THE
MIUT AMIL,
AND
SHURHOO MIUT AMIL;
TWO ELEMENTARY TREATISES
ON
ARABIC SYNTAX:
Translated from the Original Arabic;
WITH
ANNOTATIONS,
PHILOLOGICAL AND EXPLANATORY;
IN THE FORM OF A PERPETUAL COMMENTARY.

THE RULES EXEMPLIFIED BY
A SERIES OF STORIES AND CITATIONS
FROM
VARIOUS ARABIAN AUTHORS,
WITH
An Appendix containing the original Text.

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Δις τεί τον αυτοκράτορα αυτοκράτορα την τη νυφών μαθειν

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TO

HIS EXCELLENCY THE RIGHT HONORABLE

FRANCIS EARL OF MOIRA, K. G.

GOVERNOR GENERAL AND COMMANDER IN CHIEF

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

THIS WORK

ON

ARABIC SYNTAX

is

Respectfully Inscribed,

by

HIS LORDSHIP's

MOST OBEDIENT AND

MOST HUMBLE SERVANT,

ABRAHAM LOCKETT.

Questi non ciberà terra, nè peltro,
Ma sapienza, e amore, e virtute,
E di quell' umile INDIA sia salute.
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 Miut-Amil or that comprising the text, contains a brief but comprehensive view of the first division of Arabic Syntax, or of that part, which treats of the government exercised by nouns, verbs and particles. The second, or Shurh, 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 Miut-Amil, or the Hundred Governing Powers, because the Author has contrived to reduce to that precise number, the whole of those powers in Arabic construction, which are found to affect the terminations of nouns and verbs. A synopsis of this system may be seen in the commencement of the work, and a brief explanation of its leading divisions will be found in the concluding remarks to the translation; it is unnecessary therefore to enter into any further detail, and I shall merely observe of the title, that although it appears in some degree affected, and is not I imagine altogether strictly correct, yet the general design of the treatise, displays so much skill and ingenuity, and combines at the same time so many excellencies of brevity, order, perspicuity and precision, that it may be fairly considered, on the whole, as the most judicious compendium of Arabic regimen, that has yet appeared in the language.

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Those indeed who are fond of simple abstracts of science, will have no reason to complain of the length or difficulty of the Mjut Amil. It contains in something less than five quarto pages, the most important department of Arabic Syntax, and is almost entirely free from those little verbal quibbles and philological fopperies, which tend more or less to disgrace almost every work on Arabic grammar. The title to be sure carries with it an appearance of superfluous exactness, and some little grammatical finesse will no doubt be discovered in the author's mode of supporting it,* but this is too petty an objection to merit any remark, it is in truth a mere systematic capriccio: a solitary particle out of the great Arabian desert of metaphysical refinement, where subtleties,

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

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

In speculations of this nature the Arabian grammarians seem to take peculiar delight. One third of the commentary on the Kaféea 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 κανύα μέγα of syntax, or some other, of equally ‘crude consistence,’ every student is obliged to ‘swim, or sink, or wade, or creep, or fly,’ who would aspire to any thing

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

† It is also given in the Tulkhees-ool-Miftah, a treatise on Arabic Rhetoric, as a specimen of verbal harshness, and is supposed to have been uttered by a Jin after having killed a traveller in the Arabian desert, whose name was Hunz. 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,

Πολλὰ ὅμως, κατάως, κατάλα ὃ σταῖσμα ἡ, ὑπὸν.

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.

b
PREFACE.

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 subtleties and logical definitions: but if grammar be a particular art, what has it to do with general and abstract speculations? A disquisition on symbols and conventional signs, or the origin of general terms,* will not facilitate a student's progress in the laws of syntax. These may be important enquiries, but they are not the more so, because conducted in Arabic: they have in truth no more connexion with the language of the Arabs, than with the language of the Troglodytes.

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

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

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

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

Felix grammaticus non est, sed nec fuit unquam,

Nec quisquam est felix nomine grammaticus:

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

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

† De Poetica. xxxiv. p. 67.

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

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

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

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

It must not be forgot, that they translated Aristotle's Poetics. There is extant "Averroys Summa in Aristotelis poetriam ex Arabico sermone in Latinum traducta ab Hermanno Alamanno; Premittitur determinatio Ibnrosdin in poetria Aristotelis. Venet. 1515." There is a translation of the Poetics into Arabic by Abou Muscharmetta, entitled, ABOTIKA. See Herbel. Bibl. Oriental. p. 18. col. a. p. 971. b. p. 40. col. 2. p. 337. col. 2. Farabi, who studied at Bagdad about the year 920, one of the translator's of Aristotle's Analytica, 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'Herbehot mentions Aristotle's Morals, translated by Honain Bibl. Oriental. p. 963. a. See also p. 971. a. 973. p. 974. b. Compare Mosheim. Hist. ch. i. p. 217. 288. Note-C. p. 2, ch. i. Averroys also paraphrased Aristotle's Rhetoric. There are also translations into Arabic of Aristotle's Analytica, and his treatise of Interpretation. The first they called Analuthica, and the second, Bari Armenias. But Aristotle's logic, metaphysics, and physics pleased them most; particularly the eight books of his physics, which exhibits a general view of that science. Some of our countrymen were translators of these Arabic books into Latin. Athelard, a monk of Bath, translated the Arabic Euclid into Latin, about 1000." Leland Script. Brit. p. 200. There
It must not indeed be denied, that there are many subjects connected with the arts and sciences, for which the modern nations of Europe are supposed to be indebted to the Arabs. Bossut attributes to them our present system of arithmetical numeration, as well as the first notions of Algebra which are found in Diophantus.* He gives them the credit of several important discoveries on trigonometrical calculation, and many ingenious improvements and alterations in astronomy.† An Arab in Spain was the first who attempted a theory of refraction and the twilight, which doctrine 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.‡

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

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

* The authorities as given by Brucker are as follow: Leo Africanus de viris illustr.
Orient. Par. 1697. Ludewig. Hist. rationalis Phil. apud. Turcas. Lackemaker de Fatis

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

GRAMM. loquitur, DIA. veradocet, RHST. verba colorat;
MUS. cantic, AR. numeral, GEO. ponderal, AST. colat astral.
cultiwated 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 Coryphæus of Philosophers, deserves perhaps to be recorded as the Timotheus of Arabian Musicians, for his performance on the Lute before Sooltan Syf-ood-Doula, was not inferior to that of the Theban before Alexander. "Il tira, says D'Herbelot, de sa poche une piece avec toutes ses parties qu'il distribua aux Musiciens, & continuant à soutenir leur voix de son luth, il mit toute l'assemblée en si belle humeur, qu'ils se mirent tous à rire à gorge deployée; après quoy faisant chanter une autre de ses pieces, il les fit tous pleurer; & en dernier lieu changeant de registre, il endormit agréablement tous les assistans." vid. Art. Farabi. Bibliothèque. Farabi is said also to have written an introduction to the science of Music, which is mentioned in the Bibliotheca da' Turchi of Toderini. "Nell' accennata classe di Scienze, che contiene cento e venti due volume, l'ottantesimo secondo scritto nell' Indice è un Trattato di Musica del Farabi intitolato 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 Accademìa di Marina.) Astrology, Poetry and Music. The work is entitled, Letteratura Turchesca, Studj, 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 ridotto a metodo questa scienza. Oltre il Ketab Alxias a Aristothelu, ossia trattato del Silllogismo a' Aristotele, tradotto nell'Arabo, è diviso in due libri annoverati nel Catalogo
I have now to offer a few words on the grammatical works here translated, but of their authors unfortunately I know little or nothing. The commentator indeed attributes the Miut Amil to Abdoolqahiribno Abdirrihman of Goorgan, whom he styles the most excellent of the learned, but he does not say in what age he lived, nor in what his excellence consisted, and we are left to form our own opinion of his merits, from five pages of Arabic syntax! I find his name however in the Mirat-ool-Junan, with a few particulars, which as we have nothing better, we must substitute for a biographical memoir.

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

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

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

The extreme brevity of the text has occasioned many commentaries
on the Mi'ut 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 Abdelkaber, gente Persa, domo Georgianus, grammaticus, et orator
eruditus, præclara edidit opera, ex quorum numero sunt, Commentarius in Rhetoricam
Dilucidatio nuncupatam; Expositio particularum (why alone: particularum ?) quæ 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 مالك بن الحسن
بن عمر who was born in 100 and died in the year 170 of the Hejira.

See the Biog. work, termed كتاب الزهار

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

* The Commentators mentioned in the Kussh-oed-Zoonoon are.

Hajee Baba of Toos.
Hoosam ood Deen of Tooqt.
Moolah Ummud Bin Moostufa, with Scholia written in 616.
Yuhyah Bin Yukhsha.
Yuhyah Bin Nusooch Bin Israel.


It may be necessary to inform the student, that Averroes (see p. x) is corrupted from Abd-reshid Aboo-l-walid-Muhammad Bin Ahmad Bin Abdalcaher Bin资质. His entire name is vid. Hist. Med. et Epit. Yaefi.

Pococke.

† He calls the Mi'ut Amil, the Hundred Particles! "Abdalcaher, Grammairien celebre Auteur des Aouamel. Ce livre a été commenté par Ebn Hescham; il se trouve manuscrit dans la Bibliotheque du Roy No. 1086, et a été imprime à Rome avec la traduction Latine sous le titre de Centum Regentes, c'est-à-dire, les cent Particules Arabiques, qui regissent après elles des noms de différents cas dans la construction de cette Langue. Ce même Auteur a aussi compose un abregé du Dictionnaire Arabe de Giuhari, & l'a intitulé Mokhtaf al Sebab, qui se trouve aussi dans la Bibliotheque du Roy No. 1088. Le nom entier de cette Auteur est M. Ben Aboubeecr Ben Abdalcaher al Razi, il etoit natif de la Ville de Rei." Bibliotheque Orientale.
with Abdoolqahir and his writings, and the account he gives of the Miut 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 Miut 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 ruzeuullaho anho,* or a 'holy text' from the Qooran, supply the place, "of fame and elegy," and constitute the brief memorials of a literary career.†

* "لا نسي الله ونه " 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 Khalikân, not only to that of Nepos and Laërtius, but even to that of Plutarch himself; may he seem inclined to rank the historian above all the biographers of ancient and modern times.

' Nescio an hic omnibus vitarum scriptoribus sit antependon. Est certè copiosior Nepote, elegantior Plutarcho, Laertio jucundior, and so on.—To all of which I can only answer, consult the Biography of Ibn Khalikân.
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 con-
clusion 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 an-
tiquity 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 illus-
trated by easy familiar examples. The commentary is an enlarged exposi-
tion 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 لـ 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 لـ ﷽ ‘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 ایل formed from the particle ایل of similitude and the Pronoun ایل.

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, Shurhoo Moolla, Shurhoo Ruzee, Shurhoo Misbah, Shurhoo Alfeea, Qutroon-Nuda, Moofussul and the Mooghnee-ool-Lubeeb. Of these, the three first are commentaries on the Kafeea; the first by Ibnool Hajib, the author of

---

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

---

Pococke has given the name erroneously. "... Shurh Sharaed L'fani i.e. Explicatio testimoniorum quo in grammatica dicta ab ibi Mohammed ibn Hasm ab Moenib concrisscripta afferuntur, cujus author est Jelalo'ddinus, ideum qui commentarium in Alcorani partem, scripsit." p. 367.
the text; the second by Moolla Jamee the Poet, and the third by Ruzee-
ood-Deen Moohummud of Astrabad. The Wafeea though a very
valuable work, is perhaps but little read; the Shurhoo Moolla, as it is
generally called, is a logical and argumentative comment on the text,
and is every where 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 Moohummud
Bin Yossoof Hisham; and the Shurhoo Alfeea, by Shuekh Aboo
Moohummud Abdoolla Bin Abdoorrulman, more generally known by the
name of Ibn Uqeeel, I have nothing particular to offer. They are all po-
lar works in Arabia, and the latter in particular, seems to possess the
same rank in Bagdad, as the Shurhoo Moolla does in India, a fact which is
certainly somewhat remarkable, as the former is as a much famed for
simplicity, as the latter is for subtilty. The same may be observed of the
Mooghnee-ool-Lubeeb, by far the most useful work on Arabic grammar
with which I am acquainted. It has supplied me with almost every
thing valuable on the particles.

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

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 Dūta,† 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 Cālīdāra.
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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TRANSLATION

OF THE

MEEUT AAMIL.

BOOK I.

OF THE HUNDRED GOVERNING POWERS.

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

Of those termed نفعي or VERBAL, there are two classes: The first، قياسي of the prescriptive government; the second، سباعي or the analogous, which with two of the معنوي or ABSOLUTE, comprise the hundred governing powers.*

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

There are an hundred governing powers in Arabic syntax, of which some are VERBAL and some ABSOLUTE. The VERBAL is divided in two classes, the 1st prescriptive, the 2d analogous. The prescriptive, contains 91; the analogous 7, and the absolute 2, in all 100.
MEEUT AAMIL.

The **مِسْتَمِعُ أَمِيلٍ**, or 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.

\[\text{بَنُور} \quad \text{زَمَن} \quad عَلَى} \quad \text{رَبّ} \quad \text{نِيَّ} \quad \text{لَام} \quad \\
\text{كَافَ} \quad \\ \text{مُدَّ} \quad \\
\]

---

The prescriptive is divided into 13 classes.

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

---

The analoguous 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 tam.
BOOK FIRST.

EXAMPLES.

I went near and passed Zeid.

I travelled from Bussorah to Koofa.

I shot the arrow from the bow.

Zeid is in the house.

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

I visited a few men.

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

Zeid is like a lion.

I did not see him since Friday.

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

By God, I will certainly do so.

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

The tribe (all) came to me except Zeid.

I saw (all) the tribe except Zeid.

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

CLASS SECOND.

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

\[\text{\textleft} \text{\textright} \]

EXAMPLES.

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

I hoped or perhaps Amr is a goer out.

CLASS THIRD.

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

EXAMPLES.

مازیان فاضل Zeid is not a learned man.

لا رجل أفصل 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.

و او, الا, يا, اي, هیا, اي, هبیه مفتوحة

EXAMPLES.

ءلیواء و اضیة The water was equal with the wood.

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

† The objective particle or was governing the acc. case, always means with. has an exception.
6

MEBUT AAMIL.

(All) the tribe came to me except Zeid.

O servant of God!

CLASS FIFTH.

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

An, لَن، من، إذن

EXAMPLES.

I disliked, or had an aversion to your beating

(Or to this, that thou shouldst beat.)

Thou never wilt do (or act.)

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

signification. and 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.
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.

E X A M P L E S.

 إنْ تَكُونَ مِنِّي أَكْرَمُكَ
If you honor, or respect me, I will respect you.

لَيْنِ يَصِبُّ زِيَدَ
Zeid did not strike.

لَيْنِ يَصِبُّ زِيَدَ
Let him (Zeid) strike.

لَا يَصِبُّ زِيَدَ
Do not strike Zeid.

CLASS SEVENTH.

The Particle لَا is synonymous with if. لَا and لَمْ are negative Particles, distinguished in their application thus. لَا is used to denote a simple negative, implying that the action was never performed at any past period of time. Examples لَا يَصِبُّ He did not beat. لَمْ يَصِبُ زِيَدَ He never did beat. For an explication of the Particles in Class the seventh, see the Commentary.
MEEUT AAMIL.

The seventh class contains nine words, which, prefixed to the aorist, render the final letter quiescent: they possess a conditional or hypothetical signification like the particle "إن" viz.

من ما مثَل من آية أن آتي حيثما إذاما

EXAMPLES.

من يكرمني أكرمه

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

ما تصنع أصنع

"Whatever you make I will make."

مني تذهب أذهب

"Whenever you go I will go."

ما كنت أكن

"Wherever you are there will I be."

ابن تضرب أضرب

"Whomsoever you strike, I will strike."

أبن يتجلس أجلس

"Wherever you sit I will sit."

أني ت تعد أ تعد

"Wherever you go I will go."

حيثما تذهب أذهب

"At the time, or, when you do it, I will do it."

CLASS EIGHTH.

النوع الثاني من اسماء تنصب على التمييز اسمية تكر

The eighth class contains four nouns, which govern a general or indefinite noun in the objective case, being the *تيبير* OR, NOUN OF SPECIFICATION.

* The word "تيبير" 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 عشر, ten, when compounded with ١٠٠٠, one, two &c. as far as ninety-nine.

EXAMPLES.

(There) came to me eleven men.

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

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

The 4th is, كم رجاعد عنديك, How many men are with you?

CLASS NINTH.

The ninth class contains nine words, termed اسماء افعال 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.

روئيد، بلأ، دونك، عليكم، حياله، ها

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

١٠٠٠ and ١٠٠٠٠ 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 انَّنا نَأْتِهَا or defective verbs, which govern the noun in the nominative, and the predicate in the objective case, viz.
EXAMPLES.

Zeid was standing.

The poor man became rich.

In the morning Zeid was sagacious, or intelligent.

In the evening Zeid was reading.

In the forenoon, Zeid was travelling.

In, or during the day Zeid was a faster.

(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 *آثَرَانَةٌ* or *verbs of propinquity*, which govern the noun in the nominative: viz.

\[
\text{عَمِّي رَيْدُانَ نَبَيْرَجَ} \\
\text{كُلَّدُ رَيْدُانَ نَبَيْرَجَ} \\
\text{كُرْبُ رَيْدُ بَيْرَجَ} \\
\text{أَوْشَكُ رَيْدُ بَيْرَجَ}
\]

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

**CLASS TWELFTH.**

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

\[
\text{نَعَمُ، يَبْسُ، سَاءَ، حَبَّدَا} \\
\]  

**EXAMPLES.**

\[
\text{نَعْمَ الرَّجُلُ زَيْدَ} \\
\text{يَبْسَ الرَّجُلُ عَرْبَ} \\
\text{سَاءَ الرَّجُلُ بُكْرَ} \\
\text{حَبَّدَا الرَّجُلُ زَيْدَ}
\]

Zeid is a *good* man.

Amr is a *bad* man.

Bukr is a *vicious or bad* man.

Zeid is a *good* man.

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

CLASS THIRTEENTH.

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

EXAMPLES.

I conceived, or looked upon Zeid as learned.

I considered or imagined Bukr sleeping.

I imagined Khalid standing.

I saw that Zeid was intelligent, or wise.

I knew that Zeid was trust worthy.

I found the house mortgaged.

I supposed Satan a thanksgiver.
MEEUT AAMIL.

OF THE ANALOGOUS GOVERNMENT.

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

أَيْمُ الْعَالِمِ أَيْمُ الْبَعْلِ أَيْمُ الْمُضِفِ

A VERB UNIVERSALLY,

A DERIVATIVE ADJECTIVE, OR ADJECTIVE NOUN,

A PARTICIPLE ACTIVE.

A PARTICIPLE PASSIVE.

AN INFINITIVE.

A NOUN GOVERNING ANOTHER IN THE GENITIVE OR RELATIVE CASE.

A PERFECT OR COMPLETIVE NOUN; viz. a noun terminating either in تنوير or, what is considered as a substitute for the تنوير, 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 تنويرz, 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 ممتوٍ 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 سَمَعَ, or in other words, the final letter of the tense is marked مَمٌّ.

End of the Meeut Aamil.

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

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

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

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

Under the first species of government, namely the verbal, or relative, are included two distinct classes, or the prescriptive, and analogous. Of these, the first relates to a certain specific number of words, the government of which is settled and authorized by long usage and custom; while the latter is restricted to the government of a certain class of words, in which you reason by analogy from one to another, and consequently, determine their influence in speech to be 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 زممع, viz. the final letter of the tense is marked مر فوق. These peculiarities of regimen have been variously accounted for by grammarians, and shall be noticed in their proper place. The government, in both instances, is said to flow from the sense, and to be totally independent of any other word in construction, and seems therefore to resemble that case, in the Greek language, which certain grammarians have termed the nominative absolute.

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

SHURHOO MIJUT AMIL,
OR A
COMMENTARY
ON THE
HUNDRED GOVERNING POWERS.

BOOK II.

INTRODUCTION.

The author of the MIJUT AMIL enumerates in Arabic syntax one hundred governing powers, of which some are لفظي or verbal, and some معنوي or absolutes.

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

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

The verbal government is subdivided into two general classes, the first named prescriptive سُماعيَ. The second analogous سِبِي. 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 سُماعيَ 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 سُساعِ hearing, and سِسِل ratification, are formed the relative nouns سُسِسِ and سِسِسِ 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 Agapiti à Valle, Audibilis, 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 مَلِيَّةً of the final letter of verbs, into مَلِيَّةٌ and others of affecting the sound of the terminating letter, with the mark ٌ. These distinctions seem to correspond with the antis thesis 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 Florek Grammaticalis Arabici Idiomatis.
vern a noun in the aorist case. They are called حروف جازة or particles of attraction.

They are called particles of attraction, because they are said to attract the sense of the antecedent word to the consequent, pointing out at the same time the relation subsisting between both, and for a similar reason are also termed حروف للإضافة or connexive particles. They are applied like the prepositions of other languages in a two-fold capacity; كارا by way of juxtaposition, and كارا الموحد by way of composition; viz. some of them are separable, and some inseparable. They invariably render the governed word محسور, which some grammarians have rendered the genitive case, but what it may be asked in the genitive case? "le fils ainé du momeil," says Du Marsais,—the eldest son of the nominative! "and is formed to express all relations commencing from it itself," says Harrit, in contradistinction to the dative, which expresses "all relations tending to itself." If this be the true character of the genitive, it is obvious it cannot be applicable to the term محسور, as the prepositions من and إلى, 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 leui notulimus 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 compe-
OF THE PARTICLE OR PREPOSITION, 

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

\[
\begin{align*}
\text{Absolutely,} & \quad \text{μὴ ἁμα} \\
\text{Relatively,} & \quad \text{ποῦ ἁμα}
\end{align*}
\]

He is sick, or diseased, lit. in him is disease.

I passed by Zued; in other words,

My passage was contiguous to the place near which Zued was.

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

From the etymology of the word case, grammarians have pretended to explain its properties. case they say comes from caseus à cadere to fall, like the Greek ἕνωσις from ἔνωσις—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 ecentus 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 more 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


† Πτώσις δή τοὺς ἅματος ἐν ἅματος, ή μεν τὸ ἱπποὺτα τὸ, τάτου, ή τοῖσι, ρυμάπειν, καὶ ὅσα τοιαῦτα. ἢ δὲ τὸ ἱπποὺτα τὸ, ἐν, ἢ τολλαῖοι. όλον ἀνθρώπον, ἢ ἀνθρώπος. Caseus autem est nominis aut verbi

unum quidem, qui significat id quod hujus est, vel hic datur, et quacunque talis; alter vero, qui significat id quod uni, vel multis

ribraner; veluti homines, aut homo.—See also Suidas on the word ἕνωσις.

Arist. De Poetica.
BOOK SECOND.

2. It denotes instrumentality.

EXAMPLE.

كتبتُ بِأَيْكَمْ - I wrote with a pen.

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

EXAMPLE.

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

same idea is expressed in Arabic by the word حَدَّثَ، meaning familiarly state, case, &c. which a fanciful grammarian after the usual mode of etymological retrogradation might trace to the verb حَدَّثَ, 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 صَلَّى) through its various declining forms." This is quite as plausible a derivation as the other, but I am persuaded it never entered the mind of an Arabian Grammarian. Who would not smile to hear a physician etymologize on the word case, and inform his Patient, that it signified literally falling, implying as it were the decline or fall of his health from its upright form?—Yet the physician's etymology is every way as good as the grammarian's; or rather they are both good for nothing.

* * * * * *

COMMENTARY.

4. It denotes concomitance, (مصا بنة)

EXAMPLE.

I bought the horse along with his saddle.

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

EXAMPLES.

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

I took or carried away Zued, equivalent to

6. It denotes substitution or exchange, (مغا تلة)

EXAMPLE.

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

7. It denotes swearing, (تسم)

EXAMPLE.

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

8. It denotes inclusion, or comprehension, 

EXAMPLE.

زُئِدَ بالبَلَدِ Zued is in the city.

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

EXAMPLE.

وَلَا تَنزَّحُوا إِيَّاكمَ إِلَىَالْمَلَٰكَةِ Do not imbrue your hands in slaughter.

Annotation.

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

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 سَكَبَتْ بِالْقِلم. Scripsi calamo.

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

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

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.

S T O R Y.

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 عثمان. علي الزبيدة، تكلم بالله. وروى عنها عباس بن قيس، إلى أن قالت:

كما وصفت أنها إلى السوق فخرج خمسة عشر، وشهدت أن جزء من ذلك.

لا يعرف نسجتها إليها الخنافس، وقال إناء أنشىها وأنا ولدي من غيرها.

أخذها وأسحقها، مما توجه إلى بنيه لحاسور، فكان له مغتم غمجة.

فيلي عن زوجته فقيل لم تأتي بعدل من السوق فانتقل إلى أن جاءت

فقال إليها، ودفعت لها الخبر، أن تقول مغتمة بعجل عند حول

الرجال نالته، وجاءت آخر، كأنه عاهدته ونظرت إليه:

فعتا ماذا دهشت إلى السوق ورار الغزال، عند رجل، واسطر:

معنى لسكون تعين القبرة على تعين الوزن، وقيل له إن وزنه

هذا المقدار وقفلتم بتيقن حتى التي ميزا، وأوزنه فشف

على الوزن الذي ذكرته ف管线 أن ينصبه من القبرة إلى لما عيده

الوزن، فأني فنجل ذلك آخر جئت يواري من يزيد سيار ووضعه

في كلمة البيرة يرهق الغزال في غيرها، ان يشعر تنذرا رفع النبي رجح الغزال.
COMMENTARY:

... 

S T O R Y.

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

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

EXAMPLES.

سیرت من البصرة إلى الكوفه I travelled from Busruh to Koofuh.

نیم من أول الليل إلى آخره 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, (تماثل)

EXAMPLE.

أخذت من القدر راهم I took some of the Dirhums.

Annotation.

* The phrase من الاولاقية 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 من by a synecdoche is here synonymous with مساع space or interval.

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

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

* By the word من غاية is meant مسأله expressing the name of a part for the whole. See the Commentary on the Kafru by Moola Jami.
COMMENTARY.

3. It denotes explication, or elucidation, نبیس (تیبیس).

EXAMPLE.

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

Annotation.

Besides the above applications of the particle أَنْ 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 أَنْ denotes Causation, as in the following lines of the Poet Furuzduq, in praise of Zuen-ool-Abideen.

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

It is synonymous with the particle أَنْ Zued is more excellent than Umr, which agreeably to the authority of the Grammarians an معطى, is equivalent to the phrase زيد جاز وزعفران رفلاً لفضل Zued surpasses Umr in excellence.

It is used for أَنْ as نصر على أَلْوَم 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, دَلَى the 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 chasserrez:
Eloignez-vous De ce poële vous vous, broiler.

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

Recedite ab abominatione ex idolis.
BOOK SECOND.

4. It is redundant, (زِيَانَةً)

EXAMPLE.

یغیر لكم من نویدم He (God) will pardon your sins.

Annotation.

The particle اَ by 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:

۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱۰۱
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 inclined backwards upon his ass, and—βιοντά μελημένη πατάκα.† 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 Giacomo Rodogina, the enagastymathian 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 Strepiaodes in the Clouds. Vid. Aristophanis Nubes.
BOOK SECOND.

OF THE PREPOSITION,

The preposition ْبعد وْجاوِرةْ denotes distance and transition.

EXAMPLE.

رُميَتْ إِلَى ُالْعُمْس I shot the arrow from the bow.

Annotation.

The prepositions ْبعد and ْجاوِرة 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 ْبعد, 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 ْجاوِرة denoting distance and transition, where shall we find an adequate representative? This question has already been considered by Mr. Lumden 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 ْجاوِرة 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.

ْبعد in Arabic is used in a threefold capacity.

* Off separationem significat, ut aliquando Latinorum abs, ex; ut abscindas, exuo; cui oppositor est continuationem innuen, (exuo to put off, induo to put on) Ioannis Wallissii Gram. Lingue Anglicaee.


† Off in truth appears the most useless preposition in the Engish 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 ْبعد.
Annotation.

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

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

3. It is a preposition, and in this character has ten different applications; at least this is the opinion of the Grammarians of Busrah, for the rival schools of Koofah allow it no other significance, than that of اسْتَنْسَب, transition, which is the strict sense of the term though perhaps separation, may be also indirectly inferred. The following example from the history of Tamerlane will shew the force of the word اسْتَنْسَب that they crossed (the river) like the passage of the children of Israel through the Red Sea.

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

2. It denotes exchange, اسْتَنْسَب answering to for, in exchange of, &c.

3. It denotes exaltation, اسْتَنْسَب answering to on, above, over.

4. It denotes causation, اسْتَنْسَب answering to through, by, from, &c.

5. It is synonymous with اسْتَنْسَب, answering to after.

6. It denotes inclusion or comprehension, اسْتَنْسَب answering to in.

7. It is synonymous with اسْتَنْسَب, answering to from.

8. It denotes instrumentality, اسْتَنْسَب answering to with, by.

9. It is synonymous with اسْتَنْسَب, answering to with, &c.

10. It is redundant, اسْتَنْسَب.

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

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

1. ἐκ, like ἀν... is synonymous with after, as
   ἐκ τῆς ὑπατείας i.e. post consulatum.

2. ἐκ, like the 9th sense of ἄν... means with, as,
   ἐκ πολλ' τοῦ περιβόλου i.e. cum ingenti excessu or as the French say, avec beaucoup d'avantage.

3. ἐκ resembles ἔν... in its 4th signification, as
   ἐκ τῶν i.e. propter, ob eas causas.

4. ἐκ like ἀν... is frequently used adverbially, as,
   ἐκ τοῦ θανάτου, i.e. palam—like the Arabic θανάτου

5. ἐκ is sometimes explained by the ablative, as,
   ἐκ σαλάτους i.e. per mare. ἐκ τῶν τοῦ λόγου hac ratione,

This sense though peculiar will be found frequently to occur in Arabic: the following example however from the law case proposed to Abooz Zuud in the fifteenth Nwām of Ilhāms may be sufficient.

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

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

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

Annotation.

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

وَلَيْسَ لِيَ وَلَسْانٌ وَجَلاَنٌ إِنْ مَيْتٌ فَأَتَنِئْ دَخِلْ إِلَىٰ الْيَمَا

سَاحًةً وَأِرِيَونِ السَّلَحَةَ يَصِمُّونَ إِلَىٰ الْيَمَا.

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

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

حكاية

ٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍ Kuwan-ûs-Sûra, where the Dolphin in enumerating his disqualifications for the office of an Ambassador says to the King of the fish.

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سَاحًةً وَأِرِيَونِ السَّلَحَةَ يَصِمُّونَ إِلَىٰ الْيَمَا.

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

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

長いです。

その前に、この文字列はアラビア語です。これにより、この文書は、アラビア語版のものであることが示唆されます。また、画像を有するためのテキスト形式への変換は適切ではないです。
COMMENTARY.

كتابٍ أمير الامراء إلى عامل نازح فتقال الوزير في نفسٌ أن هذا البند الذي ينال من العامل ما لا يجلد فقال له ما تقول دينامٍ برحمة تعب السفر وعجب الغي دينال له العربي لعدَّ نطقت عن الحكمة وخلصتي من المشقة والحننة ورميتهم رأيك عن ديوان الامة بفكاهته هذه الكتبة تعلمت يا دينال لينا وقد دينال الوكيل بنها وصل إلى مكان العامل وأداني إليه الكتبة نقرأ وأمر بشرُ عينه من غير توقف امتنانا لا أمر الامير ثم بعفل مروياً ثم تذهب الخليلة في أمر العربي بفتاك لبعض خُلُّد به إستغفر وآمن حالي البند الذي كان يحضر في جلِّي وطلَّب الوزير أيضًا أخبروني بأنه ذهب إلى عاملٌ نازح ورجل بعده وأخبروها بأن البندُ الذي في الحديث نقله البندُ واسبال دُرُوش القصة نشرها كما أثرى على النصائح السابق تمالك الحكم فعلت تقول لنا أيّ رُيق قال معان الله أن أحدَ في الإمساك بعمل ومأكول وزرعت ذلك الأمر وحفر لاحالاً كي يرَّا
BOOK SECOND.

An Arab presented himself one day before the Calif Moqatusim Billah, Commander of the Faithful. The Calif made trial of his abilities, and finding him in every respect intelligent and accomplished, appointed him one of his suite, and preferred his society to that of all his other counsellors. Now the Calif had a minister excessively envious whose jealousy was excited by the Arab's promotion, but dreading the anger of the Calif if he attempted anything against him openly, he continued to keep up a shew of friendship, determing to effect his ruin by some secret wile or artifice. He continued therefore daily to increase in civility towards him, and at length invited him to his house to dinner, and mixed up in his food a large

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

* It is evident that this example is similar to the one alluded in the text to denote distance and transition; it might therefore be naturally asked why the particle should not have a similar interpretation; I confess I see no good reason for it, but as the Arabian Grammarians think proper to allow it both applications, I have no wish to dispute the point with them.
BOOK SECOND.

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

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

"Oi auta kaka teixi ena allw kaka teixi.
H de kaka bouleusasti koustat.

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. 15.

"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 unawares;
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 مکی‌که به فتی وچاره مکی که تودوفتی
چهار کی را چهار دربیش

M
COMMENTARY.

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

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

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

OF THE PREPOSITION.

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

EXAMPLE.

مرت إلى الكوفة I travelled to Koofah.

Annotation.

There is nothing particular to be remarked of the preposition ِلِي: it is the correlative of ِما, 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 you are grown nearer,
You'll shoot your next opinion sooner."

Table XVI.
BOOK SECOND.

2. The preposition إلى is sometimes though not frequently synonymous with مع.

EXAMPLE.

Do not consume their property along with your own.

Annotation.

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

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

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

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

EXAMPLE.

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

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

3. When that which follows \( \text{لا} \) happens to be of the same general nature or genus as that which precedes it, the preposition will then have an inclusive signification.

**Example.**

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

**Annotation.**

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

It seems worthy of remark that \( \text{ Til, } \) like \( \text{ ل } \), in our old authors, is found some times to denote with, and from.

**Examples.**

*Til, denoting with, in addition to.*

The empryce thay oure story sayin,
Come in Ingland in the dayis,
To that land to gete be duns,
And to be mad kyng byr swyne,
Henry, the quhilk oure kyng dawp,
And til hym servisa rych mony,
Kend hymse memorat sym to be,
Thoo, of all that masta.  *Wystrow, vii. 6. 320.*

*Til, denoting from.*

Swa til saynt margaret efgyen sym,
As til malcolme in ewyn lyne,
All our kyngis of Scotland,

See Jamissoun’s Dict.

In the latter example Jamissoun remarks that \( \text{ till is used improperly for from, } \) and if the impropriety consist in the infrequency of its occurrence, the same may perhaps be said of \( \text{ ل } \).

They are both however found in this sense and should therefore be recorded.
BOOK SECOND.

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

EXAMPLE.

Then continue the fast till night.

Annotation.

3. ָּלי Is occasionally synonymous with שָּׁלוֹם.

EXAMPLE.

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

4. It is synonymous with עַד.

EXAMPLE.

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

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

חֲקָה יְהוָה.

قيل إلى هلسما مستقبلتي أحد بيهيل مستقبلتي بفريقي قال أنى الفرزيق

Explan.:

שָׁטַעַתְךָ בּי מַדָּגָה הַלָּטֵא וּשְׂבֵעָם מִנָּה רָקָּל אֲלֵי לְּיַלָּקֶד לְנָאַּכֶל אַמֻּה

N.
I never says Furuzduq* experienced so severe a retort, as I did once from a certain Nabathæan. Are you the Furuzduq, says he, whose constant employment it is, to lampoon and flatter the people, for mercenary purposes? The same I replied. Than said he you are sunk in a privy to the very nose. But why exclude the eyes—said I?—To enable you to behold, replied he, the abject state, into which your sordid passions have reduced you.

* Furuzduq one of the most ancient Arabian Poets celebrated alike for his extravagance of praise, and bitterness of censure. Some extracts from his writings will be found in the biography of Isno-Khalikan, a work that has been eulogized by Sir William Jones in a strain of amplification, not much inferior perhaps to that of Furuzduq himself:—The passage is so remarkable, that I think it should be laid before the reader. "Porro scriptorius politissimi Eryæi Khalikan, opus historicum non magis verborum elegantiam et ubertatem commendatur, quam illustrium poeta- rum versibus, quibus conspexitur. Ac nescio an hic omnibus virorum scriptoribus sit anteponendas. Est certò copiosis Nupote, elegantior Plutarcho, Lucilio juvendius, et dignus est profectò liber, qui in omnibus Europae linguas 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 lines, 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 Khalikan and the Arabian Etymologists assign a reason for each. They say is compounded of خَلْق a friend and مَكْر is a plot, and خُلْق ُدْكِن of which in the current dialect signifies enough. This phrase the author was frequently in the habit of making use of and at length it superseded his real name.
BOOK SECOND.

OF THE PREPOSITION.

1. The preposition نِّي denotes inclusion, (نُزَفْ نِّي،) 

EXAMPLE.

الْمَالُ نِّي الْمُوسِبِمُ The money is in the purse.

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

EXAMPLE.

وَلَا أُسْلِبِمُمُ فِي جَذُوعِ الْمَسْلِس And I will certainly crucify you on the trunks of palm trees.

Annotation.

Besides the above senses, the particle نِّي is found occasionally synonymous with لَام، لَام، مع، and لِام، with some others which are detailed at large in the (مُتَسَّنُ إِلَّا أَبْنِهِ) مَوْهَبَةٍ هِبْبَةٍ 

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

فَقَالَ أُمُّهُ عَلَّامَةً سَرَقَ التَّعْبِدَ وَلَذا في الْبَيْتٍ قَالَ الْبَيْنُ لَهُ بَلٌّ لَمْ يَكُنْ فِي ظُنٍّ

"A servant informed his master that his ass was stolen:—shak Gom says he, that I was not on his back!"

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

Equitare in annulo longa,
Mittere un assello in dito.

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

HUMOROUS DIALOGUE BETWEEN A RAKE AND THE DEVIL.

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

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

**OF THE PREPOSITION,**

لا

1. The preposition لَا denotes appropriation, ِّلاِّاِّاِّاِّاِّاِّاِّاِّاِّاِّاِّاِّاِّاِّاِّاِّاِّاِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّاِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّaِّاِّa
COMMENTARY.

2. It is sometimes *redundant,*

**Example.**

زَدْ عَلَى مَعْصِرَةَ الْمَيْلِ

Part of that which you desire to accelerate,

may perhaps follow close behind you.

3. It denotes *possession,*

**Example.**

اَلَا لُكُلٍّ لَزَيدٍ

The property is Zued's.

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

**Example.**

كَانَتْ لَا تَكَرَّرَ مِنَ

I came to, or waited upon you *that* you might

exalt or ennoble me.

5. It is used to denote *swearing,*

**Example.**

لَهُ الدِّي لا يَوِى الْأَنْجُل

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.
BOOK SECOND.

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*, *etibi*, *illis*, *nobilis*, *ibi*, *mihii*, &c. as may be observed in the following lines of the Poet *Saras-ool-Warraq*.

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

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

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

"Quel ruggine! che si soave piange,
Forse suoi figli, o sua cara consorte,
Di dolcezza empi il cielo, e la campagna;
Con tante note il pianger, e scortes,
E tutta notte par che m'accompagne,
E mi ramenta la mia dura sorte." Sonetto, XXX.

"The wakful nightingale, from off its throne
Waiting its lost mate, or its ravish'd young;
Pierces the skies, the woodlands with its song.
With trills of melody so sweet, so lone;
From eve's last glance, till daws the crimson morn,
Like me it pours soft sorrow from its tongue."

The various uses of the particle لّا as explained in the text will be found in the following:

Little Story.
They relate that Amun, Oger, before his decease, delivered over his armour and military weapons to the care of Sowwu II, Din Abaza. After his death, the

STORY.

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

OF THE PREPOSITION.

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

EXAMPLE.

رب رجلان دكر بن لقيئه "I visited a few liberal or generous men."
BOOK SECOND.

2. It sometimes precedes a ṭā'īr or indeterminate pronoun, and in this case governs an indefinite noun as its ṭā'ir in the accusative or objective case.

EXAM P L E.

Debe ḥajalā lqīnite 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. Missa James, the celebrated Commentator on the Kafirn, says the word was originally formed to denote paucity, but the author of the Moungne-oool-Lubæb, authority still higher, contends that its proper signification is abundance. From this "chaos of mingled purposes," how shall we extricate truth? The talk 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.

ъ or ṭā'īr in the following sentence from the Quran, is adduced by the author of the Moungne-oool-Lubæb, as an example of its use in the sense of al-khāṣṣ.

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 Muslims,"—instead of,—"the unbelievers shall frequently wish," &c. In this he seems to have followed Maracci. "Alquando, desiderabunt, qui infideles fuerunt, ut fuissent Moslemi." Who justifies this version by the following note. Particula ṭā'īr significat tam explicationem multiplicitatem quam declinat paucitatem. Potest igitur veri multo inaequantur, vel aliquando, vel fortasse. Hoc autem desiderium est, justa Gelalem, "Die resurrectionis, quando infideles videbunt statum suum & statum fidelim." In the following verse from ʿAlqārī, the word ṭā'īr is undoubtedly used in the sense of multiplicitatem or paucity.
COMMENTSARY.

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.

אֵלָה, after the particle אֶלָה is very often understood, also frequently after מְאֹד and occasionally after מְאֹד 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 sustainer of the poor.

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

When אֵל or the prohibitive particle is affixed to אֵל it destroys its government, example,

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

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

A verse of Abou-Talib's in praise of Moalimul.
BOOK SECOND.

A certain scholar called one day upon the learned lawyer Uliyu-bin-Sueedin-
ulkou-Kubaneelu, 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,* (استعمال) هیز

EXAMPLES.

زید علی السطح Zizd is on the house-top.

على ديام He is in debt, (or lit.) upon him is debt.

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

2. It is occasionally synonymous with 

EXAMPLE.

passed by him.

Annotation.

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

1. It is sometimes synonymous with 

EXAMPLE.

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

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

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

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

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

It is synonymous with लङ्का.

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

It is synonymous with लङ्का as mentioned in the Text.

EXAMPLE.

है । जननी अन ल न ऑकुल ऑय ल ल आय ल

"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 लङ्का 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.

हकाईा
It is related, that Kisæe 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 Kisæe 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 Kisæe 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
BOOK SECOND.

prayer to God for that purpose, in order to release Ünder from the healing of Zueed; 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. Kisaak laughed heartily at the supposed stupidity of the fellow, and returned to his house exclaiming.—"La huolu wu la qoowwutu illa billahil!*  

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

كَاف

1. The preposition كَاف, or Similitude.

E X A M P L E.

رَيْدُ كَالْلَّيْسِر Zueed is like a Lion.

A n n o t a t i o n.

The Grammarian Soebuwuch with several others believe this particle to be a noun, synonymous with the word كَلَّ، 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 Moqaddas-ool-Lubeeb extends it to every sort of composition, and gives an instance of it in common conversation, مُرَّتُ بِمَا كَانَ أَسْمَيْ: "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.

* a verb in the third conjugation of increased Triliterals corresponding to the Quadriliteral radicals, possessing the peculiar power termed قَصَر or abreviating—it signifies لَا حَوْلَ وَلَا قِوَّةَ إِلَّا بِاللهِ: "There is no power, and no strength but in God."
COMMENTARY.

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

EXAMPLE.

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

Annotation.

1. It is used to denote میادی, 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 یلام.

EXAMPLES.

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

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

It is here used with the ما مصدرین, or infinitive part.

Some Grammarians however believe that the particle is never found in this sense, but when joined with the ما کا فم, میادی, but the author of the Mounghee offers the following example from the Qooran, to prove the contrary. "And therefore certainly the unbelievers shall not prosper." It is not easy to translate the ما کا فم or particle of astonishment in the above example, without losing the peculiar force of the particle ما کا فم—Mara ci renders it—"Papè! certè non prosperabuntur infideles." Sale—"Aha! the unbelievers shall not prosper."

It is used in the sense of یلام, in answer to the question کی بہا کلوم "How are you?"

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

Be bounteous of thy charms for beauty’s power,
Boasts but a short and transitory hour.
COMMENTARY.

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,

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

EXAMPLE.

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

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

Annotation.

In the explication of these particles, or rather particle, (for they are but different forms of the same word,) Grammarians are very diffuse. They are compounded as some imagine of "" and "", or of "" and "", agreeably to the authority of Akvash is peculiar to the people of HAJAH, and "" to the tribe of TUNAMM. By the tribe of SOOLYMM, they are pronounced "" and "". The grammatical character also, of "" or "", has given rise to much controversy; some contending that it is at all times a noun, others that it is at all times a particle; the author of the Moognee however seems inclined to favor the latter doctrine.

AS A PARTICLE.

As a particle it is employed in three different senses.

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

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 قَيِّمَ.

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 مَا رَأَيْتُهُ مُتّلَّا أَيَّامَ هِيَ بِمَاتِئٍ.

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

AS A NOUN.

مَا رَأَيْتُهُ considered as nouns, belong to that class of words termed مَا رَأَيْتُهُ مُتّلَّا أَيَّامَ هِيَ بِمَاتِئٍ or nouns of time and place, and as such have a twofold significance; 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 رأيتته when? Ex. مَا رَأَيْتُهُ مُتّلَّا أَيَّامَ هِيَ بِمَاتِئٍ "When did you see him?" Answer.
Annotatıon.

[Arabic text]

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

The Arabic preposition من or مَنْذ seems to correspond in almost every respect with the English since, which Murské derives from the old English sitānce, and Skinner from the Latin e s. aet. Whether considered as particles or nouns, take after them, sometimes an infinitive, as مَرَأَة مَنْذٍ سُفْرُ "I did not see him since his journey." Sometimes a verb in the past tense. Ex. مَرَأَة مَنْذٍ سُفْرُ "I did not see him since he set out." But never the Future.

The Latin preposition post, quasi pone est, and the Greek ἑπτά, from ὑπό ἑπτά post hoc, as well as the French depuis, which is supposed to be corriged 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.**

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

**Examples.**

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

سيرت البلاط 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 __causation__ and in this sense is synonymous with كي.

**Example from the Qur'an.**

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

2. It is sometimes, though rarely, found synonymous with لئلا 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 وارد, and as such requires to be followed by a noun apparent or expressed.

**EXAMPLE.**

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

4. It invariably governs a noun apparent or expressed, \textit{in opposition to the preposition} 
\textit{إلى} for we cannot say 
\textit{حَتَّى}, though we do 
\textit{إلى} "to him."

Annotation.

4. When the word preceding 
\textit{حَتَّى} is governed by a preposition, the preposition must be 
repeated with the word which follows it.

\textbf{EXAMPLE.}

\[ \text{مَرَّتْ يَا لَقَوْمِ حَتَّى نَزِمَتْ} \]

\( \text{حَتَّى} \) resembles \( \text{إِلَى} \) in many respects, but can never be substituted for it in a sentence as the 
correlate of \( \text{إِلَى} \). It occurs in several of the above capacities in the following dialogue.

\begin{quote}
\text{جَكَبُ الرَّبِّ}

قبل أن بعض الفقهاء رأى أبي داير في مناية فقال له أبيها اللعيب
\textit{حَتَّى} ماتت فتربت مكانة كبعقول الناس فإن كنت حتى يوم النار فتزلت
وكان زينت لهم الفؤاد حتى إنهم أع ธواع عين الرشاد فتزال له الفضيلة
ما تولى في الفقهاء أدخلن الجنة بغير جنسا بقال صلاة بل يقفون
من ما صد في حتى يذو فتون عذاب جهنم يوم الاماب ثم يبن في وجهه

فصل الفقهية وأسبة مغرية}
\end{quote}
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,

(Abbreviation: وَأَوَرُ)

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

EXAMPLE.

والله لا أشترى الكسر بَنَعَمَ By God, I will never drink wine.

Annotation.

The Grammarians of Koofah believe that وَأَوَرُ is occasionally synonymous with رَبَّ, as in the example adduced by the Commentator in the text; but the author of the Mooghee, 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 it understood. The preposition وَأَوَرُ like بَنَعَمَ is properly a particle of swearing, the latter however may or may not at discretion.

*Aqua purulenta, puras inferas, vide Will. in voce. The expression alludes to a passage in the 14th Chapter of the Quran, thus rendered by Sale—"Hell lieth unseen before him, and he shall have filthy water given him to drink"—This filthy water, is supposed to issue from the bodies of the damned.
COMMENTARY.

a. It is occasionally synonymous with رَبِّ

EXAMPLE.

Few of the learned act in conformity to i.e., their learning.

Annotation.

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

The particle, كَابَ، 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 Ruzzer say, "وَللهُ أَكْثَرْتُمْ يَا لَا تَصِيرْتُ" which does not require translation... It occurs in the following story.

حكاية

قال بعض العبد، مَرَّ بِي إبنه ذَاتِ يَوْمٍ وَأَبَاهُ سَمَعَ تَحْكِيمَهُ يَا بْنِي ابْنِي يَا بْنِي ابْنِي...
BOOK SECOND.

STORY.

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

OF THE PREPOSITION.

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

EXAMPLE.

تَأَمِّل لَّهُ لَا أَضْرَّ بِهِ رَيْطٌ! By God I will certainly beat Zued.

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

Annotation.

The author of the مَرْكَز زِنَزِن (a well known Commentary on the مَسْبَاح مِسْكِن) believes that the particle تَأَمِّل, as used in forms of adjuring or obstesting, is exclusively appropriated to the word اللَّه, and the language of the text seems to favor this opinion; but the author of the مَرْكَز زِنَزِن, 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 اللَّه, but also to the various epithets or attributes of God, as

U
COMMENTARY.

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

EXAMPLE.

وأ لله ان زيد ا قام
By God Zued is certainly standing.

وأ لله لريل قاـت

EXAMPLES.

وأ لله ما زيل قاـت
By God Zued is not standing.

وأ لله لا ربندي الدار ولا عـبر
By God Zued is not in the house, nor Umar.

وأ لله ان زيد ا قام
By God Zued is not standing.

Annotation.

The Arabian Grammarians consider و أ as the substitute of يام, and تاى again as the substitute of ن أ, as for رود, opposition, &c. so that agreeably to this theory the original particle of swearing is يام, which رأ is a mere derivative or labial variation, and كأ a substitute for رأ although the reason for such a change does not appear very obvious.

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

* The same as the لام or particle of corroboration.
4. But if it be a verbal sentence (حبدا نعلية) in a confirmed sense, it will be preceded by both لام and تد, or by لام alone.

**Examples.**

والله لم تد تام عيد
By God Zued most certainly stood.

والله لا تعل كذا
By God I will certainly do so.

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

**Example.**

والله لم واجم عيد
By God Zued did not stand.

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

**Examples.**

والله لم أعقل كذا
By God I will certainly not do so.

والله لا تعل كذا

ووالله لام أعقل كذا

Annotation.

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

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

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

EXAMPLE.

والله وادعاء Zued by God, is learned i.e. زيد عا لم و لله

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

EXAMPLE.

Zued by God is learned.

Annotation.

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

The word مسوم occurs under seven various forms, viz. ماسوم, مماسوم, ممسوم, ممسوم, ممسوم, ممسوم, ممسوم, of these, the two first are appropriated to the words لله, and لله, and the temple, as الكعبة—the other four are restricted to لله.

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

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

* i.e. between the subject and predicate.

† These contractions are not more remarkable than Ecautor and Ennot in Latin, for per adem Cartovia; per adem Pollux, the latter of which agreeably to Vossius is composed of three words: namely مسوم a particle of swearing and مسوم.
OF THE PREPOSITIONS.

1. The prepositions, عَدَّا and حَاشَا, are used in the sense of exclusion or exception, (استثناء).

EXAMPLE.

{جَاءني الغَيْرُ حَاشَا زُرِّيدٌ
وُلِّيُّزُرِّيدٍ وَعَدَا زُرِّيدٌ}
The tribe came to me (all) except Zuied.

Annotation.

The prepositions عَدَّا and حَاشَا are 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 nominative, and as verbs in the accusative or objective case. سَبَعُولَعِسَة indeed with most of the Busrsh Grammarians deny the verbal character of حَاشَا, and contend that it is invariably an exceptive particle, while the grammarians حوَرَضْر مازَنَة مُوْوَرَضْر Zوُسَأَم عَفْرَاا فِرُعْاَم Abوْوَرَم Shمٍّلَم and others, concede the point, but consider it as indeclinable. This however is contradicted by the author of the Moogheen, who proves it to be regularly inflected like other verbs, as لَا حاشي, يَبْحَثُ, حاشي, حاشي, &c. The morist tense لَا حاشي occurs in the following verse:

ولَا حاشي فَتَتُّهُ النَّاسُ يَشُبُّهُ

ولَا حاشي مِنَ الأَفْوَامِ مَن أَحْجَم

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

2. Some grammarians are of opinion that the above particles occur occasionally as verbs, and in this character they govern the noun immediately following them in the accusative or objective case, the agent being an inherent or concealed pronoun.

EXAMPLE.

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

\[
\text{And Zied and Xad Zied.}
\]

Annotation.

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

\[
\text{سُبْحَانَ رَبِّي وَلَا إِلَٰهَ إِلَّا أَنْبَعِثُ نُبُوَّةً مِّنْهُمْ لَأَتَقْنَى أَيُوسًا وَلَقَوْنَهُ غَيْبًا فَبُتْهُ بِجَمْعِهِ يَنْقِلُهُ بِبَعْضِ أَسِيَاءِ رَبِّي مَثْلَ نِعَامَةٍ نَّعِيمَ}
\]

Which Sale has translated thus,—"one of them spoke and said, slay not Joseph, but throw him to the bottom of the well, and some travellers will take him up if you do this." In which he appears to have followed Mahaggi, as indeed he very frequently does, who renders the phrase "سُبْحَانَ رَبِّي وَلَا إِلَٰهَ إِلَّا أَنْبَعِثُ نُبُوَّةً مِّنْهُمْ لَأَتَقْنَى أَيُوسًا Wok ٌ حَقًٌا لَّدَى أَنْبَعِثُ نُبُوَّةً مِّنْهُمْ لَأَتَقْنَى أَيُوسًا and 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 Husain Kaswara—who says the word خاَلُ جِرْع ٌ خَبَّة is 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."

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

1. َتَفْتَرِيِّر or abstaining from. 2. َتَفْتَرِيِّر exclusion, or exception.

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

EXAMPLES.

ماَكَلَدُ رَيْذَدَ
ماَعَدُ رَيْذَدَ

Except, or without Zued.

Annotation.

In the first sense it occurs in the following passage in the Qor'an, ٌَْٰلا َخَرَّرَةُ َرَيْذَدَ, which MAACE rendered,—"Prob. deum, non est hic homo!" And SAlE copying, or rather translating the Latin,—"O God, this is not a mortal!" The phrase َخَرَّرَةُ الله َلَا َخَخُثِتْ َلَى تُقَدَّمُ, means properly "God avert!" AvertAT Deus, hence the common expression َخَرَّرَةُ الله َلَا َخَخُثِتْ َلَى تُقَدَّمُ, abset a te, in some respects resembling the Latin salutation Salve sit. In its second or exceptive signification it is Synonymous with َخَخُثِتْ َلَا َخَخُثِتْ, I excepted, or rejected him.—In this two-fold capacity of salutation and exceptio in it resembles the English save, in the equivogue of ChauSs's Somproun against the FaLtA.†

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

The author of the Mooghna however on the authority of َلَا مَؤْنُ َلَا َخَخُثِتْ, Iano Musoom, (one of the seven readers of the Qor'an) reads the sentence َخَخُثِتْ َلَا َخَخُثِتْ, with the tammem, and asserts that َخَخُثِتْ is here a noun in the objective case, the verb َخَخُثِتْ being understood, as َخَخُثِتْ َلَا َخَخُثِتْ َلَا َخَخُثِتْ, equivalent to َخَخُثِتْ َلَا َخَخُثِتْ.

The sentence if complete would be َخَخُثِتْ َلَا َخَخُثِتْ َلَا َخَخُثِتْ َلَا َخَخُثِتْ, I excepted from the tribe, all the tribe came to me with the exception of Zued. َخَخُثِتْ َلَا َخَخُثِتْ used intransitively means deserted, empty, as in the 3d. MuaAm of HuReSsA, ًَْٰل َخَخُثِتْ َلَا َخَخُثِتْ, "the stalls were empty," and hence َخَخُثِتْ َلَا َخَخُثِتْ a desert, &c. The infinitive َخَخُثِتْ signifies literally transition, or passage, hence َخَخُثِتْ َلَا َخَخُثِتْ, and َخَخُثِتْ َلَا َخَخُثِتْ, transition, transgression, retaining in Arabic the same relation to the primitive sense as the English term.

† The exclamation of the women when introduced by ZuUSeRa to JOFaN.
‡ See diversions of Pluicy, Vol. I.
COMMENTARY.

The house freed itself of Zuad.\footnote{A figurative mode of expression, and means simply, Zuad is not in the house.}

The tribe excluded, or excepted Zuad.

Annotation.

When preceded by the negative particle و must always be a verb, as in the following example:

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

The prepositions و and خِلْفِي are in every respect synonymous with سِبْلِي and خِلْفِي, except that they are never found in the sense of بَعْدِي. They correspond with the word save, except, unless, besides, etc., 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.
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-ment, 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 Hurerem, in which Aboo Zuen, commences his apology to Haris, for having fraudulently assumed the character of a religious itinerant.

VERSE.

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

The Arabic word ١٥١٨٧٨٥٠٢٧١٠٢٨٠٢٤٧٠٢٧١٠٢٣٤٧٠٢٧١٠٢٢٧١٠٢٩٧٠٢٧١٠٢٨٠٢٣٤٧٠٢٧١٠٢١٨١٠٢٧٠٢٨٠٢٧١٠٢٧١٠٢٢٧٠٢٧١٠٢٧١٠٢٧١٠٢٧١٠٢٧١٠٢٧١٠٢٧١٠٢٧١٠٢٧١٠٢٧١٠â️

[The Arabic word ١٥١٨٧٨٥٠٢٧١٠٢٨٠٢٣٤٧٠٢٧١٠٢٧١٠٢â️ is found with little variation in several languages; thus in French, chemise; Italian, camiscia; Spanish and Portuguese, camisa; Hindoe kumees, and Bengalee kamés. Like its Synonymes in English and Latin, namely shift, and protessa, it seems to have an equivocal meaning, and was a dress peculiar to Arabian devotees.

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

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>Corresponding occasionally to</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ب</td>
<td>By, with, for, because, on account of, in.</td>
<td></td>
</tr>
<tr>
<td>من</td>
<td>From, some, namely, to wit, of, on, by reason of, than, against.</td>
<td></td>
</tr>
<tr>
<td>خ</td>
<td>From, off, out of, from out, for, on, above, over, through, by.</td>
<td></td>
</tr>
<tr>
<td>إلى</td>
<td>To, till, along with, including, from, in.</td>
<td></td>
</tr>
<tr>
<td>في</td>
<td>In, on.</td>
<td></td>
</tr>
<tr>
<td>ل</td>
<td>For, belongs to, that, by, follows.</td>
<td></td>
</tr>
<tr>
<td>ب</td>
<td>Few, many, some, frequently.</td>
<td></td>
</tr>
<tr>
<td>على</td>
<td>On, upon, by, above, over, along with, for, from, of.</td>
<td></td>
</tr>
<tr>
<td>كاف</td>
<td>Like, as, as soon as, because of, for.</td>
<td></td>
</tr>
<tr>
<td>منذ</td>
<td>Since, from, in.</td>
<td></td>
</tr>
<tr>
<td>حتى</td>
<td>Till, as far as, to, along with, even to, that, but, and.</td>
<td></td>
</tr>
<tr>
<td>و</td>
<td>By, few.</td>
<td></td>
</tr>
<tr>
<td>ب</td>
<td>By.</td>
<td></td>
</tr>
<tr>
<td>من</td>
<td>Except, without, save, omitting, unless, besides.</td>
<td></td>
</tr>
</tbody>
</table>

End of the Prepositions.
BOOK SECOND.

CLASS SECOND.

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

Annotation.

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

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

In which the words and the subject and predicate, are both rendered *Muscot.*

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

*Milton in like manner measures space by time.*

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

*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. XII. viii. 16. Virgil twice as far, Aen. vi. 578, and Milton three as far; their efforts are commendable no doubt, but not to be compared with the more magnificent flights of a modern Bard.
COMMENTARY.

2. Of these, the two first, namely اَنْ and اَنْ, are used, to verify, or corroborate the sense of a given proposition. (لْتَحَفَّفِهِ)

EXAMPLES.

"Certainly Zued is standing."

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

Annotation.

"And he fell, and he fell,
To the regions of hell.

Nine centuries bounced he from cavern to rock,
And his head, as he tumbled, went nicker, knock.
Like a pebble in Casabrun well."

See the new Theatrum Postumum.

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 اَنْ, is sometimes a pronoun understood.

EXAMPLE.

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

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

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

3. The third is ُنُقُّبَ in the sense of ُشَبِيْخُ, similitude, or comparison.

EXAMPLE.

َكَا نُقُبُ أَسْدَ "Zue'd is like a lion."

Annotation,

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

OF THE PLACE OF ُنُقُبُ IN COMPOSITION.

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

1. It commences a sentence, as ُنُقُبُ لَجُدُدُ قَامَ "Zue'd is certainly standing."

2. It follows the various tenses derived from قول ُنُقُبُ لَجُدُدُ قَامَ.

3. It occurs after the relative pronoun, as ُنُقُبُ لَجُدُدُ إِن أَمَا ُكَتَبَ "He came, whose father is certainly learned."

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

ٌوَلله يَعْلَمُ أَنَّكَ أَرْسَلْتَ اللَّهُ "And God knows, that verily you are his Prophet."

5. It precedes the ُجِرَّا مُبَالَغَ as already explained.

EXAMPLE.

وَلله يَعْلَمُ أَنَّكَ أَرْسَلْتَ اللَّهُ "By God Zue'd is certainly standing."

OF THE DERIVATION OF ُنُقُبُ.

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.
The fourth is *lākin* in the grammatical sense of *istidrak* 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 cases by which such a change may be legitimately effected:—for instance they derive the word *ka*, *(but,)* from the sentence *mā hāyak yāsīr* i.e. "whatever may happen,"—or, "in whatever state things may be," by rejecting the last three words and subjecting the remaining one, *(ka)* to all the evolutions of grammatical change. By some grammarians *ka* is supposed to be compounded of the negative particle *l* and the first personal pronoun *ni*, as the Arabs are known occasionally to make use of the expression, *la ni ḥā* equivalent to *la nā* "I am not standing."

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

1. It may be the 3d pers. plur. fem. of *lāsūla* "lasitude, meanness," as in the example *lāsīr* i.e. *mā lāsīr* "The women were fatigued," the original form of the word *ka* having undergone the necessary changes established by the laws of permutation.

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

3. Or the 3d pers. mas. pret. pass, from *la* "complaining; being originally in the pass. voice *la*.

* This is perhaps as happy an Etymology as King Pehi, from the Greek *φηδερ*, Thum. *φηδερ*—*φης*—*φερ*—Dispers—Nepkin—Nipkin—Pipkin—Pippin—King—King Pehi. See Div. Parley. Vol. 1, p. 139.
BOOK SECOND.

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

EXAMPLE:

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

Annotation.

4. Or the 2d pers. imp. act. voice, from the same verb. (being originally ُنِئْ.

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

The imper. being originally ُئْ.

6. The 3d pers. plur. fem. imper. of the act. voice from ُلِئْ. Synonymous with "نِئْ.

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

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

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

EXAMPLE.

حوين في فضيلة أبي شريك قوة بين الزهير في حسابات فداً لابن ناجي تعبت فداً لزهيرة فدأ.

أعظهما الطريق فداً لابن ناجي فداً لابن ناجي جميك مستيقظاً وإنه جميك مستيقظاً لعي الله نذك.

فلم فيه
6. The sixth is لعلًا denoting hope, or expectation, (تَرَجِّي).

**EXAMPLE.**

لعل السلطان عدل "Would that the king were just."

**Annotation.**

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

**OF THE PARTICLE لعل.**

The particle لعل with the HUMAA Masoona, or marked with the vowel Futu, is properly a derivative, or different form of لعل governing the subject in the objective, and the predicate in the nominative case. When joined with the مِلَأ كَانَة, it acquires a restrictive sense, termed by Arabian Grammarians إنفاذ المـُسـْمـَاع, that is, the restriction or limitation of the مـُسـْمَاع, or substantive noun to some one particular attribute, or vice versa, an attribute to a substantive noun, corresponding in this respect with the particle لعل. Example from the Quooran:

قَالَ أَيُّهَا الَّذِي نَذَرَكُمُ الَّذِي أَنْزَلَ الْكِتَابَ إِلَيْهِ فَأَسْأَلُكُمُ مِنْهُ مَثَلًا... "Say (O Moosummo)! no other has been revealed to me, than that your God is one God."

لعل is considered occasionally synonymous with لعل.

**EXAMPLE.**

إِنَّا لُكُمْ وَلَيَكُمْ نَشَايَة "Come to the market, perhaps you may purchase something from me."

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

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

"Would to God that youth would return."

Annotation.

OF THE WORD ۗکَ.

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

OF THE VARIOUS SENSES OF THE WORD ۗکَ.

ۗکَ has four different significations.

First. It denotes Similitude, (ۗکَفُونَدَا) and this no doubt is its most general acceptance, though some grammarians have discovered, or think they have discovered a very subtle condition attending it in this character. The Predicate of ۗکَ, in the sense of similitude, say they, must belong to the class of primitive nouns, termed جَامِع, &c. but if to that of derivative nouns, (ۗکَفُونَدَا) or to nouns of time and place, (ۗکَفُونَدَا) the word ۗکَ will assume the sense of doubt or uncertainty.
8. But ُنَعْلُ can only be used to express the hope, or expectation of some event of possible occurrence.

**Annotation.**

**EXAMPLES.**

*Perhaps Zued is standing.*

*Perhaps Zued is with you.*

*Perhaps Zued is in the house.*

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

**EXAMPLE.**

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

For Hoosham was no longer in the country.”

In the above verse ُقَصَصُ is supposed Synonymous with ُنَعْلُ.

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

**EXAMPLES.**

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

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

In a verb of the 3d class of increased quadriliterals, and signifies also, *his hair stood upright; also he shrank from fear, etc.*
BOOK SECOND.

9. The above six particles, when joined with the سَمْعُ ٱلْكَافِنِّ, or prohibitive particle لَمْ, lose their governing power.

EXAMPLE.

"Verily there is no God but one God."

Annotation.

of the word ۱۹۱ ۱۹۱.

Fumaa is of opinion that ۱۹۱ is compounded of ۱۹۱ (with the Noon quiescent,) and the particle ۱۹۱; viz. ۱۹۱, the Human being removed, euphonism gratified, and the Noon rejected in consequence of the juncture of two homogeneous letters under the sign Dgham. This however is contrary to the doctrines of the schools of Kusrh, who consider it an uncompounded primitive. On the other hand the grammarians of Kusfah, maintain that it is a compound of the negative ۱۹۱, and ۱۹۱, the intervening Kaf, being an expulsive;—thus,— ۱۹۱, the Kusrh, of Human, is transferred to Kaf, after rejecting the vowel point of the Human, and the pleonastic letter ۱۹۱ being omitted leaves ۱۹۱, so that in the sentence ۱۹۱ the word ۱۹۱ would be Synonymous with ۱۹۱, but Ruzza rejects the etymology on the plea that by this change, the sense of the sentence would be entirely altered, converting a disjunctive or adversative proposition into a conjunctive, both members of the compound being thereby rendered negative.

The word is also written with a single Noon quiescent thus ۱۹۱ but grammarians seem divided in opinion, whether it should be considered merely as a different form of ۱۹۱ or an independent primitive; it is frequently accompanied by the conjunctive particle ۱۹۱, the insertion or omission of which is guided by sundry conditions which I omit recording, as unprofitably minute.
Annotation.

**OF THE WORD لَتَب.**

There is little to be remarked of the word لَتَب. 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 imperatival acceptation, in English. The Grammarian *Furkan* contrary to the general opinion, says it governs both the subject and predicate of a proposition in the objective case, and quotes the following as an Example:

"O that the days of youth would return!"

It occurs in the following beautiful verse of *Shahname Shahrinava* in the 19th Story, and 5th Chapter of his *Goolistan*.

**VERSE.**

From these dear scenes that round my mistress sit,
Sad strains of sorrow wake a lover's sighs;
Could they but hear, the Doves would feel my woe,
And soothe the woes of sympathy bestow:
To him, my friends, who love's soft grief disburs;
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,

*Would to God thou were acquainted with what passes in the heart of a lover.*"

\(^*\) and لَتَب occur together in composition, after the manner of *O si* in Latin, in the phrase, "*O si! O si!*"
BOOK SECON...

Annotation.

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

He has also mistaken the sense of the two first lines, taking the relative ا for a negative particle, and the word ینا for a turtle-dove. The word ینا with the first letter مکور and the second مکور, signifies properly a meadow, the resort of faws, and is hence transferred to denote the abode of beautiful damsels, ینا (منزل اکبیر) and in the second line, with the ا. His مکور and مکور, is a contraction of ینا, (and not as Gurnus says, of the plural ینا) the generic term for pigeon, of which ینا the turtle-dove is a species. ینا is the plural of ینا, like ینا of ینا. This inaccurate reading seems to have been copied from Gurnus, who has himself overlooked the true sense of the lines, translating ینا in the first line delicius; and in the second campestris, thus:

"Ilud quod de mentione delicii ad auras meas pervenit,
Si turtur quoque campestris, nudis, mihi congenerem."
Annotation.

that ُنَّثِي 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 ُنَّثِ بَلْ which has nothing to recommend it. The author of the Mughnee quotes the following example in which ُنَّثِ is followed by a verb, قَلْبُ يَلْتَدَتُ ُلْمَعُنَّ ُسَاءَةَ "Would to God you would banish from me grief, even for a moment." In which the second personal pronoun is understood.

OF THE WORD قَلْبُ.

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

First. Hope or expectation; (ُقَلْبُ) of some contingent good.

Second. Fear or dread; (ُقَلْبُ) of some contingent evil.

EXAMPLES.

1. ُقَلْبُ ُلْمَعُنَّ ُسَاءَةَ Perhaps (I may gain) an interview with my beloved.

2. ُقَلْبُ ُلْمَعُنَّ ُسَاءَةَ Perhaps my rival is (there) present.

It denotes occasionally causality or illation, (تَعَالَ). Example from the Quoran:

ُقَلْبًا إِلَى الْخَلَّاقِ َلا يَحْجِرُ ُتَعَالَ "Do good, (works) that you may be happy."

The word قَلْبُ agreesably to the author of the Quoran, assumes a total of various forms, viz.

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CONCLUSION.

The above six words are termed قَلْبًا ُنَّثِ بَلْ ُقَلْبُ ُقَلْبًا إِلَى الْخَلَّاقِ ُتَعَالَ. 1. From their similarity in the number of letters composing them, being either three or four. 2. Having their final letter like the pretetate of verbs, marked مَكَّٰثَر, i.e. with the vowel point Fatha; and lastly from
Annotation.

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

EXAMPLES.

I strengthened, or verified.

I compared, or assimilated.

I restored, or amended.

I supplicated, or wished.

I hoped, or expected.

"The word has so many various senses, that it is not easy to reduce it to a general idea. from which it is derived signifies in the past time: 1. He followed, comprehended.

2. Intransitively, he arrived or reached the age of puberty, as is boy, and اب حت ب ا ب ج ت ء آ "the child of spring was now mature." On the measure it signifies. 1. He wished to follow. 2. He comprehended. 3. He restored, amended or repaired, as in the phrase "he undertook to repair one thing by another," resembling in this respect the sense ascribed to 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 as applied to the conjunction اباد ت ا ج ء, 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'énoncéation d'une première proposition, trouvant un obstacle, on un empêchement à l'exécution de ce qu'on vient de dire, on semble avertir l'auditeur ou le lecteur qu'il faut s'arrêter; on lui dirait, en Latin, sede (sed) arêtes: il ya ici une restriction, un changement.
à faire; en grec, ἀλλὰ; 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 Scarron,

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

حكى

عَبَّلُ إِنْ تَتَّهِيْدَا كَانَتُ لَمْ يَبْسِمْ مِنْ فِيْرَاتْ بَيْنَيْنَ ذَاتْ بُيْرَةٍ أَسْتَنَدَ عِنْ حَوْرِ أَرْبَىِّ دُعِّقَ لِسَأَلْتُوُ نَا، فَقَظَّ النَّتَّهِيْدَا أُنَا أَجَابَ بِهِ نَفْقَلَ أَحْضُرَ عَنْدَكُمُ كَلِّ يُؤُوْ كَيْنَيُّ لَمْ أَسْأَلْكُمْ تَدْفَعَلَ السَّيْرُ الْيَوْمُ تَنِسَأَ نَفْقَلَ لَا نَسَأَ نَفْقَلَ الْأَسْتَنَدَ ذَا أَمْ قَبَّتْ بِالْحَيَّيْنَ لِيُنْتَكَ كَتَ حَبّاً رَأْوَدْ جِنْتَكَ بِهَا مَّرْتَنَّفِنَ قَدْمٍ النَّتَّهِيْدُ يَغْبَوُ رَيْدٌ نَٕفْنَ، وَانْضَرَّتْ وَجَعَلَ يَشَيُّ بَيْنِ النَّطْرِيْنِ وَيَقُولُ لَعَلَّ اللَّهُ يَغَطِينَ نِّكَمَأٍ

S T O R Y.

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

* Mais he derives from the Latin Magnus, and says it is an old adverb Synonymous with Paulus, as in the phrases
"Je n'en peux Mais, for Je n'en peux Paulus," and in the following verse:

"Pourquoi de vos chagrins, sans cesse, à moi vous prendre?
"En peux-Je Mais de soins qu'on ne ve 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, *Ālyum tunsa*, (i.e. to day you forget). No, said, the student, I do not forget. O blockhead! exclaimed the master, what, you are still in the dark! I heartily wish you were changed into an ass, for I have told you them twice. The scholar on hearing this was ashamed of his want of comprehension, and returned home, repeating, as he went along. Would that the Almighty, had granted me capacity.
COMMENTARY.

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

Annotation.

OF THE GOVERNMENT OF لَيْسَ.

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

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.
COMMENTARY.

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 ن.

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.

ما زيد قايبا "Zueb is not standing."

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

EXAMPLE.

و لا صريحة لكدنا نتم خلصا "O tribe of Azmuh, you possess neither gold nor silver, in truth you are mere potsherds!"

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

EXAMPLE.

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

If however the ك of َ، is a noun in regime, the government will be preserved.

EXAMPLES.

ما زيد قايبا Zueb is not standing near you.

ما ِ َ نبني 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 \( \mathcal{E} \) is used indifferently with a definite or indefinite noun, \( \mathcal{E} \) with an indefinite only.

EXAMPLES.

\[ \text{ما رَجُلٌ فَرْطُيّا} \]

"Zucd is not standing."

\[ \text{لا رَجُلٌ فَرْطُيّا} \]

"No man is ingenious."

Annotation.

4. The particle \( \mathcal{E} \) must not precede the predicate, otherwise the government is destroyed.

EXAMPLE.

\[ \text{ما سُجِدَ إِلَّا رَسُولُ} \]

"Moosumoud is not but a Prophet."

The word \( \mathcal{E} \) 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 \( \mathcal{E} \).

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

\( \mathcal{E} \) preceding an indefinite noun has the force of a Universal negative, as in the example

\[ \text{لا رَجُلٌ في الدار} \]

"No man is in the house," and this I presume is what the Arabs understand by the term \( \text{nār-jīn} \) when applicable to this particle.
As grammarians however have observed a nice distinction between -yard and -yard when synonymous with the verb  لا ينفع the I shall endeavour to state in as few works as possible, the grounds upon which they suppose this distinction is founded.

The term  لا ينفع signifies literally negation of the genus, and as applicable to the particle  لا ينفع in such a phrase as  لا ينفع في الدار, conveys a total denial of every individual comprised in the general term  لا ينفع - i.e. "no man is in the house" and is therefore properly distinguished from  لا ينفع when resembling the imperfect verb  لا ينفع it's office being simply to denote individual, or particular negation, of one or several from a general Class. Now as the negation in the above example is complete and universal, it is obvious that the proposition expressive of this negation, cannot be followed by a conjunction in order to restrict or qualify the general term; for example after the words  لا ينفع في الدار, "no man is in the house," we cannot add  بل رجاء فإن ولا رجاء, "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  لا ينفع, which as has already been observed, is used to denote not universal but particular negation, and therefore we may say with propriety  لا ينفع في الدار, "no man is in the house, but two or more are in it."

It must be observed in the above example, that the noun of  لا ينفع in the character of  لا ينفع assumes over its final letter the indeclinable mark  صحسح, 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  من, termed  ميال يستقر أباع, or the comprehensive Min, in such a sentence as the following,  لا ينفع في الدار. The preposition being understood, the following noun by a general rule of Grammar assumes  صحسح, and this they allege as authority for ascribing to the particle  لا ينفع universality of negation, in all such sentences, which they consider as expressive forms of expression to the question  "are there any men in the house?" Ansr.  لا ينفع في الدار or elliptically,  لا ينفع في الدار "no not any," and in Latin, "non est vir quia quem in atrio,"
Annotation.

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

Example.

In regimine. لا صاحب جذوب موجود No man of liberality is now existing.

There is none better than me in the world.

As is the common responsive negative and is directly opposed to لعفٍ, 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 جذوب لا صاحب. 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, معا شديد المضاف شديد المضاف.
COMMENTARY.

Annotation.

Ἀνήμ πε κα μδ καν ἄνημ, ὑπερκα μπα ἀνεπ ἀδηλε.
ἀπὶ ἡμὲν κα ἡμὲν καθημερηιν, ἀληθ πε ϋ κα ἀληθ
βαλον διώκεσα.

Vit non vit, acem nec acem tamen, in arbores
Arbores saltem, 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 sūmum or hermaphrodite, the second a δαί the third the sambucus or elder-tree, and the latter the pumice stone, about the nature and origin of which naturalists are not agreed.

OF THE PARTICLE

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 Ukurum, says it is nothing but γ with the paragogical τι with the vowel point Fis, in consequence of the junction of two quiescent letters, and the author of the Uozum, ascribes to it the same government with γιος but restricts its application to the word γιος, which some grammarians consider as comprehending all nouns of time, such as γιος, γιος, &c. and this is also the opinion of Iano Milik in his κεφιλ.

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 "This is not the time for flight." In which γιος 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 لوس lūs, damage, synonymous with نفع نقش, and is regularly declinable as ل." This derivation is plausible enough and is attributed to Aboo Zui Kruvunum.

* 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.
BOOK SECOND.

Annotation.

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

\( \text{تُقَمُّسُ} \), \( \text{تُقَمُّسُ} \), imagine it to be compounded of \( \text{تُقَمُّسُ} \) and the letter \( \text{تُقَمُّسُ} \) redundant in some other word, as in the following example from the Quoran, \( \text{تُقَمُّسُ} \), but this is ridiculous; the \( \text{تُقَمُّسُ} \) is not redundant in the word \( \text{تُقَمُّسُ} \), it belongs to the word \( \text{تُقَمُّسُ} \), and must have been joined to the word \( \text{تُقَمُّسُ} \) by the carelessness of some transcriber.

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

\( \text{تُقَمُّسُ} \) and \( \text{تُقَمُّسُ} \) 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 corroboration negative which in Greek is effected by two or more negatives is provided for in Arabic, by a peculiar form of conjugation i.e. by the adjunction of the prohibitive \( \text{تُقَمُّسُ} \) and \( \text{تُقَمُّسُ} \) subjoined, as \( \text{تُقَمُّسُ} \) “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, \( \text{تُقَمُّسُ} \), “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 \( \text{تُقَمُّسُ} \) in almost all its varieties, and even opposite relations, bears a striking resemblance to the Greek \( \text{تُقَمُّسُ} \), as \( \text{تُقَمُّسُ} \) and \( \text{تُقَمُّسُ} \) do to \( \text{تُقَمُّسُ} \); 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 Shuams Ummed, a learned native of Yemen, at present attached to the College of E c.
Commentary.

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 confounding effect on my ears, a very melodious effect.

οὐ Φοτιστὶς Σαλασίων ὁ μὴ πλέων, ὡς πέλαμον.
ἐν μὴ εὐρετήμονοις, ὡς λυγὸς ἀ νυμφοι,
ἐν ἔνοοις ὃς ἐξήγε, ὡς ὁ ἄνω ὁ Ἀκρις,
ἐν ἔνοοις ὃς ἐν Γαλατίας, ὡς μακράλοο ὃς ἐν
Ἀλβαῖοι. ὅ δὲ Θεὸς ἔδωκε, πᾶνα ἔδωκε,
γὰρ, Σαλασίων, ἄση, ἀσάντ, σώτος, φῶς, κλῆ—
δενε, συρχή, δυσαίρ.

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 highwayman;
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 lightnings.

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

Thus in Arabic Prose.

مَنْ هُوَ مَقْبُومٌ فِي الْبِرَا ذَخْشَيْي مِنْ الْكُحُورِ وَلَا بِيْكَنُ فِي جَيْشِ لَمْ يَحْفَنِ
الْحَجْاجِ مِنْ هُوَ فِي بَيْنِهِ خَوْفٌ مِنْ قُطْعِ الْطَّأْرِ وَلَا مِنْ هُوَ صَفُر
لَمْ يَحْفَنِ مِنْ الْحَيَاةِ وَلَا لَمْ يَكُنُ فِي أَرْضِ لَمْ يَحْفَنِ مِنْ فَتْحِ مَحْسَادَ وَسُمَٰ
BOOK SECOND.

The following Verses are written on the measure, termed صوأ السريع or Epitritus of Trisyllus, consisting of a Spondee and Iambus.

_CODE:

من سكن ابعر خليلي لا يخشى من البحر وهمجا نم
نعم ومن لم ينك في عسكر
ومن يسكن في دار ثاريا
حمي من الله وشنا نم
والغليس الفرضوب لم يخشى
خلع يك تنا م بيتنا نم
من لم يكن دار نبتي لم يخف
مرحسوه دم في شانم
وساكن الأورنج قد صين من
لأ ز ل البه وطفيهنه
لم يخف الربع ولا البرق من
لم نفي ارتحي بسكي نه
وإن من عاف إله إلوري
وانقاد في طاعة ديا نه
وره مركوب بمن الأرض و الخضر وليم وطور شام.
The particles ِّا and ِّ 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 مال.*
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.

2. The Particle ژار synonymous with صع

EXAMPLE:

\[ \text{The water was equal with the wood.} \]

Annotation.

The Particle ژار as synonymous with صع 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 ژار says the government usually assigned to ژار is properly owing to some preceding verb, either expressed or understood in the sentence, as in the example ژار زرتیا 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 ژار زرتیا I travelled with Zued? Or by a word resembling a verb in sense, as ژار ماکائی زرتیا What are you doing with Zued?

Ff
COMMENTARY.

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

EXAMPLE.

جاء بني النوم الازبلا The tribe came to me, except Zueid.

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

EXAMPLE.

جاء بني النوم الأحباز The tribe came to me except the Ass.

Annotation.

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

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

OF THE PARTICLE ُنَسْتَنَام

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

ليس لن يكون خلا عدا حاشا غير سي

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

OF THE AND ُنَسْتَنَام

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

The following words, viz. َلا ْمَمْحِ، ْنَبَيِّا ْيَا ْيَا ْيَا ْيَا، are called vocative particles, and are used in the following manner:

ْيَا Whether the object addressed is distant or near.

ْيَا and ْيَا When the object is distant.

ْيَا and ْيَا When the object is near.

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

EXAMPLES.

ْيَا ْعَبْرُ ْلَمْلَمْ O slave of God, (or as a proper name)
ْيَا ْعَبْرُ ْلَمْلَمْ O Abdoolah!

Annotation.

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

The ْيَا invariably requires, that its ْيَا should either be a plural noun, as جَآَرِي ْلَلَّهُ ْوَلَأَلَزَدَاء The men came to me all but Zued; or a noun of multitude singular, as جَآَرِي ْقَوْمَيْنَا The tribe came to me all but Zued.

The ْيَا 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.

جَآَرِي ْقَوْمَيْنَا ْلَمْلَمْ The tribe came except Zued?

2. When the ْيَا precedes the...
COMMENTARY.

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

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

EXAMPLES:

يا رجل
O man!

Annotation.

EXAMPLE.

وَمَا لَيْكَ اِلَّا أَحَدَ شَيْءٍ

ومال لا مشعب

I acknowledge no other tribe, than that of the Prophet.

And follow no faith, but the true one.

3. When the مَسْتَمَلَكَ follows either مَسْتَمَلَكَ or مَسْتَمَلَك

4. When the مَسْتَمَلَكَ follows either مَسْتَمَلَكَ or مَسْتَمَلَكَ

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

OF THE VOCATIVE PARTICLES.

The author of the Moomen says the Particles مَمْطَرَ may be used without any respect to the proximity or distance of the object addressed;—is of more general application than the other
Annotation.

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

The Particle هي is supposed to be originally & the Humza being changed into ه.  ١

It occurs also as a حرف التفسير or Explanatory Particle, as ٢ I have got money, that is, Gold.

The Person or thing addressed is called the دعو which is considered a species of the مفعولٍ, and is always invoked, by one of the vocative Particles in the sense of the verb ٣ I call or invoke.

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

حَكاِيَة

١٢٣

وَلَكِنَّ الْأَبَاءِ مَرَّتَاهَا تَوَفَّى مُحَمَّدًا عَلَيْهِ الْرَّحْمَةُ وَبَعْدُ رَكَّبَ عَنْهُ يُسْرُّ فِي دَارِ

لَهُ وَبِينَ يُنَبِّئُهَ بِبَضَاعَتِهِ يُعَفَّرُ أَنْ يَعْرَفُهُ بِالْمَجَازِ بُيُسْرٍ يُسْرُّ فِي نَارِ

فَسَيِّعَهُ يُفْشِلُ يَسْلَمُ إِذَا قَلَّتْ بِخَرْجِ النَّاسِ الأَزِيلَةَا وَلَيْلَ إِيْ لَا يَأْكُلُ

سَبِيلُهُمْ لَمْ يَخْرُجِ رَبِّي نَقَلَ النَّاسُ قَالَ الْجَبَرُوينُ قَالَ اسْتَمَعْ بِصُرْبٍ عَيْبُرُ

ولَأَلْيَ بَشَيْرُ أَحْسَنَتْ نَـا ذَا قَلْتُ قَامَ الْعَوْامُ الْأَحِبَّرُ وَتَبَلَّ إِنْ لَا يَأْيُ

G g
STORY.

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 shrill—exclaiming—protect me, O followers of MOHUMMED! 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 تقوم I hope you will rise.

Annotation.

OF THE PARTICLE أَنَّ

The Particle أَنَّ with the Humsa Maslooh, 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 Moonhwe and other grammarians, to be equivalent to أَنِّي the first personal pronoun, as أَنِّي فعلت, 'I did,' and in other cases to the second personal pronoun, in the words أنت أنت أنت أنت, 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 أَنِّي موضعي from the circumstance of its being prefixed either to the Aorist, or Past Tense, and sometimes even to the Imperative, as أَنِّي كتبت اليه على قدر واجب, 'I wrote to him to rise and come.'

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

It is occasionally met with as an Explanatory Particle, synonymous with أَيُّ, as in the following Example from the Qooran: أَيُّ أَنْ أَصْبح المانت 'That is, make the Ark.'
COMMENTARY.

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

EXAMPLE.

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

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

EXAMPLE.

ِلَنَّ تَرَانِي You will certainly not see me.

Annotation.

As a pleonastic particle it occurs as follows:

1. After لَنَّ the temporal lumma, لَنَّ (لِلْلَّمْعَةِ) or the temporal lumma, جَأَرَكَمْ. "When Zued came."

2. Between the Particle لَنَّ and a verb of swearing: as لَا وَلَّا أَقْسَمُ بِاللَّهِ "If I swear by God."

3. Between the Preposition كَ and its governed word; as لَا يَدْرُكُ أَسْمَ "Zued is like a Lion."

4. After اذَا and خُرِجْتَ When you went out.

OF THE PARTICLE لَنَّ.

ِلَنَّ is a negative Particle restricting the verb to future time. The Grammarian ْفَرْعُو ي says it was originally ِلَا the Alif of which is changed into ِنَوُو; but this Etymology is rejected by the author of the Moogheek who confirms the account given in the Commentary, in which opinion he is supported by ِفَرْعُو ي and ِكَسْرَي.
BOOK SECOND.

This Particle, agreeably to the authority of the Grammarian خليل Khuleel is compounded of ٥ and ٣. The Humza is rejected, for the sake of euphony, leaving ٥ the Alif of which is also thrown out, because two quiescent letters occurring together cannot be pronounced, and thus we have ٣.

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

EXAMPLE.

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

Annotation.

OF THE PARTICLE كي

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

كيمئنぞنإه سلما وما ثمك
قنلا ظغم وألقه السهبا تغمم

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

It occurs as a particle in the sense of لا التدويل and in this sense precedes the ٥ Example، كيمئنぞنإه ما أعيت، "Why did you strike."

It precedes also the ٥ Example، كيمئنぞنإه ما أعت، "A man may expect to receive the good or evil he does."

Also in the sense of للن لا تأسس، كيمئنぞنإه "That you be not sorrowful."

* As a proof of this it may be observed that the ٥ is retained in كيمئنぞنإه which would have been rejected had كي been here a governing Particle.
4. The Particle is used in the sense of جواب or answer, and consequence, and restricts the verb to Future time.

**Example.**

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

**Annotation.**

**OF THE PARTICLE**

Some Grammarians maintain that is a noun, but the general opinion is that it is a Particle. As a Particle some derive it from أَن and أَن and others again allow it no Etymology, but consider it a simple un compounded 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 triges that exercise the ingenuity of Arabian Grammarians.

The government of أَن is guided by certain conditions.

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

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

حكاية

قال بعض العلماء نحن يومًا على سبيل لي وسكت عن بหมنا حاول تأو
فقلت له أنت الآن كي تسعي في مايفرج هدي فاني أصحت
اليوم سكروا ومالذفع الهم علاج سرى الغناه وأحمى أن تغبني ببيتي

مطربين فقال سعيا وطاعة ثم ترمم بنهدين البيتين

ما رجعت عقود الصبر حليتيما في صيمي الحشا والقلب حليتم

ما ضارك لو أر العيش حليتيما عنيدي حرام وعند الغير حليتم

قال نظرت وراي على الهم الذي كان مستوريا على نوادي نقلت

له هفل يوجل نبي هذه البلدة من يهابه نبي الغناه قال ما أظن

ولن ترى من يغري الغناه في هذه المليئة منا ثم خرجت من

مكانه وقال لداني أن أتيمك غلال بين الصلوت إن شاء الله تعالى فقال

اذن أستعرك ما سيجري بالتك ثلبا كأن وتت المسام جاء بني بغض
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 bruised.
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 جزيم جزيم or quiescent, viz.

إِن لَّا أَلْوَاءِي لم الام الام لَّا لَّم

1. The Particle ﷽ converts the Aorist into a negative preterite.

EXAMPLE.

لم يضرب In the sense of ماضب He did not strike.

Annotation.

OF THE PARTICLE ﷽:

The Particle ﷽ is synonymous with ﻋ. Its effect upon the Aorist is to change ﻋ into جزيم جزيم, 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 ﻋ, and ﻋ 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 ﻈ ﻈ ﻈ ﻈ ﻈ ﻈ 

Luhyanee says, it occasionally renders the Aorist ﻋ, and in this way he reads the first sentence of the 94th Chapter of the Quran:

“Have we not opened thy breast.”

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

**Example.**

ُبَيَّضَ رَبِّيَّا In the sense of

ُمَأَضِرَ زِيدُ يِنَّي شَيْيِن جِرَّ أَرْيَنَدِيْا لَا أَزِيَدُ دِيْا

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

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**Annotation.**

**OF THE PARTICLE ُا.**

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

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

The word ُا 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 termelatra or Imperative لم لا يأمر demands the performance of an action, or requires something to be done, either by a

PERSON ABSENT (النَّافِعُ الْغَابِبُ) i. e. THE THIRD PERSON, as

\[\text{ليضربُ زيل} \]

Let Zued strike.

Or, by the speaker himself (النَّافِعُ الْحَكْمِ) i.e. The first person, as

\[\text{لأضربُ} \]

Let me strike.

\[\text{لنتضربُ} \]

Let us strike.

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

\[\text{ليضربُ رَأَد} \]

Let Zued be struck.

\[\text{لتضربُ} \]

Be thou struck.

\[\text{لأضربُ} \]

Let me be struck.

\[\text{لنتضربُ} \]

Let us be struck.

Annotation.

Two members, the second of which is connected with the first by means of this Particle, as لم لا يأمر: When he came, I honored him. It is therefore termed by Grammarians ضرفة وجود to denote the relation it bears to, or its existence with some other thing; and by others again, for a similar reason, to indicate its necessary connexion with some subsequent Event. and many other Grammarians however consider it as a Noun of time, synonymous with the word لم, but IbnMalik thinks rather with لم Is also used in the sense of استثناء or exception, as in the following example from the 85th Chapter of the Qur'an:

\[\text{لا يَكُلُ نفسي لِعَلَّمُها حافظة} \]

There is no Soul without a Guardian over it.
COMMENTARY.

4. The لَم or Prohibitive لَم is directly opposed in sense to the لَمُ or of command; and prohibits or forbids the performance of an action by an agent, whether the 1st 2d or 3d person.

EXAMPLES.

لا يَضْرِبُ Let him not strike.
لا تَضْرِبُ Do thou not strike.
لَأ يَضْرِبُ Let me not strike.
لا يَضْرِبُ Let us not strike.

And in the Passive voice, as

لا يَضْرَبُ Let him not be struck.
لا تَضْرَبُ Be thou not struck.
لَأ يَضْرَبُ Let me not be struck.
لا يَضْرَبُ Let us not be struck.

Annotation.

which amounts to this, that, 'every soul hath a guardian over it,' and in this way the sentence is rendered by Sale, as well as Marracci, though the latter reads لَم instead of لَم and makes لَم conditional instead of a Negative Particle,—"Si omnis anima certe non est super eam custos!" Yet Marracci knew that لَم was occasionally used as a negative Particle, though he has not in his Note given any rule for it.—"Particula لَم qui et Arabes, sicut etiam apud Hebreos, vim juramenti Negativi in affirmatione, et affirmativi in Negatione ut hoc loco, in quo ita explicanda est sententia, and the learned Schulz in his Notes on the Hamara, thinks its real meaning on all such occasions as the above is لَم. Sunt qui لَم si alius, subinde negare existimant; ut in Alcorani illo: لَم نَصْبُ impii nisi in delusione, ut vera Syntaxis adfect si impii, nisi
5. The Particle ٠٠٠٠ is used before two sentences, the first of which must be a verbal one, ٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠
But if the Aorist be merely in the latter sentence, or in that containing the consequence, it may, or may not be marked 
\[\text{إن صربت أضرب فجرت} \]
at discretion, as
If you beat, I will beat.

Annotation.

قل لعبادي الذين أمتراهم والصارة

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

**OF THE PROHIBITIVE ان.**

The Prohibitive Particle \( \text{ان} \) 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 ألف – نه – 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 Mooshee who confirms the doctrine recorded in the Commentary.

**OF THE PARTICLE ان.**

There is nothing to be remarked of ان except that it is used as a Negative as well as a conditional Particle, and that it is frequently found as a mere expostive. Schultens says it is used rhetorically as an animated Aposiopesis in swearing, a use that has not been discovered by any of the Arabian Grammarians, and which I shall not therefore transcribe. The Particles in Class the Sixth are illustrated in the following Story.
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 طَنْكَلْ 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 هُوَاّ جُوَّ Huowa-Juwwa, and هُوَوُلْ جُوُّ Huowul-Juwwa. 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 Monge

gynae 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 mistrals which are supposed equal to three Drams;

Annotation.

O F

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

It is used, 1st Interrogatively, who has aroused us from our place of rest?
(l. e. the Grave)?
BOOK SECOND.

Particle إن and are placed in construction before two verbs, the first of which is the cause of the second. The first is termed لـ الشرط and contains the condition; the other لـ ال願 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 جمّ.

They are as follows:

إذاما حينثا أنني أني أني أي مهما متى ما سَن

1. Of these the first is وإن and is never applied but to persons or rational beings, (ذِ الرُّغُم والغُرْفُول.)

EXAMPLE.

مَسِير بِرَمْمِي أَكْرَمْهُ

He who honors me, I will honor him.

أَي

That is,

إِن ِّيَكْرَمْمِي رَبَّي أَكْرَمْهُ

If Zued honors me, I will honor him, and

وأَن يَكَرَمْمِي عِبَادَي أَكْرَمْهُ

If Amr honors me, I will honor him.

Annotation.

2. Relatively, in the sense of "as the servant of God sees in the heavens and in the earth, and in the Robbie, and in the prayer, 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:

مَسِير بِرَمْمِي أَكْرَمْهُ

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

L1
2. She second is محمد and is more generally applicable to things, or irrational beings, (غير ذي العقول)

EXAMPLE.
ما تشترا أشتري. What you purchase, I will purchase,
أي That is,
إن تشترا الغسر أشتري الغسر. If you purchase the Horse, I will purchase the Horse, and if you purchase the Cloth, I will purchase it.
وإن تشترا الغوب أشتري الغوب.

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

EXAMPLE.
منتي تدف إلى شوف. When you go, I will go,
أي That is,
إنه تدف إلى اليوم إلى شوف. If you go to-day, I will go to-day, and
وإن تدف إلى غد. If you go to-morrow, I will go to-morrow.

Annotation.

This Poet was contemporary with Mohammed, from whom tradition says he received the name of Husam, 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!

O F L:

The author of the Mooghnee says that محمد, as a governing Noun, is sometimes significant of time, as

"As long as they preserve their faith to you, do you the same with them?" and that it is sometimes used without any relation whatever to time, as

"God knows whatever good you do,"
BOOK SECOND.

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

**EXAMPLE.**

WHOEVER 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.**

*OF* 

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

It is also *Synonymous with* 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.
COMMENTARY.

6. The sixth is applicable to place.

EXAMPLE.

آينما تمشى أمش

Wherever you walk, I will walk,

أي

That is,

إني نمشي إلی المسجد أمش
إلى المسجد و
إني نمشي إلی السوق أمش
إلی السوق

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

Annotation.

OF

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

شسر

ماتما من أمر من خليقا
وارخ حاليا تعبث علي الناس تمام

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 and is also applicable to place.

EXAMPLE.

Wherever you reside, I will reside,

That is,

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

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

Annotation.

I confess I cannot discover the exact meaning of this Verse and know not how 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!

Is used Interrogatively, as: What thing is that?

And as a Relativoc Pronoun, as: 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: Zued is a man; what a man! or after a proper name, as: I passed by Abdooli, what a man!
COMMENTARY.

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

**EXAMPLE.**

*حصية* النيَّة انتُقد

*Wherever* you sit, I will sit,

أي

إنّنيُّ نَه نه نعَد نعَد

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

إني نعَد نعَد في البلدَة

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

**Annotation.**

*O F* وَأَنْثىٰ and وَأَنْثى.

The word *حصية* compounded agreeably to the authority of Ibnool Hajib of وَأَنْثىٰ and وَأَنْثى redundant, is also used *Interrogatively* as well as *Conditionally*, as وَأَنْثىٰ نعَدْ Whereis Zued? The same remark is applicable to وَأَنْثىٰ which seems *Synonymous* with وَأَنْثىٰ Whereis Zued; وَأَنْثىٰ however is sometimes taken in the sense of كِفَّيٰ as in the following example from the Quran, as produced by وَأَنْثىٰ.

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

*حصية* is also used in a sense *Synonymous* with وَأَنْثىٰ How you go, I will go.

*O F* حصيةٰ.

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

9. The ninth is ما and is applicable to time.

EXAMPLE.

إذما تنفعل انفعل

When you do it, I will do it.

أي That is,

إن تنفعل إلا أن انفعل الآن

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

وإن تنفعل غداً انفعل غداً 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 رفع or at discretion.

EXAMPLE.

عندك كتبت أكتب

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

 являет when Zued rose.

جلست حيث that Zued sits.

Is also written حيث that and حيث.

This word is considered by the author of the Mooghnee as a Pardoo synonymous with مورعابن, اين سيراز, and Parsee make it a Zurf. Some think it is seldom used as a governing word: and others that it is generally so. It is compounded & agreeably to رزق 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 said he to himself leave these blockheads alone, and watch the motions of the woman, and wherever she goes, go there also, and at whatever house she enters, stop there (and wait her coming out,) upon which he began to follow her. The woman (turned round) and said, 'what is your object Sir, in pursuing me thus?' I wish replied he for permission to kiss the feet of that child, and if you allow me, I will do whatever you command. Why do you wish this said the woman? because I love you replied he, and you love the child, and the beloved of the beloved, is also beloved. The woman laughed at his answer, and said if you are determined on this, you had better wait for his father, who is about to proceed to the bath, and when he takes off his shoes you can go and kiss his feet, for my love 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.
COMMENTARY.

CLASS EIGHTH.

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

1. Of these the first is عشرة Ten, when compounded with أَحَد One; أَثْنَانِ Two; أَثْنَانِّ ثَلَاثَة Three; أَثْنَانِّ أَرْبَعَة Four; أَثْنَانِّ سَبْعَة Six; أَثْنَانِّ سَبْعَةٌ Seven; أَثْنَانِّ ثَلَاثَةٌ Eight and أَثْنَانِّ نَيْنَاء Nine.

The same government is applicable to the Numbers. تَيْمٓونَّ عُشْرَون Twenty; تَيْمٓونَّ سَبْعِينَ Thirty; تَيْمٓونَّ أَرْبَعِينَ Forty; تَيْمٓونَّ سِنَينَ Fifty; تَيْمٓونَّ سِنَينَ Sixty; تَيْمٓونَّ سِنَينَ Seventy; تَيْمٓونَّ سِنَينَ Eighty; تَيْمٓونَّ سِنَينَ Ninety, whether compounded or not, but these are properly comprised among the Analogous governors, under the head of أَعْمَل الْنَّاس or Integral Nouns.

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

EXAMPLES.

أَحَد عُشْرَة إِلَهَّا Eleven men.

إِثْنَانِ عُشْرَة إِلَهَّا Twelve men.

Annotation.

The words contained in the eighth Class are nouns of number either determinate or indeterminate, which generally give نصبٓ and sometimes نصبٓ جر 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 تَعْمَير or تَعْمَيرٓ the noun of specification or Particularity; or the Specifier, and significantly مَعَوْدَة the noun Numbers. It must however be remembered that the مَعَوْدَة
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But if the be feminine, the reverse will take place and both members of the compound be feminine also:

EXAM P L E S.

Eleven women.

Twelve women.

The other cardinal numbers from three (٣) to nine (١٠) inclusive, in construction with ten, are applied as below; the first member of the compound being feminine the second masculine, and this always happens when the

is a masculine noun:

EXAM P L E S.

Thirteen men.

Fourteen men, and so on to

Nineteen men.

Annotation.

always refers to number, whereas the and have a more general application as explained in page 8 and 9 of the 1st Book. The word in the text expresses the number ten abstractedly and differs perhaps from in the same way as δεκα from δέκα in Greek, or Decem from Decem in Latin. It always governs the in the Aorist or Oblique Case, in other words its is applicable to the cardinal numbers from three to nine inclusively; in these cases the is a noun plural either in form or meaning as and . Three men, or three individuals. But the compounded numerals from ten to ninety-nine, give Nusus, as govern the in the objective case, which must always be in the singular number. The of the words hundred, and thousand must be in the singular number and Aorist case, as a hundred men, a thousand Dirhums, as also the name of the Book on which the present work is a Commentary.
But if the 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 ١٠٠٠ when combined with ١٠٠٠, and its cognate numbers in a decimal progression as far as ١٠٠٠, 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 ٢١٠٠٠ or ١٠٠٠ (but not of the other units,) will be Masculine also:

**Examples.**

٢١٠٠٠ ١٠٠٠ Twenty one men.

٢١٠٠٠ ١٠٠٠ Twenty two men.

**Annotation.**

**OF**

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 "لما هل تبعيد " Upon how many beams have you built your house?"

The word 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 be Feminine, the first member of the compound will be Feminine also:

**EXAMPLES.**

أحدٌ وعشرون امرأة  
Twenty one women.

إثنان وعشرون امرأة  
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.**

ثلاث وعشرون رجلًا  
Twenty three men.

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

**EXAMPLE.**

ثلاث وعشرون امرأة  
Twenty three women.

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

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**Annotation.**

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

When is used to denote assertion, it is supposed to be Synonymous with *تيميز,* and its

sometimes a Noun in the Plural number, like the  
I have purchased several slaves. And sometimes in the singular, as  
I have spent much money. The in all such cases being rendered *Mujroor.*
2. The second is the word ٍٕٕٕٕٕٕٕٕ which is used to denote an **Indeterminate number**, and has a twofold relation: The first is termed ٍٕٕٕٕٕٕٕٕ or the **Interrogative** ٍٕٕٕٕٕٕٕٕ when used in the sense of interrogation, and governs the ٍٕٕٕٕٕٕٕٕ in the Objective Case, as

ٍٕٕٕٕٕٕٕٕٕ How many men did you strike?

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

ٍٕٕٕٕٕٕٕٕٕ There are several men with me.

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

ٍٕٕٕٕٕٕٕٕ I struck several men.

ٍٕٕٕٕٕٕٕٕ I purchased several boys or slaves.

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

ٍٕٕٕٕٕٕٕٕٕ There are so many men with me.

**Annotation.**

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

كَأَيْنَ رُجُلًا لَنْ تَفَتِّتُ I visited some men.

It is also used Interrogatively, as

كَأَيْنَ دُرْهُمًا هَمْ تُحْبِبُ How many Dirhums have you?

**Annotation.**

The word كَأَيْنَ is also composed of the Kaf of similitude, and وَيَلْفَحْ as mentioned by the Commentator, and is synonymous with كَأَيْنَ. Its كَأَيْنَ when preceded by كَأَيْنَ is Adjunct, as in the following example from the Qur'an,

كَأَيْنَ دُرْهُمًا هَمْ تُحْبِبُ

"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 Hindoustanee language بُسْرَانَا, from which word or perhaps form the Persian بُسْرَانَا it may have found its way to Arabia.
BOOK SECOND.

CLASS NINTH.

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

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

EXAMPLE.

زوَيَدٌ رَيِّدًا Put off Zued, or
أَيِّي مُهْلِ رَيِّدًا Let Zued alone.

Annotation.

The author of the Grammatical Treatise called the مَوْسِعَة the مَوْسِعَة, 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 أَسْبَاءُ الْأَنْفَاعُ 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 وَقَدْ بَعْدَهُ and نَقَدَتْ which occurs under four various forms, as هَلَتْ and هَلَتْ هِيَتَ، هِيَتَ هِيَتَ and make haste which occurs under four various forms, as هَلَتْ and هَلَتْ هِيَتَ، هِيَتَ هِيَتَ and make haste which occurs under four various forms, as هَلَتْ and هَلَتْ هِيَتَ، هِيَتَ هِيَتَ

the last of which is exemplified in the following distich:

قَدْ نَفَّضَوْهُ جَيْبِهِ وَهُمْ هَلَتَا

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

Also نُزَيْل or descend; قَدْ and رَفَعَ enough for you; أَتْيُو return, come back.

The verbal Nouns termed أَسْبَاءُ الْأَنْفَاعُ are generally found in the past time as وَقَدْ، هَلَتْ and الْأَنْفَاعُ رَيِّدًا. 'He hastened his coming out!' but there are some

P p
COMMENTARY.

2. The second is بُنِّيـتْ in the sense of لَعَ.

EXAMPLE.

بُنِّيـتْ زُبـا،

أَيَّ ذَعُتْ زُبـا

Give up or relinquish Zued,

3. The third is دُونَك in the sense of خَذَد

EXAMPLE.

دُونَك زُبـا،

أَيَّ خَذَد زُبـا

Take, or seize Zued.

Annotation.

Others supposed to be in the Aorist, as مَعْطُ, 'it grieves me,' which is said to occur under forty-one various forms; the following are more common, مَعْطُ, فَعْطُ, مَعْطُ, اَلْعُطُ, and the word مَعُط, 'It pains me,' which also assumes a variety of shapes, as مَعُطَ, مَعُطَ, مَعُطَ, مَعُطَ. 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.

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

The author of the Qamoos makes اَلْمَعُطُ the diminutive of مَعُطُ 'travelling slowly,' as اَلْمَعُطُ اَلْمَعُطُ 'go on slowly or in an easy pace;' but it is given in Ruzae as the dimin. of مَعُطُ. It seems
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4. The fourth is عَلِيَّتُكۡ زَيَّنَةٌ in the sense of أَلَمُ رَبِّ.  

EXAMPLE.

} عَلِيَّتُكۡ زَيَّنَةٌ } Seize or compel Zucd.

أَلَمُ رَبِّ زَيَّنَةٌ

5. The fifth is كِيْلَةٍ in the sense of أَيُّنَتِ التَّرْيِدَةَ.

EXAMPLE.

} كِيْلَةٍ التَّرْيِدَةَ } Come to the bread.

أَيُّنَتِ التَّرْيِدَةَ

Annotation.

when used as an Imperative, to correspond with 'put off,' as well in the sense of delay, defer, procrastinate, &c. as that of discarding, which is thus used idiomatically in Shakspeare,— the clothiers all put off the spinsters, carders, fullers, weavers. It may be translated differ in Latin.

It takes the second personal Pronoun كَفَ as an affix, as رُوِيدَكَ, and sometimes the expletive لَا 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.

لاَ رُوِيدَكَ رَيْدَكَ مَالَاعْشَرَ  

'If you wish for money I will certainly give it to you,
But (for God's sake) have done with Poetry!'

ياَ لَمَ

May be translated, suffer, let alone, madde not, and is found Synonymous with كَفَةُ as in the following example given by Ruzeer.

أَنَ تَلَآ أَلَّا يُطُفُّ أَيُّنَتِ التَّرْيِدَةَ  

'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 ُه in the sense of خُذ.

**Example.**

لاَ يَزِيدُ
lay hold of or seize Zued.

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

**Annotation.**

هو and هو is compounded of هو and the pronominal suffix كَفَ and may be rendered take, accept, &c. as in the following Example from the 2d Muqam of Hureesea.

ٰٰ دَعْتُكُم بِبَيْنِيِّي ٍ تَخْرِيبٍ
‘Accept these other two verses.’

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

هُجُبُل

هُجُبُل is compounded of هُجُبُل in the sense of make haste, and هو abbreviated from هو (the English *holla*), the compound being originally هُجُبُل it occurs in the following forms هُجُبُل هُجُبُل and is sometimes transitive of itself, and sometimes in conjunction with a Preposition. هُجُبُل is alone used by the Moohummodan Crier in his invocatory formula to prayers as هُجُبُل الصلاةٍ ‘Come to prayers.’
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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 ٌلَبَسْتُ to a Noun, or govern it in the Nominative Case as its proper agent.

7. The first is َبَعْدُ in the sense of ُبَعْدُ.

**EXAMPLE.**

َبَعْدُ رَبِّينَ

ٌلَبَسْتُ رَبِّينَ Zued was distant.

ٌلَبَسْتُ رَبِّينَ

**Annotation.**

ٌلَبَسْتُ رَبِّينَ (a answers to take, seize, &c. and admits of the pronominal affix of the 2d person, as ُلَبَسْتُ ُهَسْتُ ُهَسْتُ ُهَسْتُ ُهَسْتُ masculine, and feminine.

ٌلَبَسْتُ رَبِّينَ

This word with the final letter marked *Fatha* is peculiar to the people of Hijaz; and with the *Kufr* to the tribe of Tumeem. The final letter is sometimes marked *Zamma*, and sometimes with the *Tunseen*, as

ٌلَبَسْتُ رَبِّينَ إِلَيْهَا

ٌلَبَسْتُ رَبِّينَ إِلَيْهَا

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

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

ٌلَبَسْتُ رَبِّينَ إِلَيْهَا

ٌلَبَسْتُ رَبِّينَ إِلَيْهَا

ٌلَبَسْتُ رَبِّينَ إِلَيْهَا

ٌلَبَسْتُ رَبِّينَ إِلَيْهَا

ٌلَبَسْتُ رَبِّينَ إِلَيْهَا

ٌلَبَسْتُ رَبِّينَ إِلَيْهَا

ٌلَبَسْتُ رَبِّينَ إِلَيْهَا

ٌلَبَسْتُ رَبِّينَ إِلَيْهَا

ٌلَبَسْتُ رَبِّينَ إِلَيْهَا

ٌلَبَسْتُ رَبِّينَ إِلَيْهَا

ٌلَبَسْتُ رَبِّينَ إِلَيْهَا

ٌلَبَسْتُ رَبِّينَ إِلَيْهَا

ٌلَبَسْتُ رَبِّينَ إِلَيْهَا

ٌلَبَسْتُ رَبِّينَ إِلَيْهَا

ٌلَبَسْتُ رَبِّينَ إِلَيْهَا

ٌلَبَسْتُ رَبِّينَ إِلَيْهَا

ٌلَبَسْتُ رَبِّينَ إِلَيْهَا

ٌلَبَسْتُ رَبِّينَ إِلَيْهَا

ٌلَبَسْتُ رَبِّينَ إِلَيْهَا

ٌلَبَسْتُ رَبِّينَ إِلَيْهَا

ٌلَبَسْتُ رَبِّينَ إِلَيْهَا

ٌلَبَسْتُ رَبِّينَ إِلَيْهَا

ٌلَبَسْتُ رَبِّينَ إِلَيْهَا

ٌلَبَسْتُ رَبِّينَ إِلَيْهَا

ٌلَبَسْتُ رَبِّينَ إِلَيْهَا

ٌلَبَسْتُ رَبِّينَ إِلَيْهَا

ٌلَبَسْتُ رَبِّينَ إِلَيْهَا

ٌلَبَسْتُ رَبِّينَ إِلَيْهَا

ٌلَبَسْتُ رَبِّينَ إِلَيْهَا

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ٌلَبَسْتُ رَبِّينَ إِلَيْهَا
COMMENTARY.

8. The second is ُنُمّ in the sense of ُفَرْنَ.

EXAMPLE.

شَنْبَانِ زَيْدٌ وَعَمْروَ

Zueid and Amr were separated.

 Annotation.

And was originally ُنُمّ on the measure ُقِلّم the ُفَأ being changed into ُلِم by a common rule of permutation.

O F ُنُمّ

Is derived from ُنُمّ separation, by the addition of ُلِم and ُمْ redundant. Husayn says, it frequently denotes surprise or astonishment—along with its original meaning as ُنُمّ ُلِمَ and ُمْ.

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

شَنْبَانِ هَذَا وَالنَّاسُ وَالنَّوْمِ

وَأَشْرِبَ الْبَيْرُ َةَ الْمَرْمَمُ

How distant feels this wild and desert space,
From the warm pressure of a Friend's embrace;
How far from cooling springs or soft repose,
Where the tall Tree its grateful shelter throws.

* The ُدُومُ is a large branchy sub-twiggy-fagi kind of tree, perhaps the Palmetto, whose fruit are the ُمُتْلِفٌ.
BOOK SECOND.

9. The third is سَرَعَانُ in the sense of سَرَّعَ.

EXAMPLE.

سَرَعَانُ زَيَدَ

سَرَعَانُ أَيَ سَرَعَ زَيَدَ

Zaed hastened.

Annotation.

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

فریق است دریمان من و آگاه در صدر بنایی و نوشت کلیدنوش گمراش سر و
روزبست و سبیل بیادان ببیران پهش مسی باهمونان بهبود خواب با میکر

is derived from سَرَعَانُ celerity, by the addition of Alif and Noon redundant. It
is written سَرَعَانُ دَارَاَهَلاً as the true meaning and force
of which will be better understood by recounting the manner in which it was used, as given in the
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, halfstarved thing, with its nose snivelling from excess of poverty. The Arab called
out with astonishment, what object of misery is this! where is the flesh or fat? why my good friend
said the shepherd dont you observe the very fat dropping from her nose! 0 Bravo, said the Arab,
سرعانُ دَارَاَهَلاً Its snivel runs in melted fat!!

The above Story is related in various ways, (See Russas and the Qamoua) but they do not appear to
be worth repeating. سَرَعَانُ also occasionally denotes surprise or astonishment as
for سَرَعَانُ, what celerity ?
Anotation.

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 γεια τα γιακας λατερ αργαστηρον
Απευθυνεια προσφοτα κανα

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

حكمية

لا يسر بسلاهم سوء الهضم إلى الطبيب، فقال له رودس经济社会
فإن خواص الشجاعة نسكي لضعف البصر نقال لله بلده ضعف
البصرين من خواص الشجاعة نسكي له نغل السبع نقال له لهات
السبع من الشيوخ فإن ضعف السبع من خواص الشجاعة نسكي لقلة
الإرقاء نقال له شتات ان نزال يا دوا الشيوخ فإن كلا الإرقاء من خواص
الشجاعة نسكي لضعف البصر نقال له سرعان ضعف البقاء للي
الشيوخ فأي ضعف البصر من خواص الشجاعة نقال الشيوخ لأصحابه
وكركم الأحبب وعليكم الجاهل وهاكم الفأسي الذي لا نهم له فاني
BOOK SECOND.

STORY.

An old man* complained to a Doctor of bad digestion. O let bad digestion alone said the Doctor, for it is one of the concomitants of old age. He then stated his weakness of sight. Don’t meddle with weakness of sight replied the Doctor, for that also is one of the concomitants of old age. He complained to him of a difficulty of hearing. Alas how distant is hearing said the Doctor from old men! difficulty of hearing is a steady concomitant of old age. He complained to him of want of sleep. How widely separated said the Doctor, are sleep and old men, for want of sleep is certainly a concomitant of old age. He complained to him of a decrease of bodily vigour.† This is an evil replied the Doctor that soon hastens on old men, for want of vigour is a necessary concomitant of old age. The old man (unable to keep his patience any longer) called out to his companions seize upon the booby, lay hold of the blockhead, drag along the ignorant idiot, that dolt of a Doctor, who understands nothing, and who has nothing to distinguish him from a Parrot, but the human figure, with his concomitants of old age, for sooth! the only words he seems capable of uttering. The Doctor smiled, and said, come on my old boy, get into a passion, for this also is a concomitant of old age.

* From the Verb  he grew old, comes an old man, Plur. and the Infinitives and old age.

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

CLASS TENTH.

The tenth Class contains thirteen Verbs termed imperfect verbs, and are so called because they cannot with an Agent alone, form a complete or perfect Sentence. They precede in construction a Nominal Sentence, or a Sentence consisting of a Subject and Predicate, to the first of which they give رَنْع which to the second they give the substantive Noun, the second the Attribute or Predicate.

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

Second, in the sense of, as:

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-incident with the Nominative of some Noun, made without further help a Perfect Assertive Sentence, as ἔγραψεν ὁ Σωκράτης Socrates wrote; then as the Verb in such Case implied the power of a Perfect Predicate, they called it for that reason λόγος a Predicable;
As a Perfect Verb, forming with its Nominative or Agent alone a complete or perfect Sentence, and consequently does not require to be connected with any other Predicate. In this sense it denotes existence (absolutely), as

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

\[\text{Zued existed.}\]

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

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

Or, from one quality into another, as,

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

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

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

Annotation.

or else from its readiness \(\text{συμπέπεμπται}\), to co-incide with its Noun in completing the Sentence, they called it \(\Sigmaύμπεπται\) a Co-incider.

When a Verb was able with a Noun to from a Perfect Assertive Sentence, yet could not associate with such Noun, but under some Oblique Case, a \(\text{Συνάνασθε μεταμίμης, Socrates pamitai}\): such a Verb from its near approach to just Co- incidence and Predication, they called \(\text{Παρεκαλεμένη}\) or \(\text{Παρακαλε及びμαι}\).

When a Verb, though regularly Co-inciding with a Noun in its Nominative, still required to complete the sentiment some other Noun under an Oblique Case, as \(\text{Πλάτων οἷς Διονυσία, Plato love\textit{th} Dio}\) (where without \(\text{Dio}\) or some other, the Verb love\textit{th} 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

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

Annotation.

From this defect they called ἄτειμος, or ἀτηροφθομα, something less than a Coincident, or less than a Predicable.

Lastly, when a Verb required two Nouns in Oblique Cases, to render the sentiment complete, as when we say ἡμέρας ἅλως ματιν, Teased me with, or the like, such Verb they called ἅτειμος, or ἀτηροφθομα, or ἄτειμος, something less than an Imperfect Coincident, 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 Hermas 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 those are either Perfect, as that which is predicated, and together with the subject sufficient to make an Axiom. Or they are Defective, and require some addition to make thereof a Perfect Predicate.”
BOOK SECOND.

The above three Verbs are sometimes used in the sense of صار, as,

أصبح العشير غنياً  
Zuied became rich.

أمسى رائد كاتباً  
Zuied became a writer.

أصبح النايل منيرًا  
The obscure became bright.

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

أمسى زيد بعثى  
Zuied arrived in the morning.

دخل في الصباح  
Entered in the morning.

أمسى زيد علي  
Zuied arrived in the evening.

دخل في السام  
Entered in the evening.

أصبح بكراي  
Bukr arrived in the forenoon.

دخل في الضحى  
Entered in the forenoon.

Annotation.

If that which is predicated of a name, make an Axiom, it is a Categorem, or αὐθαίνα, a Congruity, as walketh, for example, Socrates walketh.

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

\[
\left\{ \begin{array}{l}
\text{Zued was a writer in the day, i.e.} \\
\text{His writing was at that time.}
\end{array} \right.
\]

\[
\left\{ \begin{array}{l}
\text{Zued spent the night in sleep, i.e.} \\
\text{His sleep was at that time.}
\end{array} \right.
\]

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 Grammarian Ruzee in his celebrated Commentary upon the Kafseer 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 مائتان, and مابره, sometimes written the tenth, مزار and eleventh مانفقت, each of which is used to indicate the uninterrupted duration or permanence of the Attribute in its Substantive Noun, as,

Zu'd was always wise.

Zu'd was always standing.

Zu'd was always excellent.

Bukr was always intelligent.

Annotation.

"The opinions of those Grammarians who maintain that Imperfect Verbs are so called, because they are merely indicative of time, without reference to the sense of the Infinitive, are nugatory, for the word كا كا in the Proposition, كا كا signifies being, that is, being abstractedly considered, and its Predicate denotes the mode or manner of that being, which is here being standing, or the existence of that accident. Introducing the Sentence therefore with a word indicative of absolute existence, and afterwards qualifying it by the attribute, is, as if we were to say, a thing existed or was, and afterwards add—it existed standing. The word كا therefore denotes the existence of an event absolutely, which is qualified by subjoining its Attribute, and the Attribute as significant of a particular event, as occurring in time absolute, which is restricted to a particular time, by the word كا.

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
COMMENTARY.

6. The twelfth is and is used for the purpose of indicating a temporary relation between two events, the time or duration of the first of which it limits or restricts to the duration of the second. It must therefore necessarily be preceded by either a Verbal or a Nominal Sentence, as

Sit while Zued is sitting.

Zued is standing as long as Amr is standing.

Annotation.

express Absolute Existence, but never the Qualified, without subjoining the part., know which is intended." He then goes on to remark, "that (it) only serves to express some such form, it has little more force than that of a mere assertion," and further on. As an instance in general, it is either \textit{Mutable} (مذَّاج) or \textit{Immutable} (مذَّاج) as in the Objects of Sensation; Immutable, as in the Objects of Intellecution and Science. New \textit{Mutable} Objects exist all in Time, and admit the several distinctions of Present, Past, and Future. But \textit{ 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 \textit{Mutable} or \textit{Immutable} being.

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

But if we say, the Diameter of the square is commensurable with its side, we do not intend by (is) that it is commensurable now, having been formerly commensurable or being to become so hereafter; on the contrary we intend that perfection of existence, to which time and its distinctions are ascribed unknown. It is under the same meaning we employ this Verb, when we say, truth is, or God is. The opposition is not of time present to other times, but of necessary existence to all temporal existence whatever." Heraclitus 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 \textit{Imperfect} or \textit{Defective} Verbs, I avoid as usual all discussion on the question of its merits or demerits.
BOOK SECOND.

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,

\[ \text{ليست زيد تانية} \]

Zued is not standing.

**Annotation.**

Imperfect Verbs with respect to their government may be divided into two Classes, *First*, such as govern of themselves without any restriction or limitation, as and *second*, such as possess a *conditional* government, or that require to be preceded by a Negative Particle either expressed or understood, as

**EXPRESSED.**

Zued did not cease to continue standing, in other words,

he continued always standing.

**UNDERSTOOD.**

“They said (i.e. the sons of Jacob) by God thou wilt not cease to remember Joseph, until thou be brought to death’s door, or thou be destroyed by affliction.”

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

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

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

\[ \text{مَا زَا لِمُقَارًا} \]

May God always continue beneficent to you.

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

As long as you continue to receive wealth, continue to bestow it.

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

\[ زائد وُدّتْ زائد \]

Zued was standing.

And so of the rest.

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

---

**Annotation.**

O F

\( سان \)

is elegantly used as an Expletive, as

\[ ابیتْ فائیتْ بیتْ الفرکْشْيْ الکبیة لم وجَّدْ كمانْ مثلهم \]

4 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 OOMMARUT-OOL-WUHAB; ANOS-OOL-FUWARIS; فيس الانفاس; NOS-FOL-FUARIS; KYS-OOL-HEP, and RUBEK-OOL-KAMIL.

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

O F

\( صار \)

The following seven Verbs are considered Synonymous with \( صار \) namely مغص لحم and صار جآ by Ibnool Hajib, as to which is added راح حاصل استعمال ها that is what's become of your business? together with وقد جآت حاصلك as in the following Sentence حاصلك حتی قد فسد كنها حَدَثتْ until it became as sharp as a spear. The last two Verbs, however very rarely occur in the sense of and should not therefore be used as such.

O F

\( أضحِي أمسِي أصبه \)

Of these Verbs there is nothing particular to be remarked, we may however encrease their number by adding ئَفْرَحَر اً، I arrived at noon; and "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 زُعِدَ Zued was standing.

But these Verbs, cannot be preceded by their Substantive Nouns, the noun being the agent, which can never take precedence of the Verb.

The government of the above Verbs in all their derivative forms is the same.

Annotation.

O F مَزَاذاً &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 مَزَاذاً 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 مَزَاذاً 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,

Zued did not stand yesterday.
Zued will not stand tomorrow.

It is probably compounded of the Negative Particle a و and مَزَاذاً denoting existence, as in the Language of the Arabian Logicians.

١٢٤٠ The world came from non-existence into existence. The Abbe Sicard in like manner derives
Annotation.

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 on, Ne ot, Na ex, Ne il, d'où on a fait, Non, Not, Nec, Nil." And thus in the old English, and Northern Dialects naecl for nea will, or will not; naes for nae is, or is not; See Jamieson's Etymol. Dictionary. The whole Class of defective verbs will be found illustrated in the following story.
Aboos Shimuqmuq was a humorist, but falling poor his wife was compelled to pass a whole night without any thing to eat. He went out therefore with the hope of procuring for her a little sustenance, but not succeeding he continued traversing the streets till he arrived at the great Mosque, which he entered and concealing himself in one of its angles, continued standing there till the whole congregation had retired, with the exception of the public Crier, who when night came on, began to pray, saying:—'O God at whose mighty will non-existence sprung into life, and by whose merciful kindness the poor and sorrowful are made happy.'—I am here my servant, cried Aboos Shimuqmuq, ask of me what thou requirest!' the astonished Crier believing he had been honored with the holy conference formerly granted to Moses, replied:—'O God! thou certainly knowest that this thy servant hath always been obedient to thy will, and hath never ceased to confide to thee his wishes: he hath passed the day in such extreme hunger that his very bowels yearn again for food, bestow upon him then from thy infinite bounty one thousand Dirhums, which will supply his wants and provide sustenance for his family.'—O my servant! cried Aboos Shimuqmuq, petition for something else, for I swear by my mighty power and dignity that my wife hath passed the whole night fasting, and although I searched every where to find a little bit of supper for her, I have not succeeded in procuring a mouthful, nor have I in my possession sufficient to keep her soul and body together!—The poor Crier ashamed of the trick played upon him, left the Mosque to Aboos Shimuqmuq and went off.
COMMENTARY.

CLASS ELEVENTH.

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

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

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

EXAMPLE.

عَسَى رَأَب أَن يَخْرُجُ 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.

أَقِفَتْ كَرْبُ كَأَد

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

خَلَفُتُ حَرِّي عَسَا

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

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

حذاء التنفطم زيد الخروج Zued accelerated his egress.

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

EXAMPLE.

عسي الرندان أن يقوموا The two Zueds hastened to stand.

عسي الرندون أن يقوموا (All) the Zueds, &c. to stand.

عسي هندان أن تقوم Hinda hastened to &c.

عسي هندان أن تقوم The two Hindas hastened to &c.

عسي هندات أن يغمس (All) the Hindas hastened to &c.

Annotation.

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

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

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

Second. The Verb رفع 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 عسيس and is then Synonymous with عسيس.

EXAMPLE.

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

Annotation.

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

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

نىis regularly conjugated in the Past Tense, and its medial radical in the second persons is occasionally marked kussa, as, كسنت, كسنما, كسنتا, 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 أَنْ though it sometimes admits of أَنْ likewise, inconsequence of its resemblance to عَسَى.

EXAMPLE.

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

Annotation.

O F

In its original signification is Synonymous with قَرَبُ though it cannot be used alone as such, as كَانَ قَرَبَ or Waz as كَبِيدَ كَبَتُ but Grammarians in general seem inclined to think it the former. The following example from the Hureerah will illustrate its general force.

مَخَادَعَةُ نَوْمَ نَافَ أَلْقَا نَوْمَ نَافَ

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

And was almost bursting with very rage!

O F

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

كُرِبَتْ حِيَاةُ نَافٍ The fire was near being extinguished.

كُرِبَتْ النَّهْضَةُ The sun was nearly set.

Ww
COMMENTARY.

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

زائد أزداد ناجياً Zued accelerated his approach.

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

EXAMPLE.

لم يبدد زيد ناجياً Zued did not hasten his approach.

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

Annotation.

O F كاذ Was originally Synonymous with كاذ and is still to used in this sense, as كاذ فلأص rhyme. "Such a person hastened his march;" agreeably to the authority of the Commentator on the Al-Feeza it is used like كاذ either as a Perfect or Imperfect Verb. It is conjugated like كاذ but the Grammarian كاذ says, it never occurs in the Past Tense as given in the Text, but in the Aorist, كاذ, which however is rejected in the Al-Feeza on the authority of Khuleel.

Under the general head of Verbs of Propinquity, (besides those enumerated in the Commentary above,) may be mentioned the following, namely,
3. The third is which governs the Noun in the Nominative, and the
Predicate in the Objective Case, which Predicate is invariably the Aorist Tense of
a Verb without as:

Zued was near coming out.

4. The fourth is which governs the Noun in the Nominative, and the
Predicate in the Objective Case, which Predicate is a Verb in the Aorist Tense with
or without

EXAMPLE.

Zued expedited his coming.

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

Annotation.

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

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

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

Is supposed by Rozex to be Synonymous with as,
Zued was on the point of rising, or he was very near rising.

The Aorist of this Verb does not require to be accompanied with . The Verbs of this Class
are included in the following little story.
COMMENTARY.

A certain religious man was so deeply affected with the love of a King's daughter, that he was brought to the very point of death. His disciple said to him one day, what has the Almighty done with the king of your understanding and patience, for your body seems almost reduced to a mere shadow? Ah my child said the devotee, I subdued my feelings till my very heart was nearly breaking, and practiced patience to the utmost stretch of my power, but when the army of love invaded me, the king of my understanding was put to flight, and I could hold out no longer: he then wept and repeated the following lines:

The jeerer was keen with his joke,
And eager to mock my despair;
But he saw my heart almost was broke,
And he sought but to soften my care.
BOOK SECOND.

Then may heaven my mistress defend,
Though still she my vows should disdain;
Though her cruelty hasten my end,
And my heart break indeed with its pain.*

CLASS TWELFTH.

The twelfth Class contains four Verbs termed أنشال الإسلام والذمن or Verbs of Praise and Censure.

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

Annotuation.

O F نم A N D بس

As نم and بس assume Ta 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

أصّم أصّم علي بس للعبر A good girth (perhaps a bridle is necessary) on a bad ass.

ما أصّم أصّم إليها وقل 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 besought to console me;
Then preserve O God the life of my beloved!

There is something pretty if not elegant in the original of this verse, but its spirit I fear is too subtle for transfusion into our idiom. In a literal translation the repetition of the word censurers appears harsh and unpleasing, and the strange unconnected wish at the close not very suitable to the complaint expressed in the three first lines, though dilated into a quatrain. As a curious example whoever of the four Verbs under discussion it deserves to be remembered.
the Vowel mark of the second letter, which is then rendered quiescent to lighten or facilitate the pronunciation leaving which is a Verb of Praise.

The Agent of the Verb sometimes a general term made definite by the Article 

EXAMPLE.

\[ نعيم الرجل زيد \]
\[ Zuec was a good man. \]

The word is here or in the Nominative Case, as the Agent of \[ زيد \]
\[ Zued \] is the Noun Particularised by Praise and being the Subject of the Proposition is also in the Nominative Case; and the Predicate, preceding it in the order of construction.

Or Zued may be in the Nominative Case as the Predicate, the Subject of the Proposition being a Pronoun understood; the order will then be.

\[ نعيم الرجل هو زيد \]
\[ He was a good man namely Zued. \]

The Proposition by the first analysis consisting of one, and by the second of two Sentences.

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

EXAMPLE.

\[ نعيم صاحب الفرس زيد \]
\[ Zued the owner of the horse is a good man. \]

Annotation.

They both occur under the following forms, namely but the first is the original one. The two first forms are used by the tribe of Bunoo Tumeem, and the second more frequently than the rest when employed to denote praise or censure. This distinction agreeably to the authority of Mooburrud and Seebuwsh is observed by the Arabs in general.
And sometimes a Pronoun concealed rendered by an indefinite Noun in the Objective Case.

**EXAMPLE.**

\[ \text{How good was (he) the man Zued.} \]

The concealed Pronoun in such instances refers simply to an object in the mind termed, (مَعَهُودَ لِهِ). The Noun Particularized by Praise is sometimes omitted in the Sentence if the defect can be supplied by the context.

**EXAMPLE.**

\[ \text{How good a servant was he, namely Job!} \]

The verse of the Qur'an from which the example is taken being in praise of Job. The Noun Particularized by Praise and the Agent must agree in gender and number.

**EXAMPLES.**

\[ \text{Zued was a good man.} \]
\[ \text{The two Zueds were good men.} \]
\[ \text{All the Zueds were good men.} \]

**Annotation.**

The Nouns Particularized by Praise or Censure sometimes though rarely precede their Verbs, as in \[ \text{Zued is a good man.} \] Amr is a bad man. The Agent in such cases is rendered definite by the Article \[ \text{by an indefinite noun, as in the following example,} \]
Hinda was a good woman.

The two Hindas were good women.

All the Hindas were good women.

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

Examples.

ِبِس الْرَجُلُ زَيْدُ Zueid was a bad man.

ِبِس صَاحِبُ الْفِرْسِ زَيْدُ Zueid the owner of the horse was a bad man.

Annotation.

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

And Shurkh-oool-Hurea your uncle, how excellent an uncle!

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

If you give your alms openly it is good.

It is a bad thing for which they have sold their Souls.
BOOK SECOND.

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

3. The third is ٔس and is in every respect synonymous with ٔس.

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

Annotation.

OF ٔب AND ٔب.

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

Y y
COMMENTARY.

The Verb حَبَّ is never separated in practice from ٌذَّ and is therefore written حَبَّ. It is Synonymous with ٌذَّ and its Agent is ٌذَّ followed by its مَصْرَعُ or Noun PARTICULARIZED by PRAISE.

The Construction (إِعْرَاب) of the مَصْرَعُ of this Verb is the same as that of ٌذَّ in both of the cases already detailed, but its Agent and Noun PARTICULARIZED by PRAISE, do not necessarily agree in gender and number.

EXAMPLES.

<table>
<thead>
<tr>
<th>Case</th>
<th>Gender</th>
<th>Form</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>mas.</td>
<td>حَبَّاً</td>
<td>O excellent Zued!</td>
</tr>
<tr>
<td>Dual</td>
<td>mas.</td>
<td>حَبَّانَانَ</td>
<td></td>
</tr>
<tr>
<td>Plural</td>
<td>mas.</td>
<td>حَبَّاَمُونَ</td>
<td></td>
</tr>
<tr>
<td>Sing.</td>
<td>fem.</td>
<td>حَبَّةٌ</td>
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<tr>
<td>Dual</td>
<td>fem.</td>
<td>حَبَّاتَانَ</td>
<td></td>
</tr>
<tr>
<td>Plur.</td>
<td>fem.</td>
<td>حَبَّاتَاتِ</td>
<td></td>
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</tbody>
</table>

Annotation.

The concealed Pronoun mentioned in the Text as the Agent of the three first Verbs of Praise and circumstance answers in all such cases to the Pronoun it in English, and is therefore rendered مَهْرُ in Arabic. by a Noun in the Objective Case. The phrase ٌذَّ therefore resolves itself thus, ٌذَّ 'It was good.' What was good?—'The man (رضي) 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 Arab مَهْرُ which seem to agree with the remark of Apollonius as quoted by Harris, "That some indications are oocular, and some are mental."
BOOK SECOND.

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 .

EXAMPLES.

What an excellent man is Zued!

What an excellent horseman is Zued!

Annotation.

The Verbs of this Class are included in the following little Story.
STORY.

The wife of a niggardly attorney happened to be seized with a longing after fish, and expressed her desire one day to her husband. O what execrable food said the attorney is fish, and how vile a thing is fish for food! for its F is fatality; its I insipidity; its S sickness, and its H horror! The good woman however was determined to satisfy her longing, and accordingly having pawned her earring unknown to him, purchased some fish, but in the very act of enjoying it, who pops in upon her but old Pinchpenny, who seeing her eating cried out—what is that you are eating my dear! Nothing but a little fish replied the wife, which a neighbour woman has sent me! Oh ho! cried Muckworm, then allow me to join your mess immediately, for most excellent food is fish, and fish is truly excellent for food, for its F is fatness; its I impotence; its S salubrity and its H hilarity.* What a vile describer of fish you are said his wife, for yesterday you abused it and now again you are praising it. Nay my dear said the attorney I am an admirable definer of fish, for I divide it into two classes. One that is purchased with money, and this I hold to be the bad class: the other that is got gratuitously and this I consider the good class. His wife laughed at his answer and was surprised at the readiness of his reply.

* Or agreeably to the original word \( \ddot{a} \) 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, أَعَلَّلَلْ عَلَوْب, 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 نِصْب or govern them in the Objective Case as double Objects.

Annotation.

It must be obvious that under the head of أَعَلَلَلْ عَلَوْب (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 أَعَلَلَلْ عَلَوْب 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 truant actions which are terminated in the creatures, such as creation,
Three of them denote doubt,

Three certainty,

And One sometimes doubt and sometimes certainty.

The three first or those denoting doubt, are,

\[ \text{حَسَبَتْ} ; \text{طَلَّنتُ} ; \text{حَسَبَتْ} \]

**EXAMPLE.**

I conceived Zued was standing.

I imagined Amr was eminent.

I supposed Bukr was sitting.

**Annot.**

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

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

Understanding; being either

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

   THINKING, cogitation, bethink, deem, imagine, esteem, conceive, notion, thoughtful, pensive, mind it, suggest, put in one's head.

2. **Meditating, study, considering, cast about in one's mind, muse, contemplate, meditate, thin., forethink, premeditate, ponder, extempore.**

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

1. **Inquisition, examination, search, scrutiny, exploration, investigate, disposition, seek, discuss, hunt, canvass, cast, waver, quest, inspect.**

2. **Discovery; detect, find, perceive, sift out, pick out, invention, excavate, author, inventor, teall, inkling: 'tis out.**
BOOK SECOND.

The Verb 'عَلَّمُ ٱلسَّيِّئَةُ however if derived from ٱلسَّيِّئَةُ suspicion or accusation does not require a second Object or Accusative.

EXAMPLE.

أُعَسِّدْتُ رَأى ٱللهُ إِلَّا ٱللهُ

I accused Zued or suspected him.

Annotation.

Primary; in judging such discovery agreeable to truth: or disagreeable.

More general.

3. 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.

Extrinsic; testimony, sufficient, or insufficient.

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

Knowing, cognition, conscious, wit, will, willing, aware, privy, intelligence, learn, inform, acquaint, cognizance, notice, thinking, presence, omniscient.

Doubting, minds, doubts, distrust, distrust, suspense, staggering, hesitancy, perils, perils, among ours, at a stand, stick at, quantity, scruple, sceptic, uncertain, aphorism, it is a question.

Production of these E facts in higher, or lesser degree.

Certainty, assurance, bare, evidence, demonstrate, evidence undoubted, out of doubt, without doubt, doubtless, infallible.

Opinion, consent, judgment, sentiment, mind, tenet, think, suppose, susurrate, sense, wisdom, maxims, praxis, probable, prejudice, apprehend, fancy, repute, do, a, verdict, sentence, shoot one's bolt.

Secondary; judging of truth found, as to the

Consequence of it, in respect of other things to be concluded from it, or to follow upon it; in Third or in Hypothetical.

Reasoning, reasoning, arguing, ratiocination, logic.

UN: restructuring, meaning, association, division, mind, gives, conceit, presumption, probable.

Importance; or frivolliness of it.

Extending, accounting, prizing, valuing, rating, regard, respect, repute, count of, care for, think well of, set by, regard upon, credit, prefer.

Concerning, desiring, waiting, antithesis, disregarding, set at naught, scorn, division, objectiveness, despicable, effusive, discourse, neglect, set light by, make nothing of, I pass not for it, nickname, pith.

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.
COMMENTARY.

The other three Verbs or those denoting certainty, are

EXAMINES.

I perceived that Amr was generous.
I knew that Zued was faithful.
I found the house mortgaged.

Annotation.

That there are many Verbs of this Class besides those recorded in the Commentary, the following will demonstrate.

1. He knew, as,

I knew that Bukr was your companion.

2. Know for certain, as,

Know that the preservation of the soul, is by subduing the passions.

3. He found, as,

Verily they found their fathers who were lost.

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

I knew that you were standing.

Know assuredly that after error comes piety.

4. He numbered or calculated, as,

Do not reckon on God as your companion in affluence but in poverty and distress.
The Verb َرَيْتُ ạ is sometimes used to denote perception with the eye, as in the following sentence from the Qur'an:


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

is sometimes used synonymously with َعَرَنَتْ ạ, َعَلَى َرَيْتَ َعَرَنَتْ ạ, I knew or recognized Zued.

**Annotation.**

5. َحَكَاهَا ٌ He conjectured, &c. as,

حَكَاهَا َرَيْتَ َعَرَنَتْ ạ I thought Zued was your brother.

6. َحَكَاهَا ٌ Synonymous, with َقَلَ ạ.

حَكَاهَا َرَيْتَ َعَرَنَتْ ạ 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,

ٍتَفْكَرَ ِ َرَيْتَ َعَرَنَتْ ạ Zued thought.

8. Or merely transitive to one Object, as,

كَرَرَتْ َعَرَنَتْ ạ 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. َصَيَتْ َعَرَنَتْ ạ I converted the clay into a pot.

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

3. َعَرَنَتْ َعَرَنَتْ َعَرَنَتْ ạ God made me your Victim.

A a a
COMMENTARY.

And in the sense of as,

I found or discovered the lost.

These three Verbs when used as above are transitive only to one Object or Accusative.

The Verb is sometimes used to denote doubt and sometimes certainty, as,

1. I believed that God was merciful and forgiving.
2. I doubted whether the devil was a thanksgiver.

Annotation.

4. The Lord made Abraham a friend.

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

6. I made him my bosom friend.

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

The above seven Verbs are termed or Verbs of conversion.

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

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

* Quran, C. 18.
The verbs of this class do not admit of the retrenchment of one of the two objects in composition being but as one word, and the sense of both collectively forming as it were the / 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 َعَلَيْتُ رَبِّيَّ عَلَى صَلَاتِ رَبِّي َيُرِيدُ افْتَضَلَّا resolves itself into َعَلَيْتُ فَضَلَّ رَبِّي َيُرِيدُ افْتَضَلَّا, '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 Jeu d'esprit attributed to...

On a very little man called David, with a very large beard.

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

**EXAMPLES.**

I believed Zued was standing.

**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 "مَشْيِ" is supposed to be used in the sense of doubt or uncertainty in the following example from the Qooran, as,

They suppose (the day of judgment) is distant.

It is used in a sense termed by the Arabian Grammarians "مَشْيِ" to denote vision in a dream and requires after it two Objects in the Accusative, as in the following Sentence from the Qooran:

It seemed unto me in my dream, that I pressed out wing (from grapes)."
BOOK SECOND.

Their government therefore or non-government is equally proper, though some Grammarians are of opinion that when they intervene between their Objects, their government had better be preserved, but when they follow them, it had better be cancelled.

If to the Verbs أُرِيتُ and أُرِيتُ a Humza be prefixed, they become transitive to three Objects or Accusatives.

EXAMPLES.

أُرِيتُ أَمْرًا أَنْفَسًا I made Zued know that Amr was excellent.
أُرِيتُ أَمْرًا أَحْكَمًا I shewed Amr that Khalid was wise.

Annotation.

Verbs of sense in Greek generally govern a genitive, but the Verb ἀνατρέπει 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 أُرِيتُ 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 لَمْ يَا بَيْنِي نِئَشَيْنَ فَيُحْرِكُنَّى لَيْسَ كَذَا مَعَ الْأَئْنَبَيْنَ مَا أَتَى أَوْلَى مَوْعِدَةً

He (Abraham) said, O my dear son, verily I saw in a dream, that I should slay thee as a sacrifice, consider therefore what thou thinkest I should do. He replied, O my Father do what thou art ordered to do. A word cannot surely be placed in a more unequivocal light than in the above Sentence: perhaps the Commentator intended to quote the preceding example, أُرِيتُ which would have been less objectionable.
Another Object is therefore added to these Verbs by this *Humza* of increase, which possesses the property termed تَصِير (and is that by which the Agent or Nominative to a Verb puts the Object in possession of the sense of the radical.) The meaning therefore of the first example is جَعَلَتْ زِيدًا عَلَى أَنْ يَعْلَمَ عَتْرًا and of the second جَعَلَتْ عَتْرًا عَلَى أَنْ يَرَى نَفْسُهَا عَالِمًا. This property is restricted by prescription to the above two Verbs, contrary to the authority of Akbūfūsh who bestows it upon the whole Class from their analogy to عَلَيْت as أَزَعِيت أَوْجَدتْ أَخْلَتْ أَحْسَبَتْ أَطْنَتْ.

**Annotation.**

The Grammarians *Russe* makes عَرَف synonymous with عَرَف in every respect, and says the phrases عَرَف لَهُم and عَرَف لَهُم are precisely equivalent, but he acknowledges that عَرَف does not govern two Objects in the Accusative like عَلَم. Husam however thinks there is no difference between them either in sense or construction.

The government of these Verbs is suspended but not destroyed, *first*, by the introduction of the Particle termed ضَرِّعُ نَافَر and I imagined Zueid was standing; *secondly* by the Negative Particle لَا as وَالله لَا قَامَ زِيد I saw Zueid not standing: *thirdly* by the *Lam of swearing*, and By God I knew that Zueid was certainly standing; and *lastly* by the intervention of an Interrogative Particle, as

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

فَخَسَنْتُ لَوْ زِيدَ قَامَ وَلَدَرَ عَتْرَأ. I thought that Zueid was standing and Amr going.
BOOK SECOND.

The following Verbs namely حَلَّتْ خَبِيرٌ أَخْبرَ بِنَا إِبْنَا 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 حَلَّتْ خَبِيرٌ أَخْبرَ بِنَا إِبْنَا 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 ضَرَبَني for example, but if we wish to express the reflexive sense, a distinct Noun must be introduced for the Object, as ضَرَبَني نفسِي 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 ἐγώ ἐμαυξόμαι I struck myself, &c.

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

حَكَاهَةٍ

مَرَّ بعِضٌ الْمَجَارِز عَلَى سوقِ العُمْرَةِ فَأَيْنَ نَظَرْ بِهِ يَدُوُّ نَغَالَمَ بِمَعْبَعَ وَيَغُولُ مَن يَشَأُ عَلَى الْعَالَمِ الأَكْبَرِ اللَّهُبِ الكَبْرِ الأَكْبَرِ بِهِ نَعْصِرُ مَدْرَقَ فَنَالَ النَّاَجِرَةُ أَظْلَمُ أَهْدَا مِنْهَا فَنَالَ غَلَامُهُ عَلَى مَدْرَقَتِنَّ يَنِبُّهُ مِنْ الْغَلَامِ يُقَعُّونَ أَلْفَ دِرْهَمَ فَنَالَ لَهُ الْجَاحِرَ إِنْ إِنْ أَيْتَهُ بَرَأَ افْتَحَا حَسَبَانَهُ نَصْبَةً أَوْ أَعْلَبَتْ عَبِيدهُ لُجْنَالِهِ لِجَاحِرَهُ أَكْبَرُ أَعْلَبُيًّا
يتعبَّر وَيَا نَظِرِ النَّفَسِ بَلْ يَقُولُ إِنَّهُ يَزِيدُ بِكُلِّ سَنَتَّكَذَبَهُ وَلَذِيْتَ
وَاخْلَاءً كَلَّ وَأَحَدَّٰهُ مَنْهَا مِصِيبَةً حَيْبَةً فَقَالَ النَّاجِرُ هَذَا لا يُطْعِنُّ
فِيهِ وَأَشْرَأْ وَقُوبِه وَأَنَا وَنَأَرَى هَنَّاءَ وَلَا رَأَيْ حَسَنَ خَذَمَتِهِ قَالَ مَعِيْ جَيْبِ
حَلَّ بِهِ فَخَرَجَ النَّاجِرُ اَتْبَعَ مَعَ بَعْضٍ أَحَدَهُ اِنِّي إِلَى بُسَانِاهُ وَلَا
قَاطِرَتِ الشَّهِيدُ القَدَمُ أَرْسَلَ دَاكَ العَبِيدُ إِلَى دَا حَوْلَتِهِ يَسْجَبَا رَبُّ
وَمَا دَنَّى مِنَ اللَّهِ اِمْرَأَتُ لَبَاسِهِ وَأَشْرَأَ التِّرَاةٌ عَلَى رَاسِهِ وَأَخْذَتِهِ
وَأُسْبِلَ اَتْبَعَتْ نِعْمَتُهَا فَلَمْ يَقَأْرِ أَتْهَا إِمْرَأَةً مِّوَالِدَةً زَجَّتِ أَنَّهَا قَانَتْ يٰهُدِ
مَا يَجِشَا نَقَالَتْ وَسَحَكَتْ يَا عَلَّامٌ مَّا هُدَى الصَّدَامُ قَالَ سَفَطَ عَلَى سَبِيلٍ يُ
سَتَفِنَ اللَّهُ أَفَاعَكَهُ وَجَيْبِي البَعْرَةِ سَيُعَتْ سِوَاءً البَعْرَةِ يَا لَوْلُائِي
كَانَتْ قَدْ دَعُنَّهَا مَا رَوَاهُ اَحْدِي يُلْبِسُهُ وَيَمْرُ حَسَنَ كَلِمَهُ إِلَى
نَافِيَةٍ الْبَسَاتِينِ فَسَبَقَهُ وَنَأَرَى البَسَاتِينَ عَلَى هَيْمِهِ الَّتِي أَرْسَلَ يَا
الْمَسْوَانَ نَظْرًا رَا رَنَحُوا لَهُمْ نَلْيَةٌ لَّدُي بَدَى لَكِ وَغَيْرُ احْوَالَ
قَالَ إِنَّهُ قَلَّ عَلَى اَرْتَفَارْ بَعْضُ الْشَّرَّ اِمْنَى يَدِلُّ إِلَى الْجَوَارَ
A Merchant was going through a slave-market one day and happened to see a
Broker holding a boy by the ear for sale, and calling out, who will purchase a
youth accomplished, sensible, learned, and faithful, for one hundred Dirhums?
Why my good Sir said the Merchant, I suspect you must be crazy, for if your boy
possess the qualities you mention, he is worth a thousand Dirhums. O said the
Broker you see him shining and take him for silver, but if you were acquainted with
his failing you would probably find him copper. Pray what is his failing said the Mer-
chant, and what do you think the cause of it? He tells every year said the Merchant
a great lie and a little lie, and each of these I consider as a very serious evil. Pooh
pooh! said the Merchant, I look upon this as a mere trifle. He accordingly purchased the boy and took him into his service, and finding him expert and skilful in duty, placed him at the head of all his servants. But it happened sometime after, that the Merchant accompanied by some of his friends went out to his garden, and sent the boy home about sunset to bring him his ass, but the boy as soon as he approached his master's house rent his clothes, and threw dust upon his head, and exclaimed, O alas, alas, my master! the lord of my bounty!—the Merchant's wife concluded from his appearance that some misfortune had happened to him, and said, alas, boy, what is the meaning of this outcry? Ah! replied he, the roof of the house has fallen in upon my master and crushed him to pieces with all the other Merchants. The wives of the Merchants who happened to be invited there by the lady of the house, as soon as they heard the report of the slave beat their faces in despair, and began to run towards the garden, but the boy got before them and entered it tearing his clothes like a frantic person and throwing dust on his head, in the same manner as he had done before the women. The Merchants surprised at his appearance asked the cause of his distress. Ah! I believe he replied, a spark of fire escaped from the hands of one of the maid-servants and has set fire to your house, and I do not think there is a single child that has not been burned to death, nay not one even of the maid-servants nor one of your wives. The Merchants hearing this ran out all distracted, one weeping for his sister and wife, the other for the daughter of his relation, but when they got about half way home, both parties met on the road and every one saw his friend safe, and discovered that the whole was a trick played upon them by the lying valet. What has tempted you said his master to this act? Do you not know replied the boy that I was bound to tell you every year a great lie and a little one? Well said the Merchant and under what class must I place the present? Is this the large lie or the little one? O this is the little lie, replied the boy, the large one you shall have bye and bye! This little lie said the Merchant will answer my purpose.—I now give you your liberty, so set out, and find some other person of more consequence to practice your large lie upon.
BOOK SECOND.

OF THE GOVERNMENT TERMED OR ANALOGOUS.

The Class termed of Analogous contains seven Governing Powers.

FIRST ANALOGOUS GOVERNOR.

Of the Analogous Governors the first is a Verb Universally, whether neuter or transitive, and in any tense past or aorist; for every Verb governs an Agent in the Nominative, as 'Zued stood.' 'Zued struck.' but if the Verb be transitive it governs an object in the accusative also, as 'Zued struck Amr.'

The Agent can never precede the Verb in the order of construction but the Object may, as; 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 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 as
COMMENTARY.

The Grammarians of Busrah call the مَصْدَر the root or radix, from its absolute signification in itself, without reference to a Verb; and the فعل the branch or stem, because it is not independant in itself, but has reference to some Noun. On the other hand the Grammarians of Koofah call the فعل the root, and the مَصْدَر 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 ءَعْنَت: 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 ءَعْنَت 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 alicius exitus negotii." May it not therefore be concluded that the word ءَعْنَت, 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 مَصْدَر 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. "Mores 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 Ius. 51, C.
BOOK SECOND.

former when it happens to be a Verb of the infirm Class (مَعْنَىٰ) and if of the sound or healthy (صَحِيحٌ) it continues sound also: example, قَامَ قَبِيّمًا. the Musdur here being originally تَوَّم the Wao is charged into Ya, because the same letter had before been permuted in the Verb قَامُ. Originally تَوَّم.

And in the phrase قَوْمُ تَوَّمُ the Infinitive قَوْمُ تَوَّمُ suffers no permutation, because the Verb قَوْمُ being of the sound Class, is not subject to any rule of permutation.

Annotation.

The word حَدِّث in Arabic is precisely equivalent to the Hebrew שבּוּרַ 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. 1. Sam. XI, 14. "Let us renew the kingdom there," or rather as I should think make a new kingdom, establish royalty there.

This is the original sense of the word حَدِّث which as applicable to an Arabic infinitive is explained as follows by the Grammarian Rusee:

"We mean by the word حَدِّث a thing existing in or by some other thing, whether extrinsical as beating and going; or intrinsical as extension and contraction." If the reader will take the trouble to compare this with the definition of a mode as given above by Locke, and of its various divisions as recorded by Watts in his Logic, he will find I think the term حَدِّث 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 as the Root, are absolute and of general application, while those of the Grammarians of Koofah for the نَفَع 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 مُبَعَع originally نَفَع, and مُكَرَم originally مُكَرَم, were the roots, and the different persons of these Verbs, such as تَرَمْ بِذَمْ, and نَعَن أَعَد تَرَعَ, the branches, which no one will assert.

Annotation.

the body; knowledge, wit, folly, love, doubting, judging, are modes of the mind; for the one cannot subsist without body, and the other cannot subsist without mind."—"We mean by the word حَدَّث 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 حَدَّث, and are all Arabic Infinitives and the Sources of Derivation."*

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

* Watt's Logic, p. 71.
† The word Event is merely applicable, agreeably to the authority of Lucretius to accidental modes, or to those accidents which may be absent or present without destroying the subject,
BOOK SECOND.

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

**Example.**

أعَجْدِيُّمُ يِمَامُ خَنْقٍ

The standing of Zuéd astonished me.

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

**Example.**

أعَجْدِيُّمُ صَبْرُ زِيدٍ عَرَاءٍ

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.

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**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 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.

"**Mood**s 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 **قَبْيَة** as defined by the Arabian Grammarians corresponds with a logical **mood** as above detailed will hardly I think be disputed, and that this precise word is peculiarly applicable to the **Mood** or Infinitive we have the Grammarian’s own words as authority:

"أَكْبَرُ بِهِمْ عَدْنِ، إِنَّكَ قَبْيَةً مُعْقَدَةً...

"Know that the **Mood** is meant **mood**." This **mood** he adds is necessarily dependant on some Subject for its existence as well as for other subordinate distinctions of
The INFINITIVE is constructed in five different ways.

1. It is connected as the مَضَائِفُ 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 مَضَائِفُ in the relation of the aorist case with an AGENT, the OBJECT not being expressed.

**EXAMPLE.**

عَجَبْتُ بِنَصْبِ زَيْدٍ I was astonished at the beating of Zued.

**Annotation.**

Object, end, instrument, time and place.

The result of this comparison may perhaps convince us that the Arabsians have borrowed their general notions of Science from the Greeks, and that their nouns and infinitives, or their names of modes, comprise the two great philosophical divisions of subject and accident, from which the celebrated categories of Aristotle have been formed. This is indeed a fact that will hardly be disputed. Every system of Arabic logic sets out with this twofold arrangement, and although their modern grammarians have not adverted to this circumstance in their enquiries into the true nature and definition of the parts of speech, I think it is evident that this must have been the original cause of the present grammatical classification. "The multitude of ideas, says Harris, "tressived 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 Sæntics in his Minerva. "Quicquid enuntiatur, aut est permanentis, ut Arbor, Durum; aut fluens, ut Currit, Dormit. Res permanentes sive constantes vocamus, quaram natura dies..."
3. It is connected as the "مُضَاف" 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.

عليه مبًن مَن قَبِلْ زَيد
أي مبًن أن يُقَبِلْ زَيد

I was astonished at Zued's being beaten.

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

Example.

عليه مبًن مَن قَبِلْ أَلِسْ أَجَلَذ

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

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

Example.

لا يُسَلُّم الْمَنْسَبُ مِنْ دَعَاء الْخَيْم

"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, all 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 subdivisions or 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  مَعْبُول 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 musbūl; which are produced by the mere change of vowel points, or by the addition or elision of certain letters to and from the mode in its radical form, we shall find them agree in almost every particular. For example, quality abstractedly considered will be represented by the  (and concretely by the  للسِّمَانِ) quantity and relation by the  اسم الابناء, and action by the  اسم التَّفْعِيل. When by the  فعل, where by the  اسم, position by the  اسم مَعْبُول, and habit by certain properties of the conjugations which clothes 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  ذَاتِيَةَيْنِ. 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, Scalicius, 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, contra quam vulgus non modò semidoctum putat, &c."

* I have omitted the  مَعْبُول or noun of instrument.

BOOK SECOND.

THIRD ANALOGOUS GOVERNOR.

اسم الفاعل

The third is an active participle, which possesses like the Infinitive the same regimen as its verb, that is, if derived from a neuter Verb it governs an agent in the Nominative as نزيد قارم أبوه "The Father of Zued is standing;" and if from a transitive verb it governs both a Nominative and an Accusative.

EXAMPLE.

رزيد صار عادم عبرا Zued’s servant is beating Amr.

Its government is guided by certain conditions.

The sentence in which the Active Participle is employed must include either present or future time, with one of which it must necessarily be accompanied in order to complete its affinity to the Aorist tense of a Verb; for as it already resembles the Aorist in the number of its letters and vowel points, it acquires by this addition of present or future time a similitude in signification also.

Annotation.

"The infinitive says Dr. Beattie, if you please may be called a form, but a mood it certainly is not!" Now what is a mood but a form or manner of being abstractedly considered, a term synonymous with quality or accident, the τοπία of the ancient Philosophers as opposed to σωσία 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—δαλιμία, εἰς τὸν μάθημα ποιήσας, διὰ φωνῆς συμπανέμενα—A volition or affection of the Soul, signified through some voice, or sound articulates. 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 preceding it in the order of construction to which it forms the Predicate, as in the examples already given, or with a Qualified Noun to which it will be the Attributive.

EXAMPLE.

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

Or with the Article as its Antecedent or to which it forms the Relative.

EXAMPLE.

He who beats Amr is in the house.

Annotation.

in which these are altogether promiscuous, as, to read. "Qualitas, Verborum aut finita est, aut infinita: finita est, quae notat certam personam, certum numerum, certum tempus, ut, lego, scribo. Infinita est in qua haec unipersa 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, Infinitive, and by the Greeks ἀνεξηγηματων or Indefinite. * "Adeo, ' says Macrobius,' autem hic modus absolutum nomen rerum est, ut in significationibus rerum, quas Aristoteles numero decem μεταγωγας vocat, quatuor per ἀνεξηγηματων properantur, καθοικετον, εξευθεν, τοιος, παρακειμ. Græco vocabulo propter a dicitur ἀνεξηγηματων, quod nullum mentis indicat affectum." Vid. Macrob. De Differ. Græc. Lat. Verbi. p. 325.

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

* Auriacidus Diderotus, Lib. 3.
BOOK SECOND.

Or with a Substantive Noun termed نَذَّال to which it will be the ﺑِنَذَّال or Noun descriptive of its state.

EXAMPLE.

I went by Zued when his father was riding.

Or with a negative or interrogative Particle.

EXAMPLE.

His father is not standing.

Is his father standing?

Annotation.

the Infinitive Mood of a Verb, that is an indefinite or absolute Mode or manner of being, as opposed to Nouns denoting Substances, and this no doubt being a very important discovery I may perhaps claim the privilege of inserting a Q. E. I!

The Revd. Alexander Crombie, Author of the Etymology and Syntax of the English Language (a work in my opinion of very considerable merit) has adopted without consideration the vulgar error respecting the Infinitive mood, and says—‘‘I concur decidedly with those Grammarians, who are so far from considering the Infinitive as a distinct Mode, 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-Mode of Action, but indefinite as to time, place, and other circumstances, and consequently Infinitive Modes. This is surely a very plain and simple matter of fact, and yet Horne Took himself that Hermes of critical sagacity has misunderstood the term mode and says, ‘‘The Infinitive appears plainly to be what the Stoics called it, the very Verb itself, pure and uncompounded with the various accidents of Mode, 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, whether 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 مُصَلَّف to the Noun immediately following it.

EXAMPLE.

ضَارِبٍ زَيْدٌ أَمْسَ عَبْرُ He beat Zuef yesterday was Amr.

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

EXAMPLE.

الضَّارِبُ رَبَّهُ أَمْسَ زَيْدٌ He who beat Amr yesterday was Zuef.

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 Modus. Vossius adds, that though it be not Modus in Actu, yet it is Modus in Potentia. All which difficulties, (mighty difficulties indeed!) will be most clearly stated by asserting it to be a Substantive Participle.

But in the name of common sense, where lies the difficulty or impropriety of the term? Are not the chief objects of our thoughts things or substances and their manners of being? Are not the words walking, flying, learning, dancing, sailing, sitting, &c. &c. certain Modes or manners of being, applicable to certain objects? Are not these manners of being, general words representing general ideas, and therefore applicable to many particular things? May we not talk of the walking of a Man; the walking of a Horse, the walking of a Dog, and so on ad infinitum? Is not walking then a mere mode or manner of being, applicable to an indefinite number of objects and consequently particular to none? Is it not therefore indefinite? It expresses no time, no person, no place, in fact nothing but a certain manner of motion; is it not therefore a Mode expressing a general idea, and therefore an Indefinite an infinitive Mode?

And now having the Mode termed walking for instance, a word expressive of a manner of being, applicable to a great variety of objects, if we wish to limit its general application we apply it to
Note. The Participles Active termed مالمة or Participles of the Intensive or Superlative Degree, such as مسْرَاب and مَثْرَاب; أَمْلُ عُمْان and عُمْان, a very wise man; 'very cautious or prudent,' have the same government as the simple Participles of the possessive degree, and are guided by the same conditions, and although they lose under this form their resemblance to the Verb in the number of letters, yet their increased signification as Intensive Participles is considered an equivalent for that loss.

Annotation.

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

And so much for the Infinitive Mood, a term perfectly applicable to an Arabic Masdar. That the word Mode is the best representative of مَفْعُول 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 مَفْعُول or the Infinitive's Noun, like the ἐνεργέας θηματος of the Greeks. Between these two Nouns, namely the مَفْعُول and the مَفْعُول, there is precisely the same distinction in point of sense, as between the word drink and the Participial Noun drinking; when used as a general term in such an example as the following:
COMMENTARY.

**FOURTH ANALOGOUS GOVERNOR.**

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

ءزید ﻣﺻرب ﻏﻼم ﺔأَذ ﺔأَذ ﺔأَذ ﺔأَذ ﺔأَذ ﺔأَذ ﺔأَذ ﺔأَذ

Zued's boy is beaten now, or will be beaten to-morrow.

**Annotation.**

"Bacchus ever fair and ever young,
Drinking joys did first ordain;
Bacchus' blessings are a treasure,
Drinking is the soldier's pleasure."

In which lines the word drink might be substituted for drinking without much detriment to the sense, for drinking joys mean the joys of drinking or drink, and the same may be observed of all other words of the same classes as grief, grieving; kiss, kissing; love, loving; &c. How then shall we ascertain the true character of these words? What for instance is love as opposed to the general term loving? It is certain that they are both general terms descriptive of certain sensations of delight or Modes of pleasure in the mind, and as such may become either the subject or predicate of a Proposition, but this explains nothing, and if we ask the Arabian Grammarians for an explanation they answer us by pointing out a mere distinction in their application. The 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..."
BOOK SECOND.

Or with the Article الع as its ANTECEDENT موصول.

Example.

الصواب علاءمة رأبه The person whose boy was beaten.

Or with a QUALIFIED Noun as its موصوف.

Example.

الجاني رجل ضروب عادم A man came to me whose boy was beaten.

Annotation.

the Infinitive of a Neuter Verb. The essential distinction then, for some essential distinction there certainly is, between the INFINITIVE and the INFINITIVE'S Noun or ISMO MUSDUR, is not in my judgment simple abstraction, that is, making the one an abstract Noun in opposition to the other; for as I have observed before they are both general or abstract terms, but rather in the idea of action or energy conveyed by the INFINITIVE, which action, Locke observes, however various, and the effects almost infinite, is all included in the two ideas of thinking and motion. These are his words, "For action, being the great business of mankind and the whole matter about which all laws are conversant, it is no wonder, that the several Modes of thinking and motion should be taken notice of, the ideas of them observed, and laid up in the memory and have names assigned to them; without which, laws could be but ill made, or vice and disorder repressed. Nor could any communication be well had amongst men, without such complex ideas, with names to them: and therefore men have settled names and supposed settled ideas in their minds of Modes of Action, distinguished by their causes, means, objects, ends, instruments, time, place and other circumstances, &c."

The real distinction then between the MUSDUR and ISMO MUSDUR seems to be this. The ISMO MUSDUR signifies simply the name of a MODE without any reference to action or energy; the MUSDUR denotes a more complex idea and indicates indefinitely the action, energy or being of that MODE. Love for example is a name assigned to a certain feeling of delight, but LOVING is something

* 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. 3.
COMMENTARY.

Or with a Substantive Noun as its 

EXAMPLE.

ユーザ came to me at the time his boy was beaten.

Or with a Negative or Interrogative Particle.

EXAMPLES.

His boy was not beaten.

Was his boy beaten?

Annotation.

more, being another name by which we indicate the action or efficacy of that feeling called Love; and hence we perceive the real cause of its possessing an active or transitive government, in contradistinction to the Ismo Musdun, which having no reference to action, has no other regimen than that of any common Substantive Noun.

Action indeed is applicable to every Infinitive, and this the Arabian Grammarians acknowledge by dividing all the verbs in the Language into two general Classes, which they term 

that is, verbs denoting Actions transitively, (the actio transiens of Logicians;) and verbs denoting actions inherent or inseparable, (actio immanent) which we are accustomed to call neuter; and hence we perceive the propriety of the Rule laid down in the Commentary, namely, that the لام or Active Participle may be derived from either a transitive or intransitive verb, which is saying in other words that every action supposes an agent.

This idea of action is conveyed in other languages by terminations, as beat-ing: verber-am: 

&c. but in Arabic with a few particular exceptions, there is no distinguishing mark by which we can discriminate the Infinitive from the Infinitive's Noun, so that we must trust entirely to the context for the sense of either. Every Participle however in our language when used as a general term, is the just representative of an Arabic مصده of Infinitive.

* Not unlike the son or Tunwax in Arabic.
If none of the conditions above described accompany the Passive Participle, it possesses no government, but is used simply as the مَضَلَفُ to the Noun immediately following it.

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

EXAMPLE.

 جداً الضَّرِوبَ غَلَامٌ ذلكَ الشَّرِيَّاءِ فأَرَضَّٰ وأَرَامَ 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 فَأَرَامَ in the other.

The real office of the Verb is supposed also by Plato to indicate action τον μικρον en ταιν πρόον δυ δίλημα, ἡμιας προξενες, declarationem quae actione significantur verbum dicimus,† which is nothing but the res fluentes already quoted, but however this may be, it will scarcely I think be denied that action, energy or being is the essential characteristic of every Arabic Infinitive.

* This has indeed been remarked before by Mr. Elphinston in his “Principles of the English Language.” See the work Vol 1, p. 150.

† Which Casaubon and Maimon ridiculously make the Greek Nautar Article το, and Horne Tookc the Imperative de, corrupted into το.

‡ De Reso, p. 185. “C’est ce Out de l’esprit,” says the Abbé Storr, but this is not applicable to a verb in its Infinitive state.
FIFTH ANALOGOUS GOVERNOR.

The fifth Analogous Governor is a simple Attribute or Adjective (الشیئة) which resembles the Active Participle, as well in the forms of declension, as in its attributive character, as خسأت هب خساتن هب خسن ضارب ضاربان ضاربات ضاربان ضاربة analogously with ضارب ضاربان ضاربات ضاربان ضاربة.

Annotation.

It must however be remembered that the proper subject of discussion in this work is the Misdur, and not the Ismo Misdur. 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 Misdur is a Mode, yet we cannot add conversely that every Mode is a Misdur; as the word Mode embraces every manner of being without exception, and a Grammatical Misdur 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 Misdur, is yet clearly the term that the Arabian Grammarians had in view in the Definition لَمْ يَكُنْتُمَ and as it embraces, also the Ismo Misdur, 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 (الصَّنَاعَة) 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 ْنَفْسٌ to which the Adjective is annexed is not considered the ِضَمْسُول.

Annotation.

NATIVE whatever.* It may indeed be frequently applied to an Ismo Munsoor, 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 ُمَصْدَرٌ as well as an ُمَصْدَرْ السَّنَةٌ to both† of which the term MODE is generally applicable, I shall close this Note with a few observations on the ُمَصْدَرْ السَّنَةٌ and ُمَصْدَرْ السَّنَةٌ two attributive Nouns derived from the Infinitive, which seem to require some explanation.

OF THE ُمَصْدَرْ السَّنَةٌ A N D ُمَصْدَرْ السَّنَةٌ.

It has already been shown that every Arabic Infinitive in the general sense of the term Infinitive, has a twofold signification: one under the character of an ُمَصْدَرْ السَّنَةٌ by which is simply indicated a mode, the other under that of a ُمَصْدَرْ السَّنَةٌ properly so called, by which is denoted the energy or being of that mode in a state of action. Now as every Object represented by a Substantive Noun, may be described by its active and passive qualities, i.e. by the actions which it performs, or by the qualities with which it is modified or distinguished, so would language naturally be provided with distinct words to express them, and hence the two Derivative Adjectives, in Arabic termed ُمَصْدَرْ السَّنَةٌ.

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


H h h
COMMENTARY.

The word governed by the Adjective (مَعْبُول) is sometimes in the Accusative Case, either from its resemblance to the proper object of a transitive Verb when definite; or as the التَّمِيمُ when indefinite; and sometimes in the Aorist Case from its relation to the Adjective. All Active Particles are formed by analogy, but Adjectives by the authority of prescription, as حسن beautiful, صعب difficult, and شديد hard.

Annotation.

andصِيحة 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 زَيْدُ اسْتَبِب ZAYD IS BEATING; and the latter a simple Attribute or Quality supposed to exist in the Object to which it is imputed, as زَيْدُ حَسَب ZAYD 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 Fā'īl denotes the temporary existence of a Mode in an agent, and the other i.e. the صِيحة 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 صِيحة 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 (حَيْض) 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 *Anacreon* is beautiful, must accordingly denote that Anacreon...
BOOK SECOND.

THE SIXTH ANALOGOUS GOVERNOR.

The first of every two Nouns connected together in the relation of the Aorist Case, will invariably govern the second or render it provided it be not accompanied with the Article أر, or terminate in تنوين or what is considered a substitute for the Tunween, namely the نون of the Dual or Plural Number.

Annotation.

Is now, ever was, and ever will continue beautiful. But beauty has in all ages been considered as a very transitory quality, a quality indeed of so uncertain a texture, that the Poets have compared it to a brittle gem, a bubble, a rose, dew, snow, smoke, mind, air, in fact to a—monotony!

Vitrea gemmula, luxaque bullula, Candida Forma est,
Nix, rosa, ros, funus, ventus et aura, nihil!

and Anacreon himself the true Καλὸς γέων 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.

Δέγασθε αι γυναικεῖς.
Αναμφίω, γέων η.
Διδοι οὐκ οὖρον, ἄνεμος
Κόμας μὲν ὑπὲρ ἐμ' ὁμαῖς,
Σολίδα δὲ σευ μέτωποι.

*Εὖ μὲ τὰς κόμας μὲν ἐτέ
Εῖτ' ἐλαῖν, ἔτε' ἀπόκλησιν,
Οὐκ ὄλως τῶτο δ' ὀλᾶ,
Ο' τ' γεώτη μᾶλλον
Πρέπει τὰ ταρταξαί ἄνω,
Ο' άρη τέλος τὰ μαίη.

* For an ingenious account of the word Beauty (See the Cal. Edit. p. 29, and Knight on Tars)
1. This relation between two Nouns (إضافة) has the force of the preposition لَا مَ or governed word is neither of the same genus as the مَضْلَفَة nor the مَضْلَفَة to it.

EXAMPLES.

غَالِمُ زُعيدُ اَيِّيٌّ Zued's boy, i.e.
غَالِمُ زُعيدُ 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 مَن understood when the
is referrible to the same genus as the مَصَافُ. 

EXAMPLES.

خَاشُحُ فِضْةٍ أيُّ A ring of silver, i.e.
خَاشُحُ مَنْ فِضْةٍ A ring from silver.

Annotation.

more nine month's quality, and like the attribute supposed to be conveyed by the Active Part-
iciple or can only become permanent by the repetition of the action.

This distinction of permanent and transient qualities is commented upon by the Greek Philo-
sophers. 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 (Iâ€™m.) 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 اسم الفاعل 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 اسم الفاعل 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
"Zuud is standing," or "Zuud is beating Amr," and has therefore the precise force
of the Aorist Tense of a Verb, governing in the one case the agent in the nominative, and in the other,
COMMENTARY.

3. Or to the Preposition نَفَرَ to it.

EXAMPLES.

ضَرُّبُ الْيَوْمِ أَيْ Beating of to-day, i.e.

فِي الْيَوْمِ Beating in the Day.

Annotation.

the object in the accusative. It seems to possesses virtually, the united force of a predicate and copula, or of an attribute and assertion, and may be resolved into is and the sense of the MUSUM or INFINITIVE, as زَيْدُ يَضْرُبُ which 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 of ATTRIBUTE resembling an ACTIVE PARTICIPLE.

What then may be asked is the difference between the اسم الفعل and 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 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 زَيْدُ حَسَنِي Zueid is beautiful. In the first sentence a certain ACTION as beating is predicated of Zueid, and in the second a certain QUALITY as beauty, but without any necessary inference that the one is transitory, and the other perpetual, for زَيْدُ حَسَنِي Zueid is equal to AORIST or Indefinite time, and is possessed of beauty, which is also indefinite as to time, and this is all the distinction that appears to me to exist between them.
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 لازم منصر (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 لازم منصر (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 لازم مارد (The Iron is hard,) we shall be understood to speak of a quality co-existent and essential to the Substance Iron, and therefore permanent, but let us substitute another Adjective, and say the Iron is not, and the permanence of the quality immediately vanishes, for we all know that heat is accidental and not essential to Iron, and from this very idea of its transitory existence arose the common adage,

Strike while the Iron is hot.

With the Active Participles and Attributes, considered as Substantive Nouns, Arabic Syntax has properly no concern. They assume then a different character in composition, and have the same government as common Substantive Nouns. For instance the words لازم مارد (Tyrant; a Sentinent; a Flier or Bird; an Asker of Beegah; are all active Participles in the character of Substantive Nouns, though they may be literally translated and used as Verbal Adjectives, for لازم مارد means Tyrannising; لازم مارد Keeping watch; لازم مارد Flying and لازم مارد)

* To the Arabs who believe in the Polensic Hypothesis, the phrase would convey no idea of permanence whatever, on the contrary they would either imagine we were lying, or talking of an Earthquake.
COMMENTARY.

This is effected either by its terminating in Tunween (تَنْطِيِن) 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 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 Ṭabā Kabīr, a shā'rib. Anacreon is tippling.

I have already remarked that the is used like the Active Participle in the double capacity of a Substantive Noun, and a simple Attribute, resembling in application an Active Participle, as its name imports. In the first capacity it is used as a concrete or complex Term, to express both a subject and quality conjoined, as a Miser or avaricious man (Miserus) or 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.

BOOK SECOND.

It governs an Indefinite Noun in the Objective Case, as its تُمِلْ، (تُمِلْ) or Noun of specification, which removes the uncertainty supposed to exist in the Integral Noun.

EXAMPLES.

رَطَلٌ زِيَّتا A pound of oil.
مُنِون سِيْنَا Two Minas of butter.
عَشْرَون رَهْيَا Twenty Dirhums.
خَاتِم رَيْلَ ذَهْبًا Zued's ring of Gold.
سَلَوَة عَسَالَ 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 حَارِس 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، بَعْضُ الْحَيَاتِ 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 passivo 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 مَهْلُ امْرأ يْرُدِّي a Story-Teller; حَارِس a Husbandman; مُعْدِن 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 جَنْسُ فِيْرِجُن a Virgin, (which is also an Adjective) Virgo Intacta, وَلْيُمُثْرُكْ a Partner, Consors, &c. without any reference to their active states.

K k k
Annotation.

But I repeat again that Arabic Syntax has nothing to do with Active Participles, and Adjective Nouns, as Complex Terms. They are employed in Grammar as Verb adjectives, and simple Attributes or Qualities, and are used descriptively, to define either the action in which a given Agent is employed, or the Quality with which a given Object is invested. As such they are necessarily adjointed 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 .Cos which means literally beloved, is used as a Substantive Noun to denote a Mistress. .Cos Worshipped, or God. .Cos Written, a Book. .Cos Possessed, a Slave or Servant. .Cos sent, a Prophet. .Cos Hid. .Cos den, an Enigma. .Cos 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 ascertain 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 .Cos 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 .Cos we convey a very different idea, as the Participle .Cos is equal to the Aorist .Cos and the phrase will mean that, Zurob is sitting, which though indefinite as to time, has certainly something transitory in its nature as opposed to the complex Term .Cos 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 quòd unà sederent et essent."

I have extended this Note so far beyond the limits of the Text, that I cannot with propriety persevere in the discussion, yet I relinquish it with reluctance, for I consider it as one of very considerable importance, and one by no means satisfactorily explained by the Arabian Grammarians. The few remarks here offered may however enable the reader to carry on the enquiry himself.

I have pointed out what appears to me the source of the error in the distinction drawn between the Active Participle and the simple Attribute, (which should properly be called the VERB ADJECTIVE and the ADJECTIVE NOUN.) This if correct, will be found of importance, but much information is still wanting to elucidate the true nature of ARABIC ADJECTIVES, and this I may possibly attempt in a future work. I shall therefore close this enquiry with a few promiscuous remarks (extracted from RUIZEE and the WAPELA) 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 مَثَلًا, and in either case its governed word is معافٍ 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 Nominaive, Aorist, or Objective Cases, which multiplied by six as given above, leave eighteen varieties of construction, as may be seen in the following:

**Table.**

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In which the governed word is in the Nominaive Case.

In which the governed word is in the Aorist Case.

In which the governed word is in the Objective 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 ٌ and connected in the relation of the Aorist Case with its own ٌ, 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 ٌ ٌ i.e. elegant or perfectly correct. The 7th and 10th ٌ or unobjectionable, and the 2nd, 3rd, 5th and 6th, ٌ or bad.

I shall close this long grammatical narcotic on Infinitives, Verb Adjectives and Noun Adjectives, (which the generality of readers may probably feel inclined to class among the Insolubilia de Alaiaco) with a few extracts from Arabic Authors by way of illustration. In the following poetical panegyrical on a departed Hero, extracted from the 20th Muqam of the Muqamat-ool-Hureereen 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 يَكْبُرُ the Plural of يَكْبَرْ 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-
guam fera in latibulo!" means lit. inverted.
COMMENTARY.

fortunately Sir William Jones was not aware, when he gave it a place in his Poesos Asiatice Commentarii, for taking the whole as a serious funeral oration over some departed Chieftain, he has inserted it in his chapter De Poesi Funebri, and has actually drawn a grave comparison between it and David's Lamentation on the death of Saul and Jonathon.† "Hec Elegia, ' says he,' non admodum dissimilis esse videtur pulcherrimi illius carminis de Sauli et Jonathani obitu; atque adeò versus iste.

[Ubi provocavit adversarios nunquam redit à pugnæ contentione sine spica sanguine imbuto." ex Hebræo rediti videtur,

A sanguine occisorum, à fortium virorum adipe,
Arcus Jonathani non rediti irritus †

Had Sir William read one page farther in the Muqam he would have discovered the true Hero. Take another example of permanent attributes, simple adjectives and descriptive Epithets as included in the following Story.

BOOK SECOND.

* Mt. O Zealot, resembling in sound the Turkish Gāoor, Infidel, which Lord Byron writes Gāoor. It appears to be a corruption of گور or گور. M m m.
I resided at Busrah, said a certain Arabian Yorick, as a parson and professor of humanity, and was one day a good deal amused by a strange fellow, squint-eyed, straddle-footed, lame of both legs, with rotten teeth, stammering-tongue, staggering in his gate like a man intoxicated, puffing and blowing like a thirsty dog, and foaming at the mouth like an angry camel, who came up and seated himself before me. Whence come you, said I, O father of gladness? From home please your worship said he. And pray where is your home I rejoined, and what is the cause of your journey? My home he replied, is near the great mosque, adjoining the poor house, and I am come for the purpose of being married, and to beg you will perform the ceremony. The object of my choice is this long-tongued, importunate hump-backed, scarlet-skinned, one-eyed, no-nosed, stinking, deaf, wide-mouthed, daughter of my uncle. Do you agree Miss Long-tongue said I, to marry this Mr. Pot-belly? Ay, said the lady (with a great deal of doric brevity!) then accept my friend cried I, this woman for your wife, take her home, cherish and protect her. So he took her by the hand and departed. Now it happened that about

* I suspect this Busrah professor of humanity must have had a peep at our old friend Democritus Junr. whose sketch of an accomplished beauty may be considered complete. "Every lover admires his mistress, though she be very deformed of herself, ill-favored, wrinkled, pimpled, pale, red, yellow, tan’d, tallow-faced, have a swollen jugged platter face, or a thin, lean, chitty face, have clouds in her face, be crooked, dry, bald, goggle-ey’d, blear-ey’d or with staring ey’s, she looks like a squin’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, rare simo patulque, a nose like a promontory, gobbertushed, rotten teeth, black uneven, brown teeth, beetle browsed, a witches beard, her breath stink all over the room, her nose drop winter and summer, with a Bazarian peke under her chin, a sharp chin, have eared, with a long cranes neck, which stands away too, pendulis mammis, her dugs like two double jugs, or else no dugs in the other extrem, bloody slim-fingers, she have filthy long unpaired 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, gowty legs, her ankles hang over
nine months after that they both returned to me, rejoicing and had hardly seated themselves when my old friend Adonis called out.—O your worship we have been blessed with a most sweet and fascinating child, and are come to request you will bless and give him a name, and offer up a prayer for his parents. Now what should I behold, but a little urchin stone-blind, hair-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 ause imperfect, her whole complexion savours, an harsh voice, incondite gesture, vile gait, a vast virago, or an ugly tit, a slug, a fat fustilugs, 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 lenthorn, whom thou couldst not fancy for a world, but hastes, lovest, and wouldst have spit in her face, or blow thy nose in her bosom, remem. dium amoris to another man, a dowdy, a slut, a soild, a nasty, rank, rammy, filthy, beastly quean, dishonest peradventure, obscene, base, beggerly, rude, foolish, enseught, peevish, Iris' daughter, Thersites' sister, Grobian's scholar!

An example of each of the Analogous Governors will be found in the following Dialogue.

* Lit. The joy of his parents, being compounded of مَ ا=a Mother; ا=a Father and فَ=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 villainous tribe of genuine Arab Hottentots with whom I had the misfortune to get acquainted on my way to Bagdad. They inhabit the wilds of Al-Hor 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.
BOOK SECOND.

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 OR ABSOLUTE.

By Absolute Government (العامة الجملة) 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

Annotation.

The Government termed as opposed to 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 and 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 , the Quod loquimur or Predicate, to the and or thing spoken of, and both terms connected together in discourse by means of this Absolute Government, produce the connexion termed which constitute a perfect or complete Proposition.

N n n
ZUED is going. Secondly, as governing the Aorist tense of a Verb, which arises from its aptitude to supply the place of a Noun, as 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 أمير مانع 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, alledging that the Subject governs the Predicate, while other again pretend that they mutually govern each other.

With regard to the government assumed by the Aorist, it is the opinion of كيساز 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 كتار يلف التلف and رفع which he thinks must give the Tense زيد. 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 نمط 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"

* Oeconomiae records this opinion of سهيلود. It is also noticed by Boc Anel, Ascol Futh, etc.
+ كيساز and Ferar, etc.

† Quand le nom jouit 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 attribuait 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 étoit alors à la chose nominatif (Casus Nominativus) et nous disions cas nominatif; ou cas qui sert à nommer le sujet. Éléments De Grammaire Générale, Par, M. L'Abbé Sicard. Tom. prem. 169,
BOOK SECOND.

The Grammarians of Koofuh in general, ascribe the government of the Aorist, to the simple circumstance of its being unaccompanied with any of those particles which occasion it to terminate in جَرْم or نُصِب and this also is the opinion of Ibno Malik.*

[Annotation]

of Subject and Predicate, and the Grammatical Concord of Substantive and Attributive.† These Concord in Speech produce Propositions and Sentences, as that previous Concord in Nature produces Natural Beings! this being admitted"—"What?—Why that Nouns and Adjectives like natural Beings coalesce and bring forth Sentences!" we proceed by observing, that when a Sentence is regular and orderly, Nature's Substance, the Logician's Subject, and the Grammarian's Substantive are all denoted by that Case, which we call the Nominative." He then goes on to explain how the Attribute in imitation of its Substantive would appear in the Nominative Case also.—"Every Attributive would as far as possible conform itself to its Substantive, so for this reason, when it has Cases, it imitates its Substantive, and appears as a Nominative also. When it has no Cases, it is forced to content itself with such assimilations as it has!" Surely this is not the language of the ἘΡΜΗΣ ΔΟΓΙΟΣ,—the mighty oracle of winged words and philosophical arrangements! See Hermes, B. the second, p. 280.

* A celebrated Grammarian author of the أَلْفِيَة 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 Wimbridge Aristarchus. "Harris should have called them either Attributes or Attributables; but having terminated the names of his three other Classes (Substantive, Definitive, Connective) in Lux, he judged it more regular to terminate the title of this Class also in Lux; having no notion whatever, that all common terminations have a meaning and probably supposing them to be, (as the Etymologists ignorantly term them) mere protractias vocum; as if words were wire-drawn, and that it was a mere matter of taste in the writer to use indifferently either one termination or another at his pleasure."


FINIS.
(8)

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تم إعداد السطر باللغة العربية من خلال الاتصال بالقراءة. في يوم البدء، وقعت له طباعة كتابة مبكرة من الطباعة، إذ أخليت في المستندات الداخلية، من المشهدة ميناء راية. في النهاية، يسعى قراءة رسم.
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رَتَّلَ زِينَتَهُ وَمَدَّ عَلَى سَيَنَةٍ وَعَشَرَانَ ذَيَاءَ ذَهَبٍ وَمُلَكَ عَسَالٌ
وَالمعنى العَلَدِيُّ والمراد من العامل المعنوي ما يُعرف بالقلب وليس
ليْسانِ حَظْفِهِ احْذَهْ بِالعَالِمِ في المبتدأ وَالخُبْرٌ وَهُوَ الابتداء اِي
خُلُو الاسم عن العوامل اللغوية نحو زيد منطقاً وثانيها العامل في
الفعل المضارع وهو صحة وتوع الفعل المضارع موقع الاسم مثل زيد يعلم
فَعَلْ مَرْوَعَ بِصَحَةٍ وتَوَعْ مَوْعِقَ الاسم اذ يَجْزِى اَن يُيَتَّالَ في موقعه عالمٍ
بِكَانَ يَتَّالَ زِيدٌ عَالِمٌ فَعَالَهُ مَعْنويٌ وَعَنْدَ أَكْرَمِ الصَّوَابِينَ عَالِمُ الفَعَل
المضارع تُجرَدُ ۱۲۰ عَنْ العَالِمِ النَّاسِبِ وَالجَازِمِ وَهُوَ مُخَتَّارٌ اِبْنٌ مَالِكٍ
۱۲۰
لا شأنها دعوى الموصول لا يتاثر فيها لأن اللام الداخلة عليها ليست بوصول بالتفاق وتكون معولا منصوبة على التشبيه بالفعال نى المعرفة على التبييزى النكرة ويجوز لا الاضاف.
وتكون صيغة اسم الفاعل تياسية ويصيغها سباعية مثل حسٍ وصعب وشديد وسادسها صاحب اسم آخر في آخر اسم الأول.
الثاني مجرد عن اللام والتنوين وما يقوم مقامه من نوتي التثنية والجيب لعل الاضافه والاضافه إما بمعنى اللام المعدة أن لم يكن من الصُفّ اليه من جنس الصاف ولا يكون أيضاً نرى له مثل غلام يزيد، غلام يزيد، أما بمعنى أن كان الصاف إليه مثل جنسه مثل خاتم، خاتم نئم اياً. نئم اياً نوى، وثامنها، وثامنها، أياً بمعنى أن كان ظرفه تحت ضرب اليوم، أي فيه اليوم وسابعها، الاسم النام وهو كل اسم في استغفري عن الاضافه بان يكون في آخره تنوين أياً يقوم مقامه من نوتي التثنية والجيب أياً، يكون بعده مضاف إليه وينصب النكرة على أنها تبييز له فيقع منه الإبطام مثل.
على ابتدأ كأننا نسمي الفاعل مثل زيد مضر وملا مه الآخرون وغدا
او الموصل نحو الضروب علامة زيداً والموضع مثل جاهي رجلاً
ضرورة غلام إنا وعلى ذي انحال مثل جاهي زيداً مضر وبغلاماً
او على حرف النفي او لا استفهام مثل ما مضر وبغرام ومضر وبـ
غلاماً ونا اثنى في نية واحد الشرطين المذكورين يننغي عليه وجينبَذ
يذكر ضائته الى ما بعد وآذا ادخل عليه اللفظ واللام يكون مستغنياً
عن الشرطين في العمل مثل جاء الضروب علاماً الآخور وغدا او مس
وخيرها الصفة المشهية وهي مشابهة باسم الفاعل في التصريف
وفي كون كل منهما صفة مثل حسن أي حسنون حسنات حسنات ن
حسنات على قياس ضارب ضارباً وروماً ضارية ضارية ضارب ومـ
وهي مشتقة عن الفعل اللائم لا للفاعل ثبوت معنى مصدر للفاعل
على سبيل الاستمرار الدوام بحسب الوضع وجعل عمل عبدها غير
اشتراط زمانها لكونها بمعنى النحو واما اشتراط الاعتماد فيببرنها
( 38 )

أو على ذي ألحان فيكون حاله عن مثل مررت، زيد، راكب، أبو، أو على حرف النفي، والاستفهام، بان يكون قبله حرف النفي، أو الاستفهام، مثل ما قام أبو، وأنا ابن، فقيد في اسم الفاعل، أحد الشرطين المذكورين فلا يفعل اصبل يكون كمضايئاً بالد يعفو عليه، على زبد، فعندما كان اسم الفاعل معروفاً بالد يعفو عليه، على كل حال سواء كان بمعنى الماضي، أو الحال، والاستثناء مثل الضراب، وهم: زبد، علم أن اسم الفاعل الموضوع للمبتدأ كضراب، وضراب، وضراب، بمعنى كثير، الضراب، والصدمة، وغيرهم كثير العلم وكحذرك، بمعنى كثير القدر، مثل اسم الفاعل الذي ليس للببلة فيه العامل والاشتراط، وان زالت الشابهة اللغوية، بالفعل، لكنهم جعلوا ما فيه من زيادة المعنى قائم، مقالاً، من الشابهة اللغوية، ورابعها اسم الفاعل وهو يفعل، عمل الفاعل، الجهد، نفر، عن اسم واحد، بعنه قائم معنًام، فأنا، وجرب، عليه، كن، بمعنى الحال، والاستثناء، أو اعتباره.
الفعل نحو توله تعالى لاسم الإنسان من دعا الخير! علم أن هذه الصور الجارية في مصدر الفعل المتعدد وما مصدا رفع الله نصيرة واحدة وهى ان يضاف الى الفعل نحو اسمه الجنيب تعذر فيه ولفعل المصدر لا يكون مستترا ولايقتدم مغوله عليه وثاني اسم الفاعل وهوبعن عمل فعله كالمصدرة ناكان مشتقان من الفعل اللازم فيرفع الفاعل مثل زيد قام أبوه وأكان مشتقًا من الفعل المتعدى فيرفع الفاعل وينصب الفعال مثل زيد ضارب غلامه عم اوشراه عليه ان يكون بمعنى الالحال او الاستقبال وانا اشترط بها احد هيه كليًّل مشابهتها للفعل الضارع لأنه كما من مشابهها بحسب النطفي في كل فلون والحركة والسكنات كأن حينئذ مشابهها بحسب المعنى ايضاً يشترطنا على المبتدأ نjquery خبرنا عنه كمثال الذكورا وعلى الموضوع يكون سالفه مثل سبرب جب ضارب به جارية وعلى الموضوع يكون سالفه مثل الضارب عبرا في النار
ودليل الاكرشيين يدل على اسمة الفعل في الاعـلال فلا تنـم
منه اسمته مطلقا ولوكأن هذا القدر يقتضي الاسماء مطلقا يلزم ان يكون
يُعـل بالليام وأَّنَجَّم متكلا باللهجة اسماء زبايتي الا اسمه نفعا ولم يُبـنـِيه
حده اسم ان الصدر يفعل عمل نعله فان كان نعله لأدبا نفيع الفاعل
فقط كم اسمه اسم يجيبي قيام زيد وإن كان متفوقيا في الفاعل وينصب
الفعول نحو اسم يجيبي ضرب زيد عمرا نتين في الفاعل بحوزة للطابع الاضناة
السدرالية ومرنوع معنى لانه ناعل وهو على خمسة انواع احدها ان يكون
مضانا الى الفاعل ويذكـر الفاعل منصوبة كالمثال المذكور وثانيها ان يكون
مضانا الى الفاعل ولم يذكـر الفاعل نحو عجبت من ضرب زيد وثالثها
ان يكون مضانا الى الفاعل ولم يذكـر الفاعل حال كونه مهما للفعول
القائم مع الفاعل نحو عجبت من ضرب زيد أي من لا يُبـت زيد
ورابعها ان يكون مضانا الى الفاعل ويذكر الفاعل مرفوعا نحو عجبت
من ضرب اللف صيادلا وخامسها ان يكون مضانا الى الفاعل
اما القياسية فشعة عوامل ا لاول منها لفعل مطلق سواء كان لا شيء او متعلقة بما صاغ راعا ان كل فعل ينع الفاعل مثال كل زيل وضرب زيد اما إذا كان متعددا فينصب الفاعل ايضا مثل ضرب زيل
عبر ولا يجوز بتقديم الفاعل على فعله تحلاف الفاعل فنان تدبيه عليه جائر ملف زيل افر ب و لا يجوز حذف الفاعل تحلاف
ا الفاعل فنان حذفه جائر والثاني مصدر وهو اسم جدير اشتته من الفاعل وابن اسم مصدر في لصوه الفعل عند ان الفاعل وابن اسم مصدر في لصوه الفعل عند ان
ان المصدر اصل والفعل فرع لا استباله بنفسه وعدم احتيائه الى الفعل تحلاف الفعل فإنه غير مستقل بنفسه يستتجي الى
لا اسم وتأثر ان يكون ان الفعل اصل والفروع لاعلا المصدر
باعلا الفعل وصحته بصحته لحوقاه ام املا أو الفاعل يلقب الوار
فيه يام لقب الوار الفاقد تام ونحوه وما تواصع قولها لصحته تام ولا شك ان دليل البصريين يدل على اصلية المصدر مطلقًا
عنهاجابطلعملهامثلزيدظنتتمامويدآظنتتناموازيدتام
ظنتوريزآتفآفظنتفاعاليوابطلعملهامتساريانوقالبعضهم
آناعاليواوليعلىتقديرتوسطوابطاليواوليعلىتقديرالتاخر
واذازياداتهمزةنياويولعلماورايتصارامتعدادبييناليثانيت
مفاعلنخورأعلنتزيداعبرافضلارأيتها عمراخالداعالالاح
بسببالهمزةمفعلأخرلاالهمزةللتصغيرنبعنيالثانالأولجعلت
زيداعليانونعلمعبرافضلامعنيالثانيجعلتعمراوليأنيرى
عالداعالاولذالخصائصبهذينالفعليندونإخواتهماهوهمسؤع
عنالعربخلالالاختصارثانياجاززيدالهمزةعليجميعهذاتالانفعال
قياسلاعلىجهثمحاتظنتواحسبتواختتوارجتوازعيتزيدا
عبرافضلأثنانوا الخبروحيدات أيضا تعيدها إلى ثالثةفاعلةعمل
انهلايجوزإذفلمفعلالذانمئةلفعاليالثاني لكانيجوزإذف
الآخرينمعاولايجوزإذفاحسدهابدونالآخركابرم

H
النعمة لم يقتضى المفعول الثاني مثل ذينك زيداً ما إثناً مهماً  
الثالثة الثانية نرافاً وعلماً ورائت مثل رائت عباً كركباً وعليت  
زيداً مينحا ووحدت البيت رهينة ورأيت تلبيتي بعنني روافض البضار  
كقوله تعالى: فانظرما ذاتري وعلمت ندبتي بعنني فرعت مفسل  
عليت زيداً ما عزنت ووجدت تذكرون بعنني أصبت كقولك وجدت  
الضالة التي اصبتها فابن سكلا واحد من هذه المعاني لا يقتضي إلا متعلقة  
وأحد: فلا يعتقد الألاى مفعول وأحد ولا واحد المتشرك بينهما  
زعيت كقولك زعبت الله غفورا رحيماً وهو للبيتين ورعب الشيطان  
شكرنا وهو للشك وقبي هذه الأفعال لا يجوز الاتصار على احل  
المفعولين لأنها كاسم واحد لا نمضونها معام筏فع به نبي الحشية  
وهومصدر المفعول الثاني المصادر إلى المفعول الأول أن معني علمه  
زيدناوإضاشت وعلبت نسل زيدنا لم يحذف أحدثه لأنه لوحذ حذف بغض  
الجزء الكثافة وهولا بيجوز وإذا توسطت هذه الأفعال بين المفعولين أتاخرت
وهوب لاينفصل عن ذا وفي الاستعمال ولهذا ويقال حبذا او هو مراتر
نعم ونافله ذا او لخصص بالملح مذوكور بعد واعراب كأ عراب
الخصص تسر في الوجوه المذكورة لكنه لا ينجب مطا بقته لف عاله
في الوجه المذكورة مثل حبذا زيد وحبذا ابذاان وحبذازيدون
وابحا وحبذا اهنداان وحبذا اهنداات ونجوران يكون لبلبه
ا وبعد اسم مواقف له منصوب على التضيفا والحال مثل حبذا رجلا
ربما وحبذا زبد راكبا
النوع الثالث عشر أعمال القلوب وانها
سببت بها لا انضورها من القلب ولا دخليها للجوا رح وتسي
انفعال الشك والليقين ابضاان ان بعضها للشك وبعضها لليةين وهي
تمام على المبتد او لخبر تنصهبه مسابان يكون مفعولين لها وهي
سبعة ثلثة منها للشك وثلثة منها لليةين وواحد منها مشترك بينها
فاما الثلثة الأولى فحصيتو وظفت وخلت مثل حسبت زبدتها
وظفت عبرة أفاضل وخلت بكراعان ان وظفت اذ كأن من الظنة بعني
اخصوص أن يكون مطابقاً للغة في التذكرة والثاني، والثانية والثالثة مثل نعم الرجل زيده ونعم الرجل زيدها ونعم الرجل زيده ونعم الرجل زيدها ونعم الرجل زيدها ونعم المرأة هند ونعم المرأة هند وانغبت النساء هندان والثاني بحس وهولذلك أصله بعس من باب عام كسرت لها لم تبيع العين ثم استنKA العين تخفيفا وناعلا أيضا يكون أحد الأمور الثلاثة المذكورة في نعم وحكم الرجال المذكور مثل بس الرجل زيده وبنس صاحب الفرس زيده وبنس رجل زيده وبنس الرجل زيده وبنس الرجال زيدها وبنس المرأة هند وبنس المرأة هندان وبنس النساء هندا وثلاثين وهم واحدون بنس موافق له يجب وجوه الاستعمال والرابع حسب مع ذا يفتح الغاء ووضيدها واصله حبب بضم العين ناسكت الباء وادغمت في الباء على اللغة الأولى ونقلت ضحتها إليها وادغمت في الباء على اللغة الثانية.
ائفال المقاربة سبعة هذه الأربعة المذكورة وجعل وطين واخذ وهذه
الثالثة مرادنة كرب ومعاقنة له في الاستعمال النوع الثاني
عشر إفاعلاً الملح والذم وهي أربعة إفاعلاً الأول تعكم أصله نعم
يفتح الفاء وكسر العين تكسر الفاء لاتباع العين ثم اسكنت العين
للخفيج وهو نعل منج ونعله تذكريون اسم جنس متفرعاً باللام مثل
ففع الرجل زيد نادر جبل مرنعك به ناعل نعم وزيد مختوص بالدمج
عشر نوع بأنه مبتل أو نعم الرجل خبره المقسم عليه وأم رونغ بانهخير
مبتدأ محذوف وهو الفيسر تنقد بينه نعم الرجل هو زيد نيكون على
التقدير الأول جبلة وأحده وعلى المتقل يزال الثاني جبلتين وثة
يكون نعله اسمي مضافاً إلى معرف باللام مثل نعم صاحب الفرس
زيده ونادره يكون ضيفر مستمر وبيززاً بنكهة منصوبة مثل نعم رجل زيد
والفيسر استمر برجع إلى معرفة دم هنئى وتن تجذب النحوص
اذن للاعلاء تربني مثل نعم العبداء يزيد والقرية سبيل الآيات ورش
فلا يحتاج في هذا الوجه إلى الخبر بخلاف الوجه الأول لأنه لا يتم
المعنى: المتضد و نال الخبر نيكور الأول ناصا والثاني تاما والثاني
كاد وهو يرفع الاسم وينصب الخبر والفعل المضارع وغيره وتد
يكون مع أن تشبيه اله بعسي مثل كا دزر بدجي نزيد مرفوع بانه
اسم كاد ودجي في محل النصب بانه خبر ومعنا تارب زيل مجيء
وحكم المشتقات من مصدر لحكم كاد مثل لم يكد زيد بدجي وان
دخل عليه حرف النفي فنفه خلاف قال بعض أن حرف النفي يفيد
مغنى النفي وهو الصحيح و قال بعض أن لا يفيد النفي بن المبا
بان على حاله و قال بعض أنه لا يفيد مغنى النفي في الماضي ويقيد
في المستقبل والثالث كرر وهو يرفع الاسم ويصبه الخبر والإبر
بجي نعم بطريقة بها بغير أن نحوكب زيد مخرج والرابع وأرثك
وهو يرفع الاسم ويصبه الخبر والفعل المضارع مع أن ي peru
ان مثل واشك زيد أن بدجي وأرثك زيد بدجي و نا ل بعضهم ان
النوعCapabilities لعشرة آلاف اللامع اللامع، فإنها سببًا للاسم لانها تدل
على اللامع وهي ربيعة الأولى عسب وتدخله تاء لتاثير سأنتمثل
عسب وهو غير متصرف فلا يشتاق منه مضايع وأسم فاعل وأسم مفعول
واسم ونبي وعجله على نوعين الأولى أن يرفع النامه، وهو نعلمه
وينصب الخبر ويكون خبر الفعل المضارع مع أن وحينذذ يكون
بمعنى تبار مثل عسب زيد أن يخرج زيد نية من نوع بانه إسه وان
يخترق في موضع النصب بانه خبر، بمعنى تبار زيدا لخرج جوج والخبر
يكون مطابقا للاسم في الاندراد التثنية لجميع التذكير التانيث
نحوي أن وديان، ان ويقوم وعسب الزيدان أن يقوم وعست
هندان، ان تقوم وعست الهندان أن تقوم وعست الهندان أن يقيدن
ان نوعان لثاني من النوعين المذكورين ان يرفع النامه وحده واحد، وكذلك
اذاكأن اسمه فعلنا مضايعا مع أن نهوي مكحل النامه بانه اسمه
وحينذذ يكون بمعنى تبار مثل عسب زيد يخرج زيد يا ترب خروجه.
(17)

عشرماَّ عشَّنَتْ وكُلٌ واحدٌ من هذه الأفعال إلا رابعة لدوار يثبوت خبرها
لا سبيلًا مثل ما برح زيدًا عاملاً وما تأتي زيل تأتي ومازال زيد فاضلاً
وما أنفك بكرعانادا النافذين عشر مادام وهي لتوتية شبي بُدئَةً
ثبوت خبرها لا سبيلًا فلادن بسن أن تكون قبلها جيلة فعلية وإسمية
مثل اجلس ما دام زيد جالسا وزياد قام ما دام عبروتاً والثالث
عشر ليس وهي لنفي مسكون الجيلة في الزمان الحال والثالث
ففي كل زمان تحوليس زيد ثابةً أعلم أن تقديّم اخباره على
إسباقها جائز مع بقاء عملها مثل كان ثابتاً زيد وعلى هذا القياس
في البوادي وأيضاً تقديّم اخبارها على أنفسها جائز سوي ليس
والانعال النافذين كأن في أول لما قال بعضهم تقديّم اخباره، انفعال
على أنفسها إيضاحاً ترسوًى مادام مثل تابياً كان زيدًا ما تقلل إسماً لها
عليها إنفجّر جاز نزلان اسهاماً علها ولا نفع ولا نجوز تقدّيمه على الفعل
أعلم أن حكم مستنفٍ هذه الأفعال كحكم هذه الأفعال في الحيل
اضحى هذه الليلة تأتيان مضمون الجميلة وما تأتيها التي هي الصباح والمساء، والпись نيحاويما زيده غنيهما حصل غنيها، في وقت الصبح والمساء زيده حاكمهما حصل حكمته في وقت المساء ونيحاويما زيده قاريا معنا وحصل تراهما في وقت الضحى، وهذا الليلة تقران بعيني سارميم صمغ الفقيغنا ومسى زيده كاتبا واضحي المذاب شناورا وتقولون تامة مثل صمغ زيده بعيني دخل في الصباح وامسي زيده كاتبا دخل في المساء واضحي بكراء دخل في الفضحي والسادس نازل والسابع بات، وها لا تتران مضون الجميلة بوقتها، ائذاء النهار والليل نظل لا تتران مضون الجميلة بالنها، وبات لا تتران مضون الجميلة بالليل نعوطل زيده كاتبا اي حصل مكتابته في النهار وبات زيده نازل اي حصل نومه في الليل وقل تكرون بعيني مارتحنا الفصي بالغا وبات الشاب شيخها ونام مابره والناس مانتي وقل يقال مانتي والعاشمزال والعادي
بجرد الفاعل كلما تاماً فلا تخلو نقصان وهي تدل على الجملة الاسمية أي المبتدأ أو الخبر ترتفع الجزء الأول وتتصب الجزء الثاني ويسمى الجزء الأول منها اسمها والجزء الثاني منها خبراً وهي ثلثة عشر نعشاً الأول كان وهي تجي لعنيين ناقصة وتامة فتالية تجي على معنيين أحدهما ينطوي خبرها لأسمها في الزمن الماضي سواء كان مسكن الانقطاع مثل كان زيدتانا أو مبنتنا الانقطاع مثل كان الله عليه حكيباً وثانيهما أن تكون بعني صار مثل كان الغفير غنياً أي صار غنياً والتامة بفعالها فلا تحتاج إلى الخبر فلا تكون ناقصة وحينئذ تكون بعني ثبت مثل كان زيداي ثبت زيد والثاني صاروه لانتقل الاسم من حقيقة إلى حقيقة أخرى مثل صار العلم خزراً ومن صفة الدي صفة أخرى مثل صار الغفير غنياً ولا تكون تامة للانتقل من مكان إلى مكان آخر حينئذ تتعادي إلى نصوص راية من بلدان البلدين الثالث أصبح والرابع اسماءً والخامس
على سبيل المثال حُدوم البسيرة، فإن موضع لِحُدٍ مُنّك زيَدًا، أي حُد زيَدًا، فإن موضع لِحُدٍ مُنّك زيَدًا، أي حُد زيَدًا، فإن موضع لِحُدٍ مُنّك زيَدًا، أي حُد زيَدًا، فإن موضع لِحُدٍ مُنّك زيَدًا، أي حُد زيَدًا، فإن موضع لِحُدٍ مُنّك زيَدًا، أي حُد زيَدًا، فإن موضع لِحُدٍ مُنّك زيَدًا، أي حُد زيَدًا، فإن موضع لِحُدٍ مُنّك زيَدًا، أي حُد زيَدًا، فإن موضع لِحُدٍ مُنّك زيَدًا، أي حُد زيَدًا، فإن موضع لِحُدٍ مُنّك زيَدًا، أي حُد زيَدًا، فإن موضع لِحُدٍ مُنّك زيَدًا، أي حُد زيَدًا، فإن موضع لِحُدٍ مُنّك زيَدًا، أي حُد زيَدًا، فإن موضع لِحُدٍ مُنّك زيَدًا، أي حُد زيَدًا، فإن موضع لِحُدٍ مُنّك زيَدًا، أي حُد زيَدًا، فإن موضع لِحُدٍ مُنّك زيَدًا، أي حُد زيَدًا، فإن موضع لِحُدٍ مُنّك زيَدًا، أي حُد زيَدًا، فإن موضع لِحُدٍ مُنّك زيَدًا، أي حُد زيَدًا، فإن موضع لِحُدٍ مُنّك زيَدًا، أي حُد زيَدًا، فإن موضع لِحُدٍ مُنّك زيَدًا، أي حُد زيَدًا، فإن موضع لِحُدٍ مُنّك زيَدًا، أي حُد زيَدًا، فإن موضع لِحُدٍ مُنّك زيَدًا، أي حُد زيَدًا، فإن موضع لِحُدٍ مُنّك زيَدًا، أي حُد زيَدًا، فإن موضع لِحُدٍ مُنّك زيَدًا، أي حُد زيَدًا، فإن موضع لِحُدٍ مُنّك زيَدًا، أي حُد زيَدًا، فإن موضع لِحُدٍ مُنّك زيَدًا، أي حُد زيَدًا، فإن موضع لِحُدٍ مُنّك زيَدًا، أي حُد زيَدًا، فإن موضع لِحُدٍ مُنّك زيَدًا، أي حُد زيَدًا، فإن موضع لِحُدٍ مُنّك زيَدًا، أي حُد زيَدًا، فإن موضع لِحُدٍ مُنّك زيَدًا،
وعلى هذا القياس المعي، سبع وثسعين واثنين وخمسين مممسًا معملًا، عدلُ رؤهم،
وهو على نوعين: أصل هذه استغهامية. اننا نمتضمنًا لمعنى الاستغهام
وهوبينصب التهبيز مثل: كم رجاء ضربته والذاني كبيره. أن ليمكن
متضمنًا لمعنى الاستغهام وهو ينصب التهيزنا كأن بينها فصلة مثل
كم عدد يرجالوا ان لم تكن فصلة: تقليب. مجموعًا، فاته الهية مثل
كم رجلي ضربته وكمل علاهم آتشريت والثالث: كه هم مركب من كاف
التشبيه. وذا اسم الإشارته ولكن المراد منه عدد رميم ولا يكون متضمنًا
معنى الاستغهام مثل كذا رجاء مسائي. والرابع: كأين هو مركب من
كذب حال التشيبيه واي ولكن المراد منه عدد رميم. لامعنى، التبكي
مثل كأين رجاء لقيت وغلب يكون متضمنًا لمعنى الاستغهام نحو: كأين
د رجب عند ك النوع التاسع اسيااتس اسيا انا الفعال لان معانيها
فعال وهي تسع سبت منها موضوعة لامرأة الحاضر تنصب الاسم على
المفعولية أحدها رؤهم ناه موضوعات لمجله وهويق في اول الكلام
تقول أهل العصر رجلان وأثنان عشر رجلان بتذكير الجزء الأول وان كان مونتا فتنقل إحدى عشرة امرأة وعشرة عشرة امرأة بنتانيني النجزتي يتزكر المذكور ثلاث عشرات رجلا وربعة عشر رجلا الي تسع عشرة امرأة وان كان تتزكر المذكور ثلاث عشرات امرأة وأربع عشرة امرأة التي تسع عشرة امرأة بتذكير الجزء الأول وانتانيني الجزء الثاني وامًا طرicts الترقيم في الأهل والأثنين إلى تسع عشرات رجلا ولهما تسع عشرات تسع عشرات ما على سبيل العطف فان كان التبييض مذكورا فتنقل في الواحد والاثنين لاني غيرهما أحد وعشرون رجلا وأثنان رجلان وعشرون رجلا بتذكير الجزء الأول وان كان التبييض مونتا فتنقل إحدى وعشرون امرأة واثنتان وعشرون امرأة بنتانيني النجزتي يتزكر المذكور ثلاث عشرات زجلا وربعة عشر رجلا إلى تسع عشرات المذكور ثلاث عشرات وعشرون زجلا بنتانيني الجزء الأول رفي المذكور ثلاث عشرات وعشرون امرأة بتذكير الجزء الأول
إلى المسجد وان تبيش إلى السوق امش إلى السوق وانتي هو أيضا
للبكان مثل اني تكن اكن اي اكن في البلدة اكن في البلدة
وان تكن في البادية اكن في البادية وحَيْثَا هو للبان مثل حيث
تقتعد ابتعداء اين تقتعد في القرية تعد في القرية وانت تفعل في البلدة
تقتعد في البلدة وان ما هو للزنك لا مثل انما تفعل انك اين تفعل
الآن انفعل الآن وان تفعل غلا افعل غلا وانكان الفعل الثاني
ما رعدان الاول فالوجهان في المصاري الجزم والرفع مثل متي كتبت
كتب النَّوع القاسم اسمها تنصب اسمها نكرة على التبييز وهي
لربعة اسم الاول لفَضْع عشة اذارا بيت مع احد اواثنين اوثلاثة
او اربعه او خمسة او ستة او سبعه او ثمانية او تسعة وكذا عشرون
وثلاثون او اربعون او خمسة وساتين وسبعين وثمانون وتسعة
و ركبت او لا كنها اند رجة تحت الاسم التاني الذي من العوامل القياسية
فان كان التبييز مدركى فأطرى التكب في لفظ واحد اواثنين مع عشرة
الفعلان وَيُكْون الفعل الأول سبباً للفعل الثاني ويسبب الأول شرطاً والثاني جزاء فإنما الفعلان مضارعين أو كان الأول مضارعاً دون
الثاني فالجزر واجب في المضارع وهي تسعة اسماء وَما وَمـتى
ومهما وَأي واين وَأي وَحيطة وإنما ذكره هو لا يستعمل إلا في ذري
العقل مثل من يكرمنا ك🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀🎀ギモ
٥٩
 مثل ليضرب زيل أو غن الفاعل المتكلم مثل لضرب ولْنظرتما وعَن
 المفعول الغائب مثل لِيُضرب زيل أو غن المفعول الخاطب مثل لِنْضرب
 اوعي المفعول المتكلم مثل لُضرب ولنضرب ولا لَنْنَب وَهْي ضَدُّ لَم الأَلْم
 اي لطلب ترك الفعل اما عن الفاعل الغائب او المخاطب او المتكلم
 مثل لا يضرب ولا نضرب ولا أضرب ولا لاتضرب ولا لاب ضرب وان
 هي تدخل على الجملتين والجملة الأولى تكون فعلية والثانية
 قد تكون فعلية وقد تكون اسمية وتسبي الإولى شرطاً والثانية جرها
 وان كان الشرط والجزاء أو الشرط وحداً، نعم لا مضاارعاً فتجزم النَّفَع
 المضارع على سبيل الوجوب مثل إن تضرب أضرب وإن تضرب ضربت
 والان تضرب نزيد ضارب وان كان الجزاء وحد، فعل مما رعا فتجزمها
 على سبيل الجزاء نحوان ضربت أضرب النوع السابع اسماً
 تجزم الفعل المضارع حال كونها مشتملة على معنى إن وتدخل على
والهي أربعة أحرف أن وأثن وكي وإن فإن لزمن الاستقبال إن
دخلت على المضارع مثل أرجوا أن تقوم وليبقي إن دخلت على
الماضي نحو عيني أن خرجت وتسبى مصدر كتاب ولون لتراكيدني
المستقبل مثل لن تنادي وإنها لا أن عنك الخليل إن خذت الله
لتخفيف نصري لأن هم جذبت الألف لالتقاء الساكنين فيقيت لي
وكي للتثبيت والسبة أي يكون مائيا سيفالها سيفا لما بعدها فيواست
كي ادخل الجنة وإن أن للجواب والجزاء وهو لاتحق الأني الزمان
المستقبل فهي لاتدخل الأعلي الفعل المستقبل مثل اذن تدخل
الجنة في جواب من قال سليم

النوع السادس حروف تجريم

الفعل المضارع وهي خشية أحرف ل美容 ولام الأموالاء النهي وإن فأم
تجعل المضارع ماضيًا منفياً نحو بعيني ماضب ونالمثل لم
لكنها مختصةً بالاستغران مثل لمايضربزيد أي مايضرب زيد في هي
من الأزمة ماضية ولا الأم هي لطلب الفعل إما عن الفاعل الغائب

D
الشباب يعود وتدخل ما الكافّة على جميعها تنفقها عن العمل كقوله تعالى إِنَّمَا الْلَّهُ الْوَاحِدُ، النوع الثاني لفظها ولا المشهبان بليس في النفي والدخول على البند أو الخبر الذين اللان تنصوان الاسم وتوزع الخبر ومنبت قه على المعرفة والفكر وتلا تدخل الاسم على النكرة مثل ما زيلت تابع والرجل فينفون النوع الرابع حروف تنصب الاسم فقط وهي سبعية أحرف الواو ومعنى بهو أسوين الماء والخشبة والأنه يلي الشخصة، وهم مصلح نحوا إن القوم الزيداء ومنقطع نحوا جاهي القوم الأحجار ويا وهم لنجا والقرب والبعيد وأيا وهم لنداء البعيد وآي والهزة المحتولة وهم لنداء التربة وهم هذه الحروف الخمسة تنصب الاسم إذا كان مضافًا إلى اسم آخر نحو يعبد الله وأياغلام زيد وهيا شريف القوم وماي انغلى القوم وأي عبد الله وترفع الاسم بلا تنوين إن لم يسكن ذلك الاسم مضافًا مثل يزيد وأييرجل النوع الخامس حروف تنصب الفعل المضارع
وعداً زيداً اذًا وعَتْ خلاً واعداً بعدما وصَفْتُكْ ناسكًّا للفعلية نحوماً خلاً زيداً وعَتْ خلاً واعداً زيداً اذًا وعَتْ خلاً واعداً القومُ زيداً النوع الثاني حروفًا مشتبهًا بالفعل تدخل على المبتدأ أو الحرف فتنصب الاسم وتُروى الخبر وهي ستة أحرف إن واثناء وها لتحقيقرضماً الجملة نحوًا زيداً تأَّمْ اذًا حَقَّتْ قيامةً وبَلَغْني أَذَّنَتْ رِيدًا منطقًا التي بلغني انطلاً في زيد وكأنّ هي للتشبيه نحوًا زيداً أسد ولِينّ وهي فاستد راك اذًا أرى لرفع النَّوم الناشئ من الكلام السابق ولذا لا تمعَّن الأَبْين الجملتين اللتين تكونان متغايرتين بالمفهوم مثل غاب زيداً لِكِنّ بِكْرَاحَضِي وَمَايْ ضِمْتُ زيداً لِكٌن عَمَّرٌ جَاهِي وَليت هي للتظلي مثل لَيَّت زيداً تأَّمْ اذًا أَتْبَعْ قيامةً وأَذَّنَتْ رِيدًا وَهَيْ للْتَرْجِي مثل لعل السُلطان عادل والفرن بين الخاني والترجي أنه الأول يستعمل في الممكنات سبيها مروى المتنعات مثل ليلت الشبا بِيعوُن وَلَنائِي خاصٍ بالْمَكْفَا نَلا يقال لعلّ
(٤)

لا مزيد من يوم الجمعة وعند يوم الجمعة اي ابتداء العبادة وقيل من يوم الجمعة ابتداء يوم رأيته ابتداء يوم يومين اي جمعي مدة انقطاع الحريه وقيل يومين ابتداء رأيته وقيل لا تنتها لمحاولة في الزمان تحورت البارحة حتى الصباح وفي المكان تحو من البند حتى السوق والباحة تحورت أت وردي حتى الدعاء الذي مع الدعاء متى بعد دخان في حكم ما قبلها نحو كلت السبكه حتى رأسها وهي مختلفة بالاسم الظاهرة حتى لا يقال البند والواب للقسم وهي لاتنحل الا على الاسم الظاهرة لا للصيرور وقول الله لا أسرير الخبيث وته تكرر على رحب نحو عالم يعجل بعله اي رب عالم يعجل بعله والباب للقسم وهي لاتنحل الا على الا على اسم الله تعالى نقولنا لله لا أسرير وزيدنا وعلم الله لا يبدد للقسم من الجوام فنكون جوابا جيدة سكننا نكون مبينا وجبنا نكون مصدرا بيانا ولام الابتداء نحنوا لله أن زيدنا قال نحن ووالف الله لزيتنا تو
تعالى ناغسلوا وجهكم وإيديكم إلى المرآة و قد لا يكون ما بعدّها.

دأ خادم في ماءها: تحوّلها تعالي ثم أنتو الصِّيام إلى النَّهَار و في

النظرة نحو المال في الكيس، ولا استعلاء نحو تولمه تعالي ولا صَلِينكَم

في جذوع النَّفَقِي، ولا لاحصانك تحوّلوا لجلُّ للغرس، ولزيادة

تحورُدُ فَكم بعض الذي تستعجلون و للنبيك نحو المال نزيل

والتعليم نحو جمُّك لا كرامِيك وللقسم تحوَّلَت للايَّوُخر الأجل

والعاقبة تحورُ لَلَّدُرُّ للشَّياوَة ورَبِّ للتعليم وهو جَمُّوره

نَكِّرة موصوَّة، و يكون متعلَّقُه نعلاما مباشا مثل رَبِّ رجلُ سَمِير لقِينه.

وتعد يدخل على الصَّمِير، المهي الذي يكون مُبِهِّه نَكِّرة منصوبة تحوَّر

رَبِّه رجلٌ لقينه، على لا استعادَ تحوُّر بينَ على السطح، وعلى دين

وقد تكون بِغَيْنِ الباء تحوُّرَت عليه، والكاف للتشبيه تحوَّر

زيد كلاس، وقد تكون زاً تحوّلَت تعالي ليس كينْه شَيْئٌ أي

ليس مثَلَه شَيْئٌ و ما ذُو منذ لا بتداء الغاية في الزمان الباضي.
أي لرجل من الأثنايم>>>أي الرجل الذي هو أوثان والبيتان د نوعه تعلوا في الغابه ومع ناقلاً تحولت نفوذًا تخلوهم إلى أيامهم، أي مع أموalemه، وتد يكون ما بعدها لا خالاني، ما قبلها تكين ما بعد هاشم جنس ما قبلها تحولته.
لله الرحمن الرحيم

الحمد لله على نعاه وشامته والصلاة والسلام على
سيدها نبيه محمد الصطفى وآلها الحبيبي إعلم أن المعاملة النحو
على م잘ته الشنيع إلا ما نقل عليه الآية عبد الظاهر بن عبد الرزاق
الجرجاني سقط الله نذره وجعل لجنة مفهومة ماية عامل بعض الفظه
وبعضها معنوية نا للفظه من بها على ضر بي سبيلية وقياسية فا السامية
منها أخذ ونس بع عاملا والقياسية منها سبعة عوامل ومعنوية منها
على دارن ونوعا السامية منها على ثلاثة عشر نوعا الأول
حرف تجر الاسم نطوته تسمى حرفاً أرض وهو سبعة عشر حرفنا الباء
لللامنات حقيقة وحكم نحويه دام ومرت بزيادة التصنم مورئي
ويس الرجل عروة الرجل بكر وحيد الرجل زيد النوع الثالث
 عشر أفعال الشك والبقين نخل على إسبين ثانيها عباره عن الأول
 تنصبها وهي سبعة إنغل لحسبت وظفنت وخلت ورايت وعليت
 ووجدت وزعفت نحو حسبت زيدا فاضدا وظفنت كرا نابيا وخلت خالدا
 قابها ورايت زيدا عائلا وعليت زيدا مينما ووجدت البيت رهبا وزعبت
 الشيطان شكورا والليا سببة منها سبعة عوامل الفعل على الاطلاق
 والصغة المشبهة واسم الفاعل واسم المفعول والصدر والاسم الذي أضيف
 إلى اسم آخر وكل اسم تم واستغنى عن الإضافية والعناية منها
 عددان العامل في المبتدأ والخبر وهو نابيا وعابد والعامل في الفعل
 المضارع وهو دعوى بوجود الإسم وليس لها عامل طاهر في اللغة

تثبت
(1)
رَوَدَ زِيدًا وَبَلَدَ زِيدًا وَكَذَٰلِكَ زِيدًا وَعَلَّيْكَ زِيدًا وَحَيْلَ زِيدًا
وَهَا زِيدًا وَالرَّافِعُ مِنْهَا ثَلَاثُ نُورُوضٍ هَيْهَاتٌ وَشَيْانٌ وَسَرُّانٌ وَهَجُوُهُاتٌ
النَّوَعُ العَارِضُ أَفْعَالُ نَافِضَةٌ تَرْفَعُ
الْسُّمُّ وَالنَّصُبُ الْحَكَمُ وَهِيَ ثَلَاثُ عَشَرُ فَكَأَنَّ وَصَرَّ تَصِّيِّمٌ وَأَمْسَى
وَأَفْصَحَ وَقَلَّ زَبَاتٍ وَما بَرَضٌ وَما فَتْيَ وَما مَازَرَ وَما أَنْفَكَ وَمَا دَامَ وَلَيْسَ
نَفْحُ كَانَ زِيدًا تَابًّا وَمَا غَفِّرَ غَفِّرًا وَأَصِمَ زِيدًا عَالِمًا وَأَمْسَى زِيدًا قَارِبًا
وَأَفْصَحَ زِيدُ مُسَافِراً وَقَلَّ زَبَاتٍ صَافِبًا وَبَاتٍ زَبَلُ تَابَ وَما بَرَضَ زَيْنُ
عَالِمًا وَمَا فَتْيَ زِيدُ تَابًّا وَمَا مَازَرَ زِيدًا عَالِمًا وَما أَنْفَكَ وَبَكَّ عَائِلَ وَأَجَلَسَ
مَا دَامَ زِيدُ جَالِسًا وَلَا يُصَبِّي زِيدُ تَابًّا النَّوَعُ الْعَارِضُ أَفْعَالُ الْعَارِضُ
تَرْفَعُ إِسْمًا وَاحِدًا وَهِيَ أَرْبَعَةٌ أَفْعَالٌ عَسَى وَكَانَ وَكَرَبَ وَأُرفَكَ تَجَوَّعًا
زَبَدُانُ نَخَرُجُ وَكَانَ زِيدًا أنْ نَخَرُجُ وَكَرَبُ زِيدًا نَخَرُجُ وَأُرفَكَ زِيدًا نَخَرُجُ
النَّوَعُ الْعَارِضُ أَفْعَالُ الْعَارِضُ وَالْمَدُ تَرْفَعُ إِسْمُ الجِينُسِ الْمَعْرِف
بَيْلَدًا وَهِيَ أَرْبَعَةٌ أَفْعَالٌ لَمْ يُقِنِّ وَبِبَسٍ وَعَالِمًا وَحَيْلَتَا تَحْوَّلُ بَيْنَمَا الْرَّجُلُ زِيدًا
السادس حوَّل تتَّبَع الفعل الضَّارع وهي خِسَة أحرف إن ولم ولا
ولم الأمر ولا النهي نحو كان كرمني كرمك ولم يضرب زيّد ولا يضرب
زيّد وليضرب زيّد ولا تضرب زيّد ان نوع السابع أساء تَجْرِم الفعل
المضارع على منعّي إن وهي تَسْعَة أسْبَاء من وما ومنى وما هي وإن
واينة وأني وعينها وإنما نحو من يكرمني كرمك وماتصنع أصلع ومنى
تذهب أذهب ومهما تسن أكث وأتّهم تضرب أمبر وأتتّه تجلس أجلس
واينة تنعدافعل وعينها تذهب أذهب وإذا تفعل انفعل انعْل
الثامن أسَّاء تنصب على الميم إبّا كَجَرّة وهي أربعة أسْبَاء أرها
عشرة إذا رُكبت مع أحد وأثنين إلى تستعد تسعين نحو جانبي أحد
عشرة جلاد ونانها كِم تُحَوَّل كُتْبٌ جلاد عدد كِتْبٌ كذا تُحَوَّل كذا ديرها
عندك ورابعها كأين نحو كأين جلاد عدد كِتْبٌ ان نوع التاسع كِبْتٌ
تَسْعِي أسَّاء الأفعال بعضها تَنْشَع وبعضها تنصب وهي تَسْعَ كِبْتٌ
أناصب منها ست كِتب كروبد ونُبة ودوينك وعليك وحجبل وها تَحْرُ
(٣)
منذ يوم الجماعة وأكلت السبكة حتى رأسها ووالله لانفعلت كذا
وتالله لانفعلت كذا وجايني القوم حاشا زبل ورأيت القوم خاذ زبل
ومرت لا لغوم عدا زبل النوع الثاني حروف تنصب الاسم وتمنع
الحُبْر وهي سعة أحرف إن وان وكان ولكن وليت ونعلت تعلوان زبل
قائم وبلغني أن زيداً منطلق وكان أن زيداً أسد وقائم زبل كيس عبراجاً ليس
وليت الشباب عاند ولد عرب خارج النوع الثالث حرفان ترفع عين الاسم
وتصبحان أخبارهما ولأسفهم وأسفهم لمحوماً زيداً فاضداً ودارل افضل
منعك النوع الرابع حروف تنصب الاسم فقطر وهي سعة أحرف الوارد والثلث
دابة ودابة ودابة ودابة وهي المفتوحة نحو استواء الماء والختيمة وداري
النوع الأول زيداً ودابة عبد الله ودابة عبد الله ودابة عبد الله ودابة
وأعلم الله النوع الخامس حروف تنصب الفعل الضارع وهي أربعة
أخبر إن وان وكي وذن تجف كرهت ان تسرب ولي تتعبد وجمب
كُم تطيبني حقي وذن تدخلي الجنة في جواب سألت أنفوسه
العوامل في الحكمة على ما ألغته الشيخ الإمام الفاطم يعبد القادر بن عبد الرحمن الجرجاني سقى الله ترابه وجعل أجمل مثونه ثلاثة عالمية منها لغظة ومنها معنوية فاللغظية منها علىʉ ضريرين سياسيين ويتابين نالسياسية منهما منها أحد وثسعون عاملاً وعليهما سبعة عوامل ومعنوية منهما على نالسياسيه علة تستوعب على ثلاثة عشر نوعاً الثمن الأول حروف الجرام اسم فقط وهي سبعة عشر حرفًا أضفًا ومن وقتي رضي وأللم ورب وعلى والكاف ومنذ ومضى وواد الفسم وتأم وححا وحذا وعداً نحو مررت يزيد وسرت من البصرة إلى الكوفة وربطت السهم على الفروس زيد في الدار والهلال لرب ولرب رجل ليجبه رحبين على السطح زيد كأرسل وما رايته
ADVERTISEMENT.

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 Bailie, 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

A correct and entire edition of the five books on Arabic Grammar, which together with the Principles of inflection in the Arabic Language, form the first part of a classical education throughout all the Seminaries of Asia. Carefully collated with the most ancient and most accurate Manuscripts which could be found in India, containing the Mi'ut Amil, Shurhoo Mi'ut Amil, Mibrah, Hidayutoon-Nuh, and Kafzea. Calcutta, printed at the Honorable Company's Press. 1st Vol. 1802, 2d Vol. 1803, 3d Vol. 1805.

3

The SOORAH a Dictionary of Arabic Words, explained in Persian, by Abool Fuzl Moommud bin Omer bin Khalid, commonly called Jamal, being a Translation of a very celebrated Arabic Dictionary intitled the Siyah. Revised and corrected according to the authority of the Qamooz, the Shums ool Oooloom the Desman ool Udab, and other Lexicons of equal celebrity, by Muoluvoss Durvesh Ulee, Jan Ulee, Meer Ghoolam Husun and Udeoorn-Ruheim, under the patronage of the Right Honorable the Governor General in Council, at the recommendation of the Council of the College of Fort William. 1st Vol. Calcutta, printed at the Press of Muoluvoss Shooker-gollah, by Muoluvoss Moobaruk Ulee, 1812.
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IKHWAN-OOS-SUFA, in the Original Arabic. Revised and Edited by Shuekh Uhmm-
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