A

PRACTICAL

ARABIC GRAMMAR.

BY

DUNCAN STEWART, ESQ.

LONDON:
JOHN W. PARKER, WEST STRAND.
M.DCCC.XLI.
TO

THE BARON VON HAMMER AND PURGSTALL.

WHOSE

PROFOUND LEARNING AND VARIED TALENTS

HAVE BEEN

SO LONG AND SO EARNESTLY DEVOTED TO THE SERVICE

OF

ORIENTAL LITERATURE.

THIS ATTEMPT

TO FACILITATE THE STUDY OF THE ARABIC LANGUAGE IN ENGLAND,

IS WITH GREAT RESPECT

DEDICATED

BY

THE AUTHOR.
PREFACE.

In composing the following Grammar, my intention has been, to supply the English student with a work calculated for the use of those, who not making the study of languages the chief pursuit of life, learn Arabic, less for the purpose of reading the many valuable books which it contains, than for its importance as the language of the Religion and Law of the Muhammadan world, and of absolute necessity to every one, who wishes to become a complete and accurate master of either Persian or Turkish.

In seeking to attain this end, I hope however the work will be found not unworthy the notice of those, desirous of obtaining a deeper and more minute knowledge of one of the finest of languages.

No Grammar that has yet appeared, combines, I think, these advantages; those compiled by the early Italian orientalists, Martellotto, Guadagnoli, and others, are abstruse and difficult, and, besides, are of such rare occurrence as to be almost confined to public libraries.

The Grammar of Erpenius is indeed an excellent performance, and comprises the rudiments of the language, arranged with great skill; yet how much it leaves to be supplied, may be readily supposed, when it is
known, that the Syntax occupies but nine small quarto pages of large print.

Mr Richardson's Grammar, chiefly taken from that of Erpenius, is the work of an acute and intelligent mind; but it is very brief, and the erroneous system upon which it is written, and by which the vowel points, and rules of permutation, are considered to be of little or no consequence, wholly disqualify it for the use of those who wish to become accurate Arabic scholars.

The Grammaire Arabe of M. de Sacy, on the contrary, may be considered as wholly unfit for the use of the beginner; it fills two volumes of six hundred large octavo pages each, closely printed; nor does the mark of the paragraphs, distinguishing those adapted for the use of the young student, from those which are only fit for the perusal of the advanced scholar, completely answer, it is conceived, the design of the learned author. The eye becomes confused in looking over the pages, and the attention is distracted by separating one paragraph from another. It may even be doubted whether the selection is always judicious: of the merits of this great work, however, it is wholly unnecessary to speak here, or to enlarge upon the services rendered to Arabic literature by that amiable and learned man; no eulogy of mine can equal the beautiful tribute paid to his memory, by his friend M. Freytag, a gentleman to whom oriental learning already owes such immense benefits.
The mantle of his prophet-master has indeed fallen upon him*.

The *Grammatica Critica* of M. Ewald, is unquestionably a work of great merit and research: but the plan of the author was to consider the Arabic, as in connection with its sister dialects of the Semitic family, and to investigate the causes of the language; and thus its execution qualifies it more for the study of the professed philologist, than for that of him who is engaged in active life.

I do not speak of the Arabic Grammar of Mr Lumsden, or of the very ingenious and learned, though somewhat whimsical work of Major A. Lockett. They will be found of great value to those who are already proficient in the language; but the first is incomplete, and the second contains only the translation of a treatise upon one part of Arabic Grammar; neither of them were intended to answer the purpose for which the present Grammar has been compiled.

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* Viri illius de litteris Orientalibus merita plures verbis describere conati sunt; sed ut nemo vicem eius explere potest, sic nemo satis digno modo laudare eum mihi posse videtur. Quantis ego ei obstrictus eram beneficiis, tantas ei gratias persolvere nunquam valui. Eheu! praeceptore privatus sum, cuius sciendi fons nunquam exauriebatur, fautore et amico in beneficiis apud me collocandis non fatigando, quia usque ad extremum vitae halitum benevolentiam mihi suam semper conservavit. Terra ei sit super ossa levis! *Arabum Proverbia,* Praef. iv.
By the exertions of eminent and accomplished scholars, during the last twenty years, many valuable Arabic works, which had hitherto been confined to four or five of the national libraries of Europe, have been printed, and are accessible to every student. To M. de Saéy we are indebted for the *Kalilah wa Dimnah*, and the *Makamát of Hariri*, with an excellent commentary.

M. Freytag has just published a beautiful and correct edition of all the proverbs of *Maidáni*; the same gentleman had before edited the *Fákihat ul Khulafá*, and that precious collection of ancient Arabian poetry, the *Hamása*. His *Lexicon Arabicum* would have quite superseded that of Golius, had it appeared in one folio volume; four quartos are less adapted however for frequent use, although the inconvenience is in some degree remedied by the smaller Dictionary which M. Freytag has published in one volume. In India, Mr W. H. Macnaghten is publishing a correct edition of the 1001 *Nights*, in the original Arabic; and the liberal patronage of the Asiatic Society has enabled M. Flügel to give us in Arabic and Latin a fine edition of the great bibliographical work of Hajji Khalifa.

To our countrymen in India we are indebted for many works of the Arabian Grammarians, and for an edition of the *Kamús*; the orientalists of the continent have also printed several pieces of Arabic Grammar, including the *Ajrumia*, by M. Vaucelle, and the *Alfiyya*,
by M. de Sacy, whose *Anthologie Grammaticale Arabe* would alone have entitled him to our gratitude.

This very slight view of the progress that has been lately made in publishing Arabic works, may suffice to shew that the scholar has now ample materials for study, and will be no longer deterred from devoting his time to this noble language, by reflecting, that when he has made himself a master of its Grammar, there is but little to reward him for his toil.

How far the present Grammar may assist the beginner it becomes not me to say; my endeavour has been, as I before observed, to avoid the extremes of brevity or prolixity. If the Syntax of Erpenius in nine pages be too short, the beginner will find that of M. de Sacy, which occupies five hundred pages, as much too long. Syntax, it seems to me, is that part of Grammar upon which the greatest labor is bestowed with the least fruit. I repeat, that to the advanced scholar, M. de Sacy's Grammar is of incalculable value, and will be found an excellent introduction to the study of the Arabian Grammarians and Commentators, but to him who has no intention of examining those authors, or who is beginning the study of Arabic, I consider it as less useful than even the old work of Erpenius; defective as that book may be, it has hitherto been the only one well adapted for the use of a beginner desirous of acquiring a correct knowledge of the language. Im-
perfect as my own experience may be considered, I may presume to speak of it, having in early youth been guided by the advice of Sir W. Jones, who, in his discourse upon the Arabs, recommends the student, after having made himself a master of the Grammar of Erpenius, to proceed with the assistance of the Lexicon of Golius, to read through that author's edition of the *History of Timūr*, by Ibnu Arabsháh. This course of study I rigorously followed, substituting only the more portable Lexicon of Willmet, to the accuracy of which I can bear full witness; and taking occasionally the assistance of the edition of Arabsháh by Manger. That I often erred, and that much more grammatical knowledge than Erpenius affords, is desirable, and even requisite, for him who wishes to properly understand and appreciate the life of Timūr, is unquestionable: but the advice of Sir W. Jones is not to be treated lightly, or his authority to be considered of little weight, because in the course of his vast and varied reading he may sometimes err.

The student is however now provided, as I have observed before, with every assistance he can require; and I should recommend him first to read the *Fákihat ul Khulafá* of Arabsháh, published by M. Freytag. I do not recommend the Korán, the enigmatical and abrupt style of which renders it unfit for the learner, whom it will, besides, supply with a very small stock of words.
I have not thought it necessary to expatiate upon minute orthographical points, belonging almost wholly to manuscripts of the Korán, or to enter into long details upon the divisions and subdivisions ad infinitum, of the Arabian Grammarians. However ingenious the writings of those authors, it is much to be regretted that their attention was so extensively directed to such learned trifles; there can, I think, be no doubt that their waste of time and talent upon the metaphysical subtleties of Grammar, had a most unhappy effect in diverting them from the more important and useful pursuits of science, in the cultivation of which, although they did much, we should have owed still more to them, had they not forgotten that Grammar is to be considered as a means, and not as an end.

It will be observed, that in the Paradigmata of the verbs, I have given, conformably with the plan of Erpenius, the verbal adjective as a participle, and the noun of action in the accusative, as an infinitive. There has, I presume to think, been much needless discussion upon this subject; Erpenius, though exhibiting them as participles and infinitives, in consequence of their verbal origin, confesses they must be regarded, strictly speaking, as the verbal adjective and noun of action; and M. Ewald, very properly, I think, considers that M. de Sacy has gone too far in separating them entirely from the verb, although they do not wholly answer to the
ideas attached to the words participle and infinitive in the Latin Grammar. I have more particularly enlarged upon their nature and qualities under the heads of verbal adjective, and noun of action.

I have not, however, employed myself in discussing subjects of this, as it seems to me, unprofitable nature. I am wholly of Major Lockett's opinion, "Theorctical 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."

The Mint Amil, by A. Lockett.
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Page 30, line 18 for دنام اسم read اسم

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164, last line after "servile letters"—add sometimes

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<td>for نoints read نoints.</td>
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<td>for final, read initial; and add M. de Sacy, probably, only specifies the initial and medial letters, because the final ف and ق are often written without any point whatever.</td>
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<td>86</td>
<td>10</td>
<td>for دَحَرَجَ read دَحَرَجَ.</td>
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<td>86</td>
<td>14</td>
<td>for commences with Alif servile, read has an initial Alif.</td>
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<td>89</td>
<td>8</td>
<td>for it, read Fathah.</td>
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<tr>
<td>89</td>
<td>11</td>
<td>for تَتَبَعَ تَكَسَّرَ read تَتَبَعَ تَكَسَّرَ.</td>
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<tr>
<td>96</td>
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<td>for تَتَكَسَّرَ تَتَكَسَّرَ read تَتَكَسَّرَ تَتَكَسَّرَ.</td>
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<tr>
<td>97</td>
<td>9</td>
<td>In the first column on the right, for 3rd Pers. Masc. read 2d Pers. Masc.</td>
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<tr>
<td>110</td>
<td>12</td>
<td>for سَوَاء read سَوَاء.</td>
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<tr>
<td>111</td>
<td>3</td>
<td>for Hamzah’s read Hamzahs.</td>
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<tr>
<td>120</td>
<td>3</td>
<td>for رَأِمَيَة رَأِمَيَة. read رَأِمَيَة رَأِمَيَة.</td>
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<td>121</td>
<td>5</td>
<td>In the Passive. for يَرَاتَى read يَرَاتَى</td>
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<td>121</td>
<td>9</td>
<td>In the Active, for يَرَاتَى read يَرَاتَى.</td>
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<tr>
<td>122</td>
<td>7</td>
<td>for يَاتِى read يَاتِى.</td>
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</tr>
<tr>
<td>123</td>
<td>8</td>
<td>for يِرُبَى read يِرُبَى.</td>
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</tr>
<tr>
<td>123</td>
<td>8</td>
<td>for يِرُبَى read يِرُبَى.</td>
<td></td>
</tr>
<tr>
<td>125</td>
<td>3</td>
<td>for أَحْيَيى read أَحْيَيى.</td>
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<tr>
<td>128</td>
<td>6</td>
<td>for أَفْعَال read أَفْعَال.</td>
<td></td>
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<tr>
<td>133</td>
<td>10</td>
<td>for مُقَام مُقَام. read مُقَام مُقَام.</td>
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</tr>
<tr>
<td>133</td>
<td>19</td>
<td>for graize read graze.</td>
<td></td>
</tr>
<tr>
<td>136</td>
<td>2</td>
<td>for ثَجِيَة read ثَجِيَة.</td>
<td></td>
</tr>
</tbody>
</table>
4 CORRIGENDA AND ADDENDA.

Page Line

138 In No. 26, for read فذول.

140 last line but one, for read وذل.

145 16 for read آل اسم.

153 10 for read عمود.

157 1 for read وجة، وجة.

159 2 for read خ.

159 8 for غزيف read غزيف.

159 19 for concave read surd.

163 13 for read تنادين.

164 16 for read جنّاك.

164 last line after servile letters, add sometimes.

166 4 for read علیه.

166 last line but one, for read مطر.

167 4 for فعا بل read فعلًا بل.

168 last line for read عزم.

175 6 for غلامية read غلامية.

176 3 for فعل read فعل.

177 5 after superiority, add in such cases as those just mentioned.

179 3 for read الليل.

185 16 for  فعل read  فعل.
<table>
<thead>
<tr>
<th>Page</th>
<th>Line</th>
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<td>last line, for</td>
<td>ηλθανον read ηλθανον</td>
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<td>186</td>
<td>12</td>
<td>for</td>
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<tr>
<td>187</td>
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<td>188</td>
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<td>188</td>
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<td>for</td>
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<td>for</td>
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<td>194</td>
<td>4</td>
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<td>194</td>
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<td>after</td>
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<td>after</td>
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<td>198</td>
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<td>dele passive.</td>
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<td>17</td>
<td>for</td>
</tr>
<tr>
<td>204</td>
<td>17</td>
<td>for</td>
</tr>
<tr>
<td>208</td>
<td>last line but one, for</td>
<td>here read there.</td>
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<tr>
<td>213</td>
<td>13</td>
<td>for</td>
</tr>
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<td>217</td>
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<td>Tuesday read Thursday.</td>
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<td>218</td>
<td>7</td>
<td>for</td>
</tr>
<tr>
<td>218</td>
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<td>for</td>
</tr>
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<td>16</td>
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<tr>
<td>226</td>
<td>14</td>
<td>for</td>
</tr>
</tbody>
</table>
CORRIGENDA AND ADDENDA.

Page Line

231 9 for ُلِلَّذِينَ ُرَخَلُنَّ ُرَخَلُنَّ. ُرَخَلُنَّ for ُرَخَلُنَّ

233 17 & 18 for ُعِبَّدُ ُعِبَّدُ. ُعِبَّدُ for ُعِبَّدُ

233 23 for ُأَيْدَاء ُأَيْدَاء. ُأَيْدَاء for ُأَيْدَاء

237 16 for ُخَالُ ُخَالُ. ُخَالُ for ُخَالُ

240 5 for ُلِعْلِعْ. ُلِعْلِعْ for ُلِعْلِعْ

241 11 for his ُهُوَد. ُهُوَد for ُهُوَد

241 13 for ُتَوَاحَدْنِي ُتَوَاحَدْنِي. ُتَوَاحَدْنِي for ُتَوَاحَدْنِي

244 16 for ُسَت ُسَت. ُسَت for ُسَت

244 21 for ُفَنُعُ فَنُعُ. ُفَنُعُ for ُفَنُعُ

248 19 for expected ُمُعَسَ ُمُعَس. ُمُعَس for ُمُعَس

250 20 for ُسَعْدَ ُسَعْدَ. ُسَعْدَ for ُسَعْدَ

253 4 dele or only; and ُرَدَدُ ُرَدَدُ. ُرَدَدُ for ُرَدَدُ

264 1 for ُبُرُودُ ُبُرُودُ. ُبُرُودُ for ُبُرُودُ

264 7 for ُلِكَذَرُبُ ُلِكَذَرُبُ. ُلِكَذَرُبُ for ُلِكَذَرُبُ

265 12 for ُيَنُبَعُ ُيَنُبَعُ. ُيَنُبَعُ for ُيَنُبَعُ

266 9 for ُيَقَلُ ُيَقَلُ. ُيَقَلُ for ُيَقَلُ

266 18 for ُتَكَذَبُنِ ُتَكَذَبُنِ. ُتَكَذَبُنِ for ُتَكَذَبُنِ

267 16 for ُعَجَبُ ُعَجَبُ. ُعَجَبُ for ُعَجَبُ

269 7 for ُبَقْرَيْبُ ُبَقْرَيْبُ. ُبَقْرَيْبُ for ُبَقْرَيْبُ

270 3 for ُذَلِكُ ُذَلِكُ. ُذَلِكُ for ُذَلِكُ
Page 270 13 *for* البسط *read*.

Page 270 15 *for* تشتمل *read*.

Page 271 5 *for* كلمة *read* كلمة.

Page 271 9 *for* كل *read* كان.

Page 274 2 *for* المسلمين *read* بالمسلمين.

Page 276 3 *for* فاتتاف *read* فاتتاف.

Page 279 3 *for* اعتصمت *read* اعتصم.

Page 281 16 *before* ملك *insert*.

Page 284 8 *for* محب *read* محب.

Page 285 13 *for* Khalib *read* Khatib.

Page 294 4 *for* her *read* his.
A PRACTICAL GRAMMAR

OF THE

ARABIC LANGUAGE.

The Arabic Alphabet consists of twenty-eight letters, differently shaped, according to their position at the beginning, middle, or end of words; the names and powers, the order and figure of which may be seen in the following Table.
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Short Vowels: a — i — u —
Long Vowels: a — i (ee) — u —

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</table>

These figures, which are called **رقم هندي** or Indian ciphers, are used in preference to the inconvenient mode of the letters of the Alphabet. They are written from left to right, as may be seen by the date 1840. This is a sufficient indication of their foreign origin.
The Arabic Alphabet, like those of the other Semitic nations, is composed of consonants alone. The letters ٍ, ٍ، and ی, often indeed appear to perform the part of vowels; but that term is really correct, only when applied to the three points, which will be described hereafter.

The character here used, is that which is named نسخی, the only one employed in printed Arabic, and of which all others are but variations, chiefly made for the purpose of ornament.

Among these the شلسي, is peculiar to Inscriptions, the titles of books, &c., and is distinguished by the greater size and thickness of the letters, and by the elegance of its flourishes.

The تعليقن, is the beautiful flowing character used in Persian poetry, and the شکست or broken, is a careless scrawl, also used in Persian, and in which the diacritical points distinguishing the various letters, are almost wholly neglected. These two last are employed in writing Persian only. The Arabs being great admirers of Calligraphy, have however other variations, but as these are confined to manuscripts, and easily to be distinguished, as formed from the نسخی it is not deemed necessary to dwell upon them here.
The order in which the letters are placed in this Alphabet, is not that which has always prevailed; a more ancient one is known by the technical term *Abujad*, which is the first of the following eight unmeaning and imaginary words, حَتَّى كُلُّ الْعَنْصُوْفُ رُكْشَتُ الْجَزَاعُ. According to this arrangement it is that the letters are used as numerals.

The African Arabs have an *Abujad* somewhat different from that which belongs to Asia, but it may be here observed that by the term of Arabs of Africa, not those of Egypt, but of Western Africa (Maghrib) are always to be understood. The *Lám-Alif* is added to the Alphabet, merely to shew the peculiar mode in which the *Alif* is included in, or added to the *Lám*.

The various columns in which the Alphabet appears, shew, 1st, their order; 2nd, their names; 3rd, 4th, 5th and 6th the different forms which each letter assumes, as being 1st, wholly isolated; 2nd, joined to the preceding letter; 3rd, joined to the preceding and following; 4th, joined only to the following one. Some letters, it will be seen, are never joined to their succeeding one, though when زَرْدُ دَدَم and are followed by ١ at the end of a word they may be joined together.

Several letters are distinguished from others of the same shape by the addition of one or more points; these, which the Arabians denominate نَطْطَحَ, *noktaḥ*, we call diacritical, or distinctive. As these points are frequently omitted by the carelessness of transcribers, proper names are often minutely described by Arabian authors; every letter being carefully enumerated, and the vowel points ascertained; in such cases, as an additional precaution, those letters which resemble others in form
are distinguished by the epithets \( \ddot{\text{a}} \), \( \dddot{\text{a}} \), without points, (diacritical.) and \( \dddot{\text{a}} \) pointed \( ^\circ \).

To avoid the mistakes which may arise from the similarity of different letters, other means are also used; the letters \( \text{ج} \), \( \text{ج} \text{ ط} \), \( \text{ج} \text{ ه} \), and \( \text{ج} \text{ س} \) are marked thus \( \text{ج} \text{ ج} \), \( \text{ج} \text{ ج} \), and \( \text{ج} \text{ ج} \) are repeated in smaller characters underneath. This sometimes distinguishes \( \text{س} \) also, or three points are written below it \( \text{س} \); these precautions are however only to be found in the most accurate manuscripts, but it is not to be supposed that the want of them, leaves any great difficulty to be surmounted; he who is well acquainted with but a few of the many books now printed, will find little difficulty in reading manuscripts, which are, after all, seldom so badly written as to offer much obstacle to the Student.

The African character differs little from that of Asia, but in the former, the letter \( \text{ن} \) initial or medial, has the diacritical point below \( \text{ن} \); \( \text{ق} \) in the same places has only one point above \( \text{ق} \). The Africans sometimes use the three letters \( \text{ج} \text{ ج} \text{ ج} \) and

* Thus in the History of Timur,

\[
\text{اسمه تيمور بنا مكنسة منزات فُوقا و با ساكنة منزات تُكَتا}
\]

\[
\text{و و ساكنة بين مين وضعمة و را صمة}
\]

His name was Timur, with \( \text{T} \) having Kasrah, and two points above; and \( \text{Y} \) quiescent, with two points below; and \( \text{W} \) quiescent, between \( \text{M} \) bearing Dammah, and \( \text{R} \) without any points.

† I give this upon the authority of M. de Sacy, not having had myself the opportunity of examining African manuscripts. Erpenius
\(\text{\textsuperscript{2}}\) with three points above, or beneath; they then have the pronunciation of our \(g\) in \textit{get}, or \textit{guard}; by the addition of these points below they also give to the letter \(\text{\textsuperscript{3}}\), the sound of our \(ch\) in \textit{chip}, \textit{charm}, &c. \(\text{\textsuperscript{4}}\)

The Arabic, like the Hebrew, and many other Eastern languages, is written from right to left.

No combination of letters, or directions for using the organs of speech, can convey all the sounds of the Arabic Alphabet correctly; nor, were it possible, would it be easy to decide what standard of pronunciation was to be preferred to all others. The Arabic language is that of the religion and law of Muhammadan states, from the Ganges to the Straits of Gibraltar and the banks of the Danube; from Cape Comorin to Chinese Tartary; it is not only pronounced in various ways by these various people, but even near its native deserts, great differences exist in the sounds given to many of its letters. In the towns the pronunciation is far from being as correct as among the Bedouins. Baghdād discriminates \(\text{\textsuperscript{5}}, \text{\textsuperscript{6}}, \text{\textsuperscript{7}}, \text{\textsuperscript{8}}\), and \(\text{\textsuperscript{9}}\), while Aleppo makes \(\text{\textsuperscript{10}}, \text{\textsuperscript{11}}\) and \(\text{\textsuperscript{12}}\) nearly the same, but \(\text{\textsuperscript{13}}\) like \(\text{\textsuperscript{14}}\). Egypt sounds \(\text{\textsuperscript{15}}\) hard, like \(g\) in \textit{go}, and \(\text{\textsuperscript{16}}\) in some parts of Syria is pronounced like \(\text{\textsuperscript{17}}, \text{\textsuperscript{18}}, \text{\textsuperscript{19}}\), \textit{Markab}, or \textit{Marshab}.

These variations however are of no great consequence; he who uses the mode prevailing at Delhi, will find no difficulty whatever in conversing with a native of Fez or Morocco*.

makes no such distinction as to this taking place, only in medial, or final \(\text{\textsuperscript{20}}\) and \(\text{\textsuperscript{21}}\); both he and M. Ewald give it as a general rule, whether those letters be initial, medial, or final.

* Mr Lumsden notices the difficulty which a native of India has to understand an Arab; it is within my own knowledge, however,
The most harmonious pronunciation indeed is that of the learned of Turkey and Persia, who soften down those hard and guttural letters, to which they find it so difficult to give the genuine Arabic sounds.

_Ali^f_, when attended by _Hamzah_ (see p. 32), is the soft breathing of the Greeks, or English _h_ not aspirated, and is a species of consonant always accompanying the vowels which are preceded by no other consonant. When unaccompanied by _Hamzah_, _Ali^f_ is employed to lengthen the vowel _Fathah_, or _A_, which goes before it.

_٣_ and _٥_ are precisely our _b_ and _t_.

_٣_ this letter, though said to have the power of our _th_ in _thing_, is, among the Arabs themselves, almost always pronounced like _ث_; some even consider the first sound as vicious. The Turks and Persians pronounce it like _S_.

_ج_ answers to our _j_ in _jest_, &c. In Egypt, as has been before said, it is pronounced like hard _g_ in _get_, _give_, &c. This prevails also at Maskat, and some other places.

_ح_ is our _h_ strongly aspirated or slightly guttural.

_خ_ this is the German _ch_, as in the words _Nacht_, _Buch_. Among the Turks and Persians, it is however much softened and reduced to almost the simple _h_. _خ_ is by them pronounced _خ_; we express it by the letters _kh_, as in _خ_ _Khali^f_.

that the native Professor at Haileybury, some years back, conversed fluently with a merchant of Algiers, and the latter being asked if they understood each other easily, replied with great signs of astonishment, "Understand each other! pourquoi non?"
is our d.

this generally corresponds, like the preceding, with our d: some, however, as the Arabs of Maskat, give it the sound of our z, which is also done by the Turks and Persians.

is exactly our r, and j our z.

is our s; and sh.

is the letter s, with a stronger articulation than s, which however it so much resembles, as to be often confounded with it.

answers among the Arabs to our d, uttered with a kind of emphasis; the Turks and Persians use it as another z.

is a strong t.

differs nothing from , for which it is often written. In Egypt, as always among the Turks, it becomes z.

the articulation of this letter is given up by all our grammarians, as impossible to be conveyed to European ears; it is a stronger kind of Hamzah or guttural a; by the operation of the vowel points it often takes the sound of i, o, or u.

this is best represented by the letters gh, though in some countries rather taking the sound of rh.

is our f.

is nearly our k, receiving, however, among many of the Arabs, a guttural emphasis, which it would be as difficult as it is useless to attempt to imitate. Those of Maskat, Morocco, and other places, confound it with .

is our k; many of the Arabs soften it into the French q, in queue, qui; and this is the practice among the Turks, who insert, as it were, a short i after it when it comes before i or :
as *Xcl^ Kidghit, paper; *MuluJcidnah, royal; at Maskat, it becomes a hard *J, so as to be by those Arabs confounded with م and ل;

\( l; \) م \( m. \)

before \( \breve{a} \), sounds like the English \( n \), which is its natural articulation, or what the Arabian grammarians call or manifestation. When followed by ب it becomes \( m \), and when it precedes any of the letters forming the technical word it takes the sound of the following letter, as بيت "\( \text{min} \) baitin; \( \text{mir} \) rabbin; ا"\( \text{mil} \) lailin; ا"\( \text{mummahisun}; \) ا"\( \text{anyatakaddama}; \) ا"\( \text{mawvalun}. \)

Before all the other letters it sounds like \( ng \) in the word bring; as طين "\( \text{ming} \) tinin.

\( \breve{a} \) is among the Arabs pronounced like our \( w \); with the Turks and Persians it is \( v \); when quiescent, and following Dammah, it becomes a long \( u \).

\( \breve{a} \) is \( h \) with a very slight aspiration; when at the end of words and surmounted by two points, it generally marks the feminine gender, and is pronounced like ت, \( t \); being generally changed to that letter by the Persians and Turks, when they borrow such words from the Arabic.

\( \breve{i} \) is our \( y \), as in yelp, yonder. When quiescent and following Kasrah it coalescees with that vowel, and is pronounced like ee.
On the Different Classes of Letters.

The Alphabet may be divided under the heads of pronunciation, strength, affinity, office, and society.

1st. Six letters are called Gutturals د خ غ ن; four, Labials ب ف م; four, Palatials ئ ق ل; eight, Dentals ش ص ض ر س; and six, Linguals ث ط ظ ن. The Dentals and Linguals are called solar letters, the rest lunar.

2nd. Strength. The three letters أ و ي are called infirm letters, حروف أَعِللة being considered as having no sound but what they receive from the vowel points, either attending themselves or the preceding letters. All the others are stiled robust.

3rd. Affinity. Some letters are permutable, being such in general as are formed by the same organs, as ص س, ت ت, but particularly أ و ي; which are often substituted one for another.

4th. Office. Some are denominated Radical, others servile; the Radicals are sixteen, ر ز ش ص ض ط ظ خ ن ث ح د ن, and are so called, because they are never found excepting in the roots of Arabic words. The rest are called serviles, being employed in forming the derivatives, and other inflexions from the roots. The servile letters, however, are often Radicals, particularly in the imperfect verbs, but the Radicals are never serviles, excepting ث and ذ, which are sometimes substituted for ت.

5th. Society. Some are compatible, which may follow one another in the same word; the others cannot, and are therefore called incompatible. These consist of the Gutturals د خ غ.
(though 3 is sometimes subjoined to ١) together with the following:

\[
\begin{align*}
\text{ب} & \text{ م} \quad \text{ب} \quad \text{ض} \quad \text{س} \\
\text{ث} & \text{ ظ} \quad \text{ض} \\
\text{ج} & \text{ ١} \\
\text{ع} & \text{ ١} \\
\text{د} & \\
\text{ذ} & \text{ ض} \\
\text{ر} & \\
\text{ز} & \text{ ض} \\
\text{س} & \text{ ض} \\
\text{ش} & \text{ ض} \\
\text{ص} & \text{ ض} \\
\text{ش} & \text{ ظ} \\
\text{ث} & \text{ ظ} \\
\text{ط} & \text{ ظ} \\
\text{ل} & \text{ ظ} \\
\text{ت} & \text{ ظ} \\
\text{ق} & \text{ ظ} \\
\text{ل} & \text{ ظ} \\
\text{ ل} & \text{ ١} \\
\text{ ل} & \text{ ل} \\
\end{align*}
\]

except ل١ by no means.

The servile letters in the above list, are only included as incompatibles when they constitute part of the root of any word; for when acting as serviles, they may be joined with any letter, as ١ ف as you say. These observations may be of some use in manuscripts, where the diacritical points are either neglected, or irregularly placed; as also in fixing ambiguous meanings and distinguishing the pure from the corrupted Arabic.
Of Vowels.

The Arabians have only three characters for vowels, which they call *Fathah* or \( \ddot{a} \), *Kasrah* or \( \dot{a} \), and *Dammah* or \( \ddot{u} \). The first represented by a small oblique line over the letter, the second by a similar stroke under the letter, and the third by a small curve like a comma.

- *Fathah* sounding as \( \dot{a} \).
- *Kasrah* as \( \dot{i} \).
- *Dammah* as \( \ddot{u} \).

These are sometimes doubled in the final letters, which is called *Tanwin*, or *nunnation*, because pronounced as if terminated by \( \dot{n} \); as \( \ddot{r} \) *Rajulun*, a man. \( \ddot{r} \) *Rajulin*, of a man, \( \dot{r} \) *Rajulan*, a man; the first marks the nominative case of substantives, adjectives, or participles; the second the genitive, and the third the accusative, as also infinitives and nouns placed adverbially.

Although it be impossible to fix precisely the circumstances in which the Arabian vowels represent a sound more or less open, it may be observed in general that *Fathah* is pronounced somewhat like \( a \) in the word *all*, and *Dammah* like \( oo \) in *moon*; when these two vowels are placed over a guttural or hard consonant, or immediately precede such an one, the letters which produce this effect are the following:

In other places *Fathah* frequently takes a sound resembling \( \epsilon \) in *scene* or \( ai \) in *gain*; and *Dammah* is pronounced like \( u \) in *but*, \( o \) in *above*, or *ou* in *rough*. These distinctions however
are seldom observed; *Fathah* usually receives the sound of our English short *a* in *rap* or *bat*, and *Dammah* is pronounced almost always like *a* in *but*.

*Kasrah* has the short sound of *i* in *thin*, but never that of the English *i* in *thine*.

When those vowels are placed over any letter preceding quiescent, that is, without vowels, they coalesce with them, their respective sounds being lengthened; as *kūr*; *koor*; *keer*.

*Wāw* and *Qāf* are said to possess their homogeneous or natural vowels when *Fathah* is placed over or precedes *Wāw*; *Kasrah* *Qāf*; and *Dammah* *Wāw*; if otherwise, they are called heterogeneous or dissimilar; when the dissimilar vowels precede those letters quiescent, they either form diphthongs with them, as *līl* night; *jūber* a jewel; or remain silent, as *mīn* when; but when they have vowels placed over them, they assume, like other consonants, the sound of such superscribed vowels, whether natural or dissimilar; as *ittisāmun*, *the assuming a badge, or marking one's self*; *ansār*, *assist thou*; *wuzara*, *Wuzara*, *Vazirs*; *wabara*, *he delayed*; *yamin*, *the right hand*; *yadrubu*, *he strikes*.

It must be observed that *Wāw* and *Qāf*, preceded by *Fathah*, often take the place of long *Alif*, as *salūta prayer*; *reṣmā* he threw him; for *rāmā* and *salā* and *reṣmā*. In such cases these letters do not bear *Jazmah*, a mark which will be spoken of in the next article.

The long *Alif* is sometimes omitted in the middle of words,
such omission being indicated by the *Fathah* being placed perpendicularly, as نِلَـن، for نَلَـن، which is called حَرُونُ أَلْمَدِ. These three letters of prolongation perform that office, and are then called حَرُونُ أَلْمَدِ letters of extension, chiefly in the beginning and middle of words; when belonging to the last syllable, as in قَلَبِيَّة، تَنْزُر، دَعا their effect is not very perceptible. They however, in all cases, compose long syllables in poetry.

*Of Syllables and Orthographical Signs.*

Syllables are divided into pure and mixed, the pure consisting of only one consonant and one vowel, as ب ـ ب; the mixed of two consonants, joined by one vowel, as لِن ـ lan; مِن ـ min; هِم ـ hum; no syllable in this language either beginning with a vowel, or consisting of one simply. Over the second letter of every mixed syllable is placed the following character (ـ) called *Jazmāh* جَزْم, or *amputation*, so named, because it separates the artificial syllable at the end of which it is found, from the syllable following; it is also called سَكُون sukún or *rest*. The second letter of the mixed syllable is not expressed when followed by another of the same kind, but is represented by a character named *Tashdīd* تَشْدِيد (ـ) signifying *corroboration*, which doubles the letter over which it is placed, as نِلَـن، where the two
coalesce, instead of being written \(^{2}\)تزل. This character may be put over any letter but ٦, and is used, first, in the coalition of two similar letters as above. Secondly, when د follows; in order to avoid a harshness of sound, as ججدت ۱ Wajattu. Thirdly, when any of the solar letters follow the article ل, as لا AL-dinin, the faith; الشمس AL-ashshams, the sun; and fourthly, when ن Jazmated or the nunnation points, precede any of the letters in the technical word ۶ساني, &c. In all which cases the preceding letter loses its own, and takes the sound of that over which تاشد is placed.

Hamzah در (۵) is only another name and form for ٦, and is made subservient to it in a variety of respects; it always accompanies the vowel which attends ٦, as ۶-ساني, إبراب, علبيز.

When ۶ and ۶ take the place of Alif moveable, Hamzah is placed above those letters; as جيت سوينس. In such cases it is more regular to suppress the points of the ۶ thus ۶ and not ۶-طالب.

It often occurs that instead of writing either ٦ or the ۶ or ۶ with Hamzah substituted for it, as has been just said, the Hamzah only is written, and the letter which should accompany it is suppressed.

This happens, (1) often in the middle, and always at the end of words, after a letter of prolongation, or a letter jazmated, as مكروهات, توهم, ۶-د, ۶-د, ۶-د, ۶-د, ۶-د.
AND ORTHOGRAPHICAL SIGNS.

(2) In the middle of words, after an Alif of prolongation, every time that Hamzah has Fathah for its vowel, as 


dotted. 

(3) In the middle, and at the end of words, when two or two ى meet, of which the second would be quiescent if the letter bearing Hamzah were not suppressed 

for خاسِبيس و، for دوا، رووس for رووس.

(4) In the middle of words, when Hamzah has Fathah for its vowel, and is immediately preceded by a letter bearing Jazmah, to which the vowel of the Hamzah is carried, the articulation of Hamzah being quite suppressed 

for سوة، مسالة for سوة.

The suppression of ى and ى in the cases noticed under (3) is not constantly observed, and such words are often written رووس، &c.

Wasla (ـ) ى ى، implies conjunction, and is only inscribed over Alif at the beginning of a word, to mark an union with the preceding one, Alif being then silent, as بيت ألمال. Alif is superscribed with Wasla, first in the imperative of the first conjugation. Secondly, in the preterite active, imperative, and infinitive, of the derivative conjugations of the second and third classes. Thirdly, in the following ten nouns: امرأة أَمَرُأ ى a man; امرأة أَمَرُأ ى a woman; أَبُو ابن، أَبُو ابن a son; أَبُو ابن a daughter; أَبُو ابن a son; أَبُو ابن two, (masc.), أَبُو ابن two, (fern.) أَبُو ابن a name; أَبُو ابن the buttocks;
an oath; and lastly in the article َالَّ in all which cases, unless beginning a sentence, or following the article, the initial َ، is not pronounced, the subsequent letter being always jazmated and united in pronunciation to the vowel with which the preceding word ends. as ِيُد أُجَرَد the hand of a woman, َ، being sometimes even altogether omitted, as ِءَزَحَت أَجْرَدَة بِن كَعَام. Harith, the son of Hammâm, related. It is also dropped when the subsequent letter has a vowel; as ِءَمَّد لَعَن, extend thou. If any word, whose final letter is naturally jazmated, precedes َأَلِف of union, that َأَلِف does not, in pronunciation, take the vowel which belongs to it, but the jazmated letter preceding it takes either َفَاطَح, َكَسْرَاه, or َدَامَّنَة; but the choice is not arbitrary.

َفَاطَح is used, first after َمَسْ وَến, سَمَس, followed by the article َالَّ or the word َأَعِين.

2nd. After the affixes of the first person ِي, ِنْي, or ِي when they are followed by the article َالَّ, as ِهِدَنِي الْمُسْتَرَاب. َكَسْرَاه is employed, first after َمَسْ وَến, سَمَس, followed by any other َأَلِف of union, than that of the article َرَأَل or the word َأَعِين.

2nd. After any other monosyllable ending in a jazmated letter, as ِمَرَدَتَنَّ, ِلَنَّ, ِبَلَّ وَأَن, &c. excepting ِمَدْ مَدْ; and also after the word ِلَكْنِ.

3rd. After the third person singular feminine, of the preterite, and in the future or indefinite tense bearing apocope, after the third person masculine and feminine of the singular;
the second person masculine of the same number; and the first
person common both of singular and plural, كتاب, يكتب،
كاتب، أكتب، تكتب—and after the second person singular
masculine of the imperative أكتب.

4th. After genitives of duals in construction, as

مَدِينَتُي أَجَار.

5th. After the second person feminine of the indefinite tense
bearing apocope, and of the imperative of defective verbs whose
final ى is preceded by Fathah, as تُغَرَى by apocope for تُغرَى;
詢 by apocope for أمرُى ترنَى; and أرضُى by contraction for أرضُى.

Dammah is employed, first after the pronoun أنتم and the
affixed pronouns كم and هم.

2nd. After the second person plural masculine of the pre-
terite.

3rd. After ِبَع.

4th. In those persons of the plural of defective verbs, where,
in consequence of a contraction, the و, characteristic of the plural,
instead of being quiescent after Dammah, as in كَتَبَ, يَكِتَبَ,
كاتبَ, أَكِتَبَ is preceded by Fathah, as يَمَنُّوا, أَشْتَروا, وَمَوا. In these
cases, if an Alif of union follows, Dammah is added, and such
words are written thus، يَمِنُّوا، أَشْتَروا، وَمَوا.

The affixed pronoun هُدُم, changing its Dammah in certain
cases into Kasrah, the م takes, according to some, for its casual
vowel, Kasrah; and according to others Dammah. When the word preceding the Alif of union ends in a nunnation, Kasrah is supplied though not written, as Rasûlun-i-Smûhu Mûsa.

Sometimes the Alif of union is wholly suppressed; this takes place first in the formula بَنَاسْ أَ ؤَرْحَمُ الرَّحْمَيْنَ where the Alif of the word أَ نَسَم is dropped.

2nd. In the word إِنْ زِيدُ بْنُ عَمِي Zaid, son of Amru; but not when it is not between two proper names, as زِيدُ أَبِي عَمِي Zaid, son of my uncle; or when these two names form two different parts of the proposition, as in زِيدُ أَبِي مُحَمَّد Zaid (is) the son of Muhammad.

3rd. In the article أَل preceded by the prefix لِ, or the adverb of affirmation لِلَّلَّهِ لِلرَّجُلِ and لِلَّلَّهِ لِلرَّجُلِ for لِلَّلَّهِ لِلرَّجُلِ and لِلَّلَّهِ لِلرَّجُلِ.

4th. In verbs and nouns when it is preceded by the interrogative adverb أَ, as أَ أَ نَكُ أَصْطَفِي أَبِنَكُ أَصْطَفِي أَنَكُ أَصْطَفِي أَنَكُ أَصْطَفِي أَنَكُ أَصْطَفِي أَنَكُ أَصْطَفِي. In this case however the Alif of union may also be preserved.

5th. In the article أَل preceded by the interrogative adverb أَ, as أَ أَلْعَمَ أَلْعَمَ أَلْعَمَ أَلْعَمَ أَلْعَمَ أَلْعَمَ أَلْعَمَ أَلْعَمَ أَلْعَمَ أَلْعَمَ.

Madda (ـ) مد, or extension. When the Alif of prolongation is immediately followed by م moved, either by a simple vowel or a nunnation, in place of the last of these two Alifs,
the Hamzah with its proper vowel is written only, and Madda is put over the Alif of prolongation, as ًسم ً heaven. This sign is particularly used when the Hamzah, which follows the Alif of prolongation, terminates a word.

The Madda is also placed over Alif at the commencement of a word or syllable, when that Alif is radical, moved by Fathah, and ought to be followed either by Alif-hamzah with Jazmah, or by an Alif of prolongation, as أئنا for أئنا, and الكلون for الكلون. In general the Madda points out the absence of Alif, and when the Madda is used, the Hamzah, if it be an Alif-Hamzah, is usually suppressed, as well as the vowel, which is always Fathah.

It is also inscribed over arithmetical signs, and likewise over abbreviations. A single word is represented by the first letter, as ًس ً for ًس ً just; if there are two words, the initial letter of the first, and the final of the second are used, ًن ًم ً for ًلله ًأسلم ًpeace be upon him! if three, the initial of the first, a medial of the second, and the final of the third, are generally taken, as ألأعلم ًأنا لله أعلم ًI am the most wise God. But when there are many words, their initials are most commonly made use of.

Of the Pause.

The pause ًوقف, which takes place after a word, being the last of a period, of a phrase, or even of a proposition, makes in the manner of reading or pronouncing that word, some alterations necessary to be noticed.
In general, when a pause occurs, the vowel or nunnation of the last letter is suppressed; thus, instead of saying 
Zaid has struck me, and Abul al Hamid has come to me, pronouncing in the first example the nunnation of Zaid, and in the second the final Kasrah of Alhmid, we say only Zaid, and Alhmid.

If however the nunnation is — as in this example — we have not seen Muhammad, the נ of the nunnation is only dropped, and the Fathah followed by 1 is preserved, thus מקדד.

Analogous to this, in those forms of the indefinite and imperative, which, under the influence of certain particles, as will be shewn hereafter, terminate in נ jazmated, the נ is withdrawn in pronunciation, and the word is pronounced as if the vowel immediately preceding the נ were followed by its homogeneous letter of prolongation, thus for الكتابا , الكتابي , الكتابي , الكتابي , الكتابي.

It is the same with the word אנד, which in a case of pause is pronounced אנד.

The general rule applies equally to the inflections of verbs, when they end in a simple vowel, thus for נרבת , נרבת . The א at the end of nouns femi-
nine and others, loses, in case of 
وفت, its vowel or nunnation,
and changes into ə quiescent, as مدینة, مدینة, مدینة.

The affixed pronouns ə and ə, lose their vowels in cases of pause, and become quiescent, ابنك ابنك for ابنك.

Nouns, which according to the rules of permutation, which will be hereafter explained, having for third radical ə or ə, lose that third radical by contraction, and throw the ن of the nunnation on the vowel preceding, as قاتی قاتی, and قاتی, in cases of pause lose the final vowel, as قاتی; final ə may however be used قاتی.

The cutting off of the vowels or nunnation, in cases of pause, is applicable also to words terminating verses, or the periods of rhymed prose, سبب. In this case, the nunnation may be taken away entirely, or only the ن which it contains be dropped, and the vowel preserved. Thus سبب سبب for سبب and سبب سبب; or else سبب سبب for سبب.
RULES OF PERMUTATION OF THE LETTERS

1. The letters ٓ و ٓ, are often used for each other; these permutations being considered as an imperfection, the Arabian Grammarians denominate them infirm letters حروف العبئة. In the beginning of a word, however, they usually remain, except when, by the influence of some prefixed inseparable particles, they cease to be initial.

2. When, being themselves without vowels, and following those which are dissimilar, they become analogous to them. Alif is considered as analogous to Fathah. Waw to Dammah, and Ya to Kasra. Thus

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ناى</td>
<td>a trench.</td>
</tr>
<tr>
<td>بار</td>
<td>a well.</td>
</tr>
<tr>
<td>نار</td>
<td>fire.</td>
</tr>
<tr>
<td>ميعاد</td>
<td>the said place or time.</td>
</tr>
<tr>
<td>دير</td>
<td>a house.</td>
</tr>
<tr>
<td>ميمين</td>
<td>certifying.</td>
</tr>
</tbody>
</table>

و أ and أ sometimes remain after Fathah; in this case, if bearing Jazmah, they form a diphthong with the preceding Fathah; as in ليل يوم; or not having Jazmah, they are pronounced as a long Alif, as ُصُلُوتُ, ُرَمَاةُ like صلاة, رمية.
3. The letters ٰ and ٰ when quiescent, and followed by 
\textit{Jazmah} are omitted, as 

\textit{يِسِر} for 
\textit{يِسِر} 
\textit{يِقُوم} for 
\textit{يِقُوم} 

4. The \textit{Alif} of union is not subjected to this rule, as 

\textit{فَانْصر}.

\section*{SPECIAL RULES.}

\textbf{Alif.}

1. \textit{Alif-hamzah}, in the middle of a word, when moved by 
\textit{Dammah} is changed into ٰ, when by \textit{Kasrah} into ٰ, whether 
preceded by a vowel or letter jazmated;

\begin{align*}
\text{رَف} & \text{ for راف} \\
\text{وَنُن} & \text{ وِنُن} \\
\text{بَعِمة} & \text{ بِعِمة} \\
\text{ذَوْر} & \text{ ذَوْر} \\
\text{يِمَس} & \text{ يِمَس} \\
\text{رَّأِ} & \text{ رَّأِ} \\
\end{align*}

2. \textit{Alif-hamzah}, in the middle of a word, when moved by 
\textit{Fathah}, after \textit{Dammah} is changed into ٰ, after \textit{Kasrah} into 
ٰ, as

\begin{align*}
\text{دَاب} & \text{ for دَابِ} \\
\text{فَئْيَة} & \text{ فَئْيَة}. \\
\end{align*}

3. \textit{Hamzah} or \textit{Alif-hamzah}, quiescent in the middle of a 
word, is changeable into ٰ or ٰ quiescent; agreeably to the
vowel preceding; the articulation of the Hamzah being wholly suppressed, as

\[
\begin{align*}
\text{ر} & \text{ for } \text{ر}\text{ا}\text{s} \\
\text{أ} & \text{ استاجر} \\
\text{ب} & \text{ بوس} \\
\text{ن} & \text{ ذيب}
\end{align*}
\]

4. *Hamzah*, preceded byُ or ی quiescent, acting as servile letters, is changeable after و into و, and into ی after ی, uniting with the preceding letter by Tashdīd, and losing all articulation of the *Hamzah*. Thus

\[
\begin{align*}
\text{ظ} & \text{ for } \text{ظ} \text{ق} \\
\text{خ} & \text{ خليه} \\
\text{ه} & \text{ هنئي}
\end{align*}
\]

5. In the middle of a word, *Hamzah*, being preceded by a quiescent letter, other than و or ی, the *Hamzah* may be suppressed, and the vowel belonging to it transferred to the preceding letter, as

\[
\begin{align*}
\text{ع} & \text{ for } \text{ع} \text{س} \\
\text{س} & \text{ سسؤل} \\
\text{ت} & \text{ تسل}
\end{align*}
\]

6. *Alif-hamzah*, at the end of a word, is changed, after Dammah into ْ, after Kasrah into ُ; for دُنَا دُنُو

\[
\begin{align*}
\text{ح} & \text{ خاطي}
\end{align*}
\]
7. *Alif-hamzah*, at the end of a word after *Fathah*, when moved by *Dammah*, is changed into ْو, when by *Kasrah* into ي, as

\[
\text{فُقَةٌ} \quad \text{فُعَّلٌ}
\]

\[
\text{سُمَّي} \quad \text{سُمَيْنِ}
\]

But it is equally correct to write ْفُقَةٌ or ْفُعَّلٌ, and it is thus that grammarians usually write ْفُبِّهِاءٌ or ْفُبِّهِاءٍ المبتدأة.

8. *Alif-hamzah*, at the end of a word, and preceded by *Jazmah*, is written as *Hamzah* only, but the vowel may be transferred to the jazmated letter, and *Hamzah* then becomes ْو or ْى, according to the vowel preceding. Thus

\[
\text{جُبِّرَةٌ} \quad \text{جُبِّرَةً}
\]

\[
\text{جِبَرَةٌ} \quad \text{جِبَرَةً}
\]

\[
\text{جَبِّرَةٌ} \quad \text{جَبِّرَةً}
\]

9. Should two *Alif-hamzahs* meet together in the same word, and the first be moved by a vowel, and the second be jazmated, the latter loses its *Hamzah*, and becomes merely long, changed, if need be, into ْو or ْى;

\[
\text{سُّمَيْنِ} \quad \text{سُمَيْنِ}
\]

\[
\text{أُمَّيٌّ} \quad \text{أُمَّيٌّ}
\]

\[
\text{إِمَانٌ} \quad \text{إِمَانَ}
\]

10. *Alif*, quiescent, preceded by another *Alif* moved by *Fathah*, is dropped; this is pointed out by the position of the *Fathah*, which is written perpendicularly, or by *Maddah*;
This suppression takes place in some words of very frequent recurrence, when quiescent Alif is not preceded by another ٌ, as in

\[
\text{رَحْمَانٌ} \rightarrow \text{رَحْمَنٌ}
\]

11. When two Alif's meet in the middle of a word, the first being Hamzah moved by Fathah, and the second quiescent, the first is often changed into deposit without Hamzah, as

\[
\text{تَأَمَّرُوا} \rightarrow \text{تَأَمَّرُ} \quad \text{فَدْنَبُ} \rightarrow \text{فَدْنِبُ}
\]

12. The inseparable particles لَيْ لَنْ بِبَّ and وَ which are used at the beginning of words, alter nothing in the nature of Alif, which is still considered to be the first letter of the word, though those particles may be prefixed, as كَأَمَّ لَبٌ, and not كَأَمُّ ليِبٌ.

Some compound words must be excepted, in which custom has established the change, as لَلَّا for لَلَّا, and لَسْنٌ for لَسَنٌ.
13. When the interrogative particle ِ is followed by Alif-hamzah, if the second be moved by Fathah, one of them, with its vowel, is dropped, or an Hamzah is placed first, and then an Alif with Maddah. Thus

\[
\begin{array}{c}
\text{أنت} \\
\text{أنّذرتهم} \\
\text{لا} \\
\text{الد}
\end{array}
\]

or

\[
\begin{array}{c}
\text{انت} \\
\text{أنّذرتهم} \\
\text{لا} \\
\text{الد}
\end{array}
\]

14. If the second Hamzah have Dammah for its vowel, the Alif becomes ِ, or the second ِ is suppressed and its Hamzah only retained;

\[
\begin{array}{c}
\text{أنّيكم} \\
\text{أنيكم}
\end{array}
\]

or

\[
\begin{array}{c}
\text{أنيكم} \\
\text{أنيكم}
\end{array}
\]

15. If the second Hamzah have Kasrah, the Alif is changed into ى;

\[
\begin{array}{c}
\text{انّ} \\
\text{انّا}
\end{array}
\]

Waw.

1. Waw in the beginning of a word, when followed by another moved by a vowel, is changed into Alif-hamzah, to avoid the meeting of two ِ;

\[
\begin{array}{c}
\text{واصل} \\
\text{واحدة} \\
\text{واحدة} \\
\text{واحدة} \\
\text{واحدة} \\
\text{واحدة}
\end{array}
\]
2. If there be two \( \text{\textordmasculine} \) at the beginning of a word and the first be moved by Dammah, it may be changed into Hamzah;

\[ \text{\textordmasculine} \rightarrow \text{\textordmasculine} \]

3. When in the middle of a word there are two \( \text{\textordmasculine} \), the first moved by Dammah, and the second quiescent, if the letter preceding the first is neither jazmated nor quiescent, and the first is not doubled by Tashdīd, the first \( \text{\textordmasculine} \) is often changed into Hamzah, preserving the figure of \( \text{\textordmasculine} \). Thus

\[ \text{\textordmasculine} \rightarrow \text{\textordmasculine} \]

In this case one of the two \( \text{\textordmasculine} \) is sometimes dropped; this occurs particularly when the first \( \text{\textordmasculine} \) is preceded by long Alif;

\[ \text{\textordmasculine} \rightarrow \text{\textordmasculine} \]

If they meet only in consequence of a contraction, this rule is not observed;

\[ \text{\textordmasculine} \rightarrow \text{\textordmasculine} \]

4. \( \text{\textordmasculine} \) in the middle of a word, moved by Fathah, and preceded by Kasrah, is often changed into \( \text{\textordmasculine} \);

\[ \text{\textordmasculine} \rightarrow \text{\textordmasculine} \]

This however does not always take place.
5. Sometimes in the middle of a word, after a letter bearing Jazmah, و, moved by Dammah assumes Hamzah or is changed into Alif-hamzah, as

\[
\text{اّدّ و} \quad \text{or} \quad \text{ادّ و}.
\]

6. In words derived from roots having و for second radical, it often happens when the second radical is doubled, that و is changed into ي;

\[
\begin{align*}
\text{قوم} & \quad \text{قائم} \quad \text{قائم} \\
\text{صب} & \quad \text{صب} \\
\text{ميرن} & \quad \text{مرن} \\
\text{صم} & \quad \text{صم}
\end{align*}
\]

This occurs even when the second radical is jazmated and not doubled, as و يليت تيل, &c.

7. Final و, when immediately preceded by Fathah, admits of no vowel, but becomes quiescent, and is changed into ی, if the word have but three letters, or into ی if it have more than three;

\[
\begin{align*}
\text{غزو} & \quad \text{غزا} \quad \text{he assaulted.} \\
\text{يغزو} & \quad \text{يغزى} \quad \text{he is assaulted.}
\end{align*}
\]

The same takes place when after و there is ی final:

\[
\begin{align*}
\text{عِرَّة} & \quad \text{عرة}.
\end{align*}
\]

If the final و bear a nunnated vowel, the nunnation is thrown back on the preceding Fathah:
8. In defective verbs, final \( \ddot{\text{a}} \) when immediately preceded by \textit{Dammah}, and subject to be moved by \textit{Dammah}, loses that vowel, as

\[ \text{يغزو} \quad \text{for} \quad \text{يجزو} \]

9. In nouns derived from defective roots, when the final \( \ddot{\text{a}} \) is immediately preceded by \textit{Dammah}, it changes itself into \( \text{i} \), and converts into Kasrah the \textit{Dammah} preceding. Should, in this case, the \( \text{i} \) have \textit{Fathah} for its vowel, it remains; if it be Kasrah or Dammah it is dropped, and \( \text{i} \) remains quiescent. If there be a nunnated vowel, the \( \text{i} \) disappears, unless the vowel be \textit{Fathah}.

Thus \( \dddot{\text{اجر دار أص}} \), of which the plurals would otherwise be

\( \dddot{\text{اجر أدل أص}} \), make \( \text{اجر أدل أص} \), and in the Accus. \( \dddot{\text{اجر أدل}} \).

Thus in the Nom. and Gen. it is \( \dddot{\text{ادل}} \) for \( \dddot{\text{أداو}} \) and \( \dddot{\text{أدلو}} \); and in the Accus. \( \dddot{\text{أدلو}} \) for \( \dddot{\text{أدلي}} \).

When there is no nunnation, it is \( \dddot{\text{أداو}} \) for \( \dddot{\text{أدلي}} \) and \( \dddot{\text{أدلو}} \) for \( \dddot{\text{أدلي}} \).

10. When, at the end of a word, two \( \ddot{\text{a}} \) meet, of which the first is quiescent after \textit{Dammah}, they unite by \textit{Tashdid}. Thus

\[ \text{عسووا} \quad \text{عسووا} \quad \text{عسووا} \quad \text{عدو} \quad \text{عدو} \quad \text{عدو} \]

This is equally the case with \( \ddot{\text{s}} \) at the end.
11. In plurals however of the form ﻓَﻌُولٍ, and in nouns of action of the forms ﻓَﻌُولٍ and ﻓَﻌُولٍ and ﻓَﻌُولٍ, the two are often changed into ﻰٰ, and the Dammah of the second into Kasrah; 

ив for ٰٰ عصو for ٰٰ لل ى.

12. When ﻰٰ quiescent after Dammah is followed by ﻰٰ final, the Dammah becomes Kasrah, and the ﻰٰ is changed into ﻰٰ, which coalesces with the ﻰٰ final by Tashdīd, 

ٰٰ بعو for ٰٰ لي.

13. In nouns of the form ﻷِ، ﻷِ، the last letter being ﻰٰ, it is changed into ﻰٰ, and the two ﻰٰ unite by Tashdīd, 

ٰٰ رضيٰو رضيٰٗ صبيٰٗ for ٰٰ رضيٰٗ صبيٰٗ.

14. Final ﻰٰ, immediately preceded by Kasrah, is changed into ﻰٰ, 

ٰٰ رضيٰٗ for ٰٰ رضيٰٗ.

15. Servile ﻰٰ at the end of a word always has after it an Alif mute, 

اووسا، كنوا.

Ya.

1. In the middle of a word ﻰٰ moved by Fathah and immediately preceded by Dammah, is sometimes changed into ﻰٰ; 

ٰٰ شويٰ for ٰٰ شويٰ.

This is however of rare occurrence.
2. When two ك meet in the middle of a word, the first moved by Kasrakh, and the second quiescent, the second is often dropped; this is only when the first is in the place of Alif-hamzah,

\[ \text{سايس} \rightarrow \text{رس} \]

In every other case, the two ك coalesce by Tashdīd;

\[ \text{دليلب} \rightarrow \text{بيب} \]

3. Final ك immediately preceded by Fathah, bears no vowel, but becomes quiescent, throwing the nunnation, if there be one, on the Fathah preceding:

\[ \text{ أولي} \rightarrow \text{ولي} \quad \text{ولي} \rightarrow \text{في} \quad \text{فتى} \rightarrow \text{في} \]

This takes place also when ك follows ك،

\[ \text{سرمي} \rightarrow \text{سرم} \]

4. If the final ك is preceded by another ك، the last is changed into a short Alif;

\[ \text{هدايا} \rightarrow \text{هداي} \]

Except the two proper names, ك and ك،.

5. Final ك preceded immediately by Kasrakh, bears neither Dammah nor Kasrakh, but losing them becomes quiescent,

\[ \text{أجناني} \rightarrow \text{أجناني} \quad \text{أجناني} \rightarrow \text{أجناني} \]

If in this case there be a nunnation in the nominative, or genitive, it is thrown back on the preceding vowel, and ك is dropped:

\[ \text{رام} \rightarrow \text{راى} \quad \text{راى} \rightarrow \text{رام} \]
6. Final ی preceded by *Dammah* changes it to *Kasrah*, remaining itself unchanged, but following the preceding Rule, becoming quiescent when moved by *Dammah* or *Kasrah*, and being dropped when it bears a nunnation in the nominative or genitive:

\[ \text{تَمَّنَى} \quad \text{تَمَّنَى} \quad \text{تَمَّنَى} \quad \text{تَمَّنَى} \quad \text{تَمَّنَى} \quad \text{تَمَّنَى} \]

\[ \text{إِيْدِى} \quad \text{إِيْدِى} \quad \text{أِيْدِى} \quad \text{أِيْدِى} \quad \text{أِيْدِى} \quad \text{أِيْدِى} \]

If in these cases final ی has *Fathah* for its vowel with or without nunnation, it remains and preserves its vowel, یُكَثَّرِيْنُهُمْ, یُكَثَّرِيْنُهُمْ, یُكَثَّرِيْنُهُمْ, یُكَثَّرِيْنُهُمْ, یُكَثَّرِيْنُهُمْ, یُكَثَّرِيْنُهُمْ, یُكَثَّرِيْنُهُمْ.

7. ی in the middle of a word bearing *Jazmah*, and following *Dammah*, often changes that *Dammah* into *Kasrah*, instead of being itself changed into یوٍ, (2nd gen.) becoming quiescent, یُنْدِرِيْنُهُمْ, یُنْدِرِيْنُهُمْ, یُنْدِرِيْنُهُمْ, یُنْدِرِيْنُهُمْ, یُنْدِرِيْنُهُمْ, یُنْدِرِيْنُهُمْ, یُنْدِرِيْنُهُمْ, یُنْدِرِيْنُهُمْ, and for یُنْدِرِيْنُهُمْ, یُنْدِرِيْنُهُمْ, یُنْدِرِيْنُهُمْ, یُنْدِرِيْنُهُمْ, یُنْدِرِيْنُهُمْ, یُنْدِرِيْنُهُمْ, یُنْدِرِيْنُهُمْ.

8. When two ی meet at the end of a word, the first being quiescent after *Kasrah*, they unite by *Tashdīd*:

\[ \text{سَرَى} \quad \text{سَرَى} \quad \text{سَرَى} \text{سَرَى} \text{سَرَى} \text{سَرَى} \text{سَرَى} \text{سَرَى} \]

*Rules common to ی and ی.*

1. ی and ی preceded by, and also bearing vowels, are dropped when immediately followed by ی or ی quiescent, their vowels in this case are also lost, if *Fathah* goes before; the ی or ی quiescent forming a diphthong with that *Fathah.*
RULES COMMON TO \( \text{و} \) AND \( \text{ى} \).

2. If in this case the vowel preceding be Dammah or Kasrah, it is suppressed, and replaced by the vowel belonging to the \( \text{و} \) or \( \text{ى} \) which has been dropped;

\[
\begin{align*}
\text{رَمَو} & \text{ا}^{\text{ت}}
\end{align*}
\]

3. When \( \text{و} \) and \( \text{ى} \) meet, so that the first bears Jazmah, \( \text{و} \) is changed into \( \text{ى} \), and the two \( \text{ى} \) unite by Tashdīd;

\[
\begin{align*}
\text{أيام} & \text{كى} \\
\text{كى} & \text{أسيد} \\
\end{align*}
\]

4. At the end of a word, after Alif quiescent, \( \text{و} \) and \( \text{ى} \) are changed into Hamzah;

\[
\begin{align*}
\text{رداى} & \text{سماء} \\
\end{align*}
\]

5. \( \text{و} \) and \( \text{ى} \) bearing vowels, and immediately following Fathah, are often changed into \( \text{ى} \) quiescent;

\[
\begin{align*}
\text{قٔم} & \\
\text{طٔل} & \\
\text{سٔار} \\
\text{خٔاف} \\
\end{align*}
\]
6. If after this Alif quiescent, a letter bearing Jazmah follow, the Alif is dropped, and Dammah or Kasrah substituted for the Fathah preceding. Dammah, when the \( \ddot{a} \) whose place is taken by Alif, would bear Dammah or Fathah, as for \( \ddot{a} \), of which the regular form would be \( \dddot{a} \), and so for \( \dddot{a} \), regularly \( \dddot{a} \).

When the Alif quiescent is in the place of \( \dddot{a} \) or of \( \dddot{a} \), moved by Kasrah, Kasrah is used instead of Dammah, for \( \dddot{a} \), reg. for \( \dddot{a} \), reg.

7. When \( \dddot{a} \) and \( \dddot{a} \) in the middle of a word are moved by Kasrah, and preceded by Alif quiescent, they are replaced by \( \dddot{a} \) with Hamzah:

\[ \begin{align*}
\dddot{a} & \rightarrow \dddot{a} \\
\dddot{a} & \rightarrow \dddot{a}
\end{align*} \]

8. When \( \dddot{a} \) and \( \dddot{a} \) in the middle of a word bearing vowels, and being preceded by Jazmah, are followed by a letter bearing a vowel also, they often transfer their own vowel to the letter having Jazmah, and become quiescent. In this case, if the vowel is Fathah, the \( \dddot{a} \) or \( \dddot{a} \) changes into \( \dddot{a} \); if Kasrah, the \( \dddot{a} \) changes into \( \dddot{a} \), according to the second general Rule;

\[ \begin{align*}
\dddot{a} & \rightarrow \dddot{a} \\
\dddot{a} & \rightarrow \dddot{a} \\
\dddot{a} & \rightarrow \dddot{a} \\
\dddot{a} & \rightarrow \dddot{a}
\end{align*} \]
9. This change does not however take place in nouns of the forms \( \text{\textit{مفعل}} \) and \( \text{\textit{مفعّل}} \), nor in those where the \( \text{\textit{و}} \) or the \( \text{\textit{ى}} \) is followed by Alif quiescent, as in the forms \( \text{\textit{مفعّل}} \) and \( \text{\textit{مفعّل}} \), nor finally in adjectives of the form \( \text{\textit{عِنَال}} \). Thus:

\[
\begin{align*}
\text{قُود} & \rightarrow \text{قاً} & \text{نُصُون} & \rightarrow \text{نَصِين} \\
\text{زَوْن} & \rightarrow \text{زَدن} & \text{كَعَل} & \rightarrow \text{كَلِن} \\
\text{مُكَيْلَة} & \rightarrow \text{مِكَيلَة} & \text{سَوْد} & \rightarrow \text{سَدن} \\
\text{اسْوَدة} & \rightarrow \text{اسْدِنَة} & \text{سَنا} & \rightarrow \text{سِنَة}
\end{align*}
\]

10. If by this change the quiescent letter falls before a letter bearing Jazmah, the former one is wholly suppressed:

\[
\text{أُقَامَت} \rightarrow \text{أُقَامَت}
\]

11. When \( \text{\textit{و}} \) and \( \text{\textit{ى}} \) are moved by Kasrah, and preceded by Dammah, the Kasrah generally takes the place of the Dammah, which itself disappears; \( \text{\textit{و}} \) then changes into \( \text{\textit{ى}} \) quiescent.
General Observations.

1. When the letters ی و ا are said to be preceded by a vowel, it must be understood that they are so preceded immediately, and without the interposition of Jazmah, or a quiescent letter. It must not be forgotten that there is a latent Jazmah in Tashdīd. Thus, in ی the Fathah which is over the ی is not immediately preceded by the Dammah of the م, because ی is the same as if it were written ی. ی

2. Alif final ceases to be so considered, and is regarded as being in the middle of a word, when an affixed pronoun is added to the end of that word. Thus, in ی Alif-hamzah is changed into ی, as being in the middle of a word, though this is not always strictly observed.

3. On the contrary, ی and ی terminating a word, are not affected by such an affix, and are still looked upon as final letters, as in ی and ی, where the addition of ی does not prevent the of ی, and the ی of ی, from becoming quiescent, as if at the end of a word. The only change made by the affixed pronoun is that of ی into ی; the ی may here however be preserved, provided that Jazmah is not used, as ی.
VERB.

Of the Verb in General.

1. The original or primitive verb, is by the Arabians denominated ُجَرَنَّ (naked), because composed of only those letters which constitute the root. The root أصل, is always the third person singular masculine of the preterite tense, and active voice. The letters constituting the root are called أصلية, or radicals. The seven letters of the word يُئَسِّمُنا (they fatten) are called زوات, augments, or serviles.

The primitive verb contains either three letters ُتَلَّي (trilateral) or four ُرِيَعِي (quadrilateral).

In triliterals, the first letter is called ُنَأَن fa, the second ُعَنَّ áain, and the third ُلَمَ lám, because the verb ُفَعَلَ (he made) is usually taken as the paradigm of the regular triliteral verb. In the quadriliteral roots, the paradigm being ُفَعَلَّ فُعَلْلُ, the first letter is named fa, the second áain, the third lám the first, and the fourth lám the second.

From the primitive triliteral verb are derived twelve other forms, making altogether thirteen conjugations or forms of one root. Quadriliterals have but four forms.

Derivative verbs (of triliterals) are divided into three classes. The first contains those formed by the addition of one letter, the second those made by adding two letters, and the third comprehends those receiving an addition of three letters.
OF THE VERB IN GENERAL.

Derivatives.

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<th>Primitive.</th>
<th>First Class.</th>
<th>Second Class.</th>
<th>Third Class.</th>
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<tbody>
<tr>
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<td>5 نفعل</td>
<td>10 استفعل</td>
</tr>
<tr>
<td>1 نفعال</td>
<td>2 فعل</td>
<td>6 تفعل</td>
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<td></td>
<td>3 فاعل</td>
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<td>9 انفعل</td>
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Quadriliterals.

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<th>Derivatives.</th>
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<tbody>
<tr>
<td>1 نفعال</td>
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<td>2 نفعل</td>
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<tr>
<td>3 انفعل</td>
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<td>4 انعول</td>
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</table>

From the root نفعل the Arabian grammarians make the technical words, which become the names of all the various grammatical forms. The fifth form, for instance, of a triliteral verb, is called تفعل; the second of a quadriliteral is called انفعل, and so with all others. It is thus with every inflection of a verb, with the nouns and adjectives derived from it, and even with the rules of prosody, and the various feet employed in verse.

Of these thirteen forms of the triliteral verb, the twelfth and thirteenth are of very rare occurrence. Some grammarians give a fourteenth and a fifteenth form; thus, 14 اغلعک ك he had clustering hair; 15 اغلندی ك he was corpulent and strong, (a camel), but the few verbs which exist of these forms may
be considered as in the third form of the quadriliteral verb, 

It is to be observed that in the eighth form ُفاعل, the place of ُت is sometimes supplied by ُب or ُد.

When the first letter of the root is one of these, ض ب ط، the ُت is changed into ُب, as it was dyed, for ُت it was printed, for ُت he was unjustly treated, for ُت, in which instance the ُب is also changed into ُب، and is joined to the first by تاشدید.

When the first letter of the root is د ز ن or ذ، in the eighth form، ُت is changed into ُت، thus for ُت he was repelled، is written ُت for اذترأ اذترأ، where the radical ذ is changed into ُد، or اذكر، where the ُد becomes ذ، or اذكر، where both remain.

When the first radical is ت و or ى، in the eighth conjugation، it is changed into ُت، and the two ُت unite by تاشدید، as ُت for انتضر انسر for انتصر انصر، انتصر انصر for انتصر انصر، انتصر انصر.

In the first form or conjugation، the original and simple signification is to be found، whether that be a transitive or intransitive one، as كتب he wrote، ُزن he was sorrowful.

The second and fourth conjugations form transitive verbs from intransitives، as from ُعظم he was great، ُعظم، and ُعظم he rendered great، he honored. From verbs transitive in the
first form, the second and fourth make others, which may be called double transitives, as from *he wrote* كتب and *he made another person write* قَتِبَ.

Verbs in the second form are frequently however mere synonyms of the first, or only distinguished by being understood as a species of intensives, لَفْق he broke, فَرَق and *he separated or dispersed*،&c.

The third form has usually the signification of the first, with this difference, however, that the indirect complement of the verb, which in the first form demanded the intervention of a preposition, becomes here a direct complement, and meets the verb immediately. Thus *I wrote a letter to the king* كتب إلى الملك رسالة; *we sent our brother to you* أُسِلَفْا أَخَاكَ إِلَيْكَ. If the third form is used, the person to whom we write or whom we send, becomes the direct complement, and meets the verb without the preposition إلى. Thus *I wrote to the king—I sent to the Vazír* أُسلَفْتِ إِلَى الْمَلِكٍ رَسَالَة. So with intransitive verbs also, جَلَس *he sat down*, in the third form signifies, جَلَسَ إِلَى الْمُؤْذِن *he sat down near the Sultan*. In the first form this would be جَلَسَ عَنْدَ الْسُّلْطَانِ.

This form indicates also a reciprocal or mutual acting. Thus *he sought to kill another*، (that other seeking to kill him) قَاتَلَ.
The fifth form almost always has a passive signification, derived from the second. Thus from علم to know, come the second form علم to teach, and the fifth علم to be taught.

The sixth form is derived immediately from the third, and signifies the co-operation and mutual action of two or more persons, as the one beat the other; تناوب the boys played together.

The seventh and eighth forms have usually a passive meaning, derived mostly from the first, but sometimes from the second, as from تعلل to cut, comes the seventh انقطع to be cut, from نصر to help, the eighth انترمر to be helped.

The ninth and eleventh forms designate colors; the eleventh, with more intensity, اصفر to be yellow; اصفر to be very yellow. These conjugations are also verbs, expressing deformity, as انجم to have the face or mouth distorted; انجم to be crooked.

The tenth form expresses the desire of, or petition for, the action indicated by the first, as استغفر to pardon, استغفر to beg pardon, استسقى to water. استسقى to beg for water, to put up prayers for rain.

The twelfth and thirteenth forms are of very rare occurrence, and generally add intensity or energy to the primitive signification; thus from خشى to he harsh, is derived شمشش to be very harsh or rude, from لعَد to adhere, comes وَعَد to adhere firmly.
OF THE VERB IN GENERAL.

Upon the various significations of the different forms or conjugations of the verb, much more might be said, and some grammarians enter into long details; but, although well worth the notice of the curious investigator, these inquiries are wholly undeserving the attention of the student. The brief remarks here made will not be found without use, but it is only by reading and consulting the dictionary, that a knowledge can be gained of the significations of the various forms. However minute might be the observations made upon the different meanings of the verb, we should still find many exceptions; these can only be learned by use, and the same must be said as to the forms in which any given verb is to be found. Some roots are only met with in one conjugation, most are in several, none in all.

Quadriliteral verbs, it will be seen, have but four forms; the first answers to the first of triliterals, the second to the fifth, the third to the seventh, and the fourth to the ninth.

Every variation of which the verb is susceptible, whether in forming the derivatives from the primitive, or in the voices, tenses, persons, numbers and genders, or in verbal nouns, is by the Arabians comprised under the term exchange, peculiarly applied to grammatical inflection, and almost equivalent to conjugation.

The regular verb is termed sound or perfect, and follows in all its inflections the common rule, or paradigm. The irregular verb, unsound or imperfect, has among its radicals one or more of the feeble letters ۡو، ۡى، or has its second and third radicals alike.
In the Arabic language there are a few verbs which may be regarded as primitives of five or six letters, or as derivatives belonging to forms not included among those we have enumerated. Such are ابتدء, تعنير, استندر, but these examples are rare, and it is to be observed that ن, always, or almost always, enters into the formation of these derivatives of forms not used, and that by subtracting it, it is easy to reduce them to a quadrilateral root.

There are two voices, the active, denominated صيغة الفاعل the form of the agent, or simply فاعل agent, and the passive صيغة المفعول the form of the thing done, or merely مفعول, the object on which the action falls, the patient.

Neuter verbs, of whatever form they may be, by their very nature, are destitute of a passive voice, whether these verbs simply express a mode of being, as مرض to be ill, or an energy not passing out of the energizer, and which we more particularly call intransitive verbs, as مشي to walk, نام to sleep; the Arabian grammarians consider them as active, and their subject is always called فاعل, or agent.

In Arabic verbs there are but three principal modifications, of which two are of time, زمان, and the third of command, أمر.
CONJUGATION OF THE FIRST FORM نع́ل OF REGULAR TRILITERAL VERBS.

Active Voice.

Preterite.

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<tr>
<th>Plu.</th>
<th>Dual.</th>
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Indef.

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Participle.

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Infinitive.

كِتَابٍ
OF TENSES.

Of these there are in the Arabic verb only two; the first or the past, we denominate the preterite; the second or resembling*, being susceptible of both present and future, may be called the indefinite tense.

The compound tenses are formed by the addition of the verb substantive كَانَ. The preterite of this verb being joined to that of any other, gives to the latter the signification of the pluperfect, كَانَ كَتَبَ he had written. Joined to the indefinite tense of another verb, it gives it the force of the imperfect, كَانَ يُكَتَبَ he was writing.

The indefinite tense of كَانَ which is يَكُونَ, joined to another verb in the preterite, forms the future subjunctive, يَكُونَ كَتَبَ he will have written.

These compound tenses are not given in the paradigm of the verb, the Arabian grammarians not considering this union of two verbs, for the determination of the circumstances of time, as forming compound tenses of one verb.

Numbers.

In the Arabic language there are three numbers, عدد, pl. أعداد. The singular الفرَن or المُئَّنِ or

* So called, because in many of its accidents it resembles the noun.
Genders and Persons.

In Arabic there are three genders, جنس, pl. جنسات, the masculine المذكر, the feminine المونية, and the common المستوى. These are also used in the verb.

The first person is called الحاكم he who speaks, the second المخطوب he who is spoken to, and the third الغائب he who is absent. The first person plural is named نفس المتكلم مع الغير he who speaks conjointly with others.

ON THE TENSES OF THE REGULAR TRILITERAL VERBS.

The Preterite.

The persons of the preterite are formed by adding one or more letters after the radicals. According to the system of the Arabian grammarians, there is no person of the verb without a pronoun expressed or understood, that pronoun being the agent or subject; several of the letters added to the root in order to form the persons, are, therefore, considered by them as pronouns.

The middle radical of the preterite of some verbs takes كسره in place of فتحة, as transitively علم he knew; but
this is more peculiarly the characteristic of intransitive or neuter verbs, as "he was glad. حزين he was sorrowful; sometimes the middle radical of the preterite takes Dammah; but this only in a neuter sense, as قديح he was ugly, حسن he was handsome. The vowels of the two first radicals do not vary in the other persons, but the last is changed to Dammah in the third person masc. plu., and is jazmated in most of the other persons.

The preterite usually corresponds with the English preterite perfect, as أذكر أعمت أنت تصلكم و أني فصلتكم على العالمين Remember the benefits that I have conferred upon you, and (remember) that I have rendered you superior to other men.

When the preterite is preceded by the particle قد, it always signifies a past time, which is also the case when it follows the adverb لما, when.

The preterite is often employed to express the present, as

وقع الشواب شيب و الدهر بالناس قلب

إن كان يوما لشخص فني ف قد يغلب

The violence of affliction makes grey the hairs, and fortune with mankind changes.

Although she stoops to day to a man, yet on the morrow she will overwhelm him.

The particle  لو if, conveying a supposition, and connecting two correlative propositions, gives to the preterite the signifi-
cation of the pluperfect. Suppositive propositions are distinguished from conditional, as implying that the case supposed is never realised, while in the conditional there is a simple enunciation of one proposition depending on another.

In the suppositive proposition, the first preterite is to be rendered by the pluperfect of the indicative, and the second, to which is prefixed the particle ل، by the preterite of the potential mood, as لو علمت هذا للصتك if I had known this, I would have admonished thee. If the second member be negative, the indefinite tense is used with the particle لم، which, as will he hereafter explained, gives to the indefinite the power of the preterite, as لو كنت هادئا لم يعمر أخرى if you had been here, my brother would not have died.

If, after لو the verb of the first proposition is in the indefinite tense, and the second in the preterite, they take a future sense, and the first may be translated by an imperfect subjunctive, and the second by a conditional future, as لو يعمر الألغئل راحة يعمر ينفع نفسه ببذل النوال if the miser touched the palm of Yahya, his soul would become generous in bestowing gifts.

The negative لا gives to the preterite the meaning of the future; this is particularly observable in the taking of an oath.
I have sworn (I swear) that wine shall not disturb me, while my soul is in my body, and my words in my power of speaking.

In the Korán and in the Poets, examples are found of the preterite preserving its own meaning after لا صدق و لا سمح "he has not believed and he has not prayed; but he has denied the truth and has been perverse.

The preterite is used in Arabic to express the optative. Thus in speaking of God, after his name, is added "may he be exalted! After the name of Muhammad, صلى الله عليه وسلم "may God be propitious to him, and give him peace! Such are these forms also، رضي الله عنه "may God be pleased with him! دام سالم "may his reign be long! لعنة الله "may God curse him!

After إذا when, an adverbial particle of time especially applied to the future, as لما when is to the past, the preterite takes a future sense, as إذا كتب ذلك أحمدك when thou shalt have written that, I will praise thee.

When this adverb is put at the head of two correlative propositions, of which the verbs are in the preterite, they both assume this future meaning، إذا جاء وعد الآخرة جمعنا بكم لننذا when the promise of the future life shall have come, we will bring you together.

But this influence of إذا ceases when the preterite of كان precedes it, and the two verbs may then be rendered the first
by the pluperfect, the second by the imperfect, and it was a custom of Timúr, and of his forethought, that in the beginning of his command, when he had alighted at the dwelling of any one and requested hospitality, he enquired into his family and remembered his name and his pedigree.

To have this effect, it is not even necessary that the preterite of the verb كَانَ should be expressed: it is sufficient that before َإِذَا there be a verb in the preterite, upon which the conjunctive proposition depends, لَاتَكونُوا كَالذينَ كَفَرُوا وَقَالُوا لَأخوانيمَ إِذَا ضَرُبُوا فِي الْرِّضْوَانِ أو كَانُوا غَزْيٌ لَوْ كَانُوا عَدُنَا مَا مَاتُوا وَمَا قُتِلُوا be not like those who have been incredulous, and who have said of their brothers, when travelling in the country, or on a military expedition, if they had remained with us, they would not have died, and would not have been killed.

It is the verb تَالَّا which here deprives إِذَا of its usual effect. To occasion the cessation of this influence of إِذَا, it suffices that what precedes it should contain necessarily the idea of the past.

Whenever the two particles حتَّى, in order that, until, &c., and إِذَا when, are united at the head of two conjunctive propositions; the temporal power of the verbs of those two propositions depends upon the antecedents, and accordingly as
they express a past, or future sense, the verbs of the conjunctive propositions, although put in the preterite, must be translated by the past or future.

The preterites and have a future sense, on account of the indefinite, by which is preceded.

What has been said of the tenses of verbs coming after , is equally applicable to .

After the conditional particle if, the preterite acquires the force of the subjunctive future: . It is written to you, when death shall come to one of you, if he (should or shall) leave property (let there be) a will.

If the verb come between and a verb in the preterite, the latter expresses a past sense, as . If I have committed a crime or been guilty of a fault.

When after , a present is to be expressed, the preterite of , and the indefinite tense of the verb required is employed.
Thus, أَشْكَرُوا لِللهِ إِنَّكُمْ أَيَّادُ تُعْبَدَ. *Give thanks to God,* if it be him you serve.

When the conjunction إنْ comes before two correlative propositions, of which the first is conditional and the second dependent on the first, the verbs in the preterite may be rendered, the first by the subjunctive or hypothetical present, and the second by the future, إنْ فَعَلْتَ ذَلِكَ صَيَّبَتْ مَالِي, *if I do that, I shall lose my property.*

The preterite of the verb كانَ is often employed without conveying any idea of time, and merely connecting a subject and an attribute, as أوليكم ما كان لِمَ أن يدخلوها إلا خَانَكَينَ, *Those (people), it is not for them to enter, unless with fear.*

Examples without number may be met with, where the preterite of كانَ, is thus used without any indication of time past, and merely as the opposite of the negative verb ليس, which has no tense but the preterite, with the power of the indefinite present.

The Indefinite.

The indefinite, (or future of Erpenius) is formed by prefixing to the different persons, one of the four letters comprised in the technical word أَتَيْنِ, and by adding one or two of those contained in the other technical word أَوَنَا. The prefixed serviles have constantly Fathah, excepting in the second, third and fourth of the triliterals, and the first of the quadriliterals, where they take Dammah; they jazmate the first radical. If the second
radical of the preterite has Dammah, it remains also Dammah in the indefinite, but if Kasrah, it is changed in the indefinite to Fathah, excepting he thought; he was pleasant; he despised; he dried up; he excelled; he despised; he met, which may be pronounced both with Fathah and Kasrah, and even sometimes with Dammah; as he presaged, he fell, he presented, he wrote, he did not assist. but if the second radical takes Fathah in the preterite, in the indefinite it is changed to Dammah; as he wrote. or to Kasrah, as he struck, he struck; unless the second or third radical is a guttural letter, in which case it sometimes remains Fathah, as he laboured, he presented; and in the same manner without a guttural, he reclined, and he refused. The last radical has Dammah, but when followed by the serviles it is sometimes dropped, sometimes changed, as is seen in the paradigm.

The indefinite, however, when preceded by certain particles, admits of several variations in the termination which are classed under the grammatical heads of Apocope, Antithesis, and Paragoge.

Apocope not only converts the Dammah of the last radical into Jazmak, but cuts off the final every where, excepting in the feminine plural. The particles which occasion the Apocope are not; not yet; no, not; and when prefixed to the future in an imperative sense. he did not assist, may answer as a general example.
To the above particles may be added the following:  

אִם if; 

and אָיְנָא whoever; אֵמַּה all 

that, and אֵכָלְמָה every; אֵכָלְמָה every time that; אֵכָלְמָה and אֵכָלְמָה every where;  

אֵכָלְמָה and אֵכָלְמָה كيف however; אֵכָלְמָה as often as; אֵכָלְמָה and אֵכָלְמָה whenever, and in poetry אֵכָלְמָה when; provided, however, another verb in the retributive sense (as whatever you will do, I will do) is subjoined in the same sentence. If both verbs are in the indefinite, they conform to this rule; if only the first, that does the same; but if the last alone is indefinite, it follows either this, or the general rule; as אֵכָלְמָה whatever you will do, I will do; אֵכָלְמָה whatever you will do, I did; אֵכָלְמָה, or אֵכָלְמָה whatever you did, I will do.

This rule takes place likewise, when an imperative precedes, to which the indefinite is responsive; as אנָתָנְךָ אנְכָר assist me, I will assist you.

Antithesis, by the influence of another set of particles, cuts off the final ב in the same manner, and changes the דָּמָהֶה of the third radical to פָּתָחָה; these are ב by no means, not at all; לָכְיָא, לָכְיָא, לָכְיָא, לָכְיָא, לָכְיָא, לָכְיָא, לָכְיָא, לָכְיָא, לָכְיָא, לָכְיָא, לָכְיָא, לָכְיָא, that, in order.
THE INDEFINITE.

to, because: lest not, so as not: or: until. Also prefixed to an indefinite, referring to a preceding word, as assist me and I will assist you: likewise when it implies and at the same time: as do not eat fish and at the same time drink milk; and also, or if well! do so! come on! &c. he will by no means assist, is here put for a general example.

---|---|---
لا ينصرف لن تنصروا لي ينصر
لا تنصروا لن تنصرف
لا تنصرف لن تنصروا
لا ينصر

Paragoge adds to the future or in the singular, and in the plural masculine and common, when it denotes commanding, wishing, intreating, or asking about futurity, in the manner following: will he assist?

Plural. | Singular.
---|---
هل ينصر هل ينصر
هل تنصر هل تنصر
هل تنصر هل تنصر
هل تنصرف

Dual.
هل ينصر هل تنصرف
The indefinite tense may be translated by the future of the indicative. 1. When preceded by the particle سوف, or one of its abridged forms سَفِ. 2. When preceded by the negative لَا, provided, however, that neither of the other negative particles لَمْ, لَمْ, or لَمْ, or لَمْ, have occurred in the phrase before. 3. When, as is often the case, there is a plain indication of a future sense.

When these rules do not operate, or when the indefinite is preceded by لما, it becomes a present tense, سَفِ يَعْلَى ذَلِكَ عَدَوَانَا وَ ظَلَمْا فَسَفِ تَصْلِيهِ نَارًا he who shall do that maliciously and unjustly, we will punish him by fire.
they who hide the book which God has sent down (from heaven), and buy with it a thing of small price, those eat nothing but fire, and God on the day of judgment will not speak to them nor approve them.

In this passage are seen examples of the indefinite with a future signification after لى, and with that of the present after ما.

The particle لى restricts it to the future, لى يصرِب he will not strike.

The particles ان and كي that, in order that, with their compounds; also حتي until, and ل give to the indefinite a future meaning.

ام حسبتم أن تدخلوا الجنة do you think you will enter Paradise?

إجعل لي وزيرا من أهلتي هرون أخني... كي نسبينك كثيرا

Give me an assistant out of my own family, my brother Hárún, in order that we may praise thee much.

It will be often found, that a verb in the indefinite tense, depends upon a verb immediately preceding, without the interposition of any particle; in this case, the verb in the indefinite must be translated by the subjunctive, preceded by, in order that;
by the infinitive, or by the participle present. 

He departed, leading my heart by the bridle.

We continued to watch his return, like the watching for the festive new moons.

He seeks you above all other men, in order that he may solicit hospitality, and an abode.

When preceded by *not*, *not yet*, the indefinite assumes a preterite sense; *he has not struck* *he has not yet gone out*.

This rule is liable to some exceptions; and it is remarkable, that in the example given by M. de Sacy, the verb following *not*, must really be translated by the present. *do you not know that to God belongs the empire of heaven and earth?*

That the indefinite, preceded by *not*, may sometimes be translated by the present, was observed by Mr Richardson, who gives the following instance:

*but*
if there is nothing in these words, but what makes you doubtful of your hereditary belief, even that is sufficient for your good; for he who doubts not, considers not; and he who considers not, understands not; and he who understands not, remains in blindness and perplexity.

When ل is prefixed, the indefinite tense expresses command, when ل comes before, it has a deprecative or prohibitive signification: and he among you who shall see the month, let him fast (during) it. لا نقرباهذه the appeal not you (two) this tree.

The preterite of the substantive verb كَانَ, as has been before said, when put before the indefinite tense, gives it the sense of the imperfect indicative. Should the proposition be negative and the adverb لم be employed, the indefinite يكُن put before, gives to the following indefinite the same meaning. When however one or more verbs in the preterite have gone before, they communicate that sense to the following indefinite, without the intervention of كَانَ.

ركب جعفر إلى السيد و جعل يشرب تارة و يبطر أخرى و ثُمّ قُفَ الرشيد و هداهات تأتيه و عَنْدَهُ اقْتِيَاعُ الطبيب و أبو زكار العلمى يغذيه. Jâfar rode to the chase; and sometimes drank and amused himself at others; and presents and gifts came to him from Rashîd; and Bakhtishuá the physician was with him, and Abú Zakkár the blind sang to him.
It often, however, will be found, that the indefinite carries this meaning without being preceded by the preterite ُكانَ, or any other verb in that tense; the attending circumstances fixing the sense in which it must be taken.

Say (to them) why did you kill the prophets of God, before (now).

Beside the pluperfect and imperfect, which the Arabians express by adding the preterite of the verb ُكانَ to the preterite and indefinite of another verb, they form a past or retrospective future by prefixing the indefinite of ُكانَ to a preterite, sometimes inserting the particle ُقد between the two verbs.

Say peradventure somewhat of that which you wish to hasten, will have (already) mounted behind you.

Rush upon their camels, take them, and then we shall have taken reparation for what has been done to us.

The use which is thus made of the verb ُكانَ to modify the preterite and indefinite tenses, must not be considered as constituting it an auxiliary verb, in the sense in which that term is used by European grammarians. The use of the preterite or indefinite of the verb ُكانَ has for its object only the expression
of that double relation of time belonging to the preterite anterior or pluperfect, the limited preterite or imperfect, and the retrospective future; effecting this by the union of two verbs, either in the same tense, as 

\[
\text{كان} \quad \text{kān} \quad \text{كتب} \quad \text{he had written};
\]

or in different tenses, as 

\[
\text{يكون} \quad \text{كتب} \quad \text{he did write, or was writing};
\]

and 

\[
\text{لتكتب} \quad \text{he will have written}.
\]

The imperative, as well as the future, sometimes takes the paragogical 

\[
\text{لا} \quad \text{أحسن} \quad \text{أحسن} \quad \text{assist thou}.\]

This mood is formed by prefixing \(\text{l}\), which, when beginning a sentence, always has \(\text{Kasrah} \); as 

\[
\text{نعلم} \quad \text{أعلم} \quad \text{know thou};
\]

\[
\text{أضرب} \quad \text{strike thou};
\]

unless the vowel of the penult. radical, which is always the same with that of the future, be \(\text{Dammah} \); when \(\text{l}\) also takes \(\text{Dammah} \); as 

\[
\text{أكتب} \quad \text{write thou},
\]

the first and last radicals take \(\text{Jazmah} \). In the formation of the genders and numbers, the final serviles 

\[
\text{يونا} \quad \text{Iona}
\]

are employed, as in the future. The imperative is only used in the second person; the others being supplied by the future; \(\text{ل}\) with \(\text{Kasrah} \) being then prefixed, as 

\[
\text{لينصر} \quad \text{let him assist};
\]

\[
\text{لينصر} \quad \text{let us assist}:
\]

which is also sometimes the case with the second, as 

\[
\text{لتنصر} \quad \text{assist thou} ;
\]

but \(\text{ل}\) drops \(\text{Kasrah} \), and takes \(\text{Jazmah} \), when \(\text{ف} \) or \(\text{و} \) are prefixed, as 

\[
\text{فلبنصر} \quad \text{then let him assist}.
\]

The office of the imperative of triliteral verbs is sometimes performed by an indeclineable word, of the form 

\[
\text{نعال} \quad \text{نعال}
\]

Thus, from 

\[
\text{نزل} \quad \text{to alight},
\]

is formed 

\[
\text{نزل} \quad \text{نزل} \quad \text{alight thou}.
\]
The participle of the primitive triliteral verb in the active voice is of the form لاعل; and in the passive of the form لاعل. There are however many other forms; and particularly لاعل and لاعل, which are both active and passive.

It has been objected that these participles are merely verbal adjectives, conveying no idea of time; but I have preferred the authority of Erpenius. It would seem they are rather of all times, and as in the following instance, often appear to be true participles, وَلَهُ يَصِيرُ بِمَا يَعَمَّلُ. God is seeing (see) what they do.

The Infinitive differs greatly from those of other languages, being merely a verbal noun substantive in the accusative case; corresponding, in some measure, to the Latin gerund in do. It is often used adverbially, and by a peculiar idiom is joined sometimes to its own verb, to give a greater energy to the meaning.

Although it is not considered that the nature of the participle, partaking both of verb and adjective, should exclude it from a place in the paradigm; or that the infinitive should be rejected, because, in truth, it is a verbal noun; which all infinitives really are; a more minute account of each will be given hereafter under the heads of "Name of Agent and Patient," and "Noun of Action."

The account here given of the use of the tenses, may seem to be somewhat difficult and complicated, yet it will be found that the times of Arabic verbs are subject of very little doubt, unless it be in the Korán, the elliptical, figurative, and somewhat incoherent style of which, leads to different interpretations.
The following principles may be regarded as general. 1. That the two tenses of Arabic verbs, have each its determined value, the one of the past, the other of the present and future. 2. It is often unimportant whether this second tense be translated by the present or future, and when that distinction is really necessary, the sense is never dubious. 3. In an infinite number of cases, the time of a proposition is fixed, not by the forms of the verbs, but by the conjunctions, or adverbial conjunctions of time, by the negative adverbs, or other particles to the influence of which the propositions are subjected; or finally, by the relation which the propositions bear to each other.
# PASSIVE VOICE.

**Preterite.**

<table>
<thead>
<tr>
<th></th>
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<tbody>
<tr>
<td>كتبوا</td>
<td>كتبنا</td>
<td>كتبتم</td>
</tr>
<tr>
<td>كتبنا</td>
<td>كتبنت</td>
<td>كتبنت</td>
</tr>
<tr>
<td>كتبتم</td>
<td>كتبنت</td>
<td>كتبنت</td>
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</table>

**Indefinite.**

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<tbody>
<tr>
<td>يكتبان</td>
<td>كتبان</td>
<td>كتبك</td>
</tr>
<tr>
<td>يكتبون</td>
<td>كتبان</td>
<td>كتبك</td>
</tr>
<tr>
<td>يكتبين</td>
<td>كتبان</td>
<td>كتبك</td>
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<tr>
<td>كتب</td>
<td>كتب</td>
<td>كتب</td>
</tr>
</tbody>
</table>

**Participle.**

مكتوب مكتوبة | مكتوبان | مكتوبين | مكتوب
مكتوبة | مكتوبان | مكتوبين | مكتوب
مكتوبة | مكتوبان | مكتوبين | مكتوب

The passive preterite only differs from the active by the first radical always having Dammah for its vowel, and the second Kasra.

In the indefinite tense, the incremental letters أيني, always have Dammah for their vowel, and that of the second radical is always Fathah.

The want of the imperative is supplied by the indefinite tense with ل prefixed, as لينصر let him be assisted.
PARADIGM OF THE QUADRILITERAL VERBS.

**Active Voice.**

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<td>تقمطر</td>
<td>يقمطر</td>
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</table>

**Passive Voice.**

<table>
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<th>Preter.</th>
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<td>تقمطر</td>
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</table>
DERIVATIVES OF THE FIRST CLASS OF REGULAR TRILITERAL VERBS.

**Active Voice.**

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<tbody>
<tr>
<td>نَكْتُبْ</td>
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<td>يُكْتَبُ</td>
<td>كَتِبَ</td>
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<tr>
<td>مَكْتَبْ</td>
<td>كَتِبُ</td>
<td>يُكْتَبُ</td>
<td>كَتِبَ</td>
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<tr>
<td>مَكْتَبْ</td>
<td>كَتِبُ</td>
<td>يُكْتَبُ</td>
<td>كَتِبَ</td>
<td>4</td>
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<tr>
<td>إِكْتَابْ</td>
<td>كَتِبُ</td>
<td>يُكْتَبُ</td>
<td>كَتِبَ</td>
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</tbody>
</table>

**Passive Voice.**

<table>
<thead>
<tr>
<th>Part.</th>
<th>Indef.</th>
<th>Preter.</th>
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<tbody>
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<td>مَكْتَبْ</td>
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<tr>
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</tr>
<tr>
<td>مَكْتَبْ</td>
<td>كَتِبَ</td>
<td>4</td>
</tr>
</tbody>
</table>
Of Quadrilaterals, and Derivatives of the First Class.

Quadrilaterals and derivatives of the first class, are conjugated in nearly the same manner, and only differ from the preceding in the following particulars.

1. The radical penultima in the preterite active always has Fathah, and in the indefinite Kasrah, except in the second quadrilateral, where it retains Fathah. In the indefinite active as well as passive bears Dammah, but the second, third, and fourth quadrilaterals active keep Fathah.

2. The imperative is formed from the future by dropping and the vowel of the last radical, as Kasr, as Kasr. If the preterite commences with Alif servile, that letter takes the place of the incremental letters of the indefinite.

3. In the fourth form, Alif is dropped whenever a servile precedes the radical letters, thus Yansir and not Yansr. Initial Alif, forming the derivative verbs, is dropped with its vowel whenever the serviles come before; whence in the imperative, where those serviles are lost, Alif and its vowel return, as Yansr, where it is not to be regarded as being Alif of union forming the imperative.
### Derivatives of the Second Class of Regular Triliteral Verbs

#### Active Voice

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<td>يكتَبَ</td>
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<td>تَخْتَبَ</td>
<td>مكتَب</td>
<td>يكتَبَ</td>
<td>تكتَبَ</td>
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<td>اَكتَبَ</td>
<td>مكتَب</td>
<td>يكتَبَ</td>
<td>تكتَبَ</td>
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<tr>
<td>اكتَبَ</td>
<td>مكتَب</td>
<td>يكتَبَ</td>
<td>تكتَبَ</td>
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#### Passive Voice

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<th>Indef.</th>
<th>Preter.</th>
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<tbody>
<tr>
<td>تكتَبَ</td>
<td>مكتَب</td>
<td>5</td>
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<tr>
<td>يكتَبَ</td>
<td>مكتَب</td>
<td>6</td>
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<tr>
<td>يكتَبَ</td>
<td>مكتَب</td>
<td>7</td>
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<tr>
<td>يكتَبَ</td>
<td>مكتَب</td>
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DERIVATIVES OF THE THIRD CLASS OF REGULAR TRILITERAL VERBS.

**Active Voice.**

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**Passive Voice.**

<table>
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<th>Indef.</th>
<th>Preter.</th>
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<td>12</td>
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<td></td>
<td>13</td>
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</tbody>
</table>
Of the other Derivatives.

In the remaining derivative conjugations, the penultima of the preterite active always has Fathah.

The indefinite is formed from the preterite, by prefixing َاتب َاتب with Fathah; the initial Alif, if there be one, being dropped, according to the rule just given, and the last Fathah regularly changed into Dammah, the penultima receiving Kasrah, except in the fifth and sixth forms, which retain it, as *ب َاجتَمَعَ َاجتَمَعَ, َيتَبَاعَدَ, َتَبَاعَدَ, َيَتَكَسَّرَ, َتَكَسَّرَ, but those two forms beginning with م, sometimes drop that letter, when َاتب َاتب of Fathah is prefixed, as َاتب َاتب for for َتَتَبَاعَدَ َتَتَبَاعَدَ, َتَتَكَسَّرَ َتَتَكَسَّرَ, which the vowels will easily prevent being taken for the future of the second and third conjugations, their future actives being َيَفَعَّلَ and َيَفَعَّلَ, and the passive َيَفَعَّلَ and َيَفَعَّلَ.

The imperative is formed, as in the quadriliterals, َيَتَكَسَّرَ َيَتَكَسَّرَ, the Alif which had been dropt returning with Kasrah, in those forms to which it appertains, as َتَعَمِّلَ َتَعَمِّلَ.

The ninth and eleventh have no passives, the others form the passive preterite from the active, the first two vowels being changed into Dammah, and the penultima into Kasrah, as َتَفَعَّلَ َتَفَعَّلَ; the indefinite is also formed from the indefinite active, the Fathah of the letters َاتب َاتب being converted into Dammah, and the penultimate Kasrah into Fathah, as َتَفَعَّلَ َتَفَعَّلَ. َيَتَعَمِّلَ َيَتَعَمِّلَ.
THE SURD VERB.

Active Voice.

Preterite.

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<tbody>
<tr>
<td>فِرْنَ -</td>
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<tr>
<td>فِرْنَمْ</td>
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<tr>
<td>فِرْنَا</td>
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Indefinite.

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<td></td>
<td>بِفِرْنَ  -</td>
<td></td>
<td></td>
<td>بِفِرْنَ  -</td>
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<tr>
<td>تَفِرْنَ -</td>
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<td>تَفِرْنِينَ -</td>
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<tr>
<td>تَفِرْنَا -</td>
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<td>تَفِرْنَا  -</td>
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<td></td>
<td>تَفِرْنَا  -</td>
</tr>
</tbody>
</table>

Imperative.

| انْفِرْ  | انْفِرْا | انْفِرْنَ | انْفِرْ  |

Participle.

| فَّرَتْ  | فَّرَتْنَ | فَّرَتْنِينَ | فَّرَتْنَا  |

Infinitive.

فَرَّ
IRREGULAR VERBS.

OF THE IRREGULAR VERBS.

1. Of the Surd Verb.

The triliteral verbs, of which the third radical is the same as the second, are called surd verbs, as for he extended. All the irregularity of surd verbs is reduced to the following rule. In all the inflections where, according to the conjugation of the regular verb, the last radical bears a vowel, the penultimate radical is inserted in the last by Tashdīd, the vowel of the penultimate radical is then suppressed, unless the letter preceding it has Jazmah, for then the vowel of the penultimate radical is given to the latter, which would otherwise have Jazmah. In all the inflections where, on the contrary, the last radical has Jazmah, these verbs are conjugated regularly. Thus in the third person of the preterite singular and masculine, حب becomes حب. The second person of the singular of the same tense is regularly حببت.

In the third person of the singular masculine of the indefinite tense, حبب is contracted into حبب, the Dammah of the second radical passing to the first, in place of its Jazmah. If the indefinite follows a particle producing Jazmah, or an apocope, it becomes regularly حبب, because the last radical having Jazmah, no contraction takes place. Under the influence of these particles, Fatḥah or Kasrah may be given to the last radical in lieu of Jazmah; in this case the contraction return-
IRREGULAR VERBS.

In verbs of which the second radical in the indefinite tense bears Dammah, the same vowel may also be given to the last. Thus, instead of يَعَدَ we may write with the contraction يَعِدَ, or even يَعَدَ.

The imperative preserves its regular form. According to the rule of the surd verb we should write اِنْرَا اِنْرَى, אַנְרִי and אַנְרִי, אַנְרִי but the reason why the rule is not here followed, is, that the Alif of union is always followed by a letter bearing Jazmah.

But beside the regular form, the imperative has another, in which the insertion of the second radical in the third does take place, except in the plural feminine. Alif of the imperative is omitted here, according to the rule, by which it is never prefixed to a letter bearing a vowel.

<table>
<thead>
<tr>
<th>Masc.</th>
<th>Fem.</th>
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<tbody>
<tr>
<td>S.</td>
<td>or</td>
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<tr>
<td>فَرَى</td>
<td>فَرِّى</td>
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<tr>
<td>P.</td>
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<tr>
<td>فَرَأ</td>
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</tbody>
</table>

Surd verbs follow in the passive voice the same rules as in the active, thus is for ُفَرَأ, Kasrah being dropt, because the preceding letter already bears a vowel; in the indefinite tense it is for ُبَنَر, Fathah being given to the preceding letter which before had Jazmah; but in the third person plural feminine without contraction ُبَنَرُ. The derivative verbs follow the same rule of contraction in those forms which admit it. The contraction in these derivative verbs takes place or not, following the same rules as the primitive.
Derivative Verbs bearing contraction.

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<thead>
<tr>
<th>Preter.</th>
<th>Indef.</th>
<th>Imp.</th>
</tr>
</thead>
<tbody>
<tr>
<td>3  فَارَ</td>
<td>فَارَ</td>
<td>فَارَ</td>
</tr>
<tr>
<td>4  أَنَفَرَ</td>
<td>أَنَفَرَ</td>
<td>أَنَفَرَ</td>
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<tr>
<td>6  تَفَارَ</td>
<td>تَفَارَ</td>
<td>تَفَارَ</td>
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<tr>
<td>7  أَنفَرَ</td>
<td>أَنفَرَ</td>
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<tr>
<td>8  إِفَترَ</td>
<td>إِفَترَ</td>
<td>إِفَترَ</td>
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<tr>
<td>10  إِسْتَفَرَ</td>
<td>إِسْتَفَرَ</td>
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<tr>
<td>12  أَنورَ •</td>
<td>أَنورَ •</td>
<td>أَنورَ •</td>
</tr>
</tbody>
</table>

In these derivative forms, as in the primitive, the contraction may be preserved in the indefinite tense, and in the imperative, whenever the third radical ought (in the indefinite tense by the influence of a particle preceding,) to bear Jazmah, by giving to that third radical a vowel أَلِلَّ for أَلِلَّ, and أَلِلَّ for أَلِلَّ.

The derivative forms to which Taskhīd naturally belongs are not susceptible of contraction.
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<td>ﻧَمَرر</td>
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<td>13</td>
<td>ﻏَرر</td>
<td>ﻧَمَرر</td>
<td>ﻏَرر</td>
</tr>
</tbody>
</table>

Verbs ending in ﺛَ or ﻥَ double these letters by Tashdīd in those persons, whose final characteristic serviles are ﺛَ or ﻥَ, as ﻥَ ﺩُ ﺻَ ﺩَ ﺽَ ﻥَ ﺩُ ﺒَ ﻥَ, ﻥَ ﺩُ ﺒَ ﻥَ ﺩُ ﺒَ ﻥَ, and ﻥَ ﺩُ ﺒَ ﻥَ ﺩُ ﺒَ ﻥَ; but neither these, nor the verbs beginning with ﺛَ or ﻥَ, when they coalesce with the initial characteristics of the fifth, seventh, and other conjugations, are considered as irregulars, ﻥَ ﺩُ ﺒَ ﻥَ ﺩُ ﺒَ ﻥَ ﻥَ ﺩُ ﺒَ ﻥَ ﻥَ ﺩُ ﺒَ ﻥَ, it was dug through; and ﻥَ ﺩُ ﺒَ ﻥَ ﻥَ ﺩُ ﺒَ ﻥَ ﻥَ ﺩُ ﺒَ ﻥَ, it was negotiated, for ﻥَ ﺩُ ﺒَ ﻥَ ﻥَ ﺩُ ﺒَ ﻥَ ﻥَ ﺩُ ﺒَ ﻥَ being in every respect perfect verbs.

2. Of Verbs having Hamzah for one of their Radicals.

Verbs which have Hamzah or Alif moveable for one of their radicals, are called ﻥَ ﻥَ ﺩُ ﺒَ ﻥَ or hamzated.

The conjugation of hamzated verbs is almost the same as that of regular verbs; it is only necessary to observe the rules of permutation, in virtue of which ﻥَ or ﻥَ are substituted for the radical Hamzah.
IRREGULAR VERBS.

As Hamzah may be either the first, second or third radical, there are three sorts of hamzated verbs.

**Verb Primitive.**

**Active Voice.**

Pret. — Indef. — Imper. — Part. — for — 

Infin. —

If the imperative has Dammah for its vowel, the radical Alif is changed into و, as from the root امل. The three verbs ارم, ارم, and ارم, make in the imperative خذ, خذ, and كل; sometimes however ارم and ارم are written regularly. When the imperative of the verb ارم is preceded by the conjunction or ف, it is also written فاء, واء.

**Passive Voice.**

Pret. — Indef. — for — Part. —

**Derivatives.**


Pass.

3rd Act. — or —

Pass. —
4th form Act.

Pass.

Inf. 2nd 3rd 4th

It is only necessary to apply the same rules to all the other forms of derivative verbs, in order to find their root, when Hamzah is changed into ٌ or ی. Thus is the passive voice of . In the sixth form it must be observed that the Hamzah, preceded by Fathah, followed by Alif quiescent, may be changed into ٌ; thus from the primitive verb, ۸ٌ may be written in the sixth form ۶ٌ or ۷ٌ.

In order to conjugate the verbs where Hamzah is the second or last radical, it is only necessary to equally apply the rules of permutation common to the three letters ی، ی، ی، or those which are peculiar to Alif-Hamzah.

For example, if Hamzah be the second radical, it is preserved or changed into ٌ or ی, according to the vowel belonging to it, or immediately preceding it; thus, in the preterite is written ۸ٌ يسال, for ۸ٌ صاحب, in the indefinite ۸ٌ يسال, بابس, بابس, سال, صاحب, بابس, بابس in the passive voice it is ۸ٌ سدل, and in the forms derived from the primitive ۸ٌ لام.
IRREGULAR VERBS.

3rd form Pret. 4th 8th 10th

Inf. 3rd 4th 8th 10th

If the Hamzah is the last radical, care must equally be taken to preserve or change it into " or " according to the rules of permutation:

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<td>برا</td>
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<td>هنا</td>
<td>هنات</td>
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<td>دنو</td>
<td>دونت</td>
<td>دونت</td>
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<tr>
<td>خري</td>
<td>خريت</td>
<td>خريت</td>
</tr>
</tbody>
</table>

Indef. ابتر or بتر

Impera. اخرا ادنو اهني ابرو

The case is the same in the passive voice, and derivative forms.

Pret. Indef.

2nd form

5th

10th

7
IRREGULAR VERBS.

The quadriliteral verbs, such as "داً جاً" طلمان، present no new difficulty; the rules are always the same: thus from طلمان comes in the fourth form, the preterite طلمان، in the indefinite يطميس، in the impera. طلمان، and by contraction طلمان.

Verbs having Hamzah for their second radical are sometimes conjugated like concave verbs, of which we shall soon speak: and in which Alif is quiescent, coming from أ or أ radical, this is particularly observable in the verb سال to ask, which is often written سال، Indef. يسل or يس، Imp. سل for سال، where both the Alifs drop, radical Hamzah by the third general rule, and the servile Alif by the following letter having a vowel. Verbs, of which the last radical is Hamzah, are often confounded also with verbs properly called defective, that is, having their last radical أ or أ.

Of Imperfect Verbs in General.

These have among their radicals one or more of the letters أ and أ، and are divided into different classes: the first comprehends those which have أ or أ for their first radical, the second class those in which either of the same letters is the second radical, and the third those having أ or أ as last radical, whether the root be triliteral or quadriliteral. The fourth class, and the following two, are verbs in which two of the letters أ and أ are contained. The fourth class contains verbs in which these letters are the second and third radicals. In the fifth class they are the first and third radical. The sixth class is of verbs
where the three radicals are all و or ی; but not more than one or two examples of these can be found.

Of Imperfect Verbs, of which the first Radical is و or ی.

These verbs are called by the Arabians و ی or similar verbs, because their conjugation in the preterite is conformable to the regular verb: amongst these verbs, those having و for their first radical are subject to more irregularity, than those whose first radical is ی.

The principal irregularity of the verbs having و for their first radical, consists in their sometimes losing that letter in the indefinite and imperative; this most frequently occurs in those verbs, of which the second radical in the indefinite bears Kasrah; it is to be observed, however, that several verbs of this class, of which the second radical bears Kasrah in the preterite, and should consequently take Fathah in the indefinite, nevertheless preserve Kasrah, and therefore lose و.

It is the same with the imperative.
When the second radical in the indefinite does not bear Kasrah, that tense is regularly formed, as ُوجَل from ُوجَل, and ُوُلَر from ُوُلَر. When the indefinite is regular, the imperative is so likewise, as أَيْدُد وأَيْنَجُل, أَوجُه. In the two last examples, the أُ is substituted for أُ radical, according to the rules of permutation; thus أَيْدُد imperative of ُوُلَر, is for أَيْدُد.

Several verbs lose أُ in the indefinite though their second radical in that tense bears Fathah; these verbs are, وُتَيْنِي to tread under foot, which is for وُتَيْنِي to be large; وُتَيْنِي to fall; وُتَيْنِي to leave; وُتَيْنِي to give; وُتَيْنِي to place; which make in the indefinite نَيْنَع, يُيِعْنَع, يُيِعْنَع, يُيِعْنَع, يُيِعْنَع.

The verb ُوُدُرُ is only used in the indefinite and imperative, ُوُدُرُ and يُدُرُ.

The irregularity of all these verbs exists only in the active voice of the first form. In the passive voice of that form, and in all the derivative forms, they present no irregularity except indeed in the eighth form, as will be observed immediately.

Verbs having أُ for first radical, are not, properly speaking, irregular; thus يْبِيِسُ يُبِسُ, يُبِسُ يُبِسُ. It must only be observed that the radical أُ is changed into أُ when it is quiescent after Dammah; thus يُبِسُ makes in the indefinite of the third form يُبِسُ, instead of يُبِسُ; the rule of permutation is merely to be observed.
It has been already said that verbs having for their first radical ٰ or ی usually change it in the eighth conjugation into ت، which unites by Tashdīd with the ت characteristic of that conjugation; أتَّسَر أتَّعَد are written therefore for أتَسَر أتَعَد. Sometimes however the regular form is preserved, the و، when quiescent after Kasrah, being changed into ی، and the ی، when quiescent after Dammah, being similarly changed into و؛ and both changing into Alif, when quiescent after Fathah.

There are some similar verbs which at the same time have Hamzah ابْنَ ابْنَ Indef. یَبْنَ یَبْنَ یَبْنَ یَبْنَ, but this presents no new difficulty.

Of Imperfect Verbs, of which the Second Radical is ی or ی، called Concave Verbs.

Verbs having their second radical ی or ی، are called by the Arabians جَنِب, جَنِب or verbs of three letters, because one of their characteristics is, to have only three letters in the first person singular of the preterite, where the regular and defective verbs have four, as may be seen by comparing کُتَبَ concave verb, with I have written; یَتَكَبَ I have passed by; یَخَزَت I have made war. These verbs, and those of the next class, are they which depart most widely from the regular forms; their number is very great, and it is therefore essential to be well acquainted with their conjugation.
**THE CONCAVE ٢.**

*Active Voice.*

**Preterite.**

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**Indefinite.**

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**Imperative.**

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**Participle.**

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**Infinitive.**

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Passive Voice of the Concave.

Preterite.

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Participle.

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### THE CONCAVE

**Active Voice.**

**Preterite.**

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**Indefinite.**

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**Imperative.**

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**Participle.**

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**Infinitive.**

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<td>سَيرُ</td>
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</table>
Verbs having و or ى for their second radical are irregular only in the first, fourth, seventh, eighth, and tenth forms.

In these verbs, the second radical letter always loses its vowel, and sometimes disappears altogether. When it is quiescent it undergoes various changes. All the rules indicating the anomalies of these verbs will be found among the rules of permutation common to و and ى.

It is in conformity with those rules, that in the third person singular masculine of the preterite, قل ُل is written instead of قول، for خاف، that in the second and first person of the same tense، قل، قلت، and قلت are written for خاف، بتقول، قول، and that in the indefinite قول، قول، are written for قول، بتقول، or under the influence of a particle producing apocope، بتقول، it is so with all the other irregularities. Thus, in the feminine plural، and ى drop, on account of the subsequent Jazmah. These radicals are also dropped in the singular masculine، and plural feminine of the imperative، but they return when the paragogical َن is added، as قول، say thou، َنْت به، ىسیر، go thou، خائف، fear thou.

Verbs having و for their second radical، take Dammah in the indefinite، when the preterite is either of the form فعل or فعل َلْه، as يقول the indefinite of قل، which is for قول، and يظل indefinite of طال، which is for طال، but if the second radical have Kasrah for its vowel in the preterite، the inde-
finite takes *Fathah*, as خَافِط فَتْحٌ for خَافِط فَتْحٌ indefinite of خَافِط فَتْحٌ which is for خَافِط فَتْحٌ.

Verbs having ی for their second radical, generally take *Kasrah* in the indefinite, because they are of the form نُعَلِ, indefinite يِسِّر, as يِسِّر indefinite of سَار, which is for سَار. There are some however of the form نُعَلِ, indefinite يِسِّر, these take *Fathah* in the indefinite, as بِيِبَب بِيِبَب for بِيِبَب indefinite of بِيِبَب, which is for دَيب.

The imperative has no *Alif* of union, because the first radical bears a vowel, as in قَل ل and بِسَرِ, and *Alif* of union can only come before a letter bearing *Jazmah*.

The radical *Alif* in the participle, following the characteristic quiescent *Alif*, ought to have a vowel, as two quiescent letters cannot meet, but *Hamzah* or moveable *Alif* is substituted for it; which by the first canon, *Alif* is changed to تَبَيَّن, تَبَيَّن being for تَبَيَّن, and that for سَأَر, سَأَر for سَأَر, and that again for سَأَر.

There is no difference in the preterite and indefinite of the passive voice, between verbs whose second radical is و, or those having ی.

In the participle of the passive voice however, the *Dammah* of the second radical being removed to the first, the letter و is thrown out, to prevent the concurrence of two quiescent letters after one vowel, مَثْوِل being for مَثْوِل; but in concave, دَمْمَح مَثْوِل is also changed to *Kasrah*, as مَسِير مَسِير for مُسِير.
In approved authors however, particularly among the Poets, many of these participles are regularly formed, as guarded; but especially those of concave، as sewed together; measured.

It is well to observe that in concave verbs whose last radical is ت، this ت is incorporated by Tashdül، with the ت forming the second person of the preterite، and first person singular of the same tense، thus from مات comes in the first person singular مت، and in the second persons مت، مبت، مت.

In concave verbs whose last radical is ن، the same occurs whenever this ن، being jazmated، is followed by ن forming the person. Thus from صن is made in the third person plural feminine of the preterite، and in the second person plural feminine of the imperative صن؛ in the first person plural of the preterite صن؛ and in the third person plural feminine of the indefinite بص.

These observations equally apply to the derivative verbs، and are of importance in finding the root when reading Arabic written without vowels، or orthographical signs.

**Verbs derived from Concave Roots.**

As has been before observed، in forms derived from concave verbs، the fourth، seventh، eighth، and tenth only are irregular، in these derivative forms، no difference exists between those whose second radical is و and those where it is ى. It will be sufficient to give a paradigm of these forms، presenting the first word of each tense.
### Active Voice.

<table>
<thead>
<tr>
<th>Infinitive</th>
<th>Participle</th>
<th>Imperative</th>
<th>Indefinite</th>
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### Passive Voice.

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</table>
IRREGULAR VERBS.

In forming the different persons of each tense of these derivative forms, it is only necessary to apply the same rules as in the primitive verb. Thus, in the third person singular feminine, of the preterite of the fourth form, 

\[ \text{اقامت} \]

for \[ \text{أقامست} \], and in the second person singular masculine of the same tense, 

\[ \text{أتمت} \]

for \[ \text{أتمست} \].

The other derivatives are regular; it is to be observed however, that in the passive voices of the third form \[ \text{فاعل} \], and the sixth form \[ \text{تنافل} \] of concave verbs, whose second radical is \[ \text{و} \], that the Alif characteristic of these forms, and which is changed into \[ \text{و} \] on account of the Dammah preceding, does not unite by Tashdīd with the radical \[ \text{و} \] that follows it, thus \[ \text{تويم} \] and not \[ \text{قَوم} \]. If the second radical is \[ \text{ى} \], the \[ \text{و} \] and the \[ \text{ى} \] must be kept distinct; thus \[ \text{بَيع} \] makes in the passive voice \[ \text{بيع} \].

There are a few concave verbs conjugated regularly, as حور to be one-eyed, and صيد to hunt. Some other concave verbs, though irregular in the first form, may be conjugated either regularly or irregularly in the fourth, such are رأج to do any thing at night; خام to be cloudy; which in the fourth form are أرم or أرح أرم or أرح. It is the same with the tenth form of verbs, whose second radical is \[ \text{و} \], as استجيب استجاب and 

\[ \text{he answered} \] ; and استجاب or استجاب he approved. The irregular conjugation is however most in use.
Of Imperfect Verbs, which are at the same time Concave and Hamzated.

Of these there are two sorts, the first class comprehends those which have أ for first, and ب for second radical, such as أب, أل, and أب. They are conjugated like أب أب. Thus in the preterite أب أب, أب أب, like أب أب, أب أب. In the indefinite أب أب, observing the change of Alif-hamzah into ب in the imperative أب أب and أب أب, like أب أب. Part. أب أب. Inf. أب أب.

In the passive voice the same rules are to be observed; thus

\( \text{سُورَ، } \) for \( \text{سُورَةً } \) and \( \text{مِن } \) for \( \text{مِنَ } \).

When several Hamzah's come in succession, it is usual to suppress one in order to soften the pronunciation; this is called تَسْهِيل or softening, the contrary being called تَجْزِيق or verifying.

**Of Imperfect Verbs, whose last Radical is \( \ddot{\text{س}} \) or \( \ddot{\text{ن}} \), and which are called Defective Verbs.**

Verbs whose last radical is \( \ddot{\text{س}} \) or \( \ddot{\text{ن}} \), are called by the Arabian grammarians دَوَأَ لَلْأَرْبَعَةِ defective, and also نَاتِص defective, or verbs of four letters, because they have four letters in the first person singular of the preterite, as \( \text{خُرَوْنَت} \).

The last radical undergoes changes resembling those to which the second radical is subject in concave verbs, sometimes it is changed into another letter, sometimes it disappears, sometimes its vowel passes to the preceding letter, and at other times it is totally suppressed. The chief anomalies of these verbs are founded on the rules of permutation.
**IRREGULAR VERBS.**

**THE DEFECTIVE VERBS.**

*Active Voice.*

**Preterite.**

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**Participle.**

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**Infinitive.**

غزون
IRREGULAR VERBS.

THE DEFECTIVE "ي."

Active Voice.

Preterite.

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Participle.

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Infinitive.

رَم١
In the third person masculine singular of the preterite, ٍّّ is for ٍّّّ، and ٍّّّّّ for ٍّّّّ. In the third person singular feminine, and in the dual of the same gender, the last radical and its vowel are dropped altogether, and ٍّّّّّّ is for ٍّّّّّ، and ٍّّّّّّّّّ for ٍّّّّّّّ.

In the third person plural masculine, the last radical with its vowel disappear, and ٍّّّّّّ and ٍّّّّّ are contractions for ٍّّّّّّ and ٍّّّّّّّ, according to the rule of permutation. If after this third person, or those of the indefinite which terminate in the same way, Waslah or Alif of union occur, Dammah is given to the ٍ، in order that the union may take place، دعو آلله.

The Fathah which the second radical bore in the preterite, in the indefinite changes into Dammah if the last radical be ٍ، or into Kasrah if it be ٍّ. Sometimes, however, in verbs whose last radical is ٍّ، the Fathah remains in the indefinite on account of meeting a guttural letter، ٍّّّ ٍّّّ. This last radical, in the indefinite, loses its vowel and becomes quiescent, according to the rules of permutation. After the ٍ، thus quiescent, Alif mute is not put however in the singular، يّّّّّّ (see ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ، ٍ， because that vowel being Fathah there is no reason for its suppression.
When subject to apocope, the third radical wholly disappears, as يَخُرّ and يَبِرَمَ.

When subjected to paragoge, the third radical is preserved, as يَبِرْمِينَ، يَبِرْمِمَانَ، يَغْزُونَ، يَغْزُومنَ.

In the second person singular feminine of the indefinite, as well as in the second and third person plural masculine of the same tense, a contraction occurs, تَغْزَونَ، يَغْزُونَ، تَرْمِضَنَ، تَعْجُرِنَ, and for تَرْمِمَانَ، يَغْزُونَ، تَرْمِمَانَ، تَغْزُومنَ, تَرْمِمَانَ. It may be observed that in مَرَا, and verbs similarly conjugated, the second and third persons masculine plural are like the feminine, and that in رَبْي، and verbs of the same form, the second person singular feminine is the same as the second person plural of the same gender.

When the second person singular feminine of the indefinite, and second and third person plural masculine of the same tense are subject to paragoge however, the و and the ى, which remain after the contraction, are wholly dropped, on account of the ن quiescent, which then follows them agreeably to the rule (gen. 3) this is written with Tashdīd تَغْزَنَ، يَغْزُنَ، تَرْمِضَنَ، تَغْزُومنَ، تَرْمِمَانَ، تَغْزُومنَ, &c. Among the verbs, whose last radical is و, it is only those having Fatha for vowel of the second radical in the preterite which wholly follow the paradigm مَتْرَأ; those whose second radical bear Dammah, form the preterite regularly, except in the third person plural masculine; thus
IRREGULAR VERBS.

ٍسُرَوُ، in the third person singular feminine, is سَوُرُتُ، and in that of the dual feminine سُرُوتَا؛ but in the third person plural masculine, it is by contraction سَوُرُوا for سُرُوَ agreeably to the rules.

In other respects these verbs are conjugated like غَزَا.

As to those having Kasrah for vowel of the second radical in the preterite, they are conjugated in a peculiar manner, which it is necessary to explain by giving an example, observing that in this case و radical is changed into ى؛ thus رَنِسَى is written for رَنُسَى.
### Defective, Preceded by Kasrah, for رَنَى

**Active Voice.**

**Preterite.**

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**Indefinite.**

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**Imperative.**

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**Participle.**

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**Infinitive.**

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<td>رَنَى</td>
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The preterite is conjugated regularly, excepting the third person plural masculine, where the third radical is dropt, and its vowel given to the second radical which loses its Kasrah, for َرَنَّوَا.

In the indefinite, َبِرْضُو is for َبِرْضُو; the suppression of the last vowel, and change of َو into َى, are in conformity to the rule (و ٧) but it must be observed that this change of َو into َى which, conformably to the rule quoted, takes place in the third person because the َو is final, continues in those persons of the indefinite where the َو ceases to be final. Thus in the plural feminine, َبِرْضُنَّو and َبِرْضُنَّو for َبِرْضُنُو and َبِرْضُنُو. For the same reason in the second person singular feminine ought to be written َبِرْضُنُو, and in the plural masculine َبِرْضُنُو and َبِرْضُنُو; as in the dual َبِرْضُنِّي for َبِرْضُنُو and َبِرْضُنُو. But instead of these regular forms a contraction takes place in these different persons, and َبِرْضُنُو, َبِرْضُنُو, َبِرْضُنُو, َبِرْضُنُو and َبِرْضُنُو are written agreeably to the rule of permutation. When the indefinite bears antithesis, َبِرْضُنِّي cannot be written in conformity to the conjugation of regular verbs, in consequence of the rule of permutation (ى ٣,) it is therefore written َبِرْضُنِّي in the common form.

When paragoge occurs, َى resumes its vowel, because it is no longer at the end of a word, َبِرْضُنَّو and َبِرْضُنَّو. When apocope takes place the third radical is dropt, as in ُيُغَر and ُيُغَر, and we write َبِرْضُو.

When receiving antithesis, or apocope, the second person
singular feminine of the indefinite is written ُ and not ُ; but the ُ then bears Jazmah, and if it be followed by Waslah, or Alif of union, it receives Kasrah. This occurs also in the second person feminine singular of the imperative ُ. In this case, therefore, they are written ُ and ُ. In the second and third persons plural masculine of the indefinite, when receiving either antithesis or apocope, a similar contraction occurs, and ُ and ُ are written for ُ. Jazmah is then put over the ُ, and if it be followed by an Alif of union, it receives Dammah; ُ. The same takes place in the second person plural masculine of the imperative.

The Kasrah and the Dammah used in the cases just mentioned, are equally used in the persons enumerated when paragoge occurs, thus Impera. ُ and ُ. Impera. ُ and ُ.

In the singular masculine of the participle, ُ, final after Kasrah is changed to ُ (by 14 canon ُ being put for ُ; and as ُ final after Kasrah cannot take Dammah, it rejects it, and throwing the nunnation on the preceding letter, drops, as ُ for ُ; but if the nunnation is removed by the article, ُ then returns, as for ُ. The same prevails in the defective ُ, as ُ for ُ; and as ُ final after
Kasrah refuses another Kasrah, رام غاز and رامي غاز. The accusative is however regular, as رامي غاز and راميغازا. In * and راميغازا, the rejected ى returns, as not being final, and غازون makes a contraction, as in the future.

In the passive voice, the defective verbs of the four forms are all conjugated in the same way, راى, راى, سرو, غزا. All the inflections of the preterite, and the indefinite of these passive voices, resemble those of the active voice راى. It is only necessary to give Dammah to the first radical in the preterite, and also to the formative letters of the different persons of the indefinite. Thus in the preterite is written غزيت, غزيت, غزَى, غزَى, &c. In the indefinite غزى, dual غزيان, plural غزرون, &c.

In the derivative forms there is no difference between the verbs whose last radical is و and those having ى, both take ى for their final letter through all these forms.

In the active voice ى is quiescent after Fathah, as غزى and رمي. In the passive voice it bears Fathah after Kasrah, سى و غزى.

All the derivative forms follow, in the active voice, the conjugation of رمي, and in the passive voice that of رمي.
### DEFECTIVE DERIVATIVES.

<table>
<thead>
<tr>
<th>Passive Voice</th>
<th>Active Voice</th>
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<tbody>
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IRREGULAR VERBS.

Of Verbs, being at the same time Defective and Hamzated.

These verbs are divided into two classes; the first containing those which have ꞌא ꞌא for the first radical, and for last ꞌא ꞌא. Such are ꞌא ꞌא to come, ꞌא ꞌא to refuse, ꞌא ꞌא to pay. They are conjugated like ꞌא ꞌא and ꞌא ꞌא or ꞌא ꞌא or ꞌא ꞌא.

Pret. ꞌא ꞌא, ꞌא ꞌא, &c. Indef. ꞌא ꞌא. Impera. ꞌא ꞌא. Irregularly ꞌא ꞌא or ꞌא ꞌא. Part. ꞌא ꞌא. Inf. ꞌא ꞌא. The verb ꞌא ꞌא in the third form, sometimes changes the radical ꞌא ꞌא, it is then written ꞌא ꞌא, instead of ꞌא ꞌא. Indefinite ꞌא ꞌא. Impera. ꞌא ꞌא. The second class contains those whose second radical is ꞌא, and the third ꞌא, ꞌא, as ꞌא ꞌא to be distant. These verbs are conjugated like ꞌא ꞌא and ꞌא ꞌא, ꞌא ꞌא or ꞌא ꞌא. Pret. ꞌא ꞌא, ꞌא ꞌא, &c. Indef. ꞌא ꞌא. Impera. ꞌא ꞌא. Part. ꞌא ꞌא. In verbs of this class, the second radical preserves in the indefinite tense the Fathah which it bore in the preterite; this is caused by the Alif-hamzah being a guttural letter.

The verb ꞌא ꞌא to see, being in very common use, almost always loses its Alif-hamzah in the indefinite and imperative.
### IRREGULAR VERBS

#### Indefinite.

<table>
<thead>
<tr>
<th>Plural</th>
<th>Dual</th>
<th>Singular</th>
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<tbody>
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<td>تریان</td>
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<td>تریان</td>
<td>تریان</td>
<td>اری</td>
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</tbody>
</table>

With Antithesis, پریا, &c.   پریا, &c.    پریا, &c.  
Apoecope, پریا, &c.    پریا, &c.    پریا, &c.  
Paragoge, پریبی, &c.    پرینی, &c.    پرینی, &c.  
Impera. ریا رین or ریا رین  
Paragoge, رون پریان ریان رین پرین  

The passive voice of ریا پریا, which is conjugated like ریا. In the indefinite, Alif-Hamzah may be dropped, as in the active voice, پریا for پریا.

In the fourth form, the verb ریا پریا always loses its second radical; thus, Pret. پرینی, آریت, اریت, آری, &c. Indef. پرینی. Imp. پرینی. The imperative of the verbs ریا, آریت, and others being, on account of their double irregularity, reduced to a single letter, as ڑ، ڑ, a quiescent ڑ is added whenever they are followed by a pause ڑ.
Of Verbs Doubly Imperfect.

Verbs having two of the letters ẓ and ẓ among their radicals are divided into two classes. In the first these two letters make the first and third radicals. Those which have Fathah for the vowel of the second radical, are conjugated like ʿawd and ʿalī; those having Kasrah, like ẓalī and ẓalī.

1. ʿawd, ʿawd, &c. Indef. ʿawd. Imp. ʿawd or ʿawj. Part. ʿawj.


The Imperative ʿawd in the other persons resumes ʿawd, contracted however in the plural masc. as ʿawd, ʿawd, ʿawj, &c.

The second class contains the verbs in which the letters ẓ and ẓ occupy the second and third places; thus, ẓawī to roast; ẓawī to be strong; ẓawī to live. These verbs are concave and defective, but the second radical is subject to no irregularity; thus ẓawī follows ẓawī. Some follow ẓurā.

Pret. ẓawī, ẓawī, &c. Indef. ẓawī. Imp. ẓawī, ẓawī, &c. ẓawī, ẓawī, &c.
IRREGULAR VERBS.

Pret. حَبِيَّتٍ, حَبِيَّتٍ, حَبِيَّتٍ, حَبِيَّتٍ. Indef. هُبِيَّةٍ, &c. Dual حَبِيِّيَانِ.

Plural حَبِيِّنَ. 

Impera. حَبِيَّ, حَبِيَّ, حَبِيَّ. Dual حَبِيِّي، حَبِيِّي. Plural حَبِيِّن. 

Part. حَبِيَّ, قَوَّةٍ, شَأَوَ. 

Inf. حَبِيَّةٍ, قَوَّةٍ, شَيَا. 

The final َٰٓ of the indefinite حَبِيَّ ought to be changed into َٰٓ according to the rule of permutation (و, ٧,) but here Alif is substituted for َٰٓ following another rule (ى, ٤,) on account of the ى which precedes it, and to distinguish it from the proper name حَبِيِّ. 

The infinitive حَبِيَّ is put for حَبِيَّأ (و, ٣,) and قَوَّة. Instead of the participle حَبِيَّ, the adjective حَبِيَّ is most generally used.

The verb حَبِيَّ is often contracted in the manner of surd verbs, in the third persons of the preterite; excepting that of the plural feminine, حَبِيَّا, حَبِيَّا, حَبِيَّا, حَبِيَّا. 

Verbs of this kind preserve in their derivatives the analogy of those whose last radical is و or ى, but it must be observed, that the verb حَبِيَّ, in its tenth form, often has a particular irregularity, losing its second radical, the vowel of which passes to the first. Thus,
IRREGULAR VERBS.

Pret. يَسْتَجِبُ or يَسْتَجَبُ. — Indef. يَسْتَجِبُ or يَسْتَجَبُ.

Imp. يَسْتَجِبُ or يَسْتَجَبُ.

Of Verbs Doubly Imperfect and Hamzated.

Of these, there are two classes, the one has for its first radical أ، and for second and third وأي، such is وأي، which is conjugated like وأي وأي، وأي، وأي، وأي، which is conjugated like وأي وأي، and爱美. Pret. وأي وأي وأي، وأي، &c. Indef. وأي، وأي، وأي، &c. Imp. وأي، وأي، &c. Par. وأي. Inf. وأي.

In the second class of these verbs the second radical is وأي، and the letters وأي and وأي are the first and third; as to promise, which is conjugated like وأي وأي، وأي، being at the same time similar, defective, and hamzated.


Of the Negative Verb.

The Arabians have a negative verb, possessing only the preterite tense but unlimited in time, and the conjugation of which much resembles that of the concave verb. It is the verb لَيْسِ is not, was not, will not be, &c.
IRREGULAR VERBS.

|--------|-------|-----------|
| لسنا | ليسا لستا ليسوا لست西瓜 | لستا لستما لستم لستا |}

In some cases لات is used instead of ليس. This admits of no inflection, and the Arabian grammarians are not agreed upon its nature.

**Verbs of Praise and Blame.**

Those verbs which the Arabians denominate أعمال المذع والذم or verbs of praise and blame, do not admit of conjugation. They are نعم, which is also pronounced نعم, نعم, and نعم, to be good, and بيس to be bad. They may be regarded as a species of interjunctional verbs; they receive a feminine termination also, as بيس, نعام. They are sometimes, but very rarely, written نعما in the dual; and نعموا in the plural. The word حبذا may be looked upon as a verb of this kind; it is compounded of حب and ذا, and signifies, to be excellent, or worthy of love. To these three verbs may be also added سا to be bad; and حسن حسن for حسن, to be beautiful; but these under other acceptations are regularly conjugated.
Verbs called افعال التعبير, verbs of admiration, are rather a kind of admiring formula than a particular species of verb. There are two. In the first ّا افعل, the form of the third person singular masculine of the preterite of the fourth conjugation افعل is used, preceded by the monosyllable ّا, and followed by an accusative. In the second, the second person singular masculine of the imperative of the fourth conjugation افعل is employed, followed by the preposition ب, as ّا افعل or افعل بزيد Zaid is very excellent.
OF NOUNS.

Nouns are divided into proper names, as محمد, nauum, as محمد, Ḥa completeness Mecca; جَـبَٰـلُ ـيـبًكُـوٌبٌو the Jaihun (river); or appellatives, اسْـبَأْـنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـيْنَـиْنَـيْنَـيْنَـيْنَـيْنَـиْنَـиْنَـиْнَـيْنَـиْнَـиْнَـиْнَـиْнَـиْнَـиْнَـиْنَـиْнَـиْнَـиْنَـиْнَـиْнَـиْнَـиْнَـиْнَـиْнَـиْнَـиْنَـиْнَـиْнَـиْнَـиْнَـиْнَـиْнَـиْнَـиْнَـиْнَـиْнَـиْнَـиْнَـиْнَـиْнَـиْنَـиْнَـиْнَـиْنَـиْнَـиْнَـиْнَـиْнَـиْнَـиْнَـиْнَـиْнَـиْнَـиْнَـиْнَـиْнَـиْнَـиْнَـиْнَـиْнَـиْнَـиْнَـиْнَـиْнَـиْнَـиْнَـиْнَـиْнَـиْнَـиْнَـиْнَـиْнَـиْнَـиْнَـиْнَـиْнَـиْнَـиْнَـиْнَـиْнَـиْнَـиْнَـиْнَـиْнَـиْнَـиْнَـиْнَـиْнَـиْнَـиْнَـиْнَـиْنَـиْнَـиْنَـиْнَـиْнَـиْнَـиْنَـиْنَـиْنَـиْнَـиْنَـиْнَـиْнَـиْнَـиْнَـиْнَـиْнَـиْнَـиْнَـиْнَـиْнَـиْнَـиْнَـиْнَـиْنَـиْنَـиْنَـиْنَـиْнَـиْнَـиْнَـиْنَـиْнَـиْнَـиْнَـиْنَـиْнَـиْнَـиْнَـиْنَـиْнَـиْنَـиْнَـиْнَـиْнَـиْنَـиْنَـиْنَـиْнَـиْنَـиْنَـиْنَـиْنَـиْнَـиْнَـиْнَـиْنَـиْنَـиْنَـиْнَـиْنَـиْنَـиْنَـиْنَـиْنَـиْنَـиْنَـиْнَـиْنَـиْнَـиْنَـиْнَـиْنَـиْнَـиْнَـиْنَـиْنَـиْنَـиْнَـиْنَـиْнَـиْнَـиْنَـиْنَـиْнَـиْنَـиْнَـиْنَـиْنَـиْنَـиْنَـиْنَـиْنَـиْنَـиْنَـиْنَـиْنَـиْнَـиْнَـиْنَـиْنَـиْنَ~
never serves alone, but with two others, as in nouns from the tenth conjugation, as استغفارِ deprecation; مسجفع a leader.

م is servile at the beginning, as مملكة a kingdom; and, though very rarely, at the end, as ابنم a son.

س serves in the beginning with ا, as in nouns from the seventh conjugation, as انقطاعِ abstinence; or at the end, then forming nouns of action from the primitive triliteral verb, as غفران pardon, from غفر; or adjectives, as سكران from سكر.

ا is used at the beginning, as أسود black; أحسن handsomer; إسوار a horseman; or after the radicals, as كبريا haughtiness; in this case it is represented by Hamzah only, and has quiescent ا before it.

Under the head of verbal derivatives, are comprehended almost all adjectives, and participles used adjectively, together with those substantives which signify the Agent or Patient, the Time or Place of Action, the Instrument, and the Action itself.

**Name of the Agent and Patient.**

Adjectives derived from verbs, or as they are considered by Erpenius, active participles, received in a substantive sense, denote the agent, as ناصر assisting, an assistant; مالك ruling, a king or ruler.

These verbal adjectives, when derived from the triliteral primitive verb, are for the active voice of the form نأعل, and for the
passive voice of the form حاكم حكم. Thus from حاكم to judge; رنب رنب from رنب to desire; وجد وجد from وجد to be found, to exist; منزوب منزوب from رنب to be desired.

From the verbal adjective of the form فعال فعال is derived another of the form فعل, which adds to the primitive idea, that of intensity, or constant habitude; thus حسن حسن signifies very handsome; كاذب كاذب one habituated to lying; علم علم very learned.

This form of verbal adjectives supplies the names of trades, &c., as خباير a baker; نجار a carpenter; مكتب a water-carrier.

**Name of Place and Time.**

The place and time of action are denoted by the same noun, as مكتب مكتب place and time of writing; جلس جلس place and time of sitting; it is formed from the indefinite tense of trilateral verbs, by substituting م for the incremental letters أ. When the second radical of the indefinite tense has for its vowel Fathah or Kasrah, this vowel is preserved in the noun of time and place; but if that letter have Dammah for its vowel, it usually becomes Fathah; thus from مكتب مكتب is formed a school, a place where writing is taught. There are, however, twelve nouns of this kind, which change Dammah into Kasrah, as
of nouns.

the place of rising, the east.

the place of setting, the west.

a place on which the elbow rests.

the place where a plant grows.

the place where a thing falls.

the place where a camel is slaughtered or flayed.

the place of breathing, the nostrils.

the place where the victim is sacrificed.

the place of rising of the stars.

the place on the head where the hair divides.

the place of residence, a house.

the place of worship, a mosque.

Of these nouns, the last five, and according to some grammarians, the first six, may take indifferently Fathah, or Kasrah for vowel of the second radical; the seventh may also have Kasrah for the vowel of م, as in مصير. In nouns derived from a similar verb, whose first radical is ل, the second radical always has Kasrah for its vowel, and the ل is preserved, even when dropped in the indefinite, thus موعود time and place of promise, from وعد to promise, of which the indefinite is يعد, from وعد
OF NOUNS.

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to place, the indefinite of which is Thrown place, or time of position, or place in general, from ْوَجَهَتْ to go towards a place, the indefinite of which is ْوَجَهَتْ the place towards which we direct our way.

In concave roots, if the first radical have for its vowel, in the indefinite tense, Fathah or Dammah, the noun of time and place is made by substituting an Alif quiescent for the second radical, and carrying to the first radical the Fathah which belonged to the second; thus from ْثَامُ to stand erect, indefinite is formed, ْمُقَامُ place where we stand upright, or place where we stand, in general. If the first radical have Kasrakah for its vowel in the indefinite, the second radical undergoes no change; thus from ْصَارَ, indefinite ْصَيِّرَ to arrive somewhere, is formed ْصَيِّرَ the place of arrival, from ْخَاطَ, indefinite ْعَبِيتُ to crawl, is formed ْعَبِيتُ the place in which a serpent crawls. In defective roots whose third letter is ْوَرَ or ْيَرِ, the noun of time and place is regularly formed by observing the rules of permutation; thus from ْنَجَأَ to save himself, is formed ْمَرْجَعًى the place of refuge, for ْمَرْجَعَ; from ْرَتَى to graize, comes ْمَأْوِى the place of pasture; ْمَأْوِى the place where we live, is, however, sometimes written ْمَأْوِ. It often happens that these nouns of place take the final ْثَ, as ْمَتْفَى place of burial, a cemetery; ْمَشْرَى the place of sun-rising; ْمَغَّارة a deep place, a cavern; ْمَغَّارة a place proper for a light-house, a tower;
place of pasture. When the noun of place takes this final ُ, the second radical sometimes bears Dammah; thus مَقْبَرَةٌ a cemetery; there are some nouns of time and place of the form مَيْلَدٌ the time of birth; مَيْتَاتٌ the time fixed for a thing.

The noun of time or place coming from quadriliteral roots, or derivative verbs, is formed from the indefinite tense of the passive voice, by substituting م for the incremental letters of that tense, so that they differ nothing from the name of the patient (the participle passive of Erpenius); thus from يلتقى the time of meeting, the confluence of two rivers; from انصرف to return, منصرف place or time of return, from صلى to pray, مصلَى a place of prayer.

Nouns indicating the place in which any thing abounds, are nearly allied to nouns of time and place; they are of the form or مَفْعُولَةٌ, such are مَسْبِعَةٌ a place in which there are many lions, derived from مَسْبِعَ to pray, سَبِيعٌ which signify a lion. مَضْنَةٌ a field of cucumbers, derived from مَضْنُةٌ a cucumber; بِذَلِكْ a melon, derived from بِذَلِكْ a melon.

Name of Instrument or Vessel.

These nouns are usually of one of these three forms, مَفْعُولَةٌ. They are distinguished from nouns of
time and place by their first letter م bearing Kasrah, as ۲۲ مکل a milk-pail, from مکل milk; ۲۲ مکد a key, from مکد to open; ۲۲ مکس a balance, from مکس to weigh; ۲۲ مکس مکس a broom, from مکس to sweep; ۲۲ مکس an instrument employed in cleaning cotton.

There are a few nouns of this class of the two forms ۲۲ مکل and ۲۲ مکل; as ۲۲ مکل a sieve, from مکل to sift; ۲۲ مکد an instrument with which flax or cotton is beaten, from مکد to beat; ۲۲ مکس a vessel for holding perfumes; ۲۲ مکس a vessel containing collyrium, from مکس. The form of this word distinguishes it from مکس, which signifies the instrument with which that collyrium is applied; these two last forms, however, are rather names of vessels than instruments of action. Besides the species of derivative nouns here mentioned, whose forms constantly indicate the ideas, added to those of the primitive, there are other forms not classified by the grammarians, but which may be reduced to a system, almost as regular as that of the forms we have just described.

Such is the form ۲۲ مکل which usually indicates, as well as the form ۲۲ مکل a passive sense; and particularly the quantity contained in a place or vessel, resembling somewhat our words a handful, a mouthful, a pinch, &c. ۲۲ لقم a mouthful; ۲۲ لقم a handful; ۲۲ لقم what suffices to prevent starvation; ۲۲ لقم a sip.

In the following forms it merely shews a passive attribute,
a crowd or assembly collected together; the total, that which is added up; a present, that which is given; the form which is much like the preceding, designates a fragment, or piece broken off, as a portion; a splinter; a rag.

The form indicates diseases, as the liver complaint; and the form a piece remaining, or thrown away, as the surplus of any thing sold by measure: a bite.

Noun of Action.

This is an abstract noun, signifying the action or manner of being, expressed by the verb, without the least regard to subject, object, or time: it is named the source; not as being the root of the verb, from which on the contrary it is often evidently derived, but as being the origin of the significance of the verb, and containing the primitive idea, to which the different forms of the verb only add accessory ideas. It is thus that the primitive idea contained in the word love, produces first the word, loving, which connects the idea of love with that of some being, and then all the forms of the verb to love.

Most of the Arabian grammarians consider the third person singular masculine of the preterite, as the root from which not only the whole verb, but also nouns of action, verbal adjectives, nouns of time and place, &c. are derived. The learned of the School of Kufah were of this opinion, while the School of Basrah held that the noun of action is the root,
from which comes the verb itself, and all nouns and verbal adjectives.

Every noun indicating abstractedly the attribute contained in the signification of the verb, is not to be regarded however as a noun of action; thus علم learning; ظم thirst; are not the nouns of action of the verbs علم to learn; ظم to be thirsty; their nouns of action are علم and ظم. The Arabian grammarians call these simply nouns اسم, in contradistinction to the noun of action مصدر; the difference between these is often almost imperceptible, and they are frequently used for each other.

The noun of action is chiefly distinguished by being put in the accusative case, or as it were adverbially, and joined to the verb itself; adding to it a species of energy, thus، "God spoke to Moses, speaking."

In treating of the verb, it has been observed, that the noun of action, when put in the accusative case, supplies the place of the infinitive, which in all languages is really the verb's noun. These forms for the first conjugation, that being most in use, are very numerous, and are in all 35. The second, third, and fourth conjugations have a few variations; the remaining nine have each but one form, which will be found in the tables of the verbs, where they appear in the accusative case as infinitives.
**Nouns of Action of the Primitive Triliteral Verb.**

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**Nouns of Action of Derivatives.**

2nd Conj. فعل, فعل, فعل, فعل, فعل

3rd فعل

4th فعل, فعل

This multitude of forms of nouns of action belonging to the primitive triliteral verb, need not however alarm the student,
for very few verbs have more than one or two, and those are indicated in the dictionaries. In the nouns of action derived from تفعيل the form رقعم is most used; in those derived from نَعَل, the most common form is رقعم. In the nouns of action derived from أَنْعَل, the form أَنْعَل is almost always observed.

**Nouns of Action formed from Surd Verbs.**

In forming nouns of action from surd verbs, the same rules take place as in fixing the contraction of the second and third radical; thus from مد, the noun of action is for مد; from تَغْرَر, the noun of action is for تَغْرَر.

Several nouns of action, where the two first radicals bear Fathah, suffer no contraction, as عَلِل, دَبْب, سَدْد, &c.

In the noun of action of the third form of these verbs, the contraction may or may not take place, مَمَادْة or مَمَادْة.

**Nouns of Action of Hamzated Verbs.**

The rules of permutation of Alif must be observed here, as in the verbs themselves; thus the third form of the verb أَنْتَر has for noun of action موائدة or موائدة, the Alif-Hamzah being changed into or ; the eighth form has إِنتَدَار, and so on.

Verbs having أَنْتَر for second or third radical follow the same rules, as سَوَال noun of action of سَوَال; and
from the third form of the same verb; from the eighth form of the same root.

Nouns of Action of Similar Verbs.

Similar verbs, whose first radical is , lose this letter in the indefinite tense, and imperative in certain cases; this irregularity takes place also in their nouns of action, which then have Kasrah or Fathah for vowel of the second radical, as in the indefinite.

In this form the final ی is regarded as a compensation for the first radical suppressed, and the noun of action is considered to be of the form نعَل; many similar verbs, though irregular in the indefinite, have their nouns of action regularly of the form نعَل; as نعَل, noun of action of نعَل; Indef. نعَل; several have at the same time the regular and irregular form.

All the forms except نعَل of nouns of action derived from similar verbs are regular;
Nouns of Action derived from Concave Verbs.

The rules of permutation observed in the conjugation of these verbs must be followed here.

There is however a particular form occurring, of nouns of action of concave verbs: it is this, ُنَفْعُولَة; here the place of the second radical is always filled by ی; thus from ْبَآَنِ, َدَآَمَ, and ُبَيْنَ, ُدَوْمَ, and ُخَيْبَ, are formed ُدِيَوْمَة, ُحَيْبَة, and ُبَيْنَة.

Nouns of action, of the fourth and tenth forms, have a peculiar irregularity; instead of writing regularly ُتَأْقُمَ, and ُتَسْتَقْمَ, as ُتَأْمَهَ, ُتَسْتَعَلَ, ُتَنَعَّلَ; we write ُتَأْمَهَ for the noun of action of the fourth form; and ُتَسْتَقْمَ for that of the tenth.

Nouns of Action of Defective Verbs.

Nouns of action coming from defective verbs, having ْوَ, or ی for their last radical, have no irregularity when they are of one of the forms where the second radical bears جَازْمَه; as ُرَيْسُاَنِ, ُلَقْيِ, ُرَنْسَى, ُخَرَو, &c.

Those of the forms ُنَفْلَ, ُنَفِّلَ, ُنَفَلَ, change the third radical, if it be ْوَ, into ی; and this third radical is always quiescent; as ُلَقْيِ ُرَنْسَى; it is the same where the third
radical is followed by َة or َة or َة for ُة or ُة for حُيّة or حُيّة for حُيّة. And in the form َة for َة, from َة.

In those of the forms َة and َة an irregularity occurs; if their last radical be َة or َة or َة or َة; changes into َة, the Dammah into Kasrah, and the two َة unite by Tashdīd, as َة for َة; thus from َة َة َة َة is formed the noun of action َة, and from َة َة َة َة comes the noun of action َة.

Nouns of action of the form َة unite the last radical by Tashdīd with the quiescent َة, changing it into َة if it be َة; as َة for َة from َة.

The forms َة, َة, َة, change the last radical into Hamzah, as َة and َة for َة.

In nouns of action of derivative verbs from defective roots, there is no difference between those whose third radical is َة or those in which it is َة.

In the second form, the noun of action is of the form َة, as َة from َة. In the third form the noun of action is either َة or َة, as َة for َة, and َة for َة.
In the fourth, seventh, and all the following forms, the last radical is changed into *Hamzah*, according to the rule of permutation; (4. و and ی), thus یعطاء is derived from ی أعطى, ادِّرَبَى from ی ادِّرَبَى.

**Nouns of Action of Verbs doubly imperfect.**

It is here only necessary to observe, that triliteral verbs, having the second and third radical infirm letters, in nouns of action when the first bears *Jazmah*, unite them both by *Tashdīd*, as یَطَعَنَّ for یَطَعَنَّ, noun of action of یَطَعَنَّ; and if one of these letters be ی and the other ی, the ی is changed into ی; as یُنَفِّض فُلْوَة for یُنَفِّض فُلْوَة, یشُؤُن فُلْوَة, یُنَفِّض فُلْوَة, یشُؤُن فُلْوَة, and ی نَفَق أَوِّن فُلْوَة أَوِّن from ی نَفَق أَوِّن فُلْوَة أَوِّن. This is in conformity with one of the rules of permutation (3. و and ی).

In the same way یَجِبِنْ is written for یَجِبِنْ of the form یَجِبِنْ مُجَهَّل, or یَجِبِنْ مُجَهَّل of the form یَجِبِنْ مُجَهَّل, coming from the verb یَجِبِنْ, Indef. یَجِبِنْ. This verb has a noun of action belonging to no acknowledged form, یَجِبِنْ.

**Noun of Unity.**

The Arabians have a particular form for an action occurring but once; this verbal noun is called اسم الفمة, or noun of unity, and is regarded as a noun of action. It is derived from the noun of action of the simple triliteral verb, by substituting *Fathah* for the nunnated vowel of the third radical,
and adding ی، as from قام، which signify the action of assisting and of standing up, once only.

The noun of unity, of imperfect verbs, follows the same rule; thus from a concave verb, comes عدوى which signify the action of assisting, and of standing up, once only. This noun is formed in the same way, from the quadriliteral and derivative verbs: thus from the action of rolling: the action of sending out: are formed and which signify the action of rolling, and of sending out, once only. If the noun of action should itself end in ی, this kind of noun cannot be formed; the word is then added after the noun of action, as the action of establishing once. Here may be classed another species of nouns, of unity, or rather of individuality; formed from primitive nouns indicating a whole species, or a collection of homogeneous parts. By adding ی at the end, nouns are formed which signify a portion, or an individual; thus from straw, is formed a single straw, from gold, comes a grain of gold, from the genus pigeon; a single pigeon only.

Another kind of verbal noun, regarded also by the Arabians as a noun of action, and the form of which differs little from that of the noun of unity, is by them named noun of species, or specificative noun: because it serves to restrain
a general expression to a particular idea, as when we say, this man excels in writing, the general idea to excel, is determined and restrained by the word of action, writing. This noun, derived from the primitive triliteral verb, regular or irregular, is always of the form كتبة، and differs only from the noun of unity by the first vowel being Kasrah; thus كتب signifies the action of writing once, and كتب the action of writing considered abstractly, and rather as a faculty than as an immediate action; thus هو حس كتب he excels in writing. When this noun is formed from quadriliteral or derivative verbs, it is of the same form as the noun of unity, and the context can alone distinguish them. The poets sometimes confound the two forms.

Possessive Nouns.

The possessive is the noun adjective, signifying possession, or relation of origin, quality, &c. It is named by the Arabian grammarians اسم المنصوب noun relative, or نسبة relation. It is derived from the substantive by adding سماوي as سماعي, as سماعي heavenly from سماعي heaven; سمسي solar from سمسي the sun; سمسي Egyptian from سمسي مصر a man of the family of Othman; سمسي سعدى a freed man of Saad. When the noun from which this relative adjective is formed ends in سماوي or سمسي, this termination is dropt; thus from هٰٰ Mecca comes
a native of Mecca; from nature, is formed natural.

When the third radical is suppressed in the primitive, but replaced by ی, it is restored in the possessive noun, or relative adjective; as from لغة language or dialect, comes لغوى.

**Diminutive Nouns.**

The diminutive noun is named by the Arabians diminished noun or تَصَغيِّر diminution. In triliterals it is of the form نعُيْل; if the primitive is quadriliteral, the diminutive is of the form نعِيْل, as رجل a little man, from رجل a man; عقرب a little scorpion, from عقرب a scorpion.

**Of Adjectives.**

The Arabians do not consider the adjective as forming a different part of speech from the noun, and under the names of agent and patient, that class which Erpenius denominates participles has been already noticed; another has just appeared under the name of possessive nouns, or relative adjectives derived from nouns.

There are other verbal adjectives derived from the primitive triliteral verb of the forms فعل, فعل, فعل, فعل, فعل, فعل, فعل, فعل. This sort of verbal adjectives belongs in general to neuter verbs, as witness-
ing, a witness, or martyr, from رحم الرحيم merciful, from to have mercy; حسن handsome, from حسن to be handsome; صعب difficult, from صعب to be difficult; روح compassionate, from روح to be compassionate; غفور forgiving, from غفور to pardon; سكران intoxicated; عزبان angry; ناك ن naked; فاضل or beardless: أحمر red; حجاب wonderful. Most of these forms are only used to express an habitual and constant quality; others convey the idea of intensity and energy.

Of Genders.

Genders are of two kinds, masculine and feminine. Feminine nouns are known by their signification or termination.

Those of which the gender is determined by the signification, are:

1. The names of women, as مريم Mary; هند Hinda; and those whose signification carries with it the idea of a woman, as عروس a bride; أم a mother.

2. The names of provinces or towns, as مصر Egypt; مكة Mecca; الشام Syria.

3. The names of parts of the body which are twofold: يد the hand; رجل the foot; كتف the shoulder. Nouns or adjectives feminine, the gender of which is fixed by their termination, are

1. Those terminated by ئ, as اخلاق friendship; حب a garden; صغير صغير little (fem.).
2. Those ending in \ not radical, as *قَرْقَة*; a field.

3. Those having for final letter ِ servile, or *Alif* short, quiescent after *Fathah*; as *ذِكْر* remembrance; *أُوْلِي* the first (fem.); *دنْيَا* for *الْوَرَلدَ*.

To these are to be added *أَرْضُ* the earth; *بَدْرُ* wine; *بَرْرُ* a well; *نَارٍ* fire; *رَيْحُ* the wind; *نَفْسُ* the soul; *شَمْسُ* the sun; and others, which must be learned by use; on the contrary, a few words having the feminine termination ِ, are of the masculine gender, as ِ خَلَيْقَة* a Khalif; it is the same with those verbal adjectives, which ending in ِ, become a species of intensives, as *عَلَامَة* very learned; ِ خَسَّةَ habituated to laugh; ِ رَأْيَةُ relating from memory. Substantives and adjectives not comprised under these heads are masculine; as *قَمْرُ* the moon; ِ بِيَتْ* a house.

The names of the letters of the alphabet are of both genders; but more usually made feminine.

**The manner of forming the Feminine Gender.**

Adjectives, and some substantives applicable to both sexes, pass from the masculine to the feminine. This they generally do by dropping the nunnated vowel and adopting ِ at the end of the masculine, as *جمِيل* great; ِ عَظِيمَةُ great, (fem.); ِ جَدُ a grandfather; ِ جَدَة a grandmother; ِ فُتْيَة a young man; ِ فَتَّة a young woman (for ِ فَتِّيَة).
Verbal adjectives of the form \( \text{أَنْعَلُ} \), when not of the comparative or superlative degree, take in the feminine form \( \text{نُعْلَة} \); as \( \text{صُفرَة} \) for \( \text{yellow} \); fem. \( \text{صُفرَة} \).

Verbal adjectives of the same form, but of the comparative or superlative degree, take in the feminine the form \( \text{فُعَالِ} \); as \( \text{أَكْبَرُ} \) for \( \text{greater} \); fem. \( \text{أَكْبَرَة} \) for \( \text{first} \), which is for \( \text{أَوَّل} \), or \( \text{أَخَر} \) for \( \text{another} \), which is for \( \text{أَخَر} \); make in the feminine agreeably to this rule \( \text{أَوَّل} \) and \( \text{أَخَر} \).

The word \( \text{أَحَد} \) one, makes in the feminine \( \text{أِحْدَى} \). Verbal adjectives of the form \( \text{فُعَالِ} \) become in the feminine \( \text{فُعَالَة} \), as \( \text{فُسْرَانُ} \) feminine \( \text{فُسْرَانَة} \); feminine \( \text{فُحْدُبُ} \) feminine \( \text{فُحْدُبِة} \). These very adjectives sometimes take their feminine in the common form, as \( \text{فُسْرَانَة} \), \( \text{فُحْدُبِة} \).

Those of the form \( \text{فُعَالِ} \) having \( \text{Dammah} \) for vowel of the first radical, make their feminine by adding \( \\ ٌ \), as \( \text{غَرَابِنُ} \) feminine \( \text{غَرَابِنَة} \). fem. \( \text{غَرَابِنْ} \).

Verbal adjectives of the forms \( \text{فُعْوَلُ} \) and \( \text{فُعَدِّلُ} \), which are often of both genders, sometimes however take final \( \\ ٌ \) to make the feminine. The form \( \text{فُعْوَلُ} \) when of the passive signification, always admits the variation of gender; as \( \text{رَسُولُ} \) a messenger, or \( \text{أَوْلَدُ} \) one sent, fem. \( \text{أَوْلَدْ} \). When neuter or active, as \( \text{كَذَبُ} \) a liar; \( \text{شَكوُرُ} \) a grateful person; \( \text{شَخْوُمُ} \) one of violent temper; they are of both genders if the substantive to which they relate is ex-
pressed; if it be not, they then admit the difference of genders. The form 

assisting; abstinent, is subject to the variation of gender; when of passive signification, as belonging a person slain, the gender is distinguished only when the noun to which they relate is not expressed.

Verbal adjectives of the forms , , , are of both genders; makes however fem.

The Arabians have no neuter gender, whence adjectives used as neuter substantives, are expressed by the feminine gender, as one thing is wanting to you.

Of Numbers.

There are three numbers in the nouns, as in the verbs, the singular, the dual, and the plural.

The dual is formed from the singular, by adding , and substituting for the final; thus a book; two books; a city; two cities.

When the last letter is or i, and in the singular, a short Alif represented either by 1 or ى has been substituted for them; in order to make the dual the original form is restored; as a young man, for dual for
f) Rememberance: dual نِكْرِيَانِ for a staff; dual نِكْرَانِ.

In words of three letters, the radical, whether و or ي, returns in the dual; but if the word have more than three letters, the و is changed into د; thus مَرْتَيْنِ, passive verbal adjective of the root رَنْوُ, makes in the dual مَرْتِيَانِ and not مَرْتَانِ.

When the singular ends in Hamzah, preceded by servile Alif, forming the feminine, the Hamzah becomes و in the dual; as اسم صفراء feminine of اسم صفر yellow: dual صفراءاویا.

If the Hamzah, preceded by Alif, is in the place of و or ي radical, in forming the dual it may be preserved or changed into د; thus دَرَآیی for دَرَآی a mantle; dual وَرَآیانی or وَرَآیاویا;

if the Hamzah be radical, it must be preserved, قِرْآآی a reader, from قِرْأ to read; dual قِرْآیانی.

There are two sorts of plurals, the one uniform and regular, called by the Arabians جمع سالم or perfect plural, because it preserves all the letters and vowels of the singular. The other, which adopts a great number of different forms, is called جمع مكسَر broken plural.

The regular plural is formed for the masculine by adding وُن, and for the feminine by changing د into د. When the feminine does not in the singular end in د, the final vowel of the singular is dropt for the termination. thus سَارِق a robber.

plu. سَارِقَاتِ robbers, سَارِقَاتِ a female thief; plu. سَارِقَاتِ.
If the singular masculine end in \( \ddot{\imath} \) quiescent after Kasrah, or Fathah; in the plural a contraction occurs, according to the rules of permutation, thus for ً a judge, plu. ً for Moses, plu. ً for Mustafa, plu. ً. ً

Feminine nouns of the forms \( \dddot{\imath} \) or ً, coming from a regular root, experience a change in the plural, the Jazmah of the second radical in the singular, being in the plural changed into Fathah. ً name of a woman, plu. ً a saucer, plu. ً.

If the singular be of the form \( \ddot{\imath} \) or ً, the second radical takes, in the plural, Dammah or Fathah, or may preserve the Jazmah; ً darkness, plu. ً or ً. ً

If the singular be of the form \( \dddot{\imath} \) or ً, the second radical in the plural takes Kasrah or Fathah, or preserves its Jazmah. ً the lotus; ً or ً.

The broken plural is that which is formed irregularly, and not by the addition of ً and ً. Of these there may be reckoned twenty-eight forms. It must be observed, however, that the application of these singular and plural forms to each other, has many exceptions, and is not to be taken strictly.
OF NOUNS.

First form, \( 
\textit{فعل} \),

Is formed from the singulars \( \textit{فعل} \text{ and } \textit{فعل} \text{ fem. } \); as \( \textit{كبير} \text{ plu. } \textit{ большое } \text{ very great}; \) and very rarely from the forms \( \textit{قرية } \text{ plu. } \textit{قرية } \text{ villages}; \) as \( \textit{mustaches}, \) for \( \textit{قرى } \text{ and } \textit{قرى } \).

Second form, \( 
\textit{فعل} \).

This form belongs, first to nouns of the form \( \textit{نَفَل} \text{ and } \textit{نَفَل} \), whose root is neither surd nor defective; and to those of the forms \( \textit{نَفَل} \text{, } \textit{نَفَل} \text{, } \textit{نَفَل} \), not coming from a defective root: as \( \textit{كتب } \text{ plu. } \textit{سرير } \text{ plu. } \textit{سرير } \text{ thrones}; \) \( \textit{عمود } \text{ plu. } \textit{عمود } \text{ columns}; \) \( \textit{سفن } \text{ plu. } \textit{سفن } \text{ ships}; \) \( \textit{لَحى } \text{ plu. } \textit{لَحى } \text{ leaves of a book. } \) Second to a few nouns of the forms \( \textit{فعل } \text{, } \textit{فعل } \); as \( \textit{نمر } \text{ plu. } \textit{نمر } \text{ leopards}; \) \( \textit{أسد } \text{ plu. } \textit{أسد } \text{ lions}; \) \( \textit{نذر } \text{ plu. } \textit{نذر } \text{ glass beads}. \) Third to verbal adjectives of the forms \( \textit{نَفَل} \text{, } \textit{نَفَل} \), not having a passive signification; as \( \textit{نَذير } \text{ plu. } \textit{نَذير } \text{ preachers.}

Third form, \( 
\textit{فعل} \).

This belongs to masculine adjectives of the form \( \textit{نَفَل} \text{ and } \textit{نَفَل} \); as \( \textit{أحمر } \text{ plu. } \textit{أحمر } \text{ red}; \) \( \textit{حمر } \text{ plu. } \textit{حمر } \) \( \text{ red } \).
Fourth form, ُعَلَع.

This comes from the singular, ُعَلَع as ُعَلَع plu. ُعَلَع coins, َبَيْعَة plu. َبَيْعَة churches.

Fifth form, ُعَلَع.

The fifth form appertains first to singulars of the forms ُعَلَع, ُعَلَع, ُعَلَع as a dart without a point; plu. ُدَلَع; ُعَلَع, ُعَلَع a spear, plu. ُرِجَلَ عَلَع a man, plu. ُرِجَلَ عَلَع.

2. To the forms ُعَلَع and ُعَلَع; as ُعَلَع the heel, plu. ُعَلَع a saucer, plu. ُعَلَع a rest, plu. ُعَلَع, (and being changed into ُعَلَع after Kasrah) ُعَلَع a desert, plu. ُعَلَع.

3. To the forms ُعَلَع, ُعَلَع, not having a surd or defective root, (that is, the third radical like the second, or the third radical ُو or ُي), as ُعَلَع a mountain, plu. ُعَلَع, ُعَلَع ُرَقَبَة, ُعَلَع the neck, plu. ُعَلَع.

4. To the adjectives ُعَلَع and ُعَلَع, as ُعَلَع and ُعَلَع, ُعَلَع, ُعَلَع, ُعَلَع, ُعَلَع, ُعَلَع, ُعَلَع; but not when these are taken in a passive sense, as in ُعَلَع a person killed.

5. To adjectives of the forms ُعَلَع and ُعَلَع; as ُعَلَع and ُعَلَع penitent, plu. ُعَلَع.
6. To adjectives of the forms \(X_0\) and \(X_1\), as \(\text{famishing, plu. } X_2\).  

Sixth form, \(X_3\).  

This belongs to substantives of the forms \(X_4\), \(X_5\), \(X_6\) and \(X_7\); and sometimes to adjectives of the form \(X_8\), as \(X_9\) \(\text{the sea, plu. } X_{10}\), \(X_{11}\), \(X_{12}\) \(\text{a lion, plu. } X_{13}\).  

Seventh and eighth forms, \(X_{14}\) and \(X_{15}\).  

These belong to adjectives of the forms \(X_{16}\) and \(X_{17}\), with this only difference, that the form \(X_{18}\) is exclusively appropriated to the masculine, thus \(X_{19}\) \(\text{a writer, plu. } X_{20}\); \(X_{21}\) \(\text{a judge, plu. } X_{22}\) \(\text{a combatant, for } X_{23}\), \(X_{24}\) \(\text{one who is absent, plu. } X_{25}\) \(\text{a female camel, } X_{26}\).  

Ninth form, \(X_{27}\).  

This appertains to verbal adjectives of the form \(X_{28}\), when applied to rational beings, and not coming from a defective root, as \(X_{29}\) \(\text{perfect, plu. } X_{30}\); \(X_{31}\) \(\text{standing erect, plu. } X_{32}\); \(X_{33}\) \(\text{innocent, plu. } X_{34}\).
Tenth form, 

This belongs almost exclusively to verbal adjectives of the form coming from a defective root, and applied to rational beings; as an archer, plu. رَامٌ رَامًا a combatant, plu. رَامْةٍ رَامَة for a Kadhi, plu. قَصْمَة قَصَمًا for .

Eleventh form, 

This belongs to substantives of the form , and to a few of the forms , as a bear, plu. دِبَّة دِبَة; a pitcher, plu. كُور كُور; a spouse, plu. زَوْجَة زُوجة; an ape, plu. قَرْدَة قَرْدَة.

Twelfth form, 

This belongs to substantives of the forms , and sometimes , as a bull, plu. ثُور ثُوراً a brother, plu. بَنٌ بِنْا for a branch, plu. غَيْال غَيْال an antelope, plu. سَلَاف سَلَاف a slave, plu. صِبْيَة صِبْيَة for an infant, plu. صِبْيَة صِبْيَة.

Thirteenth form, 

This belongs to substantives of the form , and sometimes , not coming from a concave root,
as the face, plu. دل; a bucket, plu. دل; a staff, plu. جن; a staff, plu. جن; a staff, plu. جن; a staff, plu. جن; a staff, plu. جن.

It also appertains to feminine substantives of four letters, not ending in ُ, and of which the penultima is a quiescent letter, as the arm, plu. يمين; an oath, plu. إيم. It also belongs, by custom, to several forms different from those indicated, and even to singulars coming from concave roots, as a lion, plu. دين; the day, plu. دين; the eye, plu. دين; a house, plu. دين.

Fourteenth form, أنعال.

This belongs to substantives of three letters, and of all forms, though but rarely to the forms فل and فل; as rain, plu. رش; a disease, plu. كحض; the shoulder, plu. إبل; a camel, plu. عين; the eye, plu. عين; a date, plu. رطب.

Fifteenth form, أنعال.

This belongs to nouns of four letters, the penultima of which is أ or أ quiescent, as a necklace, plu. ناحزة; God (which is an abbreviation ofannah) plu. عبودة; a column, plu. أعمدة. This plural form belongs particularly to
the singular forms نَعَالل and فُعَالل, coming from a surd or defective root: as an article of furniture, plu. اَمَامٌ; اَبْنِهٌ an Imám. plu. اَمَامٌ for اَبْنِهٌ a tunic or shirt, plu. أَبْنِهٌ.

Sixteenth form. فُعَاللِ.

The sixteenth form belongs to substantives of the forms فَعَالل and نَعَالل, and to substantives and adjectives feminine of the forms نَعَالل and فَعَالل, and, though rarely, to verbal adjectives masculine of the form فَعَالل, thus a frying pan. plu. تَابِنٌ death. plu. تَوَابِنٌ; تَوَابِنٌ a cavalier, plu. تَوَابِنٌ.

Seventeenth form. فُعَاللِ.

This belongs to substantives singular feminine, of four letters, of which the third is ج, خ, or ¤ servile or quiescent, after a vowel of the same kind: and to feminine substantives of the same forms, but adding ا at the end: as a cloud, تَجَبَهْ an old woman, plu. تَجَيَّبْ; تَجَبَهْ a wonder, plu. تَجَبَهْ.

Eighteenth form. فُعَاللِ.

This belongs to substantives singular of the forms فَعَالل, نَعَالل, and to some nouns of the forms فَعَالل, نَعَالل and فَعَالل, coming from concave roots, as a young man, a slave,
plu. an antelope, plu. a fish, plu. a crown, plu. a brother, plu. 159

Some nouns, whose singulars belong to other forms, admit this plural also.

Nineteenth form.

This belongs to substantives of the forms not being of concave roots: as a roof, plu. a region, a province, plu. a cake.

Twentieth form.

This form is applied to adjectives masculine, of the form not having a passive sense; and to some of the form not coming from a concave, or defective root, but applied to a rational being, a poor man, plu. a prince, plu. a chief, plu. a poet, plu. a poet. The word Khalif, also makes the plural خليفة.

Twenty-first form.

This belongs also to singulars of the form عييل, but is almost peculiar to those whose root is concave or defective, as a friend, one beloved, plu. a rich man, veracious, plu. مصِّدِق; أذْمَيْا. Some nouns, whose singulars belong to other forms, admit this plural also.
Twenty-second form, فَعَلَّ.

This is made from adjectives of the form نعَيِلُ, and sometimes also فَعَلُ and فَعَل, signifying pain, or destruction; as wounded, plu. فَتَتْلِ فِي جُرْحِي slain, plu. فَتَتْلِ فِي جُرْحِي perishing, plu. فَلَكَ.

Twenty-third form, فَعَلَّ.

This belongs to substantives singular, of the forms فَعَلَّ, فَعَلَّ, فَعَلَّ, and feminine adjectives of the forms فَعَلَّ and فَعَلَّ; as فَتَتْلِ فِي جُرْحِي a virgin, plu. فَتَتْلِ فِي جُرْحِي the decree of a judge, plu. فَتَتْلِ فِي جُرْحِي a pregnant woman, فَتَتْلِ فِي جُرْحِي.

Twenty-fourth form, فَعَلَّ.

This belongs, first to the same substantives and adjectives as the preceding; as فَتَتْلِ فِي جُرْحِي a virgin, plu. فَتَتْلِ فِي جُرْحِي.

2nd. To adjectives of the form فَعَلَّ, as سَكَرَانَ intoxicated, plu. سَكَرَانَ.

3rd. To feminines of the form فَعَيْلَةُ coming from a defective root, as جُدَّةُ a gift, plu. جُدَّاءِ.
Twenty-fifth form.  

This, which is very rare, belongs to singulars of the forms

فعل فاعل

and as 

عبد  an ass, 

عبيد  a slave, 

كلب  a dog, 

غاز  a conqueror, 

عائد  a courier.

Twenty-sixth form.  

This, which is also of rare occurrence, belongs to singulars of the form

فعل فاعل

as

عم  a paternal uncle, 

خيرطة  a thread, 

عبيرة  a wild ass, 

عمومة  a conqueror.

Twenty-seventh form.  

This belongs to singulars of the forms 

فعل فاعل

as

حجر  a stone, 

صاحب  a companion.

Twenty-eighth form.  

A few singulars of the forms فعل فاعل have their plurals of the form فعل, as

بكرة  a pulley, 

حلقة  a ring, 

طلاب  a person who seeks.

It may have been observed, that the same singular assumes various forms of plurals; some have at the same time a plural regular, and one or several irregular plurals; thus from نفس

11
The soul, are formed the plurals and from a boy, plu. and from the eye, from a wall, from a slave, and also from the sea, a witness, It must not be supposed, however, that a singular admits indifferently all the plurals of which its form is susceptible; thus does not admit, nor does adopt the plurals, &c. Sometimes one only is formed, as from a man, the only plural is, and an affair, a command, makes only. This must be learnt by the use of the dictionary.

When a singular, having several meanings, admits several plurals, it will be often found that certain plurals are peculiarly, or exclusively attached to certain significations; for example, signifies the eye, a fountain, the substance, or essence of a thing, and a person of rank. In the plural it has and.

The two first of these answer to the two first meanings, and the third only to the two last.

The regular plurals, and those of the twelfth, thirteenth, fourteenth, and fifteenth forms, are called plurals of small number, in contradistinction to the other forms, which
are called plurals of great number. This observation applies, however, only to nouns having several forms of plural: when the plural of one of these four forms is its only one, it is employed indiscriminately like those of the other forms.

All simple quadriliteral nouns, and most of those augmented, together with their feminines, take a broken, or irregular plural; assuming Alif quiescent after the second letter, which, as well as the first, bears Fathah, as the third letter has Kasrah. Thus they are of the form a frog, plu. a vestibule, final ى is dropt, as a dunghill. If the last radical be preceded by either of the letters ى, ى, ى, ى quiescent, it remains, as a lamp, plu. ى; if it be ى or ى, the preceding Kasrah changes it into ى; as a sultan, plu. Sometimes, however, it is omitted, ى being put at the end as a compensation, thus the devil, and a shoemaker, ى and ى. Final ى is sometimes found in the plural of quadriliteral nouns not having quiescent letters before the last radical in the singular; this is particularly applicable to foreign words, and possessive nouns, or relative adjectives of four letters, as a bishop, plu. or a native of Baghdad, plu. an emperor, (Caesar) plu. a Circassian, plu.
Adjectives of the form \( \text{أَنْعَلَ} \) being comparatives, or superlatives, take in the plural the form of quadrilaterals; but this is only when they are employed as substantives, as 
\[ \text{أسود} \] black, plu. 
\[ \text{أسود} \] the great men of a kingdom.

The forms of quadrilateral plurals serve also to make those plurals which are called 
\[ \text{جمع اللِّبَعَ} \], or plurals of plurals, and which are derived from other plurals; thus from 
\[ \text{ظَنْفُر} \] a finger nail, is formed the plural 
\[ \text{أُظْنُفَر} \], and from that, the plural of plural 
\[ \text{أَظْنَافِر} \]; from 
\[ \text{يَد} \] for the hand, comes 
\[ \text{أُيْدَي} \] for the hand; and afterward 
\[ \text{سُوْرَة} \] a bracelet, and from that 
\[ \text{أَساَّرُ} \].

Words of five or more letters, not including 
\[ \text{س} \], 
\[ \text{ل} \], 
\[ \text{و} \], 
\[ \text{ة} \], 
\[ \text{أ} \], 
\[ \text{ض} \], 
\[ \text{ل} \], 
\[ \text{ض} \], 
\[ \text{ز} \], 
\[ \text{ز} \] quiescent, take the same form; these words then lose one of their letters of the singular number. This is sometimes the penultima, but usually the last, as 
\[ \text{سُفْرِجَل} \] a pomegranate, plu. 
\[ \text{سُفْرِجَل} \] a spider. plu. 
\[ \text{فُجْرَاتُ} \] or 
\[ \text{فُجْرَاتُ} \] a spider, plu. 
\[ \text{فُجْرَاتُ} \] and 
\[ \text{فُجْرَاتُ} \]. If, however, the penultima is 
\[ \text{جُرَّ} \] or 
\[ \text{جُرَّ} \], forming a diphthong after 
\[ \text{فَثَحَ} \] both remain; but 
\[ \text{جُرَّ} \] is changed into 
\[ \text{جُرَّ} \] by the influence of the preceding Kasrah; as 
\[ \text{فُرُونَ} \] a crocodile, plu. 
\[ \text{فُرُونَ} \] Augmented words drop the servile letters; 
\[ \text{مِدْحَرُج} \] the place in which a thing rolls, plu. 
\[ \text{مِدْحَرُج} \].

If, beside the servile 
\[ \text{م} \], there is also a 
\[ \text{ش} \], or the letters 
\[ \text{ص} \], the 
\[ \text{م} \] is preserved in the plural, while the other servile letters
disappear; as plu. مطالع متاليق. a leader, plu. مطالق. There are some nouns whose plurals are very irregular, or even borrowed from another root, thus a road, plu. مطالق أم متالق; a mother, plu. مطالق وأم متالق; a mouth, plu. مطالق وأفواه متالق; water, plu. مطالق وأم متالق; in these two last words, it is the singular which is irregular, for فم is for فم, and ماء for ماء. The singular امرأة a woman, has no plural, the place of which is supplied by نسوة نسوة; the word انسان a man, has in the plural انناس, and by contraction ناس.
Table shewing to what forms of the singular those of the plural usually belong.

<table>
<thead>
<tr>
<th>Form of Plural</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>a milk pail</td>
<td>علب</td>
</tr>
<tr>
<td>2</td>
<td>a book</td>
<td>كتاب</td>
</tr>
<tr>
<td>3</td>
<td>red,</td>
<td>أحمر</td>
</tr>
<tr>
<td>4</td>
<td>a fragment</td>
<td>كسر</td>
</tr>
<tr>
<td>5</td>
<td>a man</td>
<td>رجال</td>
</tr>
<tr>
<td>6</td>
<td>seed.</td>
<td>نور</td>
</tr>
<tr>
<td>7</td>
<td>a judge</td>
<td>حاكم</td>
</tr>
<tr>
<td>8</td>
<td>perfect,</td>
<td>حكم</td>
</tr>
<tr>
<td>9</td>
<td>a Kadhi,</td>
<td>قضية</td>
</tr>
<tr>
<td>10</td>
<td>an ape,</td>
<td>قردة</td>
</tr>
<tr>
<td>11</td>
<td>a branch,</td>
<td>فصيلة</td>
</tr>
<tr>
<td>12</td>
<td>the face,</td>
<td>وجهة</td>
</tr>
<tr>
<td>13</td>
<td>rain,</td>
<td>مطر</td>
</tr>
<tr>
<td>14</td>
<td>an Imam.</td>
<td>إليه</td>
</tr>
<tr>
<td>Form of Plural</td>
<td>Singular.</td>
<td>Plural.</td>
</tr>
<tr>
<td>---------------</td>
<td>-----------</td>
<td>---------</td>
</tr>
<tr>
<td>16</td>
<td>نواسل</td>
<td>نواسل</td>
</tr>
<tr>
<td>17</td>
<td>شمال</td>
<td>شمال</td>
</tr>
<tr>
<td>18</td>
<td>فعال</td>
<td>غلام</td>
</tr>
<tr>
<td>19</td>
<td>فعلان</td>
<td>سقفان</td>
</tr>
<tr>
<td>20</td>
<td>فعلان</td>
<td>شريف</td>
</tr>
<tr>
<td>21</td>
<td>حبيب</td>
<td>حبيب</td>
</tr>
<tr>
<td>22</td>
<td>فعلی</td>
<td>جريح</td>
</tr>
<tr>
<td>23</td>
<td>فعلی</td>
<td>صحرا</td>
</tr>
<tr>
<td>24</td>
<td>فعلی</td>
<td>سكاران</td>
</tr>
</tbody>
</table>

The twenty-fifth, twenty-sixth, twenty-seventh and twenty-eighth forms are of rare occurrence.
The details into which I have here entered, and the accompanying table, may be of some use, but no rules or tables can greatly assist the memory; those forms, however, which most often occur, will soon become familiar, and a dictionary will afford every necessary assistance with regard to the more uncommon.

Of Declension.

The Arabic nouns are classed under two heads with respect to declension: Triptots, which have three variations of case in the singular, or plural; and Diptots, which have only two, the dual being uniformly of this last class.

The first class of Diptots are the duals forming the nominative in ا، and the oblique case in ا. The second regular masculine plurals, whose nominative is in ا، genitive, &c. in ا. The third regular feminine plurals, having the nominative in ا، genitive in ا. The fourth invariable nouns, whose last radical never admits the nunnation, having the nominative in ا، and other cases in ا. These invariable nouns are:

1. Positive and comparative adjectives, of the same form as أحمر red, حمراء Fem., except a few having their feminine in ا، as أرمل widowed, mas. أرمل fem.
2. Adjectives ending in ان servile, whose first radical has Fathah, and which do not form their feminines by adding ؤ، as غضبان enraged; fem. غضبي.

3. Substantives and adjectives singular, ending in Alif short, or ی quiescent after Fathah, as صغرى very little; بشرى good tidings; or in Hamzah, preceded by Alif bearing Maddah, as عذرا a virgin; بينما white. If the ی or the Hamzah are radical, as in هدى direction. رداً a cloak, these words are Triptots.

4. All irregular plurals containing four syllables, of which the two first have Fathah for their vowels, and the third has Kasrah; as عجبا wonders; مدارس colleges; مفاتيح keys; أتارب relations.

5. Some names of countries, cities, villages, castles, mountains, rivers, and other places.

6. Most proper names, and among others all those ending in ان, together with foreign names consisting of more than three letters; also all feminine names terminating in ؤ، and such as consist of four letters. The three letter female names, a few excepted, are occasionally either Triptots, or Diptots, which is sometimes the case, among the poets, with regard to other invariable nouns, whilst the variable or Triptots, are likewise sometimes converted into Diptots.

The declension is exceedingly simple, there being in writing, where vowel points are not used, no real difference of case, excepting in the addition of ꞌ servile to the accusative. Where
vowel points are used, the nominative singular and plural are distinguished by ۸; the genitive dative and ablative by ۹; and the accusative by ۸; the dual always ending in Kasrah. The ۸, terminating a word, changes into ۱, when being preserved, it ceases to be the last letter, as ۷۷۱ a town, dual مَديَنتَانِ.

It disappears in the regular plural, as ۳۷۱ a woman who assists, plu. نَاصِرَات.

1. Declension being Triptots singular and plural.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>A house,</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nom.</td>
<td>بیت</td>
<td>بیت</td>
</tr>
<tr>
<td>Gen.</td>
<td>بیت</td>
<td>بیتینِ</td>
</tr>
<tr>
<td>Accus.</td>
<td>بیتا</td>
<td>بیتا</td>
</tr>
</tbody>
</table>

2. Being Triptots in the singular, and Diptots in the plural.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>An assistant,</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nom.</td>
<td>ناصر</td>
<td>ناصرینِ</td>
</tr>
<tr>
<td>Gen.</td>
<td>ناصر</td>
<td>ناصرینِ</td>
</tr>
<tr>
<td>Accus.</td>
<td>ناصراً</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>An assistant, (fem.)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nom.</td>
<td>ناصرات</td>
<td>ناصراتینِ</td>
</tr>
<tr>
<td>Gen.</td>
<td>ناصرات</td>
<td>ناصراتینِ</td>
</tr>
<tr>
<td>Accus.</td>
<td>ناصرتة</td>
<td></td>
</tr>
</tbody>
</table>

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<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>A mosque,</td>
<td>Nom. سجد</td>
<td>سجادان</td>
<td>سجادین</td>
</tr>
<tr>
<td></td>
<td>Gen. سجد</td>
<td>سجادین</td>
<td>سجدا</td>
</tr>
<tr>
<td></td>
<td>Accus. سجدا</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>


<table>
<thead>
<tr>
<th></th>
<th></th>
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<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Red.</td>
<td>Nom. أحمر</td>
<td>أحمرین</td>
<td>حمرا</td>
</tr>
<tr>
<td></td>
<td>Gen. and Accus. أحمرین</td>
<td>حمرا</td>
<td></td>
</tr>
</tbody>
</table>

5. Being invariable Diptots singular and plural.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Smaller,</td>
<td>Nom. أصغر</td>
<td>أصغرین</td>
<td>أصغری</td>
</tr>
<tr>
<td></td>
<td>Gen. and Accus. أصغری</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

When the last letter of a noun is ﺔ preceded by Fathah, or else ﻰ, or ی, also preceded by Fathah, and called short Alif, أ, the three cases are alike: if it be ی preceded by Kasrah, the nominative and the genitive alone are alike: in this case the ی not bearing either Dammah or Kasrah.
Thus in the three cases a *staff*, is written for a *mill*, which are of the first class, or Triptots. a *Kadhi*, in the nominative and genitive for, of the same class, good news, for in the nominative, and in the genitive and accusative of the second class, or Diptots. *deserts*, for in the nominative, and in the genitive and accusative, irregular quadriliteral plural of the second class.

Six words have a variation of case peculiar to themselves when in construction either with a noun, or an affixed possessive pronoun; viz. a *father*; a *brother*; a *father in law*; a *thing*; for *the mouth*, when governing a genitive, and *having, possessed of, endowed with*; which are declined as follows:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><em>Abu Zeid</em></td>
<td>the father of Zeid.</td>
<td>of the father of Zeid.</td>
<td>the father of Zeid.</td>
</tr>
<tr>
<td><em>Um Omur</em></td>
<td>the mouth of Omar.</td>
<td>of the mouth of Omar.</td>
<td>the mouth of Omar.</td>
</tr>
</tbody>
</table>
OF NOUNS.

Nom.  

Gen.  

Accus.  

Nom.  

Gen.  

Accus.  

Nom.  

Gen.  

Accus.  

Nom.  

Gen.  

Accus.  

Nom.  

Gen.  

Accus.  

When these words are prefixed to the pronoun of the first person, there is no change of case, as أَبِي my father, of my father, &c. When is followed by an affixed pronoun, it varies only in the vowel points, as your mouth, of your mouth, your mouth.

The accusative is substituted for the nominative, when certain particles go before, as indeed, certainly; because,
therefore; as if; لِيَبُتْ but would to God! اَلَّا and

perhaps; as الْمَلِكُ تَدِيرُ but the King is powerful. No other word must intervene, however, except a preposition with its case, as ُنَفَى الْدَّارِ رَجَلاً certainly the man is in the house.

is not, when immediately preceding any appellative, and denying its very existence, gives it also the accusative termination, as ُلَا رَيْبَ دِينَهُ there is no doubt in it. In this case the accusative loses the nunnation, but the noun must not be definite, either as a noun proper, or as an appellative limited by the article أَلْ, or by a word which it governs.

The vocative is expressed by the accusative with prefixed, as يا أختا! **Oh sister!**

For God is against you, O ye unjust! prepare ye, therefore, weeds for wretchedness, and be ye the companions of sorrow!

Except however a proper name, an appellative with an article, or when the object addressed is in sight; where the nominative without the nunnation, when that would otherwise occur, is employed, as يا أبيب! **O Othman!**

The nominative thus employed, is naturally pronounced with rapidity. Hence it is, that the nunnation is always dropped, and that the affixed pronoun يا is sometimes cut off, as يا تقوم **O my people!**

Ya رَبُّ **O my Lord!** Some words, chiefly proper names
OF NOUNS.

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in frequent use, throw off a whole syllable at the end, as

for

infor of nouns. O my friend! O Mansur! O Marcán! for

On the other hand, when placed at the end of a sentence, and pronounced more strongly, the vowel is prolonged, and receives a kind of aspirate, as

Sometimes this appears as final áh, as

When the name invoked, however, bears the article

the pronoun

always comes between the name and the particle

as

In calling for help, is often prefixed in the genitive, as

The dual and the perfect masculine plurals in

drop that letter, when followed by a noun in the genitive case, or by the affixed pronouns: as

The nunnation is not only affected in the same manner as

when under these circumstances, but likewise before and after the article, as

The King, the King's house.
Of Comparison.

The comparative is formed from the positive, which is itself formed only from primitive triliteral verbs; by prefixing *Alif*, and is of the form جَلِيبَ, جَلِي بَيْنُ, أَصْغَرَ, صَغِيرٌ, أَفْعَلَ, آفَعَلْ, حَبِيبَ, حَبِيبٌ. It in general takes after it, as أَعْظَمْ مِنَ الْمَلِكَ, أَعْظَمْ مِنَ الْمَلِكَ greater than the King.

The positive with مَن is used sometimes to express the comparative, as in the following couplet:

أمَّنَ أَصْدِقُ وَأَسْمِىٰ
وَيَوْسِي خَيْرُ مِنَ أَسْمِىٰ.

As long as morning and evening succeed, the present day is better than the past.

However, and other particles, often follow the comparative instead of *فِي*, as أَشْهَرْ فَيْنَ أَكْبَرْ, more glorious in war.

In the feminine of the comparative, كَبِيرَ, كَبِيرِي, is added in place of مَن prefixed, as *آكَرَ, أَكْبَرُ*, greater; (masc.) greater, (fem.) Without مَن, but followed by a genitive, it forms the superlative, as أَحْسَنُ النَّاسِ the best of men.

It has likewise a superlative sense, when placed absolutely, as الله أَعْلَمَ God is most wise.

Verbal adjectives of the passive voice, and those which designate colours, or deformities, as أَزرَقُ, blue; أسْوَدُ, black;
OF NOUNS.

Those comparatives being formed only from certain adjectives; when it is necessary to give the accessory ideas of comparison and superiority, one of the following comparatives: *stronger, handsomer, more ugly, better, worse,* &c. is used; with the infinitive or abstract noun of the quality in question, as "*stronger in redness*; that is, *redder*; *fitter to instruct and to teach*.
The Arabian have only one article, which they call notification, because it renders the noun to which it is prefixed definite, which would otherwise be general, or indetermined; as in the following distich:

الدهر دُولاب يدور فيه السُرور مع الشُور.

بينما الفقي فوق السماء، و إذا به تحت الصبور.

The world like a water-wheel rolls round, wherein pleasure with pain revolves.

Now the youth soars above the heavens, and now behold him low under the stones!

Here a water-wheel, being indefinite, is without an article.

When a definite substantive agrees with an adjective, the article is prefixed likewise to the adjective; as the excellent book. When the noun is indefinite, the adjective becomes so too, as an old book.

Proper names do not admit of the article, but it always accompanies the epithet, if any follows, as Abraham the faithful. The article is likewise omitted when a possessive pronoun is affixed to the noun, as will be explained hereafter.
in the article is sometimes dropt; its place being supplied by Tashdīd, when the word to which it is prefixed begins also with ل; as لُلْلَيْلُ for اللَيْل. It frequently remains, however, and Tashdīd also; as

يَغْوِسُ الْبَيْبَرُ مِنْ طَلْبِ اللَّيْلِ
وَ مِنْ طَلْبِ الْعَلْيِ سَبْرُ اللَّيْلِ

He plunges into the sea who seeks for pearls;
And he who desires greatness, must have watchful nights.

The ل is always omitted in the masculine singular of the relative pronoun، لَذَى; the fem. sing. لِلْلَّيْلِ; and the plural masculine لِلْلَّيْلِينَ; being so written instead of لِلْلَّيْلِ، &c. but never in the other cases, which seldom occur.

When the particle ل is prefixed to a noun beginning with ل، and which being definite, ought to have the article, in order to avoid the meeting of three láms, the article is dispensed with, or represented by Tashdīd, as لُلْلَيْلِ لِلْلَيْلِ، or لله لِلله، but when prefixed to nouns not beginning with ل، Alif alone is dropt; as

نقلُ لِلْشَامْطِينَ ﻣَنَا رَوِيَّدًا
أَمَامَكُمُ الْمُصَايِبَ وَ الْخَتَبُ

But say to the rejoicers in our distress, wait yet a little.
Before you are misfortunes, and great ones.

12—2
The article changes the substantives singular, and irregular plurals, which are diptots, into triptots, as

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>أَلْسُود</td>
<td>أَلْسُود</td>
<td>أَلْسُود</td>
</tr>
<tr>
<td>بَلَك</td>
<td>بَلَك</td>
<td>بَلَك</td>
</tr>
<tr>
<td>وَادَة</td>
<td>وَادَة</td>
<td>وَادَة</td>
</tr>
</tbody>
</table>

Of Numerals.

Numbers are either cardinal or ordinal. The cardinal numbers from 1 to 10 are of the two genders, thus

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>اثنايتان</td>
<td>واحد</td>
<td>واحدا</td>
<td>او</td>
</tr>
<tr>
<td>ثلاث</td>
<td>احد</td>
<td>أربعة</td>
<td>4</td>
</tr>
<tr>
<td>ثمانية</td>
<td>خمسة</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>تسع</td>
<td>ستة</td>
<td>6</td>
<td></td>
</tr>
<tr>
<td>عشر</td>
<td>سبع</td>
<td>7</td>
<td></td>
</tr>
</tbody>
</table>

From three to ten, the termination ًة, the usual sign of the feminine gender, here marks the masculine. All these numbers, except اثنان and اثنين, are Triptots; these two have only one inflexion, and اثنان and اثنين for the genitive and accusative, like all the duals.

From three to ten, the cardinal numbers are employed either as adjectives or substantives; in the first case, they are
placed after the name of the thing numbered, with which they agree in gender, and case; if employed as substantives, they take for their complement the thing numbered, and then lose their nunation, as three men. When eight, loses its nunation, it recovers the which had disappeared according to the rule (6, ى), for is for ; we then write in the nominative and genitive, and in the accusative.

From eleven to nineteen, the cardinal numbers are composed of units, and of the number ten, which in the masculine is عشر, and in the feminine عشر or عشر.

<table>
<thead>
<tr>
<th>Feminine</th>
<th>Masculine</th>
</tr>
</thead>
<tbody>
<tr>
<td>أَحَدْ عِشْرَة٩</td>
<td>أَحَد عِشْر٩</td>
</tr>
<tr>
<td>اِثْنَانِ عِشْرَة٩</td>
<td>اِثْنَانِ عِشْر٩</td>
</tr>
<tr>
<td>ثَلَاثَ عِشْرَة٩</td>
<td>ثَلَاثَ عِشْر٩</td>
</tr>
<tr>
<td>أَرْبَعَ عِشْرَة٩</td>
<td>أَرْبَعَ عِشْر٩</td>
</tr>
<tr>
<td>خَمْسَ عِشْرَة٩</td>
<td>خَمْسَ عِشْر٩</td>
</tr>
<tr>
<td>سَتَ عِشْرَة٩</td>
<td>سَتَ عِشْر٩</td>
</tr>
<tr>
<td>سَبْعَ عِشْرَة٩</td>
<td>سَبْعَ عِشْر٩</td>
</tr>
<tr>
<td>ثَلَاثَ عِشْرَة٩</td>
<td>ثَلَاثَ عِشْر٩</td>
</tr>
<tr>
<td>ثَنَائِي عِشْرَة٩</td>
<td>ثَنَائِي عِشْر٩</td>
</tr>
<tr>
<td>تَسْعَ عِشْرَة٩</td>
<td>تَسْعَ عِشْر٩</td>
</tr>
</tbody>
</table>
All these numbers, from eleven to nineteen, are indelible, except الفاينت and which in the genitive and accusative make الفاينت and الفاينت.

<table>
<thead>
<tr>
<th>Arabic Number</th>
<th>English Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>ستون</td>
<td>60</td>
</tr>
<tr>
<td>سبعون</td>
<td>70</td>
</tr>
<tr>
<td>ثمانون</td>
<td>80</td>
</tr>
<tr>
<td>تسعون</td>
<td>90</td>
</tr>
<tr>
<td>عشرون</td>
<td>20</td>
</tr>
<tr>
<td>ثلاثون</td>
<td>30</td>
</tr>
<tr>
<td>أربعون</td>
<td>40</td>
</tr>
<tr>
<td>خمسون</td>
<td>50</td>
</tr>
</tbody>
</table>

The numbers from twenty to ninety, are the same for both genders; they are always employed as nouns, and are followed by the name of the thing numbered in the accusative; not however losing the ن final, as the regular plurals do when they govern a word. This rule, however, is not always strictly observed. These numbers are Diptots ending in the genitive and accusative in -ين.

In the numbers composed of tens and of units, from twenty to ninety-nine, the conjunction في is inserted between the two numbers; the smallest number is put first, and both are declined, as واحد و عشرات; accusative واحد و عشرات.
The numbers of the hundreds are for both genders:

<table>
<thead>
<tr>
<th>600</th>
<th>100</th>
</tr>
</thead>
<tbody>
<tr>
<td>700</td>
<td>200</td>
</tr>
<tr>
<td>800</td>
<td>300</td>
</tr>
</tbody>
</table>

or

<table>
<thead>
<tr>
<th>400</th>
</tr>
</thead>
<tbody>
<tr>
<td>500</td>
</tr>
</tbody>
</table>

The numbers of thousands are

<table>
<thead>
<tr>
<th>3000</th>
<th>1000</th>
</tr>
</thead>
<tbody>
<tr>
<td>4000</td>
<td>2000</td>
</tr>
</tbody>
</table>

and so on, up to ten thousand.

<table>
<thead>
<tr>
<th>12,000</th>
<th>11,000</th>
</tr>
</thead>
</table>

and so on, up to ninety-nine thousand.

<table>
<thead>
<tr>
<th>300,000</th>
<th>100,000</th>
</tr>
</thead>
<tbody>
<tr>
<td>&amp;c.</td>
<td>200,000</td>
</tr>
</tbody>
</table>

In numbers where units and tens are used, the units are always put first; but if hundreds and thousands are employed, the thousands may be placed first, then the hundreds, and then the units and tens; or first the units, then the tens, and then the hundreds and thousands.
The Ordinal Number.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>سَادِسَةٌ</td>
<td>سَادِس</td>
<td>اولٌ</td>
<td>اولى</td>
</tr>
<tr>
<td>سَابْعٌ</td>
<td>سَابْع</td>
<td>ثانِي</td>
<td>ثانية</td>
</tr>
<tr>
<td>ثَامِنَةٌ</td>
<td>ثَامِن</td>
<td>ثَالِثَةٌ</td>
<td>ثَالِث</td>
</tr>
<tr>
<td>ثِامِنَةٌ</td>
<td>ثِامِن</td>
<td>رَابِعٌ</td>
<td>رَابِع</td>
</tr>
<tr>
<td>عِشْرَةٌ</td>
<td>عِشْرَةٌ</td>
<td>خَافِسَةٌ</td>
<td>خَافِس</td>
</tr>
</tbody>
</table>

The twentieth, and all above, are expressed by the cardinal numbers; the intermediate ones are formed nearly in the same manner as the cardinals; as

<table>
<thead>
<tr>
<th>Fem.</th>
<th>Mas.</th>
</tr>
</thead>
<tbody>
<tr>
<td>حَادِيَةٌ عَشْرَةٌ</td>
<td>حَادِي عَشْر</td>
</tr>
<tr>
<td>ثانِيَةٌ عَشْرَةٌ</td>
<td>ثانِي عَشْر</td>
</tr>
<tr>
<td>ثَالِثَةٌ عَشْرَةٌ</td>
<td>ثَالِث عَشْر</td>
</tr>
<tr>
<td>حَادِيَةٌ وَ عِشْرَةٌ</td>
<td>حَادِي وَ عِشْرَون</td>
</tr>
<tr>
<td>21st</td>
<td></td>
</tr>
</tbody>
</table>

And thus with the others; but when they take the article, the first number is declined, and the second not; thus in the nominative ثلاثُ عَشْرَةٌ, genitive ALLOWEDUNDELIM لَاثَالِث عَشْرَةٌ; and thus with the others, as well in the masculine as feminine.
The cardinal numbers are often used in the place of the ordinals, and it is common to say indifferently اربعة or the fourth hour, day, week, &c.; تَمْتَ an hour, &c. being understood, according to the sense.

The Arabians denote fractional numbers from one third to one tenth, by particular numeratives; they are nouns of the first class, Triptots; as سُدَسْ ثُلُثٍ، ثُلُثٍ، ثُلُثٍ one third; سُدَسْ سُدَسْ and سُدَسْ سُدَسْ one sixth; سُدَسْ سُدَسْ and سُدَسْ سُدَسْ an eighth. After one tenth, periphrasis is employed, as ثَلَاثَةٌ أَبْصَارٌ جَزءُ three parts of twenty parts, that is, three twentieths.

Distributive numbers, or those expressing the parts of a whole, divided into equal portions, are denoted in Arabic by repeating the cardinal number twice successively, as واحد واحد one by one; إِنَّانِي إِنَّانِي two by two; in the feminine إِنَّنِي إِنَّنِي إِنَّنِي إِنَّنِي إِنَّنِي إِنَّنِي one by one; إِنَّنِي إِنَّنِي إِنَّنِي إِنَّنِي إِنَّنِي إِنَّنِي two by two; and by using, from one to ten, particular numeratives of the forms每逢، or which are employed either alone or double, as وَاحَدٌ وَاحَدٌ; أَحَدُ أَحَدٍ, or أَحَدُ أَحَدٍ; مَوْحِدٌ مَوْحِدٌ one by one; or ثَلَاثٌ ثَلَاثٌ, or ثَلَاثٌ ثَلَاثٌ two by two; or رَأْبٌ رَأْبٌ, or رَأْبٌ رَأْبٌ four by four; these numeratives are Diptots.

Numeratives denoting a periodical return, are of the form سَاعَةٌ. They are put in the accusative with or without an article, as يَلُوُّ يَلُوُّ every three days, months, &c.
From the cardinal numbers are formed relative adjectives from one to ten; these present no difficulty. It must be remarked, however, that from لَدَنٌ two, a dual of which the singular, if it could have one, would be لَدَنْ; the relative adjective is formed by recurring to the form of the singular and لَدَنْ, like لَدَنْ. It must be remarked, however, that from لَدَنٌ two, a dual of which the singular, if it could have one, would be لَدَنْ; the relative adjective is formed by recurring to the form of the singular and لَدَنْ, like لَدَنْ.

From eleven to nineteen, the numeratives composed of two indeclinable words, form their relative adjectives from the first word only, wholly suppressing the second; whence it follows, that these adjectives exactly resemble those derived from numeratives from one to nine; thus لَدَنْ is the relative adjective of لَدَنٌ two, and of لَدَنٌ عشر خمسة twelve, خمسة is that of خمسة عشر خمسة fifteen.

From لَدَنٌ hundred, is formed the relative adjective لَدَنْ or لَدَنْ; and from لَدَنٌ a thousand. Another sort of relative adjectives, derived from numeratives from one to ten, answers nearly to our addition of the monosyllable fold; these are of the form لَدَنْ four fold; لَدَنْ five fold, &c.
OF THE PRONOUN.

The personal, demonstrative, and relative pronoun, have the same variation of gender and number, as nouns, but have no difference of case; the duals of the demonstratives and relatives excepted, which follow the modes of other duals.

The personal pronouns are as follows:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>They</td>
<td>You</td>
<td>We</td>
</tr>
<tr>
<td>تُنَّمُهُ</td>
<td>Two</td>
<td>اَنْثَى</td>
</tr>
<tr>
<td>اَنثَى</td>
<td>Hِ</td>
<td>اَنثِى</td>
</tr>
</tbody>
</table>

The third persons of this pronoun are frequently used in place of the substantive verb كَانَ in every tense.

The demonstrative pronoun, implying an object near at hand, is expressed by ذَا this (hic.) and is declined as follows:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>ذَا ْنَٰأِنِٰى</td>
<td>ذَا ْنَٰأِنِٰى</td>
<td>Mas.</td>
</tr>
<tr>
<td>ذَا ْنَٰأِنِٰى</td>
<td>ذَا ْنَٰأِنِٰى</td>
<td>Fem.</td>
</tr>
</tbody>
</table>

The remote demonstrative, that (ille) is formed from the preceding by adding كَ.
OF THE PRONOUN.

<table>
<thead>
<tr>
<th>Plural</th>
<th>Dual</th>
<th>Singular</th>
</tr>
</thead>
<tbody>
<tr>
<td>دَاكَ دَاكَ ذَئِبَكَ أَوْلَكَ</td>
<td>دَاكَ ذَئِبَكَ أَوْلَكَ</td>
<td>Mas.</td>
</tr>
<tr>
<td>دَاكَ ذَئِبَكَ أَوْلَكَ</td>
<td>دَاكَ ذَئِبَكَ أَوْلَكَ</td>
<td>Fem.</td>
</tr>
</tbody>
</table>

The same.

Fem. The same.

ل is often inserted before ك، as ذالَكَ ذالَكَ ذالَكَ, &c. It is frequently prefixed to دَاكَ دَاكَ and the ٌو being generally dropt, and represented in pointed books by ـ، or a perpendicular Fathah, which is also the case where ٌدَا precedes any word beginning with ل or ٌل quiescent, in the following manner:

<table>
<thead>
<tr>
<th>Plural</th>
<th>Dual</th>
<th>Singular</th>
</tr>
</thead>
<tbody>
<tr>
<td>دَاكَ دَاكَ</td>
<td>دَاكَ دَاكَ</td>
<td>Masc.</td>
</tr>
<tr>
<td>دَاكَ دَاكَ</td>
<td>دَاكَ دَاكَ</td>
<td>Fem.</td>
</tr>
</tbody>
</table>

The same.

The relative ًأَلْدَى who, which, that, is compounded of ل and ًأَلْدَى; one ل being omitted in the singular, and in the masculine plural. It is declined as follows:

<table>
<thead>
<tr>
<th>Plural</th>
<th>Dual</th>
<th>Singular</th>
</tr>
</thead>
<tbody>
<tr>
<td>أَلْدَى أَلْدَى</td>
<td>أَلْدَى أَلْدَى</td>
<td>Mas.</td>
</tr>
<tr>
<td>أَلْدَى أَلْدَى</td>
<td>أَلْدَى أَلْدَى</td>
<td>Fem.</td>
</tr>
</tbody>
</table>

This relative does not admit of any of the servile letters being prefixed, excepting ٌف، ٌل، ٌك; the oblique cases are seldom used, and it is construed with the affixed pronouns annexed to the subsequent word, as ٌأَلْدَى يِنَحَدُرُ in which, for
OF THE PRONOUN.

The word ٠١٠٦ for the masculine, and ٠١٠٦ for the feminine, who, which, what, of what kind, is generally used interroga-
tively, governing the substantive in the genitive, as ٠١٠٦ كَتَابُ what book? It is often joined with ٠١٠٥, and ٠١٠٦ ا٠١٠٦ who-
soever; ٠١٠٦ ا٠١٠٦ ٠١٠٦ whoever, whatsoever, and sometimes plurally ٠١٠٦ ا٠١٠٦ ا٠١٠٦ mas, ٠١٠٦ ا٠١٠٦ fem. which of them? dual ٠١٠٦ ا٠١٠٦ دَوُو. this word is sometimes employed in the same sense as ٠١٠٦ ا٠١٠٦ ا٠١٠٦ ا٠١٠٦; this word is indeclinable, and used for both genders and all numbers: ٠١٠٦ ذَاتُ دَرَاتُ is however sometimes used for the feminine in the singular, and in the plural without any distinction of cases.

This is a peculiarity of the dialect of the tribe of Tai, as

Verily, the water is the water of my father, and of my grandfather; and it is my well, which I dug, and which I walled round.
The article ٌا is also regarded as a relative by many of
the Arabian grammarians, and is often indeed employed as one;
this use of the article is particularly observable when it is
placed before a verb, a preposition, or a nominal proposition,
that is to say, commencing by a noun acting as the subject.

whose decision ought to be accepted.

ٌاٍّ٥ ٌا ٌاٍّ ٌ٥ ٌا ٌ٥ ٌاٍ ٌا ٌ٥

The man who does not cease
to testify his gratitude to those who are with him. The rela-
tive pronoun ٌاٍّ٥ ٌاٍ ٌا ٌ٥ ٌاٍ ٌاٍ ٌ٥
is never interrogative.

ٌاٍ ٌا ٌا ٌاٍ ٌاٍ ٌا ٌا ٌاٍ ٌاٍ

being employed alone and interrogatively,
receives all the numbers and cases; dual ٌاٍ ٌا ٌاٍ ٌا ٌاٍ ٌا ٌاٍ ٌاٍ ٌاٍ ٌاٍ ٌاٍ ٌاٍ ٌاٍ ٌاٍ ٌاٍ ٌاٍ ٌاٍ ٌاٍ
Plural.

The singular, as well as the plural, are
declined as Triptots.

employed interrogatively, also receives the genders, num-
bers, and cases; but nothing must then be added after this
word.

\[
\begin{array}{|l|l|l|l|}
\hline
\text{Masculine.} & \text{Singular.} & \text{Dual.} & \text{Plural.} \\
\hline
\text{Nom.} & مَذ & مَذ & مَذ \\
\hline
\text{Gen.} & أَن & أَن & أَن \\
\hline
\text{Accus.} & مَذ & مَذ & مَذ \\
\hline
\text{Fem.} & مَذ & مَذ, مَذ & مَذ & مَذ \\
\hline
\end{array}
\]

for all cases.  

Gen. &.Acc. مَذ for all cases.
The use of these words thus declined, is, when any one has
said, for example, "I have seen a man." he who is
addressed replies or "who or what is that man?" or when
it is said "I passed by a woman. he is asked
"or who is that woman?"

From the relative is formed , answering precisely
to the Latin cujus, cuja, cujum.

The following, which are called the affixed pronouns, are
always annexed to a verb, a noun, or a preposition. When
affixed to verbs or prepositions, they have a personal, and some-
times a relative sense; when joined to nouns, they are pos-
sessive, or relative; when added to verbs they are generally
in the accusative, though often in the dative, particularly when
another accusative comes immediately after, they are as follow:

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<td>بن</td>
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<td>مبني</td>
</tr>
</tbody>
</table>

The words which take affixed pronouns undergo changes
which may be reduced to the following rules.

1st. The nunnation of Triptot nouns disappears, and the
vowel alone remains, as كتَاب a book; كتَاب his book.

2nd. The affixed pronoun of the first person displaces the
vowel itself, as كتَابي my book; there is then no difference in
the three cases.
3rd. Nouns ending in ئ، change it into دت، as نعمة a benefit; نعمة his benefit.

4th. The final ٍن of the duals, and the final ن of masculine plurals ending in ین disappear, as nom. كِتابٍن、كتابكم two books, with the affixed pronouns كِتابِيْنِy Keynes and your two books；nom. بنون، and gen. and accus. بنيين sons；with the affixed pros. بنوك and بنيك thy sons.

5th. Nouns ending in Hamzah, change it into و if its vowel be Dammah, and into ى if it be Kasrah, as نساء women；نساء his women；نساء to his women.

6th. In the third person mas. plu. of verbs, the quiescent Alif after و disappears, as نصروا they assisted；نصروني they assisted me；نصروا they threw；نصروهم they threw against them.

7th. After the verbal termination تمهم，they add a Dammah over the م，and a و quiescent. as رأيته you saw；رآيتهم you saw them.

8th. In those persons of the indefinite, which end in یتiben، the final ن is sometimes dropt before the affixed pronouns and نا，as تأمرونني for تأมอบني you order me.

9th. The ى quiescent after Fathah, may in nouns as well as verbs, be preserved or changed into Alif，as رئيى he threw；
or he threw against him; فَلآ a boy; and فَتّاذ his boy.

10th. In particles terminated by ی quiescent after Fathah, the ی takes Jazmah, on account of the affixed pronouns, as upon; یلیک towards; یلیک towards thee.

The affixed pronoun of the first person ی in place of Kasrah preceding it, takes Fathah above it, when annexed to any word ending in ی, ی, ا, ی, without vowels; if the letter preceding is ی quiescent, or jazmated, it is joined by Tashdīd with that of the affixed pronoun; if it is ی quiescent after Dammah, the ی changes into ی, and also joins the affixed pronoun by Tashdīd, the Dammah being changed into Kasrah, as my sins; خُطْبِیَّاتِ my two slaves; خَلْمِیَّاتِ my two slaves; خَلْمِیَّاتِ of two slaves; خَلْمِیَّاتِ of my two slaves; خَلْمِیَّاتِ on me; خَلْمِیَّاتِ in me; عَصَا a staff; عَصَیَّاتِ my staff; تَأْسیَهِ my Kadhi; تَائْسیَهِ of Muslims; تَائْسیَهِ of my Muslims; تَائْسیَهِ in the nom. makes in the same manner with the affixed pronoun تَائْسیَهِ.

The ی affixed, pronoun of the first person, is sometimes suppressed; as ی رَبِّ for my master; ی اَتْقَنِیَ for أَتْقَنِیَ fear me; this often happens when the noun is employed in a vocative sense; and almost always, when the word to which the affixed pronoun is joined ends in Hamzah, which by the influence of the affixed pronoun becomes ی; as my friends; اَبَا ی اَبَا my fathers; for اَبَا اَبَا, and A بِاَبَا, and A بِاَبَا. 
The affixed pronouns of the third person \( \ddot{i}, \ddot{h}m, \ddot{h}m\), change their Dammah into Kasrah when they are immediately preceded by Kasrah, or by \( \dddot{i} \) quiescent after Kasrah, or by \( \dddot{a} \) jazmated, after Fathah, as \( \dddot{i} \), \( \dddot{j} \) and \( \dddot{a} \). The affixed pronoun here always represents an accusative case. The words \( \dddot{a} \) and \( \dddot{i} \) when taking the affixed pronoun of the first person singular, are written \( \dddot{a} \) and \( \dddot{i} \), or \( \dddot{a} \) and \( \dddot{i} \) and \( \dddot{i} \). It is the same with the first person plural \( \dddot{a} \) and \( \dddot{i} \) and \( \dddot{i} \), or \( \dddot{a} \) and \( \dddot{i} \) and \( \dddot{i} \). It is the same with \( \dddot{a} \) and \( \dddot{i} \) and \( \dddot{i} \). The same thing takes place with nouns of action, as \( \dddot{a} \) and \( \dddot{i} \).}

Some other words, regarded as adverbs, also take the affixed pronoun; such are \( \dddot{a} \) and \( \dddot{i} \) and \( \dddot{i} \) may be; \( \dddot{a} \) and \( \dddot{i} \) would to God that!

Two affixes may be annexed to one word, when that of the first person is always placed before the second, and the second before the third; as \( \dddot{a} \) he gave it to me; \( \dddot{a} \) it will suffice you against them. The same thing takes place with nouns of action, as \( \dddot{a} \) my love for him.

These examples however are not common, and when a verb governs two pronouns, the separate pronoun of which we are about to speak is usually employed.
It often occurs, that the pronoun being required in the accusative, the affixes should be employed; but in such cases a separate pronoun is used, either on account of the meeting of several pronouns in the accusative, or on account of the ellipsis of the word which should serve as antecedent, and to which in consequence the affix ought to be annexed. In this case a separate pronoun is made of the word ِاًیاٍّ، which has no sense in itself, and of the affixed pronoun; as ِاًیاٍّ me; ِاًیاٍّ اٍّاٍّ us; ِاًیاٍّ اٍّاٍّ thee, (mas.); ِاًیاٍّ اٍّاٍّ َّاٍّاٍّ you two; ِاًیاٍّ اٍّاٍّ you, (mas.); ِاًیاٍّ اٍّاٍّ َّاٍّاٍّ you, (fem.); ِاًیاٍّ اٍّاٍّ َّاٍّاٍّ him; ِاًیاٍّ اٍّاٍّ َّاٍّاٍّ her; ِاًیاٍّ اٍّاٍّ ٍُّاٍّ َّاٍّاٍّ them (two); ِاًیاٍّ اٍّاٍّ َّاٍّاٍّ ِاٍّاٍٍ them, (mas.); ِاًیاٍّ اٍّاٍّ َّاٍّاٍّ ِاٍّاٍٍ them, (fem.).

This form of pronoun is also used when the pronoun personal is put before the verb which governs it, with the view of giving a greater emphasis; as ِاًیاٍّ نَّعَبَد ِو ِاٍّاٍّ نَّسّعُيٍّ thee we adore, and thee we call to our help.

Reflective pronouns, such as myself, thyself, &c. are expressed by the words ُنَّسْكِ ِنَّسْكُ my soul; ِنَّسْكِ ِنَّسْكُ thy soul; ُنَّسْكِ ِنَّسْكُ your souls; or ِذَاتُ ِذَاتٍ ِذَاتٍ my being. These are sometimes joined, as ِذَاتُ ِذَاتٍ i.e. by himself.
OF PARTICLES.

Particles are divided into inseparable, and separate; the first being always prefixed, and the second class, though not joined, always preceding the word which they govern. They occur in every line, and are of much consequence in acquiring a proper knowledge of the language, the inseparable adverbs, prepositions, and conjunctions especially; these, together with the servile letters, perplexing the learner in various ways, but more particularly by exhausting his patience in turning over, to no purpose, the leaves of a Dictionary for vocables, which he can never find till he has learned to analyse and separate those letters or particles from the words to which they are prefixed. It will be requisite, therefore, to pay very great attention to the observations upon them, in order that they may make a due impression on the memory; they consist of the following letters: ِ، this is an interrogative particle (an? num?) ب in; ُت by; this is used in oaths. س، an adverb, indicating the future: ف and: ک like: ل for, in order to; ل certainly; and to these may be joined غ and م، which however are very seldom used; the first nine are contained in the technical words: ﷲ، فكر. More than one of these particles may be prefixed to a word; thus the interrogative ِ، may be followed by ﷲ or َو. These conjunctive particles ﷲ and َ، may likewise be followed by س،
indicating the future, or by the prepositions لَ، بِ، مِن، and "أ". This, as has been observed, is an interrogative particle, as "has he died?" It is often joined to "艺术"، and is then written "艺术 يوسف" as "art thou indeed Joseph?"

When a second proposition follows, preceded by the separate interrogative particle "أم", they both become disjunctives, signifying whether—or, thus "ان الذين كفروا سواء عليهم أكرهتم أم لم تقدروا" as to those who have disbelieved, it is the same with them, whether you admonish them, or do not admonish them.

2. It is a particle of invocation, as "أبوسح O Joseph! it is then sometimes written thus "أ".

This always bears Kasrah, and signifies

1. In: as "أَلْسَنِ" in the mosque.

2. With: especially when prefixed to a noun of instrument, as "كتب" I wrote with a pen; or when subjoined to verbs of coming and going, which then assume the signification of bringing and giving, or taking away, as "أتى بِالكتاب" he came with the book, i.e. he brought the book; "نَزَعَ بِالْنَّور" he went away with the light, i.e. he took away the light.
3. Because, for, on account of; as life for life, and eye for an eye; may God destroy thee on account of thy relapse from Islam!

4. It is a particle of swearing, as *by God!*

5. It is often put before the predicate of a negative, and becomes a species of expletive, as *God does not neglect;* literally, *God is not in neglecting;* I do not know.

6. After *behold,* *is prefixed to the name indicating the object of attention, as *behold a man!*

7. It subserves to the construction of many verbs, as *I perceived the thing;* I passed near a man who was sleeping.

This is a particle of swearing, as *by God!* it is employed in a few other forms of oath, as *by my Lord!* but is never applied but to God only.

This is prefixed to the future tense, fixing it absolutely to a future signification.

This is a conjunction of very general use, signifying *and, then, therefore, so that,* &c.: and implies something that follows.
immediately; differing in that respect from \( \text{\textit{then, afterwards,}} \) as well as from \( \text{\textit{and}} \); both which denote a more remote consequence: as \( \text{\textit{came to me Zaid, and then Amru.}} \) (he following Zaid immediately). It also differs from \( \text{\textit{and}}, \) inasmuch as in the propositions connected by it, something is inferred from the preceding to the consequent: as \( \text{\textit{once a stag was thirsty, and came to a fountain of water.}} \)

2. This conjunction is often used to indicate that the subject of the succeeding proposition differs from that of the preceding one. This should be particularly observed, as it may prevent the mistakes which might otherwise arise from the want of precision in expressing the subject which is sometimes found in Arabian authors. It is frequently prefixed to the imperative, and then in general marks the passage with peculiar emphasis. It frequently however appears as a mere copulative, like \( \text{\textit{and}} \).

\( \text{\textit{\textbf{k}}} \)

This is an adverb of similitude, signifying \textit{like}, or, \textit{as}, and governs the genitive; as \( \text{\textit{like a man}} \). It is prefixed also to the personal pronoun, as \( \text{\textit{like me; like thee}; like him,}} \) \( \text{\textit{like me; like thee; like him.}} \) The word \( \text{\textit{kada}} \) composed of \( \text{\textit{k}} \) and of the demonstrative \( \text{\textit{da}}, \) is considered as a noun, and if governed by a preceding word, the antecedent
loses the numimation. in such a month of such a year. Of this particle, and the relative pronoun \( \text{ـا} \), is formed the word \( \text{ـا} \), signifying, in the same manner as.

This is a preposition employed in various senses, as

1. To, the sign of the dative case, as لَيَبَّ to the master; praise be to God. With pronouns it bears Fathah, as لَيَكَ to thee; لَنَ to us, &c., except the affixed pronoun of the first person singular, as لَيَل to me.

2. For, because, on account of; my grief was increased on account of what had happened to his two eyes.

3. It expresses swearing with a mixture of surprise, as لَلَّ by God!

4. When prefixed to a verb it sometimes means in order to; as َتَنَمَس شَيْأٌ لِيَأْكُلُ he sought something that he might eat.

5. It is elegantly prefixed, by way of pleonasm, to that part of the sentence which is called the predicate, or what is affirmed of any person or thing; particularly when َأَنْ is put before the subject, or the person or thing, of which somewhat is affirmed; as لَأَسْكَنُدْ لَتَدَيْرُ for Alexander is powerful.

6. With Kasrah before the future it forms the imperative passive, and occasions an apocope, as وَلَيْكُنَّ بِيْنَكَمَ كَاتِبَ
let a scribe write an agreement between you. It will be observed
that when م or و are prefixed, it loses its Kasrah. With
Fathah it is also used in calling for help, as يا لريد help, O
Zaid!

It must be observed that when ل comes before the article,
the latter loses its Alif; و انة لحقن س ريك verily that is
the truth coming from thy Lord. Here لحقن is for

7. In conditional propositions it answers to the antecedent
if; or لولا if not; as لو جبنني لكومنك if you come to me,
I will certainly honour you.

This is, 1. The conjunction and, also.

2. It denotes swearing, as والله by God!

3. It signifies with, indicating a simultaneous action, and
then governs the accusative, as the
water is even with the bank: جاء الأمير والجيش the Amir
came with the army.

4. This conjunction is sometimes equivalent to انا when
or whilst; and then affects the indefinite tense with antithesis,
as اخاف أن تقتلني و أنا أشرب I fear that thou wilt kill me
whilst I am drinking.
These are prefixed for ٍُّٔٔ and ٌِّٔ, the letter ٌ being dropped; as عى for ٌِّْٔ, and ٌِّْٔ for ٌِّٔ.

Of Separate Particles.

These are divided into Prepositions, Adverbs, Conjunctions, and Interjections; it is rather the office of the dictionary than the grammar, to point these out; but as they very often occur, the learner will find great advantage in being well acquainted with them. I therefore here make a few remarks upon some of the principal.

The number of separate prepositions is not great, they are the following:

ا. This indicates the term of an action, to, until; as ٍُّٔٔ ٌِّْٔ جاَءَ إِلَى ٱلْمَدِينةَ he came to the city; ا. until the time.

ٌِّْٔ. This is used in four ways:

1. As a preposition, shewing the term or extremity, and is equivalent to unto, as ٌِّْٔ حَتَى مَتَلَقَتِ ٱلْبَخَرُ unto the place of sun-rising. When thus used it governs a noun in the genitive, or a conjunctive proposition beginning with ٌِّْٔ.

2. It is applied to time, then meaning until, as ٌِّْٔ رَأَوْا حَتَى ٱلْمَدِينةَ they travelled until the sun rose.
3. It is equivalent to our word even, as 

I have eaten the fish, even its head. Had the particle been used here instead of it would have meant, I have eaten the fish unto, or as far as its head.

4. When preceding the indefinite tense used as a future, it affects it with antithesis, and answers to the Latin donee followed by the subjunctive mood. March until you overtake them.

These are exceptive particles, originally verbs, signifying to be separated from, to be beyond; thus literally means the whole of them beyond, or separated from Zaid, have been slain.

On, above, is a preposition denoting superiority of place; it may sometimes be rendered by against, as he went forth against him.

2. According to; as literally.

Office, or duty, or debt, as literally. I owe a thousand dinārs, i.e. you ought to do that.

4. Is used to signify take, as take Zaid. An ellipsis for it is your place to take Zaid.
This usually signifies separation from, or the capability of doing without a thing. \( \text{اَنّ الْلَّهُ غَنِّي عَنُّ الْعَالَمِين} \) verily God is rich enough without men. From this is derived another signification, of leaving behind, as \( \\text{مَاتَ عَنِ الْوَلَد} \) he died leaving a son.

\( \\text{فَيَن} \) This denotes in. whether of time or place, and is used to express multiplication or proportion, as ـُثَلَاثٌ فِي خَمْسَةُ three multiplied by five; ـُطولُ خَمْسَةُ دِرَاءَةٍ فِي أَنْثى عَشْرُ دِرَاءَةٍ its length is fifty cubits by twelve cubits broad. It sometimes answers to the preposition with, as he departed with fifty thousand men. ـُتَوَجَّهَ فِي خَمْسَةِ أَلْفٍ.

\( \\text{لَدَى} \) to, with, nigh, &c. ـُمَّنَذُ، ـُمَّنَذَ ـُمَّنَذُ، ـُمَّنَذُ. These denote the commencement of a certain period of time, and are equivalent to since: as ـُما رَأَيْتُهُ مَنْذَ يَومِ الْجَمِيعَةٍ I have not seen him since Friday.

When the period is not yet finished, ـُمَّنَذُ or ـُمَّنَذُ governs the genitive, as ـُما كَلَّمَتْهُ مَدْ شَهْرٍ نَّا كَذَا I have not spoken to him during this month.

\( \\text{فَمَنَذَ} \) From, of, for, than, as ـُعَنِّدَ خُروْجِ الْأَمِيرِ مِنْ الْدَّار when the Amir departed from the palace.

2. It denotes composition. ـُجَنَّةُ مِنْ نَعْمَانِ وَ أَعْنَابٍ a garden of palm-trees and vines.
3. In negative propositions, or interrogative propositions implying negation, it often happens that the subject, or object of the verb, instead of appearing in its proper case, is expressed by the preposition ـَـَـَـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰ~
be praised. These are elliptical expressions for *I heard by hearing and obeyed with obedience; I praise him with his due praise.* These modes of speaking are very common in Arabic; as *may you perish!* and *you are welcome,* literally, at your ease and convenience; all is at your service, literally, a pitcher and a pot-lid, or, on the contrary, which is a double ellipsis for neither pitcher nor pot-lid, i.e. expect nothing from me.

A List of the most common Adverbs and Adverbial Names.

1. *أَجِلََ* yes.
2. *إِذَاْ* and *إِذَاْ* when. *إِذَاْ* and *إِذَاْ* are conjunctive adverbs usually employed with a future sense. *إِذَاْ* is limited to the present, and signifies also, seeing that.
3. *إِذَاْ* and *إِذَاْ* signify also, then, behold.
4. *إِذَاْ* or *إِذَاْ* then, at that time.
5. *إِذَاْ* or *إِذَاْ* well done!
6. *إِذَاْ* or *إِذَاْ* unless, otherwise, verily.
whether? this often acts as a conjunction expressing doubt, and then signifies, or else.

أَمَّا—is it not?

أَمِيس yesterday.

أَنَ. This when followed by أَلَّا signifies, not; as أَلَّا أُجْنِمْ أَلَّا لَلَّهَ there is no judgment but with God. Sometimes when the word أَلَّا does not follow, this adverb still expresses negation; as أَلْتُ أَدِرَى لَعَلَّهُ فَنَتْنَةٌ لَكُم and I know not whether this may be a trial to you.

أَنَّى—yes, verily.

أَنَّمَا because, since, only; as أَنَّمَا أَحْرَى عَلَى أَلَّهِ my reward is only with God.

أَيْنَى how? wherefore?

أَمَّا alas!

أَيْ yes: equivalent also to نَعَم; it is only used when a form of oath follows; as أَيْ وَرَبِّي yes, by God.

أَيْ that is—as also the exclamation آه!

أَيْ and آيَن when, whensover.

أَيْنَأَنْ where; whence; أَيْنَ أَيَنْ whence; whence; أَيْنَ أَيَنْ whenever.
bravo! well done!

stop! that is enough!

بعد after, behind; بعد hereafter. When this word is used as a preposition it ceases to be indeclinable, and appears either in the accusative بعد, or in the genitive, if preceded by the preposition بعد, as بعد بعد. The formula بعد بعد, is commonly employed in letters, or the prefaces of books, in order to announce the commencement of the real subject, after the praises of God, or the usual expressions of politeness.

تبعيد the diminutive of the preceding signifies, a little after.

بلس yes, certainly.

بين between; this is the noun بين—difference, separation; in the accusative.

بينا whilst; and sometimes like the preceding, between.

بينما whilst; in the mean time.

تحت below: to this word what has been said of بعد, applies also.

أ ل ي tحيت a little lower.

ثم and ثم then, afterwards.

ثم here.

مس certain.
God forbid! When this word appears with the nunnation, it becomes an adverb, though before described as a preposition.

*حَلَلُ* (hallo!)

*حِيْثُ* (where; *whence*; *hence*; *where*; *whereby*).

*حِيْثَ مَا* (wheresoever; it is also written *whither*.

*كَمْ* (except, under, besides).

*رِبْما* (often, sometimes). This is compounded of the preposition *رَبَّ* (always governing an indefinite noun in the genitive case, and also signifying sometimes, or often; and of the particle *مَا*.

*رَبِّتُ* (until).

*سَفْنِ، سَيْنِ، سُوْنَ، سُهْنََ. These indicate the future.

*لا سيما* (above all, principally.

*علَّلْ* (above).

*علَّلْ* (perhaps, by chance). This adverb receives the affixed pronouns.

*عَوْسَ* (and *عَوْسَ*). This adverb conveys a negation, is only employed with a verb in the future, and signifies *never*.

*غَيْرَ* (except. This is the accusative case of the noun *غَيْرَ* (difference; it is also used adverbially, thus *لا غَيْرَ*, signifying *not otherwise*; and is then indeclinable, like *بعدَ، بُعْدَ، &c.*

*فَنَلَا عَن فَنَلا* (far from, much less, &c.}

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only, solely.

above. It is with this word as with

before. This word is in the same case as the preceding.

along with, in the power of.

diminutive of, a little before.

certainly, sometimes.

never. This adverb is only used with a verb in the preterite; if a future time is spoken of,
or must be used.

as if.

how much?

thus.

assuredly not.

every time that, as often as.

how many? how much?

as if, according to.

wherefore, in the same manner as, how?

any how.

no, not, not at all, is not; undoubtedly.

unless, no, not; applied to the past tense.
not yet, when.

and لَمَ why? This is compounded of the preposition لَمَ and of the indeclinable word ما.

no, not.

or لَوَ unless.

would to God! This admits the affixed pronouns.

ما, negative adverb of the present tense, and conjunctive noun, meaning that which, and as an interrogative particle what? or how?

when; مَتَى in whatever way.

with, together with.

as often as.

yes.

This word always requires an affixed pronoun, thus.

he alone; وَحِدَّهَا she alone.

and وَيَكَ. Adverbs of admiration or reproach.

behold! This with the affixed pronoun of the second person, has the signification of خَذَ take! The affixed pronoun changes, however, then into Hamzah, as كَاوْمَ, كَأَوْمَ, هَاَّ, كَاَّ, كَاَّمَ; according to the variation of gender, and number, for كَاَّمَ take thou, (mas.); كَاَّمَةَ take thou, (fem.); كَاَّمَا take you two, &c.
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OF PARTICLES.

see here! behold! fem.

whether? an interrogative adverb.

and whether? is it not? well done!

and ℓα, ℓα, ℓα, 王, 王, 王, 王, 王, &c. come on!

and ℓα, ℓα here. From this adverb other demonstrative
adverbs are formed, in the same manner as demonstrative pro-
nouns; as ℓα, ℓα, ℓα there, in speaking of things at a
distance; ℓα, ℓα here, in speaking of things at hand.

see there! behold!

や, や, や, や, や, や, や; these five adverbs are
used in invocation and speaking to.

Conjunctions.

It is with conjunctions as with adverbs, they must be learned
by the Dictionary, but a few of the most common may be here
enumerated.

This is compounded of the conjunction ℓα that, and
the negative adverb ℓα not; with the prefixed particle ℓα; it is
written thus. ℓα that it may—not.

ℓα if not.

ℓα but, however, nevertheless.

ℓα or. or else: ℓα if. but.
that. ِّ ِّ is used when this conjunction is immediately followed by a noun; it is often written with the affixed pronoun ِّ. The purpose of this addition of the pronoun, is to remove the influence of the conjunction, which would, but for such addition, require the accusative case.

, and by contraction ِّ. This conjunction comes before the subject of a proposition, when that subject is placed before the verb, and adds energy to the expression. It is also written ِّ, as is done with ِّ, and for the same reason; from the inseparable particle ِّ, joined to this conjunction, are formed the words ِّ and ِّ, signifying and indeed.

if; from the affirmative adverb ِّ certainly; and this conjunction if formed: ِّ certainly if.

, or, or else, until.

in order that; ِّ is used in the same sense and with the negative adverb ِّ, it becomes ِّ ِّ ِّ ِّ ِّ and ِّ ِّ ِّ ِّ ِّ lest not, so as not.

ِّ and ِّ but. ِّ is only used before nouns and pronouns.

Interjections.

, ah! alas! This exclamation may be followed by the nominative case; or the nummation being dropped, Alif preceded by Fathah, or ِّ, may be added ِّ ِّ ِّ ِّ ِّ, or ِّ ِّ ِّ ِّ ِّ.
or when two nouns in construction follow, the syllable
is added to the last, as * alas the boy of Zaid! *

* alas! woe! This is sometimes used disjunctively, as
* woe to him! or conjoined. * woe to thee! * woe to me!
SYNTAX.

The concordance of the substantive with the adjective, of the relative with its antecedent, and the nominative with the verb, has but few peculiarities in the Arabic language. The substantive however precedes the adjective, the verb the nominative, and the nominative the genitive.

Syntax of the Noun.

A proper name being definite by its very nature, takes no article; but the epithet, if it have one, always requires it, as Abraham the faithful. This is the case also when a substantive is rendered definite by an affixed pronoun, as my honored father.

The nominative, in the beginning of a sentence, is often found to be, what may be called, the nominative absolute, as God, to him is what is in heaven and on earth.

A noun substantive governs another in the genitive, which, as above observed, is always placed after the nominative; as a book of Solomon; a ring of gold.

The governing substantive sometimes has the effect of an adjective; as length of experience, i.e. long experience; this is always the construction of the word the whole;
which is used for all or every; as كل شيء، every thing; كل الناس، all men. This, and some other substantives, such as النفس، the soul, self; when they have the possessive pronouns annexed, and follow another substantive, with which they agree, become as it were adjectives, and follow their construction, as حبيب نفسه، a friend his-self, a real friend. خبز كله، the whole of the bread, all the bread; gen. خبز كله of all the bread.

It has been observed that the accusative termination conveys an adverbial meaning, which may often be rendered by the Latin Gerund in do, as جاء راكبا he came riding (equitando) أدخلوا أبواب سجدا enter the gate adoring (adorando.)

The sense of the Latin quoad, by reason, or in respect of, is conveyed by the accusative, as طالب يوسف ننسا Joseph is good, in respect of his mind, or disposition, i.e. he is well disposed.

The Arabic noun having no vocative case, the nominative and accusative are both used in its place; if the person or object addressed be present, the noun is in the nominative case, without nunnation, as يا سما، O heaven! يا نبيون، O Prophets! but in this case the noun must not be followed by a word which it governs, either immediately, or by a preposition; in these cases it appears in the accusative, as يا عبد الله، O Abd-Allah! (O Servant of God) يا حسن ووجه، O thou whose face is beautiful. The accusative is also used when the object addressed is
indeterminate, that is to say, without an article, and is not considered to be present, as أَيَّامُ النَّبِيُّ O Prophet!

The principal use of the passive voice is to consider an action, only with relation to the patient, the agent being left out of sight; if it is only desired to fix the principal, but not exclusive attention on the object or patient, the name of the subject or agent may be added; and it may be said, the Vazir was killed by the Sultan, but this form of construction is very rare in Arabic.

The transitive verb, when entering the passive voice, loses its object; which then becomes its subject. Verbs doubly transitive, however, preserve both their objects, the second remaining in its preceding form, and the first becoming the subject of the proposition, thus in the active voice سَقَىَّ الْسُّلْطَانُ وَزِيرًا Maa مَّأْ مَّسْمُومًا the Sultan gave his Vazir poisoned water to drink.

In the passive voice this becomes سَقَىَّ الْوَزِيرِ مَّأْ مَّسْمُومًا The Vazir received poisoned water to drink. In the same way it is said أَعْطَىً زَيْدَ عُمْرًا نَبْوَة مَّفْخُورًا Zaid gave Amru a splendid Vest. In the passive voice أَعْطَىَ عُمْرُوا نَبْوَة مَّفْخُورًا Amru has been presented with a splendid vest.

As in other languages, so in Arabic, two nouns meaning the same thing, or as it is termed in Grammar, put in apposition, must agree in gender, number, and case, nor can the second, when one word governs another, be the same thing as its antecedent. Such grammatical anomalies are however sometimes met with; as صَلَةُ بِيْلَمْ تَمْزِيْسُ the day of tuesday (the fifth)
the prayer of the first; that is, the first prayer

a worn-out of a turban; that is, a worn-out turban. Many nouns indicating time, or portions of time, govern complete propositions; the governing noun then loses its nunnation, That day the justice of just men will aid them; Peace was upon me the day when I was born; To him will be the royalty, on the day when the trumpet is sounded.

The subject and object of a transitive verb represented by the noun of action, being both expressed, the subject may be put in construction with the noun of action, that is, may receive the genitive case; as

In this year it was that the Khalif slew Jâfar; or the object may be put in the genitive, and the subject in the nominative, as

He forbade all men in speaking or writing to call him our Lord and our Master.

The active participle may, like all verbs, except the substantive or abstract verb, express an attribute of a subject, and as the subject of a verb is always in the nominative whenever the active participle has a subject, that subject is placed in the nominative thus Amru whose father has killed Mahmúd; The son of Zaid will to-morrow marry Zubaidah.

If, however, the active participle expresses a quality inherent
in the subject, and unconnected with any circumstance of time, it may govern its subject in the genitive. It is not therefore incorrect to say Zaid, whose father stands firmly. This construction, where the noun, which is really the subject, is put in the genitive case, and governed by the participle, seldom takes place but when the participle is of a neuter verb; it is sometimes found, however, with participles derived from transitive verbs, when they are used as mere adjectives, as merciful of heart.

The active participle, accompanied by the article, is equivalent to the relative pronoun and a verb; thus 

is the same as This is he whose father killed Amra.

The subject to which the passive participle is attached, appears also in the nominative case Zaid, whose father is at this moment killed. It may, however, be put in the genitive, being then governed by the participle, or in the accusative case; thus it may be written Zaid, or the substantive signifying the object to which the adjective refers, or by which the quantity or quality of that adjective is defined, is often joined to it; as when we say a man learned
in (quoad) music; a young man handsome of (quoad) countenance; a man whose father is just; the Arabians express such sentences in three ways.

1. The adjective preserves its nunation, or article, and the following substantive is in the nominative case, as حسن أبوه، or There came to me a man whose father is handsome.

I passed by a man whose face was ugly.

2. They put the adjective with the following substantive in construction, as حسن ووجه، or there came to me a man handsome of countenance; I passed by a man handsome of countenance.

3. The adjective preserves its nunation, or its article, the following substantive appearing in the accusative, as حسن وجه، or There came to me a man handsome in countenance; I passed by a man handsome in countenance.

In the three ways here indicated, the adjective which precedes the substantive, showing the object, may have the article or not; the substantive, itself may also be definite or not. It is made definite, first by the article, second by a substantive governed by itself, and which substantive has the article, third by the affixed pronoun, fourth by a substantive governed by itself, and which substantive has an affixed pronoun. From
this results a great number of different forms, some disapproved, and others authorized, but more or less elegant.

The adjective, even when taking the article, may receive the affixed pronouns, thus he who is ugly of countenance, who has a strong head, and a little one.

The adjective, in the form of construction just before indicated, must agree with the preceding substantive in regard to the use of the article, as a man handsome of countenance; and Zaid handsome of countenance.

If such an adjective have a substantive following, which it governs in the genitive, it must itself agree with its preceding substantive in gender, number, and case, as I passed by a man handsome of countenance; I saw a woman handsome of countenance; there came to me two men handsome of countenance. This agreement of the adjective with the preceding substantive, is equally observed, though the following substantive may be in the accusative case; as I passed by a man handsome in (quoad) countenance.

If however the substantive following the adjective be put in the nominative, the adjective then agrees with the preceding substantive in case, but with the substantive following in gender
and number, thus: 

\[ \text{I passed by a man whose face is handsome;} \]

\[ \text{I passed by a woman whose face is handsome.} \]

If the following substantive be a broken plural, the adjective is usually put in the feminine singular, as:

\[ \text{I passed by men whose faces are handsome; } \]

\[ \text{woe be to them whose hearts are hard!} \]

Before a substantive masculine in the plural number, the adjective usually appears in the masculine singular, as:

\[ \text{I saw a man whose boys are sick.} \]

The adjective may however appear in the plural, either broken or regular, as:

\[ \text{my father is sick;} \]

\[ \text{Joseph is sick.} \]

If after a substantive definite by its nature, by the use of the article, or an affixed pronoun, an indefinite adjective follows, an ellipsis of the abstract verb to be must be understood, as:

\[ \text{the Sultan is sick; my father is sick;} \]

\[ \text{God is living and selfsubsisting.} \]

An adjective constituting the predicate of a proposition, agrees with the subject in gender and number, unless that subject be a broken plural, in which case the adjective may be in
the feminine singular is translated as *their hearts*.

If the predicate precede the subject, as takes place in interrogative and negative propositions, and the subject be dual, or plural, the predicate is to be placed in the singular, as if the predicate were in the singular and the subject plural.

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A substantive preceding an adjective, and forming with it a proper name, throws away the article, as (Abdul-Majid) *the servant of the glorified* (God).

When two substantives meet in construction, the antecedent is commonly indefinite, and the following noun definite, and the effect of their union is to determine the antecedent, thus:

- *the slave of Amru*;
- *the servant of my sister*;
- *the Vazir of the Sultan*.

When both terms of the proposition are indefinite, the antecedent so continues to be, as *a barber's wife*;
- *a green-seller's ass*;
- *a possessor of riches*.

In this case, though the antecedent do not become a definite noun, it is no longer entirely vague, and it will be perceived that *a Vazir of a Sultan*, and *an ass of a green-seller*, are more definite than a Vazir, and an ass. This case the Arabian grammarians term **particularized**. The antecedent never takes the article, though some of the principal authors of the last four or five centuries do not observe this rule, and prefix the article to both the
antecedent, and the consequent; \\
\textit{he satisfied a vast multitude with barley bread.}

When the meaning of the construction cannot be resolved into possession, or some synonymous interpretation, the nominative is either with or without the article, according as the signification is definite or indefinite, as \\
\textit{the scourger of the servant; or a scourger of the servant.} Nouns of measure and weight govern the accusative singular, as \\
\textit{two pounds of oil of olives.}

The cardinal numbers, from three to ten, may be considered either as adjectives, or substantives; as adjectives they agree in gender and case with the name of the thing numbered, as \\
\textit{he had three sons and five daughters.} As substantives they govern the following word in the genitive plural. The numeral must agree in gender with the name of the thing numbered, as \\
\textit{three men; six girls.}

The numerals, from ten to one hundred, govern the accusative singular. The tens excepted, they not admitting any variation of gender, these numerals agree in their gender with the name of the thing numbered, as \\
\textit{eleven stars; ninety-nine sheep.}

In the numbers above twenty, the unities are put before the tens, thus \\
\textit{twenty-five pieces of gold.}
After the numerals of hundreds, the name of the thing numbered is in the genitive singular, the numeral antecedent losing its nunnation, and the dual the termination جم جم a hundred men; مأيتس حمار two hundred asses; خمس مائة كلب five hundred dogs.

The numerative ألف one thousand, is a masculine noun governing the genitive singular.

If the number to be expressed is composed of numerals of different classes, it is sufficient to put the name of the thing numbered after all the numerals, and in the number and case demanded by the last of them: بين اليمه وألوفان ثلاثة thousand between the Hijrah and the Deluge there are three thousand nine hundred and seventy-four years.

In the dates of years the cardinal numbers are employed, governed by the word سنة. This word is then made definite by the numerals which it governs, and is consequently without an article; the numerals agree in gender with the word سنة, which is feminine; the units are put first, then the tens, the hundreds, and the thousands, inserting the conjunction و between each numeral. ثم دخلت سنة ست و تسعين و ثلاثية و ألف then began the year 1396.
Ordinal Numbers.

These are true adjectives, and agree with the nouns which they qualify, in the use of the article, as well as in gender, number, and case.

The ordinal numbers of tens, hundreds, and thousands, being the same as the cardinal numbers, are employed for both genders.

When the ordinal numbers are made definite by the article, they do not appear in construction with the name of the thing numbered, but are joined with it by means of a preposition, thus the twenty-third of the month of Ramadhán. When the numerals are without an article, they may govern a noun in the genitive, or an affixed pronoun.

وَسَلَمَ عَلَيْهِ بِالْخَالَةِ بَعْدَ الْآفَهِ مِنْ يَوْمِ الْثَلَاثَاءِ ثَامِنِيْ وَعِشْرِينَ شَهْرِ رَمَّضَانِ he was saluted Khálif after the hour of noon of Wednesday the twenty-eighth of Ramadhán; and thus with an affixed pronoun, في ثالث عشرية نوادي بالثامنة, the twenty-third of it (the month) a proclamation was made at Kahirah. The indeclinable numeratives كُمْ, كَايْ, or كَايْ, كَأْسِ, كَأْسٍ, كم, how many, put the noun which follows them in the accusative, as كِمْ دَرَهمَا أَخْذَتْ how many Dirhams have you received? كَأْسٍ رَجَلَا قَتَلَا how many men have been killed? It is the same with كَدَا.

If, however, before the indeclinable numeral, or before the thing numbered which follows it, a preposition occurs, the thing numbered is in the genitive, in the first case, as being governed by the indeclinable noun, and in the second as being
governed by the preposition, as *كم درهم* for how many Dirhams? *كم رجل* how many men? If the indeclinable words here spoken of, are not used as interrogatives, the name of the thing numbered, may be in the genitive, either singular or plural, as *كم رجل قتل* I know not how many men thou hast killed; or *كم رجل*.

The comparative adjective, when governing an indefinite word, always remains in the singular number and masculine gender, as *هي أميرة* she is an excellent woman; *هو أمير* he is an excellent man; *هم أعظم رجال* they are great men.

When the word governed by the comparative adjective is definite, that is, takes the article, the comparative may remain of the singular masculine, or agree with the noun it governs in gender and in number, as *هي أفضل النساء* she is the most excellent of women; or thus, *هي نفرت أنساء*.

When the comparative adjective is without the article, and does not govern another word, it is always of the masculine singular, and ought to be followed by the preposition *من* as *فساد من القتل* sedition is worse than murder.

The comparative adjective of the form *أفعل*، when governing another word, or accompanied by the article, expresses the superlative, as *الله أرحم الراحمين* God is the most merciful of the merciful; *الله هو الأكبر* God is most great.
When followed by 

\( ^\text{الذي} \) 

and a word which that preposition governs, it is merely the comparative, as 

Ahmad is more faithful than thou.

The relative pronoun 

\( ^\text{الذي} \) 

agrees with its antecedent, if it be a rational noun, in gender and number, as has been observed, it knows no variation of case, excepting in the dual. Where the antecedent, however, is an irrational noun in the plural, the relative is put in the feminine singular, as 

\( ^\text{الكتب Altogether} \) 

the books which. This also takes place with the personal reciprocal pronouns, as 

\( ^\text{أخذت كتبًا و قراتها I took books and read them.} \) 

The oblique cases of the relative are likewise supplied by these affixed pronouns, as 

\( ^\text{صربي الرجل الذي نصرته} \) 

the man whom I assisted beat me. The relative however is sometimes dropped, and the affixed pronoun used alone, as 

\( ^\text{الله جل} \) 

\( ^\text{شأنه God of whom the condition is glorious.} \) 

The relative and the affixed pronouns always require an antecedent in the sentence, either expressed or understood, as 

\( ^\text{الذي خلقنا هو يديرنا who created us, he directs us; the antecedent he being understood before the relative pronoun.} \)

These affixed pronouns are generally thrown to the end of the sentence, or followed only by the nominative when a proper name, as 

\( ^\text{ضرب خيله زيد he beat servant his Zaid, for Zaid beat his servant;} \)

\( ^\text{في الدار صاحبها} \) 

in house master his, for the master is in his house, but not 

\( ^\text{صاحب في الدار.} \)
Syntax of the Verb.

When the noun which is the subject of the verb precedes it, the verb must agree in gender and number with the noun, 

\[ \text{God produces creatures, then he gives them life.} \]

It must be observed, however, that if the subject is an irregular plural, coming from a noun, whether masculine or feminine, or a regular plural feminine, the verb may be, and usually is, in the feminine singular, as 

\[ \text{O doves who rest on the branches of the Arák! bear the message of a lover, who cannot recover from his intoxication.} \]

If, however, the irregular plural be of rational beings, of the masculine gender, the verb may be in the masculine plural, 

\[ \text{God has angels who by turns watch over you; angels in the night, and angels in the day, when kings enter a town, they lay it waste.} \]

When the verb precedes the subject, if that subject be singular and masculine, their concordance is always preserved. If, however, it be a singular feminine, the verb must agree with its subject in number, but may differ in gender.

If the subject, be a creature, really of the female sex, and that it immediately follows the verb, the verb must then be in the feminine; but if the noun does not immediately follow the verb, the verb may be either masculine or feminine, yet the
feminine is to be preferred, as the wife of Azíz said.

If the subject be merely a grammatical feminine, the verb may be of either gender, whether it precede its subject immediately, or not; in the second case the verb should rather be in the masculine, *in order that men may have no pretence against you.*

If the verb is separated from the feminine subject by *إلا* it is put in the masculine *ما زكي إلا فتاة* *there is no one innocent but the servant maid,* the verb may, however, here agree with the noun in gender; *أنا كمأ أسفها* *do we believe as fools have believed.*

When the subject is a masculine plural, the verb preceding it may be in the singular, as *أنا بنتين كمأ أسم أسفها* *we believe as fools have believed.*

If the subject be an irregular plural, coming from a singular, whether masculine or feminine, the verb may be put in the singular, and in either gender.

When the subject is a regular masculine plural, the verb must not be in the feminine, but it may be so with plural of *ابن* *a son,* and with such like words; which, though having the termination of regular masculine plurals, do not keep the forms of their singulats; for these plurals are in fact broken ones, as *أنا بنيا إسرا أبيل* *the children of Israel said.*

The verb may also be in the feminine, and even in the plural number, when the noun following is a collective one,
as a nation; or a name of a species, as sheep; or bird.

The subject, if it be a mere grammatical or conventional feminine, or a broken feminine plural, may have the verb preceding it in the singular feminine, or even masculine, women in the city said.

The dual follows the same rules of concordance as the plural, two youths entered the prison with him, the two feet said.

Though, as has been said, it is usual when the verb precedes the subject, to put it in the singular, with the subject, dual or plural, yet the verb may agree in number and in gender with its subject. the girls have seen the grey hairs appear upon my face.

In the compound tenses expressed by the union of the verb and the preterite, or indefinite of another verb, if the subject is put between the two verbs, the verb follows the rules of concordance of the verb preceding its subject, and the second verb follows those of the verb placed after its subject.

When the subject is a collective noun, preceding the verb, the verb is commonly placed in the plural but the greater part of men are not grateful.

If the same verb have several subjects of different persons, it agrees with that subject which, in the language of grammarians, is of the best person; the first person being better
than the second, and the second better than the third, \( \text{I and the young man will go thither, and we will worship.} \)

When the same noun is the subject of one verb, and the object of another, it is necessary to attend to the way in which the two verbs are placed. If the verb which governs the noun as its object, is placed first, and then the verb to which that noun is the subject, the objective case is understood, and the noun appears only in the nominative, as \( \text{I struck Zaid and Zaid struck me; I passed by Amru, and Amru passed by me.} \) It is permitted, however, to give an affixed pronoun as its object to the first verb, \( \text{the two Zaids struck me, and I struck them.} \)

If the verb to which the noun acts as subject, comes first, and then that which governs the noun or object, the object is equally suppressed, and the usual rules are observed in the agreement of the first verb with the subject, \( \text{the two Zaids struck me and I struck them.} \)

The noun may also be expressed in the objective or accusative case; giving to the first verb the termination which indicates its agreement with the latent, or understood pronoun, which represents that noun in the nominative case, as \( \text{the Zaids struck me and I struck them.} \) If a verb be used which requires a subject and a predicate, such as \( \text{كان to be;} \)
to become; and that the predicate be common to two propositions; as I was ill, and Zaid was ill; the predicate may be given only once, or may be represented by a separate compound pronoun, as I was, and Zaid was ill, or I was so, and Zaid was ill, or I was and Zaid was ill, it; that is, Zaid was ill, and I was so. The first of these three methods is the one most in use. All this requires that the two subjects should be of the same gender and number, otherwise the predicate must be repeated.

The same rule takes place with verbs, such as to believe; to suppose, when governing a complete proposition, formed from a subject and predicate both in the accusative, as I believed Zaid was learned. The predicate may be common to two propositions, and, of course, to two different subjects; and the noun, which in one of the propositions is the subject of the verb to believe, may, in the other, be the subject of the proposition which is governed by that verb, thus, Zaid has believed me learned, and I have believed Zaid learned. he has believed me, and I have believed Zaid learned; or he has believed me it, and I have believed Zaid learned; or he has believed me and I have believed Zaid learned it; that is, I have believed Zaid to be learned, and he has believed me to be so. The first is the method most
approved. If the subjects be of different gender and number, the predicate must be repeated; أُلِكَ وَيَطَّنُني أَخَا زِيدًا وَعُمَّرًا. I regard Zaid and Amru as my two brothers, and they two regard me as a brother.

In treating of the tenses of the verb, an enumeration has been made of the various particles which affect the indefinite tense, with apocope, antithesis and paragoge. The indefinite tense, as has been observed, (page 64,) is by the Arabians denominated مُتَمَّارِعٌ, or resembling, because, in some of its accidents, it resembles the noun. As the noun has various cases, so the verb, in the indefinite tense, has various terminations; these, by some European grammarians, are considered as moods of the verb.

The first, which is the natural and proper state of the indefinite ِيْكُتُب, is by them called the indicative mood; by the Arabians ِرَنًع, elevation, i.e. of the final vowel o or u. The second, which is when the indefinite tense receives antithesis ِيْكُتُب, the same European authors call the subjunctive mood; by the Arabians themselves it is denominated ِنَصُب, or erection. These epithets, which belong also to the noun, when applied to that, designate respectively what we call the nominative and accusative cases, distinguished by the final vowels o or u, and a. The third state of the indefinite tense is when it receives Jazmah ِيْكُتُب, or apocope; this the same authors call the conditional mood; while the fourth, which is when the indefinite
tense receives, what the Arabians call the ن of confirmation, and which Erpenius has distinguished by the term paragoge, is denominated the indefinite tense energetic.

The more simple distinctions, as they appear to be, of Erpenius, have been followed in this grammar.

1. The indefinite, having a future sense, is subjoined to the preceding verb in the preterite, in order to denote the immediate and consequential succession of the action which itself indicates; a meaning conveyed in English by the future of the conditional mood, as أتى إلى عين ما يشرب he came to a fountain of water that he might drink: نم أستوى على العرش then he ascended the throne, that he might administer justice; إذ خدرت من أهلك تبيى المومنين مقاعد when thou wentest out in the morning that thou might lead the faithful into the camp.

2. The indefinite is subjoined, in the manner of a simple complement, to some verbs, the sense of which remains imperfect without the addition of another verb. In such cases the indefinite usually receives أَن before it, but the interposition of this particle is frequently dispensed with:

1. It is seldom used with verbs denoting inclination or tendency to action. The verbs أَسْتَطَلَعَ to be able, are usually joined immediately to the indefinite أَرَادَ to wish or desire, more rarely so, as أَرَادَ أن أَنَظِرَ I wish to see (that I could see); أَرَادَ أن, is however more correct, and in more general use. With some verbs the common forms of speech
seek brevity more than grammatical purity; as

he knew how to swim. This verb to know, should receive

after it, as

2. Verbs indicating an action about to be immediately.

Among these the most frequent is to be nearly, or almost.

(Lat. parum abfuit quin,) which is almost always immediately

joined to its indefinite; as the spirit was nearly departing.

the lightning nearly took away their sight. More rare, but of the same tendency, and of the

same species of connection, are to be near to. All these very seldom require the interposition of

but expressing apprehension of any thing, and which may be considered as an impersonal verb, requires the con-

junction as; as it may perhaps be that you may hate a thing, and it may be good for

you. Even this verb, however, among the poets is found

without preceding the indefinite, as perhaps he who is travelling may see your fire. When a nega-

tion takes place, it must be put before the first verb, as

he is hardly able to speak plainly; perhaps you will not do it. It is to be observed that

are only in use in the preterite, where they
assume the meaning of adverbs, as is probably the case with

3. The indefinite expressing a present sense, is often in
apposition with another verb; this indefinite holding the place
of a participle, is in very common use, and is subjoined to the
first verb to explain the mode of its action, as

he sent announcing this to him,

he who dies testifying that there is no God but God
will enter paradise.

There are several classes of verbs taking the indefinite im-
mmediately after them. As 1, verbs of beginning, which, when
thus joined to another verb, always point out the commence-
ment of some situation, or action; although the spaces of time
occupied by that situation or action, may be very different.

The most frequent of this description is the verb جعل as

جعلى يتشاجراً they two began to dispute together,

يطول يا موسى احتمشي و موسى يطول يأ أرض خذيم

Kārūn began to say, O Moses pity me! and Moses to say, O earth
swallow them up! Such are the verbs

انتهل , شرع , اخذ , بدأ

ذبح , طينق , طبنق , أنشأ , علّن

2. Verbs expressing duration of any state, or con-
tinued, and repeated action; as

بقي, to continue, to remain,
or to persist,

بقي زيد يرسل ابن بوبه ويستدهه وأس بوبه

Zaid continued to send to Ibn Barcaih in-
viting him to come, and Ibn Burcaih to excuse himself and not to appear. To this class belong also the verbs to continue, or persist; to remain, to persevere; to be firm, or unmoved; to continue, not to cease; (during the day) to continue; (during the night) as well as these; not to cease; and not to fail: i.e. to continue to do until the end of the period mentioned.

3. Of the same description are all verbs denoting to be, to exist. The most frequent of this class is كان, and those whose meaning is derived from a particular point of time; as السحمر to travel in the morning, &c.

That state of the indefinite which the Arabians call متعصب, nasbated, or bearing Fathah for its final vowel, and which Erpenius denominates antithesis, is subjected to some particle always conveying the sense of that. Its most frequent use is after the conjunction أن that; if a verb of will precede, as they sought from him that he would send them. In like manner, after he labored that; he was pleased that. There are many verbs of this description, as well as others indicating the reverse, as to be unwilling. and to fear; to hinder, to prevent. It is the same after all verbs of com-
manding, and forbidding; as حرم أوصى أمر أن of pardoning, swearing, testifying, and repeating; as نذر تعهد حلف. Verbs of efficiency, or of power, constitute another class of this description, as السجى أن يكون يجري ويجيب أن it is necessary that; يجوز أن it is permitted that, (licet ut.) Hence after the word العادة أغلفنا أن يجيسوا أولادهم it was a custom of the Khalifs that they should confine their sons. Neither is it necessary that a verb, or verbal noun, should always precede, as اما ان يكون واما ان لا يكون whether that it be, or whether that it be not.

The indefinite, however, does not always bear antithesis after أن, for if it have the meaning of the simple present tense, and points out nothing more than a certain event, contemporary with the preceding verb, it remains in its first state, and does not take antithesis; أعلم أن يدوم I know that he sleeps; though in such a case, to avoid all ambiguity, the use of أن is to be preferred. After verbs of doubting or thinking, as خال وظل, and such like, the antithesis is not necessary, but it is sometimes found.

ل. This is a more emphatic denial of the future, and being composed of لا and أن, always requires antithesis, as لن يفعل he will not do it (I do not believe that he will do it.)

ل. This preposition, placed before the verb, becomes a conjunction, denoting the end or purpose of the action (Gr. iva,)
whence it always requires the antithesis, as indicative of a subjunctive sense; as *they come to you that they may testify,* he stretched out his hand that he might strike him. Observe particularly this form of speech, I am not he that I can do it, that is, I do not wish to do this. If however a negation occurs, the particle ل does not immediately join, أن being always interposed, whence comes the negative لـ (لا لـ). Of the same meaning is the conjunction that (Gr. ὅπως) and its compounds لـ، كـ. The verb bearing antithesis is subjoined to certain other particles, when, from the whole tendency and connection of the discourse, the action which that verb expresses, stands as if depending on the first. The particles are then placed immediately preceding, and the meaning of the verb subjected to them, points out the peculiar idea belonging to the whole sentence.

ﻢـ. This conjunction signifying, that, in order to, denotes the end or continuation of the action, until that which is wished is obtained, as protect him until he hears the word of God, (in order that he may hear). It may also indicate the deferring of an action, not to be done until something preceding is accomplished:
do not enter houses, except your houses, until you ask permission, and salute its inhabitants; he forbad any woman entering the palace of the Khalif until he knew who she was.

ف. This conjunction usually joins two propositions, indicating, in the second, an immediate dependance on the first, of which it is a consequence, and requires to be followed by antithesis; as

أهانِي أُدخل الْجَنَّةَ أَنْ تُؤْمِنِي فِي الْبَابِ أَنْ تَأْقُلُ إِلَيْهِ is pardon me, O Lord! that I may enter paradise; هل زيد نِعُود فِي الْبَابِ أَنْ تُؤْمِنِي إِلَيْهِ is Zaid in his house, that I may go to him? After a negative imperative, it answers to the Latin ne, and the English lest, as لا تؤخذني فأخلِكْ punish me not, lest I perish.

From a similar connection of ideas, the antithetical form of the indefinite follows the particle إِنْ or إنّا, if it describes a consequence immediately following the antecedent, as in the case of any movement or intention of the mind; as if any one were to say, I will visit you to-morrow, the answer might be, then I will honor you, that is, I will receive you with honor.

The difference between ف and إنّ is, that ف denotes a closer connection, and إنّ a connection less immediate.

و. The difference between this conjunction and ف is, that the latter, besides the simple connection, expresses also the order of things which و does not, but merely an intention, sub-
ordinate to the first, and something to be done at the same time; as 

\[ \text{do not condemn a temper} \]

and then shew the same: 

\[ \text{do you eat fish and at the same time drink milk?} \]

This conjunction, which properly signifies or, or else, receives also the meaning of, in order that, until that, unless that; we will regain the empire unless we die. In such cases it always requires the antithesis of the indefinite. This conjunction has the same effect on the indefinite, when it is repeated, then signifying whether, as 

\[ \text{I will not speak, whether I conquer, or am killed.} \]

From what has been said, it will appear that, properly speaking, it is only the conjunctions and, either expressed, or understood, which affect the indefinite tense with antithesis; for the other words, such as 

\[ \text{and its compounds,}\]

more or less, contain the same signification as those two particles, and are equivalent to the word that.

The jazmated form of the indefinite, or apocope, takes place when two propositions are conditionally connected, whether this connection be pointed out by the conjunction if; or by one of these words; that which, and its compounds, 

\[ \text{and its compounds,}\]

all that; every time that; whatever it be that; whenever it be; and when;
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and whatever time that; whoever.

It is the same if one of the two propositions be in the imperative, and that the other depend conditionally upon it; as, if you do well you will be rewarded.

The particle also requires apocope, but when there are several indefinite tenses depending on each other, that which immediately follows the particle is the only one affected by it; as he did not know how to swim. It is the same with the particle not yet.

After the prepositions or , giving to the indefinite an imperative meaning, apocope also takes place; as let him not do it! let him do it!

The indefinite takes the same shape after the negative adverb , when it carries deprecative meaning, as lengthen not my life and my days, but let me have a portion of thy felicity!

The use of the two forms of paragoge is subjected to no fixed rule; they are employed to add force to the expression, whether in interrogating, in affirming with or without an oath, or when the indefinite carries an imperative or prohibitive sense.

Syntax of Particles.

All those relations of the subjoined noun, which cannot be expressed by the genitive, governed by the antecedent noun,
nor by the accusative, are pointed out by prepositions. This is their first, and most frequent use; there is, however, another; for as the Arabic language has no compound words, nor verbs compounded with prepositions, many prepositions, which in European languages coalesce with the verbs, whose meaning they complete and define, are in Arabic only found in apposition.

Active verbs for the most part govern the accusative, thus ُرَمَى جُبْرًا, *he threw a stone*. Yet such verbs often take the genitive with a preposition, as ُرَمَى بِجُبْر he threw with a stone; this happens frequently, when the verb, by common use, indicates the object upon which it acts; as بَعَث to send, which in common use means to send an ambassador, to delegate, this always takes بِ of the thing with which the legate or messenger is sent; another cause of such anomalies may be found in the new meaning which a verb may acquire; thus أَشَادَ in its first and original meaning, signifies to construct with clay, as a wall, a cottage, &c.; from this is derived the metaphorical meaning, to build up a name, to raise to renown, which requires the preposition بِ, as أَشَادَ بِذَکْرِهِ he exalted his fame. So the verb بَنَعَس, whose original meaning is to put, passes on to the kindred signification, to put down, and with the use of the preposition بِ, takes the meaning of to detract, to render contemptible, ideas synonymous with the diminishing of praise or detracting from.

The brevity of speech to which the use of prepositions so much contributes may be particularly observed in verbs, which,
though intransitive, become transitive verbs by their assistance; thus نَّصِبْتُ الْيَدُ, rising, he proceeded to him. The poets take great freedoms with such modes of construction.

It happens frequently, however, that after an intransitive verb, the preposition which should point out the relation between that verb and the word which it governs, is suppressed; and the word governed by the verb appears in the accusative, as if the verb were a transitive one.

When the intransitive verb governs a complete proposition, whether verbal or nominal, beginning by the conjunction أن, or إن, the preposition which ought to connect the intransitive verb with the following proposition may be dropped: thus لَمْ يَقْضِرْ عَلَى أَنْ يَنْفَعْ ذَلِكَ instead of لَمْ يَقْضِرْ أَنْ يَنْفَعْ ذَلِكَ he could not do that; تقدم إليه إلا يأدي لحد that he ordered him to grant permission to no one; instead of يَأَدِسْ يَأَدِسَ the last example is particularly remarkable, as it is only by means of the preposition بِ that تقدم signifies to order.

In no case, however, must the preposition be omitted, if a doubtful meaning would result; thus it cannot be said رَغِبَتْ نِيَ أنْ تَنْفَعْ ذَلِكَ instead of رَغِبَتْ نِيَ أنْ تَنْفَعْ ذَلِكَ, I desire that you would do that; for if the preposition were left out, it might be supposed that the sense was رَغِبَتْ عَنْ أَنْ تَنْفَعَ ذَلِكَ I am averse from your doing that.
On the one hand, however, as there are verbs having an unrestricted power in this respect, so there are others with which the suppression of the preposition is a mere poetical licence to be used only in cases of necessity.

What has been just said of intransitive, applies equally to transitive verbs, with regard to their government of words requiring the interposition of a particle; this particle is often left out, and the noun, or rather the pronoun which represents it, subjoined immediately to the verb, which then governs it virtually in the accusative case; as 

\[ \text{شكرت له } I \text{ thanked him, for } \text{شكرت له } I \text{ gave thanks to him; } \text{شكرت له } I \text{ gave him good advice, for } \text{شكرت له } I \text{ gave good advice to him.} \]

It sometimes happens, though but rarely, that the preposition being suppressed, the word which it governs remains yet in the genitive case. This is a pure ellipsis:

\[ \text{أشارت كليب } \text{با لكتب لأصابع.} \]

*When it is asked which among men is a wicked tribe? The fingers of the hand point to Kulaib.*

It will be observed that the word **كليب** is an ellipsis for **إلى كليب**.

The particle **إلي** is sometimes used between a preposition, and the word which it governs, without changing the influence of the preposition on that word. This particle **إلي** is then
merely expletive بَرَحْمَةٍ, and بِمَا تَلَٰل لُهُ, instead of بِرَحْمَةٍ, and بِمَا تَلَٰل لُهُ.

The preposition ٍsometimes follows immediately the preposition ٍ, as from the right side.

The prepositions ب and ٍ are sometimes employed pleonastically, or seemingly so; but they always preserve their grammatical influence over the word which they govern.

The words employed by the Arabians as exceptives, are ٍ if not; composed of the conjunction ٍ if; and of the negative adverb ٍ which are all properly nouns, signifying except; words, which, though considered as prepositions, were originally verbs, and ٍ an expression signifying above all.

The noun expressing the thing excepted, appears in Arabic, sometimes in the nominative and sometimes in the accusative, or genitive.

1. ٍ. The general subject from which a thing is excepted being expressed, if the proposition be negative, the noun expressing the thing excepted may agree with the noun expressing the general subject; or may be put in the accusative, as ٍ; or no one has spoken to me except Zaid, or I have not brought the books except the Pentateuch.
If the proposition be affirmative, the noun expressing the thing excepted must be in the accusative, as 

\[ 
\text{الناس إلا زيداً} \]

the men came to me except Zaid.

If the general subject from which the exception is made, be not expressed, but understood, the noun of the thing excepted must be in the same case as would have been the subject understood. The principal proposition is then always negative. As 

\[ 
\text{ما جاءني ألا جعفر} \]

I passed by no one but Jáfar; 

\[ 
\text{لم أصبر إلا جعفر} \]

I have struck no one but Jáfar.

In the first of these examples Jáfar is in the nominative in agreement with one, understood, in the second the word understood is one, and in the third one.

If the word preceding ألا, be the subject, and that which follows it the predicate of a proposition, the two words must be in the nominative, as 

\[ 
\text{ما جعفر إلا كاذب} \]

Jáfar is not but a liar (Jáfar is nothing but a liar) 

verily the unbelievers are but cursed.

If the thing expected be not of the nature of that comprised in the general subject, the noun following ألا must be in the accusative 

\[ 
\text{ما جاءني أحد إلا فرساً} \]

no one came to me except a horse.

Among negative propositions, must be comprised those which
are so in their sense, though not by their form; such are prohibitive propositions, or interrogatives expressing negation.

The words سُوي، سَوا، غير، and غير، which are also exceptives, govern the noun of the thing excepted, in the genitive; and are themselves always in the same case in which the noun of the thing excepted would be, if the particle لاأ was used; thus ما كلمني أحد غير زيد, or no one has spoken to me except Zaid;

I have not brought the books except the Pentateuch;

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I have not brought the books except the Pentateuch;

I have not brought the books except the Pentateuch;
either in the nominative or genitive, as the men have enchanted me, above all Zaid.
The genitive is then viewed as being governed by synon-ymous with enchanted me, and as a mere expletive without influence.
If on the contrary the nominative is used, is considered as the conjunctive noun, signifying that which, and an ellipsis is supposed of the pronoun between and the following noun. It results from this, that the case of the noun follow-ing, and which noun expresses the thing excepted, depends in no manner upon the case of the noun expressing the general subject, from which the thing excepted is subtracted.

After and , a complete proposition may follow; has then no influence over the proposition, and after and , which are adverbially put in the accusative, the conjunction is used.

When is repeated, forming fresh exceptions, and not merely used for the purpose of greater energy, the general subject being understood, and not expressed, the noun shewing the first thing excepted, takes the nominative case, and the others the accusative; no one stood up except Jafar, except Said, except Muhammad.

If the general idea be expressed, and the proposition an affirmative, all the exceptions are in the accusative;
all the people were killed except Zaid, except Omar, except Amru. If the general idea is expressed, and the proposition negative, and that there be an inversion, it is the same; no one escaped except Jafar, except Ahmad.

If there be not an inversion, one of the nouns will be in the case in which would be the noun following لا، if there were but one exception, and all the others will be in the accusative; لام يدع أحد إلا زيد إلا عمرا no one has escaped except Zaid, except Amru.

ليس لا يكون، or the negative verb ليس، is sometimes used to convey exception, the noun of the thing excepted is then in the accusative، ليس زيدا قتلوا لا يكون زيدا they have been killed except Zaid.

It has been before observed, that the negative adverbs لا and لا govern, in certain circumstances, the predicate of a proposition in the accusative case, and that لا، when used to deny the very existence of a thing, governs the noun in the accusative case, but without nunnation.

To give these negative adverbs the power of governing in the accusative, as when we say ما هذَا بشرا this is not a man, it is necessary, first, that the attribute, or predicate, should follow the subject.

2nd. That the particle of exception لا، do not come between the subject and its attribute.
3rd. That if the negation لا be used, the negative particle إن must not be added to it.

4th. That if the negative ل is used, the subject must be an appellative noun indefinite; in all other cases these negative adverbs lose their influence on the predicate, which must then be in the nominative, according to the general rule; thus ما Zaid is not standing up; ما زيد أكاذب Zaid is nothing but a liar; ما إن محمد نام Muhammad does not sleep; لا مستودع السر داعي لدي م Zaid is not ill. With an indefinite noun, thus, لا إنسان بانتيأ there is no man immortal.

After ما, as well as after ليس, and ل, the predicate of a nominal proposition often takes the preposition ب, as ما الله يعانيل God is not negligent.

When the negative adverb ل denies existence, the noun ends in Fathah without nunnation, as لا إنسان في الدار there is no man in the house.

In order to have this effect the noun must be wholly indefinite, and must immediately follow the negation.

If after this particle there are two nouns joined by a conjunction, and to each of which the negation equally belongs, the second noun may either be in the nominative, or in the same state as the first, as لا رجل لا رجل و امرأة في الدار
there is not man or woman in the house. The negation however is usually repeated.

If the negative adverb be repeated, it may operate upon the two nouns, or only upon either of them.

\[
\text{لا حول ولا قوة إلا بالله} \rightarrow \text{there is no strength nor power but in God.}
\]

If the subject of which the existence is denied, be qualified by an adjective, the adjective may be pronounced in three different ways; as

\[
\text{لا رجل نائم في الدار} \rightarrow \text{there is no man sleeping in the house.}
\]

If after the negative adverb لا denying existence, there be a noun definite, it appears in the nominative, لَ زايد فِي الدَّار Zaid is not in the house.

The negative and conditional particle لولا has no grammatical influence on the subject of the proposition which follows it. This proposition in general wants its predicate, or attribute; thus لولا زيد لرَفَتُك if it were not Zaid, I would visit you, that is, if Zaid did not exist, or made no obstacle.
The subject of the proposition following this particle, may be represented by an affixed pronoun, as if it had not been for him the world would not have come out of nothing. The detached personal pronoun may also be employed, as if it had not been for you we should have been believers.

The various emotions of the mind are interjectionally expressed, sometimes by nouns in their simple state, as peace be to thee! or may your abundance be with God! a form of benediction; may you be contented! (may it suffice you) may this disgrace be sufficient to you!

If, however, the interjection is expressed by a single word, abruptly uttered, it appears in the accusative, elliptically, as peace; distance be to him! that is, let him be gone! touch not!

The same word is often repeated interjectionally, expressing alarm, and to give warning: the lion! the lion! that is, beware of the lion! diligence, diligence, safety, safety, (be diligent and you will succeed) flight! flight!

In a similar way an urgent address, or warning to another, is conveyed by the use of the affixed pronoun of the second
person, and the accusative case of the thing to be avoided; a conjunction coming between the two words, as 

شَفَطُ thee, and vehemence of anger! that is, beware thou of great anger! 

إِياَكَ إِياَكَ آيَةَ أَن تَكُونَوا أَمَّالَةِهِمْ beware that you be not the same! 

إِياَكَ إِياَكَ وَ الْقُرآنِ وَ الْدِينِ beware! beware! that you injure not the Kurán and the faith.

Among the particles of affirmation, and of answering, نعم, yes, well done! be it so! is of very common use; أجل is sometimes used among ancient authors in the same sense as the preceding; it properly means enough. أجل simply affirms, and is generally used in assenting to a preceding proposition whether affirmative or negative, as أجل. I think he tells you that he is innocent, they answered yes. جَعْرَ certainly! this is much like the preceding. أي this is only used before a form of swearing.
1. إنك لا تجمعين من أشوك العنب.

Thou canst not gather grapes from thorns.

2. أول أمر المشورة.

The beginning of determination is deliberation.

3. إياك و أن يضرب لسانك عنقك.

Beware that thy tongue does not cut thy neck.

4. أن الأخس شقوة.

Verily beauty is a misery.

5. إنما تغفر من ترى و يغفر من لا ترى.

If thou deceivest him whom thou seest, he whom thou dost not see, will deceive thee.

6. إذا كنت كذوبا فكن ذكرنا.

If thou art a liar be of good memory.
7. Love is the companion of blindness.

8. He punished me for the fault of another.

9. Verily walls have ears.

10. When the madman says I will throw at thee, prepare a plaister.

11. When the Jew grows poor he looks into his old accounts.

12. Some misfortunes are lighter than others.

13. The child is kissed for the sake of its nurse.

14. Thou comparest angels with jailers.

15. The heart of a wolf under the skin of a sheep.
16. 

Be kindred by love and put no trust in kin.

17. 

Good management is the half of a livelihood.

18. 

The fruit of self-love is hatred.

19. 

The fruit of timidity is neither gain nor loss.

20. 

Adhere to your friend though he be in the flames.

21. 

The freeman is free though misfortune assail him.

22. 

The heat of the sun makes us sit down in a bad place.

23. 

Modesty is a part of religion.

24. 

Avarice is the leader of disappointment.
25. The wise man contents himself with a sufficiency.

26. The freeman when desirous of any thing is a slave, and the slave when contented is free.

27. Truth is the best that can ever be said.

28. Envy is a disease that can never be cured.

29. The best among you is he who is best to his family.

30. The best of men is he who rejoices in the good of others.

31. Constrain your inclinations, and you will be conducted well.

32. Good is in that which God does.

33. Submission to necessity is the duty of man.
34. The blood of kings cures the madness of dogs.

35. Time goes softly and finishes all things.

36. Sometimes he is your brother whom your mother did not bear.

37. The counsel of an old man is better than the presence of a young one.

38. Speed sometimes makes delay.

39. A slipper is sometimes worse than a naked foot.

40. Silence is often an answer.

41. Send a wise messenger and give him no orders.

42. I see a heavy cloud but there is no rain.
43. A single word sometimes destroys favor.

44. A glance of the eye sometimes says more than the tongue.

45. Avarice sometimes leads to disgrace.

46. The fool who wishes to serve you often injures you.

47. He often sows for himself while another reaps.

48. The goodness of God not your labour.

49. Knowledge is the head of religion.

50. War is often kindled by a single word.

51. There is sometimes ruin under what we seek.
52. *زَيْنُ نِّي عِينِي وَالِدِ وَلَدُ.*

*In the eye of his father the son is always handsome.*

53. *زَرْ غَبَّةٌ تَزَرَدْ حُبَا.*

*Visit seldom you will increase love.*

54. *السَّعِيدُ سَوَءٌ وَظَاءٍ بَعِيرٌ.*

*He is happy who is taught by the example of another.*

55. *إِسْرِ عُقَدَانَا تَسَرَّعْ وَجَدَانَا.*

*Quickly seek you will quickly find.*

56. *سَأَلَ اللهُ لَا يَجْعَلَ.*

*He who asks of God will not be deceived.*

57. *السَّنَّاءُ الصِّياحَ لَا يَصَادُ شَيَا.*

*A noisy cat catches no mice.*

58. *الشَّبْهَةُ أَخْتُ الْعَزَامِ.*

*Doubt is sister of the unlawful.*

59. *سَأَوَرَ فِي أَمَرِيكَ الَّذِينَ يَبْصُرُونَ اللَّهَ.*

*Consult in your affairs those who fear God.*

60. *شَرُّ النَّاسِ مَنْ لَا يَبْلَيْهِ أن يَرَاهُ النَّاسُ مَسْيَاءً.*

*The worst of men is he who does not heed men seeing his wickedness.*
61. Youth is a madness, old age is its cure.

62. The devil does not destroy his own vineyard.

63. Silence procures love for those who keep it.

64. Truth is honor and falsehood vileness.

65. Patience is the key of pleasure.

66. Art in the hand is safety from poverty.

67. The length of the tongue shortens life.

68. Custom is a fifth nature.

69. The anger of lovers is like a spring rain.
70. 

The wrath of the fool in words, and the anger of the wise in deeds.

71. 

The dust of labour is better than the saffron of idleness.

72. 

Every dog barks at his own door.

73. 

In every man there is what may be attacked.

74. 

As you pay so you shall be paid.

75. 

The dog does not bark at one in his house.

76. 

Every place has its speech.

77. 

No cloud hides the light of the sun.

78. 

The barking of dogs does not injure the clouds.
79. 

Praise not that which you know not.

80. 

I will not do this till a camel goes through the eye of a needle.

81. 

There is no rest when the lion roars.

82. 

Two swords cannot be in one sheath.

83. 

Iron is only cut by iron.

84. 

Do not think you are safe from a fool while he has a sword in his hand.

85. 

Do not question one who wants help, but look to his condition.

86. 

Caution is vain against the decree of God.

87. 

Neither lie nor be like one who lies.
88. Benevolence passes not away between God and man.

89. Do not think you are safe from the prince when the Vazir hates you.

90. He who is not afflicted by what he loses keeps his mind tranquil.

91. He who digs a pit falls into it.

92. He who wears a long skirt treads upon it.

93. He who fears the wolf procures a dog.

94. He who draws the sword of injustice shall be killed by it.

95. He who admires his own council errs.

96. He who is content with his own knowledge falls.
97. 
He who listens hears what displeases him.

98. 
He who spends and does not reckon, loses and does not know.

99. 
He who sleeps sees dreams.

100. 
He who sows benevolence reaps thanks.
The following Extracts have been chosen as Examples of the plain and simple style, in which the Arabian Chronicles are usually written, and are printed without the vowel-points, to supply which will be a useful exercise to the learner.

وَفِيَهَا عَنِّيَّةٌ سَنَةٌ ثَمانِينَةَ وَمَائَةَ وَقِيلَ سَبْعِينَ وَسَبَعِينَ وَمَائِيةٌ تُوَفِّيَ سَيْبُوْدَيْ بِجَوْرِيَّةٍ بَقَرَةٍ يَقَالُ لَهَا البُيَّنَاءُ مِنَ الْمَلْجِي. وَأَبُو الْعَلَامَاءِ بْنُ قَنْبَرٍ كَانَ أَعْلَمَ الْوَهَابِيَّةَ وَالْمَتَخَالَعِيَّةَ بَلْجُوْرَيَّةٍ وَجَمِيعُ كَتَبِ النَّاسِ فِي الْكَوْنِ عَلَيْهِ بَنُ سَيْبُوْدَيْ وَأَشْتَغلَ عَلَى الْتَفَلْقِ بْنِ اِلْحَمَدِ وَكَانَ عَمَّرَ لَمْ بِمَاتُ نِيْفَا وَأَرْبَعِينَ سَنَةٍ وَقِيلَ تُوَفِّيَ بِالْبَصَرَةَ سَنَةٌ أَحْدِيَّةَ وَسَتِينَ وَمَائَةٍ، قَالَ اِبْنُ الْعِلَايِ بْنُ سَيْبُوْدَيْ تُوَفِّيَ سَيْبُوْدَيْ بِسَيْبُوْدَيْ بِسَيْبُوْدَيْ فِي سَنَةٍ أَرْبَعَ وَتَسْعِينَ وَمَائَةَ وَعَمَّرَ اِثْنَتَنِينَ وَثَلُّثَينَ سَنَةٍ وَإِنَّهُ تُوَفِّيَ بَعْدَةً سَوْدَ، وَذَكَرَ خَطَّبَ بِغَدَادَ عِنْ بْنِ دِرْبِدِ بْنِ سَيْبُوْدَيْ بِمَاتُ بْشِيرَازِ وَقَرْبَهُ بِهَا، وَسَيْبُوْدَيْ لَقَبُهُ وَهُوَ لَفْظٌ نَّارِسٌ وَمَعْنَاهُ بِالْعَرَبِيَّةِ رَأْيَةُ الْكَتَبِ وَقِيلَ اِنَّهُ لَقَبُ سَيْبُوْدَيْ لَكِنْهُ كَانَ جَمِيلَ الْصَّوْرَةِ وَوَجَنَّةُ كَانَنَّها تَفَاحَانُ، وَجَرِيَ لهُ بِاِلْكَسَائِيْنِ الْجَاهْلِيَّةِ الْمَشْهُورِ فِي قُوَّلَ فَكَنتُ أَنْزَلَ لَسَعَةً الْعَقَرِ.
اشد من لسعه الزنبور، قال سيبويه فذا هو هي و قال الكسائي فذا هو اباهذه، و انكسر الخليفة للكسائي، فجعل سيبويه من ذلك، هما و ترك العراق و سافر إلى جهة شيراز و توفي هناك،

و فيها (سنة) قدم رسل ملك الروم الى بغداد، فلما استحضاً على لهم العسكر و ضفت الدار بالساحة و انواع الزينة و كان جملة العسكر المصنوف، حينئذِّ ماية العين و ستين الف ما بين راكب و واقف، و وقف العلماء الجعيلة بالزينة و المناطق الحبلات و وقف الخدام المنسين كذلك و كانوا سبعة الافق خادم أربعة ألف خادم ابدي و خمسة آلاف أسود، و وقف الحجاب كذلك و هو حينئذِّ سابعه حاجب، و الفيت المراكب و الزوارق إلى الدجلة باعظم زينة و زيّنت دار الخلافة و كانت السطور المعلقة عليها ثمانية و ثلاثين الفا ستر منها ديفاج مذهبة اثنى عشر الفا و خمسة و كانت البسطانين و عشرين الفا، و كان هناك ماية سبعة مع ماية سبعاء، وكان من جملة الزينة شجرة من ذهب و فضة تشتمل على ثمانية عشر فصاً و
على الانتظار والانتظار الطويل والعصافير من الذهب والفضة، و
كذا تلقي الأوراق من الذهب والفضة، وانتظار تتمايزل بحراكت
المنوعة. وطرب تصور بحراكات مرتبة وشهد رسول من العظمة
ما بطول شرحه، وأكثر بين يدي المقتدر، وصار الوزير يبلغ
كلامه إلى الخليفة ويرد الجواب عن الخليفة،

و فيها توفي أبو العلا أحمد بن سليمان المغرى الدimei، و
له نجو ست وثمانين سنة، واختلف في عماء وتصميم أنه
عسى في صغر عام لابريد وهو ابن ثلاث سنين، وقيل ولد
اهمي، و كل عالما لفظا شاعرا، ودخل بغداد سنة تسع و
تسعين وثمانية، واقام بها سنة وسبعة أشهر، واستفاد
من علمائها لم يتلمذ أبو العلا لأحد اصلاء، ثم عاد إلى
المغرب، ولزم بيته وطلبت الأرض ذكره ونقلت عنه اشعار و
إتوال علم بها فساد عقيدته ونسب إلى التمدهد بذهاب
الهند لتركه أكل اللحم خمساً وأربعين سنة، وكذلك البيض و
اللبس، وكان يحمر إيلام المشيال، وله مصنفات كثيرة، و
كان يظهر الكفر ويزعم أن لتوله باتنا، وانه مسلم في الباطل.
و فيها توني الشيخ الربيض أبو على الخسيس بن عبد الله بن سيناء الخزازي وكان والد من أهل بلغ وقد انتقل منها إلى بجخارا في أيام الأمير نوح بن منصور الساماني ثم تزوج امرأة بقرية افشنة وقتل بها وولد له الشيخ الربيض وأخوه بها وخطم الربيض القران وهو ابن عشر سنين وقرأ الحكمة على ابن عبد الله الناتلي وحل القبلين و المجسطي و اشتغل في الطب و اتلقى ذلك كله وهو ابن ثمانية عشر سنة وكان بجخارا ثم انتقل منها إلى كركنخ وهي بالعربي الجرجانية ثم انتقل إلى اماكن شتى حتى أتى إلى جورجان فاتصل به أبو عبد الله الجرجاني أكبر احباب الشيخ الربيض المذكور، ثم انتقل إلى الزي و اتصل بخدمة عبد الدولة بن فخر الدولة أبي الخسيس على سرك الدولة بن دوجا، ثم خدم شمس المعالي قايوس بن وشمكير، ثم فارقه و قصد علاء الدولة بن كنده باشجان واخذه و خذه و تقدم عندئذ، ثم ان الربيض المذكور مرض بالصرع والقولون و ترك الكهفية و نفى إلى همدان وهو مريض و سافر بهمدان، وكان عمر ثمانية و خمسين سنة و مصنفاته و تأليفه مشهورة، وقد كتب الغزالي ابن سين المذكور و صرح بذلك في كتابه الموسوم بالمنتصف
من النقل، ولذلك كفر ابا نصر الفارابي، و عن الناس من
إي رجوع ابن سينا الى الشريعة و اعتقادها، و حكي الربيس
ابو على المذكور في 말씀ته الأولى هن الفن الأحادي من طبيعت
الشناء قال وقد صنع عندن بالتوتر ما كان ببلاد جورجيان في
زماننا من أمر الله يزن محاية و خمسين منا نزل من الهوا فنشب
في الأرض ثم نبا نبأ الكوكب التي يرى بها الجبار ثم عاد فنشب
في الأرض فسمع الناس لذلك صوتا عظيما هابلا، فلما تفقوا
حاله ظفروا به و حملوه الى والي جورجيان، ثم كاتبهسلطان
خرايتي شجرت بن سپکنتکیم برسم بانفاذة، او اطفال قطعة منه فتمّت
نقله لنقلا فجعلوا كسر قطعة منه فما كانت آلتها تعمل فيه الا
بحميد و كانت كل آلتها تعمل فيه تنكر، لكنهم فصلوا منه آخر
الكره، شيا فانقذوه اليه و رام ان يطبع منه سينا فتعذر عليه، و
حكي ان جملة ذلك الجهر كان ملئها * من اجزاء جاويشية
صغر مستديرة التصفت ببعضها بعض، قال وهذا الفقيه عبد
ال الواحد الجورجاني صاحبي شاهد ذلك كله.

* From لام
ذكر ظهور النّتر، في هذه السنة، كان ظهور النّتر، فتكيم بالمسلمون، و لم ينكب المسلمون باعتِظم مما نكبوه في هذه السنة، فعلى ذلك ما كان من تعمّق الفرج إلى بكمهم دمياط و قتلهم أهلها و أسرهم، ومنه الاصابة الكبرى وهو ظهور النّتر و تملكهم في المدينة القريبة أكثر بلد السلام و سفك دمهم و سبي حريهم و نذرهم، ولم ينطج المسلمون منذ ظهير السلام مثل هذه النجاعة.

و نبهما خرجوا على علاء الدين جعفر خوارزيسنا بن تكش و عبروا نهر سككون ومعهم ملكهم جنكلخان لعنه الله تعالى فاستولوا على بحارة رابع ذي الحجة من هذه السنة بالألبان و عصت عليهم الفلعة، فخاطروا و سلكوا و قتلوا كل من بئسها. ثم قطعوا أهل البلاد عن آخرهم.

من تاريخ ظهور النّتر تأليف جعفر بن احمد بن علي المنشي النسوي كاتب إنشاء جلال الدين، قال ان مملكة الصين متنسة دورها سنة اشهر، وقد أنشهبت من قديم الزمان سنة اجزاء كل جزء منده مسيرة شهر يتولى امره خان (و هو بلغتهم الملك) نياية عن خانهم المظلم، و كان خانهم الكبير الذي عاصر
خوارزمشاد محمد بن تكش يقال له الطون خان وقد توارت
الراجية كابرا بن كابر (بل كابر بعد كابر)، وسن عادة خانهم
الإقامة في بطولنج و هي واسطة الصين، وكان سن زمرتهم في عشر
المذكر شخس يسمى دوشى خان وهو أحد الراجيات المكتوبين أحد
الجزء الستة، وكان مزوجا بعمة جنكرخان اللذي، وقبيلة
جنكرخان اللذي المعروفة بقبيلة القمرى سكان البراز ومشتاهل
وجعتت اسمه إرثون، هم المشهورون بين التتر بالشر والغدر.
و لم تر ملوك الصين ارخاء عوانهم لطغيانهم، فاتفق ان دوشى
خان زوج عمة جنكرخان عمات، فخطر جنكرخان إلى عمة
زابرا وفعزيا، وكان الراجتان المجاورتان لعمل دوشى خان المذكر
المعروف من الجبهتين، أرسلت امرأة دوشى خان إلى كشلي
خان و الراجان الآخر تنعي اليهعا زوجها دوشى خان و ان له لم
يخلف ودا و انه كان حسن جوار لهما و ان ابن اخيها جنكرخان
ان أقيم مكانه بعدذ حدو المتونفس في معاصيتهما، فاجابا
الراجتان المذكوران، فلما انهى الانصر على الراجان الأعظم الرون
خان اأنكر تولية جنكرخان و استجقرا و انكر على خانين اللذين
فعل ذلك، فلما حزى ذلك خلعوا طاعة الأنظار خان و انتم
الديم كل من هو من عشائرهم ثم افتتحوا مع الطون خان، فولى
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منهم، فتمتعوا من بلاده، ثم ارسل الطون خان و طلب منهم الصلح و ان يبقوا على بعض البلاد. فاجابوه الى ذلك، و بقى جنجرخان و خانان الاخرين مشتركون في اللمر، فانتفض موت أخان واحد و استقل بالامر جنجرخان و كشلو خان ثم مات كشلو خان و قام ابنه (و لقب بكشلوخان ايضا) مقاهه، فاستضعف جنجرخان خانت كشلوخان بن كشلوخان لصغره و حدانه سنو و اخال بالقواعد التي كانت متركة بينه و بين ابيه، فانفرد كشلو خان عن جنجر خان، فاخرع جنجرخان جيشا مع ابنه دوشى خان بن جنجرخان و انهزم كشلو خان و تبعه دوشى خان و قتله و عاد الى جنجرخان برمه، فانفرد جنجرخان بالملكه، ثم ان جنجرخان راسل خوارزمشاه محمد بن تكش، فلم ينتظهم، فجمع جنجرخان عساكره و التقت مع خوارزمشاه محمد، فانهم خوارزمشاه، فاستولى جنجرخان على بلاد ما وراء النهر ثم تبع خوارزمشاه محمد و هو هارب بين يديه حتى دخل بغداد، طبرستان، ثم استولى جنجرخان على بلاد، ثم كان من خوارزمشاه و من جنجرخان ما سنذكره ان شاء تعالى،

ذكر تفاصيل جلال الدين.

و لما تمنى الناس من بلاد اذربيجان سار جلال الدين بيريد
يريد دياريكر ليسير إلى الخلفية و يلتقي اليا و يعتني بملوك المطرف على البني ديزونين عاقبة امرهم، فنزل بالقرب من امد وم لم يشعر آلا و البني تد كبسه ليلة و خالطوا حضمه، فرحب جلال الدين، و من تاريخ ظهور البني تصنيف كتب انشاء جلال الدين النسوى المنشئ المقدم الذكر في سنة ست عشرة و ستمية ما اختراه و اثبتاه من اخبار خوارزمشاه محمد و ابنه جلال الدين و المنشئ المذكور كان معه،

فذلك كان آخر براحال جلال الدين و والده ص خيره. قال محمد المنشئ المذكور أن خوارزمشاه محمد بن تكش عظم شانه و انسح ملكه، و كان له اربعة اولاد قسم البلاد بينهم، اكبرهم جلال الدين منكبرني و فوض اليا ملك غزنة و باميان و الغور و بيست و تكابا و زميرداور و ما يليها من الهند، و فوشي خوارزم و خراسان و مازندران الى ولده تطلب الدين أزاله شاه و جعله على عهده، ثم في اخر وقت عزله عن ولاية العهد و فوضها الى جلال الدين منكبرني، و فوض كرمان و كيش و مكران الى ولده نبات الدين تترشاه و قد تقدمت اخباره، و فوض العراق الى ولده ركن الدين غورشاه يحيى، و كان احسن اولاده خلقا
و خَلَقَ، و قُتِلَ المَذِكُورُ الثَّنَم بعد سَوَى ابْنِهِ، و غَرَبَ لَكِل
واحِدٍ مِنْهُمُ النَّوْبَ الثَّمَسَ في أوَانِتَ الصُّلُواتِ عَلَى عَادَةِ العَلَوَت
المُسِلِمِيَّةِ وَ اضَرَّرَ ابْنِهِ خَوَارِمْشَاه، سُجِّحَ بِنَوْعَةٍ ذِي الْفَرَنْى، وَاذْنَا
تَصَرَبَ وَقَتَى طَلَعَ النَّشْمَس وَ غَرَبَهَا وَ كَانَتْ سَبَعَا وَ عَشِرِينَ دِبَدَبَةً
سِنَ النَّهَرَةِ قَدْ رَصَحَتْ بِانْوَاعِ النَّجَوَرِ، وَكَذَّا بَقِيَ الْآَلَاتِ النَّوْبِيَّة،
و جَعَلَ سَبَعَا وَ عَشِرِينَ مِلْكًا يَصَبْرُونَهَا فِي أَوَّلِ يَوْمِ قُرُعَتِ، وَ
كَانَوا سِنَ إِكَابَارِ العَلَوَتِ ارْكَانُ الْسَلَاطِيْنِ، مِنْهُمْ طَغْرِيْلَ بِنْ ارْسِلَ
الْسَلَطِيْنِ وَ ارْكَانُ غَيْاتِ الْدِينَ صَاحِبُ النَّغْرَ وَ الْمَلِكِ عَلَى الْدِينِ;
صَاحِبُ بَابِيْانِ وَ الْمَلِكُ تَاجُ الْدِينِ صَاحِبُ البِلْقَ وَ وَلِدُ الْمَلِكِ
الْأَعْظَمُ صَاحِبٌ تَرْمَيْذُ وَ الْمَلِكُ سَنِيْرُ صَاحِبُ بَجَارَا وَ اَشْبَاهُمْ،
و كَانَتْ اَمَ خَوَارِمْشَاه سُحِيَّدُ تَرْكَانَ خَاتُونَ سِنْ قَبْيلَةَ بَبَوْرَتَ وَ
هِي فِيَن فِيْنِ نِفْوَعِ يَمْسَكَ، وُقَانَ بَنَتُ مَلِكُ سِنْ مُلْكِهِ
تَزَوَّجَ بِهَا تَكْشَ بِنْ اِرْسِلَ بِنْ اَطْسَرُ بِنْ سُحِيَّدُ بِنْ اَسْتُرْكِيْنَى
غَرَشَهُ، فَلَمْ صَارَ الْمَلِكُ إِلَى وَلَدَهُ سُحِيَّدُ بِنْ تَكْشُ قَدَمَ إِلَى
والدَةَ تَرْكَانَ خَاتُونَ قَبْيَالَ يَمْسَكَ سِنْ التَّرَك، فُعَظَّمَ شَانُ بُنَاهَا
السَّلَاطِيْنُ سُحِيَّدُ بِنْ، فَلَمْ يَمَلِكَ بُنَاهَا اقْلَبَيْماَ أَنَّ واَدَرَ لِخَاتُهَا
مِنْهَا نَاحِيَةَ جَلِيلِهَا، وُقَانَتْ ذَاتِ مُشَابِهَةٍ وَ رَأَى وُقَانَتْ تَنْتَصَفُ
لِلْمَلْكِ سِنْ النَّظَارِ وُقَانَتْ جَسَوْرَةَ عَلَى الْقُتُلِ وَ عَظِمْ شَانُهَا
يجيب أن ورد توقيعًا عنها و عن ابنها السلطان جعفر بنظر
إلى تاريحهم فيعمل بالأخير منهما، وكان طغر توقيعهم عمة
الدنيا والدين الغرCTL ملكة نساء العالميين، وعلمتها اعتصمبت
بالله وحده، قال المؤلف المذكور ثم إن خواريزم شا جعفدا لما
هرب من النثر ببعارض النهر و عبر جبلون ثم سار إلى خراسان
و النثر تتبعه ثم هرب من خراسان و وصل إلى عراق الجم و نزل
عند بسطام احمر عشرة صناديق ثم قال انها كلها جواهر لا يعلم
قيمتها، ثم اشار إلى صندوقين منها وقال ان فيها ما يساوى
خراج الأرض بجميعها، ثم أمر بجعلها إلى تلة أزدكي، وهي
من اتمعن تغل الأرض، و اخذ خط النايب بها بوصول الصناديق
المذكورة تحتومها، ثم ان النثر ادرك السلطان جعفر المذكور،
فهرب و ركب في الركاب و لحقه النثر و روعه بالنشاب و نجى
السلطان منهم و قد حصل له مرض ذات الجبه، قال وقد
وصل إلى جزيرة في البحر و أقام بها فريدا طريدا لا يملك ظارفا
ولا تلناها والعذر بيزارد، وكان في اهل مازندران اناس يتقربون
اليه بالماكول وما يشبهد، فقال في بعض الأيام اشتهى أن
يكون عندي فرس يرتي حول خيمتي، و قد علمت له خراءة
صغيرة، فأهدي له فرس أصفر، و كان للسلطان جعفر المذكور
ثم سار جلال الدين بعد سوء أبيه السلطان محمد من الجزيرة إلى خوارزم ثم هرب من القتر ولقن بغيرته فهرب جلال الدين من غزنة إلى الهند، فشقا جنخرخان على ماء السند، فتبناها صبيحة يوم الأربعاء لنمن من شوال سنة ثماني عشرة وستمائة، و كننت الكرة أولا على جنخرخان ثم عاودت على جلال
الدين و حال بينها الليل و ولى جلال الدين مسرعًا و امر وله جلال الدين (و هو ابن سبع أو ثمان سنين) و قتل بين بيد جنجرخان صبرا، و لما عاد جلال الدين إلى حائته، ساء السند كسرى رآه والدته و لم ولده و جماعة من حريمه يضحى بالله عليك اقتناه أو خصنا من السر، فأمر ببن فرغان، و هذه من تجايب البلاد و نوادر المضايف و الزرايا، ثم اقتهم جلال الدين و عسكر ذلك النهر العظيم فنجى منهم إلى البر تقدير أربعة ألف رجل حفاء سراة و روى الموج جلال الدين مع ثلاثة من خواصة إلى موضع بعيد و فقدت اتحابه ثلثة أيام و بقي اتحابه لفقدت حایرين و نفي تبيه الفكر سابرين الى أن اتصل بهم جلال الدين، ثم جرى جلال الدين و بينه و بين اهل تلك البلاد و قال عليهم أن دخى جلال الدين و وصل الى لبئور من الهند، و لما عزم جلال الدين على العود الى جهة العراق استناب بيلوان ازبك على ما كان يملكه من بلد الهند و استناب مجه حس قراق و لقبه وفا الملك، و في سنة سبع و عشرين و ستمئة طرد وفا سلك بيلوان ازبك و استولى وفا سلك على ما كان يلبى البيلوان من بلد الهند، ثم ان جلال الدين عاد من الهند
و وصل إلى كربان في سنة احدى و عشرين و ستينية و تاسيس و
عسكر في البراءة الاقطعة بين كربان و البلد شدايد و وصل معه
اربع عشرين رجل ببعضهم ركاب ابقار و بعضهم ركاب حمير، ثم
سار في جلال الدين الى خوزستان و استولى عليها، ثم استولى على
ساني بلد ايران، ثم ان جلال الدين نقل اباد من الجزيرة الى قلعة
اذهان و دفنه بها، و لما استولى الغزاة على قلعة المذكورة
نسبوا و احرقوا و هو كان فعليهم بعض عرقو قبره، فانهم
نسبوا مجمد بن سريعين من غزنة و احرقوا عظامه؟
ثم ذكر ما تقدمت الاشارة اليه من استيلاء جلال الدين على
خلطة و غدير، ثم ذكر نزوله علی جسر قرب اسد و ارسله
یستجب العلک الأشرف بن الملك العادل، فلم ينجده، فعزم
جلال الدين على المسير الى احتمان ثم اثنى عزمه عند و بات
بنزلا و شرب تلك الليلة و سكر سكر خمار دوار الرايس و نقطع
الانفاس، و احاط النطر به و بعسكر مماليك
فمساهم و بسطهم حرب و سجتهم و سطيطه تراب
و شر فی كله مذم قلعة نفس في كله مذم خصاب
و احاطت اطلب بجمرك جلال الدين و هو نايم سكران
فهملع بعض عسكره و هو ارخان و كشف التطر عن الجمرك
و دخل بعض الخواص و اخذ بيد جلال الدين و ايتائه و عليه طاقتة بينا و اركبه الفرس، و ساق ارخان مع القتر و تبعه القتر، و قال حلال الدس ارخان انفرد على بجليث يشتغل القتر بتبع سواك، و كان ذلك خطاء منه، فإن ارخان تبعه جماعة من العسكر و ضروا تقديم اربعة آلاف فارس و قصد اعاهان و استولى عليها عدة، و لما انفرد حلال الدين عن ارخان ساق إلى اسمه، فلم يعنى من الدخول إلى اسمه، فسار إلى قرية قرب ميناقيين طالبا شباب الدين خازى بن الملك العدل صاحب ميناقيين، ثم لجئه القتر في تلك القرية، فهرب جلال الدين إلى جبل هناك و به أكراد يبتغون الناس، فاخذوه و سلموه و ارادوا قتله، فقال جلال الدين لاحدهم اني انا السلطان، فاستبقي، اجعلك ملكا، فأخذه الكردي و انت به الى امرته و جعله عندما و منى الكردى إلى الجبل لحضاره ما له هناك، فحضر شخشد كردى و معه حربة و قال للامرأة لَمَّا تتعلق هذا الخوارزمى، فقالت الامرأة لا سبيل الى ذلك فقد آمنه زوجى، فقال الكردى انه السلطان و قد قتل له إنا بخلط خيرا منه، و ضربه بالخرابه نفته، و كان جلال الدين اسمه تسيرب تركي الشارة و العبارة، و كان يتكلم بالفارسية أيضا، و كان يكتب الخطبة بمبتداء الامرأ على ما كان
يكتبه ابن خوارزمش محمد فكان يكتب خادمه المطبوع منكربنٍ ثم بعد اخذ خلط كاتبه بعيد، وكان يكتب إلى ملك الروم ومملوك مصر والشام اسمه واسم أبيه ولم يرض أن يكتب احد منهم خادمه أو أخوه وخير ذلك، وكانت علامة على تواصعه النصرة من الله وحده، وكان إذا كتب صاحب الموصل أو شبه يكتب له هذه العلامة تعظيماً عن ذكر اسمه، وكان يكتب العلامة بقلم غليظ، وكان جليل الدين يخطاب يجذوَنٍ عالم أي ماحب العالم، وكان مقتله في منتصف شوال من هذه السنة (إذن سنة ثمان وعشرين وستمائة) و هذا ما نقلناه من تاريخ محمد المشيشي وهو معنى كان في خدمة جليل الدين إلى أن تقتل و كان كاتب الإنشاء الذي له و كان محظياً متقدماً عنه.
And in this, I mean the year 180, and it is said the year 177, died Sibúyah the grammarian, in a village called Baidhá, one of the villages near Shíráz. And his name was Sibúyah Amrú ibn Othmán ibn Kunbar; he was more learned in grammar than any who have preceded, or followed him, and all the books of men upon grammar, are nothing to the book of Sibúyah. He studied in the school of Khalíl ibn Ahmad. And when he died his age was more than 40 years. It is also said that he died at Basrah in the year 161. Abu'l Faraj al Júzí however relates that Sibúyah died in the year 194, and that he was 32 years old; and that he died in the city of Sáwah. Khálib Baghdád relates, on the authority of Ibn Duraid, that Sibúyah died at Shíráz, and that his tomb is there. Sibúyah was his cognomen; this is a Persian word, and its meaning in Arabic is, "the odour of apples;" and it is said, that he was so called, because he was handsome of countenance, and as if his two cheeks were two apples. Between him and Kasái was the well-known dispute on the words, "I thought the sting of a scorpion worse than the sting of a wasp." Sibúyah maintained that this (the word sting) was in the nominative (هس), and Kasái maintained that it was in the accusative (ايناما), and the Khalif decided in favor of Kasái, and Sibúyah bore great distress from this, and he left Irák, and travelled to the neighbourhood of Shíráz, and died there.
And in this (year) came ambassadors from the King of Rúm to Baghdád; and when they were presented, the army was drawn out, and the palace was decorated with armour, and arms, and various ornaments; and the whole army was drawn up in the order of battle. There were then 160,000 cavalry and infantry; and the pages of the palace were drawn out, splendidly dressed, and wearing costly girdles; and the eunuchs were drawn up in the same way, and of these there were 7000; 4000 white and 3000 black, and the chamberlains in attendance were 700; and there were vessels and boats on the Tigris, splendidly decorated; and the palace of the Khalif was richly ornamented. There were 38,000 veils (or pieces of tapestry) suspended; 12,600 of these were interwoven with gold; and there were 22,000 rich carpets laid down. And there were there 100 lions, with their 100 keepers. But among the ornaments there was a tree of gold and silver, containing 18 branches, and on the branches and twigs, were birds of various sorts of gold and silver; the leaves were also of gold and silver; and the branches waved by certain springs, and the birds sang by springs disposed there also; and the ambassador testified his astonishment at the magnificence that was displayed; and he was presented to the (Khalif) Muktañir, and the vazír interpreted his words to the Khalif, and returned him the Khalif's answer.

And in this (year) died Abu'l Olá Ahmad ibn Sulaiman al Moarri the blind. He was about 86 years old. There is a difference about his blindness; but the truth is, that he became blind in his childhood from the small pox; he was then a child of three years old. The other report is, that he was born blind. He was most learned in philology and poetry. And he entered Baghdád in the year 399; and resided there one year and seven
months; and he associated with the learned, but Abul Olá did not become the disciple of any one in particular. Then he returned to Moarra, and resided in his own house, while the world proclaimed his glory, and his poems and sayings were repeated everywhere; by these is known the corruption of his faith; and his perversion to the sect of the Hindús is known by his abstaining for 45 years from the eating of meat or eggs, and the drinking of milk; he held it unlawful to injure any living thing; his writings were very numerous, and his infidelity appears in them; but he pretended that there was a secret sense in his writings, and that he was spiritually a Muslim.

And in this (year) died the Shaikh ar Raíís ibn Áli Alhusain ibn Abdallah ibn Sína al Bukhári. His father was a native of Balkh, who removed from thence to Bukhára in the time of the Amír Núh ibn Mansúr as-Súmání; he then married a woman of the village of Afsanah, and resided there, and the Shaikh Ar Raíís was born there, as well as his brother, and the Raíís read through the Korán when he was a boy of 10 years old. And he studied the philosophy of Alí ibn Abdallah an-Nátulí, and he went through Euclid, and the Almagest, and applied himself to medicine, and completed all these studies when he was a youth of 18, and was still at Bukhára; then he removed from thence to Kurkanj, and this in Arabic is Jurjáníyah; then he journeyed hither and thither, till he came to Júrján; then Ibn Abdallah Al Júrjáni attached himself to him, and was the greatest of the companions of the said Shaikh ar Raíís. Then he removed to Rai and entered the service of Majd ad daulah ibn Fahkr ad daulah ibn ʻllusain Ali ibn Rukn ad daulah ibn Buyah. Then he was in the service of Shams al Máálí Kábús ibn Washmagír.
He then left him, and went to Álú ad dawlah ibn Káwíh at Isfahán, and was much preferred by him. Then the said Raíís became ill with the epilepsy and cholic, and he neglected medicine, and he went to Hamadán, and became ill and died there. He was 58 years old; his writings and great accomplishments are well known. Al Ghazálí accuses Ibn Sína of infidelity, and openly charges him with it in his book called The Deliverer from Error. In the same way he charges with infidelity Abú Nasr al Fárábí; some however believe, that Ibn Sína returned to the true faith. The Raíís Abú Ali aforesaid, in the first part of the fifth section of his book Of the Nature of Medicines, writes thus. Among the events that came to my knowledge, in the country of Júrján in our time, was that of a substance weighing perhaps 150 mina, which fell from the air, and struck into the ground, then rebounded like a ball repelled by a wall; it then returned and fixed in the ground. Some people on the spot hearing at the same time a loud and terrible sound, and when they sought to find out its nature they were unable to do so, and they carried it to the Governor of Júrján, and the Sultán of Khurásán Mahmúd ibn Sabaktagín wrote to him, that he should send it to him, or should send a portion of it; and he excused himself from sending it on account of its weight; and they sought the breaking of a portion from it, and there was no diminution made in it but with great labor, and all the implements that were used upon it were broken; but they divided, at last, a piece from it, and sent it to him, and he desired that a sword should be made of it, which was done with great difficulty; and it is related that the whole of this substance was composed of little round particles like millet, adhering together; and Al Fakíh Abd al Wáhid al Júrjání, my companion, was the witness of this.
History of the Invasion of the Tatars.

In this year the Tatar invasion occurred, and their attack of the Muslims, who never endured greater distress than what they suffered this year; for at that time it was that the Franks accomplished the conquest of Damietta, with the slaughter and captivity of its inhabitants.

But the greatest affliction was the invasion of the Tatars, and their conquest in a short space of time, of the greatest portion of the territories of the Muslims, the spilling of their blood, and the taking captive their females and their children. The Muslims never suffered from the first rise of Islam such dreadful adversity.

It was in this year that they marched against Álā ad dīn Muhammad *Khwārizmshāh ibn Takash, and they crossed the river Sihún, and with them was their king Jangizkhán, May the most high God curse him! and they took Bukhara by capitulation, on the 4th of Dzú'l hijjah of this year, but the citadel held out, and they besieged and took it, and they slew every one that was in it. Then they butchered the people of the surrounding territories, unto the very last of them.

Extract from the History of the Invasion of the Tatars; the work of Muhammad ibn Ahmad ibn Âlî al Munshi, an Nasawi Secretary of Jalāl ad dīn. He says thus.

The kingdom of China is of vast extent; its circumference a six month's journey. From ancient times it has been divided into

six parts, each part a month’s journey in extent, and each is governed by a Khán (which in their language means a king,) in turn governed by the great Khan. And the great Khan, with whom Khwárizmsháh Muhammad ibn Takash was cotemporary, was called Altún Khán, he had inherited the power of Khan by hereditary right, great prince after great prince; (verily infidel after infidel) and the usual abode of the Khán was at Túgháj, which is in the centre of China. And among them (the Kháns) at the time aforesaid, was a person named Túshí Khán; and he was one of the Kháns, ruler of one of the six divisions. And he had married the aunt of Jangizkhán the accursed. And the tribe of Jangizkhán, the accursed, was the well known tribe Tamargái, inhabiting the deserts, and their winter quarters were a place called Arghún. And they were well known among the Tatars for their wickedness and perfidy. And the kings of China did not relax the reins of their bridle on account of their perversity. And it happened that Túshí Khán who had married the aunt of Jangizkhán died, and Jangizkhán went to his aunt visiting, and consoling. And there were two Kháns residing near the province of the aforesaid Túshí Khán deceased on either side. And the widow of Túshí Khán sent an ambassador to Kaslí Khán and the other Khán, announcing the death of her husband Túshí Khán, and that he had left no son, reminding them how good a neighbour he had been to them, and that she wished to put her brother’s son Jangizkhán in his place, that he might occupy the seat of the deceased by their assistance. And the two Kháns aforesaid agreed to this; and when this news came to the great Khán Altún Khán, he disapproved the appointment of Jangizkhán to the government, and despised him, and disapproved the conduct of the two Kháns; and when that news came to them, they threw off obedience to Altún Khán, and every member of their
tribes was collected around them, and they fought with Altün Khan. And he turned his back and fled, and they took possession of his territories. Then Altün Khan sent an ambassador and requested peace, and that they would leave him a portion of his territories, and they consented to that; and Jangizkhân, and the two other Khâns, remained associated together in alliance. And the death of one Khan happened; and Jangizkhân and Kashlû Khân remained in greater power. Then Kashlû Khân died, and his son (and he was also named Kashlû Khân) occupied his place, and Jangizkhân conceived that the government of Kashlû Khân ibn Kashlû Khân was weak on account of his childhood, and the youth of his age, and he violated the treaties which had been established between him and the father of Kashlû Khân. And Kashlû Khân was left alone to oppose Jangizkhân. And Jangizkhân, with his son Tushî Khân ibn Jangizkhân drew out his army, and Kashlû Khân fled, and Tûshî Khân pursued him, and slew him, and returned to Jangizkhân with his head. And Jangizkhân was now alone in power. Then he sent an ambassador to Khwárizmshâh Muhammad ibn Takash, but they disagreed, and Jangizkhân collected his armies, and marched against Khwárizmshâh Muhammad, and Khwárizmshâh was defeated, and Jangizkhân conquered the countries of Máwarâ annâr; then he pursued Khwárizmshâh, who fled from before him, until he embarked upon the sea of Tabaristân (the Caspian sea,) and Jangizkhân subdued all those countries. Then happened between Khwárizmshâh and Jangizkhân that which we will relate, if it please the most high God.
Account of the slaying of Jalāl ad dīn.

And when the Tatars had subdued Azarbājān Jalāl ad dīn went to Diyār bakr, that he might journey to the Khalīf, that he might take refuge with him, and might implore help against the Tatars from the kings of those parts, and that he might alarm them with the probable termination of their command. And he encamped in the neighbourhood of Amid; but he made no alliance*, and the Tatars attacked him by night, and penetrated his camp, and Jalāl ad dīn fled. And all this is extracted from the history of the invasion of the Tatars, the work of An Nasawī, the secretary of Jalāl ad dīn, under the date of the year 616. Whatever we have selected and have learned of the history of Khwārizm shāh Muhammad, and his son Jalāl ad dīn (is from that work,) and the said secretary was with him, and on this account no one was better informed than he, on all concerning the affairs of Jalāl ad dīn. And the aforesaid Muhammad al Munshī says, that Khwārizmshāh Muhammad ibn Takash, was of great power, and his kingdom of vast extent; and he had four sons, among whom he divided his territories. The eldest of them was Jalāl ad dīn Mankbarnī, and he gave to him the kingdom

* This line 

و لم يشعر آلة و النثر كمسود ليلًا و خالطوا حمده

appears to be corrupted; I hesitate, however, to change a text which has passed under the eye of so great a scholar, and acute a critic, as Reiske; those who are acquainted with his editions of the "Oratores Græci," and "Dionysius Halicarnassensis," are aware, that he was by no means timid in his emendations; his translation here, of what appears to me to be somewhat obscure, is this. "Interea vero dum hae consiliis versat et molitur, opprimebant ipsum Tatarī de nocte derepente in castra penetrantes."
of Ghaznah, and Bāmiān, and Ghūr, and Bost, and Takābād, and Zamārdāwir, and the adjoining parts of India; and he gave Khwārizm, and Khurāsān, and Māzandarān, to his son Kutb ad din Uzlağh shāh, and appointed him the heir of his empire; then at a later time he removed him from the succession to the empire, and gave it to Jalāl ad din Mankbarnī; and he gave Karmān, and Kīsh, and Makrān, to his son Ghayāt ad din Tatarshāh, whose history has been given before; and he gave Irāk to his son Ṣukn ad din Ghurshāh Yāhya, and he was the fairest of all his sons, both in person and disposition; and the Tatars slew him after the death of his father. And the *Naubat was beaten for each of them at the five hours of prayer, according to the custom of the Saljukian kings; and their father Khwārizmshāh Muhammad reserved for himself, as his Naubat, the march of Dzu `l karnain (†Alexander the Great) which was played twice, that is, at sunrise and sun-set, and there were twenty-seven drums of gold set with jewels. Such was the order of the Naubat. And twenty-seven kings played in the band, when the Naubat was beaten at the beginning of the day; and they were great kings, sons of Sultāns, among them was Tughrīl ibn Arslān the Saljūkain; and the sons of Ghayāt ad dīn, the prince of Ghūr; and Al Malik Alā ad dīn, the prince of Bāmiān; and Al Malik Tāj ad dīn, the prince of Balkh, and his son Al Malik al Āazim, the prince of Tarmad; and Al Malik Sanjar, prince of Bukhārā, and others like them. And the mother of Khwārizmshāh Muhammad was Turkān Khātūn,

* The "Naubat" is the music played at the five hours of prayer, at the gates of the palaces of Eastern Princes.

† Dzu `l Karnain, or "with the two horns", is the title given to Alexander the Great: no doubt from his effigies upon the Greek medals appearing with the horns of Jupiter Ammon.
of the tribe of Babáwut, which is one of the tribes of Yamsak; she was the daughter of one of their kings, and Takash ibn Arslán ibn Atsíz ibn Muhammad ibn Anúshtagíní Ghúrsháh married her; and when the kingdom came to her son Muhammad ibn Takash, the tribes of Yamsak among the Turks obeyed Turkán Khátún, and the state of her son Sultán Muhammad was much increased in power by them, and her son never conquered any territory without setting apart a fair portion of it as her private estate; and she was much revered and of great wisdom; and she dealt out strict justice to the injured against the unjust, and was very severe; and her power was so great, that wherever two letters came, one from her, and one from her son the Sultán Muhammad, their date was examined, and the orders in the last of the two were performed. And the superscription of her letters was "The refuge of the World and of the Faith, Olaq Turkán, the Queen of created women," and her motto was "My refuge is in God alone." And the aforesaid author says, that then Khwárizmsháh Muhammad fled from the Tatars to Má wará annahr, and crossed the Jaíhún, and went to Khurásán; and the Tatars pursued him, and he fled from thence to Irák al Ájam. and he stopped at Bistam; he brought with him ten chests, which he said were filled with jewels, whose value was unknown; and he pointed to two of them, which he said contained what was equal to a year's income of the whole world. He commanded that they should be carried to the castle of Azdahan, which is among the most impregnable castles of the world, and that a receipt should be taken from the governor of it, for the arrival of the said chests, with their seals unbroken. The Tatars however followed the Sultan Muhammad, and he went on board a boat (on the Caspian sea,) and the Tatars came up, and shot their arrows after him; and he escaped from them, but sickness came on him, and he was attacked with the pleurisy. And he
came to an island in that sea, and remained there a solitary exile destitute of all; and his illness increased, and some of the people of Mázandarán brought him provisions, and what he was in want of. And one day he said, "I wish that I had a horse which could feed round my tent." for they had pitched a small tent for him; and they brought him a bay horse. And this Sultan Muhammad had once had thirty thousand studs of horses. And while in this state, for whatever was brought to him of provisions or such like, he gave something in return, but he had no one with him who could write for him, and he made the man who brought him any thing write a deed of gift, and he gave, as if things of no consequence, his signature to the gift of countries and great wealth; and when his son Jalál ad dín obtained power, he confirmed all that his father had given by deeds or by seals. While in this condition in the island, death seized the Sultán, and the Chaush Shams ad dín Mahmúd ibn Balágh, and Mukarrab ad dín, the chief of the servants of the bedchamber, washed the corpse; and they had no winding sheet; and its place was supplied by his shirt; and he was buried in the island in the year 617. He whose gate had been the refuge of the kings of the earth, the great ones of which had served in his palace courts, and had been proud to kiss the ground before him; and many who had been his servants or attendants arrived at royal dignity.

Then Jalál ad dín, after the death of his father the Sultan Muhammad, in the island, went to Khwárizm still fleeing from the Tatars; he went to Ghaznah, and from thence to India, and Jangizkhán overtook him at the river Indus; and a battle was fought on Wednesday morning the 8th of the month of Shawwál of the year 618: and at first the battle went against Jangizkhán.
but then turned against Jalál ad dín, and night came over them; and Jalál ad dín fled, and his son, a child of seven or eight years old, was taken captive, and he was murdered in cold blood in the presence of Jangizkhan. And when Jalál ad dín fled to the banks of the river Indus, he saw his mother but not his son. And all the females of his haram cried out, “In the name of God! In the name of God! kill us, or save us from captivity.” And he commanded, and they were drowned. This was one of the wonders of affliction, and one of the most overwhelming of misfortunes and sorrows! And Jalál ad dín and his army plunged into this great river, and about four thousand escaped to the other side, naked and shoeless. And the waves threw Jalál ad dín, together with three of his private attendants, on a distant spot; and his friends sought him for three days, and continued wandering in search of him, and straying in the desert of anxiety, till Jalál ad dín joined them: then he went forth and there were battles between him and the people of those countries, and Jalál ad dín conquered, and reached Lahor in India. And when he proposed to return to Irák, he appointed Pahlawan Uzbak to govern his territories in India; and along with him he appointed Hasan Karak, and gave him the title of Wafá al Mulk. And in the year 627 Wafá al Mulk expelled Pahlawan Uzbak, and made himself master of all those parts of India that Pahlawan governed. Jalál ad dín went to Karmán in the year 621, and he and his army suffered great distress in the deserts lying between Karmán and India, and there were with him four thousand men, some mounted upon oxen, and some upon asses; then he marched to Khúzistan, and conquered it, as well as the neighbouring districts of Irán. He then removed the body of his father from the island to the castle of Azdahan, and buried him there; and when the Tatars took that castle, they dug up the body and burnt it; this was what they did to every
hostile prince whose grave they knew; and in the same way they
dug up the body of Mahmúd ibn Sabaktagín at Ghazna, and burnt
his bones.

Then is related what has preceded, and to which I refer for
an account of the conquest by Jalál ad din of Khalát, and other
places, and his encamping near a bridge in the neighbourhood of
Amid; and of his sending to request assistance from Al Malik
ibn Al Malik al Âadil; but he did not assist him; then Jalál
ad din meditated a journey to Isfahán, but changed his design,
and he passed a night in a certain place, and he drank the whole
of that night and became intoxicated, and the sickness of drunk-
keness is the swimming of the head, and weakening of the mind;
and the Tatars surrounded him and his army in the morning.

'Tis evening, and their bed is of silk, and when morning comes their bed
is the earth,

And he in whose hand is the lance, is like him in whose hand is the paint
for the face.

And they who were in pursuit of him surrounded the tent* of
Jalál ad din, who was sleeping intoxicated; and one of his army,
whose name was Urkhán, made an attack upon, and repulsed
the Tatars from the tent; and some of his servants entered and
took Jalál ad din by the hand, and wakened him; and he had
on nothing but a white vest; and they placed him on a horse,
and Urkhán fought with the Tatars who pursued him; and Jalál
ad din said to Urkhán, separate yourself from me, so that the
Tatars may be occupied in following your troops; but this was
an error of his, for Urkhán who was followed by all the soldiers,
being about four thousand cavalry, reached Isfahán, and remained

* Khargáh, Turkish and Persian for a tent, or pavilion.
master of it for some time. And when Jalál ad dín was alone, he rode to Amid but could not obtain entrance, and he went to one of the Villages of Míšarikún seeking Shaháb ud dín Gházá ibn al Malik al Ādil prince of Míšarikún, and the Tatars overtook him in this village, and he fled to a mountain which was there, and which was inhabited by Kurds, and they took and plundered him, and were about to kill him, and he said to one of them, "I am the Sultan; preserve my life and I will make thee a king;" and the Kurd took him to his wife, and then went away to the mountain, to his companions who were there. And there came a certain Kurd holding a short spear, and he said to the woman, "Why do you not kill this Khwárizmian?" and she said, "That would not be right, my husband has taken him under protection." And the Kurd replied, "This is the Sultán who when at Khalát, killed a brother of mine who was a better man than he." And he struck the Sultán with the spear, and killed him. And Jalál ad dín was of dark complexion, short of stature, and Turkish, both in appearance and speech; though he spoke Persian also. In the beginning of his reign, when he wrote to the Khalif, he subscribed himself "his most humble servant Mank-barńi;" but after he had taken Khalát, he subscribed himself only "his servant;" when writing to the kings of Rúm, or to the kings of Egypt or Syria, he wrote merely his name and the name of his Father; and never chose to write to any one of them with the epithet of servant, or brother, or any thing of that kind; and the inscription upon his letters was this, "Help is from God alone;" and when he wrote to the prince of Mausel, or such as he, he used this inscription, not condescending to make use of his name; and he wrote this with a large reed; and he was himself styled Khudáwand i Ālam; that is, Lord of the World; and the time of his death was the middle of
Shawwáλ of this year; I mean 628. And this is what I have extracted from the chronicle of Muhammad al Munshí, who was in the service of Jalál ad dín, until he was killed; he was his private secretary, and was much favoured and preferred by him.

It will be observed in these extracts, that the final vowels are always discarded, thus Jalál ad dín for Jalálu 'l, or ud dini. This is in conformity to constant practice; those vowels never being pronounced in conversation. It has even been questioned whether they were ever any thing more than a grammatical refinement; but there is sufficient evidence, that anciently, they were in common use, though now only employed in poetry, and books of elevated style.
The chief attention of the student of Arabic Grammar should be given to the rules of Permutation, upon which depend all the irregularities of the Verb: and it will be seen, that they require only a little application, presenting in themselves no difficulty whatever. The many forms which the Plural assumes, will prove but a slight obstacle, as those in most common use are but few, and practice in reading will soon render them familiar. In the Syntax, it will also be found that the forms of speech which are most opposed to what may be considered the natural construction of a sentence, are of rare occurrence, so much so, that although the examples given in the preceding Grammar, of such inversions, are not numerous; some of these even, are but seldom met with. The many quotations of such examples which are to be found in more voluminous Grammars, are chiefly taken from Arabian Lexicographers and Grammarians, and it may perhaps be doubted whether like constructions are always to be considered as authorized by the genius of the language.

I subjoin a list of a few of the most useful books, in the order in which I think they may be read to most advantage by the student. If I may be allowed, in such a case, to follow the example of the late Mr Cobbett in recommending my own writings, I would say that the learner should first make himself a thorough master of this book, and if disposed to study the Arabian Commentators and Grammarians, he should preface that study by the careful and repeated perusal of the Grammar of M. de Sacy. For him, however, who has no such intention, the perusal of the "Chrestomathie," followed by the "Kalilah wa Dinnah," will be sufficient, and enable him to read with ease the life of Timúr.
The Mákmát of Harírí, with the Commentary of M. de Sacy, are adapted only to the use of those who desire to become profound Arabic scholars.

I have not taken any notice of the prosody and metre of the Arabs; M. de Sacy and M. Ewald have each, though upon different principles, given a short treatise upon these subjects, it is my own intention, should I meet any encouragement, to publish a Translation of the "Darstellung der Arabischen Verskunst" of M. Freytag, where they are discussed in the most complete manner.

THE END.

This, which is the best Arabic Dictionary, will very well admit of being bound in two vols., which will render it more convenient for constant use.

......... Anthologie Grammaticale Arabe, 8vo.

Of this there is an English translation by the Rev. E. Knatchbull.

Ahmadis Arabsiadis Vita Timuri a Manger, 3 vols. 4to. Leovard, 1767.

Of this work there is an edition by Golius, but it is the Arabic text only; of which there is an edition also printed at Calcutta.


The peculiar style of this work, in which all the eloquence of the Arabic Language is displayed, makes it almost incapable of being translated; should the student, however, wish to have the aid of a translation, he may use a Latin version which was published by M. Peiper, in 4to. at Hirschberg in 1832.

The following books will also be found of great use.

Fākihat al Khulafā, a Freytag, 4to. Bonnæ, 1832.
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