfather, how excellent a grandfather!}
\]

\[ \text{And Shu'aybūl-Hurāya your uncle, how excellent an uncle!}
\]

These Verbs assume occasionally the Particle as an affix, as which Particle sometimes coalesces with as in the following examples from the Qòràn.

\[ \text{If you give your ahms openly it is good.}
\]

\[ \text{It is a bad thing for which they have sold their Souls.}
\]
BOOK SECOND.

Zued was a bad man.
The two Zueds were bad men.
All the Zueds were bad men.
Hinda was a bad woman.
The two Hindas were bad women.
All the Hindas were bad women.

3. The third is سام and is in every respect synonymous with پسم.

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

Annotation.

O F A N D حبلا.

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

* O how admirable is its metal, how fascinating its splendor!
How delightfully it enriches, how potently it assists us! Yy
COMMENTARY.

The Verb حَبَّ is never separated in practice from نَعُمُ and is therefore written حَبَّ نَعُمُ. It is Synonymous with نَعُمُ and its Agent is نَعُمُ or Noun Particularized by Praise.

The constructionpronouns (ةَعَلَب) in both the cases already detailed, but its Agent and Noun Particularized by Praise, do not necessarily agree in gender and number.

EXAMPLES.

sing. mas.  
حَبَّ  
حَبَّان  
حَبَّان  
حَبَّان  
حَبَّان

dual mas.  
حَبَّان  
حَبَّان  
حَبَّان  
حَبَّان

plural mas.  
حَبَّان  
حَبَّان  
حَبَّان  
حَبَّان

sing. fem.  
حَبَّة  
حَبَّة  
حَبَّة  
حَبَّة

dual fem.  
حَبَّة  
حَبَّة  
حَبَّة

plur. fem.  
حَبَّات

Annotation.

The concealed Pronoun mentioned in the Text as the Agent of the three first Verbs of Praise and ensure answers in all such cases to the Pronoun it in English, and is therefore rendered نَعُمُ in Arabic, by a Noun in the Objective Case. The phrase حَبَّ نَعُمُ therefore resolves itself thus, نَعُمُ "It was good." What was good?—"The man 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 Arabic مُثْقَرَتْ which seems to agree with the remark of Apollonius as quoted by Harris, "That some indications are o cular, and some are mental." 

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The or 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 or حَال. 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.

"What an excellent man is Zued!

What an excellent horseman is Zued!"
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 *salubriety* 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, أَفْلَوْبُ 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 نصب or govern them in the Objective Case as double Objects.

Annotation.

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

Action as a Predicament he divides into four kinds.

I. SPIRITUAL. II. CORPOREAL. III. MOTION. IV. OPERATION.

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

Three certainty,

And One sometimes doubt and sometimes certainty.

The three first or those denoting doubt, are,

\[ جَلَّتْ; تَلَّتْتَ; حَسَبَتْ \]

**Example.**

\[ حَسَبَتْ زِيدَ بَاقِيًا \] I conceived Zued was standing.

\[ طَلَّتْ عَرَى فأضَلّا \] I imagined Amr was eminent.

\[ جَلَّتْ بِكْرَ يَا عَدَّا \] I supposed Bukr was sitting.

**Annotation.**

Annihilation, blessing, cursing, preservation, revelation, inspiration, redemption, &c. &c. and secondly,

"Actions of the understanding and judgment Speculative, Contemplation, Theory, are such as do concern the various exercise of our understandings about the truth and falsity of things, with respect either to

\[ Understanding; being either \]

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

\[ Thinking, cogitation, bethink, deem, imagine, esteem, conceive, notion, thoughtful; pensive, mind it, suggest, put in one’s head. \]

\[ Meditating, study, considering, cast about in ones mind, muse, contemplate, elucubration, thin’, forethink, premeditate, ponder, extempore. \]

\[ Operative; in the comparing of things to find out what is truth; or the thought resulting from such comparison. \]

\[ Inquisition, examination, search, scrutiny, exploration, investigate, disposition, seek, discuss, hunt, canvass, cast, witter, quest, inquest. \]

\[ Discovery; detect, find, perceive, sift out, pick out, invention, excogitate, author, inventor, tell, inkling: ’tis out. \]
BOOK SECOND.

The Verb if derived from suspicion or accusation does not require a second Object or Accusative.

EXAMPLE,

\[\text{I accused Zued or suspected him.}\]

Annotation.

Primary; in judging such discovery agreeable to truth: or disagreeable.

More general.

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

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

More special; according to its arguments; as,

Proceeding from Cause,

Extrinsical; testimony, sufficient, or insufficient.

Believing, credit, credible, faith, trust.

Disbelieving, incredulous, incredible, distrust.

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

Knowing, cognition, conscious, wit, willing, aware, privy, intelligence, learn, inform, acquaint, cognize, notice, knowledge, perception, omniscience.

Doubting, misdoubt, distrust, distrust, suspense, hang, staggering, hesitate, pendulous, dubious, among, at a stand, stick at, quandary, scruple, select, uncertain, aphorism, 'tis a question,

Production of these E facts in higher, or lower degree.

Certainty, assurance, sure, certain, convince, demonstrate, evidence undoubted, out of doubt, without doubt, doubtless, infallible.

Opinion, believe, judgment, sentiment, mind, tenet, think, suppose, suppose, surmise, trainer, persuasion, belief, probable, prejudice, apprehend, fancy, repurchase, use, erect, sentence, shoot one's bolt.

Secondary; judging of truth found, as to the

Consequence of it, in respect of other things to be concluded from it, or to follow upon it; or in Third or in Hypothetical.

Reasoning, reasoning, arguing, ratiocination, logic.

Conjecturing, surmising, surmise, divine, guess, conceit, presumption, probable.

Imparative; or equivalents of it.

Extending, extending, prizing, valuing, rating, regard, respect, repute, count of, care of, third, 2d, 3d, set by, stand upon, credit, prefer.

Concerning, describing, designing, disregarding, set at nought, scorn, divide, disjoint, despise, disdain, despise, neglect, set light by, make nothing of, I pass not for it, nickname, put.

The Section is continued with an enumeration of the Actions of the understanding and judgment Practical, and the Actions of the Will, with those 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

EXAMPLES.

I perceived that Amr was generous.

I knew that Zued was faithful.

I found the house mortgaged.

Annotation.

That there are many Verbs of this Class besides those recorded in the Commentary, the following will demonstrate.

1. *He knew,* as,

2. *Know for certain,* as,

3. *He found,* as,

Verily they found their fathers who were lost.

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

I knew that you were standing.

Know assuredly that after error comes piety.

4. *He numbered or calculated,* as,

*Do not reckon on God as your companion in affluence but in poverty and distress.*
The Verb ُرِيْبَتْ ُعَرْبَتْ 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.)

ُعَرْبَتْ ُعَرْبَتْ is sometimes used synonymously with ُعَرْبَتْ as,

ُعَرْبَتْ ُعَرْبَتْ I knew or recognized Zued.

Annotation.

5. حِجْحُةٌ He conjectured, &c. as,

ِحِجْحُةٌ ِحِجْحُةٌ I thought Zued was your brother.

6. *حِجْحُةٌ* Synonymous, with ٌمُدْرَسَ.

ِحِجْحُةٌ ِحِجْحُةٌ 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,

ِحِجْحُةٌ ِحِجْحُةٌ Zued thought.

8. Or merely transitive to one Object, as,

ِحِجْحُةٌ ِحِجْحُةٌ 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. صِرْتُ الطَّلْبِ ُخَزَّاَتُ ُحَزَّاَتُ I converted the clay into a pot.

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

3. ُحَبَيْنَ ُحَبَيْنَ God made me your Victim.

A a a
COMMENTARY.

And ُجَدَتُ ُعَيْبَتُ in the sense of ُعَيْبَتُ أَصَبَّتُ as,

I found or discovered the lost.

These three Verbs when used as above are transitive only to one Object or Accusative.

The Verb ُعَيْبَتُ is sometimes used to denote doubt and sometimes certainty, as,

1. ُعَيْبَتُ اللَّهُ غَفُورًا رَحِيمًا I believed that God was merciful and forgiving.

2. ُعَيْبَتُ الشَّيْطَانُ شَكُورًا I doubted whether the devil was a thanksgiver!

Annotation.

4. ُعَيْبَتُ اللَّهُ بِرَأْيِمَ خَالِدًا The Lord made Abraham a friend.

5. ُعَيْبَتُ اللَّهُ عَلَى أَجْرٍ If you wished you would certainly have received a reward for it.*

6. ُعَيْبَتُ اللَّهُ عَلَى أَجْرٍ I made him my bosom friend.

7. ُعَيْبَتُ اللَّهُ عَلَى أَجْرٍ Time has changed their black locks into white, And has turned their fair faces black.

The above seven Verbs are termed ُعَيْبَتُ or Verbs of conversion.

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

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

* Qu'ran, 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 یه 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 زید اناملأ resolves itself into علیت فضل زیده 'I knew the excellence of Zued.' We cannot consequently reject one of them in composition, as the omission would be equal to that of rejecting a portion of a single word, which is not allowable.

Annotation.

I was sure that virtue and liberality were the best species of traffic.

I was confident that your father was benevolent.

They well knew that the only place of refuge was with God.

Or in the following Jenu d'esprit attributed to

GATHER A LARGE BEARD.

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

**EXAMPLES.**

I believed Zued was standing.

---

**Annotation.**

1.

"How can thy chin that burden beas?
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 یَدُوُسُ (yadūs) is supposed to be used in the sense of doubt or uncertainty in the following example from the Qur'an, as,

They suppose (the day of judgment) is distant.

It is used in a sense termed by the Arabian Grammarians یَدُوُسُ (yadūs) to denote vision in a dream and requires after it two Objects in the Accusative, as in the following Sentence from the Qur'an:

It seemed unto me in my dream, that I pressed out wing (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 رأيتُ and مَلِيَتُ a Humza be prefixed, they become transitive
to three Objects or Accusatives.

EXAMPLES.

I made Zued know that Amr was excellent.

I shewed Amr that Khalid was wise.

Annotation.

Verbs of sense in Greek generally govern a genitive, but the Verb ἴδειμαι like رأيتُ 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 رأيتُ is sometimes used to
express ocular in opposition to mental vision, appears to me very singularly inapplicable. The entire
passage from the Qooran is as follows:

قَالَ يَا بْنِي إِسْرَئِيلَ هَذَا يَقُولُ مَجَازُ مَجَازٍ مَّجَازُ إِنِّيْلَلِلَّهَ

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 thinkst I should do. He replied, O my Father 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.
COMMENTARY.

Another Object is therefore added to these Verbs by this 
\textit{Humza} of increase, which possesses the property termed 
\textit{تَصَمِّر} (and is that by which the Agent or Nomina-
tive to a Verb puts the Object in possession of the sense of the radical.)
The meaning therefore of the first example is 
\textit{غَلَبَتُ رَبِّي} 
\textit{عَلَي} 
\textit{أَن يَعْلَمُ عَهْدَ جُمَالَاء} 
\textit{فَأَقْصَلَ} 
\textit{This property is restricted by prescription to the above two Verbs, contrary to the authority of 
\textit{Akhu\textsuperscript{f}ush} who bestows it upon the whole Class from their analogy to 
\textit{عَلِيت}} as,
\textit{أَزَعَيت} 
\textit{أَوْجَدت} 
\textit{أَخْلَت} 
\textit{أَحْسَيت} 
\textit{أَطْنَيت}

Annotation.

The Grammarian \textit{Rusez}, makes 
\textit{عَرْفَ} synonymous with 
\textit{عَرَف} in every respect, and says the
phrases 
\textit{عَرَفَ لَن} 
\textit{وَعَرَفَ} are precisely equivalent, but he acknowledges
that 
\textit{عَرَف} does not govern two Objects in the Accusative like 
\textit{عَلِيت}. \textit{Husham} however thinks there
is no difference between them either in sense or construction.

The government of these Verbs is \textit{suspended} but not destroyed, \textit{first}, by the introduction of the
Particle termed 
\textit{ظَنَّتَ} as 
\textit{I imagined Zu\textsubscript{e}d was standing}; \textit{secondly} by the
Negative Particle 
\textit{لا} as 
\textit{I saw Zu\textsubscript{e}d not standing}; \textit{thirdly} by the \textit{Lam of swearing},
as, 
\textit{By God I knew that Zu\textsubscript{e}d was certainly standing}; and \textit{lastly} by the
intervention of an Interrogative Particle, as,

\textit{كَسِيَتْ} \textit{أَزَدَدَتْ} 
\textit{I doubted whether Zu\textsubscript{e}d 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 
\textit{تَفْتَرِف} 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 Sen-
tence follow the one to which the Particle is prefixed, the government will be preserved, as

\textit{ظَنَّتَ أَزَدَدَتْ} I thought that Zu\textsubscript{e}d was standing and Am\textsubscript{r} going.
BOOK SECOND.

The following Verbs namely حَلَّثَ and أَخْبَرَ and أَنْبَا 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 حَلَّثَ are distinguished from other Verbs by the following peculiarity, namely that the Agent and Object with which they are connected, may be expressed by the conjunctive personal pronouns, and both be the same Individual, as I knew myself, Thou didst know thyself; which form of construction cannot be applied to any other Class of Verbs such as ضَربُنِي. For example, but if we wish to express the reflective sense, a distinct Noun must be introduced for the Object, as ضَربَنِي نَفْسِي 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 independant of any adscititious Noun or Pronoun, as ἐτυλίκε μοι I struck myself, &c.

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

بقيقطة وليا ننَثَن أنَّ عَبَّادًا تَعِيد قال إنْ هُذَّب بالسَّلتة وَلَدِينية وَنا أَخَل كَل وأحذب مندها مصبة عجيبة فقال النَّاجِر هذا لا يطعن فيه وأشترى و قبته وان ناه ولأرأي حسن خدِّ مته قائل علّي جميع خللَه مع فتحت السَّاحِرة أت بوم بوغ بغض أخذ أخذ إنه إلى بُسّانه وان تاربت الشَّمس الغروب أرسل ذاك العَبَّاد إلى دار ابن أخيه بيبي رَو وَمَدَّى من اللَّه ارْمَق لباسه وأثري البراب على رأسه وأخذ تقول واسيلنا وأراي نعيمنا فلستنارانها إمرأة مولاه زَعَبْت الله قال الحل يه ما يُحِبْشَأ نفَتْت وسَحَتْ يا عَلَم ماهذ السَّكَال تال سَقَط على سِبَلٍ ي سْنَف اللَّه أَفاهَكُه وحَجْيَت السَّاَجِرْة أُسْمَعت نسوا النَّجَارٍ بالدوائيَّاتي وَكَانَت قد د عنهن مأوا أخذ يلطفن وتبَرَّ سَكَن كله إلى باحية البساتين قَبِيقه ودخل البستان على هُذَّبته النبي أرَحَش بها النَّسْوَان ذلًا رأي السَّاَجِرْة أت لمَّا أنْذَكُي بئى لُك وغير حالك قل إنّي أظنه أن أذن تفطر بعض السَّرة أرمي يدَّ أذلِّي الجوار.
BOOK SECOND.

A Merchant was going through a slave-market one day and happened to see a Broker holding a boy by the ear for sale, and calling out, who will purchase a youth accomplished, sensible, learned, and faithful, for one hundred Dirhums? Why my good Sir said the Merchant, I suspect you must be crazy, for if your boy possess the qualities you mention, he is worth a thousand Dirhums. O said the Broker you see him shining and take him for silver, but if you were acquainted with his failing you would probably find him copper. Pray what is his failing said the 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 TERMED OR ANALOGOUS.

The Class termed of Analogous contains seven Governing Powers.

FIRST ANALOGOUS GOVERNOR.

Of the Analogous Governors the first is a Verb Universally, whether neuter or transitive, and in any tense past or aorist; for every Verb governs an Agent in the Nominative, as ‘Zued stood,’ ضرب زيد , ‘Zued struck,’ ضرب زيد , but if the Verb be transitive it governs an object in the accusative also, as ضرب زيد .

‘Zued struck Amr.’

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

SECOND ANALOGOUS GOVERNOR.

The second is the Infinitive which is defined to be the Name of a Mode, and is termed or the Source, being the source from which the Verb is conceived to flow.

Annotation.

The true Grammatical sense of the term حَدَثْ 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 حَدَثْ as
COMMENTARY.

The Grammarians of Busrah call the root or radix, from its absolute signification in itself, without reference to a Verb; and the branch or stem, because it is not independant in itself, but has reference to some Noun. On the other hand the Grammarians of Koofuh call the root, and 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 alicuius 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 حِمَت in the definition of an Arabic Infinitive?

This however is a question of too much importance to be hastily decided upon. It involves a very minute inquiry into the true nature and definition of the parts of speech, and if fully and satisfactorily conducted, into the general principles of universal Grammar. An analysis of this nature will not indeed be expected in the limited space allotted to a note, but a short view of the subject may be interesting, and this I purpose to submit.

My own opinion is that the most unexceptionable name for an Arabic Infinitive is a mode or manner of being; I mean a mode in its philosophical acceptation as explained by Locke, and since adopted I believe by every writer on ontology. "Modes I call such complex ideas, which, however compounded contain not in them the supposition of subsisting by themselves, but are considered as dependences on, or affections of Substances; such as are ideas signified by the words triangle, gratitude, murder, &c." But in order to justify the application of this term to an Arabic Infinitive, it may be necessary to enter into some detail.

* See Watt's Def. of Mode.
† De Isa. 51, C.
BOOK SECOND.

former when it happens to be a Verb of the infirm Class (مُعْتَلٍ) and if of the sound or healthy (صُدِّقٍ) it continues sound also: example, قَامُ دِيَامُهَا تَوَلُّمُ.

MUSDUR here being originally the Wāw is charged into Yā, because the same letter had before been permuted in the Verb قَامُ. And in the phrase نَأْمُوَلُّمُ تَوَلُّمُ the Infinitive تَوَلُّمُ suffers no permutation, because the Verb تَوَلُّمُ being of the sound Class, is not subject to any rule of permutation.

Annotation.

The word حُدُثُ in Arabic is precisely equivalent to the Hebrew יְרֵאָה and means literally, to become new, and transitively as an augmented triliteral to make new or produce, "God made new or created it and it was created," in which sense its prototype is frequently found in the Bible وَحَمَّلَهُ الْلَّهُ عَلَى الرِّسُولِ 1. Sam. XI, I. "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 حُدُثُ which as applicable to an Arabic infinitive is explained as follows by the Grammarian Ruzee:

"We mean by the word حُدُثُ a thing existing in or by some other thing, whether extrinsic as beating and going; or intrinsic 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 حُدُثُ and mode in every respect reciprocal.

Let us compare them in a few places. "The very being of a Mode depends on some substance for its subject, in which it is, or to which it belongs; so motion, shape, quantity, weight, are modes of

* The party opposed each other standing.
Now it is certain that the arguments of the Busrah Grammarians in support of the مُصَدَّر نُعْلُ as the Root, are absolute and of general application, while those of the Grammarians of Koofah for the نَعْلُ 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 نُعْلُ, originally يَعْلَع, and نَعْلُ, originally كُرُم, were the roots, and the different persons of these Verbs, such as تَذْرُعُ نَعْلُ أَعد تَعْد, and نُدُرُم the branches, which no one will assert.

**Annotate**

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 كَفُّ says Ruzee,' a thing existing in or by some other thing, as beating, going, extension and contraction, &c." So far the terms are clearly identified.

Further. "Modes are either essential or accidental. An essential Mode or Attribute, is that which belongs to the very Nature or Essence of the Subject wherein it is; and the Subject can never have the same Nature without it, such as Roundness in a Bowl, Hardness in a Stone, Softness in Water, Vital Motion in an Animal, Solidity in Matter, Thinking in a Spirit:" All these Modes are comprehended in the Definition صَدَّرُتُ and are all Arabic Infinitives and the Sources of Derivation."

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

* Watt’s Logic, p. 71.

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

Servitium contra, libertas, divinitueque,

Parsitas, bellum, concordia, cæteræ, quorum,

Adventus manæ incolamis naturæ, aëreæ, 

flac soluti suntus, ut par est, Eventa vocare.
BOOK SECOND.

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

**Example.**

\[
\text{أَعْجَمُّي نُبِيَّاً زُيَّنَي}
\]

The standing of Zuéd astonished me.

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

**Example.**

\[
\text{أَعْجَمُّي ضَرِبَ زُيَّدَ عْرَناً}
\]

The beating of Amr by Zuéd astonished me: *lit.* Zuéd's beating Amr, &c.

In both these examples the word Zuéd is grammatically in the Aorist Case, from its relation to the Infinitive, but *virtually* in the Nominative, as its Agent.

---

**Annotation.**

*Note, 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 a Body:—So Hope, Fear, Wishing, Assenting and Doubting, are accidents of the Mind, though Thinking in general seems to be essential to it.* These are all Arabic infinitives.

"**Modes** belong either to Body or to Spirit, or to both. Modes of Body belong only to matter, or to corporeal Beings; 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 **مُحَمَّد** as defined by the Arabian Grammarians corresponds with a logical **mode** as above detailed will hardly I think be disputed, and that this precise word is peculiarly applicable to the Mousa or Infinitive we have the Grammarian's own words as authority:

\[
\text{عَمَّامُ أَلِّي، هَنِي}
\]

"Know that by the Mousa is meant **mode.**" This mode he adds is necessarily dependant on some Subject for its existence as well as for other subordinate distinctions of
COMMENTARY,

The INFINITIVE is constructed in five different ways.

1. It is connected as the مَضَانِفُ 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 مَضَانِفُ in the relation of the aorist case with an Agent, the Object not being expressed.

EXAMPLE.

عَجَبَتْ يَسُرَّ بْنَ زَيْدِ I was astonished at the beating of Zueid.

Annotation.

object, end, instrument, time and place.

The result of this comparison may perhaps convince us that the Arabs 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 ideæ says Harris," treasured up in the human mind and which, bearing reference to things, are expressed by words, may be arranged and circumscribed under the following characters. They all denote either substance or attribute."

This Division of words and things into two general Classes is taken from the Sophista of Plato, and is thus given by Sanctius in his Minerva. "Quicquid enuntiatur, aut est permanens, ut Arbor, Durum; aut fluens, ut Currit, Dormit. Res permanentes sive constantes vocamus, quaram natura dis
BOOK SECOND.

3. It is connected as the مُصْبَّتَةُ in the relation of the aorist case with an Object, the Agent not being expressed, having then a passive signification, and being used as the Agent's proxy.

EXAMPLE.

َعِجَبَتْ مِنْ مَرْبُوبٍ زِيدٍ
إِيْكَ مِنْ أَنْ يُصْبِبَ زِيدٍ

I was astonished at Zued's being beaten.

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

EXAMPLE.

َعِجَبَتْ مِنْ مَرْبُوبٍ لِلَّصِّيَّةِ أَجَالَةً

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

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

EXAMPLE.

لَهِيْسَامُ الْمُسْنَأَةُ مِنْ دَعَاءِ الدِّيَارِ

"Man is not wearied with soliciting good."

Annotation.


And hence I draw the following conclusions, that all modes in their absolute and Indefinite capacities are General terms or arbitrary names, affixed to certain combinations of simple ideas which have their existence only in the mind. That every mode denotes an Attribute, and that every attribute is capable of sundry modifications as to means, object, end, instrument, time, place, and other circumstances, including in fact the nine sub-divisions of Post-Predicaments into which this comprehensive genus has been distributed.
COMMENTARY.

Note. The above rules of construction are only applicable to the Infinitive of a transitive Verb: when it happens to be nenter, 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 معبر 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 Munds; 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 الاسم الفاعل (the name of the act); and concretely by the الاسم الفاعل (the name of the subject). Quantity and relation by the الاسم الفاعل and اسم الفاعل. Action by the الاسم الفاعل. Passion by الاسم الفاعل when by the الاسم الفاعل and by the الاسم الفاعل. Position by the الاسم الفاعل and habit by certain properties 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 forms the entire series of predicaments or specific relations into which the attribute or 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.Action of Infinitive.

Here then we discover the true origin and sense of the Infinitive mood or mode, a term familiar to every Schoolboy, yet strangely misunderstood by the most learned Grammarians. Sanctius, Scipionius, Perizonius and the Messieurs De Port Royal deny the propriety of the expression altogether, and Scaliger says the Infinitive is not a mood in act but in power, to which Vossius agrees. Assentior autem Jul. Scaligero, qui actu modum esse negat, contrâ quam vulgus non modò semidoctum putat, &c.
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 Zueb is standing;" and if from a transitive verb it governs both a Nominative and an Accusative.

EXAMPLE.

زَيْدُ صَارِفٌ عَلِيَّةٌ عِبَرًا Zueb'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 νοών of the ancient Philosophers as opposed to εἴσος or substance, of which the Noun and Infinitive were used as the verbal Representatives? The whole source of the error proceeded from not attending to this original distinction, and by taking the word mood in its relative instead of its absolute signification, and to this perhaps we may trace the partial and consequently erroneous definition of it by Gaza in his Grammar L. IV; which Harris has unwittingly commended—βαλμμα, ει των καθημα συνεχεια, δια ϕωνης ενμανέμενιν—A motion or affection of the Soul, signified through some voice, or sound articulate. See Hermes, p. 1:10.

The quality of Verbs says the Roman Grammarian Consentius is either finite, or infinite. Finite as denoting a certain person, a certain number, or a certain time, as I read, I write. Infinite,
COMMENTARY.

It must be connected with a Subject (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 (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 اَلَّ (Article) as its Antecedent or مَوْصُولَ (Relative) to which it forms the Relative (Relative).

EXAMPLE.

الَّذِيَ يُصَابِيَ عَلَى فِي الْدَّارِ (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, Inceptive, and by the Greeks ἄπειρον μάζαν or Indefinite.* "Adeo, 'says Macrobius,' autem hic modus absolutum nomen rerum est, ut in significationibus rerum, quas Aristoteles numero decem μεταγγελία vocat, quater per ἄπειρον μάζαν properantur, καθότι, ἐξουσία, τοιοῦτον, πάρεξαί. Graeco vocabulo propteram dictur ἄπειρον μάζαν, quod nullum mentis indicat affectum." Vid. Macrobi. De Differ. Graec. Lat. Verbi. p. 325.

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

* Quintianus Dyscolus, Lib. 3.
BOOK SECOND.

Or with a Substantive Noun termed تُوَالّجَال to which it will be the حَال 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. D.

The Rev. Alexander Crombie, Author of the Etymology and Syntax of the English Language (a work in my opinion of very considerable merit) has adopted without consideration the vulgar error respecting the infinitive mood, and says—"I concur decidedly with those grammarians, who are so far from considering the infinitive as a distinct mood, that they entirely exclude it from the appellation of verb." Had Mr. Crombie taken the trouble to judge for himself he would have decided differently, for he could not be ignorant that all such words as running, leaping, flying, &c. &c. were modes of action, but indefinite as to time, place, and other circumstances, and consequently infinitive modes. This is surely a very plain and simple matter of fact, and yet Horne Tooko himself that Hermes of critical sagacity has misunderstood the term mode and says, "The infinitive appears plainly to be what the Stoics called it, the very verb itself, pure and uncompounded with the various accidents of mood, of number, of gender, of person, &c. &c." and Bishop Wilkins proposes to alter the name. "That which is called the infinitive mode should according to the true analogy of speech be styled a participle substantive. There hath been formerly much dispute among some learned men, whither the notion called the infinitive mode ought to be reduced according to the philosophy of speech. Some would have it to be the prime and principal verb, as
COMMENTARY.

If none of the conditions above described accompany the participle active it possesses no government, but is used simply as the ماضي to the Noun immediately following it.

EXAMPLE.

ضَارِبُ ظُهْرِيَّ آمِسَ عَمَرُ The beater of Zued yesterday was Amr.

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

EXAMPLE.

الْعَصَامِ رَبِّ عَمَرَ آمِسِ رَبِّي He who beat Amr yesterday was Zued.

Annotation.

signifying more directly the notion of action: and then the other varieties of the Verb should be but the inflexions of this. Others question whether the infinitive mode be a Verb or no, because in the Greek it receives articles as a Noun. Scaliger concludes it to be a Verb but will not admit it to be a Mode. Vossius adds, that though it be not Modus in Actu, yet it is Modus in Potentia, All which difficulties, (mighty difficulties indeed!) will be most clearly stated by asserting it to be a Substantive Participle.

But in the name of common sense, where lies the difficulty or impropriety of the term? Are not the chief objects of our thoughts things or substances and their manners of being? Are not the words walking, flying, learning, dancing, sailing, sitting, &c. &c. certain modes or manners of being, applicable to certain objects? Are not these manners of being, general words representing general ideas, and therefore applicable to many particular things? May we not talk of the walking of a Man; the walking of a Horse, the walking of a Dog, and so on ad infinitum? Is not walking then a mere mode or manner of being, applicable to an indefinite number of objects and consequently particular to none? Is it not therefore indefinite? It expresses no time, no person, no place, in fact nothing but a certain manner of motion; is it not therefore a mode expressing a general idea, and therefore an indefinite an infinitive mode?

And now having the mode termed walking for instance, a word expressive of a manner of being, applicable to a great variety of objects, if we wish to limit its general application we apply it to
BOOK SECOND.

Note. The Participle as its antecedent (مضمن).

Intensive or Superlative

great beater, and whence boy was beaten is Zued.

prudent, have the same government degree, and are guided by the same conditions. They form their resemblance to the Verb in the signification as intensive participles is considered an equivalent.

Annotation.

some particular object, and say the walking of Barclay, by which combination the general verb 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 walked, 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 noun. The mode perative and so on through all the other grammatical modes or variations which we generally call derivatives. Now these observations are equally applicable to every such word in the language, and consequently the term mode is applicable to them also.

And so much for the infinitive mood, a term perfectly applicable to an Arabic Masdar. That the word mode is the best representative of ناج 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 ناج or the infinitive's noun, like the oikos φιλατεις of the Greeks. Between these two nouns, namely the ناج and the ناج 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: 

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FOURTH ANALOGOUS GOVERNOR.

The fourth Analogous Governor is a Passive Participle 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.

Zayed's boy is beaten now, or will be beaten tomorrow.

Annotation.

"Bacchus ever fair and ever young,
Drinking joys did first ordain;
Bacchus' blessings are a treasure,
Drinking is the soldier's pleasure."

In which lines the word drink might be substituted for drinking without much detriment to the sense, for drinking joys mean the joys of drinking or drink, and the same may be observed of all other words of the same classes as grief, grieving; kiss, kissing; love, loving; &c. How then shall we ascertain the true character of these words? What for instance is love as opposed to the general term loving? It is certain that they are both general terms descriptive of certain sensations of delight or Moods 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 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 , and even admitting the fact which I believe to be just, it differs nothing in this particular from
Or with the Article ٠َ as its *ANTECEDENT* (مَوْضِع).

**EXAMPLE.**

الضروب غلامة زيد The person whose boy was beaten.

Or with a *QUALIFIED NOUN* as its مَوْضِع.

**EXAMPLE.**

جَاثني رجل مضروب غلامه A man came to me whose boy was beaten.

---

**Anotation.**

the Infinitive of a Neuter Verb. The essential distinction then, for some essential distinction there certainly is, between the INFINITIVE and the INFINITIVE's Noun or *ISMO MUSDUR*, is not in my judgment simple *abstraction*, that is, making the one an abstract Noun in opposition to the other; for as I have observed before they are both *general* or abstract terms, but rather in the idea of *action* or energy conveyed by the INFINITIVE, which action, Locke observes, however various, and the effects almost infinite, is all included in the two ideas of *thinking* and *motion*. These are his words, "For *action*, being the great business of mankind and the whole matter about which all laws are conversant, it is no wonder, that the several *MODES* of *thinking* and *motion* should be taken notice of, the ideas of them observed, and laid up in the memory and have *names* assigned to them; without which, laws could be but ill made, or vice and disorder repressed. Nor could any communication be well had amongst men, without such complex ideas, with *names* to them; and therefore men have settled names and supposed settled ideas in their minds of *MODES* of *ACTION*, distinguished by their causes, *means*, *objects*, *ends*, *instruments*, *time*, *place* and other circumstances, &c."

The real distinction then between the *MUSDUR* and *ISMO MUSDUR* seems to be this. The *ISMO MUSDUR* signifies simply the name of a *MODE* without any reference to *action* or *energy*; the *MUSDUR* denotes a more complex idea and indicates indefinitely the *action*, *energy* or *being* of that *MODE*. Love for example is a name assigned to a certain feeling of delight, but *LOVING* is something

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* Words are *general* says Locke, when used for signs of *general* *ideas*, and so are applicable indiscriminately to *many particular* things, that then which general words signify is a *sort of things*, and each of them does that by being a sign of an *ABSTRACT IDEA* in the mind. Locke, B. III. 6.
COMMENTARY.

Or with a Substantive Noun as its قلعت.

EXAMPLE.

Zued came to me at the time his boy was beaten.

Or with a Negative or Interrogative Particle.

EXAMPLES.

ما ضرب جأت ضربًا ضربًا علاءمة

His boy was not beaten.

Was his boy beaten?

Annotation.

more, being another name by which we indicate the action or efficacy of that feeling called Love; and hence we perceive the real cause of its possessing an active or transitive government, in contradistinction to the Ismo Musdur, which having no reference to action, has no other regimen than that of any common Substantive Noun.

Action indeed is applicable to every Infinitive, and this the Arabian Grammarians acknowledge by dividing all the verbs in the Language into two general Classes, which they term متعلق and منفصل 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 تام of 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 beat-ing: verber-ans: 

Not unlike the oun or Tunwars in Arabic.
BOOK SECOND.

If none of the conditions above described accompany the Passive Participle, it possesses no government, but is used simply as the مُضَمَّنَةٍ to the Noun immediately following it.

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

EXAMPLE.

جَاءَ الْمَصِيبُ غَلِبَةً
لَا أُرَدَّهَا أَوَّلَ مَسِينَ

That person came whose boy was beaten now, or will be beaten to-morrow, or was beaten yesterday.

Annotation.

I mean every Active Participle formed by adding the termination -ing to the Imperative of a Verb, which seems in this case to possess a similar power to the characteristic to, and therefore it may perhaps be said that we have two Infinitives,* as:

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 نَأَمْسَمْ in the other.

The real office of the Verb is supposed also by Plato to indicate action τὸ μὴν εἰπὸν τὸν περὶ τῆς δίκης, ἐπὶ τὸν πολεμὸν, declarationem quā actiones significatūr 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 characteristic of every Arabic Infinitive.

* This has indeed been remarked before by Mr. Elphinston in his "Principles of the English Language,"—"The Infinitive Moods are two, the Infinitive Mood, and the Participles." See the work Vol. 1, p. 290.

† Which Casaubon and Minuch ridiculously make the Greek Nautes Article τὸ, and Horne Tookes the Imperative de- corrupted into το.

‡ De Rete, p. 183. "C'est ce Oui de l'esprit," says the Abbé Scarron, but this is not applicable to a verb in its Infinitive state.
The fifth Analogous Governor is a simple Attribute or Adjective which resembles the Active Participle, as well in the forms of declension, as in its attributive character, as analogously with 

Annotation.

It must however be remembered that the proper subject of discussion in this work is the Modified, and not the Ismo Musdur. It is this that the Arabian Grammarians include among the Analogous governors, ascribing to it the same regimen as its own Verb, which they say must in every case denote either transitive or intransitive Action. In this contracted sense it must be acknowledged that Mode cannot be considered as a strictly correlative term, for although it may be truly affirmed that every Arabic Musdur is a Mode, yet we cannot add conversely that every Mode is a Musdur; as the word Mode embraces every manner of being without exception, and a Grammatical Musdur includes only Modes of action, energy or being. These considerations led me to remark at the commencement of this note, that the true grammatical sense of an Arabic Infinitive was not easily conveyed by any one word in our Language, and as my object in this enquiry is truth and nothing but truth, I deem it my duty candidly to state and examine every objection that occurs to me on the subject. But the word Mode, although far more comprehensive in signification than a grammatical Musdur, is yet clearly the term that the Arabian Grammarians had in view in the Definition and as it embraces, also the Ismo Musdur, which is only distinguished from the other by its want of verbal government, (being generally represented by the same word) I conceive it to be upon the whole the least exceptionable, if not the only just representative of an Arabic Infinitive.

But the word Event which is usually explained an incident, the consequence of an action, the conclusion or upshot of any thing, I confess I cannot but consider as inapplicable to any Arabic Infi-
BOOK SECOND.

The Attribute of Adjective (الصفة المشابهة) 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 الموصول to which the Adjective is annexed is not considered the الموصول.

Annotation.

The Attribute whatever.* It may indeed be frequently applied to an Ismo Misdun, 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 مصدر as well as an مصدر to both† of which the term مصدر is generally applicable, I shall close this Note with a few observations on the مصدر and مصدر two attributive Nouns derived from the Infinitive, which seem to require some explanation.

OF THe مصدر A N D مصدر.

It has already been shewn that every Arabic Infinitive in the general sense of the term Infinitive has a twofold signification: one under the character of an مصدر by which is simply indicated a مصدر, the other under that of a مصدر properly so called, by which is denoted the energy or being of that مصدر 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 مصدر.

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

COMMENTARY.

The word governed by the Adjective (معلوم) is sometimes in the Accusative Case, either from its resemblance to the proper object of a transitive Verb when definite; or as the تُمَعَبَد 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 حسن beautiful, صعب difficult, and شديد 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 زعید is beating; and the latter a simple Attribute or Quality supposed to exist in the Object to which it is imputed, as زعید 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 /لأذاع/ denotes the temporary existence of a Mode in an agent, and the other i.e. the /ؤلتاء/ 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 للسبيقة 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 (حجة) 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 أين بريق أحسن is beautiful, must accordingly denote that Anacreon...
BOOK SECOND.

THE SIXTH ANALOGOUS GOVERNOR.

اَلْأَسْمَ الصَّفّ

The first of every two Nouns connected together in the relation of the Aorist Case, will invariably govern the second or render it مَجَرَر provided it be not accompanied with the Article أُلْ, or terminate in تَنْوَيف or what is considered a substitute for the Tunween, namely the نُون of the Dual or Plural Number.

Annotation.

Is now, ever was, and ever will continue beautiful.* But beauty has in all ages been considered as a very transitory quality, a quality indeed of so uncertain a texture, that the Poets have compared it to a brittle gem, a bubble, a rose, dew, snow, smoke, mind, air, in fact to a—nonentity!

Vitrea gemmula, fluxaque bullula, Candida Forma est,
Nix, rosa, ros, funus, ventus et aura, nihil!

and Anacreon himself the true Καλός χειρος 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.

Λέγεται αἱ γυναικεῖς,
Ἀνακρέον, γέρων ἐσι.
Λαῖνην ἑτερτην, ἄρες
Κόμας μέν ὡς ἄτοπος
ваться δι' εὐτυχίαν.
*Ἐγὼ δὲ τὸς κόμας μέν
Εἴσ't ἐλεῖν, ἐπὶ ἀπίθανον,
Ὅκ ποτ' ἔγειστο μᾶλλον
Πρέπει τὰ τερτιὰ παῖζον,
Ὅ' σὺ πέλασ τὰ μαίνης.

* For an ingenious account of the word Beauty (Campbell) see the Cal. Edit. p. 29, and Knight on T manufacturers.

p. 9. "Like Καλός in the Greek, palat 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."
COMMENTARY.

1. This relation between two Nouns (خضر) has the force of the preposition لام understood, provided the مسابع or governed word is neither of the same genus as the مسابع ترف to it.

EXAMPLES.

غلام زيد أك_Zued's boy, i. e.
غلام زيد_The boy belonging to Zued.

Annotation.

The women tell me every day.
That all my bloom has past away,
"Behold," the pretty wantons cry,
"Behold this mirror with a sigh,
"The locks upon thy brow are few,
"And like the rest, they're withering too!"
Whether decline has thinned my hair.
I'm sure I neither know nor care,
But this I know, and this I feel,
As onward to the tomb I steal,
That still as death approaches nearer,
The joys of life are sweeter, dearer,
And had I but an hour to live
That little hour to bliss I'd give!

Moore.

To this mode of objection I can easily conceive the answer of an Arabian Grammarian. He will remark that certain objects are characterized by certain qualities, and consequently that although a female is not always pregnant, yet pregnancy is a quality habitual, or at all times attributable to her, in other words that the power of conception is co-existent with female nature. This is good, but it will not prove the point in question, for pregnancy can neither exist before, nor after certain periods, so that after all it is but a temporary, a transitory, in fact a
BOOK SECOND.

2. Or the relation is equivalent to the preposition when the is referrible to the same genus as the.

EXAM PLES.

A ring of silver, i.e.

A ring from silver.

Annotat ion.

more 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 (Iáth.). 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 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,
3. Or to the Preposition "نَفَّى" if the "مُضَفِّءَةِ" be the "عَلَى" to it.

**Examples.**

"ضَرِّبَ الْيَوْمِ أَيْ" Beating of to-day, i.e.

"فِي الْيَوْمِ" Beating in the Day.

**Annotation.**

The object in the accusative. It seems to possess virtually, the united force of a predicate and copula, or of an attribute and assertion, and may be resolved into "is" and the sense of the *Muḥāṣṣan* or *Infinitive*, as its equivalent to "زِيدَ حَسِبِي ضَرِّبَ". *Zuud is beating.* Now this is the proper grammatical character of an *اسم الفعل* which has always the same government as its *Verb*, and is therefore termed a. *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 "اسم الفعل* 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 *اسم الفعل* it is termed by the Arabian Grammarians *اسم الفعل* or *Attribute resembling an Active Participle*.

What then may be asked is the difference between the *اسم الفعل* 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 *اسم الفعل* describes the *action* in which the Agent is employed: the second or *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 "زِيدَ حَسِبِي ضَرِّبَ" *Zuud is beating*; "زِيدَ حَسِبِي ضَرِّبَ" *Zuud is beautiful*. In the first sentence a certain *Action* as *beating* is predicated of *Zuud*, and in the second a certain *Quality* as *beauty*, but without any necessary inference that the one is *transitory*, and the other *perpetual*, for "زِيدَ حَسِبِي ضَرِّبَ" is equal to *Aorist* or *Indefinite* time, and "زِيدَ حَسِبِي ضَرِّبَ" *possessed of beauty* which is also indefinite as to time, and this is nothing more than *زِيدَ حَسِبِي ضَرِّبَ (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 (لاسم النام) that is a Noun rendered perfect in itself, and independent of the relation of the Aorist Case.

Annotation.

The simple Attribute or Adjective as expressing a passive quality, may perhaps have given rise to the idea of permanence, and the Active Participle as expressing an active quality, may also have led Grammarians to consider it as somewhat transitory, but in point of fact there is no such distinction between them, and the idea of duration whatever it may be, will in every possible case I imagine depend upon the nature of the Verb, as well as our own previous knowledge of the Subject. For instance, the phrase ‘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 ‘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 permanence. 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 not, and the permanence of the quality immediately vanishes, for we all know that heat is accidental and not essential to Iron, and from this very idea of its transitory existence arose the common adage, Strike while the Iron is hot.

With the Active Participle 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 ملك Tyrant; في a Sentined; هك a Flier or Bird, and في an Askar or Beggar, are all active Participles in the character of Substantive Nouns, though they may be literally translated and used as Verbal Adjectives, for ملك means Tyrannising; في Keeping watch; هي a Flying; and في keeping an Eye.

* To the Arabs who believe in the Ptolemaic Hypothesis, the phrase would convey no idea of permanence whatsoever, 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 (تُنْوِيِّن) or in what is considered equivalent to the Tunween, namely the Noon (نُون) of the Dual or Plural Number, or by its being followed by the حَضَّاءٌ or governed word.

Annotation.

asking or begging. But in the character of Agent, they become complex Terms, expressing both qualities and subjects, and are therefore assumed as Subjects in a Proposition, not however with any reference to the transitory nature of those qualities, as the Arabian Grammarians would fain make us believe: on the contrary they denote the habitual possession of the attributes or Modes referred to, and signify that the objects are accustomed to do so and so; for what is a Tyrant but a man who is known to practice tyranny? Or a Sentinel, but a man whose duty it is to keep watch? Or a Beggar but he who subsists by, or whose trade is begging? In truth the Active Participle as a Substantive Noun invariably denotes in Arabic the habitual Doer of an action, though in its Verbal capacity it may perhaps be considered as temporary, as أَكْرَمُ الْأَبَوَاتِ. Anacreon is tippling.

I have already remarked that the إِصْحَافُ the šihābiyya 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 complexTerm, to express both a subject and quality conjoined, as طَيِّبُ a Miser or avaricious man (Miserus) طَيِّبٌ. A Stranger, or man from a foreign Country. (Peregrinus) &c. (where it may be observed the Latin adjectives have precisely the same force as the Arabic;) but these are all strictly speaking, simple Adjective Nouns, which indicate by their prescribed form, that they are meant to be added to other Nouns, "so that both together may answer the purpose of complex terms,"* and in this character as simple modificatives, they are the proper subject of grammar. Now between an Active Participle and a simple Adjective considered as Verbal and Analogous 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 Purley, Vol. 11, p. 439.
BOOK SECOND.

It governs an **Indefinite Noun** in the **Objective Case**, as its **Tumeez**, or Noun of specification, which removes the uncertainty supposed to exist in the **Integral Noun**.

**Examples.**

- رطل زيتنا ً: A pound of oil.
- مناوين سلما: Two Minas of butter.
- عشرون درهما: Twenty Dirhums.
- خاتم رنيل دهبها: Zued's ring of Gold.
- سائل عسل: Its compliment of honey.

**Annotation.**

With regard then to the **transitory or permanent** nature of the attributes expressed by either, there is not in my judgment any distinction whatever. They are both **concrete Terms** that differ only in the **nature** of the **qualities** they express. The **Active Participle** being the abbreviated sign of a complex idea, i.e. of a **Subject** and an **Active Quality**, as دارس a Sentinel, or man who keeps watch; and the **Adjective Noun**, the sign of another complex idea, i.e. of a **Subject** and a **Passive Quality** as، فاجر a Miser, or man in whom the **passion** of avarice is supposed to exist. Compare all the **Participles** and **Adjective Nouns** in the Arabic Language (as complex Terms) and this distinction and no other I think will be found to characterize them; and indeed the reason appears obvious, for the Participles are derived from Active Verbs, the Adjective Nouns from Neuter, or from those that merely express corporeal or mental qualities in a passive state.

If we have occasion to mention an **Object** habitually employed in any given action, or whose **profession** is agency or business of any sort, we use the **Active Participle** as a **Substantive Noun**, and say جالس an Agent; حارثا a Story-Teller; قائد a Husbandman; عادم a Servant, &c. and on the contrary, if we intend merely to describe an **Object** as **possessing** some particular **Quality**, we make use of the **Adjective Noun**, and say وافك a Virgin, (which is also an Adjective) **Virgo Intacta**.

... an Old Man, Senex. شريك a Partner, Consors, &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 descriptive, to define either the action in which a given Agent is employed, or the quality with which a given Object is invested. As such they are necessarily adjoined to Nouns, and although their grammatical office is to describe the Active or Passive state of a Substantive, they come afterwards like the Participles and Adjectives of other Languages, to stand for the Substances themselves.

In this manner are Passive Participles employed, for which means literally beloved, is used as a Substantive Noun to denote a Mistress. Worshiped, or God. Written, a Book. Possessed, a Slave or Servant. Sent, a Prophet. Hidden, an Enigma. Imprisoned, a Prisoner. &c. &c. upon which principle of Analysis, Horne Tooke has explained above 2,000 abstract terms in the English Language, a process that may be adduced as a very powerful argument in favor of Etymology, as it enables us to test 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 of 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 Term to denote an intimate or companion, a Familiar. If however we use the Active Participle, and say we convey a very different idea, as the Participle is equal to the Aorist and the phrase will mean that, Zuwa 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 Ruzek and the Wafi) on the ACTIVE PARTICIPLE and ATTRIBUTE.

The PARTICIPLE ACTIVE and Simple ATTRIBUTE or ADJECTIVE agree in denoting a mode or manner of being; they assimilate also in form as to number and gender, and follow the same rule of construction with the single exception alluded to in the Commentary.

There are however some particulars in which they differ. The Adjective for instance, is derived from a Neuter Verb alone; the Participle Active may be derived from either a Neuter or an Active Verb. The Adjective denotes the perpetual, the Participle Active the temporal existence of an attribute in a given Object or Substantive Noun. The Adjective has seldom any resemblance in point of form to the Aorist of a Verb, as though some examples of this are known to occur as 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 'I am beating Zued,' but we could not say '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 ﷺ, and in either case its governed word is ﷺ to another; or made definite by the Article; or neither one or other; hence we have six peculiarities of construction; but besides these the governed word is itself constructed in three different forms, namely in the Nominative, Aorist, or Objective Cases, which multiplied by six as given above, leave eighteen varieties of construction, as may be seen in the following:

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*In which the governed word is in the Nominative Case.*
BOOK SECOND.

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 ﺟاء which is itself constructed with a Pronoun in the aorist case; and the 15th in which the Adjective Noun is made definite by the Article, and connected in the aorist case with an Indefinite Noun.

The propriety of the 16th example is also disputed by some and defended by others, but I willingly resign the office of umpire to any other Commentator.

Of the fifteen remaining examples the 1st, 4th, 8th, 9th, 11th, 12th, 14th, 15th and 16th, are termed by the Arabian Grammarians ﻅﺴﺎء i. e. elegant or perfectly correct. The 7th and 10th ﻋﻨﺼﺮ or unobjectionable, and the 2d, 3d, 5th and 6th, ﻋﺒﺪ 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 90th Muqam of the Muqamat-ool-Hureerree will be found a variety of Adjective Nouns, employed both as simple Attributes and complex Terms.
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 بَيْضٌ, the Plural of بَيْضَةٌ, means both brilliant swords and beautiful women. I have tried to preserve the quibble but I fear not very successfully.
BOOK SECOND.

At the vigour of his onset the most impervious holds gave way;
And he made himself an easy passage through the narrowest defiles.
He never encountered an adversary in single combat,
Without returning from the tilt with a blood stain'd spear:
Nor assaulted a fortress however fenc'd and barricado'd,
Without being hailed on the erection of his standard, with the auspicious cry,
‘Assistance from above and a speedy victory!’*

Thus he lived triumphant:—arrayed every night in the stately garb of youth.
Giving rapture to the young and beautiful and receiving it in return,
Nay caressed by all as an idol of perfection.
But time which continu'd to extract his vigour and diminish his strength,
At length succeeded in effecting his fall,
And reduced him to so mean and shriveled a plight,
That his very friends beheld him with contempt.
The exorcists and cunning men in vain attempted his recovery,
And the most skilful Physicians were baffled in their attempts:
Then indeed he abandoned arms, for arms had abandoned him,
After giving and receiving many a hostile salute.
He is now dejected, drooping and crest fallen,†
And such is the fate of man who is born to misery.
Behold to-day the warrior stranger on his funeral couch,
And who will bestow a trifle to have him decently intered?

The reader will perhaps smile when he hears, that this 'sable warrior,' this
Arabian Achilles, so feelingly and pathetically eulogized by Aboo Zued, is no other
than the celebrated Bonus Deus or Hellespontiacus of the Ancients! Of this un-

* From the Qooran.

† The original of this line is strangely translated by Sir William Jones. "Nunc autem facet tan-
quum fera in lutibulo!" means lit. inverted.
fortunately Sir William Jones was not aware, when he gave it a place in his
Poeseos 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 Lamenta-
tion on the death of Saul and Jonathon!† "Hæc Elegia, ' says he, 'non ad-
modum dissimilis esse videtur pulcherrimi illius carminis de Sauli et Jonathani
obitu; atque adeò versus iste.

उष्मार्य एक्करान एक्कानानि • नून मोक्के पल्लुण प्राप्त • हृष्टिं

Ubi provocavit adversarios nunquam reedit à pugnae contentione sine spicula
sanguine imbuto." ex Hebreeo reedit videtur,

A sanguine occisorum, à fortium virorum adipe,
Arcus Jonathani non reedit 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.

हक्काईः

कल बज्ज नि ख्से दालचेंि निग्य ढरया हेनक थ धार दीठि औळि वादीि औि देशि औि अनि तालि

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BOOK SECOND.

Chap. II.

Mr. O. Zoële, resembling in sound the Turkish 85°, Gouv. Byron, which Lord Byron writes,
I resided at Busrah,* said a certain Arabian Yorick, as a parson and professor of humanity, and was one day a good deal amused by a strange fellow, squint-eyed, straddle-footed, lame of both legs, with rotten teeth, stammering-tongue, staggering in his gate like a man intoxicated, puffing and blowing like a thirsty dog, and foaming at the mouth like an angry camel, who came up and seated himself before me. Whence come you, said I, O father of gladness? From home please your worship said he. And pray where is your home I rejoined, and what is the cause of your journey? My home he replied, is near the great mosque, adjoining the poor house, and I am come for the purpose of being married, and to beg you will perform the ceremony. The object of my choice is this long-tongued, importunate hump-backed, scarlet-skinned, one-eyed, no-nosed, stinking, deaf, wide-mouthed, daughter of my uncle. Do you agree Miss Long-tongue said I, to marry this Mr. Pot-belly? Ay, said the lady (with a great deal of doric brevity!) then accept my friend cried I, this woman for your wife, take her home, cherish and protect her. So he took her by the hand and departed. Now it happened that about

* I suspect this Busrah-professor of humanity must have had a peep at our old friend Democritus Junr. whose sketch of an accomplished beauty may be considered complete. "Every lover admires his mistress, though she be very deformed of herself, ill-favored, wrinkled, pimpléd, pale, red, yellow, tan'd, tallow-faced, have a swoll'n juglers platter face, or a thin, lean, chitty face, have clouds in her face, be crooked, dry, baid, goggle-ey'd, blear-ey'd or with staring ey's, she looks like a squi'd cat, hold her head stiff away, heavy, dull, hollow-ey'd, black or yellow about the eyes, or squint-ey'd, sparrow-mouthed, Persian hook-nosed, have a sharp fox nose, a red nose, China flat, great nose, nar'sino pataudique, a nose like a promentory, gobberr-tushed, rotten teeth, black uneven, brown teeth, beetly broided, a witches beard, her breath stink all over the room, her nose drop winter and summer, with a Basarjan peke under her chin, a sharp chin, lave eared, with a long cran's neck, which stands away too, pendulis mammis, her dogs like two double jugs, or else no dogs-in-the other extrem, bloody fain-fingers, she have filthy long un-paired nails, scabbed hands or wrists, a tan'd skin, a rotten carcass, crooked back, she stoops, is lame, spiss-footed, as slender in the middle as a cow in the waste, gowy legs, her ankles hang ove...
nine months after that they both returned to me, rejoicing and had hardly seated themselves when my old friend Adonis called out.—O your worship we have been blessed with a most sweet and fascinating child, and are come to request you will bless and give him a name, and offer up a prayer for his parents. Now what should I behold, but a little urchin stone-blind, hair-liped, without the use of its hands, splay-footed, bald-headed, ass-eared, bull-necked not possessing one sense out of the five, and altogether frightful and deformed, in short a perfect epitome of all the qualities of his parents. At this sight I said to them, be thankful for this darling boy, and call him Oomsoor,* for truly he has all your perfections combined in himself, and that child is truly admirable who resembles his parents!

her shoes, her feet stink, she breed lice, a mere changeling, a very monster, an auge imperfect, her whole complexion savours, an harsh voice, indecivite gesture, vile gait, a vast virago, or an ugly tit, a slug, a fat festiluge, a truss, a long lean rawbone, a skeleton, a sneaker (si qua latent meliora puto), and to thy judgment looks like a mard in a lanthorn, whom thou couldst not fancy for a world, but hottest, loveliest, and wouldst have spit in her face, or blow thy nose in her bosom, remediamentum amoris to another man, a dowdy, a slut, a scold, a nasty, rank, rammy, filthy, beastly queen, dishonest peradventurce, obscene, base, beggarly, rude, foolish, untaught, peevish, Isus' daughter, Thersite's sister, Grobian's schollar!*

An example of each of the Analogous Governors will be found in the following Dialogue.

* Lit. The joy of his parents, being compounded of Mother; of Father and Joy.
COMMENTARY.

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 BUNEE LAM* answered the traveller, and have lost my way. Why truly said the fisherman the shoals of fish that

* A villanous 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-HUR about a hundred miles above Koorna-on-the-Tigris, and though nominally subject to the Pasha of Bagdad, lose no opportunity of opposing his power, plundering his subjects, and way-laying every unfortunate traveller that may have occasion to pass through their inhospitable territory.
haunt the Tigris are amazing, and the voraciousness with which they swallow up the bait delights me, I have therefore taken my station here, and expect good sport.—I have lost my way said the traveller, for the path is entirely defaced by the overflowing of the river.—A net rejoined the fisherman, is by no means so good, for its meshes are always getting out of order,—no, no, a hook if you please for my money.—I am going to Bagdad, continued the other, what direction should I take? you must know being an inhabitant of this part of the country; shall I turn to the north, or towards yonder date-trees?—I can supply you with as many fish as you like answered the fisherman, for I have caught a great many to day, both great and small, but I do not part with them for less than 20 foolooses, ready cash!—The man thinking he had directed him towards the north, went away and the fisherman remained where he was.

OF THE GOVERNMENT TERMED *مَعْنَّى* OR ABSOLUTE.

By Absolute Government (*العَامِلُ الْعَمَّوْيَ) 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 رُبِّ الْمَتَّالِ.

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Annotation.

The Government termed *مَعْنَّى* as opposed to *النَّطَامُ 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 *مَسْنُودَةُ* لِأَيْمَانِ 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 *مَسْنُودَةُ* لِأَيْمَانِ, the *Quod Loquimur* or Predicate, to the *مَسْنُودَةُ* لُوْدُ or thing spoken of, and both terms connected together in discourse by means of this Absolute Government, produce the connexion termed *سَلَامٍ* which constitute a perfect or complete Proposition.

N n n
COMMENTARY.

Zued is going. Secondly, as governing the Aorist tense of a Verb, which arises from its aptitude to supply the place of a Noun, as زيد يعلم Zued Knows, in which example the Aorist is marked مرنوع or governed in the Nominative Case, being considered the adequate substitute for a Noun, as we may use عالم in its place without any detriment to the sense, and say زيد عالم. Its government is therefore Absolute.

Annotation.

The Nominative Absolute in Greek, which may be considered equivalent to the Amil Manwee 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 Kissare 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 ألف لد and رفع, which he thinks must give the Tense رفع. 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

* Condolescence records this opinion of Sennuwus. It is also noticed by Boo Alaa, Asool Futuh, &c.
† Kissare and Furra, &c.
‡ Quando le nom jouoit le premier rôle dans la phrase, et qu'il exprimoit le sujet en action, ou l'objet duquel on affirmoit quelque qualité, comme ce sujet etroit et fixoit tous les regards, que l'esprit le nommoit le premier; que la forme de son nom devoit se prêter à cet emploi, et pour cela, être nominatif, on disoit que le nom estoit alors à la chose nominative (Casus Nominativus) et nous disons cas nominatif, ou cas qui sert à nommer le sujet. Éléments De Grammaire Générale, Fz, par M. L'Abbé Sicard. Tom. prem. 169.
BOOK SECOND.

The Grammarians of Koofuh in general, ascribe the government of the Aorist, to the simple circumstance of its being unaccompanied with any of those particles which occasion it to terminate in جُرَم or نَصِب and this also is the opinion of Ibno Malik.*

Anotation.

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 Grammarien’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 Ἕρμης Δόγις;—the mighty oracle of winged words and philosophical arrangements! See Hermes, B. the second, p. 280.

* A celebrated Grammarien author of the عُلم اللفظ Alfeah.

† Harris classes Verbs, Participles, and Adjectives under the general head of Attributives, and for this, the poor man has not escaped the lash of the Wimborne Aristarchus. “Harris should have called them either Attributae or Attribuatibles; but having terminated the names of his three other Classes (Substantive, Definitive, Connective) in Iue, he judged it more regular to terminate the title of this Class also in Iue; having no notion whatever, that all common terminations have a meaning and probably supposing them to be, (as the Etymologists ignorantly term them) mere protractenses vocans; as if words were weir-drawn, and that it was a mere matter of taste in the writer to use indifferently either one termination or another at his pleasure.”


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**ملاحظة:** هذه المعلومات تشير إلى مسافات وصول السكة إلى المحطات المختلفة.
(31)

رُئِّسُ زِبَتَةٍ ومِدَّوَايِ سَيْنَا وعشرُونٍ درَهَمْاوُخُمَتُ زِبَلْ ذَهَبًا ومَلَاوُ عَسَالَةٍ
وامَالَعَنْوِيَةٍ فَعَلْ دَانٍ وَبِهِّ مَرَادُعمَالعمَلِ العَنْوِيَةٍ ماَيُعْرَفُ بالقَلبٍ لَيْسَ
لَّسْانَ حَذَاَفِهَ احْدِهَا العَامِلٍ فِي المَبْتَدْأِ وَالْخَيْرٍ وَهُوَ الْابْتِلَاءِ إِي
حُلُو الْاَسْمَ عَن العَوْامِلِ اللِّغْزِيَةٍ نَحْو زِبَلْ بِمَنْطَقَتْ وَثَانيَهَا العَامِلُ فِي
الْفَعْلِ المَضْرَعِ وَهُوْ مَصْحَةٌ وَتَوْعَهُ الفَعْلِ المَضْرَعِ مَوْقُعُ الْاَسْمَ مَثْلَ زِبَلْ يُعْلَمُ
نَعْبَرُ مِنْدوً بِمَصْحَةٍ وَتَوْعَهُ مَوْقُعُ الْاَسْمَ إِذْ يَقَلُّ الْيَتَّالُ فِي مَوْقُعِهِ عَالِمٌ
بَنَ يَتَّالُ زِبَلْ عَالِمٌ نَعْبَرُهُ مَعْنَوِيَ وَعَنْلَ أَكْثَرَ السَّكَنِيَّينَ عَالِمٌ الفَعْلِ
المَضْرَعِ تَجْرُ ذَهَبًا عَن العَامِلِ النَّاصِبِ وَالْجَانِمٍ وَهُوْ مَكْتَارِيَابَن مَالِكٍ

تَمَ
(30)
لا أن العتبة دعاء الموصول لائتات فيها لأن اللام الداخلة عليها ليست بوصول بالاتفاق وقد يكون معولا منصوبا على التشبيه بالفعل نى المعرفة على التبيانى المكرى ويجوز على الاضافى وتكون صيغة اسم الفاعل تياسية وصيغتها سباعية مثل حسي وصعب وشديد وسادسها صيغة اسم أضيف إليها اسم آخر فسخر الاسم الأول الثاني مجرد عن اللام والتنوين وما يقوم مقامه من نوئي التثنية والجع لابن الاضافى والاضافى إذا بعنى اللام القدرة أن لم يكن للضاف إليه من جنس الضاف ولا يكون أيضاً طرفا له مثل غلام زيد أى غلام زيد وأما بعنى من أن كان الضاف في جنسه مثل خاتم نصاً أي خاتم من نسبة وأما بعنى نى أن كان ظرفا للحضير اليوم أي في اليوم وسابعهما الاسم النام وهو كل اسمه فاستغني عن الاضافى فان يكون في آخره تنوين أوما يقوم مقامه من نوئي التثنية والجع أركون بعد مضاف إليه وينص النكرة على أنها تبيين له ليرفع منه الابهام مثل
على الابتداء كبداية اسم الفاعل مثل زيد مضروبًا غلامه الآلهة وغدا
أو الموصول نحو الضروب غلامه زيدًا الموصول مثل جاءني رجل
مضروبًا غلامه وعلى ذل الأمر مثل جاءني زيدًا مضروبًا غلامه
و على حرف النغبي إلا لا يستهان مثل ماضروبًا غلامه ومضروب
غلامه وأنا انتهى في حالة أحد الشرطين المذكورين ينتهي عليه وجهين
يذجّ ينتمي إلى ما بعد ويؤدي إخْلَاء عليه الالغاء ولا يكون مستغنيا
عن الشرطين في العمل مثل جاء الضروب غلامه الآلهة وغداً وامس
وخاصة الصفة المشهية وهي مشابهة باسم الفاعل في التصرف
وفي كون كل منها صفة مثل حسنًا حسنون حسنًا حسنًا
حسنات على قياس ضارب ضاربًا وضارب ضاربًا ضاربًا ضاربًا ت
وهي مشتقة عن الفعل اللازم للفعل ينبع معنى مصدر للفاعل
على سبيل الاستيرار الدوم محسب الوضع وتنقل فعلها من غير
اشتراط زمانًا لكونها بمعنى النبوات واما فسيرة الاشترط الاعتبار فيها
اوعلى ذي اللحال فيكون حالاً عليه مثل مرت بزيد ركبه وعليه
حرف النفي واللاستئناف، فإن يكون قبله حرف النفي، ألاستئناف
مثل ما قام أبوه وأقام أبوه، فإن قيد في اسم الفاعل أحد الشرطين
المذكورين فلا يعجل اصالة يكون حمضاً إلى ما بعد، نحو ضارب
زيد امس عرو، وكان اسم الفاعل معرنا باللايم، يعجل فيها بعد، على
كل حال سواء كان بمعنى الماضي أو الحال والاستئناف مثل
الضرب عمرو، فزبد أعلم أن اسم الفاعل الموضوع للمباليه كضراب
وضرب مضرب بمعنى كثير الضرب وعلامة، وعليه بمعنى كثير العلم
وكلد بمعنى كثير لكذر، مثل اسم الفاعل الذي ليس للمباليه نفي
العجل والاستئناف، فإن حال المشابهة اللغوية بالفعل كانهم جعلوا
ما فيهما زيادة المعنى، فإSensitivelement مازال من المشابهة اللغوية
رابعها، اسم المفعول وهو يعجل والفعل أنزول نيرفع اسمها واحداً بأنه
قائم مقام حاله وشرط عجله كونه، بمعنى الحال والاستئناف واعتباره.
الفعل نحو توله تعالى لِإِسْمَ الْإنسان مِنْ دَعَاءِ الخيراءَ العلم أن هذَه
الصوَّرَةَ جَانِبَةَ مِنْ مَعْلُومِيْنِ الفَعْلِ العَدِيدِ وَإِنْ مَعْلُومٍ مَعْلُومٍ أَلْلَهَ
فِي نَفْعِ الفَعْلِ وَهُوَ مُؤَكَّرُ عِبْرَةَ نَفْعَهُ كَوْنَانَ مَشْتَقًا مِنْ الفَعْلِ الْلَّزِمِ
فِي رَفْعِ الفَعْلِ مَثْلَ زِيْدٍ ثَانِيَ ابْنِ أَبِي وَلَدٍ كَانَ مَشْتَقًا مِنْ الفَعْلِ الْمَعْطَدِ
فِي رَفْعِ الفَعْلِ وَيَنْصُبُ لِلْفَعْلِ مَثْلَ زِيْدِ ضَارِبٍ غَلَامُ مُعْرَضٌ أَوْ مُعْرَضٌ
تَنْصُبُ عَلَىْ لِغَةِ الْفَعْلِ الْمَصَّارِعِ لَأَنَّهُ مَثَلَ مُضَابِعَةَ هِيَ الْكَيْلَلِ
مَشَابِهَةُ لِلْفَعْلِ الْمَصَّارِعِ لَأَنَّهُ مَثَلَ مُضَابِعَةَ لَأَنَّهُ مَثَلَ الْعَرَبِ
الْحَرَّةِ أَوْ الْمَنْصَرَةِ أَوْ السَّكَنَةِ كَانَ مِنْ هَذَا مُضَابِعَةَ لَأَنَّهُ مَثَلَ
اِبْدَاعُهَا بِضَرَّارِ السَّرْبِ بِعَلَىٰ مِثْلِ السَّرْبِ بِعَلَىٰ مِثْلِ السَّرْبِ بِعَلَا
جَارِيَّةٌ أَوْ عَلَىِّ الْمَصَّارِعِ مَثَلَ مُضَابِعَةَ مِثْلِ الْعَرَبِ بِعَلَا
ودليل الكلبين يدل على امالة الفعل في الاعمال فلا تلزم
منه اسالته مطلقًا ولم يكن هذا القدر يقتضي الامالة مطلقًا يلزم أن يكون
يَعِنُّ بالليا وَيَعْكَمْ مَتَكَلِّمًا بالبهجة إمالة زباتي إلا ملفه نزاع ولم يقل به
أحد إعلام أن الصدر يعين عجل فعلاً كان فعلاً لا زاماً في نظر الفاعل
فقط مثل إمكاني قائم زيد وإن كان متغدياً في نظر الفاعل وينصب
الفعل نجراء إمكاني ضرب زيد عمراً فينافذ الفاعل ولكن
المضارع فيه منيع للعامة إضافة
المصدر الدي ومرنوع معنٍّ لأنه فاعل وهو على خصبة أنواع احدها أن يكون
مضافاً إلى الفاعل ويذكر الفاعل منصوبًا كالمثال المذكور وثانياً أن يكون
مضافاً إلى الفاعل ولم يذكر الفاعل نحو عجبت لمن ضرب زيد وثانياً
ان يكون مضافاً إلى الفاعل ولم يذكر الفاعل حال كونه مينياً للعثور
القائم مقام الفاعل نحو عجبت لمن ضرب زيد أي من أن يضرب زيد
ورابعها أن يكون مضافاً إلى الفاعل ويذكر الفاعل منه نغرة نحو عجبت
من ضرب اللفت الجلالد وخاصها أن يكون مضافاً إلى الفاعل وتذرف.
إما القية سبة نشبعة عواقول لا أول منها لفعل مطلقة سواء كان لا زما
ومتعلما ماضيا أو مضرا إلا أن كل فعل يجمع الفاعل فعل مثل تلم زبى
وضرب زيد إما إذا كان متعددا فينصب اللفعول أيضا مثل ضرب زبى
عبر ولا بحوك زتدم الفاعل على فعله بخلاف الفاعل فان تدديبه
عليه جائز مثل زبى فصرت ولا بحوك جذب الفاعل بخلاف
ا الفاعل فان جذبه جائز والثاني المصدر وهو سم جديد ليست
منه الفعل وإنما سي مضل بالإصر والإعلن الفعل عند قال البصبر
بإن المصدر الإصل والفعل فرع لا استقلاله بنفسه وعدد احتياجه
إلى الفعل بخلاف الفعل فانه غير مستقل بنفسه يلتقط الي
ا لا اسم وقول ابن كثير إن الفعل اصل والرده فرع لاعلان المصدر
ياعلاء الفعل وصحته بصحته كصحته إياها أقول يا ما يلمب الواو
فيه يام لقب الواو الواي تام ولهواه ولهو عناه قولما لصحته صار
 ولا شك أن دليل البصرين يدل على أصلية المصدر مطلقًا
عنهاجاء أبطال عملها مثل زيد ظلنت ثامن وزيدا ظلنت ثانيما وزيدا قام
ظلنت وزيزلما ظلنت فعالها وأبطال عملها متسارين وقال بعضهم
أن أعمالها أولى على تقدير التوسط وأبطالها أولى على تقدير التأخر
وأذا زيدت الهؤرة في أول علمها ورايت صارا متعمد يبين إلى ثلثة
مفاعيل نحو أعلمتُ زيدا عبرا فاضلدا رأيتُ عبرا خالدا عالما فيها
بسبب الهؤرة مفعول آخران الهؤرة للاستير نعثى للثالث الأول جعلت
زبداعلي ان يعلم عبرا فاضلدا ومعني الثاني جعلت عمرا على أن يري
عالماً كذلك خصص بهذين الفعليين دون إخواتهما وهما مسؤوع
عن العرب خللاللاختئيش تانهاجاء زيدة الهؤرة على جميع هذه التعال
قياسا على غلبت نحواً فانتَست وأحسبت وأخذت وأرقدت وأعدت زيدا
عبر فاضلدا وأنبأنا ونخبروك وحدثت أيضاً ت تعدى إلى ثلثة مفاعيل علم
انهلا تجوز حذف لمفعول الأول من للغة عيل للثلثة لكن تجوز حذف
الأخرى بين معا ولا تجوز حذف احتد فيها بدون الآخر كيامر
المفتخر

التي بلغت في لغت

ولم تقتض في المثنى الثاني مثل طنث اليد اسمهولا

الثالثة الثانية رأيت وعلمت ووجدت مثل رأيت في كربا وعلمت

زيديا ميناء وجدت البيت رهيننا ورأيت تلميحزعي بعنى روقة البصر

كتوله تعالى قنورما ذاتري وعلمت نبتيج بعنى بعنى مفزع

عليت زيدا اني عمته ووجدت تنديكون بعنى أصبحت كتولك وجدت

الضلايا اصبها بسكل واحد من هذه المعاني لا يقتضي الامتنع

واحد ثالث تعدي الالي متعزول واحدا واحدا المشتر كبئسها

زعيت كتولك زعبت الله غفورا رحيما وهم لبتيقين ورغب في الشيطان

شكورا وهو للشئ وفى هذه الانفعال لا يجوز الالتصار على احلى

المفعولين لانه كاسم واحد لا نمضونها مع مفعول به نهى العريضة

وهومصدر المفعول الثاني المضاف إلى المفعول الأول ذمعنى علمه

زيدينا فلاعالب نفل زيدم لم يجد مزيه لائنه لواحذى حذف بغض

الجزاء الكافحة وحول يجوز إذا توسطت هذه الانفعال بين المفعولين او تأخرت
وابح لاينفصل عن ذواقي الاستعجال ولذا يقال حبذا أو هو مراد
فعم وفاعة ذا أو الخصوص بالكلام لم تكور بعد، واعراب كأعراب
الخصوص تعتم في الوجهين المذكورين كلهما لا تجيب مطأ بقته للعامة
في الوجه، المذكورة مثل حبذا زيد وحبذا ازيدان وحبذا ازيذون
ومحبذا اهدان ومحبذا أهدان وحبذا أزيدان يمكن تلبية
ا وبعد اسم واقع له منصور على النبيزاوالتلب يحتم حبذا رجلا
أزيداوحبذا زيد راكبا. النوع الثالث عشرانفعال القلوب وانها
سببت يهلاً تدورها من القلب ولا دخل فيها للجواب وتسبي
انفعال الشاب والبيتين أيضاً لأن بعضها للشاك وبعضها للبيتين، وهي
تدخل على البند أولاً لأخبره القلوب؛ لользоватان يكون مفعولين لها يرغي
سبعة ثلث من تعدد الشاك وثلث من البيتين، وواحدة مشتركة بينهما
فاما الفائدة الأولى فحسب وطلبت وخلاط مثل حسبت زيداها
وطنيت عبرا فافضلا وخلاط بكراء خذنا وطلبت إذا كان من الظلمة بتعني
الخصوص ان يكون مطابقًا للفاعل في التذكير والذاتي والمجرور والذنفة والجبع مثل نعم الرجل زيد ونعم الرجلان زيدان ونعم الرجلان زيدان ونعم المرأة هند ونعمت الرجلان هندان ونعمت النساء هندان والذاتي وبنس وهو لذرم، اصله بنس من باب عاماً كسرت للغام لتتبعية البيع ثم استناد الباب تنفيذًا ناعمًا لياً يكزون أحد الأمور الثلاثة المذكورة في نعم وحكم الخصوص با لذم كحكم الخصوص ياندف نج جمع الأحكام المذكورة مثل بنس الرجلان زيدان وبنس مارحب الفرس زيدان وميس رجلي زيدان وبنس الرجلان زيدان وبنس النساء هندان وبنس المرأة هند وبنس الرجلان هندان وبنس النساء هندان والثالث سام وهو مراد في نس وموافق له يجتمع وجوز الاستبعاد والرابع جمعًا مع ذات ميخ الغاء ووضعها واصله حسب بعض الاعتناء نافسكنا الباء وادغقت في الباء على اللغة الأولى أرقتها ضبهاً إلى الجء وادغت في الباء على اللغة الثانية.
فاعلاً المقتربة سبعة هذه الأربعة المذكورة وجعل وطنق واخذ وهذه
الثالثة مزادة كرب وما وانقة لم يف الاستعمال النوع الثاني
عشرانف العما الالذم وهي أربعة انفعال لا أول نعم أصله نعم
يفتح العناوين والعين نكرات الغامات ياع العين ثم اكتننت العين
للتخزين وهو نعلم مهان وناعله تدكرون اسم جنس معرفنا باللام مثل
قفع الرجل زيد نابر جمل مرنوع بانه نفع نعم وزيد مختصوص بالمجد
مرنوع بانه مبدل أونعم الرجل خبر المقام عليه اومرو نوع بنخيل
مبدل أحدد وهو الفصبرتنتقدبر نعم الرجل هو زيد نيكرون على
التقدير الأول جبلة واحلة وعلى التقدير الثاني جبلتين وتد
يكون ناعله اسمه مضيفاً إلى معرف باللام مثل نعم صاحب الفرس
زيد ود أت يكون صغيراً استتراميمزاً بنكرة منصرفة مثل نعم رجل زيد
والفصبرت لنستبرر برجع الى معرفة لا هن في تنحيف الفصبرت
اذن لتتعليه تربية مثل نعم العبداء أيوب والقرينة سيلان الآي شرط
فالنحتاج في هذا الوجه إلى الخبر الخلاف الرأي الأول لأنه لا يتم المعنى لموضوع ديدون الخبراء الأول نصا والثاني تاما والثاني.

كاد وهميرنعر الاسم وينصب الخبر وخبره الفعل المضارع بغيران وتذ

 يكون مع أن تشبهه الله بعسي مثل كما ذيل ليجي نزيد مروه با نه

اسم كاد وليجي في محل النصب بانه خبره معنا تارب زيد لينتينا

وحكم المشتقات من مصدره كحكم كاد مثل لم يكد زيديجي وان

دخل عليه حرف النفي ثنيه خلاف قال بعض ان حرف النفي يفيد

مغنى النفي وهو صحيح وقال بعضه انها لا يفيد النفي بل الآثاب

يأتي على حاله وتأل بعضهم انها لا يفيد معنى النفي في الماضي ويفيد

في المستقبل والثالث كرب وهو يرفع الاسم وينصب الخبر وخبره

ليجي نعاصمدا عادة يذكيران نحوكربزكريد مخرج والرابع واشك

وهورنرج الاسم وينصب الخبر وخبره الفعل المضارع مع ان اوبغير

ان مثل اورشك زيد ان ليجي وارشك زيد ليجي ونال بعضهم ان
النوع لحادي عشران الفارقوانها سببته بهذا الاسم لانه نقل على الفارقو وعند اربعاء الول الاسم، وتعلته تاء لانه تأتي ساكتة، وعست وهو غير متصفح فلا يشتقت منه مضايع واسم فاعل واسم مفعول واسم وينهي وعجله على نوعين الأول ان يرفع الاسم وهو نا عليه، وينصب الخبر وينصرف الخبر الفاعل المشار معان وحينذ ينصرف بمعنى تأريض فعل يزيد أن يخرج نواع فاعل هبها اسمه ونخرج في موضع النصب بآن الخبر، بمعنى تأريض يزيد لخروج الخبر وينصرف مطابق للاسم في الاعرادة التثنيه لجميع التذكير والثانيه، لموعي الزيادان ان يرفع وعسي الزيدون ان يقوم وعست هند ان تقوم وعست الهند ان تقوم وعست الهندات ان ينبنى النوع لثاني من النوعين الذكور بين يرفع الاسم وحده وذلك إذا كان اسمه فعلاء مما رواه ان نهوي معل الرجل الرفع بانه اسمه وحينذ ينصرف بمعنى تأريض فعل يزيد تخرج يزيد نور الخروجه.
١٧

عشرًا نفقت وكِل واحد من هذه الأفعال إلا ربيعة لدَوام ثبوت خبرها، لاسهم مثل ما برَح زيداً إمامًا وما تأتي زين تأياً ومزار زيد نفذًا، وما أنفقت بكرعائلاً الثاني عشر مادم وهي لتوتيت شي بُدّ، ثبوت خبرها لاسهم فلا بد من أن تكون قبل جيلة فعلية واية.

مثل اجلس ما دام زيد جالساً وزيد قائم مادم عمرو تأتيها والثالث عشر ليس وهو لنفي مشين الجيلة في الزمان العال وтал بعدهم في كل زمان تحوليس زيد تأتيها أعلم أن تقديم اخباره على اسبابها جائز مع بقاء عيلها مثل كان تأياً زيد وعلى هذا القيا سُقا البواقي وابدا تقدم اخبارها على أنفسها جائز سوي ليس والانعال الانتي كأن في أوَّلها مادم تال بعضهم تقديم اخباره، الأنعال على أنفسها إيضًا جائر تروسي مادم مثل تأيا كان زيد ام تقل يسماً لها عليها نغير جا نزلان إسهاماً عليها وا لفَعال لا تجوژ تقديره على الفعل

أعلم أن حكم مشتقات هذه الأفعال كحكم هذه الأفعال في الغال.
اضحى هذه الليلة تتنور أن مضرون الجبلقا ونواتها التي هي الصباح والمساء والمساء والمساء نحن صبح زيد غنيًا معنا حصل غناه فن وتت
الصباح ونجومه زيد حاكى معنا حصل حكومته في وقت المساء ونجومه زيد قاري معنا وحصل تراثه في وقت الضحى وهذه
الليلة نل كون بغني مارملط إصبح الفقير غنيا ومسى زيد كاتبا واضحي المظلم منيرة وكه كون تامة مثلأصبح زيد بعنى دخل
في الصباح وامسي زيدا وي دخل في المساء واضحي بكراء دخل في الضحى والسباس نظا والسبع بات وها لا تتن مضرون
الجبلة بوتليها أي النهار والليل نظل لا تتن مضرون الجبلة بالنهار وبات لا تتن مضرون الجبلة بالليل نطول زيد كاتبا أي حصل
كتابته في النهار وبات زيدنا ايا حصل نومه في الليل وقل تكرون بعنى ما رحولنا الصبي بالغ وبات الشاب شيخنا والفاس
ما بر وناتب ماأتي وقل يقال ماتنا والعاشما زال والحادي
(10)

بهجرد الفاعل كلاماتنا فلا تخلو عن نقصان وهي تدل على الجملة الاسمية اياً المبدأ أو الخبر يرجع الجزء الأول وتنصب الجزء الثاني ويسبي الجزء الأول منها أسماه الجزء الثاني منها خبرها وهي ثلاثة عشر نقداً الأول كان وهي تجي لعنين ناقصة وثامنة فاناقة
تجي على معنيين أحدهما ان تأتي خبرها لاسمها في الزمان الماضي سواء كان ممكنًا الانقطاع مثل كان زيد تائماً أو مبتنع الانقطاع مثل كان الله عليها حكيماً وثانيهما إن تكون ب번째 صار مثل كان الغفير غنياً اياً مارغنياً والثامنة بينها ابتغاءها فلا تحتاج إلى الخبر فلا تكون ناقصة وحينها تكون ب再生能源 ثبت مثل كان زيداً ثبت زيد والثاني صار وهي لانقال الاسم من حقيقة إلى حقيقة أخرى مثل صار الطين خزاماً ومن صفة إلى صفة أخرى مثل صار الفقير غنياً ودلت تكون تامة للايائل من مكان إلى مكان آخر خير بنين تتعدي بالشبه نحو فصارد زيد من بلداني بلد والثالث أصح والرابع اسم الخمس
مثال رويел زيدا إي أمهل زيدا وثانيها على أنها موضع
لذاع مثلك با ع زيدا إي دع زيدا وثالله دوتك إيه
موضع لذاع مثلك دوتك زيدا إي خذ زيدا ورابعها علّيك إيه.
موضع لا لذاع مثلك عليك ريدا إي إي التبريد وسا دسا إيه.
موضع لذاع مثلك هيهل التبريد إي إيل التبريد وسا سها إيه.
موضع لذاع مثلك زيدا إي خذ زيدا وتب جاه فيه ثلث لغات.
ا خري ها بكسقون الهبزة مكان الايغ وهما بزي دة الهبزة المكورة.
وها بزي دة الهبزة المكورة ولا بد لهذه الأسماء من فاعل وفاعلا ضمير.
ا نخاطب المسترونها وثلث من موضع للغاب الماضي وترفع الاسم
بالغابوية احدها حات من موضع لبعض مثلك هيهل زيدا إيه بعد زيد
وثانيها نن نن موضع لتروق مثلك شتان زيد وعمرواي اتررق زيد.
وعبرو وثا لنها سرعان فانه موضع لسرع مثل سرعان زيدا اسرع زيد.
النوع العشرين الفعال الناشئة ونما سميته افعالا ناشئة لأنها لا تكون.
وعلى هذا القياض ان ينتمي لسعي وتبسيعين واللذي كمن معنا علق لا ممتهن وهو على نوعين احكمها استغهالية انها يوم مضي ان مستفوا لمعنى الاستغهام وهو منصب التَّهيبيز مثل كم رجاء ضربته والمائي خبري ان لم يكن مستفيلا لمعنى الاستغهام وهو منصب التَّهيبيز ان بينهما فاصلا مثل كم عمده يرجال وان لم تكون فاصلا تَّهيبيز مجرورا واضعا فتقه نتيجة مثل كم رجل ضربه وفي غلابي الشريعة والنافذة وذا هذا هو مركب من كاف التَّشيبيه وذال اسم الاشاره وله المراد منه عدد ممتهن ولا يكون متصينا لمعنى الاستغهام مثل كذا ارجال العين والرابع كأين هو مركب من كاف التَّشيبيه وآي وله المراد منه عدد ممتهن للاعيان التَّركبي مثل كأين رجاء لقيت وقائرون متصينا لمعنى الاستغهام نحو كأين د رهاء وذكرت اكثرا من اسماء التَّسابق اسماء الاسائل لأن معانيها افعال وهي تسعة سنة منها موضوعة لاما الحاضر تنصب الاسم على المعولية احدها رويت ناده موضوع لا يعيش وهو يقع نستاذ اول الكلام
تقول أَحْلَ عَشَرَةِ رَجَالٍ وَأَثْنَانِ عَشَرَةِ رَجَالٍ بِتَذْكِيرِ الْجُزُؤِينِ وَانْكَانِ مُؤَنَّا
فَتَكُونْ إِنْ كَيْنَ عَشَرَةٌ اِمْرَأَةٌ وَأَثْنَانِ عَشَرَةٌ اِمْرَأَةٌ بِتَنَاسِيبِ الْجُزُؤِينِ وَتَكُيبٌ
فِي هُمَا لِي تَسَعُ مِنْ شَرْفٍ تُقُولُ لِلْفَتَحَمَا لَمَّا كَرَّتْ عَشَرَةِ رَجَالًا وَرَجَالًا عَشَرَاءً
عَشَرَ رَجَالًا لِي تَسَعُ عَشَرَةِ رَجَالِ بَيْنَانِيْتِ الْجُزُوِّيْنِ الْأَوْلِّ وَتَذْكِيرِ الْجُزُوِّيْنِ
الثَّانِييْنِ وَتَكُونُ لِلْفَتَحَمَا لَمَّا كَرَّتْ عَشَرَةِ اِمْرَأَةٌ وَأَرْبَعُ عَشَرَةِ اِمْرَأَةٌ
الثَّانِييْنِ لِي تَسَعُ عَشَرَةِ اِمْرَأَةٌ بِتَذْكِيرِ الْجُزُوِّيْنِ الْأَوْلِ وَبَيْنَانِيْتِ الْجُزُوِّيْنِ
ثَانِييْنِ. طَرِيقَ الْتَكُيبِ فِي الْأَحْلَ وَالْأَثْنَانِ لِي تَسَعُ مِنْ شَرْفٍ وَأَخْوَاتٍ يَفْتَحُنَّ
تَسَعُ مِنْ عَشَرَةِ وَأَخْوَاتٍ يَفْتَحُنَّ عَشَرَةٌ وَأَخْوَاتٍ يَفْتَحُنَّ. فَيَكُونُ فِي الْأَهَدَاءِ
وَالْأَثْنَانِ لَنْ يَفْتَحُنَّ عَشَرَةٌ وَأَخْوَاتٍ وَأَثْنَانِ عَشَرَةٌ وَأَخْوَاتٍ رَجَالُ
بِتَذْكِيرِ الْجُزُوِّيْنِ الْأَوْلِ وَبَيْنَانِيْتِ الْجُزُوِّيْنِ مُؤَنَّا فَتَكُونُ فِي الْأَهَدَاءِ
وَالْأَثْنَانِ عَشَرَةٌ وَأَخْوَاتٍ وَأَثْنَانِ عَشَرَةٌ وَأَخْوَاتٍ اِمْرَأَةٌ وَأَرْبَعُ عَشَرَةِ اِمْرَأَةٌ
ثَانِييْنِ وَتَذْكِيرِ الْجُزُوِّيْنِ الْأَوْلِ وَطَرِيقَ الْتَكُيبِ فِي
غَيْرِ هُمَا لِي تَسَعُ. فَيَكُونُ فِي الْأَهَدَاءِ عَشَرَةٌ وَأَخْوَاتٍ وَأَثْنَانِ عَشَرَةٌ وَأَخْوَاتٍ
الْجُزُوِّيْنِ الْأَوْلِ وَرَجَالُ رَجَالَ وَثَنٌّ وَأَرْبَعُ عَشَرَةٌ وَأَمْرَأَةٌ بِتَذْكِيرِ الْجُزُوِّيْنِ
الأَوْلِ.
(11)

إلى المسجد وإن تبش إلى السوق ومش إلى السوق وائي هو أيضاً للبيتان مثل أن تكن أي إن تكن في البلدة أكن في البلد وتكن في البلدية أكن في البلدية وحِيثَا هو للبيتان مثل حيثها ت تعد أعداداً إن ت تعد في القرية تعد في القرية وإن ت تعد في البلد ت تعد في البلدية وإن ما هو للزمر مثل اذهن أعداداً إن ت تعد في البلدية إن ت تعد الآن وإن ت تعد غلاا فإنعدا غلاا وإن كان الفعل الثاني مضاية دون الآخر فالوجهان في المصارع الجرم والر فع مثل مثل كتب

أكتب النَّوع التَّاسِم أسماء تنصب اسمات صورة على التميمي وهي أربعة اسماء الأول لفظ عشرة ذابركت مع احداً وأثنين وأثنين وأربعة وخمسة وستة وسبعة وثمانية وأولى عشرة وثمانية وأربعة وخمسة وستة وسبعة وثمانية وثمانية وثمانية

وكتبت أولاً كتبه من رجاء تحت الأسم التاسيم الذي من العوامل القياسية فان كان التميمي مذكَّراً فطريق التَّركيب في لغة أحد وأثنين مع عشرة أن
الفعليين ويكون الفعل الأول سبباً للفعل الثاني ويسبى الأول شرطاً 
والثاني جزاءً فإن كان الفعالين مضارعين أو كان الأول مضارع دَوْنَ 
الثاني فالجزم واجب في المضارع وهي تسعة أسباباً وآلاً ومثَّلها ومجَّهَا وائي وأينبأ وائي وحَينْتْها وإن ما أنى هو لا يُستعمل الأني ذوى 
العقول مثل من يكرمنى كرمني إن يكرمنى زيد كرمنه وإن يكرمنى 
عبر وأكرمه وما هو يستعمل في غير ذوى العقول غالباً نحوماً تشتري 
اشتراي إن تشتار الغرس اشتار الغرس وإن تشتار النَّور اشترا النور ومتى 
هلنَّما مثلاً تذهب الذهب أياً وإن تذهب أياً اليوم إنه ذهب اليوم 
وإن تذهب غداً إنه ذهب غداً وهمماً هلنَّما مثلاً مثلاً مهماً تذهب 
انذهب أياً إن تذهب اليوم إن ذهب اليوم وإن تذهب غداً إن ذهب غداً 
وأياً هو يستعمل في ذوي العقول وغيرهم وتَّذرَّمُهُ الأضفان مثل أياً 
يضربني اضريه أياً إن يضربني زيد اضربه وإن يضربني عبرو اضربه 
وأياً هلنَّما مثلاً مثلاً إنها تلبى أمشي أياً إن تبى إلى المسجد أمش
مثل لِئَضرب زيل او غَيْن الفاعل المتكلم مثل لَضرب و لَضرب او غَيْن
المفعول الغانِب مثل لِئَضرب زيل او غَيْن المفعول الخاطِب مثل لَضرب
او غَيْن المفعول المتكلم مثل لَضرب ولَضرب ولا لْنَضرب وهي ضَد لَلام الامر
اي لطلب ترك الفعل اما عن الفاعل الغانِب او الخاطِب او المتكلم
مثل لَضرب ولا لَضرب ولا لْنَضرب ولا لَضرب و لَضرب و ان
هي تدخل على الجِبهتين و الجِبَلَةَ الأولى تكون نعلية و الثانية
قد تكون فعلية و قد تكون اسمية. وتسبى الأولى شرطاً و الثانية جريدة
وان كان الشرط و الجِزة او الشرط و حده فعَلَان مضا هي الفعل
المضارع على سبيل الوجوب مثل إن تضرب ضرب و إن تضرب ضربت
وان تضرب نزيد ضارب و ان كان الجِزة و حده فعَلَان مضا رعا تجزمه
على سبيل الجِزة فحوز ضربت ضرب النوع السابع اسماء
تجزم الفعل المضارع حال كُونها مشتيلة على معنىً إن و تدخل على
وهي اربعة أحرف ان وان وك اي وإن ان رمزي لا استقبل إن دخلت على المضارع مثل أرجوا أن تقوم وليقبينا إن دخلت على الماضي نحو وجني أن خرجت وتسبى مصد ربية وإن لكمرك نغفي المستقبل مثل لن تراني واصلها لأن عند الخليل خذت determinant للاقتفاء نصارات لأن ثم حذرت الألف للاستقبال الساكنين فيبييت لي وكيا للتحليل والسببية أي يكون ماتبها سبب لمابعها نجاواسل وكيا اندخل الجنة وإن أن للجواب والجزاء وهو لا تحتق الأني الزمان المستقبل فهي لا تدخل الأعلي الفعل المستقبل مثل اذن تدخل الجنة في جواب من قال لسليت النوع السادس حرف تجرم الفعل المضارع وهي خشبة أحرف لم ولما ولام الأرولا النهي وإن قام يجعل المضارع ماضيا منغفا نحو يضرب بعني ماضرب ولامثل لم لكنها خصصت فلا استمران مثل ما يضرب زيد أي ماضرب زيد في هي من الأزمة الماضية ولا لام الأرها لطلب الفعل إما عن الفاعل الغائب.
الشباب يعود، وتدخل ما الكافأ على جميعها فتنفها عن العمل كقوله تعالى (بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ) الكريم. النوع القائم شيء ولا المشتبهان بأنفس في النفي والدُّخول على البند أو الأخباردون، وتنصب الخبر وما يدخل على الظرف، ولا لاتدخل إلا على النكرة مثل ما زيلت ثامنًا وثلاثونًا، والنوع الرَّبِيع حروف تنصب اسم فقط وهي سبعة أحرف الواو يعني مع الهاستوي الماء والخشب، والإَاوُهِي للاستثناء، وهو منفصل نحواء ناجي القوم الزيداء، ومنقطع نحواء ناجي القوم الأحجار، وياوهي لندا والقريب وهي نجاوة ناجي القوم البعيد، وياوهي لنا وياوهي لنا، وليداء البعيد، وهي الهزة المختلطة، وهم لندا 만들 القريب، وهذه الحروف الخمسة تنصب اسم إذا كان مضافا إلى اسم آخر نحواء نجاة الله وياوهي لمدار زيد وهيا شريف القوم، وأي انغيل القوم وياوهي لله وترفع الاسم بلا تنوين إن لم يكن ذلك الاسم مضافا مثل يازين ويارجى. النوع الخامس حروف تنصب الفعل المضارع.
وعداً زيدًا وأنا وعثت خلاً عدلًا بعدما اوفى فندى الكلام تعيينًا
للفعلية نحوماً خلاً زيدًا وعفاداً زيدًا خلاً البثُر زيدًا وعفاداً القوم
زيدًا النوع الثاني حروفًا مشبهًاً بالفعل تدخل على المبتدأ أو الخبر
فتصب الاً اسم وترفع الخضر وهي سبعة أحرف إن وأنا وهى للفقيه
مضمون الجملة نحوان زيدًا تأتم أي حرفت قيامةً بلغاني أن زيدًا
منطلقًا يبلغني انطلق ن زيد وكأن وهى للتشبيه نحوان ن زيدًا
اً اسم ولذى وهى للاستمد راك إيا لرفع التوهم الناشئ من الكلام
السابق وقد هذا لاقتُع الأبيين الجملتين اللتين تحضان منغاً رئيئ
بالغدود مثل غابة زيدًا لكين بكرائن ضرو ماجاءتي لي زيدًا لكين عمر
جاء نين وليت وهى للتهيئ مثل ليت زيدًاناً أم أي أنبى قيامة
و لعلُ وهى للترجي مثل لعل السلطان عادل والفرن بين التهيئ
والي الرجوي أن لا أول يستعمل في الممكنات كما مرو في المبتعث
مثل ليت الشبا بيعون وأنا اللانى مخصص بالمكننة فلا يقال لعلٍ
(0)

وأkanها منفيّة كانت مصدّرة بما لا وإن نحو الوه وما زيد تان أ وما و التي لا زيد في الدار ولا غيره ووا لله أن زيد تان أ وأكان جهيلة نعيّة. فا تkanها منبتة كانت مصدّرة باللام وكدار باللام وحيد نحور الله وغل قام زيد ووا لله لنعلن كذاا وإن كان منفيّة نانا كنا نعلن ما ضية كان مصدّرة بهما مثل والله ما كلام زيد وإننا نعلم نعا ماذا وأرود الله لنعلن كذاا وكدار متعت جواب للقسم اكنان قبل القسم جهيلة كا لجهلة التي وتعت جوابه تحوزيده العالم والداي والله ان زيدا العالم وكأن القسم واعتبين أجزاء الجهة تحوزيده العالم وحاشاة خلا وعدا أكل واحد منهما للاستثناء مثل جا مى القوم حاشا زيد وخلا زيد وعدا زيدا وتال بعضهم إن انا العالم بعدها كديكون منصوبا على الفعلية وحين ذي يكون هذه الألفاظ انفعالاً والفاعل فيها ضمير مستتر كهاني جاءني القوم حاشا زيدا وخلا زيدا.
(3)

نجحنا رأيتهmond يوم الجمعة ومنذ يوم الجمعة أي ابتداء يوم الجمعة
إياها كان يومًا لجمعة وقد تكدرنا لجمعة الدف نحنوا رأيته منذ أول نهضتين
يومين أي جمع مدة إنا قطاع روبتي إياها يومين seulement
حتى لا تتها العالية في الزمان نحو نيت البَرِيح حتى الصباح وفي المكان نحو
سَرت البَدلة حتى السوق ولمصاحبة نحو ترثر ترثر حتى الدائلي
اي مع الدعاء وما بعدها يكون داخل في حكم ما تقبلها نحو الكت
السكة حتى رأسها وهي مختصة بالاسم الظاهرة خلاف الي فلا يقال
جاتو ويقال ليه والوا للفسم وهي لاتد خليال الأعلى الاسم الظاهرة
لا التصرف نحو الله لا أشرب الخبرة تد تكون به يعني ربيب نحو وعالم
يعمل بعضه بي ربي العلم يعلم بعلبه والبي للفسم وهي لاتد خليال
الأعلى الاسم لله تعالى نحو الله لي ضرب بن زياد وعلم أنه لا يبدي الفسم
من الجواب فاكب جوابه جملة نسبة تكانت مفتوحة وجبان تكون
مصدرة بيانا أولام البَدلة نحوا للهد ولن زيادا. قاثم ووا الله لزبد تائم
 تعالى ناغسلوا وصيّح هم ويدنيكم الى الراحة وتدلايكون ما بعدا
داعا في مثبتهم تحوله تعالى ثم أنحو الصيام الى الليل وفي
للنظرية نحو المال في الكيس وللاستعمال نحو تعلق وهو لا صرْحُكم
في جذوع الحتّا ولام للاختصاص نحو اجل للفرس وللزيادة
تحورت ف كهنا بعض الذين تستعجلون ومتخيله نحو المال الزيب
والتعميل نحو جمتنك لاكرابيك ومهتمهم تحوله لايوجّر الاجل
والعاقبة تحورت السر للشناوة وربر للتعميل ويكون جوره
نقارة موصوفة ويكون متعلقه نعلاكما مثل روب رجل سكر لقيته
وتدهيض على الضباب الامه الها يكون مصيرة نقارة منصوبة نحو
ربّة رجاء لقيته وعلى للاستعمال نحو زيد على السطح وعليه دين
وقد تكون بغني البابا نحو زيد عليه وباك للتشبيه نحو زيد كلاس وقل تكون زادة كقوله تعالى ليس كئيلة شبيه اي
ليس مثله شبيه ومذومن لا بتداد الغاية في الرمان الباشري
بيكاني يقرب من زيد ولا سمعت أن كورت ثابت بالغلم وون تكون للتعديل
لحوته تعالى إنكم ظلتم أنفسكم يا أبا نجا ذكاء الله بنايته وليصاحبه
نحوا شرطت اغفر بسره وتالعديا تحوره بما الله بنوره وذهبت بريال يا اذهبت وليغنا بكلة نحوا شرطت العبد بالغفر ولفنسم نحوه بالله لتعلن كما أولنظرية نحوزيل بالبلد وليزاب تحوه تعالى
ولا تلقوا يا بلال يكم إلى الطفلة ومن لا بانوا للغاية نحوسر من البصرة إلى الكوفة وبنب ووا لليلة إلى آخر وللتبعين نحوا لخذت من الدرا هم أي بعض الدرا هم وللتبعين تحوه تعالى لتأجنبوا الرجس من الاوثان يا الرجس الذي هو الاوثان والزيا د نحوره تعالى بيحور لكم من توبيب ووعي لمبعده ويجلي ونحوربى السهم عن القوس ولى لا تنهى للغاية نحوسر إلى الكوفة وعنى
مع قابس تحولا كثروا أمواكهم إلى نحولكم يا مع胸 إلكم وتعد يكون
ما بعدها داخلي من قابلها تلذ من بعدهم جنس ما قبلها تحوره
شرح مائدة عامل

الله الرحمن الرحيم

الحمد لله على نعاهه الشاملة وآله الكامنة والصلاة والسلام على
سيدنا النبي محمد الصطفى وآله الحجتى الطيبى أعظم أن العوامل فى النحو
على ماذنه الله سبحانه إمام نفصل عليه الامام عبد القاهر بن عبد الرحمن
الجريجاني سقي الله ترحبا وضع العلم منهما ماية عامل بعض الفظية
وبعضها معنوية فا للفظية منها على ضرب مساسية وقياسية قاسية للساعية
منها احدى وتسخرون عامل روابي الساعية منها سبعة عوامل ومعنوية منها
على داني وتبنيع الساعية منها على ثلاثة عشر نوعاً الأول
حرف تجراً اسم نطاو تسمى حروناً راً وهي سبعة عشر حرفناً الباء
للساعات حقيقة وحكاها نحوه داء ومرت بزيادة التنص مورى
وَبِيْسَ الرجُلُ عَبْرَ وَسَاءَ الرجُلَ بِكُرُ وَحِذَا الرجُلُ زَيْدُ الْبَعْضِيَّةٌ
عَشَرَ أَنَّفَعَ الْشَّكَّ وَ الْبَيْضَيَّةٌ تَلْخَلَّقُ عَلَى إِسْبَهٍ ثَانيَّةً عَبْارَةَ عَنَّا الْأَوْلِ
تَنْبَسُحُهَا وَهِيَ سَبْعَةً أَنَّفَعَتْ حَسِبَتْ وَظَلَّتْ وَخَلَتْ وَرَايَتْ وَعَلِيَّتْ
وَوَجَدَتْ وَرَعَيْتْ أَنْحَوْ حَسِبَتْ زَيْدًا فَدَاوَوْتْ مَسْرَحُ وَبَكَّرَتْ نَايَمَا وَخَلَتْ حَاَلِدًا
قَابَّةً وَرَأَيْتُ زَيْدًا عَافِئًا وَعَلَى زَيْدًا أَمِينًا وَوَجَدَتْ الْبَيْتُ رَهْيَابًا وَرَعَيْتُ
الشَّيْطَانُ شُكُورًا وَالْمِيْفَةُ سِبْطُ مَنْ ذا سَبْعَةً عَوْامِلُ الفَعْلِ عَلَى الْأَطْلَاقِ
وَالْحَسَنَةُ السَّبِيلُ وَاسْمُ الفَعْلِ وَاسْمُ المُفْعُولِ وَالْأَسْمَاءُ وَالْاِسْمُ الَّذِي أَضُفَّ إِلَى إِسْمٍ أَخِرٍ كَلِلْ إِسْمٍ تَمَّ وَأَسْتَغْنَى عَنِ الإِسْمَاءِ
وَالْعَلَّوَةُ مِنْهَا عَدَادُ الْعَامِلِ فِي البَسْطَاءِ وَالْحِيْبِ وَهُوَ أَبْنَادُ وَالْعَامِلُ يُبِّي الفَعْلِ
الْمَسْأَرِيَّ وَهُوَ زِوْجُهُ بِبُوْجِعَ الْإِسْمِ وَلَيْسُ لَهُ عَامِلٌ طَافَرُ في الْلَغَّةِ
تَبَّتْ
زيد زيداً ورثةً زيداً ودونك زيداً وعليك زيداً وحيبه زيداً
وها زيداً والاربع منهما ثلاثٌ ثانياتٌ هيئات وشمائل وسرعان نحول هيئات
زيد وشتان زيد وعصران زيداً أنواع العابر أنهاً ناصفة ترعب
الإسم وتنصب الشعر وهي ثلثة عشر فعلان كان وصار وأصبح وأمسى
وأفتحى وظل لنبات وما برَّح وما نتني وما مازال وما انفلت وما دام وليس
نحو كان زيداً نائبًا وصار الفقيه غيبيًا وأصبح زيداً عالياً وأمسى زيدًا قارياً
وأضحى زيدًا مسافراً وظل زيد صاحبها ورثة زيد نائبًا وما برَّح زيدًا
عالياً وشانى زيد نائبًا وما مازال زيدًا عالياً وما انفلت بكر عائداً واجلس
ما مازال زيدًا جالساً وليس زيدًا نائبًا أنواع الجدالي عشر أفعال الغازية
ترن في إسماً واحداً وهي أربعة أفعال عسكي وكان كربه وأرضك تجوعتى
زيداً كرح وكاذن زيد أن تخرج وكرب زيداً تخرج وأرضك زيداً تجوعتى
الأنواع الثانية عشر أفعال الدج والاذن ترعى اسم الجنس المرف
بلالحى وهي أربعة أفعال نعم وبسرساء وحبيداً تعود دم الرجل زيدًا
السادس حروف تجهر الفعل المضارع وهي خمسة أحرف إن ولم ولما ولما
ولما الأمر ولا النهي نحوان كرماني كرماني ولم يضرب زيد ولم يضرب
زيت ولا يضرب زيد لا يضرب زيدا أنواع السابع أسباب تجهر الفعل
المضارع على معنى إن وهم تسعة أسباب من وما ومنى ومنى ومنى
وأني واني وحيثما وأليما نحوان كرماني كرماني ونحوان أنيما ونحوان
تذهب أذهب وما زمان زماناً اكره اكره وماتضع وضع ومنى
واني تعيد دائم وحيثما تذهب أذهب وما يفعل أنفع الوئام
الثامن أسباب تنصب على التعبير إسباً نصرة وهي أربعة أسباب أوها
عشرة إذا ركبت مع أحد وأثنين إلى تسعة وتسعين نحوان جانبي أحد
عشرة جانبي ونائبين كم نحوان كم رجلاً عندك وتانى كلاً نحوان كلاً
عندك ورابعها كابن نحو كابن رجلاً عندك أنواع التاسع كليات
تسبى أسباب الأفعال بعضها ترنع بعضها تنصب وهي تسع سباعات
انصب منه ست كليات رودونا بل رودونا وعليك وحبيبك رفعته

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مذٌ وسند يوم الجبهة وأكلت السبكة حتى رأستها ورجله لانغلب صفاً
وتالله لانغلب صفاً وجاجي الفصي خاصاً زينزيل ورايت الفصي خادم زينزيل
ومرت يا لعقم عدا زينزيل والنوع الثاني حروف تنصب الاسم وتوضع
الحرف وهي ستة أحرف إن وأن وكان ولكن وليت وعلن تحولان زينزا
قائم وبلغني أن زيدا منطلق وكان أن زيدا أسد وقام زينزا كلين عبرجات
وليت الشباب عايند ولعلاء عفراء خاصاً النور الثاني حسن يترفعه الاسم
وتنصب أن أحمد وملاشيرته ولاشين ويلبس حومه زيدنا فاضدا ولازجل أفضل
مثبت النوع الرابع حروف تنصب الاسم نظرة وهي سبعة أحرف الوزير والآخر
وبًا ريا وفقا راية والحبر المفتوحة تحت استوائي الماء والحمضية وخارجة
الفصي إن زيدا ويا عبد الله ويا عبد الله ويا عبد الله ويا عبد الله
وابن الكله النوم الخامس حروف تنصب الفعل الضارع وهي أربعة
احرف ان وأن وركي وإذا دعي كرهت أن تصرف ولن تعف ولت أنك
كني تعطيني حقيقتي وإذا تنده خدل الجننة في جواب اسلمت النوع
كانوا ملأ في الكحول على ما أنفده الشيخ الإمام الفاضل عبدالناصر بن عبد الرحمن الجرجاني سقي الله ثروه وجعل الجنة مثناهها عامله منهجا لها في فظيقونها معنويا باللغزية منها علية مربعا سياحي والقياسية فالمهزلية منها أخذو تسعون عاملها واختي سبعة منها سبعة عراش مؤلما والمونية منها عالجا لأنفس عينة تنوع على ثلاثة عشر نوع الألف حرف تجوه اسم فقط وهي سبعة عشر حرفا ألمع ومنا ومني ونادي ونادي واللام ورب على والكاف ومضى ومد وكتاب وفوا القسم رتأه وحاشا وعذب ونحو مرت يزيد وسيرت من البصيرة إلى الكونه وبصين السهم في التكوين وزيد في الدار والبالي لزلي ورب رجل ليقينه وزيد على السطح وما زادته
ADVERTISEMET.

CATALOGUE

OF

ARABIC WORKS,

PUBLISHED AT THE RECOMMENDATION OF THE COUNCIL OF THE
COLLEGE OF FORT WILLIAM.

1

Or Sixty Tables Elucidatory of the first part of a course of Lectures on the Grammar of the Arabic Language, delivered in the College of Fort William in Bengal, during the first year of its institution, by JOHN BAIIIE, Lieutenant in the Service of the Honorable East India Company, Professor of the Arabic and Persian Languages, and of Mohummudan Law, in the College of Fort William in Bengal. Calcutta, printed at the Honorable Company's Press, 1801.

2

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3

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