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

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

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

Calcutta:
PRINTED BY P. FERREIRA, AT THE HINDOOSTANEE PRESS,
1814.
TO

HIS EXCELLENCY THE RIGHT HONORABLE

FRANCIS EARL OF MOIRA, K. G.

GOVERNOR GENERAL AND COMMANDER IN CHIEF

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

THIS WORK

ON

ARABIC SYNTAX

IS

Respectfully Inscribed,

BY

HIS LORDSHIP'S

MOST OBEDIENT AND

MOST HUMBLE SERVANT,

ABRAHAM LOCKETT.

Questi non cibèrà terra, nè peltro,
Ma sapienza, e amore, e virtute,
E di quell' umile INDIA fia salute.
PREFACE.

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

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

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

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

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

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

Through this commentary however, this κάπνια 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

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

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

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

Πελλά ἰάσινα, κατανία, παρανία τε δοξομά τ', ἥλθον.

So happily paraphrased by Pope,

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

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

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

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

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

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

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

Felix grammaticus non est, sed nec fuit unquam,
Nec quisquam est felix nomine grammaticus:
Aut siquis felix præter fatum exstitit unquam,
Is 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 Modus;‡ which they have applied to words, under the grammatical denominations of Nouns and Infinitives, and his whole theory of the elements of language as significant of ideas. These are some of the principal topics, which the Arabian grammarians take delight in discussing, and to which, they not improperly attach a high degree of importance, but the merit of originality must be 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.

‡ Accidentes vero sive Modus est rei proprietas, quæ in aliquâ substantiâ inhaeret, nec sine ipsâ potest existere. Element. Logicae. * By Accident here, and in Arabic grammar, as applied to an Infinitive, or مسبح is not meant as has been erroneously supposed, any thing casual or fortuitous: but as this is a point of some importance to the true understanding of an Arabic Musdun, (for an explanation of which I refer the student to my Annotations on the Commentary, p. 195.) I shall lay before him Dr. Gillies’ note on the subject, which will certainly corroborate one material point of my argument. "The Greek word ἄτομον is, as far as I know universally translated, "accident;" ἅτομα 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 ἄτομον 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 poetrium ex Arabico sermone in Latinum traducta ab "Hermano Alemanno; Præmittitur determinatio Ibnroodin 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 930, one of the translator's of Aristotle's Analytics, wrote sixty books on that philosopher's Rhetoric; declaring that he had read it over two hundred times, and yet was equally desirous of reading it again. Fabric Bibl. Gr. xiii. 265. D'Herbelot mentions Aristotle's Morals, translated by Honain Bibl. Oriental. p. 963. a. See also p. 971. a. 973. p. 974. b. Compare Mosheim. Hist. ch. i. p. 217. 238. Note-C. p. 2, ch. 1. Averroys also paraphrased Aristotle's Rhetoric. There are also translations into Arabic of Aristotle's Analytics, and his treatise of Interpretation. The first they called Analuthica, and the second, Bari Armenias. But Aristotle's logic, metaphysics, and physics pleased them most; particularly the eight books of his physics, which exhibits a general view of that science. Some of our countrymen were translators of these Arabic books into Latin. Athelard, a monk of Bath, translated the Arabic Euclid into Latin, about 1000." Leland Script. Brit. p. 200. There
It must not indeed be denied, that there are many subjects connected with the arts and sciences, for which the modern nations of Europe are supposed to be indebted to the Arabs. Bossut attributes to them our present system of arithmetical numeration, as well as the first notions of Algebra which are found in Diophantus.* He gives them the credit of several important discoveries on trigonometrical calculation, and many ingenious improvements and alterations in astronomy.† An Arab in Spain was the first who attempted a theory of refraction and the twilight, which doctrine Malbranch is said to have enlarged upon, but as he does not quote the author, Bossut presumes he was unacquainted with his works. In truth the Arabs seem to have arrived at eminence in almost every science, and even in mechanics, the clepsydra or water clock sent by Haroon Al Rusheen in 799 to Charlemagne, is said to have astonished by its ingenuity the whole of Europe;‡

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

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

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

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

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


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

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

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

* I say with the exception of Music, because I am inclined to think that Music as a science, was not regularly cultivated in Arabia, though some examples may be produced to prove the contrary. The learned Farabi already mentioned as the translator of Aristotle's Analytics, and who was styled the Coryphaeus of Philosophers, deserves perhaps to be recorded as the Timotheus of Arabian Musicians, for his performance on the Lute before Sooltan Syf-ood-Doula, was not inferior to that of the Theban before Alexander. "Il tira, ' says D'Herbelot, ' de sa poche une piece avec toutes ses parties qu'il distribua aux Musiciens, & continuant a soutenir leur voix de son luth, il mit toute l'assemblee en si belle humeur, qu'ils se mirent tous a rire & gorge deployee; apres quoy faisant chanter une autre de ses pieces, il les fit tous pleurer; & en dernier lieu changeant de registre, il endormit agreablement 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 Bibliothèque de 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 intitolo Medchdelul Musiki, ossia Introduzione alla Musica." This valuable work of Toderini's, which seems very little known in India, contains a full account of the Arts and Sciences as known to, or cultivated by the Turks and Arabians, including their Grammar, Logic, Rhetoric, Moral Philosophy, Arithmetic, Algebra, Geometry, Physics and Natural History, Medicine, Chemistry, Astronomy, Navigation, (Nautica, e Nuova Accademica di Marina,) Astrology, Poetry and Music. The work is entitled, Letteratura Turchesca, Studii, 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 studiino i Turchi è opera di Aristotele, il quale, come notò Gesù nel suo libro Monahed presso Herbelot, è l'inventore, dell'arte dell' ragionare, ed il primo, che abbia ridotto a metodo questa scienza. Oltre il Ketab Aligas le Aristothelu, ossia trattato del Sillogismo d'Aristotele, tralotto 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, ALNUHWEF, or the grammarian, was of the sect of Shafei, and one of the followers of Abool Hussun al Asharree. Besides the Miut Amil and JOOMUL, (another introduction to Arabic Syntax,) he wrote a learned commentary termed Almooghnee, in three volumes, upon the Eezahl, 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-

† تاريخ يانتعي مرآتث أئذان.
PREFACE.

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

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

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

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

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

See the Biog. work, termed

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

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

حاجي بابا الطربي
Hoosam ood Deen of Tooqat.
مولى أحمد بن مصطلح
Moola Uhmud Bin Moostufa, with Scholia written in 816.
يحيى بن نشوح بن اسرائيل
Yuhya Bin Yuhsha.
يحيى بن نعوم بن اسرائيل
Yuhya Bin Nusooh Bin Israel.


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

His entire name is قورطبة عبد الملك ابن حسام Abed el Malik Ibn Hesham; see vid. Hist. Med. et Epit. Yafei.

Pococke.

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

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

* رُزِّي اللَّهُ عَلَيْهِ 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 Khalikān, not only to that of Nepos and Laertius, but even to that of Plutarch himself; nay he seems inclined to rank the historian above all the biographers of ancient and modern times. 'Nescio an hic omnibus vitarum scriptoribus sit anteposendus. Est certè copiosior Nepote, elegantior Plutarchio, Laertio jucundior, and so on.—To all of which I can only answer, consult the Biography of Ibn Khalikān.
Such is the life of Abdoolqahir, as handed down to us by two very popular historians, and the amount of the whole is simply this, that he was an eminent grammarian, that he wrote the Mooghnee, the Joomul, and the Miut Amil, and that he died in the year 474 of the Hejira.

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

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

The Preposition which is the first, in the first class of grammatical agents, is stated simply in the text, to be a Genitive Particle, and one example is subjoined to illustrate its force. The commentator repeats the rule regarding its regimen, but adds its primitive acceptation, which he states to be Union, and this he considers as two-fold: either absolute, as denoting actual coalition or cohesion of parts, or relative, as implying proximity or contiguity of person or place. The first he exemplifies by the phrase ‘He is sick, or sickness is inherent in him.’ The latter, by the
sentence لى مرت "م" زعين "م" 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 ل 깡roscope formed from the particle ل of similitude and the Pronoun لی.

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 follows: Shurhoo Wafeea, Shurhoo Moolla, Shurhoo Ruzer, Shurhoo Misbah, Shurhoo Alfee, Qutr-oon-Nuda, Mi-oofussul and the Mooghnee-ool-Lubeeb. Of these, the three first are commentaries on the Kafeea; the first by Ibnool Hajib, the author of

the text; the second by Moolla Jameee the Poet, and the third by Ruzec-ood-Deen Moohummud of Astrabad. The Wafeea though a very valuable work, is perhaps but little read; the Shurhoo Moolla, as it is generally called, is a logical and argumentative comment on the text, and is everywhere studied in India, but the commentary by Ruzee (from which indeed the greater part of Jameee'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 Qutroon-Nuda, by Aboo Abdoolla Moohummud Bin Yoosoof Hisham, and the Shurhoo Alfeea, by Shuekh Aboo Moohummud Abdoolla Bin Abdoorruhman, more generally known by the name of Ibn Uqeel, I have nothing particular to offer. They are all popular works in Arabia, and the latter in particular, seems to possess the same rank in Bagdad, as the Shurhoo Moolla does in India, a fact which is certainly somewhat remarkable, as the former is as much famed for simplicity, as the latter is for subtilty. The same may be observed of the Mooghnee-oool-Lubeeb, by far the most useful work on Arabic grammar with which I am acquainted. It has supplied me with almost every thing valuable on the particles.

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

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

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

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

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

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

* With the exception of the paraphrase in page 48.
† Or Cloud Messenger, a Poem in the Sanscrit language by Calidasa.
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, 3
23d July, 1814.
CONTENTS

TO

THE FIRST BOOK.

OF THE HUNDRED GOVERNING POWERS.

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

لَعَنْتَ وَعْلَمْ or Verbal, and 

مَعْنَى or Absolute, .... .... 1

Subdivision of the Verbal Governors into two distinct Classes, termed

سباعي or Prescriptive, and

تیاسبی or Analogous, .... .... 1

Of the سباعی or Prescriptive Government. Division of the Prescriptive

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

CLASS FIRST.

Containing seventeen Particles or Prepositions, which govern the Noun in

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

CLASS SECOND.

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

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

CLASS THIRD.

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

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

CLASS FOURTH.

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

CLASS FIFTH.

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

CLASS SIXTH.

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

CLASS SEVENTH.

Containing nine words, which being prefixed to the Aorist of Verbs, render the final letter َدَجَمَ or Quiescent, and which possess a hypothetical signification like the Particle َبِ، 8

CLASS EIGHTH.

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

CLASS NINTH.

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

CLASS TENTH.

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

CLASS ELEVENTH.

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

CLASS TWELFTH.

Containing four words, termed انت،المدح والذم or Verbs of praise and censure, which govern generic Nouns made definite by the Article ج in the Nominative Case, .... 12

CLASS THIRTEENTH.

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

OF THE ANALOGOUS GOVERNMENT.

Containing seven Governors, .... 14

OF THE ABSOLUTE GOVERNMENT.

Containing two peculiarities of Regimen, .... 15

Concluding observations on the hundred governing powers, .... 16
CONTENTS
TO
THE SECOND BOOK.

<table>
<thead>
<tr>
<th>Introduction</th>
<th>17</th>
</tr>
</thead>
<tbody>
<tr>
<td>Of the Government termed</td>
<td>18</td>
</tr>
<tr>
<td>CLASS FIRST.</td>
<td></td>
</tr>
<tr>
<td>Of certain Particles or Prepositions, which govern a Noun in the Aorist or Genitive Case</td>
<td></td>
</tr>
<tr>
<td>Of the Preposition</td>
<td>18</td>
</tr>
<tr>
<td>Of the Preposition</td>
<td>20</td>
</tr>
<tr>
<td>Of the Preposition</td>
<td>20</td>
</tr>
<tr>
<td>Of the Preposition</td>
<td>33</td>
</tr>
<tr>
<td>Of the Preposition</td>
<td>42</td>
</tr>
<tr>
<td>Of the Preposition</td>
<td>47</td>
</tr>
<tr>
<td>Of the Preposition</td>
<td>49</td>
</tr>
<tr>
<td>Of the Preposition</td>
<td>54</td>
</tr>
<tr>
<td>Of the Preposition</td>
<td>57</td>
</tr>
<tr>
<td>Of the Preposition</td>
<td>61</td>
</tr>
<tr>
<td>Of the Preposition</td>
<td>64</td>
</tr>
<tr>
<td>Of the Preposition</td>
<td>64</td>
</tr>
</tbody>
</table>
CONTENTS.

Of the Preposition ٌلَّا

Of the Preposition َلا

Of the Preposition ْبِن

Of the Preposition ُحا

Of the Preposition ُلَّا

Of the Preposition ُع

Of the Preposition ُق

Concluding remarks on the Prepositions,

Synopsis of the Arabic Prepositions.

CLASS SECOND.

Containing six words, termed ُلَا َلَا ُلَا ُلَا ُلَا ُلَا 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.

CLASS THIRD.

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

CLASS FOURTH.

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

CLASS FIFTH.

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

CLASS SIXTH.  
Containing five Particles, which being prefixed to the Aorist, render the final letter ḥ or Quiescent, 121

CLASS SEVENTH.  
Containing nine words which give ḥ or the Quiescent mark to the Aorist. They possess a conditional or hypothetical signification like the Particle ʾin, and are placed in construction before two Verbs, the first of which is the cause of the second, 129

CLASS EIGHTH.  
Containing four words, which give ḥ to an Indefinite Noun or govern it in the Accusative or Objective Case, as the Noun of specification, 133

CLASS NINTH.  
Containing nine words, termed ṣ or Verbal Nouns. Of these six are used as the second person of the Imperative, and give ḥ to a Noun, or govern it in the Objective Case; and three as Verbs in the Past Time, and give Ṣ or Pronoun to a Noun or govern it in the Nominative Case, viz. 145

CLASS TENTH.  
Containing thirteen Verbs termed ʾ or Imperfect Verbs. They precede a Sentence consisting of a Subject and Predicate, to the first of which they give Ṣ and to the second Ṣ. 145

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

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

CLASS TWELFTH.

Containing four Verbs, termed أفعال اللذين والذين or Verbs of praise and censure, which govern generic Nouns made definite by the Article ال in the Nominative Case, 173

CLASS THIRTEENTH.

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

Of the Government termed قبليك or Analogous, 195

First Analogous Governor, الفعل المطلق, or Verb Universally, 195

2d Ditto, المصدر or Infinitive, 203

3d Ditto, اسم الفاعل, Active Participle, 208

4th Ditto, اسم الفاعل, Passive Participle, 212

5th Ditto, الصفة المشهية, Simple Attribute, 219

6th Ditto, اسم النايم, Integral Noun, 233

Of the Government termed معنوي or Absolute, 233
TRANSLATION

OF THE

MEEUT AAMIL.

BOOK I.

OF THE HUNDRED GOVERNING POWERS.

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

Of those termed لغطلي or verbal, there are two classes: The first, سباعي, or the prescriptive government; the second, ياسبس, 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 أُمِّيَةِ, 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 or relative case. viz.

The prescriptive is divided into 13 classes.

The 1st class contains 17

1. Prepositions which govern the noun alone in the genitive or relative case.
2. Particles, govern the noun in the accusative or objective and the predicate in the nominative.
3. Particles, govern the noun in the nominative and the predicate in the objective case.
4. Particles, govern the noun in the objective case.
5. Particles, prefixed to the aorist tense of verbs, change the final letter of the verb into aorist. Verbal nouns, of which 6 govern the objective case, and have an imperative meaning; and 3 the nominative and
6. Particles, prefixed to the aorist render the final letter quiescent.
7. Words, prefixed to the aorist render the final letter quiescent — they possess a conditional or subjunctive meaning, like the particle.
8. Nouns, govern an indefinite noun in the genitive or relative case, when employed as the tumeez of noun of specification.
9. Words, called verbal nouns, of which 6 govern the objective case, and have an imperative meaning; and 3 the nominative and
10. Particles, prefixed to the aorist render the final letter quiescent.
11. Defective verbs, govern the noun in the nominative and predicate in the accusative.
12. Verbs of propinquity, govern the noun in the nominative case.
13. Verbs of praise and censure, govern generic nouns, with the definite article, in the nominative case.

The analogous governors, are 7, and are as follow: 1st a verb whether active or neuter, 2d a derivative adjective 3d a participle active, 4th a participle passive, 5th an infinitive, 6th a noun governing another in the genitive case, 7th an isme tamm.

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

EXAMPLES.

I went near and passed Zeid.

I travelled from Bussorah to Koofa.

I shot the arrow from the bow.

Zeid is in the house.

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

I visited a few men.

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

Zeid is like a lion.

I did not see him since Friday.

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

By God, I will certainly do so.

* The above particles admit of various significations; the following are most usual, ب signifies occasionally, with, from, by, in &c. من from &c. ل إلى, until, even to. في in. appropriation, possession, an oath. رب some, a few. علَى upon, above. ك similitude, as, like. من since, from. حتَل even to, as far as. و are both particles of swearing. وَالله لَنُعَلَى كَذَا and لَنَعَلَى are nearly synonymous, and signify, besides, except &c. For a more particular explication of their various senses, see the Commentary.
The tribe (all) came to me except Zeid.

I saw (all) the tribe except Zeid.

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

**CLASS SECOND.**

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

* إِنَّ، أَنَّ، كَانَ، لِكُنَّ، لَبِثَ، لَعَلَّ

**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. *أَنَّ* certainly, verily, truly. *إِنَّ* the same, *كَانَ* like, as if. *لِكُنَّ* but, nevertheless, &c. *لَبِثَ* and *لَعَلَّ* are used in the sense of supposition or wishing: the distinction between them is this, that the former is used indifferently to express a wish, whether possible, or impossible of attainment, while the latter is restricted in its application to the first. It may be translated—perhaps, it may be.
BOOK FIRST.

I hoped or perhaps Amr is a goer out.

CLASS THIRD.

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

EXAMPLES.

ما زيد دا شاذا زeid is not a learned man.
لا رجل أفضّل منّك There is no man more learned than thou.

CLASS FOURTH.

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

EXAMPLES.

The water was equal with the wood.

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

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

O servant of God!

CLASS FIFTH.

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

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. َأَيُّ هِيَ أَيَا َيَا َأَيَا َأَيَا and ِأَي ِأَيَّ ِأَيَّ ِأَيَّ ِأَيَّ 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 ُأَيَّ is here called ُأَيَّ مَفْدَرَةً because it gives the verb to which it is prefixed the sense of the infinitive. ُآَذَرُ restricts the verb to the future time in a confirmed negative sense, ُأَذَرُ means cause or motive ُأَذَرُ synonymous with then, at that time, and restricts the verb to the future time.
I embraced the Mussulman faith. (Answer)

then, you will enter heaven.

CLASS SIXTH.

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

إِنْ لَمْ لِيْثَ لَامَ الْأَمِرِ لَاءَ الْعَلِيِّ

EXAMPLES.*

إِنَّ تَكُونْ مِنِّي أَكْرَمَكَ If you honor, or respect me, I will respect you.

أَمْ يُصَبَّ زَيدَ Zeid did not strike.

لَيْ يُصَبَّ زَيدَ Let him (Zeid) strike.

لَا يُصَبَّ زَيدَ Do not strike Zeid.

CLASS SEVENTH.

The Particle ظَلْ is synonymous with if. ظَلَّ and لَا ظَلَّ are negative Particles, distinguished in their application thus. ظَلَّ is used to denote a simple ظَلَّ an absolute negative, importing that the action was never performed at any past period of time. Examples

He did not beat. He never did beat. For an explication of the Particles in Class the seventh, see the Commentary.

* The Particle ظَلْ is synonymous with if. ظَلَّ and لَا ظَلَّ are negative Particles, distinguished in their application thus. ظَلَّ is used to denote a simple ظَلَّ an absolute negative, importing that the action was never performed at any past period of time. Examples

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

E X A M P L E S.

He who honors me, I will honor him.

Whatever you make I will make.

Whenever you go I will go.

Wherever you are there will I be.

Whomsoever you strike, I will strike.

Wherever you sit I will sit.

Wherever you go I will go.

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

C L A S S E I G H T H.

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

* The word تَهَيْرَة* signifies literally separation, segregation, and is applied in Arabic Grammar, to denote the second of two substantive nouns, when employed for the purpose of explaining some uncertainty, supposed to exist in the preceding noun to which it is im-
The 1st of these is 

\[ \text{١٠} \text{شُرّ} \text{، ten} \], when compounded with \( \text{١} \text{حَدَث} \), one, two &c. as far as ninety-nine.

**EXAMPLES.**

(There) came to me eleven men.

\[ \text{كُمْ رُجَالٌ عَنْدَكُمْ} \]

The 2d is, \( \text{كُمْ رُجَالٌ عَنْدَكُمْ} \), How many men are with (lit. near) you?

The 3d is, \( \text{كُمْ رُجَالٌ عَنْدَكُمْ} \), You have got some money. (Dirhums.)

The 4th is, \( \text{كُمْ رُجَالٌ عَنْدَكُمْ} \), How many men are with you?

**CLASS NINTH.**

The ninth class contains nine words, termed \( \text{أَسْبَعَةُ الفَعَال} \) 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.

\[ \text{بُلُجْ، دُونْكَ، عَلُبَكَ، حَبَّلَ، هَا} \]

The cardinal number \( \text{١٠} \text{شُرّ} \) (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 

\[ \text{ضُرْك} \] or, as it may be rendered in English, *the noun of specification.*

\( \text{١} \text{حَدَث} \) and \( \text{١} \text{حَدَثَ} \) 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.

Zeid was distant.

Zeid and Amr mutually separated.

Zeid hastened or made haste.

**CLASS TENTH.**

The tenth class contains thirteen words, termed 

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

Zeid was standing.

The poor man became rich.

In the morning Zeid was sagacious, or intelligent.

In the evening Zeid was reading.

In the forenoon, Zeid was travelling.

In, or during the day Zeid was a faster.

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

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

Zeid did not leave off, or was always standing.

Zeid did not cease from, or was always learned.

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

Sit as long as Zeid sits.

Zeid is not standing.
The eleventh class contains four words, termed افعال معاوية or verbs of propinquity, which govern the noun in the nominative: viz.

Examples:

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

CLASS TWELFTH.

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

Examples.

Zeid is a good

Amr is a bad

Bukr is a vicious or bad

Zeid is a good

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

A verb universally.

A derivative adjective, or adjective

Noun.

A participle active.

A participle passive.

An infinitive.

A noun governing another in the genitive or relative case.

A perfect or complete noun; viz. a noun terminating either in or, what is considered as a substitute for the tunween, namely the noun of the dual or plural number:—or, a noun followed by another in the genitive case:

in all which cases it requires the Tumeez, or

noun of specification.*

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

The class termed مَعْنَوَيٌ 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 زَمْنُمٍ; or in other words, the final letter of the tense is marked مَرْنَوُع.

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 ريب (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 everywhere regular and uniform.

The second form of government, which has been translated absolute or independent, is of a twofold nature. The first governing the subject and predicate: the second the aorist tense of a verb, which is said to resemble in sundry particulars a noun, and, in the absence of any verbal governor, assumes the vowel زمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـمـم~~

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.
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 لغاي or verbal,† and some محتوى of absolute.

* 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.

† لغاي and محتوى are relative nouns, from utterance, or vocal expression, and 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 and the second analogous. The prescriptive includes ninety-one, the analogous seven, and the absolute two, forming on the whole, one hundred grammatical agents or governing powers.

**OF THE GOVERNMENT TERMED PRESCRIPTIVE OR PRESCRIPTIVE.**

THE PRESCRIPTIVE GOVERNMENT IS DIVIDED INTO THIRTEEN CLASSES.

**CLASS FIRST.**

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

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

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

* In a work entitled FLORE GRAMMATICAE ARABICI IDIOMATIS.
COMMENTARY.

vern a noun in the AORIST CASE. They are called "προκειμένου 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 κατὰ or CONNECTIVE particles. They are applied like the prepositions of other languages in a two-fold capacity; κατὰ μετάθεσιν by way of justa position, and κατὰ συνθέσιν by way of composition; viz. some of them are separable, and some inseparable. They invariably render the governed word μαρτυροῦν, which some grammarians have rendered the GENITIVE case, but what it may be asked in the genitive case? 'Le fils ainé du nornainf,' says Du Marsais,*—the elder son of the nominative! 'and is formed to express all relations commencing from it itself,' says Harris, in contradistinction to the dative, which expresses 'all relations tending to itself.' If this be the true character of the genitive, it is obvious it cannot be applicable to the term μαρτυροῦν, as the prepositions from and εἰς, 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 cognition, 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 loci nominae case morosi;—the arbitrary distinctions of language have no essential connexion with its operations of words; the noun is seldom found significant of the office. But although 'the equality of words to things be often neglected,' it seems necessary in technical 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 comple.

* Principes De Grammaire, ou Fragments sur les causes de la parole.
The preposition בָּא signifies union, or coalescence, in a two-fold manner:

- Absolutely, as בָּא, He is sick, or diseased, lit. in him is disease.
- Relatively, as בָּא, I passed by Zued; in other words, My passage was contiguous to the place near which Zued was.

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

From the etymology of the word case, grammarians have pretended to explain its properties. Case they say comes from casus à cadere to fall, like the Greek πτωτής, from πέπτω—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 eventus and exitus, and has many other senses besides its literal one:—case in English is never used in its original import, and Aristotle+ himself applies πτωτής 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 subtilties and verbal peculiarities, I shall therefore conclude with observing that the

---

+ Πτωτής δὲ εὖν καμάτης, καὶ καμάτης, καὶ μεν τὸ κατὰ τὸ, τότεν, ἤ τοῦτον, συμφώνουσα, καὶ ὁ ἵππος τωμῶντα; ἢ δὲ τὸ κατὰ τὸ, ἢν, ἢ καλέσσει. ὁ δὲ καμάτης, καὶ καμάτης. οἱ δὲ καμάτης, καὶ καμάτης. Case autem est nominis aut verbi non subditus, quippe signicat id quod habet eum, vel hoc datur, et quaecumque talia; alter vero, qui signicat id quod unum vel multis tribuitur; vel saepe homines, et haec.—See also Suidas on the word πτωτῆς.

Aristot. De Poetica.
BOOK SECOND.

2. It denotes instrumentality, &c. (اسْتَعاَناً) *

EXAMPLE. *

I wrote with a pen.

3. It is occasionally used in the sense of (تَعَلِيمٍ) 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 كُنْتُتْ بِي لَعْبَةٍ, meaning familiarly state, case, &c. which a fanciful grammarian after the usual mode of etymological retrogradation might trace to the verb ٰعُرُعَ 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 (حَالَةُ الْفَعْلِ) 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.

* From سْتَعَاَناً literally asking or demanding assistance.

* Vid. Herms. p. 279.
COMMENTARY.

4. It denotes *concomitance*.

**EXAMPLE.**

I bought the horse *along with* his saddle.

5. It has another property termed 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

5. It denotes *substitution or exchange*.

**EXAMPLE.**

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

chas ed the slave in exchange for the horse.

7. It denotes *swearing*.

**EXAMPLE.**

By God, I will certainly do so.
8. It denotes *inclusion, or comprehension, (حُكْلَاءُ) Denotes in the city.

EXAMPLE.

زُئذُـ بِهِمَّةٍ Zued is in the city.

9. It is used as a mere expletive or redundant particle, (زِبُبُ) Do not imbrue your hands in slaughter.

EXAMPLE.

وَلَا تَنْفَعُوا بِيْدِكُمْ إِلَى النَّفْخَة Do not imbrue your hands in slaughter.

Annotation.

Grammarians have assigned various other relations to the particles *ل*_ 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, (الْعَلَامَة).

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 *سُكريـاءُ إِلَى النَّفْخَة* 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.


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

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

The various uses of this particle, together with the Caus, amor sui, or tyranny of self conceit are illustrated in the following Story.—The Figures point out their application as explained in the Text.
BOOK SECOND.

25

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

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

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

* دُلُّ أُدُّ دُلُّ أُدُّ دُلُّ A sort of encomiastic exclamation of very frequent occurrence in Arabic, and much easier to comprehend than translate. The word دُلُّ signifies literally flowing out exuberantly, as milk from the udder, &c. and was hence transferred to denote bounty, or liberality, as دُلُّ يُفْسِد فَدُلُّ يُفْسِد your bounty flows liberally, and laterally to signify natural capacity, insoles &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 \textit{of} is used to denote the \textit{commencement of interval} (لأ بناء partner) as applicable to time and space.

\textbf{Examples.}

I travelled \textit{from} Busruh to Koofuh.

I slept \textit{the whole night}, lit. \textit{from the beginning to the end of it}.

2. It is used in the sense of \textit{partage}, or \textit{participation}.

\textbf{Example.}

I took \textit{some of the Dirhums}.

\textbf{Annotation.}

* The phrase \textit{beginning of the end} would signify literally \textit{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 \textit{space} by \textit{a synecdoche is here synonymous with \textit{space or interval}}.

The word \textit{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.

"\textit{Twixt host and host a narrow space was left, A dreadful interval.}"

By the word \textit{space} is meant \textit{space} expressing the name of a part for the whole. \textit{See the Commentaries on the Kāfīrū} by Moolā Jamāī.
COMMENTARY.

3. It denotes *explication, or elucidation, (تَبْيِينُ)*

**EXAMPLE.**

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

**Annotation.**

Besides the above applications of the particle *بَيْنَ,* 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 *بَيْنَ* denotes *Causation,* as in the following lines of the Poet *FURUZDUQ,* in praise of *ZUEN-DOL-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 *بَيْنَ* as *زَيَدَ فَأَقْضَلَ مَنْ خَمْرَ وَخَمْرَ يَزَادُ إِنَّ ما لَكَ إِبِنُ مَالِكِ Zued is more excellent than Umr, which agreeably to the authority of the Grammarian *IBNO-MALIK,* is equivalent to the phrase *زَيَدَ جَارُ زَيْدَ وَرَأَيَ الْقْدِلَ Zued surpasses Umr in excellence.

It is used for *بَيْنَ* as *نُصْرَانَ مَنْ أَقْصَمَ نَفْسَهُمْ,* 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, *رايتَنِي ذَالِكَ الْمَوْضُعَ I saw him from that place, or I saw him to that place; viz. to the very extent of vision,* as we say in English, I saw him *from afar.* The correspondent preposition *De,* in the French language is used in a similar manner to denote opposite relations, as

Approchez-vous *De ce poêle, vous vous chaufferiez.*

Eloignez-vous *De ce poêle vous vous, brûleriez.*

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

Recede ab abominatione *ex* idolis.
4. It is redundant, (زِيَاً ّنَّ)

EXAMPLE.

يَغْفِرُ لَكُمْ مِنْ نَفْسِكُمْ He (God) will pardon your sins.

Annotation.

The particle اَنْ 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 then; viz. I took some of them. In this sense it is always synonymous with

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:

حَكَایَةٍ

خِلَّتْ اِبْنُ الْبَعْثِ مِنْ دَارَ هَكَّذَا وَمَنَى الْكِيْمَةِ الْبَيْضَةٌ وَزُرُوعُ

منَادِلٌ لِلَّمَسْلَى لضَيِّقَ اْعْتُرَ اْعْمَيْضْهَا فِي اِنْذَا الْتَّرْفِي اَلْجَرِيْنِ خَارِجِ الْمُدِينةِ

صَلَّى فَخِشَارَطَ اَلْعَبْيَدِيِّ بِسُوَّى حَبَا رَأَفْحِى اَلْرَشِيدِ عَلَى جُعْفَرِ فَعَالَ

لِجُعْفَارِ اَلْرَبِّيِّ ِتَرْبِيْبَا شُيَّحَتْ قَالَ لَيْبَكْ ذُلْكَ قَالَ الْأَدِيدَ عَلَى شَيْبٍ تِدَاوَيْ

وَهُبْيَشَكْ قَالَ لَوْ كَيْسَ بِنَّ ذُيَّائَةُ فِي ذَلِكَ مِنْ حَاجَةِ قَالَ تَعْمَلُ لَكَ حَاجَةُ خَذِمٍ

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

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

† This may perhaps he called an obscure paraphrase, but I found it difficult to express the bathos of the original, without descending to the oracular language of Giacoma Rodogina, the engastrymythian prophetess. The French Nuns in the scrupulous chastity of their dialect, have prettily termed it sonnet, but our language admits of no such happy refinement, I was therefore compelled to have recourse to the words of Strepsiades in the Clouds. Vid. ARISTOPHANES Nubes.
OF THE PREPOSITION,

The preposition ُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُ~

EXAMPLE.

بةَحَبَتُ الْقُسَمُ ْعُنْ ِفنَغُسَن

I shot the arrow from the bow.

Annotation.

The prepositions ُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُ~

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 ُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُ~
is said to refer to beginning, and to nothing else; but for ُـُ~
denoting distance and transition, where shall we find an adequate representative? This question has already been considered by Mr. Lumsden in his Persian Grammar, and after an attentive examination of the subject, he decides with his usual judgment and discrimination in favor of the preposition off. The particle ُـُ~
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.

ُـُـ in Arabic is used in a threefold capacity.

* Off separationem significat, ut aliquando Latinorum abs, ex; ut abscondo, exuo; cui opponitur on continuationem inanes.

(exuo put off, indu to put on.) Ioannis Wallisi Gram. Linguae Anglicae.


† Off in truth appears the most useless preposition in the English Language and might perhaps be entirely dispensed with; as an Adverb indeed it is of greater importance and signifying in this character, Dysfunction, absence, position and distance, may perhaps approximate nearer to the various powers attributed to ُـُ~

K
Annotatton.

1. It is placed before verbs in construction, and is termed *juv* 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 *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 Busruh, for the rival schools of Koofuh allow it no other significance, than that of *transition, which is the strict sense of the term though perhaps separation, may be also indirectly inferred. The following example from the history of Tamerlan will show the force of the word "They passed it (the river) like the passage of the children of Israel through the Red Sea.""

<table>
<thead>
<tr>
<th>Preposition</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. In <strong>juv</strong></td>
<td>distance and transition, may be then translated off, out of, from, from out.</td>
</tr>
<tr>
<td>2. In <strong>juv</strong></td>
<td>exchange, for, in exchange of, &amp;c.</td>
</tr>
<tr>
<td>3. In <strong>juv</strong></td>
<td>exaltation, on, above, over,</td>
</tr>
<tr>
<td>4. In <strong>juv</strong></td>
<td>causation, through, by, from, &amp;c.</td>
</tr>
<tr>
<td>5. In <strong>juv</strong></td>
<td>synonymous with after.</td>
</tr>
<tr>
<td>6. In <strong>juv</strong></td>
<td>inclusion or comprehension, in.</td>
</tr>
<tr>
<td>7. In <strong>juv</strong></td>
<td>synonymous with from.</td>
</tr>
<tr>
<td>8. In <strong>juv</strong></td>
<td>instrumentality, with, by.</td>
</tr>
<tr>
<td>9. In <strong>juv</strong></td>
<td>synonymous with with, &amp;c.</td>
</tr>
<tr>
<td>10. In <strong>juv</strong></td>
<td>redundant,</td>
</tr>
</tbody>
</table>

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.
 Annotation.

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

The preposition \( \text{άνω} \) and \( \text{άντω} \) are radically distinct in signification, and like \( \text{άν} \) are occasionally substituted for each other. In composition \( \text{άνωδος} \) as well as \( \text{άνω} \) is said to denote source or origin, and \( \text{άν} \) from \( \text{άντω} \), cela, is analogous to \text{transitum}. The first will be found applicable to every use of \( \text{άνω} \), the latter will be illustrated by the following examples.

1. \( \text{άνω} \), like \( \text{άν} \) is synonymous with \text{after}, as
   \( \text{έν τῷ υπαρχάς; i.e. post consularatum.} \)

2. \( \text{άνω} \), like the 9th sense of \( \text{άν} \) means \text{with}, as,
   \( \text{έν τόλμα τῷ περίπατός i.e. cum ingenti excessu or as the French say, avec beaucoup d'avantage.} \)

3. \( \text{άνω} \) resembles \( \text{άν} \) in its 4th signification, as,
   \( \text{έν τῷ τω i.e. propter, ob eas causas.} \)

4. \( \text{άνω} \) like \( \text{άνω} \) is frequently used adverbially, as,
   \( \text{έν τῷ θιμωπός, i.e. palam—like the Arabic} \; \text{أَنِّي} \)

5. \( \text{άνω} \) is sometimes explained by the ablative, as,
   \( \text{έν θελδάστης i.e. per mare. én τῷ τῷ λέγων iac rationes.} \)

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

\[ \text{γλ.} \; \text{έν ματι} \]

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

\( \text{Homo obit relitto fratre.} \; \text{(A man died leaving a brother &c.)} \)

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

\* \text{Vigennis de Idiismis.}
Annotation.

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

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

The various applications of "as enumerated in page 34, will be found illustrated in the following Story.
فطَّرْتُ نُصْرُفَيْناً مِنَ الدُّنْيَا فَبَعِثُوا أُمَّيَّةَ النَّابِيُّ نَأَلَحُّدَ رَمَعَا زَيْدَ

الْخَلِيفَةُ فَدَلَّلَتْ فِي قَمَّةِ مَكَّةَ مِنَّا رَأَيَّتُكُمْ الْمَهَامِيْنْ شَيْئًا

الْمَمْلِكَةَ صَارَتْ تَنْتَطَغُ بِالْعَرَبِيَّةِ حَتَّى أَنْ دَعَاءَتِيْنِيِّ بُعْيَا بِمَيْتَوْمَعَّلَة

فِيَنْهَارَةِ رَأَيْنِيْنَ شَارَكُتْنَا مَعْهَا لِأَنَّهُ نُعَلَيْنِيِّ بِالْعَرَبِيَّةِ الَّذِيْ تَدَّمَّنِهَا

عَلَيْنَا وَأَحْبَتْنَا مَنْ دُنِدَنْ مَنْ دَعَاهَا لَيْكِينَا يُضْحِيُّ الْعَانِسُ يَنُنَّ أَمْيَرَ الْعُوْمَيْنِ

أَخْتَوَعَنَّ بَعْلَهُمْ مِنَ الْرَّمَيْنِ لِحَصْرُ الْعَرَبِيَّةِ فِي هَذِئِينَ الْمَيْرَ وَجَدُّ الْعُمَيْنَ

تَرْمَيْنِ فِي هَذِهِ دَعَاةِ الْأَمْبَرْ قَرِيبًا لِثَقْلٍ مَا قَرِيبُ إِلَى ذِرَاعٍ قَرِيبٍ وَكَيْنُ ثَقِلَهُ بَكَّةً وَمَا ذَا كَ أَذِيَّ فِيَنْهَارَةِ رَأَيْنِيْنَ بِالْعَرَبِيَّةِ فِي هَذِهِ دَعَاةِ الْأَمْبَرْ قَرِيبًا لِثَقْلٍ مَا قَرِيبُ إِلَى ذِرَاعٍ قَرِيبٍ وَكَيْنُ ثَقِلَهُ بَكَّةً وَمَا ذَا كَ أَذِيَّ
COMMENTARY.

...
An Arab presented himself one day before the Calif Muzzafar Bichlan, 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 show of friendship, determining to effect his ruin by some secret wile or artifice. He continued therefore daily to increase in civility towards him, and at length invited him to his house to dinner, and mixed up in his food a large

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

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

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

'Οι καταρακτικοί τεντώτες εν τοις λόμες κακοι τεντωταν.'

'Εν τοις λόμες κακοι τεντωταν κακοι τεντωταν.'

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

'In his own counsel self-destruction lurks.'

Opp. et Dies, A. 263.

And in the psalms IX. 15.

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

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

Also in psalms XXXV. 7.

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

"Without cause have they digged for me a pit,

"May ruin rack upon them unawares;

"May the snare catch each hold of them, which they themselves have hid,

"Into this destruction may they plunge headlong."

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

\[\text{\textit{Gaya ki ra \textit{Gaya doosh}}\text{.}}\]

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

You lament at the untimely fate of another?

**But say can you extricate yourself from the power of death?**

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

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

1. **T H E P R E P O S I T I O N** is used to denote the bound or termination of
interval, (إنهاء الغابه) as applicable to time and space.

**E X A M P L E.**

I travelled to Koofuh.

**Annotation.**

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

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

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

**Table XVI.**
2. The preposition ٖٗ is sometimes though not frequently synonymous with ٖٗ.

**EXAMPLE.**

Do not consume their property along with your own.

**Annotation.**

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

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

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

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

**EXAMPLE.**

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

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

**EXAMPLE.**

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

**Annotation.**

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

It seems worthy of remark that Till, like ¶, in our old authors is found sometimes to denote with, and from.

**EXAMPLES.**

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

The emprtye that once storie saide,
Come in Englund in the dawt,
In that land to ger be down,
And to be mad kyng hir owne,
Honey, the quhilk once kyng dawng,
And till hym serdes ryght mony,
Kend hym neerest ayre to be,
Than of all that requite.

_Wynstone, vii. 6. 39._

*Till* denoting from.

Swa til mynt marget myre synce,
As til malcolme in ewyn lyne,
All our kyngis of Scotland,
War in ill success powre discounda.

_Wynstone, vi. 10. 133._

See Jamieson’s Dict.

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

\textbf{EXAMPLE.}

\[ \text{ثم انطلق الصباح الى النيل} \]

Then continue the fast \textit{till} night.

\textbf{Annotation.}

3. \( \textit{\textbf{j}} \) is occasionally synonymous with \( \textit{\textbf{i}} \).

\textbf{EXAMPLE.}

\[ \text{ولكن كثر يتلألئ بين البقاء الى الناس من اللكن} \]

"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 \( \textit{\textbf{k}} \).

\textbf{EXAMPLE.}

\[ \text{لم لا سبيل الى الشبا وذكاء} \]

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

*Furuzduq one of the most ancient Arabian Poets celebrated alike for his extravagance of praise, and bitterness of censure. Some extracts from his writings will be found in the biography of Isha-Khulikan, a work that has been eulogized by Sir William Jones in a strain of amplification, not much inferior perhaps to that of Furuzduq himself. The passage is so remarkable, that I think it should be laid before the reader. "Pertò scriptores politissimi Ensai-Khulikan, opus historiicum non magis verborum elegantia et ubertate commendatur, quam illustriorum poetarum versibus, quibus conspexitur. Ac nescio an hic omnisbus literis scriptoribus sit antecedentius. Est certè copiosior Nepote, elegantior Plutarcho, Laertio jucundior, et dignus est profectionem liber, qui in omnes Europæ linguas conversus producat." A very correct and elegant copy of this work which I procured at Bagdad is now in my possession; it consists of 1280 octavo pages, and 826 lives, and is considered I believe by the Arabs in general as an impartial compendium of biography, but as to copiousness, jucundity, elegance, and such other pleasing epithets ascribed to it by Sir William, I fear we must attribute them rather to the partitiveness than candour of the learned orientalist.

The name is sometimes written Khulikan and the Arabian Etymologists ascribe a reason for each. They say is compounded of ختل a friend and كأي the of ختل of dismiss, let go, &c. and كأي 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 \( \text{ب} \) denotes inclusion, (ظرفية) موضعية.

EXAMPLE.

The money is in the purse.

2. It denotes exaltation, or elevation, (استعمال) معنى.

EXAMPLE.

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

Annotation.

Besides the above senses, the particle \( \text{ب} \) is found occasionally synonymous with \( \text{ب} \) لام، مع، and \( \text{ب} \) مع، with some others which are detailed at large in the (موندرنون) موندرنون.

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.

قَالَ لَارْجَعِيَ غَلَامِهُ سِرْكَتَ الْجَنَّةِ رَأَيْتُ الْمَيْتَ
قَالَ لِحَضَرَاءُ بَنَاتُ أَيُّهَا الْأَمَأَنُ مَا أَكُنْتُ فِي ظَالٍ

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

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

Equitare in arundine longo,
Mittere un asillo in soto.

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.
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?
Yet, yes, bring us Songsters, said I by the score,
'Till the Welkin in rapture reecho encore!—

But, what says my Boy, to the bosom of snow,
The soft pouting lip, and the ringlets that flow,
To the heart-melting glances; the sweet bashful charms
Of a maid of sixteen to enfold in your arms?—*

Mr. Devil, says I, I'm unwilling to teize ye,
But the sooner you bring her, the better you'll please me.

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

*THE PREPOSITION*

1. The preposition _ل_ denotes _appropriation_, (_ِ اختِصْاص_).

**EXAMPLE.**

_الجن للحِرْس_ The covering is _for_ the Horse.

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

   **EXAMPLE.**

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

3. It denotes *possession*.

   **EXAMPLE.**

   The property is Zu'di.

4. It denotes *causality* or causation.

   **EXAMPLE.**

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

5. It is used to denote *swearing*.

   **EXAMPLE.**

   By God death will make no delay.

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

**And they say when will this threat be accomplished if you speak true? Answer, perhaps part of that (punishment) which you desire to accelerate may follow close behind you.** See Chap. 27, Quran.
6. It denotes the end, succession or consequence.

EXAMPLE.

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

Annotation.

This proposition answers frequently to the dative case in Latin, as Domino—

This may be observed in the following lines of the Poet SHAJ-OOL-WARRAQ.

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

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

The office of complaint is attributed to 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 rispiuol, che si scorge giugne;
Forse sonfigli, a sua cara consorte,
Di diceaza emitte il cie, e le campagne
Com sorte note si piace, e scriver
E resta noté per che m'accompagne,
E mi ramele la mia dura sorte."  Sonetto, XXX.

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

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

**OF THE PREPOSITION,**

رب

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

**EXAMPLE.**

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

**EXAMPLE.**

فِي رَيْبِ رَجَالَ لَنْ تَلْبِنَهُ 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. Mulla Jamee, the celebrated Commentator on the Koran, says the word was originally formed to denote paucity, but the author of the Moogee-oil-Lubaeb, authority still higher, contends that its proper signification is abundance. From this 'chaos of mingled purposes,' how shall we extricate truth? The task would indeed be long and tedious, and provoke discussions unsuitable to the nature of this work, I shall therefore confine myself to a few observations on its practical application to the purposes of speech.

In the following sentence from the Koran, is adduced by the author of the Moogee-oil-Lubaeb, as an example of its use in the sense of

سَأَفَأُ نَأْلآعَلَبَ لَنْ تَلْبِنَهُ

Sale however has adopted the opinion of other Commentators, and renders it thus. "The time may come, when the unbelievers shall wish that they had been Moslems,"—instead of,—"the unbelievers shall frequently wish," &c. In this he seems to have followed Maracci. "Aliquando, desiderabunt, qui infideles fuerant, ut fuisseint Moslemi." Who justifies this version by the following note. Particula significat tam multiplicitatem quam paucitatem. Potest itaque verti multolies, vel aliquando, vel fortasse. Hoc autem desiderium est, juxta Gelalem qui mel notat, quoniam multis simul Graecos et Moslemos resurrectionis, quandò infideles videbunt statum suum & statum fictilium.

In the following verse from the Koran, the word is undoubtedly used in the sense of or paucity.
There are few Children to whom nature has denied a father, and few parents, who never themselves had parents."

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

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

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

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

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

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

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

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

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

OF THE PREPOSITION,

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

EXAMPLES.

Zue is on the house top.

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

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

2. It is occasionally synonymous with  Residents.

EXAMPLE.

I passed by him.

Annotation.

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

1. It is sometimes synonymous with  Residents.

EXAMPLE.

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

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

It is sometimes synonymous with خ، example from the Quran.

"O ye who believe! Slay not the Allaah (GOD), for you will have to appear to Allah (GOD) thereunto, and He is a witness (over you)."

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

It is synonymous with مثأر.

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

It is synonymous with ما من، as mentioned in the Text.

EXAMPLE.

"It is just that I speak not of GOD, anything but the truth." See Quran. C. vii.

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

حكاية

تيل إن الساقي رضي الله عنه كان جالساً في يوم على داره،

أن سمع تا يقال يقول أعلموا أن بها الناس أن جسأ رأى هذا الله الذي أنا

راكي علني هو الكسائي المحمي فيتعليم الحاضر العايب نا مدةً
It is related, that Kisaee was sitting one day in his house, and heard some person call out in the street;—hear O ye people a wonder! the Ass upon which I am now riding is Kisaee the Grammarian, let those that are absent be called that they may behold him. The Grammarian ran out in a rage, to discover who it was that had made an ass of him, and saw a tall fellow with a large head, to whom he went up and said;—pray Sir, how comes it, that Kisaee whom we know to be a man, is turned into a brute? I will tell you says the man,—last night I offered up a
prayer to God for that purpose, in order to release Umrah from the beating of Zued,' and getting up sometime afterwards to shut the door, I found this very Ass at the threshold, I therefore naturally enough concluded, that my prayer was granted, and that God had transformed him, as you see. KISalle laughed heartily at the supposed stupidity of the fellow, and returned to his house exclaiming—"La huolu wu la qoowwutu illa billahi!"

**OF THE PREPOSITION,**

١. **The preposition ڪاڪ, is used in the sense of ڌڑڪ or Similitude.**

**EXAMPLE.**

زھٽڪ ڪڅرڪ ڪل Zued is like a Lion.

**Annotation.**

The Grammarian Seebuwuch with several others believe this particle to be a noun, synonymous with the word ڀڻڪ, 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 MOONEEOL-LUKEEM extends it to every sort of composition, and gives an instance of it in common conversation، مورٽ ڪٻڪلا سڪو "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 Trilliterals corresponding to the Quadriliteral radicals, possessing the peculiar power termed ڏڻڻ or abbreviating—it signifies لڪڅرڪ ڻ۾ڪ ڻڪلا ڻڻ ڻڻ ڻڻ "There is no power, and no strength but in God."
2. It is sometimes redundant, (زیاده).

**EXAMPLE.**

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

**Annotation.**

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

**EXAMPLE.**

ۆما درة دخلأ الوقت. "Pray as soon as the time comes."

It denotes causation and is synonymous with ۆما.

**EXAMPLES.**

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

ۆما لم يعلمنا إلا التحية ۆما صدر يأ. "And therefore certainly the unbelievers shall not prosper." It is here used with the ۆما صدر يأ, or infinitive part.

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

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

Be bounteous of thy charms for beauty's power,

Beasts but a short and transitory hour.
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,

and  

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

EXAMPLE.

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

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

Annotation.

In the explication of these particles, or rather particle (for they are but different forms of the same word,) Grammarians are very diffuse. They are compounded as some imagine of  and , or of  and  agreeably to the authority of Akush is peculiar to the people of HAJAR, and  to the tribe of TUMSEM. By the tribe of Soolymeer, 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 Moognse however seems inclined to favor the latter doctrine.

AS A PARTICLE.

As a particle it is employed in three different senses.

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

3. 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 

EXAMPLE.

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

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

EXAMPLE.

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

A S A N O U N.

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

"I have not seen him since Friday." In the second capacity, they will be followed by a specific period of time, forming the answer to the question Ex. Whether considered as particles or nouns, take after them, sometimes an infinitive, as Ex. Sometimes a verb in the past tense. Ex. did not see him since his journey." Sometimes a verb in the past tense. Ex. I did not see him since he set out." But never the Future.

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

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

**PARAPHRASE.**

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

**OF THE PREPOSITION.**

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

**EXAMPLES.**


**Annotation.**

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

**EXAMPLE.**

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

3. It has sometimes an *inclusive signification.*

**EXAMPLE.**

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

**Annotation.**

1. It is used in the sense of *الَّذِينَ or causation* and in this sense is synonymous with *کَي.

  **EXAMPLE from the Qorah.**

  جَعَلَنَّهُمْ لَبَنَةً هُمْ لَبَنَةً لَا تَفَقَّدُونَ أَنفُسَهُمْ، وَاتَّبَعُوا الْهَالِكَ.

  "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 *لا* as exemplified in the following verse.

شَجَرَ

لَا يَتَّبِعُونَ الْهَالِكَ

لا تتبعون و ما أدراك ذليل

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

**EXAMPLE.**

جَعَلْتُ الْقَرَمَ حَتَّى زُبَأً

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

Annotation.

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

EXAMPLE.

مرتُ فَ أَقُومُ حَتَّى يَزَيدُ

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

DIFFERENT.

فَدَلَّلُ أَنَّ بَعْضَ الْفَغَّاءِ رَأَى أَبْنَيْنَى لَبِدَةٌ فِي يَدَاءِ نُقَالُ لَهُ أَبَاهُ الْلَّهِ

Corr. expessed.

مَهَّتْ مَنْى تَلْغَبْ مَكَايِدُ لَكَ بَعْقُولُ النَّاسِ قَالَ لَهُ حَتَّى يَوْمُ الْقَارِعَةِ

Corr. expanded.

وَتَنَزَّلُ رَبِّي مِنَ الْغَآمِلِ حَتَّى إِنَّمَا أَعْرَضَ عَلَى الرَّسُولِ نُقَالُ لَهُ الْفَغَّاءِ

Interpol.

مَا تَوَلَّى نَفْيَ الْغَآمِلِ إِنَّمَا خَلَّا لَهُ الْجَهَنَّةُ بَعْرَجَ جِسَامُ بِهْ لَكَ بَلْ يُصْفَرُونَ

Commentary.

فَمِنْ سَأَّمَ عَنِ فَتُّ حَتَّى يَنْتَغِي فَتُّ عَنْدَ أَبِيهِمْ بُقَمُ جُمَّالُ يُصْفَيَ بَيْنِي وَجَاهِيِ
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,

وُلِيُّ

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

EXAMPLE.

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

Annotation.

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

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

**Example.**

وَعَلَمَ يَعِبَّلُ بَعْلِهِ

i.e.

وَرَبّ عَالِمَ يَعِبَّلُ بَعْلِهِ

No of the learned act in conformity to their learning.

**Annotation.**

tion, assume a verb of swearing before it, which is not the case with which invariably commences a sentence, we cannot therefore say as we do with َأَعْبُدُ ِبِيَآَرُم ِإِلَّهَي ِبِلَجْزٍ أَحْسَنَ

"I swore or swear, &c."

The particle ِبَيْنُ is used indifferently in interrogative, imperative, and indicative, senses, but ِبَلْ is restricted to the latter form of expression; we cannot therefore agreeably to the authority of the grammarian Rüzée say ِبَلْ َأَحْـَسَنَ ِبِيَآَرُم ِإِلَّهَي ِبِلَجْزٍ أَحْسَنَ ِبِيَآَرُم ِإِلَّهَي ِبِلَجْزٍ which does not require translation. It occurs in the following story:

حكاية

"主要内容：

الله تعالى رب العّالِم مِّن بَيْنِ إِبْلِيسِ ذَاتِ يَوْمٍ وَأَنْتَ الصَّوْمُ نَحْلَةٌ مُّحَاطَبُبًا

لِي وَلَدِيَّ ِأَنَفُمُ ِمَنْ عَلَّمنَ عُنْ السَّبِيلِ ِتَرَكْنِمُ ِالْآمِرَاتِ بَيْنَ ِمَا يَحْصِيَ

النفَّاسِ الأُخْرَ ِوَيَدَّ وَمِنْ تَعَنُّو ِاِنْكَ ِآمَمُ آتَيْتُمُ اِيَامَ ِأَعْبُدُ الله

هُمْ أَشْتَغُلُونَ بِهَا ِوَمَاعَضْدُادُهَا ِالْتَّرَابُ ِبَلْ لاَكِيدُ ِتَكُمُ ِتَرَبَّ ِالْعَمَّالِ لاَضْلَعُكمُ

"تمّ غَابَ عَنْ نَظَرِي ِوَلَمَّا أرَى فَنَعَوذُ بِلِللهِ مَنْ
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 **إِلَى** is used as a particle of swearing, restricted however in its application to the name of the Almighty God.

**EXAMPLE.**

"إِلَى** للِلّٰهِ أَكْثَرْ بَسْطَم ! By God I will certainly beat Zued.

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

**Annotation.**

The author of the *Zoo* (a well known Commentary on the مُصِبَّاح, Memban) believes that the particle **إِلَى**, as used in forms of adjuring or obtesting, is exclusively appropriated to the word **إِلَيْ**, and the language of the text seems to favor this opinion; but the author of the Moognee, whose authority on all grammatical questions may be considered decisive, admits of no such restriction in its application, and says it may be prefixed not only to the word **إِلَيْ**, but also to the various epithets or attributes of God, as **مُحَمَّدُ**, **مُحَمَّدُ**, **مُحَمَّدُ**, &c.
should happen to be a nominal sentence, it must be invariably preceded by or the prepositive or inchoative particle.

**Example.**

وَلَّهُ لَتْبُلَتْ تَأَمََّمَ \(\text{By God Zued is certainly standing.}\)

وَلَّهُ لَا رَيْلَ تَأَمََّمَ \(\text{By God Zued is not standing.}\)

وَلَّهُ لَا رَيْلَ تَأَمََّمَ عَلَيْهَا \(\text{By God Zued is not in the house, nor Um.}\)

وَلَّهُ لَا رَيْلَ تَأَمََّمَ \(\text{By God Zued is not standing.}\)

**Annotation.**

The Arabian Grammarians consider and again as the substitute of and for of for which is a mere derivative or labial variation, and a substitute for though the reason for such a change does not appear very obvious.

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

* The same as the or particle of corroboration.
4. But if it be a verbal sentence (حَيْبَةٌ فَعْلِيّةٌ) in a confirmed sense, it will be
preceded by both لَمَّا وُلَتْ, or by لَمَّا alone.

EXAMPLES.

وَلَمْ يَقْامُ رَيْدُ ُ By God Zued most certainly stood.

وَلَمْ يَلْفَعِلَ كَذَا ُ By God I will certainly do so.

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

EXAMPLE.

وَلَمْ يَقْامُ رَيْدُ ُ 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, لَمَّا إِلَّا, لَمَّا إِلَّا.

EXAMPLES.

وَلَمْ يَقْامُ رَيْدُ ُ By God I will certainly not do so.

وَلَمْ يَلْفَعِلَ كَذَا

Annotation.

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

The Grammarian سُرْسُ، is of opinion that لَمَّا إِلَّا or لَمَّا إِلَّا is an original particle of swearing
synonymous with يَلْفَعِلْ, but others imagine that لَمَّا إِلَّا is an abbreviation, or contraction of لَمَّا إِلَّا
an oath; and that لَمَّا إِلَّا is immediately derived from لَمَّا إِلَّا, the plural of لَمَّا إِلَّا, or according to
others, from لَمَّا إِلَّا happiness, felicity.
The sentence is rejected whenever the sentence preceding the.

**EXAMPE.**

زید علم و الو حوالى Zued by God, is learned i. e. م ح والى

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

**EXAMPLE.**

Zued by God is learned.

---

**Annotation.**

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

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

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

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

---

* i. e. between the subject and predicate.

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

OF THE PREPOSITIONS.

1. The prepositions جَالِدُ, حَاسِنَا, and عَادُ, حَاسِنَا, are used in the sense of exclusion or exception (ـ سِتْنَاء).

**Example.**

وَجَالِدَ زَيْدٍ وَعَادَ زَيْدٍ

The tribe came to me (all) except Zaed.

**Annotation.**

The prepositions جَالِدُ, حَاسِنَا, and عَادُ considered either as verbs or particles, are everywhere used to denote the same idea, namely exclusion, or exception. As prepositions they govern the noun in the aorist, and as verbs in the accusative or objective case. Сэффурурз indeed with most of the Busrah Grammarians deny the verbal character of حَاسِنَا, and contend that it is invariably an exceptive particle, while the grammarians مَوُرُد, مَازِنِي, مَوُرُد, عَرَزِي, زِنُزِي, طَخَفِي, تُفْرَقِي, مِعْرَقِي, شَهَبَيْنِي, مُمَّا، نَزِي, مُمَّا, نَزِي, مُمَّا, نَزِي, مُمَّا, نَزِي, مُمَّا, نَزِي, مُمَّا, نَزِي, مُمَّا, نَزِي, مُمَّا, نَزِي, مُمَّا, نَزِي, مُمَّا, نَزِي, مُمَّا, نَزِي, مُمَّا, نَزِي, مُمَّا, نَزِي, مُمَّا, نَزِي, مُمَّا, نَزِي, مُمَّا, نَزِي, مُمَّا, نَزِي, مُمَّا, نَزِي, مُمَّا, نَزِي, مُمَّا, نَزِي, مُمَّا, نَزِي, مُمَّا, نَزِي, مُمَّا, نَزِي, مُمَّا, نَزِي, مُمَّا, نَزِي, مُمَّا, نَزِي, مُمَّا, نَزِي, مُمَّا, نَزِي, مُمَّا, نَزِي, مُمَّا, نَزِي, مُمَّا, نَزِي, مُمَّا, نَزِي, مُمَّا, نَزِي, مُمَّا, نَزِي, مُمَّا, نَزِي, مُمَّا, نَزِي, مُمَّا, نَزِي, مُمَّا, نَزِي, مُمَّا, نَزِي, مُمَّا, نَزِي, مُمَّا, نَزِي, مُمَّا, نَزِي, مُمَّا, نَزِي, مُمَّا, نَزِي, مُمَّا, نَزِي, مُمَّا, نَزِي, مُمَّا, نَزِي, مُمَّا, نَزِي, مُمَّا, نَزِي, مُمَّا, نَزِي, مُمَّا, نَزِي, مُمَّا, نَزِي, مُمَّا, نَزِي, مُمَّا, نَزِي, مُمَّا, نَزِي, مُمَّا, نَزِي, مُمَّا, نَزِي, مُمَّا, نَزِي, مُمَّا, نَزِي, مُمَّا, نَزِي, مُمَّا, نَزِي, مُمَّا, نَزِي, مُمَّا, نَزِي, مُمَّا, نَزِي, مُمَّا, نَزِي, مُمَّا, نَزِي, مُمَّا, نَزِي, مُمَّا, نَزِي, مُمَّا, نَزِي, مُمَّا, نَزِي, مُمَّا, نَزِي, مُمَّا, نَزِي, مُمَّا, н*у*о*к* guaran<e>the above verse, though there can be little doubt that some specific sense is intended. It may perhaps be worth

X
Some grammarians are of opinion that the above particles occur occasion-ally as verbs, and in this character they govern the noun immediately follow-ing them in the accusative or objective case, the agent being an inherent or concealed pronoun.

**EXAMPLE.**

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

**Annotation.**

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

\[
\text{Qa'lla a khala'at minhum la takfrru l-yusuf wa l-qo'um fa-maghluubyya yata'aalib yalattaka bai'sh as-sirat wa amn fayadinn.}
\]

Which Salz has translated thus,—"one of them spoke and said, slay not Joseph, but throw him to the bottom of the well, and some travellers will take him up if you do this." In which he appears to have followed Maracci, as indeed he very frequently does, who renders the phrase "si fueritis hoc facientes,"

"si si fueritis hoc facientes," The Commentators on the Qooran, aware of the general sense of the term, have accordingly proposed various interpretations, the most approved of which seems to be that of Hoosien Kassaf—who says the word ظي 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."

\[\text{ajla written also ظي and ظي, assumes in its verbal character a two-fold signification.}

\[\text{1. ظي averting or abstaining from. 2. ظي exclusion, or exception.}\]

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

**EXAMPLES:**

\[
\begin{align*}
\text{ماحلازأ ريد أ} & \quad \text{Except, or without Zued.} \\
\text{ماعدأ ريد أ} & \quad \text{Same as above.}
\end{align*}
\]

**Annotation.**

In the first sense it occurs in the following passage in the Quor'an, which MARacci renders—"Proh deum, non est hic homo!" And Sake copying, or rather translating the Latin,—"O God, this is not a mortal!" The phrase $\text{حَمُتَلَّلُهُ}$. The phrase $\text{حَمُتَلَّلُهُ}$ means properly "Gon aver,'" *Avertat Deus,* hence the common expression $\text{حَمُتَلَّلُهُ}$. In some respects resembling the Latin salutation *Salvus sis*. In its second or *exceptive* signification it is Synonymous with $\text{حَمُتَلَّلُهُ}$. *Excepted, or rejected him.* In this two-fold capacity of *salutation and exception* it resembles the English *save*, in the equivoc of CHAUCER'S *Somnour* against the Friar.

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

The author of the Moogheen however on the authority of *Isno Musoon*, (one of the seven readers of the Quor'an) reads the sentence $\text{حَمُتَلَّلُهُ}$, with the *tunocen*, and asserts that $\text{حَمُتَلَّلُهُ}$ is here a noun in the objective case, the verb $\text{حَمُتَلَّلُهُ}$ being understood, as $\text{حَمُتَلَّلُهُ}$ equivalent to $\text{حَمُتَلَّلُهُ}$.

* The sentence if complete would be $\text{حَمُتَلَّلُهُ}$. all the tribe came to me with the exception of Zued. $\text{حَمُتَلَّلُهُ}$ used intransitively means deserted, empty, as in the 3d. *Mugam* of Hureerke, "the stalls were empty," and hence $\text{حَمُتَلَّلُهُ}$. The infinitive $\text{حَمُتَلَّلُهُ}$ signifies literally *transition, or passage*, hence $\text{حَمُتَلَّلُهُ}$, and $\text{حَمُتَلَّلُهُ}$, *transgression,* retaining in Arabic the same relation to the primitive sense as the English term.

* The exclamation of the women when introduced by ZULEEHA to JOSEPH.
* See diveriscs of Pulley, Vol. I.
The house freed itself of Zued.*

The tribe excluded, or excepted Zued.

Annotation.

When preceded by the negative particle (i.e., "is") is always a verb, as in the following example:

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

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

STORY.

The Calif Haroon Rusheed, said once to his companions,—I have drank of every thing intoxicating except the juice of the grape and the poppy,* in consequence of not finding any advantages from them; and I have indulged my taste in every sort of confectionery 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.
† from حَمْصَة, mingled, or mixed up together; a sort of confectionary or sweetmeat, made of dates, honey, and other ingredients, and with the gum.  th is used absolutely to denote the elegancies and luxuries of life, as in the following verse from the HURU'REEB, in which Aboo Zued, commences his apology to Hame, for having fraudulently assumed the character of a religious itinerant:

VERSE.

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

The Arabic word ُقُمْصُ ُقُمْصٌ a tunic, ُقُمْصٌ, is found with little variation in several languages; thus in French, chemise; Italian, camisia; Spanish and Portuguese, camisa; Hindo kumce, and Bengalee kumis. Like its Synonmes in English and Latin, namely shift, and praetexta, it seems to have an equivoque meaning, and was a dress peculiar to Arabian devotees.

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

\[ \begin{array}{ll}
\textbf{Corresponding occasionally to} & \textbf{By, with, for, because, on account of, in.} \\
\text{ما} & \text{From, some, namely, to wit, of, on, by reason of, than, against.} \\
\text{م} & \text{From, off, out of, from out, for, on, above, over, through, by.} \\
\text{ب} & \text{To, till, along with, including, from, in.} \\
\text{إب} & \text{In, on.} \\
\text{ك} & \text{For, belongs to, that, by, follows.} \\
\text{م} & \text{Few, many, some, frequently.} \\
\text{ك} & \text{On, upon, by, above, over, along with, for, from, of.} \\
\text{ك} & \text{Like, as, as soon as, because of, for.} \\
\text{م} & \text{Since, from, in.} \\
\text{ف} & \text{Till, as far as, to, along with, even to, that, but, and.} \\
\text{م} & \text{By, few.} \\
\text{م} & \text{By.} \\
\text{م} & \text{Except, without, save, omitting, unless, besides.} \\
\end{array} \]

\textbf{End of the Prepositions.}
BOOK SECOND.

CLASS SECOND.

1. The second class contains six words, termed ḫirūf al-šabab handmade, 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.

- 'lull, khit, lūn, kān, 'ān, 'ān.

Annotation.

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

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

In which the words ʿn and ʿn the subject and predicate, are both rendered متنود by ʿn.

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

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

Milton in like manner measures space by time.

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

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

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

EXAMPLES.

أَنْ رَيْلَا كَاٰنُم "Certainly Zuad is standing."

وُلْحَنِينِ أَنْ رَيْلَا مَنْتَلِفٌ It reached me, (i.e. the news,) that Zuad was certainly departing.

Annotation.

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

See the new Theatrum Postorum.

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 ٍّ وْ, is sometimes a pronoun understood.

EXAMPLE.

شَعْر

» لَيْدَكَ نَبِلُ لَالْبَيْدَسِ يَومًا

فِيِّهَا جَا رَا وَظَباً

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

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

The particle is sometimes written without the Tushdeed with the Neun Sabin, or quiescent; and in this form has seldom any government, but the grammarians of Koofah believe that in all
3. The third is \( \text{شيم،} \) in the sense of \( \text{شيم،} \), similitude, or comparison.

**Example.**

\( \text{شيم،} 
\begin{align*}
\text{Zued is like a lion.}
\end{align*}
\)

**Annotation.**

Such instances it must be translated negatively, example \( \text{شيم،} 
\begin{align*}
\text{Zued is not but going.}
\end{align*}
\)

But this it may be presumed is a distinction, without a difference, for, \( \text{شيم،} 
\begin{align*}
\text{Zued is not but going,}
\end{align*}
\)

and \( \text{شيم،} 
\begin{align*}
\text{Zued is certainly going,}
\end{align*}
\)

convey in fact the same meaning.

**Of the Place of \( \text{شيم،} \) in Composition.**

Grammarians have assigned the following five places to \( \text{شيم،} \) in composition.

1. It commences a sentence, as \( \text{شيم،} 
\begin{align*}
\text{Zued is certainly standing.}
\end{align*}
\)

2. It follows the various tenses derived from \( \text{شيم،} 
\begin{align*}
\text{و ن ز ي د أ ق ي م}
\end{align*}
\)

3. It occurs after the relative pronoun, as \( \text{شيم،} 
\begin{align*}
\text{He came, whose father is certainly learned.}
\end{align*}
\)

4. It is found in that sentence the predicate of which is preceded by the \( \text{شيم،} \) of corroboration.

\( \text{و ن ز ي د أ ق ي م}
\begin{align*}
\text{And God knows, that verily you are his Prophet.}
\end{align*}
\)

5. It precedes the \( \text{شيم،} \) as already explained.

**Example.**

\( \text{شيم،} 
\begin{align*}
\text{By God Zued is certainly standing.}
\end{align*}
\)

**Of the Derivation of \( \text{شيم،} \).**

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

**EXAMPLES.**

"Zued is absent but Bukur is present."

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

**Annotation.**

they are able to point out by the laws of permutation, the causes by which such a change may be legitimately effected:—for instance they derive the word *ל"ק*, (but,) from the sentence *ל"ק*.*ל"ק* to all the evolutions of grammatical change.* By some grammarians *ל"ק* is supposed to be compounded of the negative particle *ל"ק* and the first personal pronoun *ל"ק*, as the Arabs are known occasionally to make use of the expression, *ל"ק* "I am not standing." *

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

1. It may be the 3d pers. plur. fem. of *ל"ק* *lossitude, weariness*, as in the example: *ל"ק*.*ל"ק* *The women were fatigued*; the original form of the word *ל"ק* having undergone the necessary changes established by the laws of permutation.

2. It may be referred to *ל"ק* originally *ל"ק* *vicinity.*

3. Or the 3d pers. mas. pret. pass. from *ל"ק* *complaining*: being originally in the past, voice *ל"ק*.

* This is perhaps as happy an Etymology as King Peth's from the Greek *δολαρ*, Thos. *δολαρ*—*δολαρ*—*δολαρ*—Disp. — Nepkha—Nipkia—Pipkin—Pippin—King—King Perin. See Div. Parly. Vol. 1, p. 130.
5. The fifth is لَبِثُ, and is used to denote supplication, or wishing، (تَبَيَّنَ). "I wish Zued were standing, or, I desire his standing."

Annotation.

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

2. The 3d pers. plur. f. m. imp. act. voice derived from لَبِثُ. Synonymous with قَرْبُ. The imper. being originally لَبِثُ.

3. The 3d pers. plur. fem. imper. of the act. voice from لَبِثُ. Synonymous with لَابِثَة، originally لَبِثُ.

4. And lastly it may be 3d pers. sing. imp. fem. with the Noam of corroboration, from the root لَبِثُ، 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 لَبِثُ which they term لَجِّوُل، concessive, or responsive, and as such it is Synonymous with لَمْ، to illustrate which they produce the following.

EXAMPLE.

"And thus it is said فَلْأَسْجَلْناً إِلَّا وَمَا جَعَلْنَا مَسْتَطِيحًا لَّنَعْلَمُ عَلَّمًا."

"And it is said لَسْتَ بِي مَنْ أَضْلَأْتُ وَأَنَا لَفَاكِرٌ قَانُونٌ."

"And it is said لَمْ يَأْتِيّ مَنْ أَطْلَقَ وَأَنَا لَفَاكِرٌ قَانُونٌ."

"And it is said لَا يَكُونُ لَيْسَ مَنْ أَجْعَلْنَا مَسْتَطِيحًا لَّنَعْلَمُ عَلَّمًا."

"حَسَبًا أَنَا لَفَاكِرٌ قَانُونٌ."
6. The sixth is ُلْعَلْ denoting hope, or expectation, (تَرَجَّيْ.)

**EXAMPLE.**

لَعْلَلْ اللَّسِّطَانُ عَنِي

"Would that the king were just."

**Annotation.**

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

**OF THE PARTICLE ُلْعَلْ.**

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

"Say (O MOOHUMMUD) no other has been revealed to me, than that your GOD is one GOD."

ُلْعَلْ is considered occasionally Synonymous with ُلْعَلْ.

**EXAMPLE.**

إِيَّا الْسَّوْقَ نَنَعُّ تَشْتَري لَنَا شَيْاً

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

The particle ُلْعَلْ is never found to commence a discourse.
7. The distinction between لاب و فب is this: لاب 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 لب.

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

OF THE VARIOUS SENSES OF THE WORD لب.

لاب has four different significations.

First. It denotes Similitude, (لاب) and this no doubt is its most general acceptation, though some grammarians have discovered, or think they have discovered a very subtle condition attending it in this character. The Predicate of لاب, in the sense of similitude, say they, must belong to the class of primitive nouns, termed لاب as لاب لاب , &c. but it to that of derivative nouns, (لاب) or to nouns of time and place, (لاب) the word لاب will assume the sense of doubt or uncertainty.

A a
COMMENTARY.

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

Annotation.

**EX A M P L E S.**

Perhaps Zuad is standing.

Perhaps Zuad is with you.

Perhaps Zuad is in the house.

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

**E X A M P L E.**

"He entered Mukta in the morning, but no rain fell, for Hoosham was no longer in the country." 

In the above verse is supposed Synonymous with .

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

**E X A M P L E S.**

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

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

* is a verb of the 3d class of increased quadiiterals, and signifies also, his hair stood upright; also he shrank.
9. The above six particles, when joined with the prohibitive particle ق، lose their governing power.

EXAMPLE:

"Verily there is no God but one God."

Annotation:

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

OF THE WORD ٍ

Furqan is of opinion that ٍ is compounded of و (with the Noon quiescent) and the particle ى--viz. ىأ the Humez being removed, euphonious graža, and the Noon rejected in consequence of the junction of two homogeneous letters under the sign َث. This is contrary to the doctrine of the schools of Basrah, who consider it an uncompounded primitive. On the other hand the grammarians of Kootun, maintain that it is a compound of the negative َ and ىأ, the intervening Kaf, being an expiitive: thus, ىأأ, the Kusruh, of Humez, is transferred to Kaf, after rejecting the vowel point of the Humez, and the pleonastic letter ىج being omitted leaves ىأأ, so that in the sentence of ىأأ ىأأ the word ىأأ would be synonymous with ىأأ أأأ, but Ruzez rejects the etymology on the plea that by this change, the sense of the sentence would be entirely altered, converting a directive or adversee proposition into a conjunctive, both members of the compound being thereby rendered negative.

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

OF THE WORD ُاُتِت.

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

ٌبَلَٰ لَيْتُ أُيُتِتُ أَيْمَ أَعْمَاسَمَا رَوْجَعًا

"O that the days of youth would return!"

It occurs in the following beautiful verse of Shenian Sorens in the 19th Story, and 3rd Chapter of his Goolistin.

VERSE.

From those dear scenes that round my mistrest site,
Sad strains of sorrow wake a lover's sighs;
Could they but learn, the Doves would feel my woe,
And soothing notes of sympathy bestow:
To him, my friends, who love's soft grief disdain,
And idly jest at unexperienced 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 wert acquainted with what passes in the heart of a lover."

* ُاُتِت and ُاُتِت occur together in composition, after the manner of O si in Latin, in the phrase, "O si! O si!"
Annotation.

Sir William Jones, has quoted these lines in his history of the Persian language, in a manner that destroys the versification, and embarrasses the sense, by the introduction of the conjunction, $\frac{1}{2}$ in the second, and of $\frac{1}{4}$ in the commencement of the fourth line; as the measure terminates on the penultima of the word $\frac{1}{4}$, the final syllable of which, (i. e. $\frac{1}{5}$), by the figure Dialysis, must in reading be made to commence the following line, thus:

$\frac{1}{2}$ of $\frac{1}{2}$ of $\frac{1}{2}$ of $\frac{1}{2}$

He has also mistaken the sense of the two first lines, taking the relative $\frac{1}{2}$ for a negative particle, and the word $\frac{1}{2}$ with the first letter Muksoor and the second Mustooah, signifies properly a meadow, the resort of swans, and is hence transferred to denote the abode of beautiful damsels, $\frac{1}{2}$, and in the second line, with the $\frac{1}{2}$ He Mustooah and $\frac{1}{2}$ Meems Muksoorus, is a contraction of $\frac{1}{2}$, and not as Golius says, of the plural $\frac{1}{2}$, the generic term for pigeon, of which $\frac{1}{2}$ the turtle-dove is a species. $\frac{1}{2}$ is the plural of $\frac{1}{2}$, like $\frac{1}{2}$ of $\frac{1}{2}$, and $\frac{1}{2}$. This inaccurate reading seems to have been copied from Gentius, who has himself overlooked the true sense of the lines, translating $\frac{1}{2}$ in the first line delicium, and in the second campestris, thus:

"Iliad quod do mentione delicii ad aurum meas pervenit,"

Si tu turris quoque campestris audiret, mihi congrueret."

may also be translated, "the Doves of that abode," i.e. of his mistress, as expressed in the first line. In some copies of the Goolistan $\frac{1}{2}$ is found instead of $\frac{1}{2}$—i.e. "Say to the intelligent &c." With this reading, the particle $\frac{1}{2}$ would be required in the next line to complete the measure. It may be observed in the above example,
Annotation.

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

**OF THE WORD لعل.**

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

**First.** Hope or expectation, (توفيق) of some contingent good.

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

**EXAMPLES.**

1. لعل أت፣ضيء معاأنجل *Perhaps (I may gain) an interview with my beloved.*

2. لعل أت كله حاصل *Perhaps my rival is (there) present.*

It denotes occasionally causality or illustration. Example from the Quran:

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

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

C O N C L U S I O N.

The above six words are termed لعل أتうまًا أشبيها بآل لعل. From their similarity in the number of letters composing them, being either three or four. 2. Having their final letter like the preterite of verbs, marked مسَّلك, i.e. with the vowel point Fathû; 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.

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

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

2. Intransitively, he arrived or reached the age of puberty, as a boy, \(\text{\textit{ي}} \) \(\text{\textit{ي}} \), \(\text{\textit{ي}} \) the child of spring was now mature." On the measure \(\text{\textit{ي}} \) it signifies. 1. He wished to follow. 2. He comprehended. 3. He restored, amended or repaired, as in the phrase \(\text{\textit{ي}} \) \(\text{\textit{ي}} \) \(\text{\textit{ي}} \) "he undertook to repair one thing by another," resembling in this respect the sense ascribed to \(\text{\textit{ي}} \) in English by Horne Tooke,—namely to boot, superadd, &c. The latter sense namely repairation, or restoration. appears most suitable to the grammatical term \(\text{\textit{ي}} \) as applied to the conjunction \(\text{\textit{ي}} \), whose office is properly the restoring or amending as it were, of some doubt or uncertainty originating in the first branch of a compound proposition which meaning may be illustrated by the ingenious remark of the Abbé Sicard. "Ainsi, après l'énonciation d'une première proposition, trouvant un obstacle, ou un empêchement à l'exécution de ce qu'on vient de dire, on semble avertir l'auditeur on le lecteur qu'il faut s'arrêter; on lui dirait, en Latin, \(\text{\textit{ي}} \) \(\text{\textit{ي}} \) arretas: il ya ici une restriction, un changement.
à faire, en grec, Ἀλλὰ τὰ ὅσα ἂν ἴδῃς, une borne, un achoppement; en anglais, but; il y a un plus, un point majeur à examiner; enfin il y a en français, un MAIS.

Éléments De Grammaire Générale,
Par M. L'Abbé Stearns.

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

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

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

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

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

"En puis-je Mais de soins qu'on ne va pas vous rendre?"
the reply, (which in fact included the whole of the Servile letters), said, I attend you regularly every day but never remember asking you any such question. The Shuckh replied, A'yuom tunsaa, (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 increase it: in this state, a certain eminent Physician waited upon him, and said, I will undertake to prescribe for your Majesty, provided you allow me three days to consult your horoscope, and determine on some medicines suitable to your case; perhaps through the aid of the Almighty I may effect your recovery. At the expiration of the time required, the Physician waited upon the King, and said, I have consulted the aspect of the stars, and observe that you have but four days more to live: when I saw this your approaching destiny, I was much troubled, would to God I had not seen it. If you doubt my words, let me be confined close to you and treated agreeably to the event of my prediction. Then the King gave orders for his confinement, and began to prepare for death, discarded all his former amusements, excluded himself from the eyes of mankind, and
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 ُنَسْبُ, possessing like it a negative signification. They precede both terms

Annotation.

OF THE GOVERNMENT OF َلَى.

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

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

**Annotation.**

**CONDITIONS ATTENDING THE GOVERNMENT OF ل.**

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

**EXAMPLE.**

"Zued is not standing."

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

**EXAMPLE.**

"Whoever the جرخا, or a noun in the object, the government will be preserved.

**EXAMPLES.**

"You are not my assistant.

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

**EXAMPLES.**

\[
\text{ما زيد قابا} \quad \text{"Zucd is not standing."}
\]

\[
\text{لا رجل طويلا} \quad \text{"No man is ingenious."}
\]

**Annotation.**

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

**EXAMPLE.**

\[
\text{ما مهيد لا رسول} \quad \text{"Moohummud is not but a Prophet."}
\]

The word \( \mathcal{X} \) 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 \( \mathcal{X} \).**

The resemblance subsisting between \( \mathcal{X} \) and the defective verb \( \mathcal{X} \), is considered by Imnool Hajin, in his Commentary on the Kafes, as inferior to that of \( \mathcal{X} \), 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 \( \mathcal{X} \) as an expulsive; for these reasons it possesses a much more limited government than \( \mathcal{X} \), 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 \( \mathcal{X} \), with the exception of that relating to \( \mathcal{X} \) as a redundant particle preceding the predicate, in which form of construction it can never be employed.

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

\[
\text{لا رجل في الاما} \quad \text{"No man is in the house," and this I presume is what the Arabs understand by the term \( \mathcal{X} \) when applicable to this particle.}
\]

D d
Annotation.

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

The term \( \text{لا} \) signifies literally negation of the genus, and as applicable to the particle \( \text{لا} \) in such a phrase as \( \text{لا رجل في الدار} \), conveys a total denial of every individual comprised in the general term \( \text{لا} \), i.e. "no man is in the house," and is therefore properly distinguished from \( \text{لا} \) when resembling the imperfect verb \( \text{لا} \) 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 \( \text{لا رجل في الدار} \), "no man is in the house," we cannot add \( \text{لا رجل في الدار} \), "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 \( \text{لا} \), which as has already been observed, is used to denote not universal but particular negation, and therefore we may say with propriety \( \text{لا رجل في الدار} \), "no one man is in the house, but two or more are in it."

It must be observed in the above example, that the noun of \( \text{لا} \) in the character of \( \text{لا} \) assumes over its final letter the indeclinable mark \( \text{suf.hu} \), 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 \( \text{لا} \), termed \( \text{لا استعراقة} \) or \( \text{la ِ لا رجل في الدار} \); for \( \text{لا رجل في الدار} \), the preposition being understood, the following noun by a general rule of Grammar assumes \( \text{suf.hu} \), and this they allege as authority for ascribing to the particle \( \text{لا} \) universality of negation, in all such sentences, which they consider as responsive forms of expression to the question \( \text{لا رجل في الدار} \), "are there any men in the house?" Anar. \( \text{لا رجل في الدار} \) or elliptically, \( \text{لا رجل في الدار} \), "no not any;" and in Latin,—"non est quidquam in atrio."
Annotation.

The particle as a Universal Negative has the same government as \( \text{no} \) 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. \( \text{لا ملها جور موجور} \) No man of liberality is now existing.

Resembling a noun \( \text{لا ملها الجور موجور} \) There is none better than me in the world.

\( \text{لا ملها} \) is the common responsive negative and is directly opposed to "نعم," as in the following elegant couplet.

```
فأنت مسعود فما أقول فقلت لي فدلت ليل فَذَلَكَ لا
```

"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 \( \text{لا ملها} \) "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!"

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, "مَأْمَأَلَعَ مَأْمَأَلَ" or آمَأَمَأَلَ فَرَرَ شَيْئَةٍ آمَأَمَأَلَ.
Annotation.

Also το και ομ άνθρωπος, εξαρχα νόσημα διέμενε,

έτι άνθρωπος νόσημα καταγεγράφη, άνθρωπος νόσημα έκβαινεν το θελειον.

Vir non vit, avem nec avem tamen, in arbore non
Arbore sedentem, lapide non lapide feriens interemit;

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

By the first (in the order of the original), is meant a eunuch or hermaphrodite, the second a but in 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 أ.**

The etymology of this particle has given rise to a variety of discordant opinions, which I shall briefly notice as a matter of curiosity, if not of instruction. The grammarian UKUSHUN, says it is nothing but Χ with the paragogical [?] marked with the vowel point Fut, hu, in consequence of the junction of two quiescent letters, and the author of the Uozun; (ضما حب/لا رفع) ascribes to it the same government with لس, but restricts its application to the word which some grammarians consider as comprehending all nouns of time, such as ساءع, نا, &c. and this is also the opinion of Iano Mulik in his *.

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

أ. by some is derived from the infinitive لى, *loss, damage, Synonymous withْ نُفَعْ, and is regularly declinable as ْيُبَلِّيَتْ لَاتَ. This derivation is plausible enough and is attributed to *}

* Locke says it was long seriously disputed whether a bat was a bird or not.

† This is the interpretation given by Qudai, and may perhaps be disputed.
Annotation.

Others again refer it to  있어 in the past tense, the ين being changed into علی, and  ن into  ل, these letters being considered proximate representatives of the same sound.

"The Consonants, and the letter  redundant in some other word, as in the following example from the Qorayan,  Cu, but this is ridiculous; the ت is not redundant in the word  م, it belongs to the verb  م, and must have been joined to the word  م by the carelessness of some transcriber.

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

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

The intensive or corroborative negative which in Greek is effected by two or more negatives is provided for in Arabic, by a peculiar form of conjugation i. e. by the addition of the prohibitive  and  ن or  ن سعید  subjoined, as  تا, "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 Demes  :  "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 up where?"

The participle  in almost all its various and even opposite relations, bears a striking resemblance to the Greek  to  ذ: and  خ do to  ع: 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 Sumeran Unnæa, a learned native of Yemen, at present attached to the College of
Fort William. The first is in prose, and will be found literal and elegant; the other is in verse, and in verse of a very sweet and harmonious texture, which aided by the solemn recitative of Arabian enunciation, has a me husson on my ear, a very melodious effect.

_Commentary._

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

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

_THUS IN ARABIC PROSE._
The following Verses are written on the measure, termed *Epimeles* or *Epistrius*.

These Verses are written on the measure, termed *Epimeles* or *Epistrius*.
The particles (ع and ِ) will be found as simple and verbal negatives in the following story.
STORY.

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

DISTICH.

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

CLASS FOURTH.

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

1. The Particle \( r^a_w \) synonymous with \( j\).

EXAMPLE.

تاء السطوي الماء واكتشافه

The water was equal with the wood.

Annotation.

The Particle \( \text{م} \), as synonymous with \( j\), 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 \( j\) says the government usually assigned to \( r^a_w \) is properly owing to some preceding verb, either expressed or understood in the sentence, as in the example 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 I travelled with Zued? Or by a word resembling a verb in sense, as What are you doing with Zued?
COMMENTARY.

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

**EXAMPLE.**

جاء في الغوم إلا ربل The tribe came to me, except Zueid.

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

**EXAMPLE.**

جاء في الغوم إلا حبار The tribe came to me except the Ass.

---

**Annotation.**

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

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

**OF THE PARTICLE $^v_2$.**

The Particle $^v_2$ is used in the sense of or exception, and is considered synonymous with the following words:

لا يكون إلّا هذا جامساً فقوه وسوي

Of the above synonyma is written in three other different ways, namely $^v_2$, $^v_2$, and occasionally both verbs and Particles, and nouns.

**OF THE AND**

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

The following words, viz. أَيَّا, أَيَّى, أَيَّ أَيَّى, are called VOCATIVE PARTICLES, and are used in the following manner:

Whether the object addressed is distant or near.

When the object is distant.

When the object is near.

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

EXAMPLES.

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

Annotation.

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

The invariably requires, that its should either be a plural noun, as جَآَرُوُى ٱلْوَجْهُ لَلْأَنزِلُ The man came to me all but Zued; or a noun of multitude singular, as جَآَرُوُى ٱلْقُومِ الأَلْزِيدُ The tribe came to me all but Zued.

The is rendered Nasub, or governed in the OBJECTIVE case, after the following order:

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

EXAMPLE.

The tribe came except Zued.

2. When the precedes the

EXAMPLE.
COMMENTARY.

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

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

EXAMPLES.

O Zued!
O man!

Annotation.

EXAMPLE.

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

3. When the مَعَدَة follows either مَعَلَة or مَعَقَلا

4. When the لِيَكُونَ follows either لِيس or لِيَكُون

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

OF THE VOCATIVE PARTICLES.

The author of the Moognee, says the Particle يَأ* 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
masculine and feminine.

The Particle is supposed to be originally the *Hunza* being changed into ٍ.

occurs also as a or Explanatory Particle, as

I have got money, that is, Gold.

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

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

حكاية

في رجل خرج في البارد بعين الألباب مردات يوم من الأيام على نهج البدرن في دارة
له وبين يبن يصبي يغر من الفَّيْض أنصهر في رَجْلِ الأربيل أثيل لب لا أيكي

سُمِّى لعَنَّا، يسبي إن ذل الحَرّ النَّاس الأَربيل. أثيل لبي لا أيكي

سُمِّي لم ينكر، حَرْج في أدول مقال الشَّيَان. ذل إنه مشغَّل يضرب عِرو

وَقَالَ الصَّبِيب أَحَسَّت فَاذَّ أَتْتَ قَام اللعوم الأَجْبَارُ وَقَبِلَ لب لا أيكي

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

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

\[آ نُتُقَومُ\]

1. The Particle \(آ\) prefixed to the Aorist, restricts it to future time.

Example.

آرجواناً تقومُ I hope you will rise.

Annotation.

OF THE PARTICLE \(آ\)

The Particle \(آ\) with the "Hamsa Mustoo, and Noon Quiescent," as explained in the Text, occurs both as a Noun, and a Particle.

As a Noun it is supposed by the author of the MoomnfEE and other Grammarians, to be equivalent to \(آ\) the first personal pronoun, as \(آ\) "I did," and in other cases to the second personal pronoun, in the words \(آ نُتُقَومُ\) 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 \(آ\) from the circumstance of its being prefixed either to the Aorist, or Past Tense, and sometimes even to the Imperative, as \(آ\) "I wrote to him to rise and come."

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

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

**Example.**

أَعْجَبَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَ~ 

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

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

**Example.**

لَنْ تَرَنيَّ You will certainly not see me.

---

**Annotation.**

As a pleonastic particle it occurs as follows:

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

2. Between the Particle وَ and a verb of swearing: ولَا أَقْسِمُ إِلَّا لَهُ If I swear by God.

3. Between the Preposition كَ and its governed word: كَ ذَٰلِكَ Nuez is like a Lion.

4. After اَمْ نَا وَلَا خَرَجَتْ اَنَّمَا When you went out.

**OF THE PARTICLE لَنْ.**

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

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

EXAMPLE.

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

Annotation.

OF THE PARTICLE كي

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

كيف تبين الصدأ إلى جس م نثرت
قدب كم ولقي الهوية تضطرم

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

It occurs as a particle in the sense of ل and المصدري and in this sense precedes the ملائمة. Example, كي كيضربت, that is, "Why did you strike?"

It precedes also the المصدري. Example, كي ييرجى التي في يشترودفع, "A man may expect to receive the good or evil he does.

Also in the sense of ل for لكي لا تاسو, "That you be not sorrowful."

As a proof of this it may be observed that the ل has been here a governing Particle.
4. The Particle "ذَٰن" is used in the sense of جواب or answer, and consequence, and restricts the verb to Future time.

**Example.**

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

**Annotation.**

**OF THE PARTICLE "ذَٰن"**

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

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

The government of "ذَٰن" is guided by certain conditions.

It must immediately precede the Aorist, with the exception of a "كِسَم" or oath, or the negative Particle י either of which is allowed to intervene, without destroying its government, יא. I do not think you a liar! But we could not say יא, nor יא, This is the general opinion of Grammarians, but thinks a "Surf" occurring between the Particle and the verb will not affect its government, יא.
The Particles in the Fifth Class are included in the following Story.
I called one day, said a learned man, upon a friend of mine, who was an excellent Singer, and said to him, I am come to you, that you may enliven me with a song, for I have been annoyed this morning, and know no remedy so effectual in dispelling care. I beg therefore that you will oblige me with a couple of good verses. He answered, with great pleasure, and sung the following.

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

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

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

CLASS SIXTH.

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

\[\text{لَا نَأَلْهَيْنَ لَامُّ الْأَمْرِ لَا لَمَّ}\]

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

EXAMPLE.

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

Annotation.

OF THE PARTICLE لَمْ.

The particle لَمْ is synonymous with لَا. Its effect upon the aorist is to change 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 لَا and لَم 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 لَا يُحْدِي لُكْحَانَيْنَ says, it occasionally renders the aorist رَتَّبَ, and in this way he reads the first sentence of the 94th Chapter of the Quran:

\[\text{لَمْ تَتَّبَّعُ أَنَّكَ صُدّرْكَ “Have we not opened thy breast.”}\]
2. The Particle 
 is used like but is peculiarly applied in the sense of to denote universality of past time, and indicates, that the action conveyed by the verb was never performed at any past period.

**Example.**

In the sense of

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

**Annotation.**

**OF THE PARTICLE 
.**

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

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

The author of the 
 makes it a compound of 
 and 
 which is confirmed by

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

differs also from 
 in this, that the verb of the latter may be sometimes omitted in a Sentence, as

that is "I went close to the City, but did not enter it."

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

**PERSON ABSENT** (لَامُ) i. e. The THIRD PERSON, as

لَعْبَ زَيْلٍ Let Zued strike.

Or, by the **SPEAKER HIMSELF** (لَامُ) i. e. The FIRST PERSON, as

لَعْبَ Let me strike.

لَعْبَ Let us strike.

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

لَعْبَ زَيْلٍ Let Zued be struck.

لَعْبَ Let me be struck.

لَعْبَ Let us be struck.

**Annotation.**

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

لَمُ ُؤُمُ It is also used in the sense of لَامُ or exception, as in the following example from the 86th Chapter of the Qur'an:

لَامُ ُؤُمُ ُؤُمُ لَا عَلَيْهِ حَاكِمٍ

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

**EXAMPLES.**

Let him not strike.

Do thou not strike.

Let me not strike.

Let us not strike.

And in the Passive voice, as

Let him not be struck.

Be thou not struck.

Let me not be struck.

Let us not be struck.

**Annotation.**

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

\[
\begin{align*}
\text{إِنْ تَصَدِّرَ أَضْرَبَ} & \text{If you strike, I will strike.} \\
\text{إِنْ تُصَدِّرَ ضَرَابَتُ} & \text{If you strike, then ZueD will strike, or lit. ZueD is a striker.}
\end{align*}
\]

**Annotation.**

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

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

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

It is generally omitted in the 2d Person of the Imperative Active, and also in the 1st Person, and is sometimes understood in Poetry, though its government remains, as in the previous instances. 'And let your generosity or munificence reserve for me a portion.' The Grammarian however does not subscribe to this rule even in Poetry; unless it is found preceded in the Sentence by the preposition \( \text{ا} \). 24
COMMENTARY.

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

If you beat, I will beat.

Annotation.

قَلْ لِعَبَافةَ الْخَيْرُ مَعَ أَيْتِمٍ وَالْصُّلْبَاءَ

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

OF THE PROHIBITIVE.

The Prohibitive Particle 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 Alef—سُوٓجِبْ. But 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 مَحَبَّة who confirms the doctrine recorded in the Commentary.

OF THE PARTICLE.

There is nothing to be remarked of إِنَّ إِنِّي أَنْسِي أَطَبَبْلاً except that it is used as a Negative as well as a conditional Particle, and that it is frequently found as a mere expletive. Schultens says it is used rhetorically as an animated Aposiopesis in swearing, a use that has not been discovered by any of the Arabian Grammarians, and which I shall not therefore transcribe. The Particles in Class the Sixth are illustrated in the following Story.

حكاية

إِنْ أَمَرْهَا أَمَرَهَا أَضَرَّ بِهَا الطَّبَيْبُ فَشُكْتُ حَالَةَها إِلَى الطَّبَيْبِ نَفَلَ لِهَا

إِنْ تَسْمَعُي إِنِّي صَعَارُ البَيْضِ وَمَشْتَعْنُ الْهَوَى جَوُّا تَبَرِّي فَنَافَلَتْ إِلَى
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 ُطَنَّينُ ُطَنَّينُ is derived from ُطَنَّينُ which corresponds both in sound and sense with ٌتَينَكَلُ in English, and ٌتَينِي in Latin. It is here used technically for the ٌتَينَتُسُلُسُ ٌتَينَتُسُلُسُ of Physicians.

† I have endeavoured to imitate the quibble in the original on the words ُهوَوَا ُهوَوَا ٌهوَوَا ٌهوَوَا, and ُهوَوُولَا ُهوَوُولَا ٌهوَوُولَا ٌهوَوُولَا. The first is the name of an herb or plant: the second means
COMMENTARY.

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

CLASS SEVENTH.

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

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

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

Annotation.

O F ʿāl.

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

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

They are as follows:

إِنْماَ حُنِّيْتَ لِيَ أَنِّي أَيْنِيِّ أَيْ مَهَا مَتِيِّ ماَ مَنَّ

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

EXAMPLE.

كَمْ يَكُونُ مَنْ يُكُونُ أَكرَمَهُ

That is,

إِنْ يَكُونُ مَنْ يُزِيدْ أَكرَمَهُ

If Zued honors me, I will honor him, and

وَإِنْ يَكُونُ مَنْ يُعَرَّفُ أَكرَمَهُ

If Amr honors me, I will honor him.

Annotation.

2. Relatively, in the sense of ٌٔ as

فُلْحُّ نَارَانِ اللَّهِ يَسْتَحْبِرُهُ لِمَنِّيِّ فِي السَّوْاتِ وَمِنِّيِّ لِلَّدِينِ

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;

كَفِّ يَا فَلَامَآ عَلَى مِنِّي غِيْرِ نَا

حَبَّ النِّياَ مَعْرِدْ إِيَّاِنَا

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

I. 1
2. She _second_ is مَثْلٌ and is more generally applicable to _things_, or _irrational beings_, (غير ذنی العقول).

**EXAMPLE.**

ما تستَرَ أَشْتَرُ That is, 
إن تَشتر الإَعرَس أَشتَرُ الغَرْس If you purchase the Horse, I will purchase the Horse, and If you purchase the Cloth, I will purchase it.

3. The _third_ is مَثْلٌ and is applicable to _time_.

**EXAMPLE.**

مَثْلٌ تَذْهَبُ أَنْ هَبَّ When you go, I will go;

That is,

إن تَزهُّ الْيَوْم أَذْهَبُ الْيَوْم If you go to-day, I will go to-day, and If you go to-morrow, I will go to-morrow.

**Annotation.**

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

_OF_ ما

The author of the Mooghne says that مَثْلٌ as a governing Noun, is sometimes significant of _time_, as

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

God knows whatever good you do!
4. The fourth is and as also applicable to time.

EXAMPLE.

Whenever you go, I will go.

That is,

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

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

EXAMPLE.

Whosoever strikes me, I will strike him.

That is,

If Zued strikes me, I will strike him, and
If Amr strikes me, I will strike him.

Annotation,

OF

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

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

**EXAMPLE.**

\( \text{أينماي نشأة أمش} \)

*Wherever you walk, I will walk,*

That is,

\[
\text{إني نشأة إلى المسجد أمش}
\]

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

\[
\text{إني نشأة إلى السوق أمش}
\]

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

**Annotation.**

\( \text{OF} \quad \text{أينماي} \)

The Commentator considers \( \text{أينماي} \) merely as a Noun, but the Grammarian makes it also a Particle, as in the following Verse in which it is supposed Synonymous with \( \text{أني} \).

\[ \text{شاعر} \]

\[ \text{ما كان عند أمر من خليقة} \]

\[ \text{وأنت خالاً تحفي علي الناس تعلم} \]

‘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.

\[ \text{وما أول الدنيا وما لي} \]

\[ \text{屋里دي نتعلم وسرو لي} \]
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!

O E.

Is used Interrogatively, as. What thing is that?

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

It sometimes follows an definite Noun for the purpose of distinguishing it either by praise or censure, as. Zazed is a man; what a man! or after a proper name, as. I passed by ABDULLAH, what a man!
S. The eighth is ٌّّٔٔٔٔٔٔٔٔٔٔ and is also applicable to place.

EXAMPLE.

Wherever you sit, I will sit.

That is,

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

Annotation.

The word ٌّّٔٔٔٔٔٔٔٔ senate compounded agreeably to the authority of Ibnool Hajib of ٔٔٔ and ٔ redundant, is also used Interrogatively as well as Conditionally, ٔٔٔ. Where is Zued? The same remark is applicable to ٔٔٔ which seems Synonymous with ٔٔٔ. Where is Zued: ٔٔٔ however is sometimes taken in the sense of ٔٔٔ as in the following example from the Quran, as produced by ٔٔٔ Ruzzel.

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

ٔٔٔ is also used in a sense Synonymous with ٔٔٔ. When you go, I will go.

The author of the Meognee makes ٔٔٔ a compound of ٔٔٔ and ٔ redundant. It is formed
9. The ninth is and is applicable to time.

**EXAMPLE.**

When you do it, I will do it,

That is,

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

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

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

**EXAMPLE.**

When you write, I will write,

**Annotation.**

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

I rose up when Zued rose.

I sat down when Zued sat.

is also written and.

This word is considered by the author of the Mooghna as a Particle Synonymous with .

Mooburrud, Ino Siraj, and Parsee make it a Zurif. Some think it is seldom used as a governing word; and others that it is generally so. It is compounded agreeably to ruler of and .
The various governing words in the seventh Class are comprised in the following Story.
BOOK SECOND.

A certain city lounger was standing one day in the street, and happened to see a woman of elegant appearance pass by with a child in her arms. He said to the people about him, 'if any one will bring me that child in order that I may kiss his feet, I will give him ten Dirhums,' but no body answered him. He addressed them again, and said, 'I will give fifteen Dirhums to any one that will bring me the child,' but they continued silent as before. I had better said he to himself leave these blockheads alone, and watch the motions of the woman, and wherever she goes, go there also, and at whatever house she enters, stop there (and wait her coming out,) upon which he began to follow her. The woman (turned round) and said, 'what is your object Sir, in pursuing me thus? I wish replied he for permission to kiss the feet of that child, and if you allow me, I will do whatever you command. Why do you wish this said the woman? because I love you replied he, and you love the child, and the beloved of the beloved, is also beloved. The woman laughed at his answer, and said if you are determined on this, you had better wait for his father, who is about to proceed to the bath,* and when he takes off his shoes you can go and kiss his feet, for my love to him is greater than to this child. The fellow was abashed at her reply and retreated.

* I have omitted a sentence here to avoid repetition.
The eighth Class contains four words which give to an Indefinite Noun or govern it in the Accusative or Objective case, as the Tenth or Noun of Specification.

1. Of these the first is Ten, when compounded with One; Two; Three; Four; Five; Six; Seven; Eight and Nine.

The same government is applicable to the Numbers, Twenty; Thirty; Forty; Fifty; Sixty; Seventy; Eighty; Ninety, whether compounded or not, but these are properly comprised among the Analogous governs, under the head of or Integral Nouns.

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

**Examples.**

ألف رجل Eleven men.

نتبت عشرون Twelve men.

**Annotation.**

The words contained in the eighth Class are nouns of number either determinate or indeterminate, which generally give and sometimes to an indefinite noun, or govern it in the Objective, and 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 or the noun of specification or Particularity; or the Specifier, and significantly the noun Numbred. It must however be remembered that the
But if the be FEMININE, the reverse will take place and both members of the compound be FEMININE also:

**EXAMPLES.**

\[\text{Eleven women.}\]

\[\text{Twelve women.}\]

The other cardinal numbers from three to nine 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:

**EXAMPLES.**

\[\text{Thirteen men.}\]

\[\text{Fourteen men, and so on to}\]

\[\text{Nineteen men.}\]

**Annotation.**

always refers to number, whereas the have a more general application as explained in page 8 and 9 of the 1st Book. The word in the text expresses the number abstractly and differs perhaps from in the same way as in Greek, or Decas from Decem in Latin. It always governs the in the Accusative or Oblique Case, in other words its is The same government 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 Nouns, or govern the in the objective case, which must always be in the singular number. The of the words a hundred, and a thousand must be in the singular number and Accusative 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 ُIsn't be a Feminine Noun, the order is reversed, and the first member of the compound will be Masculine, and the second Feminine.

**Examples.**

- ثامنة عشرة أمرأة Thirteen women.
- أربع عشرة أمرأة Fourteen women, and so on to
- تسعة عشرة أمرأة Nineteen women.

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

**Examples.**

- اَحَد وعشرة ورجلان Twenty one men.
- اَنْتُنَا وعشرون رجلان Twenty two men.

**Annotation.**

"كَم " is derived by some from the preposition كاف and the interrogative كِفَ 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 كُمْ. "Upon how-many beams have you built your house?"

The كُمْ is sometimes rejected if the sense of the sentence can be made out from the context, as كُمْ صَصْت for كُمْ يُوَفَّقُ كُمْ how many days have you fasted?"
But if the \( ^{\mathbf{\text{f}}} \) be Feminine, the first member of the compound will be Feminine also:

**EXAMPLES.**

\[ \text{تُهاشُوaddin} \text{ عشرون} \text{ آَمَّهُ} \]

Twenty one women.

\[ \text{تُهاشُوaddin} \text{ عشرون} \text{ آَمَّهُ} \]

Twenty two women.

Of the other digits from *three* to *nine* inclusive the order will be as follows:—the \( ^{\mathbf{\text{m}}} \) being a Masculine Noun, the first word in the compound will be Feminine:

**EXAMPLE.**

\[ \text{تُهاشُوaddin} \text{ عشرون} \text{ رجَلَ} \]

Twenty three men.

But if the \( ^{\mathbf{\text{f}}} \) be Feminine, the reverse must take place, and the first word of the compound will be Masculine.

**EXAMPLE.**

\[ \text{تُهاشُوaddin} \text{ عشرون} \text{ آَمَّهُ} \]

Twenty three women.

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

**Annotation.**

When \( ^{\mathbf{\text{m}}} \) is used interrogatively with a preposition prefixed to it, it renders the \( ^{\mathbf{\text{m}}} \text{Mufror}, \) (the preposition being understood) as \( ^{\mathbf{\text{m}}} \text{ For how many Dirhums did you purchase this?} \) but alone or unconnected with a preposition it renders the \( ^{\mathbf{\text{m}}} \text{Munsoob}. \)

When \( ^{\mathbf{\text{m}}} \) is used to denote assertion, it is supposed to be Synonymous with \( ^{\mathbf{\text{m}}} \text{tahreer}^\prime \), and its \( ^{\mathbf{\text{f}}} \) is sometimes a Noun in the Plural number, like the \( ^{\mathbf{\text{f}}} \text{taheer} \) of \( ^{\mathbf{\text{f}}} \text{tahaer} \text{ ملكت} \) \( ^{\mathbf{\text{f}}} \text{ Usul} \text{ ملكت} \) \( ^{\mathbf{\text{f}}} \text{ I have purchased several slaves.} \) And sometimes in the singular, as \( ^{\mathbf{\text{f}}} \text{tahaer} \text{ فتنيت} \) \( ^{\mathbf{\text{f}}} \text{ I have spent much money.} \) The \( ^{\mathbf{\text{f}}} \) in all such cases being rendered \( ^{\mathbf{\text{f}}} \text{Mufror}. \)
2. The second is the word which is used to denote an Indeterminate number, and has a twofold relation: The first is termed or the Interrogative when used in the sense of interrogation, and governs the in the Objective Case, as

How many men did you strike?

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

There are several men with me.

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

I struck several men.

I purchased several boys or slaves.

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

There are so many men with me.

Annotation.

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

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

It is also used Interrogatively, as

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

**Annotation.**

*O E*

The word \[ \text{ \textcolor{red}{
\begin{align*}
\text{كابين رجلاً لغبت} \\
\text{I visited some men.}
\end{align*}
\}}\]

is also compounded of the \[ \text{كابين} \] of similitude, and \[ \text{رجلاً} \] as mentioned by the Commentator, and is synonymous with \[ \text{مجرور} \]. Its when preceded by \[ \text{مجرور} \] is \[ \text{مجرور} \], as in the following example from the Qoran,

\[ 
\text{كابين رجلاً لغبت} \\
\text{I visited some men.}
\]

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

The words in this class are included in the following story.
Whoever said a certain Physician will eat the Mad-Apple* for forty days successively will lose his senses. A person present said, how much of it must be eaten every day for that purpose? The Physician answered, *so much*, and made a motion with his hand three times towards him, to denote fifteen of them. The man went away and continued eating the Mad-Apple and in the forty first night, he put on his sword and went to the Physician and said—did you not say O stupid and ignorant Doctor, that whoever would eat fifteen of the fruit of the Mad-Apple for forty days successively would lose his senses? And how many have I eaten beyond that number and yet am not mad? And now I swear by God I will put you to death with this sword. The Doctor alarmed ran off and shut the door against him, and said O pardon me my friend!—I repent of my misconduct, and promise you never to prescribe the Mad-Apple to another as long as I live.

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

CLASS NINTH.

The ninth Class contains nine words termed or Verbal Nouns, because they are considered equivalent in signification to verbs. Of these, six are used as the second person of the Imperative and give to a Noun, or govern it in the Objective Case as its Object.

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

EXAMPLE.

Put off Zued, or

Let Zued alone.

Annotation.

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

For the night is dark, so hasten, hasten!

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

The Verbal Nouns termed are generally found in the past time as he hastened, in the sentence He hastened his coming out; but there are some
2. The second is فلله in the sense of غن.

**EXAMPLE.**

أَيُّهُ فَلَلِهَ! 

Give up or relinquish Zued.

3. The third is نَفَنَك in the sense of ۙحَدَّ.

**EXAMPLE.**

أَيُّهُ نَفَنَكَ! 

Take, or seize Zued.

**Annotation.**

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

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

The author of the Qamos makes فلله the diminutive of فلله 'travelling slowly;' as فلله. It seems to go on slowly or in an easy pace'; but it is given in Ruzee as the dimin. of فلله. It seems
4. The fourth is ʿālīk in the sense of ʿālīk ʿālīk.

**EXAMPLE.**

Seize or compel Zued.

5. The fifth is ʿāyī in the sense of ʿāyī.

**EXAMPLE.**

Come to the bread.

---

**Annotation.**

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

It takes the second personal Pronoun *Kaf* as an affix, as ʿāyī ʿāyī and sometimes the expletive ʿāyī 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.

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

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

May be translated, suffer, let alone, meddle not, and is found Synonymous with ʿāyī as in the following example given by Ruzee ʿāyī ʿāyī ʿāyī ʿāyī ʿāyī ʿāyī ʿāyī.

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 א in the sense of א.

**EXAMPLE.**

א יז רה'ד

Lay hold of or seize Zuεd.

This word occurs under three other various forms: First א with a *Humza*, quiescent in the place of Alif. Second א with an additional *Humza Muksoora*, or marked with the vowel א and lastly א with an additional *Humza Muftooha*, or *Humza* marked with the vowel א.
The above six Nouns necessarily require an agent, which agent is the second personal Pronoun concealed in them.

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

7. The first is in the sense of 

Example.

\[
\begin{align*}
\text{زید} & \text{Zued was distant.} \\
\text{ینه} & \text{Behind.}
\end{align*}
\]

Annotation.

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

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

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

Q q
Commentary.

8. The second is in the sense of

Example.

Zued and Amr were separated.

Annotation.

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

O F

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

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

* The is a large branchy kind of tree, perhaps the Palmetto, whose fruit are the .
9. The third is in the sense of سرعانه.

**EXAMPLE.**

سَرَعَانَى رَبِّيّ

زُعَّدَ hastened.

اِنْ سَرَعَانَى

**Annotation.**

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

فرَقَ اسْتَ وَرَحْيَانَ مِنْ دَرَمَّهُ نَحْرَ نَصْرٍ بَنَايَى وَ نَوْفَسُ بُلْدَرُشَ عِمْرُسُ بَسْرَة

وزْعَادَ وَصَهِبَ بَعْرَهُ بِمَرْضٍ بِبَأْسَى وَ وَلَوْقَانَ بُمَيْجَانَ أَمْيَةُ مَشْبِعُ ثَوَابُ بَسْرَة

O F سَرَعَانَى

is derived from سَرَعَانَهُ cerenity, by the addition of الْيَهَاتُ and نَوْرَمٍ redundant. It is written سَرَعَانَهُ فَأْلَا لَهُ 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, half-starved thing, with its nose snivelling from excess of poverty. The Arab called out with astonishment, what object of misery is this! where is the flesh or fat? why my good friend said the shepherd dont you observe the very fat dropping from her nose! O Brave, said the Arab, Its snivel runs in melted fat!!

The above Story is related in various ways, (See Ruzee and the Qamoos) but they do not appear to be worth repeating, سَرَعَانَهُ also occasionally denotes surprise or astonishment as ما أَسْمَعْتْ كَذَلِكَ for what cerenity!!
Annotation.

The idiomatical application of these verbal Nouns may be seen in the following story, which may serve at the same time as a sort of Commentary upon the celebrated saying of Antiphanes,

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

حكاية

«كُلُّ الشِّؤَونَ سَوَاءِ الْأَمْوَالِ إِلَى الْعُصْرَةِ نَفَّذُ الْمَوْلاَنَّ لّهُ رُوِّيَتِ الْمَوْلَا الْمِجْهَرِ
فَإِنَّ مَنْ حَوَاضِ الشِّخْصِيَةِ فَشَكْيَلَ لَهُ ضَعْفُ الْمَوْلاَ فَنَفَّذُ الْمَوْلاَ بَلَدَةً ضَعْفًا
الْبَصْرَةُ فَلَهُ مَنْ حَوَاضِ الشِّخْصِيَةِ فَشَكْيَلَ لَهُ فَنُفِّذَ السَّبِيعُ فَنَفَّذُ الْلَّيْالَ
الْسَّبِيعُ مَنْ الشِّؤَونِ فَانُضِفَ السَّبِيعُ مَنْ حَوَاضِ الشِّخْصِيَةِ فَشَكْيَلَ لَدَيْهَا
فَصَوَّثَ الْرَّقَانَ لَهُ شَمَانَ الْرَّقَانَ وَالشَّيْخُ وَأَنْ يَلْيَلَةَ الْرَّقَانَ مَنْ حَوَاضٍ
اِلْشَّيْخُوْةُ فَشَكْيَلَ لَهُ ضَعْفُ الْبَيْاءِ فَنَفَّذُ لَهُ سُرَعَانَ ضَعْفُ الْبَيْاءِ إِلَيْهِ
الْشَّيْخُ فَنَانُ ضَعْفُ الْبَيْاءِ مَنْ حَوَاضِ الشِّخْصِيَةِ فَشَكْيَلَ السَّبِيعُ الْمِهْرٌ لَْسُجَّا مِهْرُهُ
وَكُنْتُمْ الْأَحْيَافَ وَعَلَيْكُمْ الْفَجَاهِلَ وَهَاكُمُ الْبَيْاءُ إِلَيْهِمُ لَهُمْ لَكُمْ لَكُمْ
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 َشَاعَ, 'he grew old,' comes َشَاعُ man, Plur. َشَاعُمُ, and the Infinitives َشَاعَمُ and َشَاعَمُ old age.

† For the literal signification of َبَيَّنُ or َبَيَّنُ consult the Lexicon. َبَيَّنُ a blockhead, Ital. baldaro.
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 and to the second the Name of the Substantive Noun, the second the Attribute or Predicate.

1. Of these the first is كا 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, (مُنْتَذَبٌ للْأَنْفُغَا عْ) as 'Zued was standing;' or in a sense incapable of cessation, (مُثْنَى لِالْأَنْفُغَا عْ) as 'God was knowing and wise.'

Second, in the sense of صَارَ, as,

كَانَ الْعَمْرُ عَمِيْنَىَّ، كَانَ صَارَ رَعْمَيْنَا The poor man became rich.

Annotation.

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

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

When a Verb Coinciding with the Nominative of some Noun, made without further help a Perfect Assertive Sentence, as Σωκράτης πέφηκεν Socrates waketh; then as the Verb in such Case implied the power of a Perfect Predicate, they called it for that reason Ἐπιγέγραμμα a Predicable;
2d. As a Perfect Verb, forming with its Nominative or Agent alone a complete or perfect Sentence, and consequently does not require to be connected with any other Predicate. In this sense it denotes existence (absolutely), as

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

\[ \text{Zued existed.} \]

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

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

Or, from one quality into another, as,

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

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

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

Annotation.

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

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 \( \text{Socrates metaphys. Socrates panitio:} \) such a Verb from its near approach to just Co-incidence and Predication, they called \( \text{a Co-incider.} \)

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 \( \text{Plato} \) loveeth \( \text{Dio} \) (where without \( \text{Dio} \) or some other, the Verb loveeth 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

Zuëd was wealthy in the morning, i.e.,
His wealth was at that time.
Zuëd was a governor in the evening, i.e.,
His government was at that time.
Zuëd was a reader in the fore-noon, i.e.,
His reading was at that time.

Annotation.

From this defect they called ἐγγύς or ἐγγύζειν something less than a Co-incider, or less than a Predicable.

Lastly, when a Verb required two Nouns in Oblique Cases, to render the sentiment complete, as when we say ἡμοί ἐμοί ἐμοί ἐμοί ἐμοί, Twixt me pite, or the like, such Verb they called ἐγγύς, or ὧν ἐμοί ἐμοί ἐμοί ἐμοί ἐμοί, or ἐμοί ἐμοί ἐμοί ἐμοί ἐμοί, something less than an Imperfect Co-incider, or an Imperfect Predicable.10

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

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

- The poor man became rich.
- Zued became a writer.
- The obscure became bright.

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

- Zued arrived in the morning.
- Zued arrived in the evening.
- Bukr arrived in the forenoon.

Annotation,

If that which is predicated of a name, make an Axiom, it is a Categorem, or ὁμοῦμα, 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 ἔκαστος κατα κατά, as an addition to the ὁμοῦμα (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 ἔκαστος κατακατά.
4. The Sixth and Seventh, are which are used to unite the sense of the sentence with their respective times, namely day and night: therefore unites the sense of the sentence with the day, and with the night, as,

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

Annotation.

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 Kafca makes the following reply, which I offer as a short specimen of his style and manner.

Incongruities, or according to Ammonius, less than, 

\textit{est}, as \textit{it pleases me to come to thee}; whether the Nouns only or the words require it. \textit{See} Stanley's History of Philosophy. \textit{Folio Ed. 1701, in the life of Zeno}, p. 310.
BOOK SECOND.

The above two Verbs are sometimes used in the sense of صَارَ، as,

The boy became adult.

The youth became an old man.

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

Zuad was always wise:

Zuad was always standing:

Zuad was always excellent.

Bukr was always intelligent.

Annotation,

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

Harris uses almost the same words upon the same subject. "Now all Existence is either Absolute or qualified—Absolute, as when we say B is; Qualified, as when we say, B is an Animal, B is Black, is Round, &c. With respect to this difference, the Verb (is) can by itself.
6. The *twelfth* is and is used for the purpose of indicating a temporary relation between two events, the time or duration of the first of which it limits or restricts to the duration of the second. It must therefore necessarily be preceded by either a Verbal or a Nominal Sentence, as

"Sit while Zued is sitting."

"Zued is standing as long as Amr is standing."

**Annotation.**

Expressions *Absolute Existence*, but never the *Qualified*, without subjoining the particular form, because the forms of existence being in number infinite, if the particular form be not expressed, we cannot know which is intended. He then goes on to remark, "that when (is) only serves to subjoin some such form, it has little more force than that of a mere assertion," and further on—"As to Existence in general, it is either *Mutable*, (אַלָּאֹמִיעַדַּא) or *Immutable* (אַלָּאֹמִיעַדַּא). *Mutable*, as in the Objects of Sensation; *Immutable*, as in the Objects of Intellection and Science. Now *Mutable* Objects exist all in Time, and admit the several distinctions of Present, Past, and Future: But *Immutable* Objects know no such distinctions, but rather stand opposed to all things temporary.

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

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

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

Hermes p. 92.

As my object in producing these extracts is merely to explain and illustrate the doctrine of the Arabian Grammarians on the subject of *Imperfect* or *Defective* Verbs, I avoid as usual all discussion on the question of its merits or demerits.
7. The thirteenth is \( \text{ليس رجعًا} \) 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, 

\[ \text{ليس مُطْمَئنًا} \]

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  

\[ \text{ليس أُمْضِي} \]

and second, such as possess a conditional government, or that require to be preceded by a Negative Particle either expressed or understood, as

\[ \text{E X P R E S S E D.} \]

\( \text{مَا زَالَ} \) did not cease to continue standing, in other words,  

he continued always standing.

\[ \text{U N D E R S T O O D.} \]

\[ \text{قامت} \]

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 \( \text{لا} \) or the Prohibitive \( \text{ل} \) which is considered equivalent to a Negative Particle, as

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

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

\[ \text{لَاتَأْلَمْ} \]

May God always continue beneficent to you.

To which must be added the Verb \( \text{بَشَرح} \) preceded by the Infinitive \( \text{مَعَ} \) or the \( \text{مَعَ} \) termed Surface, as

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

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

"سکان تاریکاً زان" Zuec was standing.

And so of the rest.

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

Annotation.

O F گمان.

گمان is elegantly used as an Expletive, as

وادت فاطیة بیت للحرامیة الکاهنة میو جد کار تُماهم

'Fatima the daughter of Khoorsboob brought forth (four) accomplished sons, the like of whom were never found.' Alluding to the four companions of Nooman king of Hyra in Arabia, who were called ۱ عمران الفراریس; and انس الفراریس; ویس المحافظ; ریاس الرهاب; ۱ خس قم ۱ فهیم; and ریم النکمل.

2. It is used in a sense equivalent to the Pronoun termed by the Arabs صیبر لشانی or the Pronoun of distinction, as گمان زید منطق فی گمان هو Zuec was going. The Verb گمان in both instances possesses no government.

O F گمان.

The following seven Verbs are considered Synonymous with گمان and صار to which is added "فده" جا and گاما by Ibnool Hajib, as

一体 یمی صارت یا جنگلی و چیزی جا جنتیکه چیزی فپت کی بانگریبی

that is फپत कی بانگریبی until it became as sharp as a spear. The last two Verbs, however very rarely occur in the sense of گمان and should not therefore be used as such.

O F چپ یمی یا "صمار.

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

*ماَذاَمْ* 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 لِمْ *

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

*ليس ماَذاَمْ* Zued did not stand yesterday.

*ليس ماَذاَمْ* Zued will not stand tomorrow.

It is probably compounded of the Negative Particle *ل* and *اَيْسْ* denoting existence, as in the Language of the Arabian Logicians.

*لِمْ* The world came from non-existence into existence. The Abbe Sicard in like manner derives
Annotatation.

the Latin Non from n and on.—"Non est un mot compose de n and de on. La consonne n est l'expression naturelle du doute chez toutes les nations, parce que c'est le son que rend la touche nasale, quand l'homme incertain examine s'il fera ce qu'on lui demande; ainsi Ne on, Ne or, Ne re, Ne ir, d'où l'on fait, Non, Not, Nec, Nil." And thus in the old English, and Northern Dialects nae for nayesill, or will not; naes for nay 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.

U u
COMMENTARY.

CLASS ELEVENTH.

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

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

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

EXAMPLE.

Zucd hastened to come out.

Annotation.

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

1. Verbs of Propinquity properly so called, viz.

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

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


Digitized by Microsoft ®
In which example the accusative is put in the nominative, as the noun or agent of which is substituted for the accusative or objective case, as its predicate. The sense of the sentence will therefore be.

\[ قاَرَبُ زيدٍ للخرجٍ \]

Zied accelerated his egress.

The predicate of the sentence agrees with its noun or agent in gender and number.

**Example.**

The two Zueds hastened to stand.

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

Hinda hastened to &c.

The two Hindas hastened to &c.

(All) the Hindas hastened to &c.

**Annotation.**

By this classification as laid down in the commentary upon the Alphean, the verb \( زَؤَدل \) 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 \( رَذَفز \), Zaid, to be a particle synonymous with \( رُفَذ \). Ruzea thinks its proper significance is hope or expectation, to which Sbeuwan adds pity and fear, as \( إِفَاعتُ أَنِ الْمَوْتُ \) I fear I shall die, or I fear I am about to die.

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

\[ نَذِبُ عَلَيْكُمُ الْقُرْآنَ لَوْ هُوَ كَرِيهٌ لَكُمْ وَعَسْلٌ أَنُّونَ \]

\[ نَذِبُ عَلَيْكُمُ الْقُرْآنَ لَوْ هُوَ كَرِيهٌ لَكُمْ وَعَسْلٌ أَنُّونَ \]

\[ نَذِبُ عَلَيْكُمُ الْقُرْآنَ لَوْ هُوَ كَرِيهٌ لَكُمْ وَعَسْلٌ أَنُّونَ \]

\[ نَذِبُ عَلَيْكُمُ الْقُرْآنَ لَوْ هُوَ كَرِيهٌ لَكُمْ وَعَسْلٌ أَنُّونَ \]
Second. The Verb قرب in its second application gives or the sign of the Nominative Case; to a Verb in the Aorist Tense in construction with which is substituted for, or put in the place of the Nominative, as the Noun of قرب and is then Synonymous with

EXAMPLE.

The coming out of Zued was near, or

He was on the point of coming out.

Annotation.

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

The Predicate of عيسى is restricted in the Text to a Verb in the Aorist Tense with the Particle الابن 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 ت диагност (إلى عيسى صادي). Do not censure me for I am about to practice abstinence.' Sennacherib is of opinion that the Aorist of عيسى should never be accompanied by الابن 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 inconstant, 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 نشان and other Grammarians account for it by supposing it to be then redundant.

عيسى is regularly conjugated in the Past Tense, and its medial radical in the second persons is occasionally marked كسر, as, عيسى عيسى عيسى عيسى. Both masculine and feminine. Some think it is used in the Aorist, but I am aware of no example and shall not therefore insert the opinions of Grammarians on the subject.
In which case there is no necessity for the introduction of a Predicate, in opposition to its first application where the sense would otherwise remain imperfect.

In its first combination it is therefore termed Imperfect, and in its second Perfect.

2. The second is ُنَكَّ 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 ُنَأ though it sometimes admits of ُنَأ likewise, inconsequence of its resemblance to ُعَسَي

EXAMPLE.

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

Annotation.

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

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

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

The fire was near being extinguished.

The sun was nearly set.
In which example انيي is put in the Nominative Case, as the Noun of اني and
is substituted for, or put in the place of the Objective as its Predicate.

The sense of the Sentence is therefore.

Zued accelerated his approach.

The same rules that are applicable to اني are equally applicable to its Deriva-
tive formations.

**Example.**

Zued did not hasten his approach.

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

**Annotation.**

O F

Was originally Synonymous with اسرع and is still to used in this sense, as
' such a person hastened his march;' agreeably to the authority of the Commentator on
the Alfeea, it is used like اسرع either as a Perfect or Imperfect Verb. It is conjugated like
but the Grammarian says, it never occurs in the Past Tense as given in the Text, but in the
Adverb, which however is rejected in the Alfeea on the authority of Khuleel.

Under the general head of Verbs of Propinquity, (besides those enumerated in the Commen-
tary above,) may be mentioned the following, namely,

170 COMMENTARY.
3. The third is which governs the Noun in the Nominative, and the Predicate in the Objective Case, which Predicate is invariably the Aorist Tense of a Verb without as:

Zued was near coming out.

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

**EXAMPLE.**

Zued expedited his coming.

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

**Annotation.**

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

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

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

Is used in the sense of He was on the point of rising, or he was very near rising.

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

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

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

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

CLASS TWELFTH.

The twelfth class contains four verbs termed or verbs of praise and censure.

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

Annotation.

O F A N D A N D

As and assume Tu or the mark of the feminine gender, they are generally considered as verbs; but certain grammarians of the schools of Kofuuf will have them nouns because they are occasionally found in construction with a preposition, as

How good a daughter is this that is born?

* Or literally,

The censurers were eager to censure me.
But when my heart from excess of love was ready to break;
My very censurers hastened to console me;
Then preserve O God the life of my beloved.

There is something pretty if not elegant in the original of this verse, but its spirit I fear is too subtle for transfusion into our idiom. In a literal translation the repetition of the word censurers appears harsh and unpleasing, and the strange unconnected wish at the close not very suitable to the complaint expressed in the three first lines, though dilated into a quatrains. 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 (ناعال) of the Verb is sometimes a general term (الاسم مخصوص) made definite by the Article.

**EXAMPLE.**

Zued was a good man.

The word or in the Nominative Case, as the Agent of 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.

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.**

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 Banoo Tumeen, and the second more frequently than the rest when employed to denote praise or censure. This distinction agreeably to the authority of Mooburrud and Seebuvch is observed by the Arabs in general.
And sometimes a Pronoun concealed rendered \( \textit{Zued} \) by an indefinite Noun in the Objective Case.

**EXAMPLE.**

\( \textit{N\textsuperscript{a}m\textsuperscript{a}r\textsuperscript{n}al\textsuperscript{a}n} \)

How good was (he) the man Zued.

The concealed Pronoun in such instances refers simply to an object in the mind termed, \( \textit{\textit{M}\textit{u}\textit{m\textsuperscript{a}h\textsuperscript{a}n\textsuperscript{a}b\textsuperscript{a}t}} \).

The Noun Particularized by Praise (\( \textit{\textit{P}\textit{r}\textit{a}\textit{i}\textit{s}} \)) is sometimes omitted in the Sentence if the defect can be supplied by the context.

**EXAMPLE.**

\( \textit{\textit{N}\textit{u}\textit{m\textsuperscript{a}m\textsuperscript{a}l\textsuperscript{a}d\textsuperscript{a}y\textsuperscript{a}b\textsuperscript{a}d\textsuperscript{a}t}} \)

How good a servant was he, namely Job!

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

**EXAMPLES.**

\( \textit{\textit{N}\textit{u}\textit{m\textsuperscript{a}m\textsuperscript{a}r\textsuperscript{n}al\textsuperscript{a}n}} \)

Zued was a good man.

\( \textit{\textit{N}\textit{u}\textit{m\textsuperscript{a}m\textsuperscript{a}r\textsuperscript{n}al\textsuperscript{a}n\textsuperscript{a}n\textsuperscript{a}n\textsuperscript{a}n}} \)

The two Zueds were good men.

\( \textit{\textit{N}\textit{u}\textit{m\textsuperscript{a}m\textsuperscript{a}r\textsuperscript{n}al\textsuperscript{a}n\textsuperscript{a}n\textsuperscript{a}n\textsuperscript{a}n\textsuperscript{a}n}} \)

All the Zueds were good men.

**Annotation.**

The Nouns Particularized by Praise or Censure sometimes though rarely precede their Verbs, as Zued is a good man. Amr is a bad man. The Agent in such cases is rendered definite by the Article \( \textit{\textit{J}} \) though sometimes the Pronoun is concealed and made by an indefinite noun, as in the following example,
Hinda was a good woman.
The two Hindas were good women.
All the Hindas were good women.

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

Examples.

پَيْسُ الْرَجْلِ رِزْقٍ Zued was a bad man.
پَيْسُ صَاحِبِ الْفَرْسِ رِزْقٍ Zued the owner of the horse was a bad man.

Annotation.

نَمَٔ دَعُوَّانَكُمْ إِلَيْهِ أَوَّلًا... We must say to you and to your fathers first.

And Shuekb-ool-Hueya your uncle, how excellent an uncle!

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

إِنْ يَوْمَ الْقُسُومِ أَشْتَفَىٖ هَٔىٔ It is a bad thing for which they have sold their Souls.
Zued was a bad man.
The two Zueds were bad men.
All the Zueds were bad men.

Hinda was a bad woman.
The two Hindas were bad women.
All the Hindas were bad women.

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

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

**Annotation.**

O F A N D  

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

O how admirable is its metal, how fascinating its splendor!
How delightfully it enriches, how potently it assists us!
The Verb حَبَّ is never separated in practice from حَبَتَ and is therefore written حَبَت. It is Synonymous with جَعَل and its Agent is جَعَل followed by its مَصَرَن or Noun Particularized by Praise.

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

**Examples.**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th>O excellent Zued!</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. mas.</td>
<td>حَبَّازَيْد</td>
<td></td>
</tr>
<tr>
<td>Dual mas.</td>
<td>حَبَّازَيْدَانِ</td>
<td></td>
</tr>
<tr>
<td>Plural mas.</td>
<td>حَبَّازَيْدُونِ</td>
<td></td>
</tr>
<tr>
<td>Sing. fem.</td>
<td>حَبَّازَبَتْ</td>
<td></td>
</tr>
<tr>
<td>Dual fem.</td>
<td>حَبَّازَبَتْانِ</td>
<td></td>
</tr>
<tr>
<td>Plur. fem.</td>
<td>حَبَّازَبَاتِ</td>
<td></td>
</tr>
</tbody>
</table>

**Annotation.**

The concealed Pronoun mentioned in the Text as the Agent of the three first Verbs of Praise and censure answers in all such cases to the Pronoun it in English, and is therefore rendered حَبَت in Arabic by a Noun in the Objective Case. The phrase حَبَت therefore resolves itself thus, حَبَت 'It was good.' What was good?—'The man (زَعِيد) Zued.' As opposed to a Pronoun expressed, it is called concealed or implied, and its reference being to some object presented merely to the intellect for the first time, in opposition to the other Pronouns which verbally refer to an object perceived before, its relation is properly termed by the Arabs حَبَت, which seems to agree with the remark of Apollonius as quoted by Harris, "That some indications are o concur, and some are mental."

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 

\[ \text{Example.} \]

What an excellent man is Zued!

What an excellent horseman is Zued!

Annotation.

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

* Or agreeably to the original word its first letter is poison, its second sickness, and its third affliction; and again, its 1st is fatness, its 2d enjoyment and its 3d competency.
The thirteenth class contains seven Verbs termed, أَعْلَامُ الْقَلْبٍ or Verbs of the mind, and are so called because they have their source in the mind and come not under the cognizance of the senses. They are also called Verbs of doubt and certainty, some of them denoting doubt and some certainty, and precede a Sentence consisting of a subject and predicate to both of which they give نَصْب or govern them in the Objective Case as double Objects.

Annotation.

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

Action as a Predicament he divides into four kinds.

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

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

Three certainty;

And One sometimes doubt and sometimes certainty.

The three first or those denoting doubt, are,

\[ 	ext{ Arbor; Kullum; Kusibah.} \]

**EXAMPLE.**

I conceived Zued was standing.

I imagined Amr was eminent.

I supposed Bukr was sitting.

---

**Annotation.**

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

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

**Understanding;** being either

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

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

Meditating, study, considering, cast about in one's mind, muse, contemplate, elucidation, think, forthink, meditate, ponder, extempore.

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

Inquisition; examination, search, scrutiny, exploration, investigate, disquisition, seek, discuss, hunt, convene; cast, overt, quest, inquire.

Discoverer; detect, found, perceive; sift out, pick out, invention, excavate, author, inventor, tell, inditing; 'tis out.

**Judgment:**
The Verb ḥaṣbunā has a second Object or Accusative; suspicion or accusation does not require the second Object or Accusative.

**Example.**

I accused Zued or suspected him.

**Annotation.**

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

*More general.*

1. *Absent, consent, accord, agree, concur, allow, acknowledge, yield, suffrage, voice,*
2. *vote, of the same mind, think good.*
3. *Dissent, differ, disagree, of another mind, discord.*

*More special:* according to its arguments; as,

Proceeding from Causes,

1. *Extrinsical:* testimony, sufficient, or insufficient.
2. *Believing, credit, credible, faith, trust.*
3. *Disbelieving, discredit, incredible, distrust.*

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

1. *Knowing, cognition, conscious, wit, volition, aware, prying, intelligence, learn, inform, acquit, cogitance, notice, judging, presence, simplicity.*
2. *Doubting, misdoubt, mistrust, distrust, suspense, hang, sanguine, hesitate, peradventure, dubious, ambivalent, at a stand, sick at, quandary, scruple, sceptic, uncertain, apophthegm, 'tis a question.*

Predictive of these E facts in higher, or lower degrees.

1. *Certainty, assurance, sure, evidence, conceive, demonstrate, evidence undoubted, out of doubt, without doubt, doubtless, infallible.*
2. *Opinion, conceit, judgment, sentiment, mind, tenet, think, suppose, surmise, deem, overween, unanimous, likely, probable, prejudice, apprehend, fancy, reputation, deem, verdict, sentence, shoot one's bolt.*

Secondary: judging of truth found, as to the

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

7. *Reasoning, discussing, arguing, rationalization, logic.*
8. *Conjecturing, guessing, surmise, divine, mind, gives, conceal, presumption, probable.*

Importance or frivolousness of it.

1. *Estimating, accounting, pricing, valuing, rating, regard, respect, repute, count of, care for, think well of, set by, stand upon, credit, prefer.*
2. *Conceiving, despising, slighting, undervaluing, disregarding, set at naught, scorn, disdain, objectness, despisability, villanies, disdainment, neglect, set light by, make nothing of, I pass not for it, nickname, pish.*

The Section is continued with an enumeration of the Actions of the understanding and judgment Practical, and the Actions of the Will, with these also of the sensitive part or the Fancy, which are properly styled Passions, but the whole would require too much space and the above extract may be deemed sufficient to illustrate the nature and division of words significant of the distinct operations of the mind, or of spiritual or intellectual Ideas.
The other three Verbs or those denoting certainty, are:

\[ \text{رصدت وعلمت ورأيت} \]

**Examples.**

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

**Annotation.**

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

1. *He knew, as,* رأيت أكرمها
   *I knew that Bakr was your companion.*

2. *Know for certain, as,* علمت
   *Know that the preservation of the soul, is by subduing the passions.*

3. *He found, as,* شبهت
   *Verily they found their fathers who were lost.*

Ruzee however remarks that the Verbs رأيت and علمت when synonymous with علم do not govern two Objects in the Accusative Case, but require after them a Sentence preceded by the Particle *\( \text{أر} \) as,*

- *I knew that you were standing.*
- *Know assuredly that after error comes piety.*

4. *He numbered or calculated, as,* حسابت
   *Do not reckon on God as your companion in affluence but in poverty and distress.*
The Verb 

is sometimes used to denote perception with the eye, as in the following sentence from the Qooran:

\[
\text{Consider therefore what thou see'st, or rather thinkest (I should do.)}
\]

is sometimes used synonymously with 

\[\text{I knew or recognized Zued.}\]

Annotation.

5. He conjectured, &c. as,

\[\text{I thought Zued was your brother.}\]

6. Synonymous, with 

\[\text{They thought that the Angels who are the attendants of God were his daughters.}\]

7. And some occur in this form as Neuter Verbs, as,

\[\text{Zued thought.}\]

8. Or merely transitive to one Object, as,

\[\text{I abhorred or detested Zued.}\]

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. 

\[\text{I converted the clay into a pot.}\]

2. 

\[\text{We will come unto the work, which they shall have done, and make it as dust scattered abroad.}\]

3. 

\[\text{God made me your Victim.}\]
COMMENTARY.

And in the sense of as,

I found or discovered the lost.

These three Verbs when used as above are transitive only to one Object or Accusative.

The Verb is sometimes used to denote doubt and sometimes certainty, as,

1. I believed that God was merciful and forgiving.
2. I doubted whether the devil was a thanksgiver.

Annotation.

The Lord made Abraham a friend.

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

I made him my bosom friend.

Time has changed their black locks into white,

And has turned their fair faces black.

The above seven Verbs are termed or Verbs of conversion.

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

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

* Qur'an, C. 18.
The Verbs of this Class do not admit of the retrenchment of one of the two Objects in composition being but as one word, and the sense of both collectively forming as it were the مفعول به or Object of a transitive Verb, that is the radical sense of the second Object or its Infinitive, may be considered as connected with the first in the relation of the aorist case, as the sense of the sentence resolves itself into '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 beneficent.

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 bear?
Is it all gravity to shock?
Is it to make the people stare?
And be thyself a laughing stock?"

2.

When I behold thy little feet,
After thy beard obsequious run,
I always fancy that I meet,
Some father followed by his son.

3.

A man like thee scarce e'er appear'd,
A beard like thine—Where shall we find it?
Surely thou cherishest thy beard,
In hopes to hide thyself behind it."

The Verb is supposed to be used in the sense of doubt or uncertainty in the following example from the Qooran, as,

They suppose (the day of judgment) is distant.

It is used in a sense termed by the Arabian Grammarians to denote vision in a dream and requires after it two Objects in the Accusative, as in the following Sentence from the Qooran:

It seemed unto me in my dream, that I pressed out wine (from grapes.)
Their government therefore or non-government is equally proper, though some Grammarians are of opinion that when they intervene between their Objects, their government had better be preserved, but when they follow them, it had better be cancelled.

If to the Verbs ٌ and ُ a *Humza* be prefixed, they become transitive to three Objects or Accusatives.

**EXAMPLES.**

I made Zued know that Amr was excellent.

I shewed Amr that Khalid was wise.

**Annotation.**

Verbs of sense in Greek generally govern a genitive, but the Verb *εἰπώ* like ُ 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 ُ is sometimes used to express *ocular* in opposition to *mental* vision, appears to me very singularly inapplicable. The entire passage from the Qooran is as follows:

"He (Abraham) said, 'O my dear son, verily I saw in a dream, that I should slay thee as a sacrifice, consider therefore what thou thinkest I should do.' He replied, 'O my Father do what thou art ordered to do.' A word cannot surely be placed in a more unequivocal light than in the above Sentence: perhaps the Commentator intended to quote the preceding example, ُ which would have been less objectionable."
Another Object is therefore added to these Verbs by this *Humza* of increase, which possesses the property termed (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 

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

**Annotation.**

The Grammarian Relle, makes synonymous with in every respect, and says the phrases are precisely equivalent, but he acknowledges that does not govern two Objects in the Accusative like. Husham however thinks there is no difference between them either in sense or construction.

The government of these Verbs is suspended but not destroyed, first, by the introduction of the Particle termed  

I imagined Zued was standing; secondly by the

Negative Particle  

I saw Zued not standing; thirdly by the Law of wording,

By God I knew that Zued was certainly standing; and lastly by the intervention of an Interrogative Particle,

I doubted whether Zued was standing with you or Amr.

This suspension of government being caused by the immediate Agency of some word is termed by the Arabian grammarians, 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

I thought that Zued was standing and Amr going.
The following Verbs namely حَلَّلْتُ وَخَلَّلْتُ and نَحْبَرُ نَحْبَرُ 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 حَلَّلْتُ وَخَلَّلْتُ are distinguished from other Verbs by the following peculiarity, namely that the Agent and Object with which they are connected, may be expressed by the conjunctive personal pronouns, and both be the same Individual, as *I knew myself*, *Thou didst know thyself*; which form of construction cannot be applied to any other Class of Verbs such as I struck myself. In this particular respect the Greek seems to have an advantage over the Arabic, having a peculiar form of Verbs in the middle voice to express this double relation independent of any adscriptious Noun or Pronoun, as εἶπεν οὖν ἦμεν ἐμαυτόν τὸν ἐμὸν ἀναληθήνει, as *I struck myself*.

The following Story will illustrate the use of the different verbs of this Class.
السُّـمَـةُ وَهَـيْـلاً نَـظَـنَّ أَنَّهَا سَبِيبٌ لَحيَةٌ فَقَالَ إِنَّهَيْنَذَا بِسَّمَتْ سَـمَـةٌ دَوَابِّ وَذَلِكَٰلاً
وَآَنَا أَخْلَصُ كَلَّٰٰذَٰكَ وَأَحْـلَحُ مِنْهَا مُـصِيِّبَةٌ عَـجِيبَةٌ فَقَالَ الْمُمَّـرِّحُ هَـذَا لَّيْتَعْ
فِيهِ وَأَشْتَرَـاهُ وَرَـبِّهِ وَأَنَا وَلَأَرَى حَسْنٌ خَيْـبَـيِهِ قَـلْتُ لِهُ عَـلَى عَـجِيبَـيِهِ
حِـلَّـمْ وَفَجَـرَ الْمُمَّـرِّحُ أَنْ يُؤْمُّ مَعْ بَعْضٍ أَخْـلَصُ كَلَّٰٰذَٰكَ إِلَى بُسْتَانَهُ وَلَا
قَـأَرَـبَتْ الْشِـمْـسُ الغَـرْـبُ أَرَـسَـلَ ذَٰكَ الْعَـبَـلِ إِلَى دَارِ وَلَا بُسْتَانِهِ بِحَيَا رَٰزَٰـحَ
وَلَـمَّـا دَـنِـيَّ مِنَ الْـلَـلِّ أَرَمَـقَلَ لَبَاسِهِ وَأَنْـرَى الْتِـرَّابَ عَـلَى رَأْسِهِ وَأَحْـذَيْـغَلُ
وَأَـسْبِلَتْ أَوْ أَرَبَّتْ بَعْيِتُهَا فَلَاـيْـنَا وَأَنَا إِمَّـا مُوَلِّيَةٌ لَـهُ أَنَّهُ قَـلَّ حِـلَّـهُ وَ
َـمَا تَـتَّـحَـضَّـتْ وَقَـعِيَـتْ وَأَخْـتَـقَتْ يَا غَاـذَـمُ ماَّهَـذَ الْمَـكْـتَبُ قَـلْ لِسَـعْـطَ عَـلَى سَـيْـنِي
سَـعِفَ الْـلَـلِّ اِرْفَـأَلَّـهُ وَجَـيْـعُ الْمُـجَـرَّـفُ اِـبْـعُـتْ نَـسَوَـيَّةِ الْمُـجَـرَّـفُ وَالْـلَّـوَّـاتِي
كَـانَتْ مَـلَّا مَـأْمَرَـتْ رَأْوَاهُ أَحَدُهَا يُرْبُـعِينُ وَيُبْـرِعَ أَحَدُهَا يُسْـعِينُ كَلهُ لِإِي
نَـبِحَيْـةِ الْبُسْـتَانِ فَتَـسْـبِيْـخُنَّ وَدَخُـلَ الْبُسْـتَانُ عَـلَى هَـيْـبَـتِهِ الَّـتِيْ آوِحَـتْ بِهَا
الْبَـسْـوَانْ تَـلَّـبِيْـا رَأْوَاهُ الْمُمَّـرُّرُ وَقَـلَّ لَـهُمَا الَّـذِيَ بَدْـلَيْـنَا لَـكَ وَغَيْرَ أَحْـوَـالِكَ
فَأَلَّا إِنِّى ٌ أَظْـنَّ أَنَّهَا تَـلَّـبَـيْـا رَأْوَاهُ بَعْضُ الْـمُـمَّـرُّرُ وَرَيْــمَـي مَـلَّا آوِحَـتْ بِهَا
A Merchant was going through a slave-market one day, and happened to see a Broker holding a boy by the ear for sale, and calling out, who will purchase a youth accomplished, sensible, learned, and faithful, for one hundred Dirhums? Why my good Sir said the Merchant, I suspect you must be crazy, for if your boy possess the qualities you mention, he is worth a thousand Dirhums. O said the Broker you see him shining and take him for silver, but if you were acquainted with his failing you would probably find him copper. Pray what is his failing said the Merchant, and what do you think the cause of it? He tells every year said the Merchant a great lie and a little lie, and each of these I consider as a very serious evil. Pooh
pooh! said the Merchant, I look upon this as a mere trifle. He accordingly purchased the boy and took him into his service, and finding him expert and skilful in duty, placed him at the head of all his servants. But it happened sometime after, that the Merchant accompanied by some of his friends went out to his garden, and sent the boy home about sunset to bring him his ass, but the boy as soon as he approached his master's house rent his clothes, and threw dust upon his head, and exclaimed, O alas, alas, my master! the lord of my bounty!—the Merchant's wife concluded from his appearance that some misfortune had happened to him, and said, alas, boy, what is the meaning of this outcry? Ah! replied he, the roof of the house has fallen in upon my master and crushed him to pieces with all the other Merchants. The wives of the Merchants who happened to be invited there by the lady of the house, as soon as they heard the report of the slave beat their faces in despair, and began to run towards the garden, but the boy got before them and entered it tearing his clothes like a frantic person and throwing dust on his head, in the same manner as he had done before the women. The Merchants surprised at his appearance asked the cause of his distress. Ah! I believe he replied, a spark of fire escaped from the hands of one of the maid-servants and has set fire to your house, and I do not think there is a single child that has not been burned to death, may not one even of the maid-servants nor one of your wives. The Merchants hearing this ran out all distracted, one weeping for his sister and wife, the other for the daughter of his relation, but when they got about half way home, both parties met on the road and every one saw his friend safe, and discovered that the whole was a trick played upon them by the lying valet. What has tempted you said his master to this act? Do you not know replied the boy that I was bound to tell you every year a great lie and a little one? Well said the Merchant and under what class must I place the present? Is this the large lie or the little one? O this is the little lie, replied the boy, the large one you shall have bye and bye! This little lie said the Merchant will answer my purpose.—I now give you your liberty, so set out, and find some other person of more consequence to practice your large lie upon.
OF THE GOVERNMENT TERMED OR ANALOGOUS.

The Class termed or Analogous contains seven Governing Powers.

**FIRST ANALOGOUS GOVERNOR.**

Of the Analogous Governors the first is a Verb Universally, whether neuter or transitive, and in any tense past or aorist; for every Verb governs an Agent in the Nominative, as "Zued stood,"  "Zued struck;" but if the Verb be transitive it governs an object in the accusative also, as "Zued struck Amr."

The Agent can never precede the Verb in the order of construction but the Object may, as  " rinsed;" 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 حذف as employed in the Definition of an Arabic Infinitive, is not easily conveyed by any one word in the English Language. Mr. Lumsden who well knew its true nature and force has rendered it event, and to his opinions on every important question of Arabic Science and general Grammar, the profoundest respect is justly due; but the word حذف as
The Grammarians of Busrah call the root or radix, from its absolute signification in itself, without reference to a Verb; and the branch or stem, because it is not independant in itself, but has reference to some Noun. On the other hand the Grammarians of Koofuh call the root, and the branch or derivative, because the rules of permutation to which the latter may be subjected, depend entirely on the permutations of the

Annotation.

I shall endeavour to make appear, is a much more comprehensive term than event: it embraces all attributes when considered separately from the beings to which they are attributable; all essential and inward properties as well as outward respects and relations, and reaches to actions themselves as well as manners of actions. On the contrary the word event means little more strictly speaking, than the end, conclusion or termination of an affair, and this also is the precise Definition of it as given by Cicero; "Eventus est alicujus exitus negotii." May it not therefore be concluded that the word event, even in its most comprehensive acceptation, signifies rather the effect of action, than action itself, and that consequently it cannot be considered as a legitimate representative of كِتَابُ 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. "Mens I call such complex ideas, which, however compounded contain not in them the supposition of subsisting by themselves, but are considered as dependences on, or affections of Substances; such as are ideas signified by the words triangle, gratitude, murder, &c." But in order to justify the application of this term to an Arabic Infinitive, it may be necessary to enter into some detail.

---

* See Watt's Def. of Mode.
+ De Iuv., 91, C.
former when it happens to be a Verb of the infirm Class (مختل) and if of the sound of healthy (صحي) it continues sound also: example, تام پیام

MUSDUR here being originally قوم the WAO is charged into YA, because the same letter had before been permuted in the Verb قوم. And in the phrase تام the Infinitive قوم suffers no permutation, because the Verb قوم being of the sound Class, is not subject to any rule of permutation.

Annotation.

The word فتح in Arabic is precisely equivalent to the Hebrew חֵקֶר and means literally, to become new, and transitively as an augmented triliteral to make new or produce, גָּזַה יָהוּ הָאָלֶלֶךְ פִּיכְרֵא סֻוּף חָצֵר

"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 فتح which as applicable to an Arabic infinitive is explained as follows by the Grammarian Ruzee:

"We mean by the word فتح 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 فتح 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 مصدّر as the Root, are absolute and of general application, while those of the Grammarians of Koofah for the نَعُل are confined to the rules of permutation alone, from which no general principle can be inferred. But if no other proof were necessary to establish the original of a word, then it would follow that originally لس and نعُعُود, were the roots, and the different persons of these Verbs, such as نُعُود أعل تَعُد and نعُود لس, 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 مَكْسَهُ " 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 مَكْسَهُ and are all Arabic Infinitives and the Sources of Derivation."

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

---

* Watt's Logic, p. 71.

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

Servitium contras, libertas, divitizque,
Paupertas, bellum, concordia, extera, quorum,
Adventu manet incolamis natura, abituque,
Hac soli sumus, ut per al, Eventa vocare.
The INFINITIVE (مصدر) has the same government as its own verb; therefore the verb be neuter it governs the Agent in the Nominative.

EXAMPLE.

أعتبَتَني قبَيَّةً زبيبٍ. The standing of Zued astonished me.

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

EXAMPLE.

أعتبَتَني ضربَبَيْ عُرارٍ. Zued's beating Amr, &c.

In both these examples the word Zued is grammatically in the Aorist Case, from its relation to the Infinitive, but virtually in the Nominative, as its Agent.

Annotation.

ness, Blackness or Whiteness, Motion or Rest, are the accidents of a Bowl; for these may be all changed, and yet the body remain a Bowl still: Learning, Justice, Folly, Sickness, Health, are the accidents of a Man: Motion, Squareness, or any particular Shape or Size, are the accidents of Body:

So Hope, Fear, Wishing, Assenting and Doubting, are accidents of the Mind, though Thinking in general seems to be essential to it." These are all Arabic Infinitives.

"Modes belong either to Body or to Spirit, or to both. Modes of Body belong only to matter, or to corporeal 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 ٌمصدر as defined by the Arabian Grammariian corresponds with a logical mode as above detailed will hardly I think be disputed, and that this precise word is peculiarly applicable to the MUSDUR or Infinitive we have the Grammariian's own words as authority ٌمصدر: "Know that by the MUSDUR is meant mode." This mode he adds is necessarily dependant on some Subject for its existence as well as for other subordinate distinctions of
The Infinitive is constructed in five different ways.

1. It is connected as the مَصَافُ 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 مَصَافُ in the relation of the aorist case with an Agent, the Object not being expressed.

**EXAMPLE.**

١١٠١٠١١٠١١٠١٠١١٠١١٠١١٠١٠١١٠١٠١١٠١٠١١٠١٠١١٠١٠١٠١١٠١٠١١٠١٠١٠١٠١١٠١٠١٠١١ In aorist, the Object is formed, and the Infinitive, says Aristotle, expresses the Subject.

**Annotation.**

The result of this comparison may perhaps convince us that the Arabians have borrowed their general notions of Science from the Greeks, and that their Nouns and Infinitives, or their Names of Modes, comprise the two great philosophical divisions of Subject and Accident, from which the celebrated Categories of Aristotle have been formed. This is indeed a fact that will hardly be disputed. Every system of Arabic logic sets out with this twofold arrangement, and although their modern Grammarians have not adverted to this circumstance in their enquiries into the true nature and definition of the parts of speech, I think it is evident that this must have been the original cause of the present grammatical classification. "The multitude of ideas says Harris, is treasured up in the human mind and which, bearing reference to things, are expressed by words, may be arranged and circumscribed under the following characters. They all denote either Substance or Attribute."

This Division of Words and Things into two general Classes is taken from the Socrisita of Plato, and is thus given by Sanctius in his Minerva. *Quae, quid evantiatur, aut est permanentes, et Arbor, Darum; aut fluens, ut Currit, Dömit. Res permanentes rive constantes vocamus, quarum natura div
3. It is connected as the مُنْصَبُ 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.**

I was astonished at Zueld's being beaten.

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

**EXAMPLE.**

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

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

**EXAMPLE.**

"Man is not wearied with soliciting good."

**Annotation.**

persit, harum num nonen discere. Fluentes dici mus, quorum natura est, esse tameli quamdie 

And hence I draw the following conclusions, that all Modes in their absolute and Indefinite capaci-
ties are General terms or arbitrary names, affixed to certain combinations of simple ideas which have 
their existence only in the mind. That every Mode denotes an Attribute, and that every Attri-
bute is capable of sundry modifications as to means, object, end, instrument, time, place, and other 
circumstances, including in fact the nine sub-divisions or Post-Predicaments into which this compre-
hsive genus has been distributed.
Note. The above rules of construction are only applicable to the Infinitive of a transitive Verb: when it happens to be neuter, it is constructed only in one way, namely in the relation of the aorist case with an Agent.

It surprised me, the sitting of Zucri.

The Agent of the Infinitive can never be concealed, nor can the Infinitive itself be preceded in composition by its متعلق or governed word.

Annotation.

This is absolutely capable of demonstration, for if we compare the nine subdivisions of Attribute, with the common derivative forms or modifications of an Arabic Masdor; which are produced by the mere change of vowel points, or by the addition or elision of certain letters to and from the Mode in its radical form, we shall find them agree in almost every particular: For example, quality abstractedly considered will be represented by the ذكر; (and concretely by the ٌ) Quantity and relation by the اسم الاسم, and Action by the اسم الفاعل, Passion by the اسم الفاعل when by the Jām where by the اسم الاسم, Position by the Jām and habit by certain properties of the conjunctions which clothe the object with the sense of the radical. I do not pretend however to assert that this comparison is precisely accurate, indeed I have no doubt it might easily be improved;* my object is merely to shew that an Arabic infinitive is capable of expressing by its derivative forms the entire series of predicaments or specific relations into which the Attribute or Mode has been divided by Philosophers, and this I think I have effected. Aristotle has enumerated but four divisions of the Attribute namely, Action, Passion, Habit and Position, which he also comprises in the متعلق or Infinitive.

Here then we discover the true origin and sense of the Infinitive mood or mode, a term familiar to every Schoolboy, yet strangely misunderstood by the most learned Grammarians. Sanctius, Scipionis, 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 antem Jul. Scaligero, qui est monum esse negat, contrā quias nulius modō semideictum punit, &c.”

* I have omitted the مفعول, or Noun of Instrument.

The third is an active participle, which possesses like the infinitive the same regimen as its verb, that is, if derived from a neuter verb it governs an agent in the nominative as 

"The Father of Zued is standing;" and if from a transitive verb it governs both a nominative and an accusative.

Example.

Zued's servant is beating Amr.

Its government is guided by certain conditions.

The sentence in which the active participle is employed must include either present or future time, with one of which it must necessarily be accompanied in order to complete its affinity to the aorist tense of a verb; for as it already resembles the aorist in the number of its letters and vowel points, it acquires by this addition of present or future time a similitude in signification also.

Annotation.

"The infinitive says Dr. Beattie, if you please may be called a form, but a mood it certainly is not!" Now what is a mode but a form or manner of being abstractedly considered, a term synonymous with quality or accident, the notion of the ancient philosophers as opposed to virtue or substance, of which the noun and infinitive were used as the verbal representatives? The whole source of the error proceeded from not attending to this original distinction, and by taking the word mode in its relative instead of its absolute signification, and to this perhaps we may trace the partial and consequently erroneous definition of it by Caesar in his Grammar L. IV; which Harris has unwittingly commended—

Ambiguus, id est perfectum adsessus, non omnem cognitionem—A position or affection of the Soul, signified through some voice, or sound articulate. See Hermes, p. 140.

The quality of verbs says the Roman Grammarian Censorius 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 (النور) preceding it in the order of construction to which it forms the Predicate, as in the examples already given, or with a qualified noun (النور) to which it will be the Attributive.

EXAMPLE.

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

Or with the Article ك as its Antecedent or موصول to which it forms the Relative.

EXAMPLE.

الحارب عجبنا في الدار He who beats Amr is in the house.

Annotation.

in which these are altogether promiscuous, as, to read. "qualitas, Verborum aut finita est, aut infinita: finita est, quae notat certam personam, certum numerum, certum tempus, ut, lego, scibo. Infinita est in qua haec universa confusa, ut, legero." Vid. p. Consent. De Duabus Orationis part. Nomine et Verbo.

And hence the Verb in this form or mode was called Impersonal, Infinite, and by the Greeks ἄνωθεν or Indefinite.* "Adeo, says Macrobius, "autem hic modus absolutum nomen rerum est, ut in significacionibus rerum, quas Aristoteles numero decem vocat, quatuor per ἄνωθεν properantur, ἦν, ἐν τί, ἐν οίκῳ, ἐν τοῖςοικοῖς. Graeco vocabulo propter ea dicitur ἄνωθεν, quod nullum mentis indicium affectum." Vid. Macrobi. De Differ. Gree. Lat. Verbi. p. 325.

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

* Aithonius Dysodas, Lib. 3.
Or with a Substantive Noun termed \( \text{νομισματικόν} \) to which it will be the \( \text{νομισματικόν} \) or Noun descriptive of its state.

**EXAMPLE.**

I went by Zuod when his father was riding.

Or with a negative or interrogative Particle.

**EXAMPLE.**

His father is not standing,

Is his father standing?

**Annotation.**

The *Infinite 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 *Infinite mood*, and says—"I concur decidedly with these Grammarians, who are so far from considering the *Infinite* 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*, *Modes of Action*, but indefinite as to time, place, and other circumstances, and consequently *Infinite Modes*. This is surely a very plain and simple matter of fact, and yet Horne Tooke himself that Hermes of critical sagacity has misunderstood the term mode and says, "The *Infinite* 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 *Infinite* should according to the true analogy of speech, be styled a *Participle Substantive*. There hath been formerly much dispute among some learned men, whither the notion called the *Infinite* 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 تَضَافُ to the Noun immediately following it.

EXAMPLE.

ضَارِبٌ زُيدٌ Ṣāmīn ٍ ثُبُرُ The beater of Zued yesterday was Amr.

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

EXAMPLE.

الَّذِي ضَارِبُ عَنْهُ Ṣāmīn ُ زُيدُ He who beat Amr yesterday was Zued.

Annotation.

signifying more directly the notion of ACTION: and then the other varieties of the Verb should be but the inflexions of this. Others question whether the infinitive mode be a Verb or no, because in the Greek it receives articles as a Noun. Scaliger concludes it to be a Verb but will not admit it to be a MODE. Vossius adds, that though it be not Modus in Actu, yet it is Modus in Potentia, All which difficulties, (mighty difficulties indeed !) will be most clearly stated by asserting it to be a Substantive Participle.

But in the name of common sense, where lies the difficulty or impropriety of the term? Are not the chief objects of our thoughts THINGS or SUBSTANCES and their Manners of being? Are not the words walking, flying, learning, dancing, sailing, sitting, &c. &c. certain Modes or manners of being, applicable to certain objects? Are not these manners of being, general words representing general ideas, and therefore applicable to many particular things? May we not talk of the walking of a Man; the walking of a Horse, the walking of a Dog, and so on ad infinitum? Is not walking then a mere mode or manner of being, applicable to an indefinite number of objects and consequently particular to none? Is it not therefore indefinite? It expresses no time, no person, no place, in fact nothing but a certain manner of motion; is it not therefore a Mode expressing a general idea, and therefore an INDEFINITE an INFinitive Mode?

And now having the MODE termed walking for instance, a word expressive of a manner of being, applicable to a great variety of objects, if we wish to limit its general application we apply it to
BOOK SECOND.

Note. The Participles Active termed ُالْمَلَّة or Participles of the Intensive or Superlative Degree, such as ماضِرُّ أَبْ، ِضَرُّ أَبْ and ُعَلَّم أَبْ، ِعَلَّم أَبْ، 'a great beater'; and ُمُحِدُّ رُ، ِمُحِدُّ رُ، 'a very wise man'; ُمُخْلِدُ رُ، ِمُخْلِدُ رُ, 'very cautious or prudent,' have the same government as the simple Participles of the positive degree, and are guided by the same conditions, and although they lose under this form their resemblance to the Verb in the number of letters, yet their increased signification as Intensive Participles is considered an equivalent for that loss.

Annotation.

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

And so much for the Infinitive Mood, a term perfectly applicable to an Arabic Mdsur. That the word Mode is the best representative of كَفَتُ in its technical and Grammatical sense, I have endeavoured to prove, as well from the authority of the Arabian Grammarians themselves, as from the character of language in general, which being conversant about things or the manner of things, in other words about Substances and Modes, (the chief objects of our ideas,) would necessarily have two characteristic verbal Classes to represent them, and these appear to me to be Nouns and Infinitive Modes.

It now only remains to be observed that besides the Infinitive as above described, there is another species of Noun in some measure resembling it, which the Arabian Grammarians term اسم صدر or the Infinitive’s Noun, like the δικαίος φύλατος of the Greeks. Between these two Nouns, namely the اسم صدر and the اسم صدر there is precisely the same distinction in point of sense, as between the word drink and the Participial Noun drinking, when used as a general term in such an example as the following:
COMMENTARY.

FOURTH ANALOGOUS GOVERNOR.

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

Znebol 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 Mones of pleasure in the mind, and as such may become either the subject or predicate of a Proposition, but this explains nothing, and if we ask the Arabian Grammarians for an explanation they answer us by pointing out a mere distinction in their application. The اسم مَصْنَع say they, has no other government than that of any common Substantive Noun, but this again is controverted by the Grammarians of Koofah and Bagdad, who bestow upon it the very same regimen as that of the اسم مَصْنَع, and even admitting the fact which I believe to be just, it differs nothing in this particular from
Or with the Article كل as its Antecedent.

Example.

The person whose boy was beaten is Zued.

Or with a Qualified Noun as its Antecedent.

Example.

A man came to me whose boy was beaten.

Annotation.

The Infinitive of a Neuter Verb. The essential distinction then, for some essential distinction there certainly is, between the Infinitive and the Infinitive's Noun or Ismo MUSDUR, is not in my judgment simple abstraction, that is, making the one an abstract Noun in opposition to the other; nor 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 indifferently 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. S. 3.
COMMENTARY.

Or with a Substantive Noun as its object.

**EXAMPLE.**

\[
\text{جاءني زيد ضربا علامة.}
\]

Zued came to me at the time his boy was beaten.

Or with a Negative or Interrogative Particle.

**EXAMPLES.**

\[
\text{ما ضرب على gunman.}
\]

His boy was not beaten,

\[
\text{ما ضرب عليه.}
\]

Was his boy beaten?

**Annotation.**

more, being another name by which we indicate the action or efficacy of that feeling called Love; and hence we perceive the real cause of its possessing an active or transitive government, in contradistinction to the Isma Mûsâr, 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 معمل and گلایر, that is, verbs denoting Actions transitively, (the actio transiens of Logicians;) and verbs denoting actions inherent or inseparable, (actio immunes) which we are accustomed to call neuter; and hence we perceive the propriety of the Rule laid down in the Commentary, namely, that the ناسم or Active Participle may be derived from either a transitive or intransitive verb, which is saying in other words that every action supposes an agent.

This idea of action is conveyed in other languages by terminations, as beating: verber-ans: τυνών &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 معدوم or Infinitive.

* Not unlike the son of Tunween in Arabic.
BOOK SECOND.

If none of the conditions above described accompany the Passive Participle, it possesses no government, but is used simply as the مُنْصَبُ to the Noun immediately following it.

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

EXAMPLE.

That person came whose boy was beaten now, or will be beaten to-morrow, or was beaten yesterday.

Annotation.

I mean every Active Participle formed by adding the termination ing to the Imperative of a Verb, which seems in this case to possess a similar power to the characteristic to, and therefore it may perhaps be said that we have two Infinitives,* as,

Drink-ing is the soldier's pleasure, or

To-drink is the soldier's pleasure,

Formed by annexing ing and prefixing to,† to the Imperative in one sense and the

Drink, in the other.

The real office of the Verb is supposed also by Plato to indicate action το μέν εἰς ταχ τρίξειν δι
διεξεσθ'd, qui actores significat verbum dicimus,‡ which is nothing but the res fluentes already quoted, but however this may be, it will scarcely I think be denied that action, energy or being is the essential characteristic of every Arabic Infinitive.

---

* This has indeed been remarked before by Mr. Elphinston in his "Principles of the English Language,"—" The Infinitive Moods are two: the Infinitive Mood, and the Participle." See the work, Vol. i, p. 197.

† Which Casaubon and Minshew ridiculously make the Greek Neuter Article το, and Horne Tooke the Imperative δ, corrupted into το.

‡ De Ente, p. 189. "C'est ce qu'il dit d'espérit," says the Abbé Stearn, but this is not applicable to a verb in its Infinitive state.
The fifth Analogous Governor is a simple Attribute or Adjective (السُّمّب) which resembles the Active Participle, as well in the forms of declension, as in its attributive character, as analogously with analogously with 

Annotation.

It must however be remembered that the proper subject of discussion in this work is the Musdur, and not the Isma Musdur. It is this that the Arabian Grammarians include among the Analogous governors, ascribing to it the same regimen as its own Verb, which they say must in every case denote either transitive or intransitive Action. In this contracted sense it must be acknowledged that Mode cannot be considered as a strictly correlative term, for although it may be truly affirmed that every Arabic Musdur is a Mode, yet we cannot add conversely that every Mode is a Musdur; as the word Mode embraces every manner of being without exception, and a Grammatical Musdur includes only Modes of action, energy or being. These considerations led me to remark at the commencement of this note, that the true grammatical sense of an Arabic Infinitive was not easily conveyed by any one word in our Language, and as my object in this enquiry is truth and nothing but truth, I deem it my duty candidly to state and examine every objection that occurs to me on the subject. But the word Mode, although far more comprehensive in signification than a grammatical Musdur, is yet clearly the term that the Arabian Grammarians had in view in the Definition ᾶاءس. and as it embraces, also the Isma Musdur, which is only distinguished from the other by its want of verbal government, (being generally represented by the same word) I conceive it to be upon the whole the least exceptionable, if not the only just representative of an Arabic Infinitive.

But the word Event which is usually explained an incident, the consequence of an action, the conclusion or upshot of any thing, I confess I cannot but consider as inapplicable to any Arabic Inf-
The **Attribute of Adjective** (الصفة المشيئة) is derived from a neuter Verb, and is formed to denote the uninterrupted or perpetual existence of the sense of its infinitive in an Agent or Substantive Noun. It possesses also the same regimen as its own Verb without any restriction as to time, but is subject to the conditions already described as applicable to the Active and Passive Participles, with the exception of that relating to Antecedent, as the Article ٌٍ to which the Adjective is annexed is not considered the موصول.

**Annotation.**

NATIVE whatever. It may indeed be frequently applied to an Ismo Mudur, 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 as well as an to both of which the term mode is generally applicable, I shall close this Note with a few observations on the and two attributive Nouns derived from the Infinitive, which seem to require some explanation.

**O F T H E** أَنَّ دَلَّ عَلَى **A N D** عَلِّٰ النِّعيِّةُ العَالِمْ

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 by which is simply indicated a mode, the other under that of a 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

---

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

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

E. Joes. Case is altered.

The word governed by the Adjective (حسن) is sometimes in the Accusative Case, either from its resemblance to the proper object of a transitive Verb when definite; or as the ZUED is beating; and sometimes in the Aorist Case from its relation to the Adjective. All Active Participles are formed by analogy, but Adjectives by the authority of prescription, as beautiful, difficult, and hard.

Annotation.

of which the former, as its name imports, is properly the Noun of the Agent, but used as a Verb Adjective, for the purpose of describing the Action in which the Agent is employed, as ZUED is beating; and the latter a simple Attribute or Quality supposed to exist in the Object to which it is imputed, as ZUED is beautiful, and to this observance of active and passive qualities as signified by these derivative words, and to this alone, we are perhaps to trace the distinction drawn by the Arabian Grammarians between them, namely, that the one, meaning the tempora existence of a Mode in an agent, and the other i.e. the 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 the Accident to the object to which it refers, which if granted would confound accidental and essential Modes altogether, and produce as many strange phenomena in nature as in language. A poor man for instance would necessarily live and die a pauper, and if sick and gouty into the bargain, so much the worse, for no hope could be reasonably entertained of his cure. A Pregnant Woman (حبل) might in vain look for an accouchement, for the Quality being permanent, she could not consistently with the grammatical canons (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.

See the
BOOK SECOND.

THE SIXTH ANALOGOUS GOVERNOR.

The first of every two Nouns connected together in the relation of the Aorist Case, will invariably govern the second or render it provided it be not accompanied with the Article or terminate in or what is considered a substitute for the Tunween, namely the of the Dual or Plural Number.

Annotation.

is now, ever was, and ever will continue beautiful. But beauty has in all ages been considered as a very transitory quality, a quality indeed of so uncertain a texture, that the Poets have compared it to a brittle gem, a bubble, a rose, dew, snow, smoke, wind, air, in fact to a—

Vitrea gemmula, fuxaque bullula, CANDIDA FORMA est,

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

and Anacreon himself the true Καλὸς γῆς 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.

Λέγειν αἰ γυναῖκες,
Λαµβάνων γῆς δὲν.
Λαξεὺν ἐπιτρέπων, άλλαὶ
Κόμας μὲν ὕπ τῶν ὑπαξ,
Φαλόν δὲ σει μεταχεῖν.
'Ἐγὼ δὲ τὰς κόμας μὲν,
Ἐὰν εἰσὶν, ἔπει ἀτὸλίθον,
Οὐκ οἶδα τῶν οἴδαν,
Ὀς τῷ γόμοιτι μᾶλλον
Πρέπει τὰς τερνάνα παίζειν,
Οὐ καὶ πέλας τὰ μῆλον.

* For an ingenious account of the word Beauty see the Cal. Edit. p. 59, and Knight on Taste p. 9. "Like Καλὸς in the Greeks, pulcher in the Latin, bello in the Italian, and beau in the French, it is applied to moral and intellectual as well as to physical or material qualities."
1. This relation between two Nouns (الصافقة لام) has the force of the preposition لام understood, provided the or governed word is neither of the same genus as the لام nor the لام to it.

EXAMPLES.

\[\text{زعد}
\text{بُنُيَّ} \]
Zued's boy, i.e.

\[\text{زعد}
\text{بُنُيَّ} \]
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 Grammian. He will remark that certain objects are characterized by certain qualities, and consequently that although a female is not always pregnant, yet pregnancy is a quality habitual, or at all times attributable to her, in other words that the power of conception is co-existent with female nature. This is good, but it will not prove the point in question, for pregnancy can neither exist before, nor after certain periods, so that after all it is but a temporary, a transitory, in fact a
2. Or the relation is equivalent to the preposition \( \text{ME} \) understood when the \( \text{CAF} \) is referable to the same genus as the \( \text{CAF} \).

**Examples.**

\[
\begin{align*}
\text{\textit{A ring of silver}}, & \quad \text{i.e.} \\
\text{\textit{A ring from silver}}.
\end{align*}
\]

**Annotation.**

more nine month's quality, and like the attribute supposed to be conveyed by the Active Participle or \( \text{\textit{is A}} \) can only become permanent by the repetition of the action!

This distinction of permanent and transient qualities is commented upon by the Greek Philosophers. Aristotle has many passages of a similar nature to that under discussion, one of which Harris thus paraphrases in his Arrangements.

"And now with respect to all kinds of qualities, whether corporeal or incorporeal, there is one thing to be observed, that some degree of permanence is always requisite; else they are not so properly qualities, as incidental affections (Hd.) 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 \( \text{\textit{is A}} \) 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 \( \text{\textit{is A}} \) 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 \( \text{\textit{Zed is standing}} \); or \( \text{\textit{Zed is beating Amr}} \), and has therefore the precise force of the Aorist Tense of a Verb, governing in the one case the agent in the nominative, and in the other,
COMMENTARY.

3. Or to the Preposition عِلْبَمٌ if the بَيْدْكَبَبُ be the "to it.

EXAMPLES.

ضربُ اليومِ أيُّ Beating of to-day, i.e.
فيِّ اليومِ Beating in the Day.

Annotation.

the object in the accusative. It seems to possess virtually, the united force of a predicate and copula, or of an attribute and assertion, and may be resolved into is the sense of the مَحَسِّبُ or INFINITIVE, as زيد حسن Zued is beating. Now this is the proper grammatical character of an which has always the same government as its Verb, and is therefore termed an ANALOGOUS governor, but as a SUBSTANTIVE NOUN it possesses no other regimen than that of the Aorist Case, and has nothing to do with Arabic Syntax.

These remarks are in a great measure applicable to the لَحِفَةَ شَمْشِة 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 it is termed by the Arabian Grammarians or Attribute resembling an Active Participle.

What then may be asked is the difference between the لَحِفَةَ شَمْشِة and the لَحِفَةَ شَمْشِة in their grammatical characters as governing powers? The difference in my judgment is very obvious and very simple, and consists merely in this, that in construction the first or لَحِفَةَ شَمْشِة describes the in which the Agent is employed: the second or لَحِفَةَ شَمْشِة the quality supposed to exist in, or belong to accidentally, a given object or Substantive Noun. In other words, one denotes Action; the other denotes Quality, as Zued is beating; Zued is beautiful. In the first sentence a certain Action as beating is predicated of Zued, and in the second a certain Quality as beauty, but without any necessary inference that the one is transitory, and the other perpetual, for Zued is equal to Aorist or Indefinite time, and this means nothing more than نَحْسَ (possessed of beauty,) which is also indefinite as to time, and this is all the distinction that appears to me to exist between them.
BOOK SECOND.

THE SEVENTH ANALOGOUS GOVERNOR.

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

Annotation.

The simple Attribute or Adjective as expressing a passive quality, may perhaps have given rise to the idea of permanence, and the Active Participle as expressing an active quality, may also have led Grammarians to consider it as somewhat transitory, but in point of fact there is no such distinction between them, and the idea of duration whatever it may be, will in every possible case I imagine depend upon the nature of the Verb, as well as our own previous knowledge of the Subject. For instance, the phrase 'The Earth is moving,' conveys to every one acquainted with our astronomical System, an idea of permanence; as the quality of mobility predicated of the Earth, is known to be continual, but if we say 'The Ball is moving,' we shall then be understood to infer merely that the Ball is in Motion temporarily, and will again be at rest. Yet the Active Participle is the same in both examples and cannot be said to convey any idea of duration either temporary or permanent. It simply describes the action in which the Agent is employed with an indefinite relation as to Time. The very same may be observed of the Attribute, for if we say, 'The Iron is hard,' we shall be understood to speak of a quality co-existent and essential to the Substance Iron, and therefore permanent, but let us substitute another Adjective, and say the Iron is hot, and the permanence of the quality immediately vanishes, for we all know that heat is accidental and not essential to Iron, and from this very idea of its transitory existence arose the common adage, Strike while the Iron is hot.

With the Active Participles and Attributes, considered as Substantive Nouns, Arabic Syntax has properly no concern. They assume then a different character in composition, and have the same government as common Substantive Nouns. For instance the words a Tyrant; a Sentinel; a Flier or Bird; and are all active Participles in the character of Substantive Nouns, though they may be literally translated and used as Verbal Adjectives, for means Tyrannising; Keeping watch; flying, and A说到

* To the Arabs who believe in the Ptolemaic Hypothesis, the phrase would convey no idea of permanence whatever, on the contrary they would either imagine we were lying, or talking of an Earthquake.
COMMENTARY.

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

Annotation.

asking or begging. But in the character of Agents, they become complex Terms, expressing both qualities and subjects, and are therefore assumed as Subjects in a Proposition, not however with any reference to the transitory nature of those qualities, as the Arabian Grammarians would fain make us believe: on the contrary they denote the habitual possession of the attributes or Modes referred to, and signify that the objects are accustomed to do 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 Dower of an action, though in its Verbal capacity it may perhaps be considered as temporary, as Anaercon is tipling.

I have already remarked that the is used like the Active Participle in the double capacity of a Substantive Noun, and a simple Attribute, resembling in application an Active Participle, as its name imports. In the first capacity it is used as a concrete or complex Term, to express both a subject and quality conjoined, as "a Miser or avaricious man (Miserus) " a Physician or one who professes the art of healing (Medicus.) A Stranger, or man from a foreign Country. (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 modificative, they are the proper subject of grammar. Now between an Active Participle and a simple Adjective considered as Verbal and Analagous Governors, we have already pointed out the distinction, (a distinction that comprises the two grand divisions of Modes or manners of being, that is, the modes of action, and the modes of being without action; as the first attributes Action to a subject, and the second Quality, but neither with any adjudication 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 Tumez, \( \text{تعمد} \) or Noun of specification, which removes the uncertainty supposed to exist in the integral noun.

**Examples.**

- رطل زينّا A pound of oil.
- منوان سينّا Two Minas of butter.
- عشرون نرمان Twenty Drhums.
- حاتم دهيّا Zued's ring of Gold.
- يملوك عمساك Its compliment of honey.

**Annotation.**

With regard then to the transitory or permanent nature of the attributes expressed by either, there is not in my judgment any distinction whatever. They are both concrete terms that differ only in the nature of the qualities they express. The active participle being the abbreviated sign of a complex idea, i.e. of a subject and an active quality, as حارس a sentinel, or man who keeps watch; and the adjective noun, the sign of another complex idea, i.e. of a subject and a passive quality, as بخيل 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 others I think will be found to characterize them; and indeed the reason appears obvious, for the participles are derived from active verbs, the adjective nouns from neuter, or from those that merely express corporeal or mental qualities in a passive state.

If we have occasion to mention an object habitually employed in any given action, or whose profession is agency or business of any sort, we use the active participle as a substantive noun, and say عامل an agent; كاتب a story-teller; حارس a husbandman; مالك 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 بنات a virgin, (which is also an adjective) Virgo Intacta.

- an old man, Senex, 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 adjected to Nouns, and although their grammatical office is to describe the Active or Passive state of a Substantive, they come afterwards like the Participles and Adjectives of other Languages, to stand for the Substances themselves.

In this manner are Passive Participles employed, for which means literally beloved, is used as a Substantive Noun to denote a Mistress. Worshipped, or God. Written, a Book. Possessed, a Slave or Servant. sent, a Prophet. Hidden, an Enigma Imprisoned, a Prisoner. &c. &c. upon which principle of Analysis, Horne Tooke has explained above 2,000 abstract terms in the English Language, a process that may be adduced as a very powerful argument in favor of Etymology, as it enables us to trace the true and legitimate character of Words.

It appears to me therefore upon the whole, that the distinction laid down by the Arabian Grammarians, between the Active Participle, or ]ل [الم] and the Simple Attribute, or ]ل [الم] with regard to the temporary or permanent nature of their qualities, is founded in error and misconception, and that the source of this error proceeds from confounding the different offices of these words together, that is, by comparing the Attribute or Adjective when used as a Complex Term or Substantive Noun, with the Active Participle as a Verb Adjective, which being then considered as equivalent to the Aorist Tense of a Verb, may well enough have given rise to the transitory nature of its attribute, when applied to any given Agent or Object. For instance the word جليس 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 زيرج آس we convey a very different idea, as the Participle جليس is equal to the Aorist and the phrase will mean that, جليس is sitting, which though indefinite as to time, has certainly something transitory in its nature as opposed to the complex Term جليس which does not mean indeed a perpetual sitter,
Annotation.

that would be ridiculous, but merely a companion with whom we are accustomed to sit, and corresponds precisely with the Latin sodalis, "qu. sedales quod unà sedent et essent."

I have extended this Note so far beyond the limits of the Text, that I cannot with propriety persevere in the discussion, yet I relinquish it with reluctance, for I consider it as one of very considerable importance, and one by no means satisfactorily explained by the Arabian Grammarians. The few remarks here offered may however enable the reader to carry on the enquiry himself. I have pointed out what appears to me the source of the error in the distinction drawn between the Active Participle and the simple Attribute, (which should properly be called the Verb Adjective and the Adjective Noun.) This if correct, will be found of importance, but much information is still wanting to elucidate the true nature of Arabic Adjectives, and this I may possibly attempt in a future work. I shall therefore close this enquiry with a few promiscuous remarks (extracted from Ruzee and the Wafeea) 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 خرسان , كرّيف , though some examples of this are known to occur as خرسان وكرّيف , † 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 غربان مأوازد 'I am beating Zued,' but we could not say زود يدوي حسن , '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 أَيْنَمَا, and in either case its governed word is مَعَ to another; or made definite by the Article; or neither one or other: hence we have six peculiarities of construction; but besides these the governed word is itself constructed in three different forms, namely in the Nominative, Aorist, or Objective Cases, which multiplied by six as given above, leave eighteen varieties of construction, as may be seen in the following:

**Table.**

<table>
<thead>
<tr>
<th>1</th>
<th>2</th>
<th>3</th>
</tr>
</thead>
<tbody>
<tr>
<td>زید حسن ووجه</td>
<td>زید حسن ووجه</td>
<td>زید حسن ووجه</td>
</tr>
<tr>
<td>زید حسن الویحة</td>
<td>زید حسن الویحة</td>
<td>زید حسن الویحة</td>
</tr>
<tr>
<td>زید حسن ووجه</td>
<td>زید حسن ووجه</td>
<td>زید حسن ووجه</td>
</tr>
<tr>
<td>زید حسن الویحة</td>
<td>زید حسن الویحة</td>
<td>زید حسن الویحة</td>
</tr>
<tr>
<td>زید حسن ووجه</td>
<td>زید حسن ووجه</td>
<td>زید حسن ووجه</td>
</tr>
<tr>
<td>زید حسن الویحة</td>
<td>زید حسن الویحة</td>
<td>زید حسن الویحة</td>
</tr>
<tr>
<td>زید حسن ووجه</td>
<td>زید حسن ووجه</td>
<td>زید حسن ووجه</td>
</tr>
</tbody>
</table>

In which the governed word is in the Nominative Case &c.

In which the governed word is in the Aorist Case.

In which the governed word is in the Accusative Case.
Annotation.

Of the examples however given in the above table, two are rejected by Grammarians as improper, namely the 13th in which the Adjective Noun is made definite by the Article جَيَّدُ and connected in the relation of the Aorist Case with its own جَيَّدُ 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 13th 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 جَيَّدُ i.e. elegant or perfectly correct. The 7th and 10th جَيَّدُ or unobjectionable, and the 2d, 3d, 5th and 6th, جَيَّدُ or bad.

I shall close this long grammatical narcotic on Infinitives, Verb Adjectives and Noun Adjectives, (which the generality of readers may probably feel inclined to class among the Insolubilia de Aliaco) with a few extracts from Arabic Authors by way of illustration. In the following poetical panegyric on a departed Hero, extracted from the 20th Muqam of the Muqamat-ool-Hareere will be found a variety of Adjective Nouns, employed both as simple Attributes and complex Terms.

* عَدَّلْتُ يَأَوَّمُ حَدِيثٍ حَبِيبٍ * فَهُوَ اعْتِبَا رَ لِلِّدْيِمِ الأَرْبَيْبَ

* رَأَيْتُ فِي رَبِّعَانِ عُمْرَيْ أَخَا * بِأَسِيْ لَهُ حُنْدٍ أَنْمَسِمُ العِضَبَ

* يُقَدِّمُ مِنِّي المَعْرُوكَ إِلَّا مَا سَمَّ * يُبَوَّاتُ بَيْنَ لِفْتُكَ وَلَا بَيْسَ بَيْبَ

* فَيَغْرُجُ الصِّمْقُ بُكْرَةَ تُسَدُّمٍ * حَتَّى يُرْيَ مَا كَانَ ضَرَّاً رَجِبَبً

* مَا بَارَزَ أَقْرَرَانَ إِلَّا أَنْمَدُي * عَنْ مُمْدُقَةِ الْطَّوْفَرِ يُرْجَحُ خَضَبَبً

L11
O People I have a surprising story to unfold,
From which the wise and ingenious may derive advantage!
I was acquainted in my youthful days with a potent Hero,
Whose warrior-blade was sharp and piercing,
Who entered the lists of combat in crested pride,
Confident of success and fearless of danger.

* The word پیام 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 jacet tan-
quam fera in latibulo!’ means lit. inverted.
fortunately Sir William Jones was not aware, when he gave it a place in his Poeses Asiaticæ Commentarii, for taking the whole as a serious funeral oration over some departed Chieftain, he has inserted it in his chapter De Poesi Funebri, and has actually drawn a grave comparison between it and David's Lamentation on the death of Saul and Jonathon!† "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 pugnae contentione sine spiculo sanguine imbuto." ex Hebraeo reddi videtur,

A sanguine occisorum, à fortium virorum adipe,
Arcus Jonathani non redit irritus!

Had Sir William read one page farther in the Muqam he would have discovered the true Hero. Take another example of permanent attributes, simple adjectives and descriptive Epithets as included in the following Story.

BOOK SECOND.

"..."
STORY.

I resided at Busrah, said a certain Arabian Yorick, as a parson and professor of humanity, and was one day a good deal amused by a strange fellow, squint-eyed, straddle-footed, lame of both legs, with rotten teeth, stammering-tongue, staggering in his gate like a man intoxicated, puffing and blowing like a thirsty dog, and foaming at the mouth like an angry camel, who came up and seated himself before me. Whence come you, said I, O father of gladness? From home please your worship said he. And pray where is your home I rejoined, and what is the cause of your journey? My home he replied, is near the great mosque, adjoining the poor house, and I am come for the purpose of being married, and to beg you will perform the ceremony. The object of my choice is this long-tongued, importunate hump-backed, scarlet-skinned, one-eyed, no-nosed, stinking, deaf, wide-mouthed, daughter of my uncle. Do you agree Miss Long-tongue said I, to marry this Mr. Pot-belly? Ay, said the lady (with a great deal of doric brevity!) then accept, my friend cried I, this woman for your wife, take her home, cherish and protect her. So he took her by the hand and departed. Now it happened that about

* I suspect this Busrah professor of humanity must have had a peep at our old friend Democritus Junr. whose sketch of an accomplished beauty may be considered complete. "Every lover admires his mistress, though she be very deformed of herself, ill-favored, wrinkled, pimpled, pale, red, yellow, tan'd, tallow-faced, have a swoln juglers platter face, or a thin, lean, chitty face, have clouds in her face, be crooked, dry, bald, goggle-eyed, bleary-eyed, or with staring ey's, she looks like a squis'd cat, hold her head still away, heayy, dull, hollow-eyed, black or yellow about the eyes, or squint-eyed, sparrow-mouthed, Persean hook-nosed, have a sharp fox nose, a red nose, China flat, great nose, nare sino patulque, a nose like a promontory, gubber-tushed, rotten teeth, black uneven, brown teeth, beetle browed, a witches head, her breath stink all over the room, her nose drop winter and summer, with a Bavarian poke under her chin, a sharp chin, lave eared, with a long cranes neck, which stands away too, pendulis mammis, her dugs like two double jugs, or else no dugs in the other extrem, bloody fain-fingers, she have filthy long unpaired nails, scabbed hands or wrists, a tan'd skin, a rotten carkass, crooked back, she stoops, is lame, spica-footed, as slender in the middle as a cow in the waste, gowy legs, her ankles hang over.
nine months after that they both returned to me, rejoicing and had hardly seated themselves when my old friend Adonis called out.—O your worship we have been blessed with a most sweet and fascinating child, and are come to request you will bless and give him a name, and offer up a prayer for his parents. Now what should I behold, but a little urchin stone-blind, hair-lined, 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 aife imperfect, her whole complexion savours, an harsh voce, indecide gesture, vile gait, a vast virage, or an ugly tip, a slug, a fat fistlings, a truss, a long lean rawbone, a skeleton, a sneaker (si qua latent meliora pata), and to thy judgment looks like a mard in a lanthorn, whom thou couldst not fancy for a world, but hastest, lothest, and wouldst have spit in her face, or blow thy nose in her bosom, remedia amoris to another man, a dowdy, a slut, a scold, a nasty, rank, rammy, filthy, beastly quean, dishonest peradventure, obscene, base, beggerly, rude, foolish, untaught, peevish, Irus' daughter, Thersite's sister, Grobian's scholar."

An example of each of the Analogous Governors will be found in the following Dialogue.

* Lit. The joy of his parents, being compounded of Mother; Father and Joy.
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 Bünëe Lam* answered the traveller, and have lost my way. Why truly said the fisherman the shoals of fish that

* A villanous tribe of genuine Arab Hottentots with whom I had the misfortune to get acquainted on my way to Bagdad. They inhabit the wilds of Aţ-ţura about a hundred miles above Koorna on the Tigris, and though nominally subject to the Pasha of Bagdad, lose no opportunity of opposing his power, plundering his subjects, and way-laying every unfortunate traveller that may have occasion to pass through their inhospitable territory.
haunt the Tigris are amazing, and the voraciousness with which they swallow up the bait delights me, I have therefore taken my station here, and expect good sport.—I have lost my way said the traveller, for the path is entirely defaced by the overflowing of the river.—A net rejoined the fisherman, is by no means so good, for its meshes are always getting out of order,—no, no, a hook if you please for my money.—I am going to Bagdad, continued the other, what direction should I take? you must know being an inhabitant of this part of the country; shall I turn to the north, or towards yonder date-trees?—I can supply you with as many fish as you like answered the fisherman, for I have caught a great many to day, both great and small, but I do not part with them for less than 20 foolooses, ready cash!—The man thinking he had directed him towards the north, went away and the fisherman remained where he was.

**Of the Government termed** مُعَدْنَّيُ مَنْطَلٍ **or absolute.**

By Absolute Government مُعَدْنَّيُ مَنْطَلٍ (العَامِلُ مُعَدْنَّيُ) 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 مُعَدْنَّيُ مَنْطَلٍ.

**Annotation.**

The Government termed مُعَدْنَّيُ as opposed to مُفَظَّنٍ 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 مَعْدَنَّةٌ مَنْطَلٌ and مَعْدَنَّةٌ مَنْطَلٌ 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 مُعَدْنَّةٌ مَنْطَلٌ, the Quod Loquimur or Predicate, to the مَعْدَنَّةٌ مَنْطَلٌ or thing spoken of, and both terms connected together in discourse by means of this Absolute Government, produce the connexion termed مَعْدَنَّةٌ مَنْطَلٌ which constitute a perfect or complete Proposition.

N n n
COMMENTARY.

Zued is going. Secondly, as governing the Aorist tense of a Verb, which arises from its aptitude to supply the place of a Noun, as Zued knows, in which example the Aorist is marked or governed in the Nominative Case, being considered the adequate substitute for a Noun, as we may use in its place without any detriment to the sense, and say. Its government is therefore Absolute.

Annotation.

The Nominative Absolute in Greek, which may be considered equivalent to the Amil Manuwée in Arabic, is accounted for by Grammarians by supposing a verbal ellipsis, as they contend that there can be no Nominative without a Verb either expressed or understood. This doctrine may perhaps be applied to the Case in question, though the ancient Arabian Grammarians endeavour to account for the construction in a different manner, alluding that the Subject governs the Predicate, while others again pretend that they mutually govern each other.

With regard to the government assumed by the Aorist, it is the opinion of Kissæe that it should be considered Verbal, and not Absolute as laid down in the Commentary, and this Verbal regimen he ascribes to one of the four formative letters of the Aorist, namely and which he thinks must give the Tense. This doctrine is very gravely refuted by other Grammarians, but the reader I imagine will readily dispense with their arguments, and I shall accordingly permit them to rest in peace.

The Nominative Case, or that Case in Arabic which expresses the subject of a proposition without the means of any Verbal Governor, may be illustrated by the following extract from Hermes: "It has been said already in the preceding chapter, that the great Objects of natural union are Substance and Attribute. Now from this Natural Concord arises the Logical Concord..."

---

* Oudoioloise records this opinion of Sesæwun. It is also noticed by Bosale, Abdul Futum, &c.

† Kissæe and Torra, &c.

‡ Quand le nom joue le premier rôle dans la phrase, et qu'il exprime le sujet en action, ou l'objet duquel on affermit quelque qualité comme ce sujet attract est fixé sans les regards que l'esprit le nommait le premier; que la forme de son nom devait se prier à cet emploi, et pour cela, être nominative, on disait que le nom était a en la casse nominative (Casus Nominativus), et nous disons cas nominatif, ou cas qui sort à nommer le sujet. Éléodès De Grammaire Générale, Par., M. L'Abbe Sicard, Tom. prem. 159.
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 ١ or ١ and this also is the opinion of Ibno Malik.*

Annotation.

of Subject and Predicate, and the Grammatical Concord of Substantive and Attributive.† These Concord in Speech produce Propositions and Sentences, as that previous Concord in Nature produces Natural Beings! this being admitted"— "What?—Why that Nouns and Adjectives like natural Beings coalesce and bring forth Sentences!" we proceed by observing, that when a Sentence is regular and orderly, Nature's Substance, the Logician's Subject, and the Grammarian's Substantive are all denoted by that Case, which we call the Nominative." He then goes on to explain how the Attribute in imitation of its Substantive would appear in the Nominative Case also.—"Every Attributive would as far as possible conform itself to its Substantive, so for this reason, when it has Cases, it imitates its Substantive, and appears as a Nominative also. When it has no Cases, it is forced to content itself with such assimilations as it has!" Surely this is not the language of the ΕΡΜΗΣ ΑΟΓΙΟΣ;—the mighty oracle of winged words and philosophical arrangements! See Hermes, B. the second, p. 280.

* A celebrated Grammarian author of the Alfeeh.

† Harris classes Verbs, Participles, and Adjectives under the general head of Attributives, and for this, the poor man has not escaped the lash of the Wimbledon Aristarchus. "Harris should have called them either Attributes or Attributables: but having terminated the names of his three other Classes (Substantive, Definative, Connective) in ʃ, he judged it more regular to terminate the title of this Class also in ʃ; having no notion whatever, that all common terminations have a meaning and probably supposing them to be, (as the Etymologists ignorantly term them) mere protectiones vocum; as if words were not drawn, and that it was a mere matter of taste in the writer to use indiscriminately either one termination or another at his pleasure."


FINIS.
القلم للاخباء
قيل ولا قيل
اللهم أنت
قلب
٢٣٠٧
<table>
<thead>
<tr>
<th>المسمى</th>
<th>السنة</th>
<th>الشهر</th>
<th>السنة</th>
<th>الشهر</th>
<th>السنة</th>
<th>الشهر</th>
</tr>
</thead>
<tbody>
<tr>
<td>ظار بن عبيد السبأ</td>
<td>1930</td>
<td>6</td>
<td>0</td>
<td>5</td>
<td>11</td>
<td>0</td>
</tr>
<tr>
<td>ساح جبنة آل بدر</td>
<td>1931</td>
<td>6</td>
<td>0</td>
<td>5</td>
<td>11</td>
<td>0</td>
</tr>
<tr>
<td>السيدة نسرة السبأ</td>
<td>1932</td>
<td>6</td>
<td>0</td>
<td>5</td>
<td>11</td>
<td>0</td>
</tr>
<tr>
<td>الشريفة بنت علي السبأ</td>
<td>1933</td>
<td>6</td>
<td>0</td>
<td>5</td>
<td>11</td>
<td>0</td>
</tr>
<tr>
<td>الصريحة</td>
<td>1934</td>
<td>6</td>
<td>0</td>
<td>5</td>
<td>11</td>
<td>0</td>
</tr>
<tr>
<td>الشريفة</td>
<td>1935</td>
<td>6</td>
<td>0</td>
<td>5</td>
<td>11</td>
<td>0</td>
</tr>
<tr>
<td>الشريفة</td>
<td>1936</td>
<td>6</td>
<td>0</td>
<td>5</td>
<td>11</td>
<td>0</td>
</tr>
<tr>
<td>الشريفة</td>
<td>1937</td>
<td>6</td>
<td>0</td>
<td>5</td>
<td>11</td>
<td>0</td>
</tr>
<tr>
<td>الشريفة</td>
<td>1938</td>
<td>6</td>
<td>0</td>
<td>5</td>
<td>11</td>
<td>0</td>
</tr>
<tr>
<td>الشريفة</td>
<td>1939</td>
<td>6</td>
<td>0</td>
<td>5</td>
<td>11</td>
<td>0</td>
</tr>
<tr>
<td>الشريفة</td>
<td>1940</td>
<td>6</td>
<td>0</td>
<td>5</td>
<td>11</td>
<td>0</td>
</tr>
<tr>
<td>الشريفة</td>
<td>1941</td>
<td>6</td>
<td>0</td>
<td>5</td>
<td>11</td>
<td>0</td>
</tr>
<tr>
<td>الشريفة</td>
<td>1942</td>
<td>6</td>
<td>0</td>
<td>5</td>
<td>11</td>
<td>0</td>
</tr>
<tr>
<td>الشريفة</td>
<td>1943</td>
<td>6</td>
<td>0</td>
<td>5</td>
<td>11</td>
<td>0</td>
</tr>
<tr>
<td>الشريفة</td>
<td>1944</td>
<td>6</td>
<td>0</td>
<td>5</td>
<td>11</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>187</td>
<td>188</td>
<td>189</td>
<td>190</td>
<td>191</td>
<td></td>
</tr>
<tr>
<td>-------</td>
<td>-------</td>
<td>-------</td>
<td>-------</td>
<td>-------</td>
<td>-------</td>
<td></td>
</tr>
<tr>
<td>الفلاحان</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>الموقف</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>الذي</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>لبدا</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>العام</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>قضاء</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>رأ</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

B
<table>
<thead>
<tr>
<th>عدد</th>
<th>اسم</th>
<th>لون</th>
<th>حالة</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>ماء</td>
<td>زرقاء</td>
<td>بارد</td>
</tr>
<tr>
<td>2</td>
<td>أرض</td>
<td>أصفر</td>
<td>جاف</td>
</tr>
<tr>
<td>3</td>
<td>سماء</td>
<td>أزرق</td>
<td>دافئ</td>
</tr>
<tr>
<td>4</td>
<td>بحر</td>
<td>أزرق</td>
<td>جاف</td>
</tr>
<tr>
<td>5</td>
<td>ثلج</td>
<td>أبيض</td>
<td>بارد</td>
</tr>
<tr>
<td>6</td>
<td>غبار</td>
<td>أسود</td>
<td>صغير</td>
</tr>
<tr>
<td>7</td>
<td>دم</td>
<td>أحمر</td>
<td>جاف</td>
</tr>
<tr>
<td>8</td>
<td>غضب</td>
<td>أسود</td>
<td>دافئ</td>
</tr>
</tbody>
</table>

الملاحظات:
- عدد الأعداد 8
- لون الأسماء متغير يعتمد على الحالة
- حالة الأسماء هي بارد، جاف، دافئ
رَجَلٌ زيدًا ومَدْوَانٌ سَبَنا وعَشْرَونَ دَرَهْمَةٌ وَخَاتمٌ زَیْبِلٌ ذَهِبًا وسَدَّ يَ عَسْلا وَإِلاَّ المَعْوِيةِ فِي دَلَانِ والمَرَانَ مِنَ العَاملِ المَعْنِويِ ما يُعْرَفُ بالْقُلْبِ وليِنَّاسِ حُنْفِيهِ اجْهَدُها العَامِلُ فِي المَبْتِلْأَ وَالْخَبَرُ وَهُوَ الْابْتِلَاءُ إِيِّ خُلْوُ الْأَنَامِ عَنِ الْعَوَاشِلِ الْلَغْظِيَةِ نَحْوَ زَیَلٌ مِنْ تَنْطِقٍ وَثَانِيَهَا العَامِلُ فِيَ الفَعْلِ المُضَارِعِ وَهُوَ مَسْطَحٌ وَتَوْعِ العَالِمِ مُضَارِعٌ مَّوْجِعُ الْأَنَامِ مَنْ لَثْلُ زِيدٌ يَعْلَمُ يَفْعَلُ مَرْنُوعًا بِصَحِيَةٍ وَتَوْعِهِ مَوْجِعُ الْأَنَامِ فَّيْضِيعُ أَنْ يَتَبَالَ فِي مَوْجِعِهِ عَالِمٌ بَانَ يَتَبَالَ زِيدُ عَالِمٌ نَعَامُهُ مَعْنَوِيٌّ وَعَنِّدَا أَكْثَرُ العَكْوَفِينِ عَامِلُ الفَعْلِ المُضَارِعِ تَبَالُ ۚ اِذْ عَنِ العَامِلِ النَّاسِبِ وأَبْنَاءِ وَهُوَ مَتَخَضِّرُ أَبِنِ مَالِكٍ
لا الآن الاعتنى 49 وعلى المرسول لا يناثي فيها لا أن اللام الداخلة عليها ليست بـ هو الوضع بالاتفاق وينوكون معولا منصوبا على التشبيه بالفعول في المعرفة وعلى التبليغ في النكرة ويجوز على الإضافة والذاتي مجدرة عن اللام والتنوير وما يقوم مثمه من نوتي النفسية والجمع لجعل الإضافة والإضاعة. أما بمعنى اللام المقدرة أن لا يكسي المضاف البه من جنس المضاف ولا يكون أيضا طرفا لها مثل غلام زيداً، غلامًا وزيدًا وامام بمعنى من أن كان المضاف البه من جنسه مثل بحثم نجسه أي خامم من ضعمة وما بمعنى في أن كان ظرفاً ل نحو ضرب اليوم أي في اليوم وسابعه للاسم اللام وهو كا اسم تم فاستغنى عن الإضافة بار يكون في آخره تنوير أو ما يقوم مثمه من نوتي النفسية والجمع ار يكون بعده مضاف البه وينصب النكرة على أنها تبيين له نبرع منه الأبطام مثل
على ابتدأ كبا ذي اسم الفاعل مثال زيد بضروبا غلامه الآن وإغمدا
أو الوصول نحو الضروب غلامه زيد أو الموضوع مثال جاني رجل
ضروب غلامه وأعلى ذي الحكم مثال نبي زيد بضروبا غلامه
أو أعلى حرف الفئفية وألا استظهام مثل مخاصمها وما ضروب
غلامه وإذ انتهى فيه أحد الشرطين الذكور بين ينتفغي عليه وحينئذ
يازمضاًته إلى ما بعده وذد دخل عليه اللف واللام يكون مستفجيا
عن الشرطين ذي الفاعل مثال جاء الضروب غلامه الآن أو غداً أو أمس
وخاصته الصغدة المشهدة وهي مشابهة باسم الفاعل في التصريف
وفي كون كل منها صفة مثل حسن حسناني حسنون حسنناً حسنناً
حسنات على دقاس ضارب ضارباً ضارباً ضارب ضارب ضارب ضارب
وهي منشقة عن الفعل اللازم للالف على تدوم معنى مصدر للفاعل
على سبيل الاستمرار والذوام لحكم الوضع وتجلع عبلاً عند غير
أشتراط زماناً لكونها تعبيني الغبور واياً أشتراط لا استعمال نع歼ن نحبها
주의

1. وعلى ذلك الحال فيكون حا لاعن مثل مرت بزيد راكبة أبو أو علي
2. حرف النغفي والاستغهام باب يكون تبلا حرف النغفي والاستغهام م
3. مثل ما قام أبو وقائم أبو وان فَتَدَنَّى اسم الفاعل أحد المشررين
4. المذكورين فلا يجعل اصلا بل يكون ح مضانا إلى ما بعد فحوضارب
5. زيد أسم عيرو وان كان اسم الفاعل معرقا باللام يجعل فيها بعد، على
6. كل حال سواء كان بمعنى الماضي أو الحال أو الاستقبال مثَل
7. الضارب عمر مس زيد أعلم أن اسم الفاعل الموضوع للمبالية كضراب
8. وقَرَوْنَ بمضراب بمعنى كثير الضرب وعلاكم وعلم بمعنى كثير العلم
9. وكذل بمعنى كثير الحكم ورمثل اسم الفاعل الذي ليس للمبالة فيه
10. العمل والاشتراط وان زالت المشابهة اللغزية بالفعل لكنهم جعلوا
11. ساميهاء زيدة المعنى قاب مواقف مازال من المشابهة اللغزية ورابعها
12. اسم المفعول وهو يجعل عبلا الفعل الجاهول غير فع اسم واحد بانه
13. قاب مواقف عبلا وشرط عبلا كونه بمعنى الحال والاستقبال واعتباه.
الفاعل نحو توله تعالى لايسم الإنسان من دعاء الخيراء علم ان هذه الصورجارية في مصل ررفعل المعندي وأما في مصادر الفعل اللازم نصورة واحدة وهي ان يُضاف إلى الفاعل نحو اخلاقه تعود زيد وفاعل المصدر لا يكون مسترا ولايتقدم معه عليه وثانية اسم الفاعل وهو يعنى عمل فعله كاسهد لنا نك ان مشتاق من الفعل اللازم فنرع الفاعل مثل زيد قادم ابوه وان كان مشتاق من الفعل المتعدى فنرع الفاعل ونصب الفعل مثل زيد ضارب علامه عرب اوشرط عليه ان يكون بمعنى الحاول أو الاستقبال وانها اشتراك بابدها ليكن مشابهة للفعل المضارع لأنه كأن مشابها بحسب اللفظ في كل هذه الحروف والحركات هل السكنات كأن حينما مشابه بحسب المعنى ايضا وبشرط أن يضاف إليها على المبتدأ ان يكون جبرا عنف كأنه كالثال المذكور وعلى المصدر فيكون صفة له مثل مرت بر جيل ضاربة ابنه جاريتا او على المصدر فيكون صفة له مثل الصارب عبرا في اللان
ودليـ الکوفیین یدل على اصالة الفعل في الاعمال فلا تلزم
منه اصالتـه مطلعاـو ليوكان هذا القدر يقتضي الاصالة مطلعا بالمبین
یُعـد بالباء وأَصـکَوْهُ مـتکـلا بالبراءة اصالة وباقي الامثله فرعا ولم يُقل به
أحد اعلام أن المصدر يقبل فعله فأن كان فعله لازما نيرفع الفاعل
فقط مثل اعجبي قيام زيد وآن كان متعديا نيرفع الفاعل وينصب
الفعل نحو اعجبي ضرب زيد علازى في المثالي مبین لغطلاضادة
المصدر إليه ومرفوع معنی لأنه فاعله وهو على خيرة أنواع احدها ان يكون
 مضانا الى الفاعل وبذكر الفعل منصوبا كالمثال المذكور وثانيها ان يكون
مضانا الى الفاعل ولم يذكر الفعل نحو عجبت من ضرب زيد وثالثها
ان يكون مضانا الى الفعل ولم يذكر الفاعل حال كونه مبينا للفاعل
العام مفهوم الفعال نحو عجبت من ضرب زيد اي الفرنسي يضرب زيد
ورابعها ان يكون مضانا الى الفعل وبذكر الفاعل مرفوعا نحو عجبت
من ضرب الالص الجلد وخماسها ان يكون مضانا الى الفعل و
اما القياسية شديدة عواصم الأولى منهما لفعل مطلق سواد كان لايزال
وتمتلع بإماماطا أو مضاير عالا كن فعل يرئ الفاعل مثل قام زيد
وضرب زيد اما إذا كان مستفيدا فينصب المفعول أيضا مثل ضرب زيد
عبر ولا ينشو تقدم الفاعل على فعله بخلاف المفعول فإن تقديبه
عليه جاوز مثل زيد اضربت ولا ينشون حذف الفاعل بخلاف
المفعول فإن حذفه جاوز والثاني المصدر وهو اسم حدث أنشئ
منذ الفعل وايا سي مصل را للصل ور الفعل عند قال البصر يون
أن المصدراصل والفعل فرع لا استغلاله بنفسه وعدم احتماه
إلى الفعل بخلاف الفعل فإنه غير مستقل بنفسة بل يستاج إلى
الاسم وقال الكوفيون ان الفعل اصل ومصدر فرع لاعلاء المصدر
با علاء الفعل وصحته صحته تعوزو انيماني وعلت ديا ما بقلب الواع
فيه يا لقب الواو الغافي قام ونحوت ور قوام بعض تواما لصحة قارم
ولا يشك ان دليل البصريين يدل على اصلب المصدر مطلقًا
عنها جاس ابطال عملها مثل زيد ظننت دائما وزيدا ظننت دائما وزيدتادم
ظننت وزيد! قائما ظننت ذاعحالها وإبطال عملها متساويان وقال بعضهم
أن أعياها أولى على تقدير التوسيع وإبطالها أولى على تقدير الناخير
وذا زيدات الهمزة في أول عليه ورايت صار متعبود بين الى ثلاثة
مفعوانا ناح ألمت زيدا عبرا فاضلا وآزبت عبرا خالدا عالما ذيبا فيه
بسبب الهمزة مفعول آخران الهمزة للتصبير فيعني المثال الأول جعلت
زيدا على أي بعلم عبروا فاضلا ومعنى الثاني جعلت عبرا على أي برى
خالدا عالما وذلك خصوص بهذين الفعلين دون إخواتهما وهو سموع
عن العرب خالدا لأختعش نانها جاس زيادة الهمزة على جميع هذه الأفعال
قياسا على عليه نحاوطرت وأحسبت وأخلت وأوجدت وأزعقت زيدا
عبرا فاضلا وآبنا وآخر وحدهت أيضا تنعدل الى ثلاثة مفاعيل أعلم
انهلا يجوز حذف المفعول الأول من المفعول الثالثة لكن يجوز حذف
الأخيرين معه ولا يجوز حذف احتسابه بعدون الآخر كهامز

II

Digitized by Microsoft ©
(١٣٣)

النهاية لم يقتضى المعقول الثاني مثل طنثت زيداً اياً لِي ظنتهما
الثالثة للفنانة ذرأيت وعليك وجدت مثل رأيت عبراً كبريباً وعليك
زيداً ميناً وجدت البيت رهيناً ورأيت تلّيبيجي بيعني رؤية البصر
كقوله تعالى: "فانظر ماذا أترى" وعليك ذنّيبيجي بيعني عرفت مسائل
علبت زيداً اياً عرفته ووجدت تدبرنون بيعني أصبُّت كقولك وجدت
الضاوءة اياً استهتّها فأنا كأنا واحد من هذه المعاني لياقتضيِ الآية تعلقاً
وأحداً فلا يتعبد يالاً مفعول واحداً والواحد المشترك بينهما
زعَّعَت كقولك زعَّت الله غفوراً رحباً وهو المهيدن وزعِّبَت الشيطان
شكرنا وهو للشبك وفَنِي هذه الأفعال لا يجوز الإطالة على احِلال
المعولين لأنهاَها يا اسم واحد لا نفصلها معامفعول به في الحقيقة
وهو مصدر المعقول الثاني إضافته الفعل المعول الأول نعني علماً
زيدناهاذاً علبت فصل زيدناهاذاً علبت إحداهها لأنها لوحذنَّ حذف بعض
أجزاء الكلمة رغولاً بيجوزه وإذا توسطت هذه الأفعال بين المعولين أوتاكرت.
وحب لابنفصل عن ذاقي الاستعمال ولهذا اyttل حبذا وهو رادر
نعم وفاعله ذا الاخصوص باللمج مذكوٍر بعد وأعراه كآ عرب
خصوص تعم في الوقحي المذكورين لكنه لا يتوجب مطا بقته لفا عالم
في الوقح المذكورة مثل حبذا زيدو حبذا زيدان وحبذا زيدون
وحبذا هندو حبذا هندان وحبذا اهندات وحبذا زان يكوه تبله
ا وبعد اسم موافق له منصوب على التمييز والحكم مثل حبذا رجلا
تريداو حبذا زيد راكيأن النوع الثالث عشر الفعال الفعل الرئياس
سيت بهالة نصدورهام الفلب ولا دخل نزها لهجوا رج وتسن
أفعال الشكل والليهين اياً لان بعضها للشك وبعضها للليهين وهي
تتابر على البشة أو أختب وتنصبها معاهان يكون منقولين لهاهي
سبعة ثلاثة منها للشك وثلاثة منها للليهين وواحد منها مشترى بينهما
فما الفئة الأول فحتى وظَنت وخلت مثل حسبت زيداتان
وظنت عبرة فاشتة وخلت بكراتاعدوا وظننن إن كان من النتلة بعفني
الخصوصان أن يسكونان طاباً للعقول في الكلابي والثانيات والثالثات،
واللذين والموالين، والبضائع، وتنعم الرجلان زيدان وننعم
الرجال زيدون وناعبت المرأة هند وناعبت المرأة هنداً ونفعبت الفنكل
هندات والاثبات بينه وهو للذين أصله بفس من باب علم كسرت الغاء
لتبعية العين ثم اسكنت العين تخفيفاً فعلاً أضايفنا أحد الأمور
النفعة المذكورة في نعم وحكم الخصوص الفا للذين كتبهم الخصوص
بالملح في جميع الاحكام المذكورة تتمثل بين الرجل زيد ونحث
صاحب الفرس زيد ونحث رجلان زيدان ونحث
الرجال زيدون ونحث المرأة هند ونحث المرأة هنداً ونحث
النساء هندات والثالثات ساء وهم زمرادون بينهما وموافق له
وجوه الاستعبال والرابع حَبَّ مع ذا يغلي الغاء ووضعها وأصله حب
بضم العين ناسكت الباء وادغبت في الباء على اللغة الأولى
ورتقت ضمعها إلى الباء، ودمعت في الباء على اللغة الثانية

Digitized by Microsoft®
انفعال المقاربة سبعة هذه الاربعاء المذكورة وجعل وطغي واخذ وهذه
الثالثة مراطقة لكرب وموافقة له في الاستعمال النوع الثاني
عشر انفعال الملح والدم وهي اربعة انفعال لاول نعم أصله نعم
يفتح الغاء وكسر العين فكسرت الغالب لاتتقاع العين ثم أتسكن العين
للتخنيف وهو نعل ملح وناعله قد يكون اسم جنس معرفة باللاد من
نعم الرجل رثن فالرجل مرفع بأنه ناعل نعم وزيد خصوص باللاد
مرفع بأنه مبتلة أو نعم الرجل خبر الملح عليه أو مرفع بأنه خبر
مبتلة أصحذوف وهو النص في نمذعة نعم الرجل هو زيد نيكور على
التقدير الأول جبلة واحلة وعلى التقدير اللافثي جبلتين وثق
يكون ناعله اسمه فئال معرف باللاد مثل نعم صاحب الغرس
زيد وقل يكون ضبيرة مستتر أميرة بنكرة منصوبة مثل نعم رجل رهين
والضبيرة مستتر يرجع الى معحدود هني ودليل ذيد الخصوص
إذان لعليه ترينة مثل نعم العبدادي أيوب والغريبة سباق الآية وشرط
فلا يصح أن نقول في هذا الوجه غالب الفعل بخلاف الوجه الأول لأنه لا يتم
المعنى لتصور مبدأ الخبر فيكون الأول ناصباً والثاني تابعاً والثاني
كما هو في رفع الاسم وينصب الخبر في الفعل المضارع بغيران وثناً.
يكون مع أن تشبه له بعضيّ مثل كأ زيد يجي نزيد بن نوع بانه
اسم كأ دراجي في حال النصب بأنه خبر ومعناه تارب زيد مجمعًا
وحكم المشتقات من مصدره كحكم كأ مثال لـ يزيد يجي وإن
دخل عليه حرف النغفي فهي كلا ف قال بعض أن حرف النغفي يغني
مغنى النغفي وهو الصحيح وقال بعضهم أنه لا يغني مغنى النغفي بل الأثبات
بأن على حاله وقال بعضهم أنه لا يغني مغنى النغفي في الماضي ويفيد
في المستقبل والثالث كرب وهو برفع الاسم وينصب الخبر وهو
يجي نعلاماً رعاذاً لـ يجيقال كربع يجي وبربع أوشك
وهو برفع الاسم وينصب الخبر وخبر الفعل المضارع مع أن يجي
إن مثل أ وشك زيد أن يجي وواوشك زيد يجي وثلاً ببعضهم أن
النوع الثاني عشر الفعل المضارع النسبية: وعندما يكون الفعل ماضٍ ونهاة الفعل ماضٍ في موضع النصب بانْفْخْرِهِ بمعنى تأليف زيداً وهو نازع بين ملء الفعل ونهاة الفعل، يكون مناسبًا للاسم في الأفواه النثوية وأجمع والمذكرون وال镊بي، ينحصر لموئذنٌ لزيدانٌ بيفّما وعسي الزيدان إن يقومنا وعست
هندأنا تقوم وعست الهندان إن تقومنا وعست الهندان لا يقتين
النوع الثاني من الفعلين المذكورين إن يرفع الاسم وحدهما وذلك
ذاك أن أسهو نعائ مضا رعا مع أن فهونٍ يحل الرجع بهما اسمه
و حينئذٍ يكون بمعنى تأليف عسي إن يخرج زيداً في ترب خروجه
عشرماً نفَّذ وكُلَّ واحد من هذه الانفعالات الأربعة له وام تبوب خبرها
لا يسبح مثل ما برح زيد أعماوماً بيند شديدماً زيد ما زال
وما نفَّذ بكراً ثاد واستذر أثاثاً عشر ما زاد وهي للتوقيت شي بيد
ثبوت خبرها لا يسبيها نادبد من أن تكون قبلها جملة فعليه وأسبية
مثل ظلوا ما دام زيد جاسو وزيد نائم مادام عمو ما زاد والثالث
عشر ليس وهي لنفي مشيئين الجملة في الزمان الساني وقال بعضهم
في كل زمان نحوليس زيد تاباً أعلم أن نقف ويد اخبارنا
إسبانيا جائز مع بقاء عهدها مثل كان تاباً زيد وعلى هذا النبأ
في البواقي وأيضاً تقديم اخبارها على أنفسها جائز سوي ليس
الانفعال الذي كان في أولها ما قال بعضهم تقديم اخبار هذه الانفعال
على أنفسها أيضاً جائز سوي مادام مثل تاباً كان زيد ما تتقل ياسبائها
عليها نغيرها نزلان إسبها فأعاها وا لفاف لا يجوز تقدم يبه على العمل
علم أن حكم مشتقات هذه الانفعال كحكم هذه الانفعال في العمل
لا يضحي هذا النزلة إلا قتران مضمون الجملة راقتها التي هي الصباح والمساء، والتصحيح نحوا صعود زيد غنيّ معنا حصل غنيّا في وقت الصبح وصعود زيد حاكم معنا حصل حكتم في وقت المساء. ونبي التصحيح زيد قارنا معنا حصل تراقته في وقت الصبح. وهذا النزلة فإن تكون يغبني صار مثل: صنع الفقيه غنيّا ومسى زيد كاتبا

وإضحى المظلم مَعِراوق تكلن تأبأ مثال: صنع زيد بمعنى دخل في الصباح ومسى زيد ادغابه في المساء واضح: بكراي دخل في الصبح والمساء سُئل وسابع بات وهم لا قتران مضمون الجملة بالنهار. ويات لا قتران مضمون الجملة بالليل فحوظل زيد كاتبا اي حصل

كتابته في النهار ويات زيد نابي اي حصل نومه في الليل وقيل تكون بمعنى: صار نحوظل الصفي بالغاز ويات الشاب شيخا والثامن ما يبرح وما السامع ما يفتني وقت يقال مائنا والعاشرا زان وإلادي.
إن الفاعل كلما تناولًا فلا تخلو عن نقصان وهي تدل على
الجملة الإссِمية أي المبتدأ والخبر ترجع الجزء الأول وتنصب الجزء
الثاني وبسمى الجزء الأول منها اسمًا والجزء الثاني منها الخبر وهي
نثلة عشر نعاز الأول كأن وهي تقلي معنيين ناقصة وتملاة فالنافصة
تقلي على معنيين احدهما إن تضبات خبرها لاسمها في الزمان الماضي
سواء كان مسكن الانقطاع مثل كان زيدًا أو متمنع الانقطاع
مثل كان الله عليها حكيمًا وثانيهما إن تكون بمعنى صار مثل كان
الفقيه غنيًا أي صار غنيًا والتمام تتم بفاعلها فلا تحتاج إلى الخبر
فلا تكون ناقصة وحينئذ تكون بمعنى ثبت مثل كان زيدًا يثبت
زيدهن الثاني صاردهي لانتقال الاسم من حقيقة إلى حقيقة أخرى مثل
صار الطير خرًا ومتت صفة إلى صفة أخرى مثل صار الفقير غنيًا وال
تكون نافية للاستمرار من مكان إلى مكان آخر حينئذ تنتهي بالى
نفورًا زيد من بلدان إلى بلدان الثالث اسماء والرابع اسماء والخامس

Digitized by Microsoft®
مثال رويدا اياً مهبل زيداً وثانيها بنـَبَا ناهة موضوع
لَدَّه مشـَّل أره زيداً دع زيداً وثانيهٍ دوـُنك فانه
موضوع لمَّا مـَجل دوـنـك زيداً اياً حـذ زيداً وراثـَهها علىـَهُ فانه
موضوع لمَّا مـَجل عـليك زيـداً اياً الرم زيداً وخاـمسها حـيـهل ناهه
موضوع لمَّا مـَجل حـيـهل التَّرَيـيـيـد اياً ابيـت الثـَرـيـد وسادـه شـاها ناهه
موضوع لمَّا مـَجل هـا زيـداً اي حـذ زيداً وقـد جاء فيه ثلث لغات
اًحـري هـا بـسـكون الـهرة مـكان الـالـغ وـهاء بـياءـة الـهـرة المـكـسورة
وهاء بـياءـة الـهرة المـفتـوحة لابد لـهذـا الاسـباء من فاعل وفاعلها تـمـبـر
اًخـاطـب المستـرنـيـها وثـلثـه منـها موضوعـة لـلفعل الـماضـي وترفع الاسم
بـالـغـايـة احـدهـا هيـها ذاته موضوعـه لـبعـلـه موضوعـه مـثل زيـداً اياً بعد زيد
وثانيها شـاـناً نهـا موضوعـه لـافـترـيـه منـه موضوعـه مـثل شـنـان زيد وعمرو وآي افتـرتـه زيد
وعـبر ونحـنها سـرعـان ناهـه موضوعـه سـرعـ مـثل سـران زـيداً اياً سرع زيد
الذَّمْوع العاـشراً لـنـعال النـة نـةً ونـيا سـميـت انـعال نـا نـة نـة لانـها لا تـمـكور
وعلى هذا القياض اتى بسع وتسعين والتاني كم معنا على ١٠٢٠مهمٍ
وهوعلى نوعين أحل هيا استفهامية أنا كان متضمنا لناع شفهاء
وهويُنصب النهبيز مثل كم رجل ضربتِه والتاني خبرةً لنا ليمكن
متضمنا لناع شفهاء وهويُنصب النهبيز كان بختها فصلة مثل
كم عند ي رجل وا نلم تكن فالة تهبيز مغرباً رابضاً فقتاً لله مثل
كم رجل ضربته وكم غلاءاشتريتِ القائمة والنثل ظن هذا هو مركب من كاف
التهبيز ون اسم الاشاره ولكن المراد منه عدد ٢ مهم ولا يّكون متضمنا
معنا الاستفهام مثل كذا رجل عنددي والرابع كأين هو مركب من
كاف الهبيز وأي ولكن المراد منه عدد ٢ مهم لا معنا التهبيز
مثل كأين رجل لقيته وتبل يكون متضمنا لناع شفهاء نحزو كأين
د رهباً عندك النوع التاسع إسباء تسبيب إسباء الا لف، لا نمعانيها
فعال وهي تسعة ستة منها موضوع علامة الحاضر تنصب الاسم على
المفعولة نحن يرثين ناه موضع لا مهل وهو يقع نه أول الكلام
نقول أَحْدِي عَشَرَ رجَالٍ وأَثْنَا عَشَرَ رجَالٍ بِنَذِكِيرِ الْجَزءِ اَلْأَوَّلِ وَانِقَمْعُ الْمَرَأَةِ اَلْأَوَّلِ، وَتَذَكِيرُ الْجَزءِ الْأُنْثَانِي وَنَقُولُ لِلْمَذْكُورِ الْمُذْكُورُ ثُلُُّ عَشَرَ رجَالاً وَرِبْعَةٌ عَشَرَ رجَالٍ اِلَى تَسْعَةٍ عَشَرَ رجَالٍ بِنَاثِنِيَّةِ الْجَزءِ اَلْأُوَّلِ وَتَذَكِيرُ الْجَزءِ الْأُنْثَانِي وَنَقُولُ لِلْمَذْكُورِ الْمُذْكُورُ ثُلُُّ عَشَرَ اِمْرَأَةٍ وَأَرْبَعَ عَشَرَ اِمْرَأَةٍ اِلَى تَسْعَ عَشَرَ اِمْرَأَةٍ بِنَذِكِيرِ الْجَزءِ اَلْأُوَّلِ وَنَاثِنِيَّةِ الْجَزءِ الْأُنْثَانِي وَإِمَّا تَسْعَ عَشَرَ اِمْرَأَةٍ أَوْ عَشَرَ اِمْرَأَةٍ أَوْ عَشَرَ اِمْرَأَةٍ اِلَى تَسْعَ عَشَرَ اِمْرَأَةٍ بِنَذِكِيرِ الْجَزءِ اَلْأُوَّلِ وَنَاثِنِيَّةِ الْجَزءِ الْأُنْثَانِي وَإِمَّا تَسْعَ عَشَرَ اِمْرَأَةٍ أَوْ عَشَرَ اِمْرَأَةٍ أَوْ عَشَرَ اِمْرَأَةٍ
إلى المسجد وان تمش إلى السوق أمش إلى السوق وآني هو أيضا
للمكان مثل أن تكن أكن أي إن تكن في البلد إكن في البلد
وان تكن في البلدية إكن في البلدية وحينها هو لمكان مثل حينها
تقدر إذا أن تقدر في القرية تقدر في القرية وإن تقدر في البلد
إそこで البلد وإن ما هو لمما أن مثل أنا هاتفعل أنا فعل أي إن تفعل
الآن فعال آن وإن تفعل苦ا فعل جنا أو إن كان الفعل الثاني
مصارعا دون الأول فالوجها في المضارع الجزم والرفع مثل متي كتب
كتبت الكتب النعمة الناس أسبأ تنصب أسما تصرف على التمييز وهي
أربعة أسباء الأول لغزط عشرة إذا أركبت مع أحد أو ثمان أو لغزة
وازارعهما أو خمسة أو ستة أو سبعة أو ثمانية أو ثمانية وكذا عشرون
وكلثون وأربعون وخمسون وستون وسبعون وثمانون وتسعون
وأركبت ولا كتبها منذ رجدة تحت الاسم النفاء الذي من العواطف الغيابية
نافك النفي التصغير مذكرنا ضرinvalid التركيب في لغة واحد واثنين مع عشران
الفعلين، ويكون الفعل الأول سبباً للفعل الثاني، ويسمي الأول ضرفاً
و الثاني جزاء ذا كان الغداً من مما رعين أكان الأول مضارعاً دون
الثاني فألاحزم واجب في المضارع وهي تسعة إسباء من وما وسعته
ومثها واعي وعيناً وسعتها إذاً مانيون هلايستعمل الثاني ذري
العقلون مثل من يكرمينا اكرمة أي إن يكن صنعي زيادة اكرمة وإن يكن
عبور وكرمة وما يكمل في غير ذوى العقول غالباً نحن متشترين
اشتراي إن تشتر الفض اشتفر الفيلس وإن تشتر الغوب اشتفر الغوب ومتى
هو للزمان مثل متنى تذهبن اذ .. في إن تدهب .. اليوم أذ .. اليوم
وإن تذهب غداً اذ .. غداً ومهما هولا الزمان مثلية مهيا تذهبن
ان .. اذ .. اليوم .. النبي .. اليوم وان تذهب غداً اذ .. غداً
واي هو يستعمل في ذوي العقول وغيرهم وتأثرهما الإضافة مثل أيهم
يضربني اضربه أي إن يضربني زيد اضربه وإن يضربني عزر او أضربه
وأبديها هولاكون مثل ابينا تمشي أمشي أي إن تمشى الى المسجد أمشي...
مثل ليضرب زيل أو عن الفاعل المتقدم مثل لأضرب ولنضرب أو عن
المفعول الغائب مثل ليبصر زيل أو عن المفعول الخاطب مثل لنضرب
وعن المفعول المتقدم مثل لأضرب ولنضرب ولا المنهي وهي ضدّ dismal الامر
أي لطلب ترك الفعل اما عن الفاعل الغائب أو الخاطب أو المتقدم
مثل لأضرب ولانضرب ولا أضرب ولانضرب أو عن المفعول الغائب
وأناخاطب أو المتكلم مثل لأضرب ولانضرب ولا أضرب ولا نضرب وإن
هي تدخل على الجملتين والجملة الأولى تكون فعلية و الثانية
تتشكل فعلية و تد تكون اسمية و تسبيدي الأولي شرطاً و الثانية جرية
و إن كان الشرط والجزاء أو الشرط وحده فعلاً مضا رعا فتجزء الفعل
المضارع على سبيل الوجب مثل إن تضرب أضرب وإن تضرب ضربت
وإن تضرب تريد ضارب و إن كان الجزاء وحده فعلاً مضا رعا فتجزؤه
على سبيل الجواز لكون ضربت أضرب الت نوع السباع اسماء
تجزء الفعل المضارع حال كونها مشتبهة على معنى إن و تدخل على
وهي اربعة أحرف أَن وَلَن وَكَي وَإِنْذَا نَأَنْ لِرَمَانَ الْأَسْتِقبَال إِنَّ
دْخِلَتْ عَلَى المِضْارِع مِثْل أَرْجَوُن تَقُومَ وَلمَّا يَضُرُّ إِن دْخِلَت عَلَى
الماضِي نَجْرَعِيجَيْنِي أَن خُرْجَتْ وَتُسْبِيحُ مَسْدُرَة وَلَنْ لِتَأْكِيدَ نَغْي
الاسْتِقبَال مِثْل أَنْ تَرَأَيْنِي وَاصْلَهَا لَآ أَنْ عَنْدَ الْخَلْقِ فُرْقُتِ نَغْي
لِلْتَخْفِيفِ نَصَارِتْ لَآ ثُمَّ حَذَذَتِ الْأَلْفِ لِلْتَنْعِيِّ السَّاكِنِينَ ذِبْعِيْتْ لَنْ
وَكِي لِلْتَعْلِيلِ وَالْسَبِبَةِ إِي يُكُون مَا أَتَبَاهَا سُبْبَة لَا يَعْلَمُ
كِي ادْخَلَ الْجَنْةَ وَإِنْ لِلْجُوابِ وَالْجِزْآءِ وَهُوَ لَا يُكْفِدُثْنِي الْأَلْفِ لِرَمَان
الاسْتِقبَال فُوِي لِلْمُتْخَذِ الْأَعْلَى الْفَعْلُ الْاسْتِقبَال مِثْل اذْن تَدْخِل
الْجَنْةَ فِي جُوَابَ مَنْ تَلَّ أَسْلِبَتْ
الْفَعْلُ الْمَضْارِعُ وَهِيْ خَيْسَةُ أَحْرُفٍ لَمْ وَلَدُ وَلَامُ الْأَمِيْرُ وَلَامُ الْحَيِّ وَلَامُ قُلْمُ
تُجْعِلُ الْمِضْارِعُ مَاضِيًا سَميْتُهَا حَيْوَةً يُصْرِبَ بِعَيْنِ مَاضِرَبِ وَلَامُ مُتْمِلُ مُ
لَكِنْهَا مُخْتَصَيْ بِلا أَسْتِغْرَاقَ مِثْلِ لِمَا يُصْرِبُ زَيدٌ إِيْ يُصْرِبُ زَيْدٌ فِي هْيَا
مِنِ الْأَزْمِمْتَ الْمَاضِيَةُ وَلَامُ الْأَمِيْرُ لِتَلْبِيْهُ الْفَعْلُ إِيًا عَن الْعَلَى الْغَيْبِ
الشاب يعود وتدخل ما الكاف به على جميعها فتُدته عن العمل كقوله
تقال إني لله ما واحده
النوع الواحد لا مشهون ولا المشهون بلبس
في النقي والدُخول على البند أو الخبر ترفعان الاسم وتشبان الخبر
وماتدخل على المعرفة لمئة ولا يدخل إلا على النكرة مثل
ما زيل تانبا ولا رجل قريبا
النوع الرابع حروف تنصب الاسم
فقط وهي سبعة أحرف أو واربعة مع تواستوي الماء والخشبة
والآخر فالسنن وهو متنصل نحو جانب الاسم الإزدة
ومنقطع نحو ما جاءني الاسم الاحماراوي ونا لنداء والقرب
والبعيد وأبا وفيا هما لنداء البعيد وآي والهمزة المفتحة وهم النداء
القربي وهذه الحروف الخمسة تنصب الاسم لا كان مضايقي اسم آخر
لعنق واحد لله والبليغ زيد وهما شريف الاسم واي انصل الاسم
وأعبد الله والرفع الاسم بالتنوين إن لم يكن ذلك الاسم مضايق فلا مثل
يا رجل ويا جائلا
النوع الخامس حروف تنصب الفعل المضارع
وعداً، وذاك ذهب وعاوَّل بعد ما وُفِّي في نُوتِه وَكَلَّم تَعْيِنَنا
للفعلية نِجْمَةً مَّالِكَةً وَزِبَداً وَصُكَايْدَةً وَمَعَاداً وَذَاكَ ذهِب وَعَاوَّل اَلْقَوْم
زِبَداً الفَعْلُ الْأَلْفَانِي حَرَفُ مِشْبَهَةً بِالْفَعْلِ تَدْخِلُ عَلَى الْمَبَتْد أو الْخَبْر
فَتَنْصِبُ الْأَسْمَاءَ وَتَرْفِعُ الْخَبْرَةَ وَهْيَ سَيَّةٌ أَحْرَى إِنْ وَأَن وَهُمَا لِلْحَيْثِ
مَضْمُونُ الْجِمْلَةِ نَحْوًا: "زِبَداً تَأَمَّمَ إِي جَقُّتُ ثِيَامٍ وَبَلْغَنِي أَنَّ زِبَداً!
مَجْتَالٌ إِي بَلْغَنِي اِتْلَاتُ زِبَداً وَكَانَ وَهْيَ للْتَشْبِيْهَةِ نَحْوٌ كَانَ زِبَداً
أَسْدٌ وَلِكَانَ وَهْيَ لِلْبَلاطِ رَاحٌ إِي لِرَفْعُ الدَّوْحِ الْفَيْضِيَ مِنَ الْجَعْلَاء
السَّابِنِ وَهذَا الْأَنْتَقَعُ الأَلْفَانِي الْجِمْلَاتِ الْليْثِيَةِ تَكُونُان مَثْغَةً بَرَتِينَ
بِالْمَفْهُومِ مَثْلَ غَابَ زِبَداً لَّدِيْنَ بِكَرِاحَاضِرٍ وَمَاجَاءِ نِي زِبَداً لِكَانَ عَمَّرٌ إِنْ
جَاءَ نِي وَلِيْتُ وَهْيَ لِلْتَمْمِيَةِ مَثْلُ لَيْتُ زِبَداً إِنْ أَتْحَبَّ فِي ثِيَامِ
وَلُعْلَ وَهْيَ لِلْتَرْجِيَ مَثْلُ لَعْلُ إِلَّا السُّلْطَانَ عَادِلَةَ وَالْفَرْقِ بَيْنَ الْتَمْمِيَّةِ
وَالْتَرْجِيَ مَثْلُ الْأَوْلِ يُسْتَعْمَلُ فِي الْمَكْحَفَتِ كَمَا مَرْوَى المَنْتَخِبَاتِ
مَثْلُ لَيْتُ الأَلْفَانِي بِجَوْرِ إِنْ وَلِيْتُانِي مَثْلُ حَكْماً بِالْمَكْحَفَتِ فَلا يَفْلَ لِلْعَلَّ
لا يوجد نص يمكن قراءته بشكل طبيعي من الصورة المقدمة.
فَعَنَّوا رَأَيْتُهُ مِنْ ذِي بُوقِم الْجِبَّةِ وَمَنْذِي بُوقِم الْجِبَّةِ إِي ابْنُتُ أَعْدٍ رَوْيَتِي
اِيَّاهُ كَانُ يَوْمُ الْجِبَّةِ قَدْ تُقَوْنَ نَرَيْتُ الْجِبَّةِ الْمَدْدَةُ وَنَقَوْمُ رَأَيْتُهُ مِنْذً
بُوقِمٍ إِيْ جِبَّةٍ مَّدَةُ اِنْقَطَاعٍ رَوْيَتِيِ اِيَّاهُ يوْمًا وَهَيْاَ لَنَتِهَا إِلَى
الْعَلَايةِ فِي الْزَّمَانِ نَقُوْمُ البَارِحَةَ إِيْ الصَّبَاحِ وَنَيْ الْمَكَانُ نَقُوُ
سَرَتُ الْبَلَدُ حَتَّى السُّوَّرَ وَاللَّيْبَاحَةَ نَزْوَرَ أَتْ وَرَيْدٌ حَتَّى الْدِّعَالِ إِيْ
اَيْ مَعَ الدِّعَالَ وَمَابْعَداً يَكُونُ دَاخِلَيْنِ حَكِيمٌ مَا تَبَاَهَا نَقُوُوَ كَلْتُ
السِّبِّكَةِ حَتَّى رَأِيْتُهَا مَخْتَصَةً بِالْأَسْمَ الْبَلَاحِيِّ إِيْ فَأَيْنَالَ
حَنْتَ وَبَيْلَ الْيَمْ وَالْوَاوْ لِلْقَسْمِ وَهُيْ لَاتِدَ حُلْ الْأَسْمَ الْبَلَاحِيِّ
لَا الْقَسْمِ يَنْحُوُ الْلَّهُ لَا أَشْرَبْ النَّحْرُ وَقَدْ تُقَوْنُ بِبَعْتٍ رَبُّ نَقُوُ وَعَلِمَ يَعْبُدَ بِعَدَدٍ إِيْ رَبُّ عَالَمٍ يَعْبُدْ بَعْلَهُ
وَالْعَلَا لِلْقَسْمِ وَهُيْ لَاتِدَ حُلْ الْأَسْمَ الْبَلَاحِيِّ
اَنْهَ عَلِمَوْا الْلَّهُ تَعَالَ يَنْحُوُ تِلْخِيْلًا لَّهُ لَا أَشْرَبْ النَّحْرُ وَقَدْ تُقَوْنُ بِبَعْتٍ زِيَادًا وَأَعْلَمَ أَنْهُ لَاهْبُ لِلْقَسْمِ
مَنِ الْجِوَابِ فَانْكِنَّ يَوْمَ الْبَيْلَاحِّ إِيْ بَعْلَهُ حَسْبًا فَأَنْتُ مَكَانُتُ مُشْنَةٌ وَجَبِينُ تَكُونُ
مَسْتَرَّهُ إِيْنَ أَوْلَمْ الْبَيْلَاحِ إِيْ نَحْوَا الْلَّهُ إِنْ زِيَادًا تَأْنِيْمَ وَوَالْلَّهُ لَزِيَادَ تَأْنِيْمُ
تعالي ناغسلوا وجوهكم وأيدهم يكم إلى الرؤوفين وقَد لا يدومن ما بعدها
داخل فيه مثقالا تحوله تعالى ثم أنب او الصيام إلى الليل و في
للنظرية تحول المال في الكيس ولا استعمال نحوه لتعالى ولا صفتمكم
ني جذوع المخلص وما للاخصاص تحوا لغجل للغرس وللزبادة
تحور ذات لكم بعض الذي تستعينون و للثياب نحولا للمال للريال
والتعليم تحور جميث لاكرا ميل وللقسم تحوله لا يوجر الأجل
وال육اينة تحول أمر الشر للشئواة ورب للتعليم ويكون مجرو رو
نّكرة موصفة ويكون متعلقة فلا معناها مثل رب رجل سرير لقيته
وتعد يدخل على الصغير المفهم الذي يكون مبنيه نكرة منصورية تحو
ربة رجلا لقيته وعلى لإستعمال تحورريد على السطح وعليه دين
وقد تكون يغنى الباء تحور مرت عليه والكاف للتشبيه تحور
زيد كالاسد وقل تكون زاءدة كقوله تعالى ليس كئيلة شئى أي
ليس مثله شئى ومذومنا لا بدءا الغاية في الزمان الباذى
لا يوجد نص قابل للقراءة بشكل طبيعي من الصورة المقدمة.
شرح ماية عامل

للله الرحمن الرحيم

الحمد لله على نعاهه الشاملكوآلامه الكاملة والصلاة والسلام على
سيدها النبي محمد المصطفى والدنا المجتبى إعلان أن العواصل في الشكر
على ما الله الشيخ الإمام فضل علي الله التاجر علي بن الغامرة بن عبد الرحمين
السراجي سفى الله تنبه وجعل الجنة ممنوعاً ماية عامل بعض الغلبة
وبعضها معنوياً للفظيلة منها على ضر عيين سباعية وقيابية نا سباعية
منها انحدر وتسهو من عامداً لقيا سبعة منها سبعة عواصل والمعنوية منها
عن دان وبينضوع السباعية منها على ثلاثة عشرون نوع الأول
حروف تجزيلا اسم نقط وتبسي خروناها ريا وهي سبعة عشر حرفًا الباء
للالصاح حقيقة وحکما نحويه داء ومررت بزيادة التصن مروي
ويَسِّرُ الرِّجْلُ عَلَى وَسَاءَ الرِّجْلِ بَكَرَ وَحَبِيدَ الرِّجْلُ رَيْدُ الَّذِي اَلْفِوعُ الْثَّانِيُّ

عَشَرُ اَنْعَامُ الشَّهِيَّ وَالْيَقِينِ تَنَّصَبُ عَلَى إِسْمِهِ ثَانِيَهُ عَبْرَةً عَنَّالْأَوْلِي

تُنصَبُهُ وَهِيَ سُبْحَةٌ اَنْعَامٍ لِحِسْبَتُ وَظُنُنَتُ وَخَلَتُ وَرَأْيَتُ وَعَلَيْتُ

وُجَدَتْ وَرَأْيَتُ زُيَّداً حِسْبَتُ زُيَّداً فَأَنْبَلَتْ وَظُنَّتْ بَكَرَ أَنْبَلَتْ وَخِلَتْ خَالِدَةً

قَانَأُ وَرَأْيَتُ زُيَّداً عَاذاً وَعَلَيْتُ زُيَّداً اِسْمُهَا وَوُجَدَتْ الْبَيْتُ رُفُضَتْ وَرَعَتْ

الشَّيْطَانُ شَكِرًا وَقَبَأَ سِبْيَتْ مِنْهَا سُبْحَةٌ وَعَامِلُ الفَعْلُ عَلَى الْإِطَالَةِ فِي

وَالْسُّبْحَةُ المَشْبِهَةُ وَاسِمُ الفَعْلِ وَاسِمُ المَعْنَوِيُّ وَالْمَعْنَوِيُّ وَالْإِسْمُ الْذِّي أُسْمَعَ لِلْإِسْمِ أَخَرُ وَكُلُّ إِسْمٍ ثَمَّ وَأَسْتَفْعَيْتُ عِنَّالْأَضْفَاءِ

وَالْمَعْنَوِيُّ مِنْهَا عَدَادُ العَامِلُ فِي الْمُبْنِيَّ وَأَشْرَبُ وَقَبَأَا لَبَنَاءً وَالْعَامِلُ فِي الْفَعْلِ

الضَّيْارِ وَهُوَ تَوْعِيدُ يَبُوْعَجُ الْأَسْمَ وَلَا يُسُرُّ لَهَا عَامِلُ ظَاهرٍ فِي الْلَّغَةِ

تَمِيتَ ٥
ربید زیدا ولله زیدا و دنک زیدا و علیک زیدا و خیمه زیدا
وها زیدا والرائه منها ثلاثة كاليات هیهات و مشتاق و سرعت و نحوه هیهات
زید و مشن زید وهب و سرعت زید. الاله العاشر انفعال ناصصد ترفع
الاسم و تنصف الفخر وهي اثارة عشر فعال كان وصار وأصبح وامسی
وأفتحي رطل ربات وصار برجم وما فنی وما مازان وما انگاك وما دام وليس
فهدا كان زید تانيا وصار الفخر غبنًا وأصبح زید عالًا وامسی زید تاریا
وأفتحي زید مسافرًا وطل زید صابيًا وبات زید نابيًا وما برح زید
عالًا وما فنی زید تانيا وما مازان زید عالًا وما انگاك بكر عائلا واجلس
مداز زید جالسًا وليس زید تانيا. الاله العاشر انفعال الغرامه
ترفع اسمها واحدة وهي اربعة انفعال عسی و كان وكرب وأوشک نحوه انفعال
زیدان خرج وقد زید أن خرج وكرب زید خرج وأوشک زید عسی
الاله العاشر انفعال المدح والذمن ترفع اسم الحسن الغراء
بالله و هو اربعة انفعال نعم و بيس و سام و حمدًا تحرص انفعال الرجل زید
السادس: حروف نجوب الفعل المضارع وهي خمسة أحرف إن وليماً ولم ألماً ولملماً ولملمأ ولممثأ ولمثلماً ولمثلماً. ولام الأم والقفي نحنان نكرمك لم يقرب زيد ولم يضرب زيد ولم يضرب. الرواية السابعة: نجوب الفعل المضارع على معنى إن وهي تسعة أسباب من وما ومنى ومنى وإي وابنها وانى وحينها وأنما نحو من يكرمك أكرهه ومتى تستع فصاع ومنى تذهب أدهب ومها تنمل أكن وابنهم تضرب أضرب وابنها الجليس أجلس وانى تستاع فصاع وحينها تذهب أدهب وإذا تستع فصاع الموضع الخامس: أسباب تنصب على التيبير اسمها نحرة وهي أربعة أسباب أمواها عشرة إذا تركت مع أحد واثنين إلى تسعة وتسعين نحرواها في أحد عشرجاً وتبغربها كم تكون رجلت عندك وثالثها كذا نصى كذا دلتها. واندت ورابعها كأين نحو كأين رجلت عندك ونجم الناسق كتابه تستعي أسباب الأفعال بعضها ترفع وبعضها تنصب وهي تسع كتابات. والصاب منهما ست كتابات روبها وبها ودراكن وعلى وحيله وها نحرو.
أومنغت يوم الجمعة وأكلت السبكة حتى رأسها ووالله لا أغني عن ذلك
واتنا للعناء كذلك وجاء بي القوم حاكماً زيداً ورأيت القوم خلداً زيداً
ومرت بالنقوم على زيداً
الدَّوَعَةُ النَّافِعَيْنِ حُرفُ تَنْصِبُ الْإِسْمَ وتَرْفُع
الَّذِيَّةُ سَمَّى أَحْرُفَ إِنَّ وَأَن وَكَانَ وَكَانَ وَلِكَ وَلِكَ وَأَعْلَى مَحْوَتً زَيَدًا
قائم وليلغبني أن زيداً سلطان وكان زيداً لسيد وقام زيداً لين عمر جايلس
ولبيد النبات عايدًا ولعل عجورًا
الدَّوَعَةُ الثَّالِثَةُ حُرَفُ تَرْفُعُ الْإِسْم
وتصبح أن أحبهرهوماً وللمشيدان بيدهما تَحْوَلُ زَيَدًا داثاً ولا لاجولنما انصل
منكَّ الدَّوَعَةُ الْرَّابِعَةُ حُرفُ تَنْصِبُ الْإِسْمُ فَقُطُ جَهْدُ سَبْعَةُ أَحْرُفَ الْوَاوُ وَالَّذِي
وَأَوْبَانُ وَأَوْبَانُ وَايٍّ وَالْمَيَّةُ المَغْوَةُ نَصَوِّي الْمَاءُ وَالْمَحْيَا وَجَاهِي
الْمَوْعِدُ الْأَلِيْلُ زَيَدًا وَايْ عَبْدُ اللَّهِ وَايْ عَبْدُ اللَّهِ وَقَدْ عَبْدُ اللَّهِ وَايِّ عَبْدُ اللَّهِ
وَأَعْبَدُ اللَّهِ
الْمَوْعِدُ الْعَلْيُ حُرفُ تَنْصِبُ الْغَعْلُ الْمَخْارِجُ وَهِيَ أَرْبَعَةٌ
أْحْرُفُ إِنَّ وَأَن وَأَن وَأَنْ تَحْوَلُ كَرَهْتُ أن تَصْرِبَ وَلَنْ تَعْلَمْ وَجَنَتُكَ
كَيْ تَغْطِينَيْ عَيْنَيْ وَإِنَّكَ نَذْ عَلِ فِي جَرَابٍ أَسْبَتُ
الْمَوْعِدُ
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 Mounimoude Law, in the College of Fort William in Bengal. Calcutta, printed at the Honorable Company's Press, 1801.

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 Misut Amil, Smurhoo Misut Amil, Misbah, Hidayutoon-Nuhy and Kafeea. Calcutta, printed at the Honorable Company's Press. 1st Vol. 1802, 2d Vol. 1803, 3d Vol. 1805.

3

The SOORAII a Dictionary of Arabic Words, explained in Persian, by Abuol Fuzi Moomhummin bin Omr bin Khalid, commonly called Jamal, being a Translation of a very celebrated Arabic Dictionary intitled the Sihah. Revised and corrected according to the authority of the Qamous, the Shums ool Ooloom the Decwan ool Udab, and other Lexicons of equal celebrity, by Muoluee Dervesh Ulee, Jan Ulee, Meer Ghoolam Hoon and Undoor-Ruheram, under the patronage of the Right Honorable the Governor General in Council, at the recommendation of the Council of the College of Fort William. 1st Vol. Calcutta, printed at the Press of Muoluee Shookh-oollah, by Muoluee Mooraruk Ulee, 1812.
ADVERTISEMET.

4

IKUWAN-OOS-SUFA, in the Original Arabic. Revised and Edited by Sheikh UMMUD-
BIN-MoOHUMMUD SHURWANEE-OOL-YUMUNEE. Calcutta: printed by P. PEREIRA, at the Hindoos-
tance Press, 1812. For an account of this work see POCOCKE, Spec. Arab. Hist. p. 369.

5

ULFAZ OOL UDWIYUH, or Materia Medica, in the Arabic, Persian, and Hindusee
Languages, compiled by Noorudeen Mohummid Umbollah Shirazee, Physician to the Empe.
or SHAHJUHAN. With an English Translation, by FRANCIS GLADWIN, Calcutta,
printed at the Chronicle Press, 1793.

6

The MUQAMAT OOL HUREERE, or the Adventures of Aboo ZYD of Suroonj,
in fifty Stories written by the celebrated Aboo-MOOHUMMUDIN-IL-KASIM-OOL-HURE-
REEYO. In two Volumes, 1st Vol. Comprising the First thirty Stories, and 2d Vol. the last
twenty Stories; collated with eight Arabian Manuscript Copies, and corrected for the Press,
by Muolueees ULLAH DAD, and JAN ULEE, now employed in the Arabic and Persian Depart-
ment of the College of Fort William, Calcutta, printed at the Honorable Company's Press, 1st
Vol. 1809, 2d Vol. 1812.

7

The KHOOLASUT OOL HISAB, a Compendium of Arithmetic and Geometry
in the Arabic Language, by BUHAE-OOD-DEEN of Amool in Syria, with a Translation into
Persian and Commentary by the late Muolueee ROOSHUN ULEE, of Juonpoor, to which is added
a Treatise on Algebra, by NUJMood-Deen Ulee KHAN, Head Qazee to the Sudr Deewanes
and Nizamut Udalut, revised and edited by TARINEE CHURN MITE, Muolueee JAN ULEE, and
GHOOLAM UKHUR, under the patronage of the Right Honorable the Governor General in Council,
at the recommendation of the Council of the College of Fort William, Calcutta, printed by P.
PEREIRA, at the Hindoostance Press, 1812.

8

MISHKAT-OOL MUSABEEH, or a Collection of the most Authentic Traditions,
regarding the Actions and Sayings of MOOHHUMMUD, exhibiting the Origin of the manners and
Customs, the Civil, Religious and Military Policy of the Mooslmans, Translated from the Original
Arabic, by CAPT. A. N. MATTHEWS, Bengal Artillery, Calcutta, printed by T. HUBBARD, at the
UL UJUB OOL OOJAB; a complete Introduction to the Art of Letter-writing, being a Collection of Letters, upon various subjects, in the Arabic Language; compiled or composed by Shuekh Ummud Bin Moohummod, Ul Yumunee Yoosh Shirwanee, under the patronage of the Right Honorable the Governor General in Council, at the recommendation of the Council of the College of Fort William, Calcutta, printed by P. Pereira, at the Hindoostance Press, 1813.

MOOKHTUSUR-OOL-MU.ANE; or an Abbreviated Commentary on the Rhetoric of the Arabs: comprising the Text of the Tulkheer-ool-Miftah, by Julal-ood-deen.Moohummod: together with the shorter of two Commentaries on that celebrated work, both written by Mus-oood-oobno-oomur, Saad-oot Tuffazannee. Calcutta, printed at the Persian Press, under the inspection of Muoluee Jan-Ulee, now employed in the Arabic Department of the College of Fort William, 1813.

NUFHT-OOL-YUMUN, an Arabic Miscellany of compositions in prose and verse; selected or original, by Shuekh Ummud Bin Moohummod Shurwanee-ool Yumunee: published under the patronage of the College of Fort William. This work consists of a selection of easy stories, followed by a body of Poetry, generally selected from the works of the best authors, to which are subjoined a collection of proverbs, and moral axioms, one Vol. Quarto.

HUDEEKTool UFRAH, an Arabic Miscellany of select pieces in prose and verse for the use of the students of the College. This Work contains a large selection from the writings of the most distinguished Arabian Poets, Orators and Historians, by Shuekh Ummud, a learned native of Yumun, now attached to the Arabic Department of the College.

A GRAMMAR of the Arabic Language, according to the principles taught and maintained in the Schools of Arabia; exhibiting a complete body of elementary information, selected from the works of the most eminent Grammarians; together with definitions of the parts of speech, and observations on the structure of the language. In two Volumes. First Volume comprising the system of inflexion, By M. Lumden, Professor of the Arabic and Persian Languages, in the College of Fort William, in Bengal. Calcutta, printed by F. Dissent, under the inspection of T. Watly, at the Honorable Company's Press, 1813.
The MI.UT AMIL, and SHURHOO MI.UT AMIL two Elementary Treatises on Arabic Syntax, Translated from the Original Arabic; with Annotations, Philological and Explanatory; in the form of a Perpetual Commentary; the rules Exemplified by a Series of Stories, and Citations from various Arabian authors, and accompanied with an Appendix containing the Original Text, by A. Lockett, Captain in the Bengal Native Infantry, Secretary to the Council of the College of Fort William, and Examiner in the Arabic, Persian and Hindoostance Languages. Calcutta, printed by P. Pereira, at the Hindoostance Press, 1814.

In the Press,
The QAMOOS, a celebrated Arabic Dictionary.