To libes R. [illegible] Smith
May 1843.
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.

* 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, cuinis sciendi fons nunquam exhauriebatur, fautore et amico in beneficiis apud me colloca ndis non fatigando, qui 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 Sacy 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 *Hamásá*. 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 Tímúr*, 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 Tímúr, 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 expatiiate 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, "Theoretical disquisitions are good in their proper place, but they are not in their proper place in an elementary treatise, which should aim rather at the illustration of specific rules, than the discovery or examination of abstract principles." The Mint Amil, by A. Lockett.
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CORRIGENDA AND ADDENDA.

Page 23, note, line 2. for final read initial, and add—M. de Sacy probably specifies only the initial and medial letters, because the final ج and ق are often written without any point whatever.

Page 30, line 18 for َاتسام read اَتسام

62 9, 11 ... صيغة ... صيغة

73 ... َني ... َني

75 ... لنقثل ... لنقثل

96 ... َكل ... َكل

111 3 ... Hamzah's ... Hamzahs

133 19 ... graize ... graze

145 16 ... الاسم ... الاسم

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

175, line 6 for غلابية read غلبية

179 ... اليل ... اليل

188 ... ل ... ل

203 20 ... here ... there

218 ... بيفم ... بيفم

224 16 ... ثلاثة ... ثلاثة and

... ... ... بين ... بين

226 14 ... Wednesday ... Tuesday
STEWART'S ARABIC GRAMMAR.

CORRIGENDA AND ADDENDA.

Page Line
21 23 for ْنْقَطَهُ ْنَقْطَةَ.
23 note 2 for final, read initial; and add M. de Sacy, probably, only specifies the initial and medial letters, because the final ﻓُ ipad and ﺑُ are often written without any point whatever.
30 18 for أَتْسَامُ ْاتْسَامُ.
31 2 for زَمَانُ ْزَمَانُ.
31 6 for تَغْزِرُ ْتَغْزِرُ.
32 8 for لوُمِيرُ ْلوُمِيرُ.
32 8 for لِسَانُ ْلِسَانُ.
33 19 after Wasla, add and called Alif of Union.
35 9 for تَغْزِيَانُ ْتَغْزِيَانُ.
40 last line for صَلْوَتُ ْصَلْوَتُ.
49 3 after second, add radical.
50 21 for ﺟَزَايِنُ ْأَلْجَانِيَانُ.
54 12 for مُكَلِّيَةٌ ْمَكْلِيَةٌ.
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<td>after we write or, add to.</td>
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<td>68</td>
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<td>for رني read رني.</td>
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<td>for أني read أني.</td>
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<td>for and تنصرن read تنصرن and تنصرن.</td>
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<td>for تنصرن read تنصرن.</td>
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<td>75</td>
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<td>for نقلن read نقلن.</td>
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<td>75</td>
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<td>for ينصرن read ينصرن.</td>
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<td>for تنصرن read تنصرن.</td>
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<td>76</td>
<td>2</td>
<td>for ثمنًا read ثمنًا.</td>
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<td>77</td>
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<td>for نخرج read نخرج.</td>
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<td>for others, read other times.</td>
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CORRIGENDA AND ADDENDA.

Page Line for دَخُلَّ read دَخُلَّ.
86 10 for commences with Alif servile, read has an initial Alif.
86 14 for it, read Fathah.
89 8 for has an initial Alif.
89 11 for تَتَبَاعُذَ تَتَكَسَرُ read تَتَبَاعُذَ تَتَكَسَرُ.
96 10 for تَا كُلُّ read تَا كُلُّ.
97 9 In the first column on the right, for 3rd Pers. Masc. read 2d Pers. Masc.
110 12 for ضَوَأَةَ read ضَوَأَةَ.
111 3 for Hamzah’s read Hamzahs.
120 3 for رَأْمَيَةَ غَازِيَةَ read رَأْمَيَةَ غَازِيَةَ.
121 5 In the Passive, for يَرَانِي read يَرَانِي.
121 9 In the Active, for يَرَتْنِي read يَرَتْنِي.
122 7 for يَاتَى read يَاتَى.
123 8 for يَرِبِينِ read يَرِبِينِ.
123 8 for يَرِبِينِ read يَرِبِينِ.
125 3 for أَحْيِيْنِ read أَحْيِيْنِ.
128 6 for أَفْعَلُ read أَفْعَلُ.
133 10 for مَقْوَمُ مَقْامَ read مَقْوَمُ مَقْامَ.
133 19 for graize read graze.
136 2 for لَسْخَةَ read لَسْخَةَ.
CORRIGENDA AND ADDENDA.

138 In No. 26, for "نَعُول" read "نَعُول".

140 last line but one, for "وَلَوْج" read "وَلَوْج".

145 16 for "ال اسم" read "ال اسم".

153 10 for "عمود" read "عمود".

157 1 for "وجه" "وجه" read "وجه" "وجه".

159 2 for "أ" read "أ".

159 8 for "رغيف" read "رغيف".

159 19 for concave read "سَوِّر".

163 13 for "تَنَادِيل" read "تَنَادِيل".

164 16 for "تَنَاكَب" read "تَنَاكَب".

164 last line after servile letters, add sometimes.

166 4 for "عَلِيَّة" read "عَلِيَّة".

166 last line but one, for "مَطْر" read "مَطْر".

167 4 for "نَعَا لِي" read "نَعَا لِي".

168 last line for "أَرْمَل" read "أَرْمَل".

175 6 for "غَلِيَّة" read "غَلِيَّة".

176 3 for "أَنْعَل" read "أَنْعَل".

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

179 3 for "أَلَيْل" read "أَلَيْل".

185 16 for "فَعَلَ" read "فَعَلَ".
CORRIGENDA AND ADDENDA.

Page 185 last line, for ِْلاَّلَّبُتُ read ِْلاَّلَّبُتُ.

186 12 for ِْلَّبُئِسُ read ِْلَّبُئِسُ. ِْلَّبُئِسُ.

187 7 for These read They.

188 13 for لا read لِلِّلَّبُئِسِ.

188 17 for ِْللَّبُئِسِ read ِْللَّبُئِسُ.

188 18 for ِْللَّبُئِسِ read ِْللَّبُئِسُ.

193 1 for ِْللَّبُئِسِ ِْللَّبُئِسِ.

194 4 for ِْللَّبُئِسِ ِْللَّبُئِسِ.

194 8 after here add with a verb.

196 18 after certainly add و, and.

198 3 for ِْللَّبُئِسِ ِْللَّبُئِسِ.

200 last line dele passive.

202 17 for ِْللَّبُئِسِ ِْللَّبُئِسِ.

204 17 for ِْللَّبُئِسِ ِْللَّبُئِسِ.

208 last line but one, for here read there.

213 13 for if read is.

217 last line, for Tuesday read Thursday.

218 7 for ِْللَّبُئِسِ ِْللَّبُئِسِ.

218 7 for ِْللَّبُئِسِ ِْللَّبُئِسِ.

224 16 for and ِْللَّبُئِسِ ِْللَّبُئِسِ ِْللَّبُئِسِ.

226 14 for Wednesday read Tuesday.
CORRIGENDA AND ADDENDA.

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<th>Page</th>
<th>Line</th>
<th>Correction</th>
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<td>9</td>
<td>for رَجِلَيْنِ  read  &quot;لَجَيلِينِ&quot;.</td>
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<td>233</td>
<td>17 &amp; 18</td>
<td>for subject read object.</td>
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<tr>
<td>233</td>
<td>23</td>
<td>for أَيَّةٌ  read اِيَّة.</td>
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<tr>
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<td>16</td>
<td>for جَعَلَ  read جَعَل.</td>
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<td>for لَنَعِلَةً  read لَنَعِلَة.</td>
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<tr>
<td>241</td>
<td>11</td>
<td>for his read the.</td>
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<tr>
<td>241</td>
<td>13</td>
<td>for تَواحِذِنِي  read تَوِاَحَذِنِي.</td>
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<tr>
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<td>16</td>
<td>for سَتَّةَ  read سَتَّة.</td>
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<tr>
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<td>21</td>
<td>for وَضَعَ  read وَضَع.</td>
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<td>248</td>
<td>19</td>
<td>for expected read excepted.</td>
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<tr>
<td>250</td>
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<td>for سَعِيدًا  read سَعِيدًا.</td>
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<td>253</td>
<td>4</td>
<td>dele or only; and read upon either or neither of them.</td>
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<td>264</td>
<td>1</td>
<td>for بُوْردَة  read بُوْردَة.</td>
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<td>for الكَذِبُ  read  &quot;لَكَذِبَ&quot;.</td>
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<td>for يَقُلَ  read يَقُل.</td>
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<td>18</td>
<td>for تَكْذِبَانِ  read تَكْذِبَانِ.</td>
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<td>for بَقْرِيَة  read بَقْرِيَة.</td>
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<td>3</td>
<td>for فِلْكَ  read فِلْك.</td>
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<td>for البسط read البسط</td>
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<td>for تشتمل read تشتمل</td>
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<td>for فاتقان read فاتقان</td>
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<td>3</td>
<td>for اعتصم مت read اعتصم مت</td>
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<td>for صاحب ماحب read صاحب ماحب</td>
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<td>13</td>
<td>for Khalib read Khatib.</td>
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<tr>
<td>294</td>
<td>4</td>
<td>for her read his.</td>
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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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<td>لالم</td>
<td>8</td>
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</tr>
</tbody>
</table>

**Short Vowels**
a - i - u

**Long Vowels**
a - i (ee) - u

<table>
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</tr>
</tbody>
</table>

These figures, which are called 

\[ \text{رقم هندي} \]

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.
OBSERVATIONS ON THE ALPHABET.

The Arabic Alphabet, like those of the other Semitic nations, is composed of consonants alone. The letters ٌ،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،，،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،，&c., and is distinguished by the greater size and thickness of the letters, and by the elegance of its flourishes.

Among these the Shulsi،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،，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 Ta'lik،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،，is the beautiful flowing character used in Persian poetry, and the Shakastah،،،،،،،،،،，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 Naskhi it is not deemed necessary to dwell upon them here.
ON THE ALPHABET.

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 Abjad, which is the first of the following eight unmeaning and imaginary words, أبجد هوظ حطى كلم سعنص ترشست تتحذ تطغ. According to this arrangement it is that the letters are used as numerals.

The African Arabs have an Abjad 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 ز د and ز د are followed by ح 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 نقطه, noktah, 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 \( \text{س} \), *without points,* (diacritical,) and \( \text{س} \) *pointed*.

To avoid the mistakes which may arise from the similarity of different letters, other means are also used; the letters are distinguished by the epithets \( \text{س} \), without points, (diacritical,) and \( \text{س} \) *pointed*.

To avoid the mistakes which may arise from the similarity of different letters, other means are also used; the letters are marked thus \( \text{س} \), and \( \text{س} \) are repeated in smaller characters underneath. This sometimes distinguishes \( \text{س} \) also, or three points are written below it; 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 \( \text{ق} \) and

---

* Thus in the History of Timúr,

His name was Timúr, with Tà having Kasrah, and two points above; and Yá quiescent, with two points below; and Wán quiescent, between Mim bearing Dammah, and Rá without any points.

† I give this upon the authority of M. de Sacy, not having had myself the opportunity of examining African manuscripts. Erpenius
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 \(ش\), the sound of our \textit{ch} in \textit{chip, charm, &c.} \(ش\)

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. Baghdád discriminates \(د, ن, ض\) and \(ث, ل\), while Aleppo makes \(ن, ط\) and \(ز\) nearly the same, but \(ض\) like \(د\). Egypt sounds \(ج\) hard, like \(g\) in \textit{go}, and \(ل\) in some parts of Syria is pronounced like \(ش\), \textit{Markab, or 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 \(ن\) and \(ق\); 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.

\textit{Alif}, when attended by \textit{Hamzah} (see p. 32), is the soft breathing of the Greeks, or English \textit{h} not aspirated, and is a species of consonant always accompanying the vowels which are preceded by no other consonant. When unaccompanied by \textit{Hamzah}, \textit{Alif} is employed to lengthen the vowel \textit{Fathah}, or \textit{A}, which goes before it.

\textit{b} and \textit{t} are precisely our \textit{b} and \textit{t}.

\textit{th} this letter, though said to have the power of our \textit{th} in \textit{thing}, is, among the Arabs themselves, almost always pronounced like \textit{t} ; some even consider the first sound as vicious. The Turks and Persians pronounce it like \textit{S}.

\textit{j} answers to our \textit{j} in \textit{jest}, \&c. In Egypt, as has been before said, it is pronounced like hard \textit{g} in \textit{get}, \textit{give}, \&c. This prevails also at Maskat, and some other places.

\textit{h} is our \textit{h} strongly aspirated or slightly guttural.

\textit{x} this is the German \textit{ch}, as in the words \textit{Nacht}, \textit{Buch}. Among the Turks and Persians, it is however much softened and reduced to almost the simple \textit{h}. \textit{x} is by them pronounced \textit{kh} ; we express it by the letters \textit{kh}, as in \textit{Khalif}.

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?"
\( \text{i} \) is our \( d \).

\( \text{j} \) 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.

\( \text{r} \) is exactly our \( r \), and \( \text{j} \) our \( z \).

\( \text{s} \) is our \( s \) and \( \text{sh} \) sh.

\( \text{c} \) is the letter \( s \), with a stronger articulation than \( \text{ss} \), which however it so much resembles, as to be often confounded with it.

\( \text{th} \) answers among the Arabs to our \( d \), uttered with a kind of emphasis; the Turks and Persians use it as another \( z \).

\( \text{b} \) is a strong \( t \).

\( \text{b} \) differs nothing from \( \text{th} \), for which it is often written. In Egypt, as always among the Turks, it becomes \( z \).

\( \text{g} \) 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 \( \text{Hamzah} \) or guttural \( a \); by the operation of the vowel points it often takes the sound of \( i, o, \) or \( u \).

\( \text{gh} \) this is best represented by the letters \( gh \), though in some countries rather taking the sound of \( rh \).

\( \text{n} \) is our \( f \).

\( \text{j} \) 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 \( \text{gh} \).

\( \text{t} \) is our \( k \); many of the Arabs soften it into the French \( g \), in \text{queue}, \text{qui}; and this is the practice among the Turks, who insert, as it were, a short \( i \) after it when it comes before \( v \) or \( n \).
as *Kia^hit, paper; *Mulu^anah, royal; at Maskat, it becomes a hard *q, so as to be by those Arabs confounded with *q and *q.

\[ \text{m} \]

\[ \text{m} \] before \[ \text{m} \], sounds like the English \[ \text{n} \], which is its natural articulation, or what the Arabian grammarians call \[ \text{n} \] or \[ \text{manifestation} \]. When followed by \[ \text{m} \] it becomes \[ \text{m} \], and when it precedes any of the letters forming the technical word \[ \text{m} \], it takes the sound of the following letter, (as \[ \text{mim baitin} \); \[ \text{mir rabbin} \); \[ \text{mil lailin} \); \[ \text{mummahisun} \); \[ \text{ayyatakaddama} \); \[ \text{mawwalun} \]. Before all the other letters it sounds like \[ \text{ng} \] in the word \[ \text{bring} \];

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

\[ \text{v} \] is \[ \text{h} \] 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 \[ \text{t} \], \[ \text{t} \); being generally changed to that letter by the Persians and Turks, when they borrow such words from the Arabic.

\[ \text{i} \] is our \[ \text{y} \], as in \[ \text{yelp, yonder} \]. When quiescent and following \[ \text{Kasrah} \) it coalesces with that vowel, and is pronounced like \[ \text{ee} \].
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 ٌ ٌ ٌ; four, Labials ٌ ٌ ٌ ٌ; four, Palatials ٌ ٌ ٌ ٌ; eight, Dentals ٌ ٌ ٌ ٌ ٌ ٌ ٌ ٌ; and six, Linguals ٌ ٌ ٌ ٌ ٌ ٌ. The Dentals and Linguals are called solar letters, the rest lunar.

2nd. Strength. The three letters ٌ ٌ ٌ are called infirm letters, ٌ ٌ ٌ 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, د with ص, but particularly ٌ ٌ ٌ; which are often substituted one for another.

4th. Office. Some are denominated Radical, others servile; the Radicals are sixteen, ٌ ٌ ٌ ٌ ٌ ٌ ٌ ٌ ٌ ٌ ٌ ٌ ٌ ٌ ٌ ٌ ٌ ٌ, 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 ٌ and ٌ, which are sometimes substituted for ٌ.

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 ٌ ٌ.
ON THE DIFFERENT CLASSES OF LETTERS.

(though \( \ddot{\imath} \) is sometimes subjoined to \( \dot{\imath} \)) together with the following:

\[
\begin{align*}
\text{ب} & \text{ with } \text{ف} \text{ and } \text{م}. \\
\text{ت} & \text{ ظ } \text{ ض } \text{ ص } \text{ س } \text{ ت}. \\
\text{ج} & \text{ غ } \text{ ت } \text{ م}. \\
\text{ح} & \text{ غ } \text{ ت } \text{ م}. \\
\text{د} & \text{ ن}. \\
\text{ذ} & \text{ ظ } \text{ ض } \text{ ص } \text{ ت}. \\
\text{ر} & \text{ ل}. \\
\text{ز} & \text{ ظ } \text{ ض } \text{ ص } \text{ س}. \\
\text{س} & \text{ ض } \text{ ص}. \\
\text{ش} & \text{ ض } \text{ ص}. \\
\text{س} & \text{ ظ } \text{ ض } \text{ ص}. \\
\text{ض} & \text{ ظ } \text{ ط } \text{ ض } \text{ ل}. \\
\text{ط} & \text{ ظ } \text{ ل}. \\
\text{ظ} & \text{ غ } \text{ ت } \text{ ل}. \\
\text{غ} & \text{ ت } \text{ ل}. \\
\text{ل} & \text{ ة}. \\
\end{align*}
\]

\[\text{except لَنّ by no means.} \]

\[\text{and لَّنّ he manifested.}\]

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 in sileer: كنتم كنتم كنتم 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 فَتْحَة, *Kasrah* ُ or كَسْرَة, and *Dammah* ُُ or دَمْحَة. 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 َّّ or بّ.

*Kasrah* ِّ or بّ.

*Dammah* ُّ or بّ.

These are sometimes doubled in the final letters, which is called تدوين Tanwin, or nunnation, because pronounced as if terminated by ن; as ُّّ رَجُل Rajulun, ُّّ رَجُل Rajulin, of a man, ُّّ رَجَّال 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: طَعْ عْ عِين. In other places *Fathah* frequently takes a sound resembling e 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 *u* 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 قَار kār; قُوِّر koor; تِْير kūr.

أُوِى are said to possess their homogeneous or natural vowels when *Fathah* is placed over or precedes أ; *Kasrah* ك; and *Dammah* د; if otherwise, they are called heterogeneous or dissimilar; when the dissimilar vowels precede those letters quiescent, they either form diphthongs with them, as لَيْلَ night; جوهر a jewel; or remain silent, as مَتَى 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 أَتْسَام* Ittisāmun*, the assuming a badge, or marking one's self; أَنْصَر* Annur*, assist thou; وُزْراَهُ Wuzarā, *Vazirs*; وَبِرُ Wabara, he delayed; يَمِينُ Yamīn, the right hand; يَصَرُّ Yadrubu, he strikes.

It must be observed that أ و أ, preceded by *Fathah*, often take the place of long *Alif*, as صلُوا prayer; رَمَة he threw him; for رماد and صلُة. 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 رَّ مَا رَءَا, for رَّ مَا رَءَا. These three letters of prolongation perform that office, and are then called حَرَفُ أَلْمَد letters of extension, chiefly in the beginning and middle of words; when belonging to the last syllable, as in قَلْبَيَةٌ تَنْزُرُ دَعَا 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 بَبٍ; the mixed of two consonants, joined by one vowel, as لَلَن lan; مَمَ ثُمُ 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 (•) 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 سُكُون sukūn 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 (•) signifying corroborating, which doubles the letter over which it is placed, as تَرَل, where the two
coalesce, instead of being written 

This character may be 

in order to avoid a harshness of sound, as 

Thirdly, when any of the solar letters follow the article 

as Addinu, the faith; Ashamsu, the sun; and 

Fourthly, when Jazmated or the nunnation points, precede 

any of the letters in the technical word 

as 

In all which cases the preceding letter loses its own, and takes the sound of that over which Tashdīd is placed.

Hanizah 

is only another name and form for 

and is made subservient to it in a variety of respects; it always 

accompanies the vowel which attends 

When and 

take the place of Alif moveable, Hamzah 

is placed above those letters; as, 

In such cases it is more regular to suppress the points of the thus 

and not 

It often occurs that instead of writing either or the or 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,
AND ORTHOGRAPHICAL SIGNS.

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

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

(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

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

Wasla (≈) یوصل, 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 یبیت أجل. 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: یامرأ a man; یامرأ a woman; یابن a son; یابن a daughter; ینمو a son; ینمو two, (masc.), ینمو two, (fem.) ینم a name; ینم the buttocks;
an oath; and lastly in the article ﴾א﴿; in all which cases, unless beginning a sentence, or following the article, the initial ١, is not pronounced, the subsequent letter being always jazmated and united in pronunciation to the vowel with which the preceding word ends, as ﴾يد أسرارة﴿ the hand of a woman, ١ being sometimes even altogether omitted, as ﴾حدث أخريت بن كعام﴿.

Harith, the son of Hammám, related. It is also dropped when the subsequent letter has a vowel; as for ﴾أمد مد﴿, extend thou.

If any word, whose final letter is naturally jazmated, precedes Alif of union, that Alif does not, in pronunciation, take the vowel which belongs to it, but the jazmated letter preceding it takes either Fathah, Kasrah, or Dammah; but the choice is not arbitrary.

Fathah is used, first after ﴾من ﻣس سع وس﴿ followed by the article ﴾ا ل﴿ or the word ﴾يمين﴾.

2nd. After the affixes of the first person ﴾ني ﻦي سع سع سع ﺲع﴿ or when they are followed by the article ﴾ي سع ﺲع سع سع ﺲع ﺲع﴿, as ﴾هدئي الشراط ﺲع﴿.

Kasrah is employed, first after ﴾من ﻣس سع وس﴿ followed by any other Alif of union, than that of the article ﴾ا ل﴿ or the word ﴾يمين﴾.


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, نَّتَّكُبِّ، يُّتَكُبِّ، نَّتَكُبِّ، أُنَّكُبِّ، تَكُبِّ—and after the second person singular 
masculine of the imperative أَكْتَبِ.

4th. After genitives of duals in construction, as

5th. After the second person feminine of the indefinite tense 
bearing apocope, and of the imperative of defective verbs whose 
final ی is preceded by فتحة, as تَفْتَرِكُي تَفْتَرِكُي 
by apocope for تَفْرِكُي تَفْرِكُي تَفْرِكُي تَفْرِكُي; 
أَرْضِي تَرْضَى تَرْضَى by apocope for أَرْضَيْنِي تَرْضَى تَرْضَى; and أَرْضَيْنِي 
by contraction for أَرْضَيْنِي تَرْضَى. 

Dammah is employed, first after the pronoun أَنْتِ and the 
affxed pronouns كُمَّ and كُمْ.

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

3rd. After ِدِ.

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 دَامِمَة, as كُتِبْوا كُتِبْوا كُتِبْوا كُتِبْوا, is preceded by فتحة, as يَتِمُّوا يَتِمُّوا يَتِمُّوا يَتِمُّوا. In these 
cases, if an آوَل of union follows, دَامِمَة is added, and such 
words are written thus, يَتِمُّوا يَتِمُّوا يَتِمُّوا يَتِمُّوا.

The affixed pronoun كُمْ, changing its دَامِمَة in certain 
cases into كَسْرَة, the كُمْ takes, according to some, for its casual
vowel, Kasrah; and according to others Dammah, or Kasrah. When the word preceding the Alif of union ends in a nunnation, Kasrah is supplied though not written, as in Rasūlun-i-Smūhu Mūsa.

Sometimes the Alif of union is wholly suppressed; this takes place first in the formula بسم الله الرحمن الرحيم where the Alif of the word اسم is dropped.

2nd. In the word when between two correlative proper names, as زید بن عمرو Zaid, son of Amru; but not when it is not between two proper names, as زید ابن عامي Zaid, son of my uncle; or when these two names form two different parts of the proposition, as in زید ابن محمد Zaid (is) the son of Muhammad.

3rd. In the article ال preceded by the prefix ل, or the adverb of affirmation ل لالحق للحق للحق, and for ل للحق للحق للحق.

4th. In verbs and nouns when it is preceded by the interrogative adverb ا, as ابنك أبنك أبنك for ا أبنك أبنك أبنك, and for ا أبنك أبنك أبنك.

5th. In the article ال preceded by the interrogative adverb ا, as ال ألمام ألمام ألمام ألمام for ال ألمام ألمام ألمام ألمام; in this case however the Alif of union may also be preserved.

Madda (ـ) م, or extension. When the Alif of prolongation is immediately followed by ـ 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 *سَمَا* 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 *إِنَّا* for *إِنَّا* and *عَلَّمُونَ* for *عَلَّمُونَ*. 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 *مِنْْي* for *مِنْْي* *جَدِّي* *جَدِّي* just; if there are two words, the initial letter of the first, and the final of the second are used, as *مَعْ هُمْ* for *مَعْ هُمْ* *سَلَّمَ عَلَيْهِ السَّلَّمُ* 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 *أَنَا أَلْلَهُ أَعْلَمْ* for *أَنَا أَلْلَهُ أَعْلَمْ* 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 *وَقَتْ*، 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 ضرني زيد Zaid has struck me, and جازني عبد أَلْحَمِيد Abul ul Hamid has come to me, pronouncing in the first example the nunnation of زيد, and in the second the final Kasrah of أَلْحَمِيد, we say only زيد Zaid, and أَلْحَمِيد al Hamid.

If however the nunnation is as in this example لم نر كُمداً we have not seen Muhammad, the ن of the nunnation is only dropped, and the Fathah followed by ٰ is preserved, thus كُمداً.

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 ن jazmated, the ن is withdrawn in pronunciation, and the word is pronounced as if the vowel immediately preceding the ن were followed by its homogeneous letter of prolongation, thus تَكُتَبَ for تَكَتَبَ, يَكُتَبَ for يَكَتَبَ, يَكْتَبَ for يَكَتَبَ, يَكْتَبُ for يَكَتَبُ, يُكْتَبُ for يَكَتَبُ, يَكْتَبَا for يَكَتَبَا, أَكْتَبَا for أَكَتَبَا, أَكْتَبُا for أَكَتَبُا, أَكْتَبُوا for أَكَتَبُوا.

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

The general rule applies equally to the inflections of verbs, when they end in a simple vowel, thus ضَرَبَ for ضَرَبَ, ضَرَبَت for ضَرَبَت, ضَرَبَت for ضَرَبَت. The ٰ at the end of nouns femi-
nine and others, loses, in case of \( \text{عوقب} \), its vowel or nunation, and changes into \( \text{ذين} \) quiescent, as \( \text{ذينة} \), \( \text{ذينة} \)

The affixed pronouns \( \text{دك} \) and \( \text{د} \), lose their vowels in cases of pause, and become quiescent, \( \text{ابنك} \) for \( \text{ابنكن} \).

Nouns, which according to the rules of permutation, which will be hereafter explained, having for third radical \( \text{و} \) or \( \text{ي} \), lose that third radical by contraction, and throw the \( \text{ن} \) of the nunation on the vowel preceding, as \( \text{قاتى} \) for \( \text{قاتن} \), and \( \text{قاتى} \), in cases of pause lose the final vowel, as \( \text{قاتن} \); final \( \text{ى} \) may however be used \( \text{قاتى} \).

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

1. The letters ى و ا or ى و ا, are often used for each other; these permutations being considered as an imperfection, the Arabian Grammarians denominate them infirm letters حروف انف. 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 Kasrah. Thus

<table>
<thead>
<tr>
<th>Arabic</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>نوي</td>
<td>a trench</td>
</tr>
<tr>
<td>بير</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>دار</td>
<td>a house</td>
</tr>
<tr>
<td>ميمين</td>
<td>certifying</td>
</tr>
</tbody>
</table>

و and ي 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 صلاة رواة like صلوات ورواة.
3. The letters \( \text{ا} \) and \( \text{ي} \) when quiescent, and followed by \text{Jazmah} are omitted, as for \( \text{يقم} \) \( \text{يقوم} \) \( \text{يختف} \) \( \text{يسيير} \) for \\

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

---

**SPECIAL RULES.**

**Alif.**

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

\[
\begin{align*}
\text{رُف} & \quad \text{فُر} \\
\text{وُنْب} & \quad \text{فُنْب} \\
\text{اَمَّة} & \quad \text{فُمَّة} \\
\text{اَذَا} & \quad \text{فُذَا} \\
\text{بُسِّ} & \quad \text{فُسِّ} \\
\text{رَأِ} & \quad \text{فُرَأِ} \\
\end{align*}
\]

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

\[
\begin{align*}
\text{دَرُب} & \quad \text{فُنُّدُرُب} \\
\text{فِنَّة} & \quad \text{فِنُّنَّة} \\
\end{align*}
\]

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

\[\text{\textasciitilde for } \text{\textasciitilde}\]

\[\text{\textasciitilde for } \text{\textasciitilde}\]

\[\text{\textasciitilde for } \text{\textasciitilde}\]

\[\text{\textasciitilde for } \text{\textasciitilde}\]

4. *Hamzah*, preceded by \( \text{و} \) or \( \text{ى} \) quiescent, acting as servile letters, is changeable after \( \text{و} \) into \( \text{و} \), and into \( \text{ي} \) after \( \text{ي} \), uniting with the preceding letter by *Tashdīd*, and losing all articulation of the *Hamzah*. Thus

\[\text{\textasciitilde for } \text{\textasciitilde}\]

\[\text{\textasciitilde for } \text{\textasciitilde}\]

\[\text{\textasciitilde for } \text{\textasciitilde}\]

5. In the middle of a word, *Hamzah*, being preceded by a quiescent letter, other than \( \text{و} \) or \( \text{ى} \), the *Hamzah* may be suppressed, and the vowel belonging to it transferred to the preceding letter, as

\[\text{\textasciitilde for } \text{\textasciitilde}\]

\[\text{\textasciitilde for } \text{\textasciitilde}\]

\[\text{\textasciitilde for } \text{\textasciitilde}\]

6. *Alif-hamzah*, at the end of a word, is changed, after *Dammah* into \( \text{،} \), after *Kasrah* into \( \text{ي} \);

\[\text{\textasciitilde for } \text{\textasciitilde}\]

\[\text{\textasciitilde for } \text{\textasciitilde}\]

\[\text{\textasciitilde for } \text{\textasciitilde}\]

\[\text{\textasciitilde for } \text{\textasciitilde}\]
7. *Alif-hamzah*, at the end of a word after *Fathah*, when moved by *Dammah*, is changed into ٤٠, when by *Kasrah* into ٤٠, as

But it is equally correct to write ٤٠, and it is thus that grammarians usually write ٤٠ or ٤٠.*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 ٠٠ or ٠٠, according to the vowel preceding. Thus

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 ٤٠ or ٤٠;

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

\[\text{رَحْمَان} \rightarrow \text{حَمَّان} \quad \text{قِيَّمَة} \rightarrow \text{قَيّمَة}\]

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 ِ without Hamzah, as

\[\text{Tَأَمَّرُوا} \rightarrow \text{Tَأَمَّرُوا} \quad \text{دَالِبُ} \rightarrow \text{دَالِبُ} \quad \text{أَوْلَخْرُ} \rightarrow \text{أَوْلَخْرُ}\]

12. The inseparable particles لِ and وِ 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 كَأَمِ لَبِّ and not كَأَمِ لِبِّ.

Some compound words must be excepted, in which custom has established the change, as لَّا لَعَلَّا for لَّا لَعَلَّا, and لِنْ لَسْنَ for لِنْ لَسْنَ.
13. When the interrogative particle اَلْيَدَ 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

\[
\begin{array}{ccc}
\text{أَنْتُ} & \text{أَنْتَ} & \text{أَنْتِ} \\
\text{أَنْذَرُهُم} & \text{أَنْذَرُهُم} & \text{أَنْذَرُهُم} \\
\text{أَلَنَ} & \text{أَلَّنَ} & \text{أَلَّنَ} \\
\text{عِدَّ} & \text{عِدَّ} & \text{عِدَّ} \\
\end{array}
\]

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

\[
\begin{array}{ccc}
\text{أَلْيَدَكُم} & \text{أَلْيَدِكُم} & \text{أَلْيَدِكُم} \\
\end{array}
\]

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

\[
\begin{array}{ccc}
\text{أَلْيَدُ} & \text{أَلْيَدُ} & \text{أَلْيَدُ} \\
\text{اَلْيَدُ} & \text{اَلْيَدُ} & \text{اَلْيَدُ} \\
\end{array}
\]

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 اَلْيَدَ:

\[
\begin{array}{ccc}
\text{وَوَاصِلُ} & \text{وَوَاصِلُ} & \text{وَوَاصِلُ} \\
\text{وَوَاصِلَة} & \text{وَوَاصِلَة} & \text{وَوَاصِلَة} \\
\text{وَوَاصِلَة} & \text{وَوَاصِلَة} & \text{وَوَاصِلَة} \\
\end{array}
\]
2. If there be two ْ at the beginning of a word and the first be moved by Dammah, it may be changed into Hamzah; ْ for ْ.

3. When in the middle of a word there are two ْ, 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 ْ is often changed into Hamzah, preserving the figure of ْ. Thus ْ for ْ, ْ for ْ.

In this case one of the two ْ is sometimes dropped; this occurs particularly when the first ْ is preceded by long Alif; ْ for ْ, ْ for ْ.

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

4. ْ in the middle of a word, moved by Fathah, and preceded by Kasrah, is often changed into ِ; ِ for ِ.

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

\[
\text{جَزِّرُتُ ادَّر} \quad \text{or} \quad \text{ادَّر} \quad \text{اجِرُتُ ادَّر}.
\]

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

\[
\begin{array}{ll}
\text{قوم} & \text{قائم قائم} \\
\text{صواب} & \text{صاب} \\
\text{صوب} & \text{صواب} \\
\text{صام} & \text{صوم}
\end{array}
\]

This occurs even when the second radical is jazmated and not doubled, as \( \text{سُمِّيتُ تِلَ} \), &c.

7. Final \( \text{و} \), when immediately preceded by Fathah, admits of no vowel, but becomes quiescent, and is changed into \( \text{لا} \), if the word have but three letters, or into \( \text{ي} \) if it have more than three;

\[
\begin{array}{ll}
\text{غَزِّرُ} & \text{غَزِّرُ} \quad \text{he assaulted.} \\
\text{يَغْزِرُ} & \text{يَغْزِرُ} \quad \text{he is assaulted.}
\end{array}
\]

The same takes place when after \( \text{و} \) there is \( \text{ي} \) final:

\[
\begin{array}{ll}
\text{قُوْةُ} & \text{قُوْةُ} \\
\text{يُقْوَةُ} & \text{يُقْوَةُ}
\end{array}
\]

If the final \( \text{و} \) bear a nunnated vowel, the nunnation is thrown back on the preceding Fathah;
8. In defective verbs, final ٠ when immediately preceded by Dammah, and subject to be moved by Dammah, loses that vowel, as

يغزو

for

8. In defective verbs, final ٠ when immediately preceded by Dammah, and subject to be moved by Dammah, loses that vowel, as

يغزو

for

9. In nouns derived from defective roots, when the final ٠ is immediately preceded by Dammah, it changes itself into ٠, and converts into Kasrah the Dammah preceding. Should, in this case, the ٠ have Fathah for its vowel, it remains; if it be Kasrah or Dammah it is dropped, and ٠ remains quiescent. If there be a nunnated vowel, the ٠ disappears, unless the vowel be Fathah.

Thus ٠٠٠, of which the plurals would otherwise be

اجرو داو عصأ

اجرو ادل آصأ

Thus in the Nom. and Gen. it is ٠٠٠٠ for and ٠٠٠٠ for ٠٠٠٠ and ٠٠٠٠, make ٠٠٠٠ for ٠٠٠٠.

and in the Accus. ٠٠٠٠ for ٠٠٠٠.

When there is no nunnation, it is ٠٠٠٠ for ٠٠٠٠ and ٠٠٠٠ for ٠٠٠٠ and ٠٠٠٠ for ٠٠٠٠.

10. When, at the end of a word, two ٠ meet, of which the first is quiescent after Dammah, they unite by Tashdid. Thus

فثنود

This is equally the case with ٠ at the end. ٠٠٠٠.
11. In plurals however of the form فَعُولُ and in nouns of action of the forms فَعُولُ and فَعِلْتُ, the two are often changed into ی, and the Dammah of the second into Kasrah;
for عصو for دلو دلی.

12. When ی quiescent after Dammah is followed by ی final, the Dammah becomes Kasrah, and the ی is changed into ی، which coalesces with the ی final by Tashdīd,
for بعو for بغي.

13. In nouns of the form نَعِيَلْ, the last letter being ی، it is changed into ی، and the two ی unite by Tashdīd,
for رضٰی for صيٰبی.

14. Final ی، immediately preceded by Kasrah, is changed into ی،
for رضٰی.

15. Servile و at the end of a word always has after it an Alif mute,
أْوُلَّا, وَمُؤَلَّا, كَتِبَّا.

Yā.

1. In the middle of a word ی moved by Fathah and immediately preceded by Dammah, is sometimes changed into و;
for شیٰبٰی شویٰ.

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

\[
\text{سُيُب} \quad \text{for} \quad \text{سُبيَّة}
\]

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

\[
\text{سُيُب} \quad \text{سُبيَّة}
\]

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

\[
\text{فُيُب} \quad \text{فُبَيْا} \quad \text{فُبَيْنَي} \quad \text{فُبَيْنَي} \quad \text{فَنْي} \quad \text{فَنْي}
\]

This takes place also when ی follows ی,

\[
\text{سُيُب} \quad \text{سُبيَّة}
\]

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

\[
\text{سُيُب} \quad \text{هُداي} \quad \text{هُدَاي}
\]

Except the two proper names, رَقْبٍ and رَجُلٍ.

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

\[
\text{سُيُب} \quad \text{سُبيَّة} \quad \text{سُبيَّة}
\]

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

\[
\text{سُيُب} \quad \text{سُبيَّة} \quad \text{سُبيَّة}
\]
6. Final 
 precedeed 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;

\[
\text{\textbf{\textit{تمن
}}} \\
\text{\textbf{\textit{ايد
}}} \\
\text{\textbf{\textit{ايد
}}.}
\]

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

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

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

\[
\text{\textbf{\textit{سير
}}} \\
\text{\textbf{\textit{سير
}}.}
\]

Rules common to 
 and 
.

1. 
 and 
 preceded by, and also bearing vowels, are dropped when immediately followed by 
 or 
 quiescent, their vowels in this case are also lost, if Fathah goes before; the 
 or 
 quiescent forming a diphthong with that Fathah.
2. If in this case the vowel preceding be Dammah or Kasrah, it is suppressed, and replaced by the vowel belonging to the و or ی which has been dropped;

for غازرون ۴ for غازرون ۴ for غازرون ۴ for غازرون ۴ for غازرون ۴.

3. When و and ی meet, so that the first bears Jazmah, ی is changed into ی, and the two ی unite by Tashdid:

for ایام

کی

اسبد

4. At the end of a word, after Alif quiescent, و and ی are changed into Hamzah;

for ردای

سمار

5. و and ی bearing vowels, and immediately following Fathah, are often changed into ی quiescent;

for قام

طلال

سیر

خاف.
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 \( \mathfrak{j} \) whose place is taken by Alif, would bear Dammah or Fathah, as for طلبت تُلت, of which the regular form would be قومت قامَت, and so for قامت, regularly قامَت.

When the Alif quiescent is in the place of ی or of \( \mathfrak{w} \), moved by Kasrah, Kasrah is used instead of Dammah, سرت for خانت, خانت, reg. خانت, سیرت for خانت, خانت, reg. خانت.

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

\[
\begin{align*}
\text{مايل} & \quad \text{تايل} & \quad \text{مايديل} & \quad \text{تايديل}.
\end{align*}
\]

8. When \( \mathfrak{w} \) and ی 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 \( \mathfrak{w} \) or ی changes into ۰; if Kasrah, the \( \mathfrak{w} \) changes into ی, according to the second general Rule;

\[
\begin{align*}
\text{يِتاوي} & \quad \text{يِتاوي} & \quad \text{يِتاوي} & \quad \text{يِتاوي}.
\end{align*}
\]
9. This change does not however take place in nouns of the forms ُفَنُعَلٌ and ُفَنَعَلَةٌ, nor in those where the َوَ or the َى is followed by Alif quiescent, as in the forms ُفَنُعَلٌ and ُفَنَعَلَةٌ, nor finally in adjectives of the form ُفَنَعَلٌ. Thus

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

11. When َوَ and َى are moved by Kasrah, and preceded by Dammah, the Kasrah generally takes the place of the Dammah, which itself disappears; َوَ then changes into َى quiescent.
General Observations.

1. When the letters ى و ی 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 َهَد the Fathah which is over the ى is not immediately preceded by the Dammah of the م, because َهَد is the same as if it were written ُهَد.

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 ُجَالَد Alif-hamzah is changed into ُج, as being in the middle of a word, though this is not always strictly observed.

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

Of the Verb in General.

1. The original or primitive verb, is by the Arabians denominated جبر (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 يُتَسَمِّنُوا (they fatten) are called زوايد augments, or serviles.

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

In triliterals, the first letter is called ف نا fa, the second عين ain, and the third لام lám, because the verb فعل (he made) is usually taken as the paradigm of the regular triliteral verb. In the quadrilateral roots, the paradigm being فعل، the first letter is named fa, the second ain, 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>
</tr>
</thead>
<tbody>
<tr>
<td>نَعَلْ</td>
<td>1 نَعَلْ</td>
<td>5 نَعَلْ</td>
<td>10 نَعَلْ</td>
</tr>
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Quadriliterals.

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From the root نَعَلْ 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 تَنَعَلْ; the second of a quadriliteral is called تَنَعَلْ, 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 نَعَلْنَكَ he had clustering hair; 15 نَعَلَنَدْ 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, 
an'anma.

It is to be observed that in the eighth form āf'tu'll, the
place of الت is sometimes supplied by ب or د.

When the first letter of the root is one of these, ض, ص, ط or ظ, the الت is changed into ب, as it was dyed, for
أطَبَعَ it was printed, for أطَبَعَ he was unjustly
treated, for أطَلَمَ, in which instance the ب is also changed into ظ, and is joined to the first by Tashdīd;

When the first letter of the root is ز or ن ب, in the
eighth form، الت is changed into د، thus for أذَكَر he was re-
pelled, is written أذَكَر أذَكَر أذَكَر أذَكَر, where the
radical ن ب is changed into د، or أذَكَر أذَكَر, where the د becomes ئ،
or أذَكَر أذَكَر، where both remain.

When the first radical is ج، غ or ش، in the eighth con-
jugation, it is changed into د، and the two الت unite by
Tashdīd, as انْسَر انسَر انسَر انسَر, انْتَبَت انْتَبَت انْتَبَت.

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

The second and fourth conjugations form transitive verbs
from intransitives, as from أَعْظَمَ he was great، أَعْظَمَ، and
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 كتبَ كتبَ كتبَ كتبَ he wrote, and كتبَ كتبَ كتبَ كتبَ he made another person write.

Verbs in the second form are frequently however mere synonyms of the first, or only distinguished by being understood as a species of intensives, كسرَ كسرَ كسرَ كسرَ he broke, فرقَ فرقَ فرقَ فرقَ 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 كتبَ كتبَ كتبَ كتبَ have in the first form the preposition إلى before the indirect complement of the preceding verb, كتبَ إلى الملكَ رسالةٍ I wrote a letter to the king; كتبَ إلى الملكَ رسالةٍ we sent our brother to you. 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 كتبَ كتبَ كتبَ كتبَ Kتبَ إلى الملكَ رسالةٍ I wrote to the king—I sent to the Vazir. So with intransitive verbs also, جلسَ جلسَ جلسَ جلسَ he sat down, in the third form signifies, to sit down with or near one, جلسَ جلسَ جلسَ جلسَ he sat down near the Sultán. In the first form this would be جلسَ عند السلطانَ.

This form indicates also a reciprocal or mutual acting. Thus قاتَ قاتَ قاتَ قاتَ he sought to kill another, (that other seeking to kill him).
The fifth form almost always has a passive signification, derived from the second. Thus from اَعْلَمُ to know, come the second form اَعْلَمُ to teach, and the fifth اَعْلَمُ 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 تَتَعَارِبُ تَعْلَمُ the one beat the other; تَتَلَعَبُ تَعْلَمُ 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 تَنْطِعُ to cut, comes the seventh اَنْتَطِعُ to be cut, from اَنْتَصرُ to help, the eighth اَنْتَصرُ to be helped.

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

The tenth form expresses the desire of, or petition for, the action indicated by the first, as اِسْتَغْفِرُ to pardon, اِسْتَغْفِرُ to beg pardon, اِسْتَسْقَى to water, اِسْتَسْقَى 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 خَشَى to he harsh, is derived اِخْشَوْشُ to be very harsh or rude, from اَعْلَمُ to adhere, comes اَعْلَمَ to adhere firmly.
OF THE VERB IN GENERAL. 61

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 ی, 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 لعیدن, تعیین, یعیین, 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 صîبَة الْفَاعِلِ the form of the agent, or simply فَاعِل agent, and the passive صîبَة المَنْعوْلِ the form of the thing done, or merely مَنْعوْل, 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 مُرْضٍ to be ill, or an energy not passing out of the energizer, and which we more particularly call intransitive verbs, as مَشْى to walk, نَامٍ to sleep; the Arabian grammarians consider them as active, and their subject is always called فَاعِل, 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**

**OF REGULAR TRILITERAL VERBS.**

**Active Voice.**

**Preterite.**

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**Indef.**

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**Participle.**

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**Infinitive.**

क़तबा
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 يَكُتَبَ he was writing.

The indefinite tense of كَانَ، which is يَكُونُ، joined to another verb in the preterite, forms the future subjunctive، يَكُونُ 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. صَدَرْ صَدَرْ أَعَداد. The singular الفَرْن or المَنْئِ. The dual al-farr or

* So called, because in many of its accidents it resembles the noun.
and the plural or These distinctions take place in the verb as well as in nouns, adjectives and pronouns.

**Genders and Persons.**

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

The first person is called he who speaks, the second he who is spoken to, and the third he who is absent. The first person plural is named 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 Kasrah in place of Fathah, as transitively he knew; but
this is more peculiarly the characteristic of intransitive or neuter verbs, as 

\[ \text{he was glad, he was sorrowful} \]; sometimes

the middle radical of the preterite takes \text{Dammah}; but this only in a neuter sense, as 

\[ \text{he was ugly, he was handsome}. \]

The vowels of the two first radicals do not vary in the other persons, but the last is changed to \text{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

\[ \text{Remember the benefits that I have conferred upon you, and (remember) that I have rendered you superior to other men.} \]

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

The preterite is often employed to express the present, as

\[ \text{The violence of affliction makes grey the hairs, and fortune with mankind changes.} \]

\[ \text{Although she stoops to day to a man, yet on the morrow she will overwhelm him.} \]

The particle \text{ل} if, conveying a supposition, and connecting two correlative propositions, gives to the preterite the signifi-
cation of the pluperfect. Suppositive propositions are distin-
guished from conditional, as implying that the case supposed is
never realised, while in the conditional there is a simple enun-
ciation 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 لو علمت هذا لو علمت هذا لو علمت this, if I had known this, I would have admonished thee. If the second member be nega-
tive, 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 كنت آخر star had known this, I could have admonished thee. If the second member be nega-
tive, 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 كنت آخر if you had
been here, my brother would not have died.

If, after لو, the verb of the first proposition is in the inde-
finite tense, and the second in the preterite, they take a future
sense, and the first may be translated by an imperfect sub-
junctive, and the second by a conditional future, as لو يمس
البخيل راحة يعيب لست نفسه ببذل النوالي if the miser
touched the palm of Yahya, his soul would become generous in
bestowing gifts.

The negative ل gives to the preterite the meaning of the
future; this is particularly observable in the taking of an oath.

لا خامرتي الرميت ما علقت
روحي بجسمي و الفاظي بنصاصي
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 Korân and in the Poets, examples are found of the preterite preserving its own meaning after َلا صَدَقَتُ وَلا ِسلَى وَلِكَنْ كَذَبَ وَترَلَى ُ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، رَضِى أَلْلَهُ عَنْهُ may God be pleased with him! دَامَ سَلِيمَ may his reign be long! لَعَنَهُ أَلْلَهُ may you remain in good health! لَعَنَهُ أَلْلَهُ may God curse him!

After إذا when, an adverbial particle of time especially applied to the future, as لَمْ a when is to the past, the preterite takes a future sense, as إذا كنت 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 جعلنا بكم لنينا 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 كان should be expressed; it is sufficient that beforeً إذا there be a verb in the preterite, upon which the conjunctive proposition depends, لا تكونوا كالذين كفروا و قالوا لأخوانهم إذا ضربوا في الأرض أو كانوا غزى أو كانوا عندنا ما ماتوا و ما قتلوا to 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 دار which here deprives إذا of its usual effect. To occasion the cessation of this influence of إذا, it suffices that what precedes it should contain necessarily the idea of the past.

Whenever the two particles حتى, in order that, until, &c., and إذا 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.

on the day when we shall assemble from every nation, a crowd of those who have treated our revelations as falsehoods, they shall be driven, until when they shall have come, he will say, have you then treated my revelation as falsehood?

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 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 لِلَّهِ إِنَّ كَثِيرًا أَيَادٍ تَعْبَدُونَ. 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 فَعَلْتُ ذَلِكَ ضَعْبَتْ مَالِي if I do that, I shall lose my property.

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

Examples without number may be met with, where the preterite of كانْ is thus used without any indication of time past, and merely as the opposite of the negative verb ليسْ, 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 wordاتين، and by adding one or two of those contained in the other technical word يَوْنا. The prefixed serviles have constantly فتحة، excepting in the second, third and fourth of the triliterals, and the first of the quadriliterals, where they take دمْح; 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 it was pleasant; he thought; he despaired; it dried up; he excelled; he despaired; he met, which may be pronounced both with Fathah and Kasrah, and even sometimes with Dammah; as 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; 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 Jazmeh, 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: 

\[\text{if; and } \text{whoever; } \text{all that, and } \text{every time that; } \text{every where; and } \text{every where; as often as; and } \text{however; when, whenever, and in poetry } \text{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 } \text{whatever you will do, I will do; } \text{whatever you will do, I did; } \text{or } \text{whatever you did, I will do.}

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

Antithesis, by the influence of another set of particles, cuts off the final \(\text{ن} \) in the same manner, and changes the Dammah of the third radical to Fathah; these are \(\text{by no means, not at all;} \text{ that, in order} \]
to, because; ليلة أما إلا حتّى أو or until. Also نـ prefixed to an indefinite, referring to a preceding word, as أُّـنْـفَـكـتُ فَأُّنْـفَـكـتُ assist me and I will assist you; likewise و when it implies and at the same time; as لا تأكل السمك و تشرب الماء do not eat fish and at the same time drink milk; and also أَنْدَأَ إِذَا well! do so! come on! &c. لَن ينصر he will by no means assist, is here put for a general example.

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<td>لَن ينصر لا ينصر لا ينصر</td>
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<td>لَن ينصر لا ينصر لا ينصر</td>
</tr>
</tbody>
</table>

Paragoge adds to the future ن or ينصر; but this last only in the singular, and in the plural masculine and common, when it denotes commanding, wishing, intreating, or asking about futurity, in the manner following: هل ينصر will he assist?

<table>
<thead>
<tr>
<th>Plural.</th>
<th>Singular.</th>
</tr>
</thead>
<tbody>
<tr>
<td>هل ينصر هل ينصر هل ينصر</td>
<td>هل ينصر هل ينصر هل ينصر</td>
</tr>
<tr>
<td>هل ينصر هل ينصر هل ينصر</td>
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<td>هل ينصر هل ينصر هل ينصر</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Dual.</th>
</tr>
</thead>
<tbody>
<tr>
<td>هل ينصر هل ينصر هل ينصر</td>
</tr>
</tbody>
</table>
THE INDEFINITE.

I would to God he would assist!

Plural. | Singular.
---|---
Com. | Mas.

After this mode may be inflected and let him assist; and do not assist; or when preceded by an oath, as by God he will assist; or then by God we will kill.

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 سوف. 2. When preceded by the negative لا, provided, however, that neither of the other negative particles لم, وما, or لاما 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 ما, it becomes a present tense, he who shall do that maliciously and unjustly, we will punish him by fire.
In this passage are seen examples of the indefinite with a future signification after لا, and with that of the present after ما.

The particle لَنْ يَضَرَّ restricts it to the future, لن يضر he will not strike.

The particles إن and كي that, in order that, with their compounds; also حَتَيْ until, and لِ give to the indefinite a future meaning.

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

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 festival 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 *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 *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: نُعم شَهِيد مَنْك آل شهر فِصِّمه and he among you who shall see the month, let him fast (during) it. لا تقروا هذِّه السِّجِّر approach 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 ِلَمْ be employed, the indefinite ِيْكَن 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.

ِرَكَب جعَر إلى الصّيد و جعل يشرب تارة و يبُلر أخرى و ِتَجَف الرشِّيد و هداياه تأتيه و عنده ِتَجَيَّسَع الطَّبيب و أبَو زكار العمى يذْبُحِهِ Jâfar rode to the chase; and sometimes drank and amused himself at others; and presents and gifts came to him from Rashîd; and Bakhtishuâ the physician was with him, and Abu Zakkâr the blind sang to him.
It often, however, will be found, that the indefinite carries this meaning without being preceded by the preterite َكَانَ, or any other verb in that tense; the attending circumstances fixing the sense in which it must be taken.

قَلْ نَّلَمْ تَتَّعَلُّونَ أنَّبِيَّا؟ اَلَّهُ سَيْ ْقَبَلَ

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 َكَانَ to the preterite and indefinite of another verb, they form a past or retrospective future by prefixing the indefinite of َكَانَ to a preterite, sometimes inserting the particle قد between the two verbs.

يَقُولُونَ مِنْيَ هَذَا الْوَلَدِ ان كُنْتُمْ صَادِقِينَ قُلْ عَسِى اَن يُكْونَ رَدْفٌ لَكُمْ بِخَالِصَةَ ما تَضَعِيلُونَ they say, when will this menace (take effect) if you be trustworthy? Say peradventure somewhat of that which you wish to hasten, will have (already) mounted behind you.

أَنْهِروُا عَلَى نَعْمَهِ فَلَنَخْذَهُ فَنَكُونَ قَدْ أَخَذُنَا عَوْمَةً مَعَمُّ ِبَنَا

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 َكَانَ 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 َكَانَ 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 كان كتب he had written; or in different tenses, as يكون كتب he did write, or was writing; and كتب he will have written.

The imperative, as well as the future, sometimes takes the paragogical يَوْنا as أنسر أنسني assist thou. This mood is formed by prefixing ٌ, which, when beginning a sentence, always has Kasrah; as اعلم know thou; اضرب strike thou; unless the vowel of the penult. radical, which is always the same with that of the future, be Dammah; when ٌ also takes Dammah; as كتب write thou, the first and last radicals take Jazmah. In the formation of the genders and numbers, the final serviles يو نا are employed, as in the future. The imperative is only used in the second person; the others being supplied by the future; ل with Kasrah being then prefixed, as لينصر let him assist; لتنصر let us assist; which is also sometimes the case with the second, as لتنصر assist thou; but ل drops Kasrah, and takes Jazmah, when ف or و are prefixed, as فلبنصر then let him assist.

The office of the imperative of triliteral verbs is sometimes performed by an indeclineable word, of the form نَعَال or نَعَال. Thus, from نزل to alight, is formed نزل or نزلَ alight thou.
The participle of the primitive trilateral verb in the active voice is of the form \( \text{فعل} \); and in the passive of the form \( \text{فعل} \). There are however many other forms; and particularly \( \text{فعل} \) and \( \text{فعل} \), 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, \( \text{糗} \), \( \text{糗} \), God is seeing (sees) 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.

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Indefinite.

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</table>

Participle.

مكتوب مكتوب مكتوب
مكتوبان مكتوبان مكتوبان
مكتوبات مكتوبات مكتوبات

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

In the indefinite tense, the incremental letters بنه, 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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</table>

Passive Voice.

<table>
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<th>Indef.</th>
<th>Preter.</th>
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<td>تَقطر</td>
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</table>

| يتمَتَقطر | يتمَتَقطر | تَقطر |
| 2 |

| يتمَتَقطر | يتمَتَقطر | تَقطر |
| 3 |

| يتمَتَقطر | يتمَتَقطر | تَقطر |
| 4 |
DERIVATIVES OF THE FIRST CLASS OF REGULAR TRILITERAL VERBS.

*Active Voice.*

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<tbody>
<tr>
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<td>يَكُتِب ُ</td>
<td>كَتِبَ</td>
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<tr>
<td>أَكْتِبَة</td>
<td>مَكَتَبٌ</td>
<td>يَكُتِب ُ</td>
<td>كَتِبَ</td>
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*Passive Voice.*

<table>
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</thead>
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<td>2</td>
</tr>
<tr>
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<td>3</td>
</tr>
<tr>
<td>أَكْتِبَة</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*, as 

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

3. In the fourth form ْاَنِّعُل، *Alif* is dropped whenever a servile precedes the radical letters, thus ْاَنِّصَرُ and not ْاَنِّصَرُ. Initial *Alif*, forming the derivative verbs, is dropped with its vowel whenever the serviles ْاَنَّيَنُصَرُ come before; whence in the imperative, where those serviles are lost, *Alif* and its vowel return, as ْاَنِّصَرُ, 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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Passive Voice.

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DERIVATIVES OF THE THIRD CLASS OF REGULAR TRILITERAL VERBS.

Active Voice.

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<td>أكتب</td>
<td>مكتوب</td>
<td>يكتب</td>
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Passive Voice.

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<td>يكتب</td>
<td>مكتوب</td>
<td>13</td>
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</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 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 يَتَبَاَعَدُ، يَتَكَسَرَ، يَتَكَسَرَ، but those two forms beginning with ت, sometimes drop that letter, when ت of أَنَشِئُ is prefixed, as تَتَبَاَعَدُ تَتَكَسَرُ تَتَكَسَرُ تَتَكَسَرُ, which the vowels will easily prevent being taken for the future of the second and third conjugations, their future actives being يَفْعَلُ و يَفْعَلُ, and the passive يَفْعَلُ و يَفْعَلُ.

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

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 تَفْعَلُ تَفْعَلُ تَفْعَلُ تَفْعَلُ; the indefinite is also formed from the indefinite active, the Fathah of the letters أَنَشِئُ being converted into Dammah, and the penultimate Kasrah into Fathah, as يَفْعَلُ يَفْعَلُ.
THE SURD VERB.

Active Voice.

Preterite.

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Indefinite.

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Imperative.

انيروا
انير او
انير

Participle.

نارات
نار

Infinitive.

نير
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 the 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 Tashdíd, 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 حب.

In the third person of the singular masculine of the indefinite tense, حب is contracted into حب, 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 حب, because the last radical having Jazmah, no contraction takes place. Under the influence of these particles, Fathah or Kasrah may be given to the last radical in lieu of Jazmah; in this case the contraction return-
IRREGULAR VERBS.

ing يَفُرُّ for يَفْرُرُ. 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 يَعَدُ we may write with the contraction يَعَدُ, or even يَعَدُ.

The imperative preserves its regular form. According to the rule of the surd verb we should write ِنْرُأ ِنْرِى and ِنْرُأ ِنْرُى, 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.

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<tbody>
<tr>
<td>S.</td>
<td>D.</td>
<td>P.</td>
<td>ِنْرُرُنْنُ</td>
</tr>
<tr>
<td>ُرُرُأ ُرُرُى</td>
<td>ُرُرُأ ُرُرُى</td>
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</tbody>
</table>

Surd verbs follow in the passive voice the same rules as in the active, thus ُرُر ُرُرَ, Kasrah being dropt, because the preceding letter already bears a vowel; in the indefinite tense it is ُرُر ُرُرُّ, Fathah being given to the preceding letter which before had Jazmah; but in the third person plural feminine without contraction ِنْرُنْرُنْ. 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>
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<tbody>
<tr>
<td>3</td>
<td>فَارُ</td>
<td>يفَارُ</td>
</tr>
<tr>
<td>4</td>
<td>أَنْفَرُ</td>
<td>بِفَرُ</td>
</tr>
<tr>
<td>6</td>
<td>تُفَارُ</td>
<td>تفَارُ</td>
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<td>إنْفَرُ</td>
<td>ينَفَرُ</td>
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<td>إِفَتَرُ</td>
<td>يفَتَرُ</td>
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<tr>
<td>10</td>
<td>أَسْفَرُ</td>
<td>يسَفَرُ</td>
</tr>
<tr>
<td>12</td>
<td>أَفَورُ</td>
<td>يفَورُ</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 أَدَلِلْ for أَدَلِلْ, and أَإْلِلْ for أَإْلِلْ.

The derivative forms to which Tashlīd naturally belongs are not susceptible of contraction.
IRREGULAR VERBS.

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<tr>
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<td>يَفْرَر</td>
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<tr>
<td>9</td>
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<td>إِفْرَر</td>
</tr>
<tr>
<td>11</td>
<td>إِفْرَر</td>
<td>يَإِفْرَر</td>
<td>إِفْرَر</td>
</tr>
<tr>
<td>13</td>
<td>إِفْرَر</td>
<td>يَإِفْرَر</td>
<td>إِفْرَر</td>
</tr>
</tbody>
</table>

Verbs ending in ت or ن double these letters by Tashdid in those persons, whose final characteristic serviles are ت or ن, as we adorned, for زيننا; and سكت thou wert silent, for سكتت; but neither these, nor the verbs beginning with ت or ن, when they coalesce with the initial characteristics of the fifth, seventh, and other conjugations, are considered as irregulars, it was dug through, for انْتَقَب and it was negotiated, for انْتَجَر 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 مَءْعَر 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 و or ا are substituted for the radical Hamzah.
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. —

Infin. —

If the imperative has *Dammah* for its vowel, the radical *Alif* is changed into *و*, as from the root *أُمِل*. The three verbs *أمر, أخذ* and *أكل* make in the imperative * أمر, أخذ* and *أكل*; sometimes however *أمر* and *أكل* are written regularly. When the imperative of the verb *أمر* is preceded by the conjunctions *و* or *ف*, it is also written *وأمر*.

**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 ی or ى. Thus is the passive voice of استاصل. In the sixth form it must be observed that the Hamzah, preceded by Fathah, followed by Alif quiescent, may be changed into ى; thus from the primitive verb، یکل may be written in the sixth form سئاکل or یئاکل.

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، ى، ى، or those which are peculiar to Alif-Hamzah.

For example, if Hamzah be the second radical, it is preserved or changed into ی or ى, according to the vowel belonging to it, or immediately preceding it; thus, in the preterite is written یسال for یسبب، یببس، یببس صأب for صدب، باس، سال in the indefinite یسال، یصب، یبوبس in the passive voice it is یسال، and in the forms derived from the primitive لام.
IRREGULAR VERBS.

<table>
<thead>
<tr>
<th>3rd form Pret.</th>
<th>Indef.</th>
<th>Imp.</th>
<th>P.</th>
</tr>
</thead>
<tbody>
<tr>
<td>4th</td>
<td>8th</td>
<td>10th</td>
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<tr>
<td>8th</td>
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Inf. 3rd 4th 8th 10th

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

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<tbody>
<tr>
<td>برا</td>
<td>برات</td>
<td>برا</td>
</tr>
<tr>
<td>هنا</td>
<td>هناً</td>
<td>هنا</td>
</tr>
<tr>
<td>دنو</td>
<td>دنت</td>
<td>دنت</td>
</tr>
<tr>
<td>خري</td>
<td>خرت</td>
<td>خرت</td>
</tr>
</tbody>
</table>

Indef.

Impera.

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

<table>
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<th>Pret.</th>
<th>Indef.</th>
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<tbody>
<tr>
<td>2nd form</td>
<td>2nd form</td>
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<td>5th</td>
<td>5th</td>
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<td>10th</td>
<td>10th</td>
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</table>
The quadriliteral verbs, such as دادا حاجا, present no new difficulty; the rules are always the same: thus from طلمن comes in the fourth form, the preterite إطممن, in the indefinite يطمنين, in the impera. إطممن, and by contraction إطممن. 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 ى or ى radical, this is particularly observable in the verb سال to ask, which is often written سال, Indef. سال or سال, Imp. سال 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 ى or ى.

Of Imperfect Verbs in General.

These have among their radicals one or more of the letters ى and ى, and are divided into different classes: the first comprehends those which have ى or ى for their first radical, the second class those in which either of the same letters is the second radical, and the third those having ى or ى 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 ى and ى are contained. The fourth class contains verbs in which those 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 ٣ or ی; but not more than one or two examples of these can be found.

Of Imperfect Verbs, of which the first Radical is ٣ or ی.

These verbs are called by the Arabians ٦٠ or similar verbs, because their conjugation in the preterite is conformable to the regular verb: amongst these verbs, those having ٣ for their first radical are subject to more irregularity, than those whose first radical is ی.

The principal irregularity of the verbs having ٣ 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 ٣.

It is the same with the imperative.
When the second radical in the indefinite does not bear Kasrah, that tense is regularly formed, as وَجِلْ يوجِل from وَنْ، and from وَبْن. When the indefinite is regular, the imperative is so likewise, as أَيْذِد أَيْذِدِل أَوْجِه. In the two last examples, the لى is substituted for و radical, according to the rules of permutation; thus أَيْذِد imperative of وَنْ, is for أَيْذِد.

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

The verb وَدُرْ is only used in the indefinite and imperative، وَدُرْ.

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 ق for first radical, are not, properly speaking, irregular; thus يَيْسِر يَيْسِر يَيْسِر يَيْسِر يَيْسِر يَيْسِر. It must only be observed that the radical ق is changed into ق when it is quiescent after Dammah; thus يَيْسِر makes in the indefinite of the third form يَيْسِر يَيْسِر يَيْسِر، instead of يَيْسِر يَيْسِر يَيْسِر; the rule of permutation is merely to be observed.
It has been already said that verbs having for their first radical ج or ی usually change it in the eighth conjugation into نت, which unites by Tashdīd with the نت characteristic of that conjugation; و أتد and اتد are written therefore for و أتد and أتد. 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 وُّطِی, وُذَا, وُدَأ, وُأر, but this presents no new difficulty.

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

Verbs having their second radical و or ی, are called by the Arabians أَجْفَنَ, that is to say, concave, and دَوْأَ الْمُلْلَةِ 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 كَتَبَ concave verb, with I have written; كَمِتَ I have passed by; غَزَوَتَ 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

#### Active Voice.

**Preterite.**

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<tbody>
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<td>قلنا</td>
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<tr>
<td>تالموا</td>
<td>قالنا</td>
<td>قاليا</td>
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#### Indefinite.

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#### Imperative.

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#### Participle.

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#### Infinitive.

قولا
## Passive Voice of the Concave ٣.

### Preterite.

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<tbody>
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<td>قِيلَ</td>
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### Indefinite.

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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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<tbody>
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<td>سَأَرَّاتِ</td>
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</table>

**Infinitive.**

سِيرًا
IRREGULAR VERBS.

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, قَالَ is written instead of تَوَلَ, and for خَافَ خَافَ that in the second and first person of the same tense, قَلَتُ, قَلَتْ and قَلَتْ are written for خَفَتُ, خَفَتْ and خَفَتْ, and that in the indefinite يُقُولُ يُقُولُ and يُقُولُ and قَوْلَتَ, قَوْلَتْ, قَوْلَتْ are written for يُخَرَفُ يُخَرَفُ, يُخَرَفُ, or under the influence of a particle producing apocope, يُخَفَ يُخَفَ; it is so with all the other irregularities. Thus, in the feminine plural, و 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 قُوَلَنَ say thou; قُوَلَنَ go thou; خَافُنَ fear thou.

Verbs having و for their second radical, take Dammah in the indefinite, when the preterite is either of the form يَنْفَعُ or يَنْفَعُ; as يَقُولُ the indefinite of قَالَ, which is for قَوَلَ; and يَقُولُ indefinite of طَالَ, which is for طَوَلَ; but if the second radical have Kasrah for its vowel in the preterite, the inde-
finite takes *Fathah* as خائف for خَوَفٍ, indefinite of خَوَفٍ which is for خَوَفٍ.

Verbs having ی for their second radical, generally take *Kasrah* in the indefinite, because they are of the form نَعَلٍ, indefinite يسير مَنْعَلٍ, indefinite of سار, which is for جَسْر. There are some however of the form نَعَلٍ, indefinite يسير مَنْعَلٍ, these take *Fathah* in the indefinite, as هابيّب for يهابُ, indefinite of هاب, which is for هيب.

The imperative has no *Alif* of union, because the first radical bears a vowel, as in قّل and سر, 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 ٰ. ٰ being for قّال, and that for سأْر, قاْل, and that again for سأْر.

There is no difference in the preterite and indefinite of the passive voice, between verbs whose second radical is ٰ, 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 ٰ is thrown out, to prevent the concurrence of two quiescent letters after one vowel, مَنْعَلٍ being for مَنْعَلٍ; but in concave, ٰ *Dammah* is also changed to *Kasrah*, as مسِير for مسِير.
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 Tashdīd, with the ت forming the second person of the preterite, and first person singular of the same tense; thus from ماث comes in the first person singular ماث, and in the second persons ماث, ماث.

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 ماثان 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 بصن.

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 ع. 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>
<th>Preterite</th>
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### Passive Voice.

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<td>يستقلا</td>
<td>إستسقألر</td>
<td></td>
</tr>
</tbody>
</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, أتَفَعَّلّ, and in the second person singular masculine of the same tense, أتَفَعَّلّ for أتَفَعَّلّ.

The other derivatives are regular; it is to be observed however, that in the passive voices of the third form فَعَلّ, and the sixth form تَفَعَّلّ of concave verbs, whose second radical is و, that the Alif characteristic of these forms, and which is changed into و on account of the Dammah preceding, does not unite by Tashdīd with the radical و that follows it, thus تَوَّمّ and not قَوَّم. If the second radical is ى, the و and the ى must be kept distinct; thus بَيِّع makes in the passive voice بِيّع.

There are a few concave verbs conjugated regularly, as صَحَر to be one-eyed, and صَيد to hunt. Some other concave verbs, though irregular in the first form, may be conjugated either regularly or irregularly in the fourth, such are رَأَى to do any thing at night; غَامِم to be cloudy; which in the fourth form are or أَنْحَم or أَرْج أَرْج or أَنْحَم and أَنْحَم or أَرْج أَرْج. It is the same with the tenth form of verbs, whose second radical is و, as إسْتَجِبَ and إسْتَجِبَ he answered; and إسْتَجِبَ or إسْتَجِبَ 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 ﯽ for first, and ﯾ for second radical, such as ﯽ ﯽ ﯼ ﯾ ﯼ ﯼ for and ﯽ for, and thus in the preterite and the third person, they are conjugated like ﯽ ﯽ, ﯽ, and ﯽ. They are thus conjugated in the preterite and in the indefinite like ﯽ, ﯽ, and ﯽ.

In the indefinite like ﯽ, observing the change of Alif-hamzah into ﯾ, the first is conjugated like ﯽ, the second like ﯽ, and the third like ﯽ. The first is conjugated like ﯽ, the second like ﯽ, and the third like ﯽ.

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

\begin{align*}
\text{بىي} & \text{س} \text{ي} \text{س}, \\
\text{س} & \text{ي} \text{ي} \text{ي} \text{ي}.
\end{align*}

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 تَحْكِيَّة or verifying.

Of Imperfect Verbs, whose last Radical is ُ or ى, and which are called Defective Verbs.

Verbs whose last radical is ُ or ى, are called by the Arabian grammarians نَاقِص defective, and also دُو أ لَربِعَة, or verbs of four letters, because they have four letters in the first person singular of the preterite, as 

\begin{equation}
\text{خِرْوَت}.
\end{equation}

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

Active Voice.

Preterite.

<table>
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Indefinite.

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Imperative.

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Participle.

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Infinitive.

| غَزَّا
**THE DEFECTIVE**

**Active Voice.**

**Preterite.**

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<td>روی‌تدع</td>
<td>رهی‌تدع</td>
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<tr>
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**Indefinite.**

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<td>روی‌دن</td>
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<td>روی‌دن</td>
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**Imperative.**

<table>
<thead>
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<th>Com.</th>
<th>Mas.</th>
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<td>ارم‌یدین</td>
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</table>

**Participle.**

<table>
<thead>
<tr>
<th>Fem.</th>
<th>Com.</th>
<th>Mas.</th>
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**Infinitive.**

<table>
<thead>
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<th>Fem.</th>
<th>Com.</th>
<th>Mas.</th>
</tr>
</thead>
<tbody>
<tr>
<td>روی‌دا</td>
<td>روی‌دا</td>
<td>روی‌دا</td>
</tr>
</tbody>
</table>
In the third person masculine singular of the preterite, 
\( جز درا )\) is for 
\( جز درا )\) and for 
\( جز درا )\). In the third person singular feminine, and in the dual of the same gender, the last radical and its vowel are dropped altogether, and 
\( جز درا )\) is for 
\( جز درا )\), and 
\( جز درا )\) for 
\( جز درا )\).

In the third person plural masculine, the last radical with its vowel disappear, and 
\( جز درا )\) and 
\( جز درا )\) are contractions for 
\( جز درا )\) and 
\( جز درا )\), 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 
\( و الله )\), in order that the union may take place, 
\( دعوا الله )\).

The Fathah which the second radical bore in the preterite, in the indefinite changes into Dammah if the last radical be 
\( و )\), or into Kasrah if it be 
\( ى )\). Sometimes, however, in verbs whose last radical is 
\( ى )\), the Fathah remains in the indefinite on account of meeting a guttural letter, 
\( ى )\), from 
\( ى )\). This last radical, in the indefinite, loses its vowel and becomes quiescent, according to the rules of permutation. After the 
\( و )\) thus quiescent, Alif mute is not put however in the singular, 
\( يغزرو )\) (see 
\( و ، ى )\), 15, rule of permutation) this is not always strictly observed, the Alif being sometimes added. When preceded by particles changing, by antithesis, the Dammah of the third radical into Fathah, the last radical retakes its vowel, 
\( ب يغزرو )\), because that vowel being Fathah there is no reason for its suppression.
When subject to apocope, the third radical wholly disappears, as يَغِزُرُ and يَرِمُ.

When subjected to paragoge, the third radical is preserved, as يَرَمَيْنِ، يَغْزُرُ وَ يَغْزُرُونَ، يَرِمُونَ.

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, تَغْزِرُونَ، يَغْزُرُونَ، تَرُمِيْنِ، تَغْزِرُونَ، يَغْزُرُونَ، تَرُمِيْنِ، تَغْزِرُونَ، تَرُمِيْنِ، تَغْزِرُونَ، تَرُمِيْنِ. It may be observed that in ُعْزَأ، and verbs similarly conjugated, the second and third persons masculine plural are like the feminine, and that in ُرَيْيَ، 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 ق, which remain after the contraction, are wholly dropped, on account of the ع quiescent, which then follows them agreeably to the rule (gen. 3) this is written with Tashdíd تَغْزِرُونَ، تَرُمِيْنِ، تَغْزِرُونَ، يَغْزُرُونَ، تَرُمِيْنِ، تَغْزِرُونَ، تَرُمِيْنِ، تَغْزِرُونَ، تَرُمِيْنِ، تَغْزِرُونَ، تَرُمِيْنِ، تَغْزِرُونَ، تَرُمِيْنِ، تَغْزِرُونَ، تَرُمِيْنِ، تَغْزِرُونَ، تَرُمِيْنِ، تَغْزِرُونَ، تَرُمِيْنِ، تَغْزِرُونَ، تَرُمِيْنِ، تَغْزِرُونَ، تَرُمِيْنِ، تَغْزِرُونَ، تَرُمِيْنِ، تَغْزِرُونَ، تَرُمِيْنِ، تَغْزِرُونَ، تَرُمِيْنِ، تَغْزِرُونَ، تَرُمِيْنِ، تَغْزِرُونَ، تَرُمِيْنِ، تَغْزِرُونَ، تَرُمِيْنِ، تَغْزِرُونَ، تَرُمِيْنِ، تَغْزِرُونَ، تَرُمِيْنِ، تَغْزِرُونَ، تَرُمِيْنِ، تَغْزِرُونَ، تَرُمِيْنِ، تَغْزِرُونَ، تَرُمِيْنِ، تَغْزِرُونَ، تَرُمِيْنِ، تَغْزِرُونَ، تَرُمِيْنِ، تَغْزِرُونَ، تَرُمِيْنِ، تَغْزِرُونَ، تَرُمِيْنِ، تَغْزِرُونَ، تَرُمِيْنِ، تَغْزِرُونَ، تَرُمِيْنِ، تَغْزِرُونَ، تَرُمِيْнِ， تَغْزِرُونَ، تَرُمِيْنِ، تَغْزِرُونَ، تَرُمِيْنِ، تَغْزِرُونَ، تَرُمِيْنِ، تَغْزِرُونَ، تَرُمِيْنِ، تَغْزِرُونَ، تَرُمِيْنِ، تَغْزِرُونَ، تَرُمِيْنِ، تَغْزِرُونَ، تَرُمِيْنِ، تَغْزِرُونَ، تَرُمِيْنِ، تَغْزِرُونَ، تَرُمِيْنِ، تَغْزِرُونَ، }
IRREGULAR VERBS.

In the third person singular feminine, is سَرُوتُ, and in that of the dual feminine سَرُوتَة; but in the third person plural masculine, it is by contraction سَرُوُا for سَرُوًا agreeably to the rules. In other respects these verbs are conjugated like غَلَا.

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 رَضَى is written for رَضُوَ.
DEFECTIVE, PRECEDED BY KASRAH, FOR دنی

Active Voice.

Preterite.

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Indefinite.

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<tbody>
<tr>
<td>3</td>
<td>2</td>
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</table>

Imperative.

|---------|-------|-----------|

Participle.

|---------|-------|-----------|

Infinitive.

دنی
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 ْنَيْنَأ

In the indefinite, ْيَرْنَى is for ْيَرْثَو, the suppression of the last vowel, and change of ى into ی, are in conformity to the rule (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, بٌزَنْسِي and بٌزَنْسِي for بٌزَنْسِي and بٌزَنْسِي. For the same reason in the second person singular feminine ought to be written بٌزَنْسِي, and in the plural masculine بٌزَنْسِي and بٌزَنْسِي; as in the dual بٌزَنْسِي, but instead of these regular forms a contraction takes place in these different persons, and بٌزَنْسِي, بٌزَنْسِي are written agreeably to the rule of permutation. When the indefinite bears antithesis, ْيَرْنَى cannot be written in conformity to the conjugation of regular verbs, in consequence of the rule of permutation (٣) it is therefore written ْيَرْنَى in the common form.

When paragoge occurs, ی resumes its vowel, because it is no longer at the end of a word, بٌزَنْسِي and بٌزَنْسِي. When apocope takes place the third radical is dropt, as in ْيَغْرَم and ْيَغْرَم, and we write ْيَرْثَو.

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

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

In the singular masculine of the participle, ٍ final after
Kasrah is changed to ى (by 14 canon ىغثى الى ى being put for
ىغثى ىغثى); and as ى final after Kasrah cannot take Dammah, it
rejects it, and throwing the nunnation on the preceding letter,
drops, as ىغثى ىغثى; but if the nunnation is removed by the
article, ى then returns, as ىغثى الى ىغثى. The same pre-
vails in the defective ى, as ىغثى ىغثى; and as ى final after
Kasrah refuses another Kasrah, رَامَ غَازِنَة and رَامَي غَازِنَة. The accusative is however regular, as رَامَي غَازِنَة and رَامَي غَازِنَة. In the rejected ی returns, as not being final, and غَازِنَة makes a contraction, as in the future.

In the passive voice, the defective verbs of the four forms رَامَي, رَامَي سَرُو غَازِنَة are all conjugated in the same way, رَامَي, رَامَي سَرُو غَازِنَة. All the inflections of the preterite, and the indefinite of these passive voices, resemble those of the active voice رَامَي. 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 غَازِنَة, غَازِنَة, غَازِنَة, غَازِنَة, &c. In the indefinite غَازِنَة, غَازِنَة, غَازِنَة, غَازِنَة, plural غَازِنَة, غَازِنَة, &c.

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

In the active voice ی is quiescent after Fathah, as غَازِنَة and رَامَي. In the passive voice it bears Fathah after Kasrah, رَامَي غَازِنَة. غَازِنَة.

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

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IRREGULAR VERBS. 121
Of Verbs, being at the same time Defective and Hamzated.

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

Pret. أتى، أتى، &c. Indef. ياتى. Impera. أتى. Irregularly نى or بى. Part. أتى. Inf. أتى. The verb أتى in the third form, sometimes changes the radical Alif into س, it is then written هاتى, instead of أتى. Indefinite ياتى. Impera. هاتى. The second class contains those whose second radical is أ, and the third و or ي, as نى to be distant. These verbs are conjugated like غرى سال and غرى سال, or رئى or رئى. Pret. ينأى، نأى، &c. Indef. ينأى. Impera. نأى. Part. نأى. 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 رأى to see, being in very common use, almost always loses its Alif-hamzah in the indefinite and imperative.
IRREGULAR VERBS.

Indefinite.

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With Antithesis, نری, &c. | نری, &c. | نری, &c. |

Apoecope, نری, &c. | نری, &c. | نری, &c. |

Paragoge, نری, &c. | نری, &c. | نری, &c. |

Impera. روآ ریان | ریا | ریا or ریا |

Paragoge, رون ریان | ریان | ریان |

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

In the fourth form, the verb رای always loses its second radical; thus, Pret. يری, &c. Indef. يری. Imp. أر. The imperative of the verbs رای, لاتنی, and others being, on account of their double irregularity, reduced to a single letter, as ر, a quiescent is added whenever they are followed by a pause نم, ر.
Of Verbs Doubly Imperfect.

Verbs having two of the letters ٌ and ی 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 ِرَعَى وَعَدَّ and ِرَفَي وَجَلَّ and ِرَضَى.

1. ِقَتِى وَقَتِى، &c. Indef. ِقَتِى. Imp. ِقَتِى or ِقَتِى. Part. ِقَتِى.


The Imperative ِقَتِى in the other persons resumes ِقَي، contracted however in the plural masc. as ِقَتِى، ِقَي، ِقَي، ِقَي.

The second class contains the verbs in which the letters ٌ and ی occupy the second and third places; thus، ُشَوى to roast； ُفُوى to be strong； َحَلى to live. These verbs are concave and defective, but the second radical is subject to no irregularity; thus، ُشَوى is conjugated like ِرَعَى، and ُفُوى like ِحَلى، follows ِرَضَى. Some follow ُخَرْأَى.

IRREGULAR VERBS.


Part. حاَي , قَاو , شَوا. 

Inf. حبِّه , قُوَّة , شَيٌّ. 

The final و of the indefinite حبي ي ought to be changed into ى according to the rule of permutation (و, 7,) but here Alif is substituted for ى following another rule (ى, 4,) on account of the ى which precedes it, and to distinguish it from the proper name حبي.

The infinitive حبِّه is put for حري (و, 3,) and قُوَّة for قُوَّة. Instead of the participle حائٍ, the adjective حي is most generally used.

The verb حبي is often contracted in the manner of surd verbs, in the third persons of the preterite; excepting that of the plural feminine, حبِّي, حبِّي, حبِّي and حبوا حبِّي, حبِّي. حبِّي, حبِّي.

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 حبي, in its tenth form, often has a particular irregularity, losing its second radical, the vowel of which passes to the first. Thus,
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 ى or ى; such is أى, which is conjugated like أى أى أى. Pret. أى أى أى, &c. Indef. أى, &c. Imp. أى, &c. Par. أى, Inf. أى.

In the second class of these verbs the second radical is ى, and the letters ى and ى are the first and third; as ىى to promise; which is conjugated like ىى ىى ىى, 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 لِيْسِ is not, was not, will not be, &c.
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 أنواع المدع or verbs of praise and blame, do not admit of conjugation. They are نعم, which is also pronounced نعم, and نعم, to be good, and بيس to be bad. They may be regarded as a species of interjectional verbs; they receive a feminine termination also, as بيس, نعم. They are sometimes, but very rarely, written نعم in the dual; and نعم 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 ساس to be bad; and حسن حسن for حسن, to be beautiful; but these under other acceptations are regularly conjugated.
Of Verbs of Admiration.

Verbs called را، verbs of admiration, are rather a kind of admiring formula than a particular species of verb. There are two. In the first ماء، the form of the third person singular masculine of the preterite of the fourth conjugation is used, preceded by the monosyllable ماء، and followed by an accusative. In the second, the second person singular masculine of the imperative of the fourth conjugation is employed, followed by the preposition ب، as ماء انفصل or انفصل بزيد Zaid is very excellent.
OF NOUNS.

Nouns are divided into proper names, as محمد اسم علم, as Muhammad; مكة Mecca; the Jaikun (river); or appellatives, نبي اسم النبي a prophet; مدينة a city; نهر a river; and into adjectives, صفة, (quality or qualitative); as صغير little; أبيض white.

They are either primitive, deriving their origin from no other words; or derivative, from either a verbal or substantive origin.

The servile letters employed in the derivation of nouns are comprised in the word يتنمنا.

ی is added at the end, as فرنسي a Persian; it is placed after the vowel of the second syllable, so forming diminutives, as كليب a little dog; and sometimes, though rarely, before the radicals, as ينبوع a fountain.

ت is employed at the beginning, as تطول prolongation;

تكبر pride; in the middle, as in nouns, from the eighth conjugation اعتراف confession; or at the end, where it is represented by ظ, as رحمة mercy.
never serves alone, but with two others, as in nouns from the tenth conjugation, as استغفار, deprecation; a leader.

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

serves in the beginning with ١, as in nouns from the seventh conjugation, as انقطاع, 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 .

is used at the beginning, as أسود, black; Александр, handsomer; a horseman; or after the radicals, as كبرياء, haughtiness; in this case it is represented by Hamzah only, and has quiescent ١ 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; مالک, ruling, a king or ruler.

These verbal adjectives, when derived from the triliteral primitive verb, are for the active voice of the form نَعِلٌ, and for the
passive voice of the form حَكَم مَفَعُول. Thus حَاَمَ from to judge; رَنَبْ from to desire; مَوْجُود from to be found, to exist; مَرْغَب from to be desired.

From the verbal adjective of the form نَائِل which adds to the primitive idea, that of intensity, or constant habitude; thus حَسَن signifies very handsome; كَذَاب one habituated to lying; عَلَام very learned.

This form of verbal adjectives supplies the names of trades, &c., as خَباَر a baker; نَجَار a carpenter; سَقا a water-carrier.

**Name of Place and Time.**

The place and time of action are denoted by the same noun, as مَكَتَب place and time of writing; جَلِس place and time of sitting; it is formed from the indefinite tense of trilateral verbs, by substituting م for the incremental letters أَنِين. When the second radical of the indefinite tense has for its vowel فاثح or كسر، this vowel is preserved in the noun of time and place; but if that letter have دامم for its vowel, it usually becomes فاثح; thus from يَكَتَب is formed مَكَتَب a school, a place where writing is taught. There are, however, twelve nouns of this kind, which change دامم into كسر، as
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 منبخت. In nouns derived from a similar verb, whose first radical is ج, the second radical always has Kasrah for its vowel, and the ج is preserved, even when dropped in the indefinite, thus موعد time and place of promise, from وعد to promise, of which the indefinite is وعد، from وعد
to place, the indefinite of which is يَنْصَرُ ِيْنَصَرُ، is formed ِبَعْضُ مَدْيَنَةٍ place or time of position, or place in general, from ِبَعْضَة to go towards a place, the indefinite of which is بَعْضَة، is formed ِبَعْضُ مَدْيَنَةٍ 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 ِتَأَمَّتْ to stand erect, indefinite يَنْصَرُ is formed, ِبَعْضَة مَدْيَنَة for ِبَعْضُ مَدْيَنَة place where we stand upright, or place where we stand, in general. If the first radical have Kasrah for its vowel in the indefinite, the second radical undergoes no change; thus from ِصَارُ, indefinite يَصِرُ to arrive somewhere, is formed ِصِيرُ the place of arrival, from ِخَاذَتْ ِيْخَذَتْ, indefinite ِيْخَذَتْ to crawl, is formed ِيْخَذَتْ the place in which a serpent crawls. In defective roots whose third letter is و or ى, the noun of time and place is regularly formed by observing the rules of permutation; thus from ِنَجَّا to save himself, is formed ِمْنُجَّى the place of refuge, for ِمْنُجَّى ِرُنْجُي; from ِرَئي to graize, comes ِمْرَعُى the place of pasture; ِمْرَعُى the place where we live, is, however, sometimes written ِمَرَعُى. It often happens that these nouns of place take the final ِة, as ِمُقَتْة place of burial, a cemetery; ِمُقَتْة the place of sun-rising; ِمَزَّة a deep place, a cavern; ِمَزَّة a place proper for a light-house, a tower; ِمَزَّة
place of pasture. When the noun of place takes this final ١, the second radical sometimes bears Dammah; thus مقدرة a cemetery; there are some nouns of time and place of the form مفعل; these nouns belong to roots whose first radical is ٣, thus ميلاد the time of birth; ميقات ٤ 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 ٥ 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 passive indefinite of to meet, is formed the place of meeting, the confluence of two rivers; from انصرف to return, place or time of return, from صلى to pray, 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 مفعل, such are مسحة a place in which there are many lions, derived from سبع and which signify a lion. مقطنة a field of cucumbers, derived from قنا a cucumber; ملطعة a melonry, derived from بلين a melon.

Name of Instrument or Vessel.

These nouns are usually of one of these three forms, مفعل. They are distinguished from nouns of
time and place by their first letter م bearing Kasrah, as ﯽـم حلب milk; ﯽـف ﯽـم فتح a key, from ﯽـم فتح to open;

* a balance, from ﯽـم وزن to weigh; ﯽـم مسكة a broom, from ﯽـم مسكة to sweep; ﯽـم مسحة an instrument employed in cleaning cotton.

There are a few nouns of this class of the two forms ﯽـم فعل and ﯽـم فعلة; as ﯽـم قذاف a sieve, from ﯽـم قذاف to sift; ﯽـم مدق an instrument with which flax or cotton is beaten, from ﯽـم دق to beat;

* ﯽـم مدق a vessel for holding perfumes; ﯽـم مسحة a vessel containing collyrium, from ﯽـم مسحة. The form of this word distinguishes it from ﯽـم مسحة, 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 ﯽـم فعلّة which usually indicates, as well as the form ﯽـم فعل a passive sense; and particularly the quantity contained in a place or vessel, resembling somewhat our words a handful, a mouthful, a pinch, &c. ﯽـم لقمة a mouthful; ﯽـم لقمة لقمة a handful; ﯽـم شربة what suffices to prevent starvation; ﯽـم شربة شربة 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 signification 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.

| 1. فعل  | 10. فعل | 19. فعل | 28. فعل |
| 2. فعل  | 11. فعل | 20. فعل | 29. فعل |
| 3. فعل  | 12. فعل | 21. فعل | 30. فعل |
| 4. فعل  | 13. فعل | 22. فعل | 31. فعل |
| 5. فعل  | 14. فعل | 23. فعل | 32. فعل |
| 6. فعل  | 15. فعل | 24. فعل | 33. فعل |
| 7. فعل  | 16. فعل | 25. فعل | 34. فعل |
| 8. فعل  | 17. فعل | 26. فعل | 35. فعل |
| 9. فعل  | 18. فعل | 27. فعل |

Nouns of Action of Derivatives.

2nd Conj. فعل, نفعال, تفعال, تففعال, تفعیل.

3rd نفعال, نفعال, مفاعلاة.

4th نفعال, نفعال, انفعال.

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 فعل, the form تفعيل is most used; in those derived from فعل, the most common form is مفاعل. In the nouns of action derived from فعل, the form فعل 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 مدد, the noun of action is مد for مدد; from خرر, the noun of action is غة for غرة.

Several nouns of action, where the two first radicals bear Fathah, suffer no contraction, as علل, دبيب, ضدد, &c.

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

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 أئر has for noun of action مواصلة or مواصلة, the Alif-Hamzah being changed into or و; the eighth form has انتشر, and so on.

Verbs having لام for second or third radical follow the same rules, as سال noun of action of سل; and
from لَعْم، the third form of the same verb; ُنَامٍ، eighth form of the same root.

**Nouns of Action of Similar Verbs.**

Similar verbs, whose first radical is ﺎ، 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.

<table>
<thead>
<tr>
<th>Indef.</th>
<th>عدة</th>
<th>وعد</th>
<th>يعده</th>
<th>دعع</th>
<th>دع</th>
<th>نزن</th>
<th>وزن</th>
<th>ود</th>
<th>زيد</th>
<th>نيد</th>
</tr>
</thead>
<tbody>
<tr>
<td>عدة</td>
<td>وعد</td>
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<td>نزن</td>
<td>وزن</td>
<td>ود</td>
<td>زيد</td>
<td>نيد</td>
<td></td>
</tr>
</tbody>
</table>

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

All the forms except ﺖﻔَل of nouns of action derived from similar verbs are regular;

<table>
<thead>
<tr>
<th>Indef.</th>
<th>لَوج</th>
<th>لَوج</th>
<th>يلَوج</th>
<th>يلَوج</th>
<th>ولُج</th>
<th>ولُج</th>
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<tr>
<td>لُج</td>
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<td>يلُج</td>
<td>ولُج</td>
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<td>ولُج</td>
</tr>
</tbody>
</table>
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, نَفْلَوْلَةٕ; here the place of the second radical is always filled by ى; thus from بَانُ, دَامُ, and دِيمَوْةُ, غَابُ, خَيْبُ, are formed دِيمَوْةُ, غَابُ, خَيْبُ, and خَيْبُةٕ.

Nouns of action, of the fourth and tenth forms, have a peculiar irregularity; instead of writing regularly استَقَّم اتَّقَم and استَقَّم أتَقَم, as استَفَعَل اتَّفَعَل; we write اتَّفَعَل for the noun of action of the fourth form; and استَقَّم اتَّقَم for that of the tenth.

Nouns of Action of Defective Verbs.

Nouns of action coming from defective verbs, having or ى for their last radical, have no irregularity when they are of one of the forms where the second radical bears Jazmeh; as زِمٌّ وَلَقٌّ, رَقٌّ وَخَعُزٌ, &c.

Those of the forms فعل, فعل, فَعْلُ, فَعْلُ, فَعْلُ, change the third radical, if it be ى; and this third radical is always quiescent; as لَقَى وَرَقَى and لَقِيّ; it is the same where the third
radical is followed by ً, as for شکا ً سلأ or for شکا ً حیاة سلأ. And in the form مفعل ً نوی, as نوی منوی.

In those of the forms فعل and فعل an irregularity occurs; if their last radical be ً, the quiescent of this form unites by تاشدید with the ً radical, as for علٰو; if it be ى, the ى changes into ى, the داممahkan into كسرahkan, and the two ى unite by تاشدید, as رتوى رقى for شصمو شصما; thus from ىًشما شصما is formed the noun of action ىًشما, and from ىًشما شصما comes the noun of action ىًشما.

Nouns of action of the form فعل unite the last radical by تاشدید with the quiescent ى, changing it into ى if it be ً; as for ىًًى ىًىًى from ىًىًى ىًىًى.

The forms فعل, فعل, فعل, change the last radical into حمزة, as ىًسراو ىًسراو for ىًسراو ىًسراو. In nouns of action of derivative verbs from defective roots, there is no difference between those whose third radical is ً or those in which it is ى.

In the second form, the noun of action is of the form فعل, as سما ى سما تفعل. In the third form the noun of action is either فعل or فعل مباعة ى مباعة, and ى for ندأ.
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 ا), thus اُعِطَة is derived from اُعِطى, اَرْتَبَى from اَرْتَبَى.

**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 جَوَى جَوَى جَوَى, noun of action of جَوَى; and if one of these letters be و and the other ا, the و is changed into ا; as شَوَى شَوَى شَوَى شَوَى for شَوَى منعدمة from أُوُى أُوُى أُوُى أُوُى from أُوُى. This is in conformity with one of the rules of permutation (3. و and ا).

In the same way جِبَى جِبَى is written for جِبَى محصوم of the form جِبَى منعدمة, or جِبَى محصوم منعدمة of the form جِبَى منعدمة, coming from the verb جَاء, Indef. جِبَى. This verb has a noun of action belonging to no acknowledged form, اُتَاَيَى.

**Noun of Unity.**

The Arabians have a particular form for an action occurring but once; this verbal noun is called اَسْمُ اَلْمَرَة, 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 قام from قومه, نصر, 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 similar verb, is formed; from a concave verb, comes عدما and defective verbs, رسمية. This noun is formed in the same way, from the quad-
triliteral 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 واحده 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 trilateral verb, regular or irregular, is always of the form ِفعلَة، and differs only from the noun of unity by the first vowel being Kasrah; thus ِكتَبة signifies the action of writing once, and ِكتَبة the action of writing considered abstractedly, and rather as a faculty than as an immediate action; thus ِهو حسن ِكتَبة 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 ِالاسم المنصوب noun relative, or ِنسبة relation. It is derived from the substantive by adding ِى، as ِسماءٍ heavenly from ِسماء heaven; ِشمسي solar from ِشمس the sun; ِمصري Egyptian from ِمصري مصر Egypt; ِعثمانى a man of the family of Othman; ِسعدى a freed man of Saâd. When the noun from which this relative adjective is formed ends in ِى or ِي, this termination is dropt; thus from ِمكة Mecca comes
a native of Mecca; from nature, is formed natural.

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

**Diminutive Nouns.**

The diminutive noun is named by the Arabians اسم مصغر diminished noun, or تصغير diminution. In triliterals it is of the form نعيل; if the primitive is quadriliteral, the diminutive is of the form نعيلل, as a little man, from a man; a little scorpion, from عقرب.

**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, فعل, فعل, فعل, فعل, 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 to witness;merciful, from رحم to have mercy;handsome, from حسن to be handsome;difficult, from صعب to be difficult;compassionate, from رحمة to be compassionate;forgiving, from غفر to pardon;angry; naked;red; 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; as 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 ْْ, as خالال friendship; بيت a garden; صغير little (fem.).
2. Those ending in \not radical, as \textit{pride}; \textit{سحرأة} a field.

3. Those having for final letter \textit{س} servile, or \textit{Alif} short, quiescent after \textit{Fathah}; as \textit{ذكرى} remembrance; \textit{أولي} the first (fem.) ; \textit{دنيا} for the world.

4. To these are to be added \textit{أرض} the earth; \textit{خمر} wine; \textit{بدر} a field; \textit{نار} fire; \textit{ريح} the wind; \textit{نفس} the soul; \textit{شمس} the sun; and others, which must be learned by use; on the contrary, a few words having the feminine termination \textit{s}, are of the masculine gender, as \textit{خليفة} a Khalif; it is the same with those verbal adjectives, which ending in \textit{s}, become a species of intensives, as \textit{علامة} very learned; \textit{حكمة} habituated to laugh; \textit{روية} relating from memory. Substantives and adjectives not comprised under these heads are masculine; as \textit{قمر} the moon; \textit{بيت} a house.

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

\textbf{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 \textit{s} at the end of the masculine, as \textit{جذب} great; \textit{عظيم} great, (fem.); \textit{أجداد} a grandfather; \textit{أم} a grandmother; \textit{فتى} a young man; \textit{فتاة} a young woman (for \textit{فتية}).
Verbal adjectives of the form ḥāl, when not of the comparative or superlative degree, take in the feminine form ḥāla; as اصفر yellow; fem. صفراً.

Verbal adjectives of the same form, but of the comparative or superlative degree, take in the feminine the form ḥāla; as أکبر greater; كبرى greater, (fem.); أول first, which is for اول, or وول another, which is for آخر; make in the feminine agreeably to this rule أولى and أخرى.

The word احد one, makes in the feminine إحدى. Verbal adjectives of the form ḥāla become in the feminine ḥāla, as سكراً feminine سكراً, feminine صساباً صساباً. These very adjectives sometimes take their feminine in the common form, as سكراً, صساباً.

Those of the form ḥāla having Dammah for vowel of the first radical, make their feminine by adding ة, as عربان naked, fem. عربانة.

Verbal adjectives of the forms غول and نعيل, which are often of both genders, sometimes however take final ة to make the feminine. The form غول when of the passive signification, always admits the variation of gender; as رسول a messenger, or one sent, fem. رسولة. When neuter or active, as كذوب a liar: Σουم a grateful person; خشوم 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 

\[ \text{\textit{نــي}} \]

when of active or neuter signification, as 

\[ \text{\textit{نــي}} \] assisting; 

\[ \text{\textit{نــي}} \] abstinent, is subject to the variation of gender; when of passive signification, as 

\[ \text{\textit{نــي}} \] beloved; 

\[ \text{\textit{نــي}} \] a person slain, the gender is distinguished only when the noun to which they relate is not expressed.

Verbal adjectives of the forms 

\[ \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نــي}}, \text{\textit{نـ~~}}

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 

\[ \text{\textit{نــي}} \] 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 

\[ \text{\textit{نــي}} \] and substituting 

\[ \text{\textit{نــي}} \] for the 

\[ \text{\textit{نــي}} \] final; thus 

\[ \text{\textit{نــي}} \] a book; 

\[ \text{\textit{نــي}} \] two books; 

\[ \text{\textit{نــي}} \] a city; 

\[ \text{\textit{نــي}} \] two cities.

When the last letter is 

\[ \text{\textit{نــي}} \] or 

\[ \text{\textit{نــي}} \], and in the singular, a short Alif represented either by 

\[ \text{\textit{نــي}} \] or 

\[ \text{\textit{نــي}} \] has been substituted for them; in order to make the dual the original form is restored; as 

\[ \text{\textit{نــي}} \] a young man, for 

\[ \text{\textit{نــي}} \] dual for
remembrance: dual ذكرٍ for a staff; dual ذكرٍ.

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

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

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 و; thus ٢ ردًا for ٢ ردًا a mantle; dual رداء or رداءٍ.

If the Hamzah be radical, it must be preserved, قرأ a reader, from قرأ to read; dual قراءان.

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 مكسر broken plural.

The regular plural is formed for the masculine by adding م, and for the feminine by changing ٢ to ٢. When the feminine does not in the singular end in م, the final vowel of the singular is dropt for the termination, thus ٢ a robber.

plu. robbers. ٢ a female thief, plu. ٢.
If the singular masculine end in ٰ quiescent after Kasrah, or Fathah; in the plural a contraction occurs, according to the rules of permutation, thus for ٰ a judge, plu. مصطفى for Moses, plu. مصطفى for Mustafa, plu. مصطفى.

Feminine nouns of the forms ٰ 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. ٰ a name of a woman, plu. ٰ a saucer, plu. ٰ.

If the singular be of the form ٰ or ٰ, the second radical takes, in the plural, Dammah or Fathah, or may preserve the Jazmah; ظلمة or ظلمات or ظلمة ظلمات, plu. ظلمة or ظلمات.

If the singular be of the form ٰ 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.
First form, 

Is formed from the singulars and fem.; as 

presents, pl. 
very great; and very rarely from the forms 

as 

villages; 
mustaches, for 

and 


Second form, 

This form belongs, first to nouns of the form and 
whose root is neither surd nor defective; and to those of the forms 

not coming from a defective root: as 

books; 

books; 

leaves of a book. Second to a few nouns of the forms 

as 

leopards; 

lions; 

glass beads. Third to verbal adjectives of the forms 

not having a passive signification; as 

preachers.

Third form, 

This belongs to masculine adjectives of the form and to their feminines; as 

red, and (fem.) 

red (mas. and fem.)
Fourth form, نَعَل.

This comes from the singular, نَعَلْةٌ as سَكَّى plu. نَعَلَى coins, plu. بِيْعَةٌ churches.

Fifth form, نَعَال.

The fifth form appertains first to singulars of the forms نَعَل, نَعَلْ, نَعَلْة, as تَذَدَّج a dart without a point; plu. تَذَدَّجا; رَمَيْمُ a spear, plu. رَجَالٌ a man, plu. رَجَالٌ.

2. To the forms نَعَل, نَعَلْة; as كُعْبُ the heel, plu. قَصَاةٌ a saucer, plu. قَصَاعٌ a vest, plu. ثِيَابٌ, (and being changed into ۲ after Kasrah) فَنْيَفُ a desert, plu. فَنَيَافُ.

3. To the forms نَعَل, نَعَلْة, not having a surd or defective root, (that is, the third radical like the second, or the third radical or ۵), as جِبَلَ a mountain, plu. جِبَالٌ the neck, plu. رَقَابٌ.

4. To the adjectives نَعِيلٍ and نَعِيْلَة, as شَرْفَةٌ and شَرْفَةٌ, noble, plu. شَرَافٌ; but not when these are taken in a passive sense, as in تَتَيِّلُ a person killed.

5. To adjectives of the forms نَعَلَانِ and نَعِيْلَة; as نَدَامٌ and نَدَامٌ penitent, plu. نَدَامٌ.
6. To adjectives of the forms خُضَانَة and خُضُانَة, as | خُضَانَة and خُضَانَة
famishing, plu. خُضَانَة.

Sixth form, نَعُولَ.

This belongs to substantives of the forms فعل, فعل, نَعُول, فعل and نَعُول; and sometimes to adjectives of the form فعل, as the sea, plu. جَنَد, جَنَد an army, plu. جَنُود, a lion, plu. شَهْرَد, أسَد a witness, أسَد.

Seventh and eighth forms, نَعُولَ نَعُول and نَعُولَ.

These belong to adjectives of the forms فَعَّال and فَعَّال, with this only difference, that the form نَعُول is exclusively appropriated to the masculine, thus كَابِن a writer, plu. كَابِن.

Fَحْكِم, a judge, plu. حَكَم and فَحْكِم a combatant, for فَحْكِم, plu. حَكَم for غَازِب; غَازِب; غَازِب one who is absent, plu. غَازِب a female camel, بل.

Ninth form, نَعَلَ.

This appertains to verbal adjectives of the form فَعَّال, when applied to rational beings, and not coming from a defective root, as كَامِل perfect, plu. كَامِل; كَامِل standing erect, plu. كَامِل; بَار innocent, plu. بَار.
Tenth form, ُفعلة.

This belongs almost exclusively to verbal adjectives of the form ُفعل coming from a defective root, and applied to rational beings; as ُرام an archer, plu. ُرامة for ُنار a combatant, plu. ُقاتش for ُخال a Kadhi, plu. ُقصّة for ُصحّة.

Eleventh form, ُفعلة.

This belongs to substantives of the form ُفعل, and to a few of the forms ُفعل and ُفعل, as ُدب a bear, plu. ُدبة; ُكوز a pitcher, plu. ُكوزة; ُزوج a spouse, plu. ُزوجة ُقردة an ape, plu. ُقردة.

Twelfth form, ُفعلة.

This belongs to substantives of the forms ُفعل, ُفعل, ُفعل, ُفعل ُفعل, as ُثور a bull, plu. ُثور for ُأخ a brother, plu. ُأخ for ُأخت a branch, plu. ُأخت for ُنزة an antelope, plu. ُنزة; ُنسمة an antelope, plu. ُنسمة ُصلة a slave, plu. ُصلة for ُصلو an infant, plu. ُصلو.

Thirteenth form, ُفعل.

This belongs to substantives of the form ُفعل, and sometimes ُفعل, not coming from a concave root,
as the face, plu. دلو; a bucket, plu. ألع; a staff, plu. رجل; the foot, plu. أيم. It also appertains to feminine substantives of four letters, not ending in َء, and of which the penultima is a quiescent letter, as the arm, plu. يم; and 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. نِير; the day, plu. اب.Collectors
the singular forms \( \text{نَعَال} \) and \( \text{نَعَال} \), coming from a surd or defective root: as \( \text{نَعَالات} \) an article of furniture, plu. \( \text{نَعَال} \) an \( \text{إِمَام} \), plu. \( \text{نَعَال} \); \( \text{نَعَالات} \) a tunic or shirt, plu. \( \text{نَعَال} \) an \( \text{أَئْبِية} \).

Sixteenth form, \( 
\text{نَعَال} \).

The sixteenth form belongs to substantives of the forms \( \text{نَعَال} \) and \( \text{نَعَال} \), and to substantives and adjectives feminine of the forms \( \text{نَعَال} \) and \( \text{نَعَال} \), and, though rarely, to verbal adjectives masculine of the form \( \text{نَعَال} \), thus \( \text{نَعَال} \) a frying pan, plu. \( \text{نَعَال} \) death, plu. \( \text{نَعَال} \); \( \text{نَعَال} \) a cavalier, plu. \( \text{نَعَال} \).

Seventeenth form. \( 
\text{نَعَال} \).

This belongs to substantives singular feminine, of four letters, of which the third is \( \text{ء}, \text{ى}, \text{ل}, \text{ش}, \text{ي} \), or \( \text{س} \) servile or quiescent, after a vowel of the same kind; and to feminine substantives of the same forms, but adding \( \text{ة} \) at the end: as \( \text{نَعَال} \) a cloud, \( \text{نَعَال} \) an old woman, plu. \( \text{نَعَال} \); \( \text{نَعَال} \) a wonder, plu. \( \text{نَعَال} \).

Eighteenth form. \( 
\text{نَعَال} \).

This belongs to substantives singular of the forms \( \text{نَعَال} \), \( \text{نَعَال} \), and to some nouns of the forms \( \text{نَعَال} \) \( \text{نَعَال} \) and \( \text{نَعَال} \), coming from concave roots, as \( \text{نَعَال} \) a young man, a slave,
plu. غَزال an antelope, plu. غَزال a fish, plu.

تَاج a crown, plu. تَاج a brother, plu.

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

Nineteenth form, نَفَعِيل.

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

Twentieth form, نَفَعِئ.

This form is applied to adjectives masculine, of the form نَفَعِئ, not having a passive sense; and to some of the form فَعَّال not coming from a concave, or defective root, but applied to a rational being, فَقِير a poor man, plu. فَقِير; فَقَرْأ a prince, فَقَرْأ plu. شَاعِر a poet, plu. شَاعِر. The word خَليفة Khalíf, also makes the plural خَلِيفا.

Twenty-first form, نَفَعِئ.

This belongs also to singulars of the form نَفَعِئ, but is almost peculiar to those whose root is concave or defective, as حَبِيب a friend, one beloved, plu. حَبِيب; أَحْبَأ a rich man, أَحْبَأ plu. صَدِيق veracious, plu. صَدِيق.
Twenty-second form, فاعِلَ.

This is made from adjectives of the form فاعِلْ, and sometimes also فاعِل and فاعِل, signifying pain, or destruction; as "wounded, plu. جرحى; جرحى slain, plu. هالك; هالك perishing, plu. دَلاكِ.

Twenty-third form, فاعِلَ.

This belongs to substantives singular, of the forms فاعِل, فاعِل and feminine adjectives of the forms فاعِل and فاعِل; as فائِر, فائِر; عَدارِى, عَدارِى, عَدارِى a virgin, plu. عَدارَى; جَناَبِى, جَناَبِى the decree of a judge, plu. جَنبَى حَبلى a pregnant woman, حَبلى.

Twenty-fourth form, فاعِلَ.

This belongs, first to the same substantives and adjectives as the preceding; as عَدارِى a virgin, plu. عَدارَى.

2nd. To adjectives of the form فاعِل, as سَكَرْانَ intoxicated, plu. سَكْنَى.

3rd. To feminines of the form فاعِلَة coming from a defective root, as هِدَى a gift, plu. هِدَاءِ. 
Twenty-fifth form, نعیم.

This, which is very rare, belongs to singulars of the forms نعیل and فاعِل, as عبد a slave, plu. عبید an ass, فاعِل, as حمار a dog, plu. کلب a conqueror, plu. عید a courier, plu.

Twenty-sixth form, فاعیل.

This, which is also of rare occurrence, belongs to singulars of the form فاعل, as خیط a thread, plu. خیاطة a paternal uncle, plu. عور a wild ass, plu. عمومه a wild ass, plu.

Twenty-seventh form, نعیل.

This belongs to singulars of the forms فاعِل and فاعِل, as حجر a stone, plu. صاحب a companion, plu.

Twenty-eighth form, نعیل.

A few singulars of the forms فاعِل, فاعِل, فاعِل, have their plurals of the form فاعِل, as بکرة a pulley, plu. حلقة a ring, حلق a person who seeks, plu.

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 ننس.
the soul, are formed the plurals and from a boy, plu. and from the eye, عين؛ from عين، أعيان؛ from a wall, سور؛ from a slave, عبد؛ from the sea, البحر؛ and also from the witness, شاهد. It must not be supposed, however, that a singular admits indifferently all the plurals of which its form is susceptible; thus نفاس does not admit نفاس، نفاس ونفاس؛ nor does عبد adopt the plurals عبد، عبدة، عبدة، &c. Sometimes one only is formed, as from رجل، أمر، امر، and makes only امر. 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، عين signifies the eye، a fountain، the substance، or essence of a thing، and a person of rank. In the plural it has عيون، أعيان، أعيان.

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 \textit{جمع كثرة} \textsc{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 \textit{Alif} quiescent after the second letter, which, as well as the first, bears \textit{Fathah}, as the third letter has \textit{Kasrah}. Thus they are of the form \textit{ضَفَّاءُ}, as \textit{ضَفَّاءُ} \textit{a frog}, \textit{ضَفَّاءُ} \textit{a vestibule}, \textit{ضَفَّاءُ} \textit{a dunghill}. If the last radical be preceded by either of the letters 
\textit{ى}, \textit{و}, \textit{أ}, \textit{ا} quiescent, it remains, as \textit{ضَفَّاءُ} \textit{a lamp}, \textit{ضَفَّاءُ} \textit{a shoemaker}, \textit{ضَفَّاءُ} \textit{a shoemaker}, \textit{ضَفَّاءُ} \textit{an emperor}, \textit{ضَفَّاءُ} \textit{a Circassian}. Final \textit{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 \textit{جَرَّاسُ} \textit{a bishop}, \textit{جَرَّاسُ} \textit{a Circassian}.
Adjectives of the form ُنُحُبُّ اًأَعَلاَةُ being comparatives, or superlative, take in the plural the form of quadrilaterals; but this is only when they are employed as substantives, as ٨٠٣ْ black, plu. أَكْبَرُ أَسَلَ، serpents having a black skin: أَكْبَرُ أَسَلَ the most great, plu. أَكْبَرُ أَسَلَ the great men of a kingdom.

The forms of quadrilateral plurals serve also to make those plurals which are called جمَعُ أَلْجَمَعَ, or plurals of plurals, and which are derived from other plurals; thus from ٥٠٣ْ ظَنُّرُ a finger nail, is formed the plural ٥٠٣ْ ظَنُّرْ أَظَنْرُ, and from that, the plural of plural ٥٠٣ْ أَظَنْرُ أَظَنْرُ; from ٥٠٣ْ يَدَ أَيْدُ for the hand, comes ٥٠٣ْ أَيْدُ أَيْدُ; and afterward ٥٠٣ْ سَوْرُ أَسَوْرُ اسْوِرَةُ, and from that ٥٠٣ْ أَسَوْرُ أَسَوْرُ. Words of five or more letters, not including ﺲِ, or ﺱِ, or ﻰِ, or ﺱِ, or ﻰِ, or ﻰِ, 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 ٥٠٣ْ سَفِرْلُ a pomgranate, plu. ٥٠٣ْ سَفِرْلُ سَفِرْلُ سَفِرْلُ; ٥٠٣ْ سَفِرْلُ سَفِرْلُ سَفِرْلُ a spider, plu. ٥٠٣ْ عَذَابُتْ عَذَابُتْ عَذَابُتْ عَذَابُتْ, or ٥٠٣ْ عَذَابُتْ عَذَابُتْ عَذَابُتْ عَذَابُتْ a spider, plu. ٥٠٣ْ عَذَابُتْ عَذَابُتْ عَذَابُتْ عَذَابُتْ and ٥٠٣ْ عَذَابُتْ عَذَابُتْ عَذَابُتْ عَذَابُتْ. If, however, the penultima is ﺳِ or ﺳِ, forming a diphthong after فَتَحَ, both remain; but ﺳِ is changed into ﺳِ by the influence of the preceding كَسَرَةُ; as ٥٠٣ْ فَرُونُ a crocodile, plu. ٥٠٣ْ فَرُونُ فَرُونُ فَرُونُ فَرُونُ فَرُونُ فَرُونُ فَرُونُ فَرُونُ فَرُونُ Faraeen. Augmented words drop the servile letters: ٥٠٣ْ مَدْحُر جُمَعُ أَلْجَمَعَ the place in which a thing rolls, plu. ٥٠٣ْ مَدْحُر جُمَعُ أَلْجَمَعَ. If, beside the servile مِ, there is also a ٦٠٣ْ, or the letters ٥٠٣ْ, the مِ is preserved in the plural, while the other servile letters
OF NOUNS.

There are some nouns whose plurals are very irregular, or even borrowed from another root, thus *طريق* a road, plu. *طريق*; *أم* a mother, plu. *أمهات*; *فم* a mouth, plu. *أمواه*; *ماء* water, plu. *أمداد* أمواه; in these two last words, it is the singular which is irregular, for *فم* is for *فوه*، and *ماء* for *ماء*. The singular *أمرأة* a woman, has no plural, the place of which is supplied by *نساء* or *نسوان*; the word *إنسان* a man, has in the plural *ناس*، 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>عَلَةٍ</td>
<td>عَلَبِ</td>
</tr>
<tr>
<td>2</td>
<td>كِتَابَ</td>
<td>كِتَبِ</td>
</tr>
<tr>
<td>3</td>
<td>أحَمْرَ</td>
<td>حَمَرٌ</td>
</tr>
<tr>
<td>4</td>
<td>كُسُرَةٌ</td>
<td>كُسِرَ</td>
</tr>
<tr>
<td>5</td>
<td>رِجَالٍ</td>
<td>رِجَالٌ</td>
</tr>
<tr>
<td>6</td>
<td>بَيْزَرَ</td>
<td>بَيْزَرَ</td>
</tr>
<tr>
<td>7</td>
<td>حَكِيمٍ</td>
<td>حَكِيمُ</td>
</tr>
<tr>
<td>8</td>
<td>كَامِلٍ</td>
<td>كَامِلٌ</td>
</tr>
<tr>
<td>9</td>
<td>قَاضِ</td>
<td>قَاضِ</td>
</tr>
<tr>
<td>10</td>
<td>قَرْنَ</td>
<td>قَرْنَ</td>
</tr>
<tr>
<td>11</td>
<td>غَصِ</td>
<td>غَصِ</td>
</tr>
<tr>
<td>12</td>
<td>أَرَضِ</td>
<td>أَرَضِ</td>
</tr>
<tr>
<td>13</td>
<td>مَطرٍ</td>
<td>مَطرٍ</td>
</tr>
<tr>
<td>14</td>
<td>اِلْبَدْأَ</td>
<td>اِلْبَدْأَ</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>١٦</td>
<td>a necklace, a necklace</td>
</tr>
<tr>
<td>17</td>
<td>١٧</td>
<td>a frying pan, طاوق</td>
</tr>
<tr>
<td>18</td>
<td>١٨</td>
<td>the left hand, شمال</td>
</tr>
<tr>
<td>19</td>
<td>١٩</td>
<td>a boy, غلaman</td>
</tr>
<tr>
<td>20</td>
<td>٢٠</td>
<td>a roof, سقفان</td>
</tr>
<tr>
<td>21</td>
<td>٢١</td>
<td>a country, بلدان</td>
</tr>
<tr>
<td>22</td>
<td>٢٢</td>
<td>noble, شرف</td>
</tr>
<tr>
<td>23</td>
<td>٢٣</td>
<td>a poet, شاعر</td>
</tr>
<tr>
<td>24</td>
<td>٢٤</td>
<td>a friend, حبيب</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 ًلاً، and the oblique case in ًلاً.

The second regular masculine plurals, whose nominative is in ًوً، genitive, &c. in ًلاً.

The third regular feminine plurals, having the nominative in ًات، genitive in ًات.

The fourth invariable nouns, whose last radical never admits the nunnation, having the nominative in ً، and other cases in ً.

These invariable nouns are:

1. Positive and comparative adjectives, of the same form as ًأحمر red, ً أحمرأ حمرأ fem., except a few having their feminine in ً، as ًأرمل أرملأ widowed, mas. أرملأ fem.
2. Adjectives ending in ُان- servile, whose first radical has Fathah, and which do not form their feminines by adding ُء، as ُغضبُان enraged; fem. ُغضبَان.

3. Substantives and adjectives singular, ending in Alif short, or ُس quiescent after Fathah, as ُصغيرُ very little; ُبشرُ good tidings; or in Hamzah, preceded by Alif bearing Maddah, as ُعذراُ a virgin; ُبيضاُ white. If the ُس or the Hamzah are radical, as in ُهدى ُدirection, ُرداُ ُا 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 ُفنجَبَون wonders; ُمَدارسَ colleges; ُمكتَبَن keys; اثَربَ أ ُطَوَأَرَبَن 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 ُء، 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 ُأ servile to the accusative. Where
vowel points are used, the nominative singular and plural are distinguished by ی; the genitive dative and ablative by ی; and the accusative by ی; the dual always ending in Kasrah. The ی, terminating a word, changes into ayt, when being preserved, it ceases to be the last letter, as مَدِينَة a town, dual مَدِينَاتَانِ.

It disappears in the regular plural, as نَآِمَرة a woman who assists, plu. نَآِمَراتِ.

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. بیت</td>
<td>بیتُ</td>
<td>بیتْتُ</td>
</tr>
<tr>
<td>Gen. بیت</td>
<td>بیتینِ</td>
<td>بیت‌ینِ</td>
</tr>
<tr>
<td>Accus. بیت</td>
<td>بیتًا</td>
<td>بیت‌اتِ</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. نَآِمِر</td>
<td>نَآِمِرُ</td>
<td>نَآِمِرْتُ</td>
</tr>
<tr>
<td>Gen. نَآِمِر</td>
<td>نَآِمِر‌ینِ</td>
<td>نَآِمِر‌ین‌ی</td>
</tr>
<tr>
<td>Accus. نَآِمِر</td>
<td>نَآِمِرًا</td>
<td>نَآِمِر‌اتِ</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. نَآِمِراتِ</td>
<td>نَآِمِراتِ</td>
<td>نَآِمِراتِ</td>
</tr>
<tr>
<td>Gen. نَآِمِراتِ</td>
<td>نَآِمِراتِ</td>
<td>نَآِمِراتِ</td>
</tr>
<tr>
<td>Accus. نَآِمِراتِ</td>
<td>نَآِمِراتِ</td>
<td>نَآِمِراتِ</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>A mosque,</td>
<td>Nom. مسجد</td>
<td>مسجداً</td>
<td>مسجداً</td>
</tr>
<tr>
<td></td>
<td>Gen. مسجد</td>
<td>مسجدين</td>
<td>مسجدين</td>
</tr>
<tr>
<td></td>
<td>Accus. مسجداً</td>
<td>مسجداً</td>
<td>مسجداً</td>
</tr>
</tbody>
</table>


<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Red</td>
<td>Nom. أحمر</td>
<td>أحمران</td>
<td>حمر</td>
</tr>
<tr>
<td></td>
<td>Gen. and Accus. أحمر</td>
<td>أحمران</td>
<td>حمر</td>
</tr>
<tr>
<td></td>
<td></td>
<td>حمراً</td>
<td>حمراً</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>Small</td>
<td>Nom. أصغر</td>
<td>أصغران</td>
<td>أصغر</td>
</tr>
<tr>
<td></td>
<td>Gen. and Accus. أصغر</td>
<td>أصغران</td>
<td>أصغر</td>
</tr>
</tbody>
</table>

When the last letter of a noun is ۚ preceded by فتحية, or else ۚ or ۚ, also preceded by فتحية, and called short ألف, الف مقطورة, the three cases are alike; if it be ۚ preceded by كسرة, the nominative and the genitive alone are alike: in this case the ۚ not bearing either دامنة or كسرة.
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:

\[
\begin{array}{ll}
\text{Nom.} & \\
أب زيد & the father of Zeid. \\
Gen. & \\
أبي زيد & of the father of Zeid. \\
Accus. & \\
ابا زيد & the father of Zeid. \\
\end{array}
\]

\[
\begin{array}{ll}
\text{Nom.} & \\
فم أو فم & the mouth of Omar. \\
Gen. & \\
فم أو فم & of the mouth of Omar. \\
Accus. & \\
ذمًا أو ذمًا & the mouth of Omar. \\
\end{array}
\]
OF NOUNS.

Nom. دو رحمه endowed with compassion.
Gen. ذئ رحمه of compassionate.
Accus. نا رحمه compassionate.

Nom. أخود his brother.
Gen. أخه of his brother.
Accus. آخه his brother.

Nom. حموک thy father in law.
Gen. حمک of thy father in law.
Accus. حمک thy father in law.

Nom. کنرب thy thing. (Res aliqua, pec. non magna.)
Gen. دنیک of thy thing.
Accus. هناب thy thing.

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

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

*\(^*\) as if; لَيْبَتْ لَيْبَتْ لَيْبَتْ لَيْبَتْ Lālība! and

per\(^*\) as as indeed the man stands; لَيْبَتْ لَيْبَتْ لَيْبَتْ Lālība! but the King is powerful. No other word must intervene, however, except a preposition with its case, as

*\(^*\) as if; لَيْبَتْ لَيْبَتْ لَيْبَتْ لَيْبَتْ Lālība! therefore 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 لَيْبَتْ لَيْبَتْ Lālība! 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 لَيْبَتْ Lālība!, or by a word which it governs.

The vocative is expressed by the accusative with يَا prefixed, as يَا أَخَيَّا "Oh sister!"

مَعِي يَا عَلِيَّا يَا عَلِيَّا يَا عَلِيَّا يَا عَلِيَّا مَا أَتَيْتَ؟ فِي مَلَكِ الدَّارِ وَلَيْبَتْ لَيْبَتْ Lālība! 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 يَا أَبَيْدُرُ يَا عَشَمَانَ O Othman! O Prince! 

The nominative thus employed, is naturally pronounced with rapidity. Hence it is, that the nunnation is always dropped, and that the affixed pronoun يَا تَقُومُ يَا تَقُومُ يَا تَقُومُ يَا تَقُومُ is sometimes cut off, as يَا تَقُومُ O my people! رَبِّ O my Lord! Some words, chiefly proper names
in frequent use, throw off a whole syllable at the end, as 

for ُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُّّّّ
Of Comparison.

The comparative is formed from the positive, which is itself formed only from primitive triliteral verbs; by prefixing \textit{Alif}, and is of the form \textit{little}; \textit{less}; \textit{beloved}; \textit{most beloved}. It in general takes \textit{after it}, as \textit{greater than the King}.

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

\begin{verbatim}
منى أحب و أحبس.
و يومى خير من أحسن.
\end{verbatim}

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

\textit{however, and other particles, often follow the comparative instead of more glorious in war.}

In the feminine of the comparative, \textit{quiescent after Fathah}, is added in place of \textit{prefixed, as greater, (masc.) greater, (fem.) Without but followed by a genitive, it forms the superlative, as the best of men.}

\textit{It has likewise a superlative sense, when placed absolutely, as God is most wise.}

Verbal adjectives of the passive voice, and those which designate colours, or deformities, as blue; black;
crooked; blind; squinting; and which are themselves of the form انعل do not generate comparatives.

These 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 ARTICLE.

The Arabians have only one article, which they call 'المعرفة', because it renders the noun to which it is prefixed definite, which would otherwise be general, or indetermined; as in the following distich:

الدهر دولاب يدور فيه السرور مع الشور.
بينا الفقي فوق السماء، وإذا به تحت الصخور.

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.
The article is sometimes dropt; its place being supplied by Tashdīd, when the word to which it is prefixed begins also with ل; as ليل for الليل. It frequently remains, however, and Tashdīd also; as

ّيغوض ّالبجر ّمن طلب ّاللٰليّ.
و ّمن طلب الٰلي سير اللٰليّ.

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، الّذي; the fem. sing، الّتي; and the plural masculine الّذين; being so written instead of الّذى، &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 лāms, the article is dispensed with, or represented by Tashdīd، as للٰليّ للٰليّ لالٰليّ، or لله لله لله، but when prefixed to nouns not beginning with ل، Alif alone is dropt; as

نقل للشامتيين ّبنا رُبِّدا
أمامكم المصائب و الجُنُوب.

But say to the rejoicers in our distress, wait yet a little.
Before you are misfortunes, and great ones.
The article changes the substantives singular, and irregular plurals, which are diptots, into triptots, as

\[
\begin{align*}
\text{Nom.} & \quad \text{Gen.} & \quad \text{Accus.} \\
\text{أسود} & \quad \text{أَسْوَد} & \quad \text{الأسود} \\
\text{أَبْيَاض} & \quad \text{أَلْبَيْضَة} & \quad \text{ألبيضا}
\end{align*}
\]

*black, white*

Of Numerals.

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

\[
\begin{align*}
\text{Fem.} & \quad \text{Mas.} & \quad \text{Fem.} & \quad \text{Mas.} \\
\text{اثنتان} & \quad 2 & \quad \text{واحدة} & \quad 1 \\
\text{ثلاثة} & \quad 3 & \quad \text{أحد} & \quad 1 \\
\text{ثمانية} & \quad 8 & \quad \text{خمسة} & \quad 5 \\
\text{تسعة} & \quad 9 & \quad \text{ستة} & \quad 6 \\
\text{عشرة} & \quad 10 & \quad \text{سبعة} & \quad 7
\end{align*}
\]

From three to ten, the termination \(\ddag\), the usual sign of the feminine gender, here marks the masculine. All these numbers, except \(اثنتان\) and \(اثنتان\), are Triptots; these two have only one inflexion, \(اثنتي\) and \(اثنتي\), 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 nunnation, as 

three men. When 

loses its nunnation, it recovers the ٣ which had disappeared according to the rule (٦، ١٠)، 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 

، and in the feminine 

or 

.  

Feminine. | Masculine.  
---|---  
١٠ | ١١  
١١ | ١٢  
١٢ | ١٣  
١٣ | ١٤  
١٤ | ١٥  
١٥ | ١٦  
١٦ | ١٧  
١٧ | ١٨  
١٨ | ١٩
All these numbers, from eleven to nineteen, are indeclinable, except \( \text{اثناء عشرة} \) and \( \text{اثنين عشرة} \), which in the genitive and accusative make \( \text{اثنين عشرة} \) and \( \text{اثنين عشرة} \).

<table>
<thead>
<tr>
<th>60</th>
<th>20</th>
</tr>
</thead>
<tbody>
<tr>
<td>سَتِينَونَ</td>
<td>عَشَروُنَ</td>
</tr>
<tr>
<td>70</td>
<td>30</td>
</tr>
<tr>
<td>سَبْعُونَ</td>
<td>ثُلْثُونَ</td>
</tr>
<tr>
<td>80</td>
<td>40</td>
</tr>
<tr>
<td>ثُمَانُونَ</td>
<td>أَرْبَعُونَ</td>
</tr>
<tr>
<td>90</td>
<td>50</td>
</tr>
<tr>
<td>تَسَعُونَ</td>
<td>خَمْسُونَ</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 \( \text{ن} \) final, as the regular plurals do when they govern a word. This rule, however, is not always strictly observed. These numbers are Dïptots ending in the genitive and accusative in \( \text{ين} \).

In the numbers composed of tens and of units, from twenty to ninety-nine, the conjunction \( \text{و} \) is inserted between the two numbers; the smallest number is put first, and both are declined, as \( \text{أَحَدُ وَ عُشْرِينَ}; \) genitive \( \text{أَحَدُ وَ عُشْرِينَ} \); accusative \( \text{أَحَدُ وَ عُشْرِينَ} \).
The numbers of the hundreds are for both genders:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ست مائة</td>
<td>600</td>
</tr>
<tr>
<td>سبع مائة</td>
<td>700</td>
</tr>
<tr>
<td>ثمانی مائة</td>
<td>800</td>
</tr>
<tr>
<td>or</td>
<td></td>
</tr>
<tr>
<td>نعمانی مائیة</td>
<td>900</td>
</tr>
<tr>
<td>or</td>
<td></td>
</tr>
<tr>
<td>مائیا مائیة</td>
<td>100</td>
</tr>
<tr>
<td>مائیتان</td>
<td>200</td>
</tr>
<tr>
<td>مائیاتیان</td>
<td>300</td>
</tr>
<tr>
<td>or</td>
<td></td>
</tr>
<tr>
<td>میاثیر مائیة</td>
<td>400</td>
</tr>
<tr>
<td>میمین مائیة</td>
<td>500</td>
</tr>
</tbody>
</table>

The numbers of thousands are

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ثلاثة آلاف</td>
<td>3000</td>
</tr>
<tr>
<td>اربعة آلاف</td>
<td>4000</td>
</tr>
<tr>
<td>ألف</td>
<td>1000</td>
</tr>
<tr>
<td>الفان</td>
<td>2000</td>
</tr>
</tbody>
</table>

and so on, up to ten thousand.

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>اثنی عشر ألف</td>
<td>12,000</td>
</tr>
<tr>
<td>أحد عشر ألف</td>
<td>11,000</td>
</tr>
</tbody>
</table>

and so on, up to ninety-nine thousand.

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>مائیا الف</td>
<td>300,000</td>
</tr>
<tr>
<td>میائیا الف</td>
<td>100,000</td>
</tr>
<tr>
<td>مییبتا الف</td>
<td>200,000</td>
</tr>
</tbody>
</table>

&c.

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>Fem.</th>
<th>Mas.</th>
</tr>
</thead>
<tbody>
<tr>
<td>سادسة</td>
<td>سادس</td>
</tr>
<tr>
<td>سابعة</td>
<td>سابع</td>
</tr>
<tr>
<td>ثامنة</td>
<td>ثامن</td>
</tr>
<tr>
<td>تاسعة</td>
<td>تاسع</td>
</tr>
<tr>
<td>عاشرة</td>
<td>عاشر</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>حادية عشرة</td>
<td>حادي عشر</td>
</tr>
<tr>
<td>ثانية عشرة</td>
<td>ثاني عشر</td>
</tr>
<tr>
<td>ثالثة عشرة</td>
<td>ثالث عشر</td>
</tr>
<tr>
<td>حادية و عشرون</td>
<td>حادي و عشرون</td>
</tr>
<tr>
<td>واحدة و عشرون</td>
<td>واحد و عشرون</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 للثالث عشرة, genitive للثالث عشر; 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 the fourth hour, day, week, &c.; 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 سدس one third; تلث, ثلث one sixth; and ثمن one eighth. After one tenth, periphrasis is employed, as جزء 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; إننائى two by two; in the feminine أنتنائى, or by using, from one to ten, particular numeratives of the forms مفعل, or معدل, and which are employed either alone or double, as واحد أحاد, or معدد واحد, or معدد معدد one by one; or اثناء ثناى, or مننى مننى two by two; or الأربع مربع four by four; these numeratives are Diptots.

Numeratives denoting a periodical return, are of the form فعل. They are put in the accusative with or without an article, as كلثا 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 اَنْنَانٛ, a dual of which the singular, if it could have one, would be اَنْنَوُنٛ; the relative adjective is formed by recurring to the form of the singular اَنْنَنٛ and اَنْنَوُنٛ, like اَنْنِمٛ اَنْنَوُنٛ.

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 اَنْنَوُنٛ is the relative adjective of اَنْنَانٛ, اَنْنَوُنٛ is that of اَنْنُمٛ اَنْنَوُنٛ, اَنْنَوُنٛ is of اَنْنَانٛ اَنْنَوُنٛ, اَنْنَوُنٛ is of اَنْنَانٛ.

From اَنْنِمٛ اَنْنَوُنٛ, is formed the relative adjective اَنْنَوُنٛ or اَنْنِمٛ اَنْنَوُنٛ; and from اَنْنِمٛ اَنْنَوُنٛ a thousand, اَنْنِمٛ. 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 اَنْنِمٛ اَنْنَوُنٛ, thus اَنْنِمٛ اَنْنَوُنٛ, اَنْنِمٛ اَنْنَوُنٛ, اَنْنِمٛ اَنْنَوُنٛ, اَنْنِمٛ اَنْنَوُنٛ, اَنْنِمٛ; thus اَنْنِمٛ اَنْنَوُنٛ; اَنْنِمٛ اَنْنَوُنٛ; اَنْنِمٛ اَنْنَوُنٛ, &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><strong>They</strong></td>
<td><strong>You</strong></td>
<td><strong>We</strong></td>
</tr>
<tr>
<td>َنَّمَهُمُّ</td>
<td>َنَّمَهُمُّ</td>
<td>َنَّمَهُمُّ</td>
</tr>
<tr>
<td>َنَّمَهُمُّ</td>
<td>َنَّمَهُمُّ</td>
<td>َنَّمَهُمُّ</td>
</tr>
<tr>
<td>َنَّمَهُمُّ</td>
<td>َنَّمَهُمُّ</td>
<td>َنَّمَهُمُّ</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</td>
<td>َذَا</td>
<td>َذَا</td>
</tr>
<tr>
<td>َذَا</td>
<td>َذَا</td>
<td>َذَا</td>
</tr>
<tr>
<td>َذَا</td>
<td>َذَا</td>
<td>َذَا</td>
</tr>
</tbody>
</table>

The remote demonstrative, َيَلِدُ (ille) is formed from the preceding by adding َكَ.
---|---|---
ذَٰکْ ذَٰکْ ذَٰکْ | ذَٰکْ ذَٰکْ ذَٰکْ | مَسْ | مَسْ | مَسْ

Fem. The same. | ذَٰکْ ذَٰکْ ذَٰکْ | فَمْ | فَمْ | فَمْ

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

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>هًوَلْ</td>
<td>هٰذَا هٰذَا</td>
<td>مَسْ</td>
</tr>
</tbody>
</table>

Fem. The same. | هَذَى هَذَى | فَمْ | فَمْ

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

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>الْذِي الْذِي الْذِي</td>
<td>الْذِي الْذِي الْذِي</td>
<td>مَسْ</td>
</tr>
</tbody>
</table>

Fem. الْذِي الْذِي الْذِي | فَمْ | فَمْ |

This relative does not admit of any of the servile letters being prefixed, excepting ف, ك, ل, و; the oblique cases are seldom used, and it is construed with the affixed pronouns annexed to the subsequent word, as ل ذى في in which, for
who I saw, for *he who, those who, whoever,* and *that which, those which, whatever,* are also relatives including the antecedent. The first is only applied to rational beings, the second to irrational beings, animate or inanimate, as in the proverb *he who commits the sheep to the care of the wolf does wrong.*

The word *أي* for the masculine, and *أية* for the feminine, *who, which, what, of what kind,* is generally used interrogatively, governing the substantive in the genitive, as *أي كتاب* *what book?* It is often joined with *ما* and *أي* as *whoever;* *أيما* *whatever, whatsoever,* and sometimes plurally *أيمان* *which of them? dual* *ذات* is sometimes employed in the same sense as *الذي* *the*; *this word is indeclinable, and used for both genders and all numbers;* *ذات* is however sometimes used for the feminine in the singular, and *ذوات* in the plural without any distinction of cases.

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

*فانِ الماءِ ماتِ أبٍ وجدٍ. وبرَى نَو حفرتَ ونَو طويَت.*

*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 ِالْلَّ 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.

 muestra أنَّ البَحْكُمْ ِالْلَّ تَرْتِبُ حُكْمَتَهُ thou art not a judge
whose decision ought to be accepted.

الْلَّ ِلسَّنَّ لا يَزَالُ شَاكِرًا عَلَى ِالْمَعْدُ the man who does not cease
to testify his gratitude to those who are with him. The rela-
tive pronoun ِالْلَّ is never interrogative.

اِلْلَّ fem. اِلْلَّ; being employed alone and interrogatively,
receives all the numbers and cases; dual ِاِلْلَّ, fem. ِاِلْلَّ, plu.
ِاِلْلَّ, fem. ِاِلْلَّ. 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.

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>مَلَّا</td>
<td>مَلَّا</td>
<td>مَلَّا</td>
</tr>
<tr>
<td>Gen.</td>
<td>مَلَّي</td>
<td>مَلَّي</td>
<td>مَلَّي</td>
</tr>
<tr>
<td>Accus.</td>
<td>مَلَّا</td>
<td>مَلَّا</td>
<td>مَلَّا</td>
</tr>
<tr>
<td>Fem.</td>
<td>مَلَّة</td>
<td>مَلَّة</td>
<td>مَلَّة</td>
</tr>
</tbody>
</table>

for all cases. Gen. & Acc. مَلَّة 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 sometimes a relative sense; when joined to nouns, they are possessive, 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:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>هم</td>
<td>نا</td>
<td>هم</td>
</tr>
<tr>
<td>ما</td>
<td>كا</td>
<td>كا</td>
</tr>
<tr>
<td>كا</td>
<td>ما</td>
<td>كا</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 كُتَبَ a book; كُتَبَ his book.

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

4th. The final ﺪ of the duals, and the final ﻦ of masculine plurals ending in ﺪ, disappear, as nom. كتابين, gen. كتابكم كتابكم two books, with the affixed pronouns and your two books; nom. بنين, and gen. and accus. بنين sons; with the affixed pros. ﺪ and thy sons.

5th. Nouns ending in Hamzah, change it into ﻦ if its vowel be Dammah, and into ﺪ if it be Kasrah, as ﻦ women; ﺪ his women; لنساء ﻦ to his women.

6th. In the third person mas. plu. of verbs, the quiescent Alif after ﻦ disappears, as they assisted; ﺪ they assisted me; رموه ﺪ they threw; ﺪ they threw against them.

7th. After the verbal termination ﻦ, they add a Dammah over the ﻦ, and a و quiescent, as you saw; ﺪ رأينتم you saw them.

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

9th. The ﺪ quiescent after Fathah, may in nouns as well as verbs, be preserved or changed into Alif, as ﺪ he threw;
or he threw against him; فتى a boy; فتاه his boy.

10th. In particles terminated by ی quiescent after Fathah, the ی takes Jazmah, on account of the affixed pronouns, as upon; یلًا upon us; یلًا towards; یلًا 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, ی, ی, ی, without vowels; if the letter preceding is ی quiescent, or jazmated, it is joined by Tashdid 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 Tashdid, the Dammah being changed into Kasrah, as خُطَايِيُّ sins; خُطَايِيُّ two slaves; خُلْمَائِيُّ of two slaves; خُلْمَائِيُّ of my two slaves; خُلْمَائِيُّ on me; خُلْمَائِيُّ in me; عَصَا a staff; عَصَا my staff; عَصَا my Kadhi; عَصَا of Muslims; عَصَا of my Muslims; عَصَا مُسْلِمِيُّ مُسْلِمِيُّ in the nom. makes in the same manner with the affixed pronoun مُسْلِمِيُّ.

The ی affixed, pronoun of the first person, is sometimes suppressed; as for ربه my master; ربه for یتُؤُنِ یتُؤُنِ 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 یلًا my friends; ابایي ابایي my fathers; for ابایي from; ابایي ابایي and.

13
The affixed pronouns of the third person دم، هم، هما، i.e., change their *Dammah* into *Kasrah* when they are immediately preceded by *Kasrah*, or by ی quiescent after *Kasrah*, or by ی jazmated, after *Fathah*, as يوبريه، ننه، حماره، حماره، علمهم، علمه، &c.

٠ in place of ی, is used when joined to verbs, and also to particles ending in ن; such as یًً، ان، یً، مس، and also to یًً and یًً. The affixed pronoun here always represents an accusative case. The words یًً and یًً when taking the affixed pronoun of the first person singular, are written یًً and یًً، or ینى and ینى. It is the same with the first person plural یًً and یًً، or یناى and یناى. It is the same with یناى لکن and یناى لکن makes یناى لکن or یناى لکن. 

Some other words, regarded as adverbs, also take the affixed pronoun; such are یًً and یًً لعل may be; لَیبت 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 ِهِا یُفتیکِیم یُفتیکِیم یُفتیکِیم یُفتیکِیم he gave it to me; يکفیکِیم it will suffice you against them. The same thing takes place with nouns of action, as حلیسه حیسه 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 ایاٰ, which has no sense in itself, and of the affixed pronoun; as ایاٰ me; ایاٰ us; ایاٰ thee, (mas.); ایاٰك you two; ایاٰ you, (mas.); ایاٰك you, (fem.); ایاٰك him; ایاٰك her; ایاٰك ایاٰك them (two); ایاٰك ایاٰك them, (mas.); ایاٰك ایاٰك 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 ایاٰک نعبد و ایاٰك نسعتیٰ thee we adore, and thee we call to our help.

Reflective pronouns, such as myself, thyself, &c. are expressed by the words نفس or ذات, as نفس my soul; نفس thy soul; نفس your souls; or ذاتiٰ my being. These are sometimes joined, as ذاتیٰ نفس 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?) ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ， ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ， ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ
indicating the future, or by the prepositions كَ، لِ، وَتِ، بِ،
and مِ.

1. This, as has been observed, is an interrogative particle, as has he died? It is often joined to ان، and is then written أَنْتَ لَنْتِ يُوسُف أَسِن art thou indeed Joseph?

When a second proposition follows, preceded by the separate interrogative particle أَم، they both become disjunctives, signifying whether—or, thus انَّ الَّذِينَ كَفَرُوا صَرَّفُوا عَلَيْهِمْ أَكْنَذَرْهُمْ أَمَّم لم تَنْذِرُهُم 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 يُوسُف أَوِلِيِّيُوسُف O Joseph! it is then sometimes written thus ٌأَ. (Note. This always bears Kasrakah, and signifies

1. In; as يَا لِلْمُسِيِّدُ in the mosque.

2. With; especially when prefixed to a noun of instrument, as كَتَبَتْ بَقَالَ 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 أَتَى بِإِكَتَابَ he came with the book, i.e. he brought the book; دَكَبَ بِإِلْتَوْرَ he went away with the light, i.e. he took away the light.
3. Because, for, on account of; as

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 he 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 \textit{then, afterwards,}
as well as from \textit{and}; both which denote a more remote con-
sequence: as 
\textit{came to me Zaid, and then Amru,} (he following Zaid immediately). It also differs from \textit{and}, inasmuch as in the propositions connected by it, something
is inferred from the preceding to the consequent: as \textit{once a stag was thirsty, and
came to a fountain of water.}

2. This conjunction is often used to indicate that the sub-
ject of the succeeding proposition differs from that of the pre-
ceding 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 pecu-
liar emphasis. It frequently however appears as a mere copu-
lative, like \textit{and}.

\textit{like.}

This is an adverb of similitude, signifying \textit{like, or, as, and}
governs the genitive; as \textit{like a man}. It is prefixed also
to the personal pronoun, as \textit{like me; like thee; like him}. It is very rarely found with the affixed pronouns,
as \textit{like me; like thee; like him}. The word \textit{composed of} \textit{and of the demonstrative} \textit{is considered as}
a noun, and if governed by a preceding word, the antecedent
loses the numination. *Fi شَهْرٍ كَذَا مِن شَهْرِ كَذَا* in such a month of such a year. Of this particle, and the relative pronoun اِن, is formed the word كَمَا, signifying, *in the same manner as.*

ل.

This is a preposition employed in various senses, as

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

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

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

4. When prefixed to a verb it sometimes means in order to; as النَمِس شَيَّا لِياَكُل 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 اِن is put before the subject, or the person or thing, of which somewhat is affirmed; as اِسْكَنُدْر لِلْتَدْرِر اِسْكَنُدْر for Alexander is powerful.

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

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

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

This is, 1. The conjunction and, also.

2. It denotes swearing, as و آللله by God!

3. It signifies with, indicating a simultaneous action, and then governs the accusative, as استوى العلا and the hand the water is even with the bank: جاء الأمير و الجيش the Amîr came with the army.

4. This conjunction is sometimes equivalent to اذا when or whilst; and then affects the indefinite tense with antithesis, as اخاف أن تقتلني وانا اشرب I fear that thou wilt kill me whilst I am drinking.
These are prefixed for ُنِ and ُع، the letter ُن being dropped; as for ُع، and ُع، for ُع،.

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:

إِلِي. This indicates the term of an action, to, until; as 
إِلِي حَيْتَى جَاءَ إِلَى العَدْبَة he came to the city; until the time.

إِلِي حَيْتَى. This is used in four ways:

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

2. It is applied to time, then meaning until, as
سَارَوا حَتَى طَلَعَتِ الْشَّمْس they travelled until the sun rose.
3. It is equivalent to our word even, as اكلت السمكة حتى رأسها I have eaten the fish, even its head. Had the particle been used here instead of حتى 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. امش حتى تدركهم march until you overtake them.

... ددا، خلا، حاشا. These are exceptive particles, originally verbs, signifying to be separated from, to be beyond; thus تقولوا جميعهم ددًا زيد literally means the whole of them beyond, or separated from Zaid, have been slain.

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

2. According to; as علّي عادة according to custom.

3. Office, or duty, or debt, as علّي ألف دينار literally, upon me a thousand dinârs, i.e. I owe a thousand dinârs. عليك ان تفعل هذا you ought to do that.

4. عليك. Is used to signify خذ take, as عليك زيدا take Zaid. An ellipsis for عليك ان تأخذ زيدا it is your place to take Zaid.
This usually signifies separation from, or the capability of doing without a thing. 

God is rich enough without men. From this is derived another signification, of leaving behind, as he died leaving a son.

This denotes in, whether of time or place, and is used to express multiplication or proportion, as three multiplied by five; its length is fifty cubits by twelve cubits broad. It sometimes answers to the preposition with, as he departed with fifty thousand men.

to, with, nigh, &c.

These denote the commencement of a certain period of time, and are equivalent to since; as I have not seen him since Friday. When the period is not yet finished, or governs the genitive, as I have not spoken to him during this month.

From, of, for, than, as when the Amír departed from the palace.

It denotes composition, 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 ٍ ٍ ٍ ٍ ٍ governing the genitive; as ٍ ٍ ٍ ٍ ٍ no man came to me; ٍ ٍ ٍ ٍ ٍ you have no God but him.

Adverbs.

The Adverbs of the Arabic language are few in number, but this deficiency is amply supplied by the means of putting nouns in the accusative case, or adverbially; and as this is applied to all nouns of action, and active participles, there is no noun, adjective, or verb, which cannot form an adverb; thus ٍ ٍ ٍ ٍ ٍ within; ٍ ٍ ٍ ٍ ٍ without; ٍ ٍ ٍ ٍ ٍ much; ٍ ٍ ٍ ٍ ٍ little; ٍ ٍ ٍ ٍ ٍ together with; ٍ ٍ ٍ ٍ ٍ to-morrow; ٍ ٍ ٍ ٍ ٍ one day; ٍ ٍ ٍ ٍ ٍ by night; ٍ ٍ ٍ ٍ ٍ by day; ٍ ٍ ٍ ٍ ٍ by chance; ٍ ٍ ٍ ٍ ٍ on the right hand; ٍ ٍ ٍ ٍ ٍ on the left hand; ٍ ٍ ٍ ٍ ٍ quickly; ٍ ٍ ٍ ٍ ٍ eagerly; ٍ ٍ ٍ ٍ ٍ willing; ٍ ٍ ٍ ٍ ٍ violently; ٍ ٍ ٍ ٍ ٍ eternally, &c. These are all substantives, adjectives, or nouns of action, which being put in the accusative case become adverbs.

Nouns thus put in the accusative case, are often found in elliptical expressions, where they depend upon a verb understood; as ٍ ٍ ٍ ٍ ٍ meaning I am ready to obey you; this is literally, by hearing and obeying. ٍ ٍ ٍ ٍ ٍ may God water this land, literally by watering. ٍ ٍ ٍ ٍ ٍ by his praise, i.e. may he
be praised. These are elliptical expressions for I heard by hearing and obeyed with obedience; may God water thee by watering! I praise him with his due praise. These modes of speaking are very common in Arabic; as 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.

أَبْلَكَٰ: yes.

أَتْمَعَ, أَتْمَعَ: when. أَدَامَاٰ, إِذَاٰ: and conjunctive adverbs usually employed with a future sense. إِنْ is limited to the present, and signifies also, seeing that.

إِنَّ إِذَاٰ and أَنَذَاٰ signify also, then, behold.

أَنَذَاٰ, ذَاٰ: then, at that time.

أَنَذَاٰ or أَذَاٰ: well done!

أَلَاٰ or أَلَاٰ unless, otherwise, verily.
whether? this often acts as a conjunction expressing doubt, and then signifies, or else.

أَمْ أَمَّا is it not?

انْس yesterday.

انْ. This when followed by َلاَ الَّلَّهُ signifies, not; as َلَّهُ أَلِّمُ the there is no judgment but with God. Sometimes when the word َلاَ does not follow, this adverb still expresses negation; as َلَّهُ أَدْرَي لَعَلَّهُ فَنَّهْ كَمْ and I know not whether this may be a trial to you.

أَنْ أَنْ yes, verily.

أَنْ أَنْ because, since, only; as أَنْ أَحْيَى عَلَى الَّلَّهِ my reward is only with God.

أَنْ أَنْ how? wherefore?

أَنْ أَنْ alas!

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

أَيْ أَيْ that is—as also the exclamation َأَيْ! َأَيْ and أَيْ when, whencesoever.

أَيْ أَيْ where; أَيْ whither; أَيْ أَيْ whence; أَيْ أَيْ where-

soever.
bravo! well done!

stop! that is enough!

بعد after, behind; بَعِيد 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 بَعِيد, as بَعِيد بعد. The formula بعد أَمَّا 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.

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

بلى yes, certainly.

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

بينا whilst; and sometimes like the preceding, between.

بينما whilst; in the mean time.

تحليت below; to this word what has been said of بعد, applies also.

تحليت a little lower.

ثم and تَمَت then, afterwards.

ثم here.

جعير yes, certainly.
OF PARTICLES.

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

Where; whence; whither; wheresoever; it is also written whence.

Except, under, besides.

Often, sometimes. This is compounded of the preposition رب, always governing an indefinite noun in the genitive case, and also signifying sometimes, or often; and of the particle ما.

Until.

These indicate the future.

Above all, principally.

Above.

Perhaps, by chance. This adverb receives the affixed pronouns.

and عوض. This adverb conveys a negation, is only employed with a verb in the future, and signifies never.

Except. This is the accusative case of the noun غير difference; it is also used adverbially, thus غير, signifying not otherwise; and is then indeclinable, like بعد, &c.

Far from, much less, &c.
only, solely.

above. It is with this word as with بعد.

before. This word is in the same case as the preceding.

along with, in the power of.

diminutive of قبل, 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 أبدا 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; لابد necessarily; لجرم undoubtedly.

unless, no, not; applied to the past tense.
not yet, when.

why? This is compounded of the preposition لَمَ and لَمَ, and of the indeclinable word مَ.

no, not.

unless.

would to God! This admits the affixed pronouns.

فَمَا, 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.

نَعَم yes.

Wer. This word always requires an affixed pronoun, thus.

he alone; ةَنِدْهَا she alone.

and *وَيَكَ. Adverbs of admiration or reproach.

بِهَا behold! This with the affixed pronoun of the second person, has the signification of تَخُذَ take! The affixed pronoun changes, however, then into Hamzah, as هَاوُمُ, هَاوُمُ, هَاوُمُ, هَاوُمُ, هَاوُمُ, هَاوُمُ, هَاوُمُ, هَاوُمُ, هَاوُمُ; according to the variation of gender, and number, for تَخُذَ take thou, (mas.); تَخُذَ take thou, (fem.); هَاكَّمَا take you two, &c.
see here! behold! fem.

whether? An interrogative adverb.

and whether? is it not? well done!

and &c. come on!

and here. From this adverb other demonstrative adverbs are formed, in the same manner as demonstrative pronouns; as there, in speaking of things at a distance; here, in speaking of things at hand.

see there! behold!

; 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 that, and the negative adverb not; with the prefixed particle ; it is written thus, that it may—not.

if not.

but, however. nevertheless.

or. or else: if. but.
that. ُن, ُن 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 ُن. 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 ُن as is done with ُن, and for the same reason; from the inseparable particle ُ، joined to this conjunction, are formed the words ُن and ُن ؛ signifying and indeed.

ن ُن if; from the affirmative adverb ُل certainly; and this conjunction if formed: ُن ُل certainly if.

ُن or, or else, until.

ُن in order that; ُن ُن is used in the same sense and with the negative adverb ُن, it becomes ُن ُن and ُن ُن lest not, so as not.

ُن ُن and ُن ُن ُن but. ُن ُن is only used before nouns and pronouns.

Interjections.

ُن ال! alas! This exclamation may be followed by the nominative case; or the nunnation being dropped, ُل preceeded by ُت, or ُن, may be added ُن ُن, or ُن ُن.
or أذا, when two nouns in construction follow, the syllable أذ is added to the last, as أذ ولام أذا alas the boy of Zaid!

والل alas! woe! This is sometimes used disjunctively, as الل والل woe to him! or conjoined, والل والل woe to thee! والل 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 شئ* every thing; *كل الناس* all men. This, and some other substantives, such as *نفس* the soul, *نفس* 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 *حبب نفسه* a friend his-self, a real friend. *خرب كل* the whole of the bread, *خرب كل* 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) *ادخلوا الباب سجدا* enter the gate adoring (adorando.)

The sense of the Latin *quoad*, by reason, or in respect of, is conveyed by the accusative, as *طاب يوسف نفسا* 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! *يا حسن وجه* 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 

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

In the passive voice this becomes

The Vazir received poisoned water to drink. In the same way it is said

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

The day of Tuesday (the fifth)
the prayer of the first; that is, the first prayer

that is, a worn-out turban. Many
nouns indicating time, or portions of time, govern complete pro-
positions; 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 re-
ceive 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 sub-
stantive 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; Zaid 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 زيد ا璘م الاسب 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 LAIتحكم القلب merciful of heart.

The active participle, accompanied by the article, is equivalent to the relative pronoun and a verb; thus هذا لاكتئب أبوه هذا الالذى قتل أبوه عمرا This is he whose father killed Amra.

The subject to which the passive participle is attached, appears also in the nominative case زيد مقتول حالا أبوه 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 زيد مقتول الاسب, or امقلب ابا.

If the passive participle belongs to a verb doubly transitive, it preserves in the accusative the second object governed by the verb; thus زيد معطى عبده درهما The slave of Zaid has been presented with a piece of silver.

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 munnation, or article, and the following substantive is in the nominative case, as جَعْفَانِي حَسُّ أَبُو رَجَلْ حَسَّ الْأَلْبَ There came to me a man whose father is handsome; or مُرَتْ بِرَجْلٍ تَبَيبُ أَلْوَجَ I passed by a man whose face was ugly.

2. They put the adjective with the following substantive in construction, as حَسُّ وَجْهَ, or جَعْفَانِي رَجَلْ حَسَّ الْأَلْبَ there came to me a man handsome of countenance; or مُرَتْ بِرَجْلٍ حَسَّ وَجْهَ, حَسُّ الْأَلْبَ I passed by a man handsome of countenance.

3. The adjective preserves its munnation, or its article, the following substantive appearing in the accusative, as جَعْفَانِي رَجَلْ حَسَّ الْأَلْبَ, or حَسُّ وَجْهَ There came to me a man handsome in countenance; or مُرَتْ بِرَجْلٍ حَسَّ وَجْهَ حَسَّ الْأَلْبَ I passed by a man handsome in countenance.

In the three ways here indicated, the adjective which precedes the substantive, shewing 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: I passed by a man whose face is handsome; 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: I passed by men whose faces are handsome; 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: I saw a man whose boys are sick. The adjective may however appear in the plural, either broken or regular, as: or, Рأيت رجا مرينًا غلمانه، Рأيت رجلا مرنى غلمانه.

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: the Sultan is sick; my father is sick; Joseph is sick.

If however the adjective be limited by the article, the pronoun personal هو is interposed between it, and the subject, and supplies the place of the verb to be, as: God is living and self-subsisting.

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 their hearts are blind though their eyes see.

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 do the two men enter? the men do not go out.

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 or 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; let him satisfy 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 

the scourger of the servant; or a scourger of the servant. Nouns of measure and weight govern the accusative singular, as 

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 

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 

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 

eleven stars; ninety-nine sheep.

In the numbers above twenty, the unities are put before the tens, thus 

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 nunciation, and the dual the termination جماع، as "الرجل" a hundred men; "الحمار" two hundred asses; "الكلب" 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 الابره وألف الثمانية واربع وسبعون سنة 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 وسبعين وثلاثمئة والآلف 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 Ramadhan. When the numerals are without an article, they may govern a noun in the genitive, or an affixed pronoun.

he was saluted Khālif after the hour of noon of Wednesday the twenty-eighth of Ramadhan; and thus with an affixed pronoun, the twenty-third of it (the month) a proclamation was made at Kahirah. The indeclinable numeratives, how many, put the noun which follows them in the accusative, as how many Dirhams have you received? how many men have been killed? It is the same with چکدا.
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 *لا أدرى كم رجالي تتلُف* 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 excellente امرأة* she is an excellent woman; *هو أفضل رجل* 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 أكمل النساء* she is the most excellent of women; or thus, *هي نسلي النساء*.

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 proposition *من* as *الفننة أشد من القتل* sedition is worse than murder.

The comparative adjective of the form *أفضل*، when governing another word, or accompanied by the article, expresses the superlative, as *الله أرحم الرحمن* God is the most merciful of the merciful; *الله هو الأكبر* God is most great.
When followed by \( \text{سليمان} \), and a word which that preposition governs, it is merely the comparative, as 

\[
\text{أحمد صادق مذكى}
\]

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 

\[
\text{الكتب التي}
\]

the books which. This also takes place with the personal reciprocal pronouns, as 

\[
\text{أخذت كتبًا و قرأتها}
\]

I took books and read them. The oblique cases of the relative are likewise supplied by these affixed pronouns, as 

\[
\text{صربني الرجل الذي نصرته}
\]

the man whom I assisted beat me. The relative however is sometimes dropped, and the affixed pronoun used alone, as 

\[
\text{الله جل و عبد}
\]

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 

\[
\text{ضرب خالمه زيد}
\]

he beat servant his Zaid, for Zaid beat his servant; 

\[
\text{في آدار صاحبها}
\]

in house master his, for the master is in his house, but not 

\[
\text{صاحب في آدار}
\]
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, 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 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, 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 

Cala't ʿam̱rə l-munzir the wife of Aziz 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, 

Li'da yākun l-nāsū ʿalīkum ḥājatā in order that men may have no pretence against you.

If the verb is separated from the feminine subject by ʿalā, it is put in the masculine 

Mа zākī ʿalā ʿatā there is no one innocent but the servant maid, the verb may, however, here agree with the noun in gender, the word ʿatā would then be understood directly after the verb zākī.

When the subject is a masculine plural, the verb preceding it may be in the singular, as ʿanos kum āms ʿalifṣā'i do 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 ʾibn a son, and with such like words; which, though having the termination of regular masculine plurals, do not keep the forms of their singulars; for these plurals are in fact broken ones, as Talaṭ būnā ʾisrā ʿāmil 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 كان and the preterite, or indefinite of another verb, if the subject is put between the two verbs, the verb كان 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 وَلَكَن الاَّنَاسِ لَا يَشْكُرُونَ 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, 

*I and the young man will go there, 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 

*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, 

*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, 

*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 

*the Zaidon struck me and I struck them.* If a verb be used which requires a subject and a predicate, such as 

*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;

\( \text{to suppose} \), when governing a complete proposition, formed
from a subject and predicate both in the accusative, as

\( \text{I believed} \) 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 sub-
ject 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 be-
lied Zaid learned; or he has
believed me it, and I have believed Zaid learned; or he has 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; 

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 مَثَارِعٍ, 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 يَكُتَبُ, is by them called the indicative mood; by the Arabians رَنُع़, elevation, i.e. of the final vowel o or u. The second, which is when the indefinite tense receives antithesis يَكُتَبُ, the same European authors call the subjunctive mood; by the Arabians themselves it is denominated نَصْبٌ, 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 يَكُتَبُ, 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 consequent succession of the action which itself indicates; a meaning conveyed in English by the future of the conditional mood, as أتى إلى عيني ما يشرب he came to a fountain of water that he might drink; ثم أسى على العرش then he ascended the throne, that he might administer justice; إذ ندرت من أهلك نبيهم مقاتئ 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 أن 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 كأ and استطاع to be able, are usually joined immediately to the indefinite أو and أراد to wish or desire, more rarely so, as اريد انظر I wish to see (that I could see); أراد 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 an. 

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 an; but expressing apprehension of any thing, and which may be considered as an impersonal verb, requires the conjunction 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 negation 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 and are only in use in the preterite, where they
assume the meaning of adverbs, as is probably the case with لعل، which, if so, has entirely lost its verbal sense.

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 أرسل يعلمه بذلك he sent announcing this to him، ومن مات يشهد أن لا إله إلا الله دخل الجنة he who dies testifying that there is no God but God will enter paradise.

There are several classes of verbs taking the indefinite immediately after them. As 1, verbs of beginning, which, when thus joined to another verb, always point out the commencement 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 جعل تأرون جعل يتشاقراً they two began to dispute together، يقول يا موسى أرحمدي و موسى يقول يا أرض خديم Kárún began to say, O Moses pity me! and Moses to say, O earth swallow them up! Such are the verbs أبل، شرع، أخذ، بدأ دهبت، طنقت، طبقي، أنشأ، علقت.

2. Verbs expressing duration of any state, or continued, and repeated action; as بقى، to continue, to remain, or to persist، بقى زيد يرسل ابن بيه ويستدعه و ابن بيه يعتذر ولا يحضر إليه Zaid continued to send to Ibn Bucaih in-
viting him to come, and Ibn Buriqah to excuse himself and not to appear. To this class belong also the verbs أستمر to continue, or persist; رك أدام to remain, to persevere; ركأ to be firm, or unmoved; ُطال to be accustomed; ُطال to continue, not to cease; (during the day) بات to continue; (during the night) as well as these; ما إنا لزاليما and برح not to cease; 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 كاى, and those whose meaning is derived from a particular point of time; as أسمع to travel in the morning, &c.

That state of the indefinite which the Arabians call مصطوب, 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 طلبوا منه they sought from him that he would send them. In like manner, after he labored that; تبنني نى أن (orرأني أن) he was pleased that. There are many verbs of this description, as well as others indicating the reverse, as صع to be unwilling, خاف to fear; to hinder, to prevent. It is the same after all verbs of con-
manding, and forbidding; as حرم، أوسي، أمر أن for parding, swearing, testifying, and rowing; as نذر، تعالى، حلف. Verbs of efficiency, or of power, constitute another class of this description, as إستحتى أن يكون to compel. In the same way he is deserving that he be، ينفعى، يجب أن it is necessary that;

it is permitted that, (licet ut.) Hence after the word كأن عادة أغلباء أن يسموا 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، اما أن يكون و اما أن ألا يكون whether that it be, or whether that it be not.

The indefinite, however, does not always bear antithesis after كأن، for if it have the meaning of the simple present tense, and كأن 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 خالٍ، وليل، and such like، the antithesis is not necessary، but it is sometimes found.

لَن. This is a more emphatic denial of the future، and being composed of لا and أن، always requires antithesis، as لَن 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. ἢνα.)
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 

does not immediately join, being always interposed, whence comes the negative 

Of the same meaning is the conjunction 

that (Gr. ὅπως) and its compounds 

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.

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 forbade 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: أُغْفِرِي يا رَبِّ نَادِخَ الْجَنَّةُ pardon me, O Lord! that I may enter paradise; هل زيد في الدار فأمعتي إليه 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 تؤخذنى فأهلك punish me not, lest I perish.

From a similar connection of ideas, the antithetical form of the indefinite follows the particle إنْ or إنَا, 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 فَ and إنْ is, that فَ denotes a closer connection, and إنْ a connection less immediate.

و. The difference between this conjunction and فَ 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 *do not condemn a temper
and then shew the same*; *do you eat fish and at the same time drink milk?*

أو. 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 indefi-
finite. This conjunction has the same effect on the indefinite,
when it is repeated, then signifying whether, as *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 *أَوَّ and and,* either ex-
pressed, or understood, which affect the indefinite tense with
antithesis; for the other words, such as *فَ، لَى، حَتَّى، &c.*
more or less, contain the same significanation as those two par-
ticles, 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 *إِن if; or by one
of these words; *نَفَرَ who; مَا that which, and its compounds,*
*كُلُّما* all that; *كُلُّما* every time that; *نَفَرَ whatever it be that;
*كُلُّما* whenever it be; *إِذَا and اين* when;
and in whatever way that;  

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 لم also requires apocope, but when there are several indefinite tenses depending on each other, that which immediately follows the particle لم is the only one affected by it; as لم يكن يعرف يسأله he did not know how to swim. It is the same with the particle لم not yet.

After the prepositions ل or ل، giving to the indefinite an imperative meaning, apocope also takes place; as لוצרים let him not do it! لينفعل let him do it!

The indefinite takes the same shape after the negative adverb ل، when it carries deprecative meaning, as ل تستَةَّيل منتى  ل بتاءة و مدتى و لكن يكى للعير منك نجيب  

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, thusُحِرَأ،* he threw a stone. Yet such verbs often take the genitive with a preposition, asُحِرَأ* he threw with a stone; this happens frequently, when the verb, by common use, indicates the object upon which it acts; as بُعث to send, which in common use means to send an ambassador, to delegate, this always takes ب 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 أَشَادُ أَشَادُ 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 ب، as أَشَادُ بِذَكْرِه he exalted his fame. So the verb أَشَادُ أَشَادُ, whose original meaning is to put, passes on to the kindred signification, to put down, and with the use of the preposition ب 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 ُتَامُ الْيَدِ, 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 َأَنَّ, or َأَنّ, the preposition which ought to connect the intransitive verb with the following proposition may be dropped; thus لَمْ يَقْدِرُ عَلَى أَنْ يَنْفَعَ ذَلِكَ instead of لَمْ يَقْدِرُ عَلَى أَنْ يَنْفَعَ ذَلِكَ he could not do that; تَقْدِمُ إِلَيْهِ الَّذِي أَيَّدَهُ لَحَدٍ he ordered him to grant permission to no one; instead of َبَيْنَ يَادُنَّ بَيْنَ يَادُنَّ the last example is particularly remarkable, as it is only by means of the preposition َبْ َتَقْدِمُ that signifies to order.

In no case, however, must the preposition be omitted, if a doubtful meaning would result; thus it cannot be said رَغِبَتْ رَغِبَتْ نِعْمَ أَنْ تَفْعَلَ ذَلِكَ instead of رَغِبَتْ نِعْمَ أَنْ تَفْعَلَ 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 تَفْعَلَ ِ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 ْشَكِرَتْ I thanked him, for ْشَكِرَتْ I gave thanks to him; ْنَهْبَتْ I gave him good advice, for ْنَهْبَتْ I 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:

إِذَا تُقِيلْ أَيْ إِنَّ الْعَصَامِ شَرْتُ تِبَيْنَهُ

أَشَارَتْ كُلِّيْبَ بَيْنَ أَكْلَتْ أَلْتَامَأْيُعُ.

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 كَلِبْ is an ellipsis for ِإِلَى كُلِيبِ.

The particle ِنَمْ is sometimes used between a preposition, and the word which it governs, without changing the influence of the preposition on that word. This particle ِنَمْ is then
merely expletive ُعَمَا ُقَلِيلٌ, ُبِرَحْمَةٍ instead of ُبِرَحْمَةٍ ُعَمَا ُقَلِيلٌ.

The preposition ُنَشَر sometimes follows immediately the preposition ُدِبا ُعَن يُعْمِرِي, as from the right side.

The prepositions ب and ُمِن 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 ُإِنَّ أَن if not; composed of the conjunction ُإِنَّ if, and of the negative adverb لَّا ُنَهَر; which are 

ُسُوٍى, ُسُوٍى, ُبِيد, ُبِيد, ُخَيْر except; words, which, though considered as prepositions, were originally verbs, and لَّا ُسَيِّمَا 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. لَا. 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 لَا ُزِيدَ بِمَا ُكُلِّمَتْ أَحَد لَا ُزِيدَأ; or لَا ُزِيدَ ُمَا ُأَنْبِتَ بِلَّكَنْ لَا ُلَّكُنْ لَا ُلَّكُنْ ُلَّكُنْ except Zaid, I have not brought the books except the Pentateuch.
If the proposition be affirmative, the noun expressing the

\[
\text{ما جاونى الناس إلا زيداً}
\]

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 ex-
cepted must be in the same case as would have been the
subject understood. The principal proposition is then always
negative. As

\[
\text{ما جاونى إلا جعفر} \\
\text{I passed by no one but Jafar;}
\]

\[
\text{لم أنبرب إلا جعفر} \\
\text{I have struck no one but Jafar.}
\]

In the first of these examples Jafar is in the nominative
in agreement with \(\text{احد} \) one, understood, in the second the word
understood is \(\text{بأحد} \), and in the third \(\text{أحداً} \).

If the word preceding \(\text{لا} \), be the subject, and that which
follows it the predicate of a proposition, the two words must
be in the nominative, as

\[
\text{ما جعفر إلا كاذب} \\
\text{Jafar is not but a liar (Jafar is nothing but a liar)}
\]

verily the unbelievers are but cursed.

If the thing expected be not of the nature of that com-
prised in the general subject, the noun following \(\text{لا} \) must be
in the accusative \(\text{ما جاونى أحد إلا فرساً} \) 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 سوى and غير سوى, 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 لَا were used; thus ما كُتِبَ غَيرَ زُبَدِ or ما كُتِبَ أَحَدُ غَيرَ زُبَدِ no one has spoken to me except Zaid.

I have not brought the books except the Pentateuch; غَيْرُ الْتَّوْرَةِ the men came to me except Zaid.

I have passed by no one except Jafar; جَافَرَ جُفَرَ I have struck no one except Jafar; جَافَرَ جُفَرَ no one came to me except a horse.

The two words سوى and غير سوى, being among those whose three cases are alike, they only follow the preceding rule virtually.

After the words خَلَا, خَلَا, حَاشَا, and خَلَا, the noun of the thing excepted, may be either in the genitive, accusative, or even nominative. When, however, ما عَدَا or ما خَلَا is used, the noun of the thing excepted must be in the accusative, because خَلَا and عَدَا then preserve the nature of verbs.

لا سِيَّامًا. This literally signifies, not equal to, but is used in the sense, above all, principally. The noun following may be
either in the nominative or genitive, as

لا سَيْمًا زِيدٌ

or

لا سَيْمًا لَّا نَاسٌ

the men have enchanted me, above all Zaid.

The genitive is then viewed as being governed by ِسي، synonymous with ِمَثَلٍ، and ِلا as a mere expletive without influence.

If on the contrary the nominative is used, ِلا is considered as the conjunctive noun, signifying that which, and an ellipsis is supposed of the pronoun ِهو، between ِلا and the following noun. It results from this, that the case of the noun following ِلا سَيْمًا، 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 ِلا غَيْرٌ، and ِلا بَيْدٌ، a complete proposition may follow; ِلا has then no influence over the proposition, and after ِلا غَيْرٌ and ِلا بَيْدٌ، which are adverbially put in the accusative, the conjunction ِأَن is used.

When ِلا 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; ِلا ْقَامَ ِلا جَعَفَرٌ ِلا سَعِيدًا ِلا سُمَدًا 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; ُقَتَلَ الْقُوْمُ
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: لَم يَدَعُ أحدٌ إلا زيدَ إلا عمر unless one escaped except Zaid, except Amru.

ليس زيداً or the negative verb ليس, is sometimes used to convey exception, the noun of the thing excepted is then in the accusative, ليس زيداً قتلوا لا يكون زيداً they have been killed except Zaid.

It has been before observed, that the negative adverbs لا and مَا 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 هذا بشراً 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 ُّه َّنَهَّتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَّبَتَهَ**
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.

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

there is no man sleeping in the house.

If after the negative adverb لَّا denying existence, there be a noun definite, it appears in the nominative, لَّا زَيْدٌ فِی الْدَارِ 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 أثرتك 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 اياك و عزه لغصب thee, and vehemence of anger! that is, beware thou of great anger! اياكم ان تكونوا مثالاهم beware that you be not the same! اياك اياك و ا القرآن و الديين beware! beware! that you injure not the Kurан and the faith.

Among the particles of affirmation, and of answering, نعم yes, well done! be it so! is of very common use; بجل 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 اظهن يجدنهكم أنه كان برا قالوا أجل I think he tells you that he is innocent, they answered yes. جبیر certainly! this is much like the preceding. أي this is only used before a form of swearing.
PROVERBS

SELECTED FROM THE COLLECTION OF

ABU’ L FADL AHMAD IBNU MUHAMMAD AL MAIDÁNI.

1. إنك لا تَجَيَّلِيَ مِنَ الشَّوَرِكِ العَنْب.
   Thou canst not gather grapes from thorns.

2. أول أمرُ المشورة.
   The beginning of determination is deliberation.

3. إياك و أن يَضْرِبَ لِسانك عَنْقك.
   Beware that thy tongue does not cut thy neck.

4. إن الحسن شقوقة.
   Verily beauty is a misery.

5. إنما تغَرَّ مِنْ ترَى و يغَرَّ مِنْ لا ترَى.
   If thou deceitest him whom thou seest, he whom thou dost not see, will deceive thee.

6. إذا كنت كاذبا فَكِنَّ ذِكْرُوا.
   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. In the eye of his father the son is always handsome.

53. Visit seldom you will increase love.

54. He is happy who is taught by the example of another.

55. Quickly seek you will quickly find.

56. He who asks of God will not be deceived.

57. A noisy cat catches no mice.

58. Doubt is sister of the unlawful.

59. Consult in your affairs those who fear God.

60. 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. "لا تذهب العزف بين الله و الناس.
Benevolence passes not away between God and man.

89. "لا تأتي الأمير إذا غشى الوزير.
Do not think you are safe from the prince when the Vazir hates you.

90. "سن لم ياسب على ما فاته أراح نفسه.
He who is not afflicted by what he loses keeps his mind tranquil.

91. "سن حفر مغواة وقطع فيها.
He who digs a pit falls into it.

92. "سن يطل تعله يطا فيه.
He who wears a long skirt treads upon it.

93. "سن خشي الذيب أعد كلبا.
He who fears the wolf procures a dog.

94. "سن سيف البغي قتل به.
He who draws the sword of injustice shall be killed by it.

95. "سن أحب نزيارة نل.
He who admires his own council errs.

96. "سن استغنى بعله زل.
He who is content with his own knowledge falls.
97. ἤξις ᾔδει ἄλλον ὢν δὲ τοιοῦτον.

He who listens hears what displeases him.

98. οὐδὲν ἐφικάρτγ οὐδὲν διέχρησεν ὅτι οὐκ ἔγνω.

He who spends and does not reckon, loses and does not know.

99. ἦξις οἰδέα ἐπὶ τοῦ ἐνεστήκατον.

He who sleeps sees dreams.

100. οὐδὲν ἐφικάρτγ οὐδὲν μετηροῦσα ὅτι οὐδὲν οἰδέα.

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.

وجَفِّلَهَا أَعْنَى سَنَةٌ ثَمانِينَ وَمَايَةٌ وَقِيلَ سَنَةٌ سَبعمِائَتِينَ وَسَبِيعٍ
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 Ariel من لسعة الرزبوري، قال سيبويه ناهذ هو في و قال الكساي
ناهذ هو الناحية، و انتصر الخليفة للكسأ، فجعل سيبويه من
ذلك، هما و ترك العراق وأتى إلى جنس شيراز و توفي هناك.

وعنيها (سنة) قدم رسل ملك الروم الى بغداد، فلما
استحسروا على لهم العسكر و ضفت الدار بالساحة و انواع الزينة و
كان جملة العسكر المشرف، حينذ ماية كفر و ستين الف ما
بين راكب و واقف، و وقت للغلمان البحريبية بالزينة و المناطق
الملحات و وقت الخدام العصيان كذلك و كانوا سبعة الف
خادم اربعة الف خادم ابليس و ثلاثة الف أسود، و وقت
الحجاب كذلك و هم حينذ سبيلية حاجب، و اللقيت
المراكب و الزياقة في الدجلة باطعما زينة و زينت دار الخلافة و
كانت الستور المعقلة عليها ثمانية و ثلثين الفا ستر منها ريالج
مذهبة اثنى عشر الفا و خمسماية و كانت البسطا الثلتين و عشرين
الفا، و كان هناك مياة سبع مع مياة سبع، وكان من جملة
الزينة شجرة من ذهب و فضة تشتعل على ثمانية عشر فضا و
على الانتصام والتنزيل الطيور والعصافير من الذهب والفضة و
كذلك الأوراق من الذهب والفضة و الانتصام تنمايل بحيرات
متنوعة و الطيور ت nir بحيرات مرتبة وشهد الرسول ﷺ من العظمة
ما بطول شرحه و احتر بين يدي المقتدر و صار الوزير يبليغ
كلمة الى الخليفة و يرد الجواب عن الخليفة،

و فيها توفي أبو العلا أحمد بن سليمان المعري الانتصى و
له نحو ست و ثمانين سنة، و اختلف في عما و الصحيح انه
عمى في صغره من البدرى وهو ابن ثلاث بنين، وقيل ولد
عمى، و كان عالماً لغويًا شاعراً و دخل بغداد سنة نيس و
تسعين و ثلاثمائة و اقام بها سنة و سبعة أشهر و استفاد
من علمائها و لم يتعلم أبو العلا لاجد اصلاً، ثم عاد الى
المعرة و لزم بيته و طبنت الأرض ذكره و نقلت عنه اشعار و
إذوال علم بها نساع عقيدته و نسب الى التعبد بمذهب
الحنفية لتركه كل اللحم خمساً و اربعين سنة و كذلك البضى و
اللبين، و كان يحرم إيفاء العبوان، و له مصنفات كثيرة، و
كان يظهر الكفر و يزعم ان لتولى باتنا و انا مسلم في الباطل،
و فيها تونى الشيخ الريس أبو على الكسين بن عبد الله بن سنة البحاري وكان والده من اهل بلح وانتقل منها إلى بخارا في أيام الأمير نهج بن منصور الساماني ثم تزوج امرأة بقرية افشنة وقتل بها ولد له الشيخ الريس وآخوه بها وخدم الريس القران وهو ابن عشر سنين وقرأ الحكمة على ابن عبد الله الناتلي و حل أقليدس و المجسطي و اشتغل في الطب واتقن ذلك كله وهو ابن ثمانية عشر سنة وكان بخارا ثم انتقل منها إلى كردنج و هي بالغربي الجرمانية ثم انتقل إلى اماكن شتى حتى اتى إلى جورجان فاتصل به أبو عبد الله الجرمانى أكبر أصحاب الشيخ الريس المذكور، ثم انتقل إلى الري واتصل بخدمة عبد الدولة بن فخر الدولة ابن الكسين على سن رك الدولة بن دويه، ثم خدم شمس المعالي تابوس بن وشمبري ثم فارقه و قصد علاء الدولة بن كرية باختان و خدمه وتقدم عنه، ثم ان الريس المذكور مرى بالصرع والقولنج و ترك الحميدة واتى إلى همدان وهو عريض و ساءت بهمدان، وكان عمره ثمانية وخمسين سنة و مصطفاته و فصايله مشهورة، وقد كفر الغزالي ابن سين المذكور و صرح بذلك فه كتبه الموسوم بالمنتفى
من النقل، و كذلك كفر إما نصر الفارابي، و من الناس من
يرى رجوع ابن سينا إلى الشريعة و اعتقادها، و حتى الريس
ابو على المذكور في المقالة الأولى من الفن الأخلاق من طبيعتين
الثناء قال و قد صرح عندي بالتواتر ما كان نبلاء جورجjan في
زماننا من أمر لعله ينفي ماية و خمسين سنة، نزل من الهواء فنشب
في الأرض ثم نبا نبوة الكرة التي يرمى بها الجايب ثم عاد فنشب
في الأرض فسمع الناس لذلك صوتا عظيما دايلاء، فلما تفقدوا
حالة ظفروا به و حملوه إلى ولى جورجjan، ثم كاتبه سلطان
خراشان حمود بن سبكتكين يرسم بانفاذيء أو انفاذ قطعة منه فتعذَّر
نقلة تنقلوا كسر قطعة منه فما كانت التهَّت تعمل فيه الآ
جبه و كانت كل آلة تعمل فيه تنكسر، لكنهم فصروا منه آخير
النار شيا فانفذته إليه و رام ان يطبع منه سينا فتعذَر عليه، و
حَكَى أن جملة ذلك الجهر كان ملتئما * من اجزاء جاوريَّة
صغر مستديرة التصفُّف بعضا بعضا، قال و هذا الفقيه عبد
الواحد الجورجاني صاحبى شاهد ذلك كله.

* From — لأم
ذكر ظهور النصر في هذه السنة كان ظهور النصر و فتكهم بالمسلمون، ولم ينطق المسلمون بأعظم مما نكره في هذه السنة، فاعثر ذلك ما كان من تمكن الفرج بملكهم دمياط و قتلهم إلها و أسرهم، ومنه المصيبة الكبرى وهو ظهور النصر و تملكهم في العدة القريبة أكثر بلد السلام و سفك دمائهم و سبي حرمههم و نازريهم، ولم ينجح المسلمون منذ ظهور السلام مثل هذه النتيجة.

وإنها خرجوا على علا الدين محمد خوارزيم سدا بن تكش و عبروا نهر سيمون ومعهم ملكهم جنذر خان لعنه الله تعالى فاستولوا على سفاحا رابع ذى النجمة من هذه السنة بالألمان و عست عليهم الفلعة، فصاحرواها و سحقوها و قتلت كل من بها، ثم قتلوا أهل البلاد عن آخرهم.

من تاريخ ظهور النصر تأليف محمد بن احمد بن على المنشي الكنسي كاتب إنشاء جلال الدين، قال أن المملكة الصين متسعًا دورها سنة أشهر، وقد انقسمت من قديم الزمان سنة اجزاء كل جزء منها مدينة شهر يتولى امره خان (و هو بلغتهم الملك) نياية عن خانهم الأعظم، وكان خانهم الكبير الذي عاصر
خوارزمشاد محمد بن تكش يقال له الطور خان وقد توارت
العُجَانيَة كابرا عن كابر (بل كانا بعد كافر) و كانت عادة خانهم
الإقامة بطلونج و هي واسطة الصين، وكان كافر في عشر
المذكور شيخ يسمى دوشى خان وهو أحد العُجَانات المتولى أحد
اجزاء السنة، وكان مقرا بعمة جنكرخان الولداع، و قبيلة
جنكرخان الولداع المعروفة بتقليد النمر القَوْصي سكان البراري و مشتاقين
وضع يسمى اوكر، و هم المشهورون بين التتر بالشر و الغدر،
و لم تر ملوك الصين إرخاء عنانيهم لطبانهم، فاتفق ان دوشى
خان زوج عمة جنكرخان مات، فتحتر جنكرخان الى عمة
زابار و معزية، وكان العُجَانان الفجاوران لعمل دوشى خان المذكور
المتوقي في الجهتين، فارسلت امرأة دوشى خان الى كشلي
خان و العُجَان الآخر تنعى البهبا زوجها دوشى خان و انها لم
يخلف ودا و انها كان حس جوار ليها و ان ابن اخيها جنكرخان
ان اقيم مقاهه يجذو حدو المتوفى في معاصريهم، فاجابا
العُجَانا المذكوران، فلما انبى الأمر الى العُجَان الاعظم الطو
خان انكر تولية جنكرخان و استجحده و انكر على خانين اللذين
فعل ذلك، فلما جرى ذلك خلعوا طاعة الطو خان و انضم
الذيهم كل من هو من عشايجرهم ثم افتتحوا مع الطو خان، فولی
من همها، فتمكنوا من بلده، ثم ارسل الطون خان و طلب منهم الصلح و ان يبقوا على بعض البلاد، فأجابوه إلى ذلك، و بقي جنگزخان و خانان الاخرين مشترکين في التمر، فانطف موت ألغان الاحد و استقل بالتمر جنگزخان و كشلو خان ثم مات كشلو خان و قام ابنه (و لقب بكشلوخان ايضا) مقامه، فاستضعع جنگزخان خانت كشلوخان ابن كشلوخان لسفره و حدنة سنة و اخل بالقواعد التي كانت متجرة بينه و بين ابنه، فانفرد كشلو خان عن جنگز خان، فاخترع جنگزخان جيشا مع ابنه drought خان ابن جنگزخان و انهمز كشلو خان و تبعه drought خان و قتله و عاد الى جنگزخان براسه، فانفرد جنگزخان بالمملكة، ثم ان جنگزخان راسخ خوارزمشاه محمد بن تکش، فلم ينتظم، فجمع جنگزخان عساكره و القب مع خوارزمشاه محمد، فانهزم خوارزمشاه، فاستولى جنگزخان على بلاد ما وراء النهر ثم تبع خوارزمشاه محمد و هو هارب بين يديه حتى دخل بحر طبرستان، ثم استولى جنگزخان على بلاد، ثم كان من خوارزمشاه و من جنگزخان ما سنذكره ان شاء تعالى.

ذكر تقل جلال الدين.

و لما تمكن القهر من بلاد اذربيجان سار جلال الدين يريد...
يريد دايركير ليسير الى الخلافة و يلتقي اليه و يعتضد بملوك
الاطراف على التنر و يفرونهم عاقبة امرهم، فنزل بالقرب من امتد
ولم يشعر الاله و التنر تد كيسوه ليلا و خاطروا شبمه، فهرب
جلال الدين اولمادمون المنوخ المقدم الذكر في سنة ست عشرة و
ستماية ما اخترناه و اثبتناه من اخبار خوارزمشاه محمد و ابنه
جلال الدين و المنوخ المذكور كان معه،
فلذلك كان آخر بأحوال جلال الدين و والده من خيره، قال
محمد المنوخ المذكور ان خوارزمشاه محمد بن تكش عظم شانه
و انسع ملكه، و كان له اربعة اولاد قسم البلاد بينهم، اكبرهم
جلال الدين مكنبرتي و فوش الاله ملك غزنة و باييان و الغور
و بست و تكاباد و زمیرداور و وما يليها من الهند، و فوش
خوارزم و خراسان و مازندران الى ولده تغلب الدين أزاله شاه و
جعله ولی عهده، ثم في اخر وقته عزله عن ولاية العهد و فوشه
الي جلال الدين مكنبرتي، و فوش كييان و كيش و مكران الى
ألده غياث الدين تترشاح و قد تقدمست اخباره، و فوش العراق
الي ولده ركن الدين خورشاد سمجي، و كان احسن اولاده خلقا
و خُلقا، و قتل المذكور القتال بعد موت أبيه، و غرب لكل
واحد منهم النوب الخمس في أوقات الصلاوات على عادة الملوك
السلاجقية، و انفرار ابهم خوارزمشاه محمد بنوبة نزى القرنين، و ابتها
تضرب وقتئ قلوع الشمس و غروبها و كانت سبعة و عشرين ديدبة
من الذهب قد رصعت بانواع الجوهر، و كذا بائى الآتات الذهبية، و
جعل سبعة و عشرين ملكا يفصلونها في أول يوم قصته، و
كانوا من أكابر الملوك أواك السلاجقين، منهم طغريل بن ارسلان
السلاجقى، و أواك غياث الدين ساحب الغور، و الملك علاء الدين
ساحب بابيان، و الملك تاج الدين ساحب البلغ، و ولد الملك
العظم ساحب تربى و الملك سحير ساحب بنجران و اشباهم، و
كانت إم خوارزمشاه محمد ترکان خاتون من قبيلة بواروت و
هي فرع من فروع يمسك، و كانت بنت ملك من ملوكهم
تزوج بها تکش بن ارسلان بن اطرس بن محمد بن انوشتکینى
غرشه، فلماء شار الملك إلى ولده محمد بن تکش قدم على
والدته ترکان خاتون قبايل يمسك من الترك، فعظم شان ابنها
السلطان محمد بهم، فلم يملك ابنها اقليمها إلا و افار لفاحاها
فنة نافية جليلة، و كانت ذات مهابة و رأي، و كانت تنصف
للظلم من الظلم و كانت حسورة على القتل و عظم شانها
يجريف أن ورد توقيعان عليها و عن ابنها السلطان سعيد بن عصر
الى تاريقهما فيعمل بالأخير منها، و كان طغر توقيعها عصمة
الدنيا و الدين الغير ملكة نساء العالمين، وعلمتها اعتقطت
بالله وحده، قال المؤلف المذكور ثم إن خواريزميان محمدًا لما
هرب من القتار بعوار النيب و عبر جيجون ثم سار إلى خراسان
و القتار تتبعه ثم هرب من خراسان و وصل إلى عراق النيب و نزل
عند بطستان احضر عشرة صناديق ثم قال انها كلها جواهر للاعلم
قيمتها، ثم اشار إلى صندوقين منها و قال ان نبيهما ما يساوي
خروج النيب بجملتها، ثم أمر بعملها إلى بلدة ازدهر، وهي
من ازعم قلعة النيب، و اخذ خط النايب بها بوصول الصناديق
المذكورة بصفتونها، ثم ان القتار ادركه السلطان محمد المذكور،
فهرب و ركب في المركب و لحقه القتار و روه بالنشاب و نجي
السلطان منهم و قد حصل له مرض ذات الجذب، قال و قد
وصل إلى جزيرة في النيب و اقام بها فريدا طريدا لا يملك طارفا
ولا تلبداء و العرض يزداد، و كان من أهل مازندران أناس يقربون
الله بالماكول و ما يشتهيه، فقال في بعض الأيام اشتهى أن
يكون عندي فرس يرقي حول خيّميتي، و قد نفعت له خيّمة
صغيّة، فأهدي له فرس اصفر، و كان للسلطان محمد المذكور
ثم سار جلال الدين بعد موت ابيه السلطان سعيد من الجزيرة إلى خوارزم ثم هرب من النتر ولهج بجزيرة نهر ب جلال الدين من نزهة إلى الهند، فلحقه جنرخان على ماد السند، فتصافنا صبيحة يوم الأربعاء لثمان سو شوال سنة ثماني عشرة وستمائة، وانبت المرة ألا على جنرخان ثم عاودت على جلال
الدين و حال بينها الليل و ولى جلال الدين من ذهباً و اسر ولد جلال الدين (و هو ابن سبع او ثمان سنين) و قتل بين يدي جنگزخان صبرا، و لما عاد جلال الدين الى حافنة ماء السند كسيربا رأى والدته و لم ولده و جماعة من حرمه يخص بالله عليك اقتتاز أو خلصنا من السر، فانبر بين فرغون، و هذه من صلابة البلاد و نوادر المصاب و الزرايا، ثم اقتحم جلال الدين و عسكره ذلك النهر العظيم فنجى منهم الى البر تقدير اربعة آلاف رجل حفر عزة و روى اليوم جلال الدين مع ثلاثة من خواصه الى موضع بعيد و فنذده احتجاه ثلاثة أيام و بقي احتجاه لفنذده حايرين و في تنه الفكر سأيرين الى ان انصل بهم جلال الدين، ثم جرى جلال الدين و بينه و بين اهل تلك البلاد و قابع انتصر فيها جلال الدين و وصل الى لبامور من الهند، و لما عزم جلال الدين على العدو الى جبهة العراق استناد بهلون ازيك على ما كان يملكه من بلد الهند و استناد معه حض قطره و لقبه وفا الملك، وفي سنة سبع و عشرين و ستامة طرد وفا ملك بهلون ازيك و استولى وفا ملك على ما كان يملك بهلون من بلد الهند، ثم ان جلال الدين عاد من الهند.
وعقل إلى كريمان في سنة أحادٍ وعشرين وستمائة وثمانية وثلاثة وعشرة في البراءة القصيرة بين كريمان وابن حضرة محمد، ونقل معه ارتفاع اللفظ بينهم من أن أحمد بن حمزة، ثم سار جلال الدين إلى خوزستان وانتقل عليهما، ثم استولى على ساير بلاد ايران، ثم ان جلال الدين نقل أباد من الجزيرة إلى تنورة ودفنه به، و لما استولى الناصر على تنورة المذكورة نشبوا وإحرقوا، و هذا كان فليس لهم باس عرفوا قبره، فانهم نشبوا محمد بن سبكتشين من حزنة وحرقاً عظاءً؟
ثم ذكر ما تقدمت الإشارة إليه من استيلاء جلال الدين على خلط وغربه، ثم ذكر نزوله على جسر قريب اسم وارساله. يكتب الملك الأشرف بن الملك العادل، فلزم بجده، فعزم جلال الدين على المسيرة إلى اشتيا من أنحبه وعنه وابت بنزوله وشرب تلك الليلة وسكر سكر خمرار دوار الرأس وقطع الأنفاس، واحاط النصر به وعسكر مسجدين فمسامهم ونسيم حريض وسلجهم ونصرهم تراب، و ارسل في كنف منهم قناة كان في كنف منهم خصاب واحاطت اطلاع بفخرة جلال الدين وهو نائم سكران، فحمل بعض عسكره و هو ارخان وكشف النصر عن الخراب.
و دخل بعض الخواص و اخذ بيد جلال الدين و ايتاه و عليه طاقية بنشا و اركابه الفرس، و ساق ارخان مع النكور و تبعه النكور، و قال جلال الدين ارخان انفرد على بجيش يشتغل النكور، وكان ذلك خطأ منه، فان ارخان تبعه جماعة من العسكر و صاروا تقدير اربعة آلاف فارس و قصد استغاثة و استولى عليها عدة، و لما انفرد جلال الدين عن ارخان ساق الى الامد، فلم يعكر من الدخول الى امده، فسار الى قرية من قرى ميصرقين طالبا شباب الدين خازى بن الملك العدل صاحب ميصرقين، ثم لحقه النكور في تلك القرية، فهرب جلال الدين الى جبل هناك، و به اكراد يتغلظون الناس، فأخذه و سلموه و ارادوا قتله، فقال جلال الدين لاحدهم اني انا السلطان، فاستبقنتى، اجعلك ملكا، فأخذه الكردى و اتى به الى امرته و جعله عندها، و منى الكردى الى الجبل لprühar ما له هناك، فحضر شخص كردى و معه حربة و قال للامرأة لم لا تقتلون هذا الحيوازى، فقالت الإمرأة لا سبيل الى ذلك فقد آمنه زوجى، فقال الكردى انه السلطان و قد قتل لي اذا بخلط خيرا منه، و ضربه بالحربة فقتله، و كان جلال الدين اسمه تسيرا ترى الشارة و العباره، و كان يتكلم بالفارسية أيضا، و كان يكاتب الخليفة بمبتداء الأمر على ما كان
يكتب أبو خوارزمي شاه محمد فكان يكتب خادمه المطروق منكرنی.
ثم بعد اخذ خلط كاتبه بعيد، وكان يكتب إلى ملك الروم
وملك مصر والدامان اسمه واسم أبيه ولم يرض أن يكتب
لهد منهم خادمه أو أخوه وغير ذلك، وكان عالمه على
تواليته النصرة من الله وحدة، وكان إذا كان صحاب الموصل
أول شيء يكتب له هذه العلماء تعظيمًا عن ذكر اسمه، وكان
يكتب العلماء بقلم خليظ، وكان جالل الدين يحاطب الجذاورد
عالم أي ساحب العالم، وكان مقته في منتصف شوال من
هذه السنة (أنهى سنة ثمان وعشرين وستمائة) و هذا ما
نقلناه من تاريخ محمد المنظري وهو معنى كان في خدمة جلال
الدين إلى ابن تلت و كان كاتب الإنشاء الذي له و كان محظيا
متقدما عندنا.
Extracts from the Chronicle of the Sultan Al Malik As Sālih Imád ud din Abú 'l Fadá Ismá'īl.

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. Khálíb Baghdád relates, on the authority of Ibn Duraíd, 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 Kasáí 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 (حش), and Kasáí maintained that it was in the accusative (يَايَا), and the Khalif decided in favor of Kasáí, 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 Rūm to Baghdād; 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 Khalīf 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 (Khalīf) Muktadir, and the vazir interpreted his words to the Khalīf, and returned him the Khalīf's answer.

And in this (year) died Abu'l Olā 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 Baghdād in the year 399; and resided there one year and seven
months; and he associated with the learned, but Abu'l 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 Raís ibn Álí 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-Sámání; he then married a woman of the village of Afsanah, and resided there, and the Shaikh Ar Raís was born there, as well as his brother, and the Raís 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 Jurjániyah; then he journeyed hither and thither, till he came to Júrján; then Ibn Abdallah Al Júrjání attached himself to him, and was the greatest of the companions, of the said Shaikh ar Raís. Then he removed to Rai and entered the service of Majd ad daulah ibn Fahkr ad daulah ibn 'Ílusain 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 Ālab ad daulah ibn Kāwīh at Isfahān, and was much preferred by him. Then the said Raŷs 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 Ghazālī accuses Ibn Sīnā of infidelity, and openly charges him with it in his book called *The Deliverer from Error*. In the same way he charges with infidelity Abū Nasr al Fārābī; some however believe, that Ibn Sīnā returned to the true faith. The Raŷs Abū 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 Jūrjān 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 Jūrjān, and the Sultān of Khurāsān Mahmūd ibn Sabaktagīn 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 Fākīh Abd al Wāhid al Jūrjānī, 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 indured 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 Álá ad dín Muhammad *Khwárizmsháh 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 Dzúl 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 Álí al Munshi, an Nasáwí Secretary of Jalál ad dín.
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 Jangizkhan the accursed. And the
tribe of Jangizkhán, the accursed, was the well known tribe
Tamargai, 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 pervers-
sity. 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 pro-
vince of the aforesaid Túshí Khán deceased on either side. And
the widow of Túshí Khán sent an ambassador to KaslJu 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 con-
duct 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 Altún Khan. And he turned his back and fled, and they took possession of his territories. Then Altún Khan sent an ambassador and requested peace, and that they would leave him a portion of his territories, and they consented to that; and Jangizkhán, and the two other Kháns, remained associated together in alliance. And the death of one Khan happened; and Jangizkhán and Kashlú Khan remained in greater power. Then Kashlú Khan died, and his son (and he was also named Kashlú Khan) occupied his place, and Jangizkhán conceived that the government of Kashlú Khan ibn Kashlú Khan 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 Kashlú Khan. And Kashlú Khan was left alone to oppose Jangizkhán. And Jangizkhán, with his son Tushí Khan ibn Jangizkhán drew out his army, and Kashlú Khan fled, and Tushí Khan pursued him, and slew him, and returned to Jangizkhán with his head. And Jangizkhán was now alone in power. Then he sent an ambassador to Khwárizmsháh Muhammad ibn Takash, but they disagreed, and Jangizkhán collected his armies, and marched against Khwárizmsháh Muhammad, and Khwárizmsháh was defeated, and Jangizkhán conquered the countries of Máwará annahr; then he pursued Khwárizmsháh, who fled from before him, until he embarked upon the sea of Tabaristán (the Caspian sea,) and Jangizkhán subdued all those countries. Then happened between Khwárizmsháh and Jangizkhán that which we will relate, if it please the most high God.
Account of the slaying of Jalál ad dín.

And when the Tatars had subdued Azarbiján Jalál ad dín went to Diyár bakr, that he might journey to the Khalif, 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 Jalál ad dín fled. And all this is extracted from the history of the invasion of the Tatars, the work of An Nasawí, the secretary of Jalál ad dín, under the date of the year 616. Whatever we have selected and have learned of the history of Khwárizm sháh Muhammad, and his son Jalál ad dín (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 Jalál ad dín. And the aforesaid Muhammad al Munshí says, that Khwárizmsháh 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 Jalál ad dín Mankbarní, and he gave to him the kingdom

* This line न य नियम आला ललेर केंवरा लिला लॉ खाल तो नामीम्री 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 haec consiliis versat et molitur, opprimebant ipsum Tatari de nocte derepente in castra penetrantes."
of Ghaznah, and Bāmiyān, and Ghūr, and Bost, and Takábād, and Zamírdawir, and the adjoining parts of India; and he gave Khwárizm, and Khurásán, and Mázandarán, to his son Kutb ad dīn Uzlágh sháh, 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 Jalál ad dīn Mankbarní; and he gave Karmán, and Kísh, and Makrán, to his son Ghayát ad dīn Tatarsháh, whose history has been given before; and he gave Irák to his son Rukn ad dīn Ghúrsháh Yáhya, and he was the fairest of all his sons, both in person and disposition; and the Tatārs 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 Saljúkian kings; and their father Khwárizmsháh Muḥammad reserved for himself, as his Naubat, the march of Dzu ’l karnain (+Alexander the Great) which was played twice, that is, at sunrise and sunset, 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 Sultáns, among them was Tughríl ibn Arslán the Saljúkain; and the sons of Ghayát ad dīn, the prince of Ghūr; and Al Malik Alá ad dīn, the prince of Bāmiyān; and Al Malik Táj ad dīn, the prince of Balkh, and his son Al Malik al Aazim, the prince of Tarmad; and Al Malik Sanjar, prince of Bukhárá, and others like them. And the mother of Khwárizmsháh Muḥammad was Turkán Khátún,

* 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 Atsiz ibn Muhammad ibn Anúshtagání 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 Sultan 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, Olaqh 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 Máwará annahr, and crossed the Jaibún, 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 Sultan, and the Chaush Shams ad dín Malmúd 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 Jalāl ad dīn, and night came over them; and Jalāl ad dīn 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 Jangizkhán. And when Jalāl ad dīn 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 Jalāl ad dīn and his army plunged into this great river, and about four thousand escaped to the other side, naked and shoeless. And the waves threw Jalāl ad dīn, 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 Jalāl ad dīn joined them: then he went forth and there were battles between him and the people of those countries, and Jalāl ad dīn conquered, and reached Lahor in India. And when he proposed to return to Irāk, he appointed Pahlawān Uzbak to govern his territories in India; and along with him he appointed Hasan Karak, and gave him the title of Wafā al Mulk. And in the year 627 Wafā al Mulk expelled Pahlawān Uzbak, and made himself master of all those parts of India that Pahlawān governed. Jalāl ad dīn went to Karmān in the year 621, and he and his army suffered great distress in the deserts lying between Karmān and India, and there were with him four thousand men, some mounted upon oxen, and some upon asses; then he marched to Khūzistan, and conquered it, as well as the neighbouring districts of Irān. 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 dín 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 Āadil; but he did not assist him; then Jalál 
ad dín 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-
eness 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 dín, 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 dín 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 dín 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 Jalāl ad dīn was alone, he rode to Amid but could not obtain entrance, and he went to one of the Villages of Mīfārikīn seeking Shahāb ud dīn Ghāzī ibn al Malik al Ādil prince of Mīfārikīn, 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 Khwārizmian?" and she said, "That would not be right, my husband has taken him under protection." And the Kurd replied, "This is the Sultān who when at Khalāt, killed a brother of mine who was a better man than he." And he struck the Sultān with the spear, and killed him. And Jalāl ad dīn 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 Khalīf, he subscribed himself "his most humble servant Mankbarni;" but after he had taken Khalāt, he subscribed himself only "his servant;" when writing to the kings of Rūm, 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 Maušel, 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 Khudāwand i Ālam; that is, Lord of the World; and the time of his death was the middle of
Shawwál 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 Dimnah," will be sufficient, and enable him to read with ease the life of Timúr.
The Makamat of Hariri, 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.
Freytag, Lexicon Arabico-Latinum, 4 vols. 4to. Hale, 1830.

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.
Alf Lailah wa Lailah, or the Thousand and One Nights. Arabic text by W. H. Macnaghten, Esq. 4 vols. 8vo. Calcutta.
CAMBRIDGE,
PRINTED AT THE UNIVERSITY PRESS.
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