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GRAMMAR
OF THE
ARABIC LANGUAGE.

THE RULES ARE ILLUSTRATED BY
EXTRACTS FROM THE BEST WRITERS,
AND ARE ADAPTED FOR THE
SERVICE OF THE HONOURABLE EAST INDIA COMPANY.

BY JOHN SIKKINDON, ESQ. F. S. A.

A NEW EDITION.



LONDON:

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1882

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BY JOHN RICHARDSON, ESQ. F. S. A. +
OF THE MIDDLE TEMPLE, AND OF WADHAM COLLEGE, OXFORD.

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Printed by S. ROUSSEAU,
Wood Street, Spa Fields.

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TO
**THE CHAIRMAN,
DEPUTY CHAIRMAN,**

DIRECTORS

FOR MANAGING THE AFFAIRS OF THE
HONOURABLE UNITED COMPANY OF MERCHANTS

TRADING TO THE
EAST INDIES.

GENTLEMEN,

I beg leave to place under your protection and patronage a Grammar of the Arabic language; a language hitherto conceived so difficult, that few of your servants have had courage to begin it, and fewer perseverance to proceed. The flattering opinion of some learned and respectable men persuades me that I have not wholly failed in my design of making the way more smooth; and gives me ground to hope that gentlemen

may now, without disgust, or too great a sacrifice of time, pursue a study of much general usefulness, and peculiarly essential to the just understanding of that Eastern language of correspondence and state affairs, the Persian.

With every wish for the prosperity of the honourable Company, and of a Direction whose prudent arrangements have once more raised that great body to a high degree of splendour, I have the honour to be,

GENTLEMEN,

With great respect,

Your most obedient,

and most faithful

humble servant,

JOHN RICHARDSON.

P R E F A C E .

IN the eighth, ninth, and succeeding centuries, when the European world was clouded with barbarity and ignorance; when sovereign princes and great feudal lords could neither write nor read, the Arabians rivalled the Romans of the Augustan age in erudition and genius; whilst, with a more extensive empire*, they excelled them in magnificence and in the more refined splendour and elegance of life. The Khalifs Al Modhi, Al Rashid, Al Mamoun, and other monarchs of the

* The great empires of the Mogul, of Persia, of the Turks, of Morocco, besides many other powerful kingdoms, have been founded on the ruins of the wide-extended dominions of the Khalifs; which at one time comprehended Arabia, Chaldea, Assyria, Media, Persia, the Khorassan, Samarkand, Bokhara, Cabul, Candahar, Zablestan, &c. the greatest part of India, many districts along the Oxus or Gihon and the Caspian Sea, Circassia, Georgia, Armenia, Mesopotamia, Syria, Palestine, Cyprus, part of Asia Minor, Egypt, the Mediterranean Coasts of Africa, Morocco, Fez, Spain, Sicily, Naples, part of France, &c. &c. in all which countries (if we except the European states) the Arabic is to this day cultivated with care, as being the language of their religion and their law.

illustrious house of Al Abbas, were men of learning, genius, and politeness; learning and genius were found therefore the surest avenues to royal favour; they were of consequence universally cultivated; princes, generals, and vizirs being not only munificent patrons of literary merit, but holding themselves a conspicuous rank among writers of the most distinguished class.

The Arabian chiefs (with, it must be confessed, an alloy of ferocity) were in general brave, liberal, hospitable, ingenious, penetrating, fond of learning of every species, and carrying to the most singular excess their admiration of poetry and eloquence. With such dispositions and attachments, therefore, it is easy to conceive, that their language became naturally an important object of their attention. The dialects of their numerous tribes furnished them with rich mines; from these they freely borrowed; and formed, from the whole, a language, sublime, comprehensive, copious, energetick, delicate, majestick; adapted equally for the softness of love, or the poignancy of satire; for the mournfulness of elegy, or the grandeur of heroicks; for the simplest tale, or the boldest effort of rhetoric.

In every stile of composition, therefore, the books in this language are numerous, and many of them of high intrinsic worth; their books however and their language remain still but imperfectly known in Europe; nor can we ever hope, perhaps, for much advancement in this branch of learning, till the formidable fancied difficulties of the study are removed; till curiosity is stimulated by a hope of success; till attention is fixed by a conviction of its utility.

Among many reasons which may be assigned for our limited knowledge of this language, the first, and perhaps not the least, arises apparently from the perplexing obscurity and unengaging manner of grammarians; who, without sufficiently attending to that simplicity and perspicuity which ought ever to be the necessary guides to the uninformed minds of youth, bend their chief efforts to the investigation of unuseful trifles, uninteresting definitions, and polemical subtleties; involving the whole in such obscure terms, as to demand often as much time, patience, and penetration to decypher the meaning of the teacher, as to acquire the language itself through a less complicated medium.

Many of our European editors and commentators, it may also be observed, have been men merely learned in language, with little taste, or general science, to direct their learning to proper objects: the books they have published, therefore, have not all been chosen with skill; for, whatever motives might invite them to become Arabic editors, instruction or entertainment appears by no means to have been always in view: chance more than discernment appears often to have selected their publications, and an unnecessary display of learning seems the only point of their ambition; whilst their Latin versions, without elegance, and often without accuracy, possess neither the beauty of an ingenious paraphrase, nor the usefulness of a literal translation.

With a view to lead the way to a more simple mode of instruction this Grammar has been undertaken; with what success, the candour of those who can judge must determine. The Persian Grammar* has been the model I have attempted to fol-

* By William Jones, Esq; Barrister at law (Author of *Poesios Asiaticæ Commentarii*, and other learned and ingenious works) from whom, had his superior pursuits and views permitted, the elements of Arabic grammar might have been expected on a far more masterly scale than what is now with great deference submitted to the public. The valuable

low; and, whilst, I have endeavoured to imitate the perspicuity with which the sensible author explains the difficulty of that study, I have pursued his method of illustrating the different rules by authorities from various writers; a method which, at the same time that it instructs, softens the drudgery unavoidable in a beginning study; unites practice with theory, and introduces the learner imperceptibly to some acquaintance with the genius and manner of several respectable Arabian authors.

The gentlemen in the service of the honourable East India Company have been principally in view in the composition of this grammar. Convinced, from the opinion of many learned

printed books and manuscripts, with which, long before I entertained the least idea of this publication, that gentleman unasked, most politely assisted me, demands my highest acknowledgements; whilst his favourable opinion of the plan is to me a circumstance of the most flattering nature. I consider myself likewise as singularly happy in the approbation of the Rev. Mr. White of Wadham College, professor of Arabic, and the Rev. Mr. Winstanley of Brazen-Nose College, Oxford, whose extensive learning and solid judgement would stamp a value on works of far more importance: but it becomes at the same time necessary to observe, in justice to these three gentlemen, that the shortness of the time, and the distance of situation, making it impossible for me to consult them, till the sheets were printed off, whatever mistakes or improprieties may be discovered must be imputed to the author alone.

and judicious men, as well as from my own less perfect observation, how impossible it was to acquire an accurate idea of the Persian without studying the genius of the Arabic, upon which it so remarkably depends*, I have attempted to reduce the whole to the simplest principles, by placing what ap-

* Exclusive of the Arabic sentences, which occur in almost every Persian book, three-fourths perhaps of the component words of this tongue are either adopted or derived from that language; so that it is equally impossible to compile a Persian dictionary without the assistance of the Arabic, as to confine the English language to words of mere Celtic origin, to the exclusion of every derivation from the Greek, Latin, French, and other dialects. On a superficial view it may be supposed, perhaps, that as the genius of the two languages is so different, a perusal of Arabic grammar can throw no light on that of the Persian: but two things essentially foreign to each other may often have a tendency to the same point; for though astronomy can never teach the practical method of working a ship, yet is it to the highest degree necessary to the safety of navigation; so Arabic grammar, though not absolutely teaching the elements of the Persian, will be found to throw most satisfactory lights on that study, especially by enabling the student to discover the roots of those Arabic words which are so copiously blended with that language; of which being once possessed, and of the mode of forming from them the derivative inflexions, he may with ease fix in his memory twenty words perhaps for one which he could acquire without such assistance; (for an example see p. 210.) Upon the whole therefore I will not hesitate to assert, that the reading of Arabic grammar with the least attention will give a gentleman already acquainted in some degree with the Persian, a more critical knowledge of that tongue, than twice the time directed to any other branch of the study.

peared to be of the greatest real importance in the most conspicuous light, and throwing the less consequential into a kind of remoter perspective, in order to avoid crowding the fore ground, and destroying the effect of the principal figures.

As abstract theoretical disquisitions, delivered in an obscure Latin idiom, though worthy perhaps of the attention of those who make philological learning the study of life, are by no means calculated for gentlemen, whose chief views are necessarily directed to commerce, war, and political government; to whom languages must of consequence be objects merely secondary, and the means of acquisition proportionably the more important, as they tend to promote, without greatly interrupting, their more interesting pursuits; I have given Arabic Grammar an English dress: I have endeavoured to mark most forcibly the great lines, and to clear the avenues of the underwood and thorns of the study; I have been as literal in the translations as the genius of the languages and my own understanding would permit; and I have been more full in those extracts than was absolutely necessary, if considered simply as authorities, from a conviction that this practical mode of accompanying the grammatical rules will be found far more satisfactory than volumes of theory alone, which

few minds, without infinite labour, can either comprehend or retain.

And now having concisely explained the plan I have pursued, nothing further remains to recommend, but a moderate degree of perseverance, which I flatter myself will soon convince the student, that the difficulties of this language are more artificial than natural, more imaginary than real, and easily to be overcome by industry, attention, and a wish to learn.

A GRAMMAR OF THE
G R A M M A R
 OF THE
ARABIC LANGUAGE.

BOOK FIRST.

CHAPTER I.

THE Arabians, in common with many of the Eastern nations, write from the right hand to the left*. Their 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.

* It may not be improper likewise to inform the learner, that the Asiatics in general begin their manuscripts on what we make the last page, and conclude where our books begin. It may be observed also, that they never divide a word, in writing, by putting some syllables in one line, and the rest in that which follows, as is customary in European books; but, in place of this, in order to keep all their lines of an equal length, to which they are exceedingly attentive, they either extend the final, and sometimes the medial letters, by a dash of the reed with which they write, or, when too long, place those letters, which the line will not conveniently hold, over the tops of the others towards the end, in a manner that cannot be imitated by types; as may be observed in almost every manuscript, but more particularly among the Poets.

			FINAL.		MEDIAL.	INITIAL.	Numeral
			Connected.	Uncon.	Connect.	Uncon.	Power.
1 A	ألف	Alif †	ا	ا	ا	ا	1
2 B	باء	Ba	ب	ب	ب	ب	2
3 T	تاء	Ta	ت	ت	ت	ت	400
4 Th	ثاء	Tha	ث	ث	ث	ث	500
5 J	جيم	Jim	ج	ج	ج	ج	3
6 H	حاء	Hha	ح	ح	ح	ح	8
7 Kh	خاء	Kha	خ	خ	خ	خ	600
8 D	دال	Dal	د	د	د	د	4
9 Df	ذال	Dhfal	ذ	ذ	ذ	ذ	700
10 R	راء	Ra	ر	ر	ر	ر	200
11 Z	زاء	Za	ز	ز	ز	ز	7
12 S	سين	Sin	س	س	س	س	60
13 Sh	شين	Shin	ش	ش	ش	ش	300
14 S	صاد	Sad	ص	ص	ص	ص	90

† The names of the letters may also be pronounced *Alifon, Baïn, &c.* on account of the *nunation-damma* (ة) over the final letters; but, as will be hereafter more particularly mentioned, the *nunation* is seldom founded, excepting in the pompous or solemn style of reading.

* The letters in the table marked thus (*) together with *ل* when followed by *ا* which is called *lams-alif*, and formed variously, as *لا لا* &c. ought never, like the other characters, to be joined to those which follow them. Some manuscripts however are written with great inaccuracy, in which the above letters are not only connected with those that follow, but even the diacritical points which distinguish *ب* *ت* *ث* *ج* *ح* &c. from one another, are either confusedly placed or totally omitted; which creates a difficulty of the same nature with that occasioned by slovenly writers among ourselves, which is only to be overcome by practice, attention, and knowledge of the language.

† The facility of writing requires that the characters which precede those marked

			FINAL.		MEDIAL.	INITIAL.	Numeral
			Connected.	Uncon.	Connect.	Uncon.	Power.
15 D	ضاد	Dad	ض	ض	ض	ض	800
16 T	طاء	Ta	ط	ط	ط	ط	9
17 D	ظاء	Da	ظ	ظ	ظ	ظ	900
18 A	عين	Ain	ع	ع	ع	ع	70
19 G	غين	Ghain	غ	غ	غ	غ	1000
20 F	فاء	Fa	ف	ف	ف	ف	80
21 K	كاف	Kaf	ك	ك	ك	ك	100
22 K	كاف	Kef	ك	ك	ك	ك	20
23 L	لام	Lam	ل	ل	ل	ل	30
24 M	ميم	Mim	م	م	م	م	40
25 N	نون	Nun	ن	ن	ن	ن	50
26 W	واو	Waw	و	و	و	و	6
27 H	هاء	He	ه	ه	ه	ه	5
28 Y	ياء	Ya	ي	ي	ي	ي	10

thus (†) should be joined to their upper limb; which, when several of them happen

to meet together, make a very whimsical appearance, as in *مُخَاجِجِي* mukhajjijijon, *contracting or shrinking with fear, &c.*

§ The connecting letters when preceding *م* are frequently joined to it in a peculiar manner, as *م م م* &c. which a little observation will soon render familiar.

The Arabians do not use the Persian characters *پ* *چ* *ک*, and, it may be observed, give different powers to several of those which are common to both, particularly to *ض* *ظ* *ث*

|| It will be easily perceived, that the Arabians borrowed not only the names but the numeral powers, of nearly the whole of their alphabetic characters from the Hebrew. They have, however, given them a very different arrangement.

The Alphabet in the foregoing table is of that form called *Nisghi*, which is nearly of the same general use among the Arabians as the Roman in Europe; their most admired books being in general written in that character. They have however several other modes of writing, which, in many particulars, differ remarkably from the *Nisghi*, and form a variety almost as endless as the fancy of the different penmen; yet such however is the relation which they bear to this fundamental character, that those who are completely master of it, may in a very little time, with a moderate degree of application, easily conquer the rest*.

* The principal of these hands are,

The *Taleek* or *oblique*, which is generally used in the finer manuscripts in Persia, India, and Turkey; and bears in some measure, the same analogy to the *Nisghi*, as our Italic does to the Roman.

The *Shekefeh* or *broken*, which is a careless corruption of the *Taleek*, and much used in Hindostan in their epistolary correspondence.

The *Kirma*, another broken and inelegant species of writing, the use of which is almost entirely confined to the receipts and disbursements of the Turkish treasury.

The *Devani*, which is used in Turkey, and other countries, in judicial proceedings, and also in common business. It is considered as an elegance in this kind of penmanship, that the lines, in place of being horizontal, should ascend progressively, forming a kind of curve, especially toward the end.

The *Shulfi*, adopted in the titles of books, royal edicts, diplomas, or letters from great men; answering among those nations much the same purpose as capitals with us, or the flourished letters in illuminated manuscripts.

The *Togra*, another ornamented hand, employed like the *Shulfi* in expressing the titles of their princes in ceremonial letters, and solemn deeds.

Besides these there are a number of others, deriving their names chiefly from some celebrated writer in the respective characters; such as the *Rohani*, *Yakuti*, *Tamar*, *Sirenkil*, &c.

To the whole may be added the *Maguritanic*, which is used by the Moors of Morocco and Barbary, descendants of the the Arabians, and differs in many respects considerably from those above mentioned.

CHAP. II.

ON PRONUNCIATION.

TO establish exact rules for the pronunciation of a living language is an attempt of much difficulty; to succeed in it perhaps impossible; but this difficulty must necessarily be greatly increased, where, in consequence of being spoken by various nations, the language has unavoidably adopted some part of the accent and modulation of voice peculiar to the countries into which it has been introduced.

The fixing of a standard for the *Arabic* has many inconveniences of this nature to encounter. Composed as it is of the dialects of various tribes, and diffused, along with the *Mohammedan* religion, through *Persia*, *India*, *Turkey*, and other countries in the East, where it forms a principal branch in the education of their great men, it can be no wonder if a considerable disagreement should be found in the pronunciation, from the different inflections and powers, which those nations give, in their respective tongues, to particular letters and combinations; or that a native Arabian should consequently consider as barbarous those modes, which custom has rendered elegant at *Constantinople*, *Delhi*, or *Ispahan*.

B

The rules, which have been followed in general by European grammarians and translators, are such as have been laid down by old Arabian scholiasts; from whom however it is not easy to form a standard consistent in every point, as they differ in many respects from one another, and often give several opposite pronunciations to the same word; مائة *a hundred*, among many examples, being so variously pointed as to sound *mait, miet, mayat, miat, miaton*, &c.

Upon the head of pronunciation, however, though so obviously vague and indetermined as to bid defiance to every certain definition by precept, grammarians have laid down many a painful rule, and added much perplexity to a language, not naturally easy, by enlarging on the minute, intricate, and unsatisfactory theory of the moveable powers of vowel points making trifles serious, embarrassing the learner's mind, and consuming, in pursuit of objects comparatively uninteresting, that time which might be more usefully employed in smoothing the way to the essential difficulties of the study.

As it is to these however that the attention ought chiefly to be confined, it is proposed in this grammar to introduce into the text only what appears to be useful; and to insert the less important matter by way of notes, or in separate sections, to be read, studied, or neglected, according to the views or the humour of the learner.

On this ground I shall proceed to a few observations on the most generally received powers of the letters, which will be sufficient for all the purposes of articulating the language: those who travel to the countries where it is spoken, will find their ear the surest and the easiest guide; to those who do not, the most courtly and the most vulgar pronunciation must be equally unimportant.

I shall begin then with the consonants, which comprehend indeed the whole letters of the alphabet; none being, by grammarians, admitted as vowels but certain points, of which mention will be made hereafter; so that not only ع but even و and ي are held by them as silent, or possessing no sound of themselves till animated by those points; which is after all a refinement of later times, it being an undoubted fact, that, for many ages after Mahomet, when the language was in its greatest purity, those points had no existence, the abovementioned characters being used as long vowels, and the short ones supplied by custom, which regulates pronunciation in every country*.

* In most languages the rapidity of utterance makes it often difficult to distinguish with precision the sound of one short vowel from another, and renders it consequently of little real importance which is used; like *cellar, lesson*, and numberless words in English, where the most accurate organs of speech, and the nicest ear, could hardly make any distinction, in the pronunciation, were they spelt *cellir, lessin*, &c. or if these vowels, after the Arabic manner, were even totally omitted, as *cellr, lessn*.

It is not that the Arabic must give such a harsh sound

CHAP. III.

OF CONSONANTS*.

ALIF has in general the sound of the English a in wall, all; sometimes that of e in fresh, dress; and also that of ai in plain, chain.

ب sounds exactly as the English b.

ت pure, as the English t.

ث as th in thing.

ج as g in genius, or j in joy.

ح is a strong pectoral aspiration, being a kind of double h.

خ is another aspiration, still stronger, formed in the throat, with a mixture of the k along with h.

* Some grammarians arrange the alphabet under the heads of pronunciation, strength, affinity, office, and society.

1. Pronunciation. Six letters are called gutturals, ا ح خ ع غ ه; four labials, ب ف م و; four palatines, ج ق ك ي; eight dentals, ط ذ ن ث د ن ط; and six linguals, ر ز س ش ص ض. The dentals and linguals are called solar letters, the rest lunar.

2. Strength. The three letters ا و ي are called weak, 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.

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

The fat is in eye

د sounds like d; or t, when followed by ت. It takes sometimes also the sound of t when preceded by ق ف س or ك.

ذ as th or thou, according to some, or ds according to others.

ر as the English r.

ز as the English z or s in rose.

س as s in the word found.

ش as the English sh.

ص as ss in dissolve.

ض by some as dh, or dd, by others as dz or ds.

ط as double t, or t with a slight aspiration.

ظ almost the same as ض or perhaps as dth.

ع as guttural a, though frequently, by the operation of the vowel points, taking the sound of i, o, or u.

غ as gh in ghaffly; but often, particularly in India, taking the sound of rh with a strong aspiration, resembling in some measure the Northumberland r.

4. Office. Some are denominated radical, others servile. The radicals are sixteen in number, ا ب ج ح خ د ذ ر ز س ش ص ض ط and are so called, because they are never found excepting in the roots of the 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 ط and د which are sometimes substituted for ت.

5. 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 ا ح خ ع غ ه (though ه is sometimes subjoined to ع) together with the following:

C

تجدید
تجدید
تجدید

ف sounds as the English *f*.

ق as a guttural kind of *k*, with a mixture of *h*: it is by some called the *crow-letter*, on account of its resembling the hoarse note of that bird.

ك as *k* in English, or *c* before *a*, *o*, or *u*.

ل as the English *l*, excepting in the article, when prefixed to a word beginning with a solar letter, in which case ل loses its sound, the subsequent letter being doubled as الدَّلَالُ *eddalalon*.

م as the English *m*.

ن before ح خ ع غ sounds like the English *n*: when followed by ب it becomes *m*, and when it precedes ر ل it takes the sound of the following letter, as مِمن بيتٍ *mim beitin*

مِمن رِبٍ *mirrabbin*, مِمن لِيلٍ *milleilin*, مِمن حِسٍ *mummalifun*:

ب	with م and ف
ث	ظ and ط ض ص س ت
ج	ك and ق غ
خ	ك and ق ظ
د	ذ
ذ	ظ and ط ض ص
ر	ل
ز	ظ and ط ض ص
س	ض and ص
ش	ض
ص	ظ and ط ض
ض	ظ and ط

when preceding ي and و it is also by some made to coalesce with those letters, as اَيَّتَقَدَّمَ اَنْ *ayyatakaddama*, مَنَوَالٍ *mar-walon*. Before all the other letters it sounds like *ng* in *bring*, as مِمن طِنٍ *mingting*.

و takes the sound of *u*, *o*, or *ou*, *w* or *v*.

ي is in general a very gentle aspiration, and at the end of many words sounds like long *e*. When final however it has often two points above; in which case it marks for the most part the feminine gender, and is pronounced like ت; being generally changed to that letter by the *Persians* and *Turks*, when they borrow such words from the *Arabic*.

ي sounds *i*, *ee*, *y*, and by some *j*. Like ا and و however it is considerably influenced by the vowel points; which now fall under consideration.

ك with ظ and ط
ق and غ
ك and ق
ك

except لَنَ by no means, and
عَلَنَ 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 بِغَضَةٍ *in filcer*, كَقَوْلِكَ *as you say*, &c.

N. B. 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.

CHAP. IV.

OF VOWELS.

THE Arabians have only three characters for vowels, which they call *Fatha*, *Casra*, and *Damma*; 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, as follows:

Fatha (^) founding as *a*, *é*, or *ai*.

Casra (_) as *ï* or *ee*.

Damma (¸) as *o*, *u*, or *ou*.

These lines are sometimes doubled in the final letters, which is then called *tenwin* or *nunnation*, because pronounced as if terminated by *n*, as رَجُلٌ *rajulon*, a man, رَجُلٍ *rajulin*, of a man, رَجُلًا *rajulan*, a man. The first (^) in books where points are used, invariably marks the *nominative* case of substantives, adjectives, and participles; the second (_) the *genitive*, and the third (¸) the *accusative*, as also infinitives, and nouns placed adverbially; as بَصْرًا *bafran*, to see, seeing, حَكِيمًا *hhakiman*, wisely; where it may be observed, that the final *l* adds nothing to the sound when the *nunnation* is pronounced; which however is seldom attended to in common reading, or in conversation,

being in general confined to the *Alexan* and other books in the solemn style, in which case it is subject to the same rules of pronunciation as

Fatha at the end of words is pronounced open like *a* in *ball*; and also when placed over any of the following letters, ح خ ص ض ط ظ ع غ ق; with the rest it frequently takes a sound resembling *é* in *scène*, or *ai* in *gain*.

Casra takes the long sound of *ee* in *seen*, or the short one of *i* in *thin*, but never that of the English *i* in *thine*.

Damma is pronounced as *ou* in *could*, or *oo* in *moon*: this sound it generally takes when over any of the above mentioned letters, ح خ ص ض ط ظ ع غ ق; in other places sounds like *u* in *but*, *o* in *above*, or *ou* in *rough*. These nice distinctions however are not always strictly observed.

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

ا و ي are said to possess their *homogeneous* or *natural* vowels, when *Fatha* is placed over or precedes ا, *Casra* و, and *Damma* ي; if otherwise they are called *heterogeneous* or *dissimilar*. When the heterogeneous vowels precede those letters quiescent, they either form diphthongs with them, as لَيْلٌ *leilon*, جَوْهَرٌ *jauheron*, or remain silent, as تَلَيْلٌ *tleison*, رَمَى *rema*. But when they

have vowels placed over them, they assume, like other consonants, the sound of such superscribed vowels, whether *natural* or *diffimilar*, as *ittafamon* اتتاسام, *onfor* انفسر, *wosoulon* ووسولون, *wasee* واسعه, *yeminon* يمينون, *yoodrobo* يودروب; as will be more fully explained in the subsequent sheets, for the satisfaction of those who may consider a more minute investigation of such circumstances as deserving a greater degree of attention.

Damma is generally taken when over any of the above mentioned letters in other places found like it in but a in above, or on in tongue. These nice distinctions however are not always strictly observed.

C H A P. V.

OF SYLLABLES, &c.

THESE are divided into *pure* and *mixed*; the *pure* consisting only of one consonant and one vowel, as *ba* ب, the *mixed* of two consonants joined by one vowel, as *lan* ل, *min* م, *him* ه; 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

Gezma (◌) which denotes *amputation*, and shews that every letter, influenced by it, has no vowel, but is connected with that which precedes it, as *fasson* فصل.

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

Teshdid (◌) signifying *corroboration*, which doubles the letter over which it is placed, as *nazzala* نزل, where the two ز coalesce, instead of being written نزل. This character may be put over any letter but ا, and is used, 1st, in the coalition of two similar letters, as above; 2dly, when ت follows د, in order to avoid a harshness of sound, as *wejetto* وجددت, where د is softened into ت; 3dly, when any of the solar letters follow the article ال, as *eldino* الدين, *effonso* الفونس, in place of *eldino* and *elsono*; and 4thly, when ن geminated or the nunation points precede any of the letters م و ي, as

millisani من لسان, *kelbomutellhoron* قلب مطهر, &c. in all which cases the preceding letter loses its own, and takes the sound of that over which *Teshdid* is placed.

There are three other orthographical signs, on which it will be proper to make a few observations before we conclude the article upon pronunciation. The first is

Hanza (◌) which is only another name and form for ا, and in pointed books is made subservient to it in a variety of respects:

* See Note p. 8.

it always accompanies the vowel which attends **ا**, as أَبْيَضُ *ab-yadu*, اِتِّفَاقٌ *ittafakon*, اُبْهَتٌ *ubheton*; and without a vowel, it shows **ا** to be a radical letter, as يَأْمَنُ *yameno*. At the end of a word it supplies the place of **ا** after **ا** or **ي**, as مَاءٌ *ma* or *maa*, سَوَاءٌ *shā* or *shaa*, سَوَاءٌ *fou* or *foua*, instead of سَاءٌ, شَيْءٌ, as also in the middle, after a letter gemmated, as يَسْأَلُ *yefalo* for يَسْأَلُ; or following another **ا**, as أَنْزَرَ *anzera* for أَنْزَرَ. When written over **و** or **ي** it denotes that these letters are put for movable **ا**, as ائْتَمَرَ *atamara* for ائْتَمَرَ, ائْتَمَرَ *atamara* for ائْتَمَرَ.

Wasla (◌) implies *conjunction*, and is only inscribed over **ا** at the beginning of a word, to mark an union with the preceding one, **ا** being then silent, as بَيْتُ الْقَدِيمِ *beito mukeddefi*.*

* *Alif* is superscribed with *Wasla*, 1st, In the imperative of the first conjugation; 2dly, In the preterite active, imperative, and infinitive of the derivative conjugations of the second and third class; 3dly, In the following ten nouns: اِمْرًا *imra*, a man; اِمْرًا *imrat*, a woman; اِبْنٌ *ibn*, a son; اِبْنَةٌ *ibnet*, a daughter; اِبْنٌ *ibnem*, a son; اِثْنَانٌ *ithnan*, two (masculine); اِثْنَتَانٌ *ithnetan*, two (feminine); اِسْمٌ *ism*, a name; اِسْتٌ *ist*, buttocks; اِثْمَانٌ *ithman*, an oath; and lastly, In the article **ال**; in all which cases, unless when beginning a sentence, or following the article, the initial **ا** is not pronounced, the subsequent letter being always gemmated, and united in pronunciation to the vowel with which the preceding word ends, as اِيْدُ امْرَأَةٍ *yedumratin*, the hand of a woman; **ا** being sometimes even altogether omitted, as حَدَّثَ الْحَرِثُ بْنُ هَمَّامٍ *Heddetha 'Ihiratho bno Hemmamin*,

Harith the son of Hemmamin related. It is also dropped when the subsequent letter has a vowel, as اَمُدُّ *amdu* for اَمُدُّ *extend thou*. If any word, whose final letter is naturally

Medda (◌) implies *extension*, and is placed sometimes over **ا** at the beginning of words, giving it a full broad sound, equal to two **ا**, and sometimes in the middle before **ا**, as سَمَاءٌ *famaon*, Heaven. It is also inscribed over arithmetical signs; and likewise over abbreviations, as expressive of mystery. A single word is represented by the first letter, as **ص** for صَدِيفٌ *just*: if there are two words, the initial letter of the first and the final of the second are used, **ع** for عَلَيْهِ السَّلَامُ *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 **ا** for اَنَا اللَّهُ عَزَّ وَجَلَّ *I am the most wise God*. But when there are a great number of words, their initials are most commonly made use of.

The whole of these orthographical characters, together with the points, occur in the following distich, which may give a clearer idea of them, than when taken separately:

gemmated, precedes **ا** it is then pronounced with *Casra*, as ضَرَبَتْ *darabat*, he whipped; ضَرَبَتْ اُمَّمَ *darabati'lummo*, the mother whipped; excepting the affixed pronouns **كُم** and **هُم** and the verbal terminations **تُمْ** and **وَا** which take *Damma*; **مِنْ** *from* does *Fatha*. Any of the letters **ا** or **ي** terminating the preceding word, does not prevent the union, and the nunnation is rarely pronounced when *Wasla* follows.

The *Alif* of union is always servile, and naturally takes *Casra* when beginning a sentence, or after the article; excepting in the imperative, which sometimes takes *Damma*, and in the article, which assumes *Fatha*, as does the single noun اَيُّهَا *as eath*.

الدهر دولاب يدور فيه السرور مع الشرور
بينما الغتي فوق السبأ و اذا به اتحت لصخور

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*.

where دولاب a water-wheel, being indefinite, has no article prefixed.

In many respects the article answers to *the* in English; with this difference however, that when a noun substantive agrees with an adjective, the article is prefixed likewise to the adjective, as in the following couplet of *Abu Nawas*, speaking of the narcissus,

عيون من لجين شاخصات
باحداق كما الذهب السبيك

Eyes of silver, open and fixed on the heavens*,

With eye-balls like the liquid gold.

Proper names do not admit of the article, but it always accompanies the epithet, if any follows, as *ابراهيم الامين* Abraham the faithful; in the same manner as we say *Alexander the great*: the article is likewise omitted when a possessive pronoun is affixed to the noun, as will be more fully explained hereafter.

* The words in Roman are not in the original, but appear necessary to make the translations more distinct, which, for the instruction of the learner, are rendered as literal as possible. This plan will be followed throughout the grammar.

ل in the article is sometimes dropped, its place being supplied by *Teshdid*, when the word to which it is prefixed begins also with ل, as *الليل* for *الليل* the night, in the following couplet from *Abi Ismael Tograi*:

تنام عني وعين النجم ساهرة
و تستحيل وصبح اليل لم يحل

Thou sleepest, forgetful of me, whilst the eyes of the stars keep watch;

And thou changest, whilst the colour of the night changes not.

It frequently remains however, and *Teshdid* also, as in the following, among many examples:

يغوص البحر من طلب اللالي
ومن طلب العلي سهر الليالي

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 *الذي*, the feminine sing. *التي*, and the plural masculine *الذين* being so written in place of *الذي*, &c. but never in other cases, which occur but seldom.

When the particle ل is prefixed to a noun beginning with ل, which, as being definite, ought to have the article, in order to

avoid the meeting of three *lams*, the article is dispensed with, or, in pointed books, represented by *Teshdid*, as *لَلدَّيْلِ* for *لِلدَّيْلِ* or *لِلدَّيْلِ* for *لِلدَّيْلِ* in the following ejaculation, *لِلدَّيْلِ وَالْحَمْدِ وَالْبِيَةِ* *To God be praise and glory.*

But, when prefixed to nouns not beginning with *ل*, *Alif* alone is dropped, as

فقل للشامتين بنا رويدا
امامكم البصايب والخطوب

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

CHAP. II.

OF GENDER.

IN the Arabic there are two genders, *masculine* and *feminine*.

Nouns are feminine either by *signification* or *termination*.

By *signification*, 1st, Names of women and female appellatives, as

مَرْيَمَ Mary, *أُمَّ* a mother, *عَرُوبَ* a woman who loves her husband.

2dly, The double members of the body, as *يَدَ* the hand, *عَيْنَ* the eye, *كَتِفَ* the shoulder. 3dly, Names of countries and towns, as

مِصْرَ Egypt, *قَبْرُسَ* Cyprus, *مَكَّةَ* Mecca.

By *termination*, 1st, In *ة*, as *جَلَالَةٌ* magnificence, *جَنَّةٌ* a garden, *ظَلَمَةٌ* darkness, a very few excepted, where *ة* implies a supreme degree of greatness or excellence, as *خَلِيفَةٌ* the chief commander, *عَلَامَةٌ* a very learned man. 2dly, In *ا* servile, as *كِبْرِيَاءٌ* pride, *حَبْرَاءٌ* red, except *مَشْيُوحًا* an old man. 3dly, In *ي* servile, quiescent and pronounced like *ا*, as *ذِكْرِي* thikra, remembrance, *أُولَى* oula, first, *تُولَى* toula, longest: this termination is adopted by many comparatives and superlatives. To these may be added, *أَرْضِي* the earth, *خَيْرِي* wine, *بَيْرِي* a well, *نَارِي* fire, *رِيحِي* the wind, *نَفْسِي* the soul, *شَمْسِي* the sun, with a few others to be learnt by practice and observation. The poet *Motanabbi*, in allusion to the sun being of the feminine gender and the moon of the masculine, says,

وَلَا التَّانِيثُ لِاسْمِ الشَّمْسِ عَيْبٌ

وَلَا التَّذْكِيرُ فَخْرٌ لِلْقَمَرِ

Neither is the feminine name a disgrace to the sun,

Nor the masculine an honour to the moon.

All other words are masculine, excepting the letters of the alphabet, which are common to both, but more generally feminine.

Feminines are formed from masculines by the addition, transposition, or changing of letters; but chiefly by the addition of ة, as رَجُلٌ a man, رَجُلَةٌ a woman, مَالِكٌ a king, مَالِكَةٌ a queen, كَبِيرٌ great, كَبِيرَةٌ. فَتَى fata, a little boy, changes ي to ا before ة, فَتَاةٌ a little girl, as do many other nouns of this form.

Some adjectives, when in the positive degree, follow the second termination (in ا servile) in forming the feminine, transposing the initial ا to the end, as بَيْضَاءٌ from أَيْضٌ white or splendid, in this distich,

مهففة بيضاء غير مغاضة
ترايبها مصقولة كالسجنجل

A beautiful virgin, splendid, delicate,

In whom you may behold a lustre like the liquid silver.*

In the comparative and superlative degree, however, the initial ا is changed to ي final, quiescent and pronounced like ا, as أَطْوَلٌ atwalo, طَوْلِي toula, longer, longest. Some other adjectives also form their feminine in ي servile, as سُكْرِي, سُكْرِيٌ intoxicated; أَوَّلٌ, أَوَّلِي first; آخِرٌ, آخِرِي another: whilst some change ان into ي, as غَضَبَانٌ, غَضَبِي irritated. أَحَدٌ one makes أَحَدِي in the feminine; but وَاحِدٌ one has وَاحِدَةٌ, as in the following reproachful satire of Ebno'l Hobari against the inhabitants of Wasit:

* This line may also be translated,

Her bosom polished like liquid silver. S. R.

* مَا فِيكُمْ كَلِّمٌ وَاحِدٌ يُعْطِي وَلَا وَاحِدَةٌ تَبْنَعُ

There is not amongst you one man who can generously give, nor one woman who can virtuously refuse.

Numbers of adjectives are used however both as masculines and feminines without any alteration, as صَبُورٌ patient, مَعْطَارٌ odoriferous, مَعْشَمٌ rash, مِسْكِينٌ poor (making also in the feminine مِسْكِينَةٌ slain (which, when used substantively, is written likewise قَتِيلَةٌ she that is slain); with many others of the same forms.

Nouns implying any thing divisible into parts assume often the feminine gender to express such parts, as ذَهَبَةٌ a piece of gold, from ذَهَبٌ gold.

The Arabians have no neuter gender; neutral adjectives therefore when used substantively, are expressed by the feminine, as وَاحِدَةٌ تعوزك one is wanting to you.

* The negative particles مَا and لَا are frequently used to express there is not, as will be shown more at large when considering the substantive verb كَانَ.

CHAP. III.

OF NUMBERS.

THERE are three numbers, *Singular*, *Dual*, and *Plural*. The *Dual* is formed by adding ان to the singular without any other change, as in the following extempore of a father, on learning that his two sons were slain in battle,

شهابان منا اوقدا ثم اخبدا
وكان سنا للبدلجين سناها

*Two bright meteors of war, fired by us, are already extinguished,
Whose splendor gave light to the nocturnal traveller.*

The few variations from this general rule may be seen below*.

* When the singular ends in ة it is changed in the dual to ة, as مدينة medinat or medinaton, a city, مدينتان medinatan or medinatani, two cities. Where و and ي (or ا officiating for them) are final and quiescent after *Fatha*, in the singular, they are what grammarians call *moveable*, receiving some alteration, either in the final letter or vowel points, as قتي fatan, a boy, قتيان fatayani, two boys; عصا asan, a staff, عصوان asawani, two staffs. If ا servile terminates the singular, it is changed to و as صفر asfau, yellow, صفراون asfawani, two yellows; but if radical it remains, as جزا jazon, a part, جزان jazani, two parts; unless, when under the form of *Hamza* ء, it supplies the place of و or

The *Plural* is either *perfect* or *imperfect*.

The *perfect plural* is chiefly adopted in proper names, and by adjectives forming their feminines in ة when they have a relation to rational beings. The regular masculine plural adds ون to the singular, as ناصر ناصرون; محمدون Mohammed; فرح فرحون; ناصرون ناصرون; نبيون a prophet; فريحون glad; فريحون فريحون; ناصرون ناصرون.

The perfect feminines form their plural by adding ات, as فرحة فرحات; نبيات prophetesses; نبيات نبيات.

The imperfect plurals are such as are not formed by the addition of ون or ات; and are so extremely irregular and va-

ري, in which case it either discretionally remains, or is changed to و, as ردا رداون; رداون ridaon, a garment, رداون ridaani, or رداون ridawani, two garments.

† If the noun terminates in ي quiescent after *Casra*, it is thrown away, while *Casra* is changed to *Damma*, as قاضي قاضون; قاضي قاضي; if in ي after *Fatha*, it is also dropped, *Fatha* forming a diphthong with و, as مصطفى مصطفىون.

* Perfect feminine substantives (that is, not derived from imperfect verbs) whether simple, or augmented only by ة, whose middle radical is geminated, change in the plural *Gesina* (ة) to the vowel of the first radical, as جهر جهران, a woman's name, جهران Jomoran; قصعة kasaton, a saucer, قصعات kasaton, saucers; those however whose first radical takes *Casra* or *Damma*, may either retain *Gesina*, or change it to *Fatha*.

rious, that no rules can greatly assist the memory; but those forms which most generally occur will soon become familiar, and a dictionary will afford every necessary assistance with regard to the more uncommon.

The principal forms, however, (chiefly from the simple or un-augmented three-letter words and their feminines) are comprehended in the following table:

	Sing.	Plur.
1.	نَصْرٌ	غُرْفٌ
	غُرْفَةٌ	<i>a parlour,</i>
2.	نَصْرٌ	جِدْرٌ
	جِدَارٌ	<i>a wall,</i>
3.	نَصْرٌ	حَبْرٌ
	أَحْمَرٌ	<i>red,</i>
4.	نَصْرٌ	قِرْبٌ
	قِرْبَةٌ	<i>a bladder, bottle,</i>
5.	نَصَارٌ	رِجَالٌ
	رَجُلٌ	<i>a man,</i>
6.	نَصُورٌ	بُزُورٌ
	بُزْرٌ	<i>seed,</i>
7.	نَصْرٌ	صَرَبٌ
	ضَارِبٌ	<i>striking,</i>
8.	نَصْرَةٌ	كِبْلَةٌ
	كَامِلٌ	<i>perfect,</i>
9.	نَصْرَةٌ	رَمَاةٌ
	رَامٌ	<i>throwing,</i>
10.	نَصْرَةٌ	قِرْدَةٌ
	قِرْدٌ	<i>an ape,</i>
11.	نَصْرَةٌ	غُصْنَةٌ
	غُصْنٌ	<i>a branch,</i>
12.	انْصَرٌ	لُوجَةٌ
	وَجْهٌ	<i>the face,</i>
13.	انْصَارٌ	أَمْطَارٌ
	مَطَرٌ	<i>rain,</i>

14.	انْصِرَةٌ	قَلَادٌ	<i>a collar, chain,</i>	أَقْلَادٌ
15.	نَوَاصِرٌ	طَابِقٌ	<i>a frying-pan,</i>	طَوَائِقٌ
16.	نَصَائِرٌ	شِبَالٌ	<i>left-hand,</i>	شِبَائِلٌ
17.	نَصْرَانٌ	غَلَامٌ	<i>a boy,</i>	غُلَبَانٌ
18.	نَصْرَانٌ	سَعْفٌ	<i>a roof,</i>	سَعْفَانٌ
19.	نَصْرَانٌ	سَرِيفٌ	<i>noble,</i>	شُرَفَاءٌ
20.	انْصِرَةٌ	حَبِيبٌ	<i>beloved,</i>	أَحْبَابٌ for أَحْبَابَةٌ
21.	نَصْرِيٌّ	جَرِيحٌ	<i>wounded,</i>	جَرَحِيٌّ
22.	نَصَارِيٌّ	صَحْرَاءٌ	<i>a heap,</i>	صَحَارِيٌّ

Many nouns however have plurals of different forms, as

انْفُسٌ	<i>the soul,</i>	انْفُسٌ
غَلَامٌ	<i>a boy, servant,</i>	اغْلَامَةٌ غُلَبَانٌ غَلِيَّةٌ
عَيْنٌ	<i>an eye,</i>	اعْيَانٌ اعْيُونٌ عِيَانٌ
رَغِيْفٌ	<i>a wafer,</i>	رَغْفٌ ارْعَقَةٌ رَعْفَانٌ
سُورٌ	<i>a wall,</i>	سُورَانٌ اسْوَارٌ
جَفْنٌ	<i>an eye-brow,</i>	اجْفَانٌ جَفُونٌ
عَبْدٌ	<i>a servant,</i>	عَبْدَانٌ عِبْدَانٌ عِبْدَانٌ
بَحْرٌ	<i>the sea,</i>	بَحُورٌ ابْحَارٌ بَحَارٌ بَحْرٌ
شَاهِدٌ	<i>an evidence,</i>	شَاهِدُونَ شَوَاهِدٌ شِهَادُونَ
نَاقَةٌ	<i>a she camel,</i>	انْوَقٌ انْوَقٌ انْوَقٌ نَاقٌ
نِيَاقَاتٌ	<i>ايانق plur. from plur.</i>	انْوَقَاتٌ نِيقَاتٌ نِيقَاتٌ

* The 11th, 12th, 13th and 14th forms are called plurals of paucity, and are used for the most part to express a small number of any thing.

with numberless others; which, without unnecessarily swelling the volume, will sufficiently demonstrate the impossibility of reducing those imperfect trilateral plurals to any system which will not give more perplexity to the learner than information.

With regard to the quadrilateral nouns, all the simple ones, and many of those which are augmented, together with their feminines, form their plurals by inserting *l* after the second letter, (the first having *Fatha*, and the third *Casra*) as *كواكب* (from *كوكب* a star) in the following distich from the sacred poem called *Borda*:

فانه شمس فضل هم كواكبها
 يظهرن انوارها للناس في الظلم
 For he is the sun of excellence, and those his stars
 Reflecting his beams to men in darkness.

When *ṣ* happens to be final it is dropped, as *مزابلة* a *dung-hill*, *مزابيل*. When the last radical is prefixed by *ا* or *ي* without a vowel, *ي* remains in the plural, as *قناديل* a *candle*, *قناديل*; but *و* and *ا* are changed to *ي* (on account of the preceding *Casra*) as *عراقيب*, *عرقوب*, *سلطين*, *سلطان*; some words at the same time not only follow this rule, but have another plural formed by dropping *ي* and taking *ṣ* at the end, as *ابليس* the *devil*, *اباليس* and *ابالسة*; *اسكاف* a *shoe-maker*, *اسكاف* and *اسكيفة*; *تلاميذ* and *تلاميذ*; *تلميذ* a *disciple*, *تلميذ* and *تلميذ*.

few other words from also their plurals in this manner, as *اسقف* a *bishop*, *اساقف* and *اساقفة*.

Some plurals of the three-letter words may be comprehended under this form; another plural being formed from them in the same manner, as *ظفر* [the nail of the finger], 1st plural *اظفار*, 2d plur. *اظافر*; *عرق* an artery, 1st plural *عروق*, 2d plur. *عرايق*.

Nouns consisting of five or more letters (*ṣ* and *و* quiet, *cent* not being numbered as such) follow the same mode, throwing away at the same time either the last radical or the penult, as *عناكب* a spider, *سفارج*; *سفرجل* a pomegranate, *سفرجل*; *فرازق* and *فرازق* a piece of bread, crumb, *فرازق*. Augmented words throw away the serviles, excepting *م* when servile along with *ن* or *ست*, as *مطال* loosed, *مطال*; *مستخرج* a leader, *مستخرج*.

Some words however are exceedingly irregular, as *ام* a mother, *امراة*; *امراة*; *امراة* and *امراة*; *افواه* the mouth, *افواه*; *امهات* woman, *امهات* and *امهات*; *انسان* man, *انسان* for *اناسي*, the final *ي* being cut off on account of the frequent use made of this word.

* If the penult is *و* or *ي* forming a diphthong after *Fatha*, both the last letter and the penult remain, *و* being changed to *ي* on account of the preceding *Casra*, as *فراعين* a crocodile, *فراعين*.

C H A P. IV.

OF DECLENSION.

THE Arabic nouns are classed under two heads, with respect to declension, 1. *Triptots*, which, in pronunciation, have three variations of case in the singular or plural, and *Diptots**, which have only two; the dual being uniformly of this

* The first class of Diptots are the *guals*, forming the nominative in **ان** and the oblique case in **ين**.

The 2d, Regular masculine plurals, whose nom. is in **ون**, genitive, &c. **ين**.

The 3d, Perfect feminine plurals having the nom. in **ات**, gen. &c. in **ات**.

The 4th, Invariable nouns, whose last radical never admits the Nunnation having the nominative in **ة**, and other cases in **ة**.

These Invariable nouns are,

1. Positive and comparative adjectives of the same form as **احمر** rec, unless such as have their feminine in **ة**.

2. Adjectives ending in **ان** servile, which do not form their feminines by adding **ة**.

3. Those ending in **ان** servile, or **ي** quiescent pronounced like **ا**.

4. Irregular plurals of the form **نواصر**. Where the last radical is quiescent,

however, these are Triptots, excepting such as change the penult *Casra* into *Fatha*.

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

last class. The declension however is exceedingly simple, there being, in writing, no real difference of case, excepting in the addition of **ا** servile to the accusative; and, where vowel points are used, distinguishing the nominative singular and plural by **ة**, the genitive, dative, and ablative by **ة** and the accusative by **ة**; the dual always ending in *Casra*. From these three are a few exceptions, which will appear more clearly by the following examples, than in a more laboured explanation:

1st Declension, being Triptots, Singular and Plural.

	Sing.	Dual.	Plur.
<i>A house,</i> * Nom.	بيت	بيتان	بيوت
Gen.	بيت	بيتين	بيوت
Accus.	بيتا		بيوتا

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 **ة**, 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 often converted into Diptots.

* As before observed, in common reading and conversation the Nunnation is not founded, so that the nominative is generally pronounced *beita*, genitive *beiti*, accusative *beita*, &c. When the accusative is used adverbially however the Nunnation is preserved.

The genitive, dative, and ablative are expressed by the same word, but the two last are for the most part distinguished in construction from the first by certain particles, as **ل**, &c. for the dative, and **من**, &c. for the ablative.

2d, being Triptots in the Singular, and invariable Diptots in the

	Sing.	Dual.	Plur.
<i>An assistant, Nom.</i>	نَاصِرٌ	نَاصِرَانِ	نَاصِرُونَ
<i>Gen.</i>	نَاصِرٍ	نَاصِرَيْنِ	نَاصِرِينَ
<i>Acc.</i>	نَاصِراً		

3d, (the feminine of the above) being Triptots in the Singular, and Diptots in the Plural.

	Sing.	Dual.	Plur.
<i>A female assistant, Nom.</i>	نَاصِرَةٌ	نَاصِرَتَانِ	نَاصِرَاتٌ
<i>Gen.</i>	نَاصِرَةٍ	نَاصِرَتَيْنِ	نَاصِرَاتٍ
<i>Accuf.</i>	نَاصِرَةً		

4th, being Triptots in the Singular, and invariable Diptots in the Plural.

	Sing.	Dnal.	Plur.
<i>A mosque, Nom.</i>	مَسْجِدٌ	مَسْجِدَانِ	مَسَاجِدٌ
<i>Gen.</i>	مَسْجِدٍ	مَسْجِدَيْنِ	مَسَاجِدٍ
<i>Accuf.</i>	مَسْجِداً		

5th, being invariable Diptots in the Singular, and Triptots in the Plural.

	Sing.	Dual.	Plur.
<i>Red, Nom.</i>	أَخْرَجٌ	أَخْرَجَانِ	أَخْرَجُونَ
<i>Gen. & Acc.</i>	أَخْرَجٍ	أَخْرَجَيْنِ	أَخْرَجِينَ

6th, being invariable Diptots Singular and Plural.

	Sing.	Dual.	Plur.
<i>Less, Nom.</i>	أَصْغَرٌ	أَصْغَرَانِ	أَصْغَرُونَ
<i>Gen. & Acc.</i>	أَصْغَرٍ	أَصْغَرَيْنِ	أَصْغَرِينَ

Nouns ending in | or ي do not vary the Nunnation, the first taking through every case, and the other as عصا a staff, عصا of a staff, &c. قاضي a judge, قاضي of a judge, &c. or, as it is written also without ي, قاض, when followed by a vowel.

Six words have a variation of case peculiar to themselves, when in construction either with a noun or an affixed possessive pronoun, viz. أب a father, أخ a brother, حم a father-in-law, هن a thing, فم or فؤ the mouth, and ذو having, possessed of, endowed with, which are declined as follows :

Nom.	أَبُو زَيْدٍ	the father of Zeid.	أَخُوهُ	his brother.
Gen.	أَبِي زَيْدٍ	of the father of Zeid.	أَخِيهِ	of his brother.
Accus.	أَبَا زَيْدٍ	the father of Zeid.	أَخَاهُ	his brother.

فَمُ عَمْرٍ	the mouth of Omar.	حَمْرُوكَ	thy father-in-law.
فِي عَمْرٍ	of the mouth of Omar.	حَمْرِيكَ	of thy father-in-law.
فَا عَمْرٍ	the mouth of Omar.	حَمْرَاكَ	thy father-in-law.

ذُو رَحْمَةٍ	endowed with compassion.	هَمْرُوكَ	thy thing.
ذِي رَحْمَةٍ	of compassionate.	هَمْرِيكَ	of thy thing.
ذَا رَحْمَةٍ	compassionate.	هَمْرَاكَ	thy thing.

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

ذُو has sometimes a peculiar idiom, similar in sense to *ذُو*, as in the following epithet, which the Lion in the fable gives to the Fox, *لا تدخل يا أبو الحسن* Why do you not enter, O father of beauty, i. e. endowed with beauty.

The accusative is substituted for the nominative when certain participles go before, as *إِنَّ* indeed, certainly, *أَنَّ* because, therefore, *كَأَنَّ* as if, *لَئِنْ* but, *لَيْتَ* would to God, *لَعَلَّ* perhaps, as *لَئِنْ أَلْبَيْكَ قَدِيرٌ إِنَّ رَجُلًا يُّعْمَدُ* indeed the man stands; but the king is powerful; no other word must intervene however, excepting a preposition with its case, as *إِنَّ فِي الدَّارِ رَجُلًا* certainly the man is in the house.

لَا is not, when immediately preceding any appellative, gives it also in general the accusative termination, as *لَا رَيْبَ فِيهِ* there is no doubt of it.

The accusative is often put with elegance adverbially, implying similitude, as in the following distich of *Motanabbi*, descriptive of a beautiful girl:

بدت قهراً ومالت غصن بان
وفاحت عنبراً ورنت غزالاً

*She resembled the moon, and she waved like the branches of the myrobalan,
She diffused perfume like the ambergris, and looked beautiful like the fawn.*

The vocative is expressed by the accusative with *يَا* prefixed, as, in the singular, *يَا اخْتَا* O sister! or plurally in the following:

قاله عليكم يا ظالمين فهبوا للبلايا جلبابا و للرزايا اتربا
 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 is em-
 ployed in place of the accusative, as يا عثمان O Othman! يا الشبان
 O young men! يا امير O prince! Or in the following distich of an
 elegy composed by the Caliph Abdalla Mutazzi, whilst concealing
 himself, after being defeated by his competitor:

يا نفس صبيرا لعل الخير عقباك
 حايك من بعد طول الامر دنياك

O my soul! be patient, perhaps your destiny may yet be happy:
 Your misfortunes, after a long predominance, may at length vanish
 from you.

In calling for help, ل is often prefixed to the genitive, as
 يا صلاح الدين help, O Saladin! and sometimes يا is added
 for the same purpose, as يا صديقا help, O friend! When my
 is to be expressed along with the vocative, (though it is often
 understood, as in the above couplet) it is done by affixing ي,
 as

يا بني ق فاك ما يقرع فعاك

O my son! take care that your mouth breaks not your neck.

امت is however sometimes used for ابي O my father! and امي
 for امي O my mother!

The dual and the perfect masculine plurals in ن drop that
 letter when followed by a noun in the genitive case, or by the
 affixed pronouns, غزالان two fawns, غزالا يوسف the two
 fawns of Joseph; قدمان two feet, قدماء his two feet; كتابون
 books. كتابو علم the books of knowledge; بنون sons, بنوه his
 sons.

ن is also omitted when they are in construction with a fu-
 ture influenced by the particles اذا, لم, &c. || as in the following
 couplet:

اذا قامتوا تصوع البسك منها
 نسيم الصبا جات بريا القرنفل

When the two nymphs arose they diffused fragrance around them,
 As the zephyr scatters the perfume of the Indian flower.

|| The Nunnation is not only affected in the same manner as ن when under
 these circumstances, but, likewise, before and after the article, ن being then
 written ن.

The Nunnation is also rejected by all those nouns called *invariable*, which form
 their nominative in ن and the other cases in ن, as may be observed with regard to the
 plurals of the 2d and 4th declensions, the singular of the 5th, and the singular and plu-
 ral of the 6th.

CHAP. V.

OF THE DERIVATION OF NOUNS.

DERIVATIVE nouns are either *verbal* or *nominal**.

Under the *verbal derivatives* are comprehended almost all adjectives, and particles taken adjectively; together with those substantives which signify the *agent*, the *time* or *place of action*, the *instrument of action*, and lastly, the *action itself*.

The *agent* is expressed by the *participle active*, as *قائل* a *speaker*.

* The fervile letters employed in the derivation or augmentation of nouns are six in number, comprized in the word *ي-يتسبنا* is added to the end, as *قرسي* a *Perian*; *نكري* remembrance; it is placed in the middle, as *حجير* a *little stone*; or at the beginning, as *ينبوع* a *fountain*—ت is employed at the beginning, *تطويل* prolongation; *تكبر* pride; in the middle, as (in nouns from the 8th conjugation) *اعتراف* confession; or at the end, where it is represented by *ة*, as *رحمة* compassion—س never serves alone, but with other two, as (in nouns from the 10th conjugation) *استغفار* deprecation, repentance; *مستخرج* a leader— is fervile at the beginning, as *مملكة* a *kingdom*, and sometimes at the end, as *ابنم* a *son*—ن serves in the beginning with ا, as (in nouns from the 7th conjugation) *انقطاع* abstinence; and in the end, as *غفران* remission—ا is used at the beginning, as *اسود* black, *اغفال* negligence; and in the end, represented by *Hamza*, in which case it has another quiescent ا before it, as *كبرياء* grandeur.

The noun of *time* and *place* is expressed by one word, formed from the future or present of the first form of *three-letter* verbs by substituting م in place of the fervile letters *اتين* which are severally prefixed to the persons of that tense (as will be more fully explained when treating of the verbs) as *مشغل* the *time* and *place of labour*, from *يشغل* he *labours* or *will labour*. To nouns of *place* is also added, as *يقبرة* a *burying-ground*, a *place of sepulchre*, from *يقبر* he *labours* or *will bury*. In the *quadriteral* and *derivative* conjugations the noun of *time* and *place* is exactly the same with the *participle passive*.

The *instrument of action* or *instrumental noun* is formed by prefixing م to the *preterite*, as *مفتح* a *key*, or any *instrument by which a place is opened*, from *فتح* he *opened*.

The *action itself* is expressed by the *infinitive*, and declined like other nouns:

From the infinitives, not ending in *ة*, are formed a species of nouns implying *one single action*, which is equivalent to *a* or *one* in English, or the nouns ending with *ي* in Persian, as *ضربة* one *blow*, from *ضربا*, and carries with it a more marked expression than a common singular, *ضربة السيف* signifying *one single stroke of a sword*. When the infinitive terminates in *ة*, no noun of this species can be formed from it, the unity being then expressed by the singular numeral adjective, as *اتامه واحده* one *single establishment*.

This noun of unity, when in the dual, and construed with its own verb, denotes *twice*, and in the plural *many times*, as *نَصْرَتَهُ نَصْرَتَهُ* I assisted him once, *نَصْرَتَهُ نَصْرَتَيْنِ* I assisted him twice, *نَصْرَتَهُ نَصْرَاتٍ* I assisted him many times. Nouns formed in the same manner, with *Castra* under the first letter, are called *nouns of species*, answering to the Latin gerund in *dum*, or supine in *u*, as *حَسَنُ الطَّعْمِ* good to eat, bonum ad comedendum, *حَسَنُ النَّظَرِ* beautiful to behold, pulchrum visu.

The *Nominal derivatives* are divided into *Possessive* or *Relative*, *Diminutive*, and *Local*.

The *possessive* is an adjective formed from a substantive by adding *ي*, as *أَرْضِي* earthen, from *أَرْضٌ* earth; but when the substantive ends in *ة* it is thrown away, as *مَائِدَةٍ* a table, *مَائِدِي* belonging to a table. If *ي* quiescent is the final letter of the primitive, there is no alteration in the derivative but in the vowel points, and the inscribing of *Teshdid* (°) as *حَبْلِي* a pregnant woman, *حَبْلِي*; only *ي* is sometimes changed to *و* as *حَبْلَوِي*. From the names of countries are formed nouns ending in *ي* called *gentile* or *partial*, as *السَّامِي* Syria, *السَّامِي* a Syrian; *أفريقيّة* Africa, *أفريقي* an African; in which last example *ة* is dropped, which is the general rule for all words terminating in *ة*.

The *Diminutive* is formed in general by inserting *ا* after the second radical letter of the primitive, *عبيد* a little servant, from *عبد* a servant; *جعيفر* a rivulet, from *جعفر* a river.

The *Local noun* is either *collective* or *singular*. The *collective* denotes a place stocked with any thing, animate or inanimate; and is formed by prefixing *م* and adding sometimes *ة* to the primitive, as *مأسدة* a haunt or den of lions, from *أسد* a lion; *مكجج* full of stones, from *حجر* a stone. Such derivatives, says Erpenius, cannot be formed from nouns consisting of four radical letters; yet *متهلب* from *تهلب* a fox, signifies a place infested by those animals. The *Singular local* implies a place where any thing is put, and is formed in the same manner from nouns as the *noun of instrument* is from verbs, by prefixing *م*, as *مقلم* a pen-case, from *قلم* a pen.

 CHAP. VI.

OF COMPARISON.

THE *comparative* is formed from the *positive* by prefixing *ا*, as *خير* good, *أخبر* better, and takes in general *من* than after it, as in the following words addressed by Ibrahim to his nephew the Caliph Almanon, against whom he had been an unsuccessful competitor for the empire:

ذنبى اليك عظيم وانت اعظم منه
ان لم اكن في فعلي من الكرام فكنه

*My offence against thee is great, but thou art greater than it;
If I have not, in my actions, been praise-worthy, be thou.*

من does not always immediately follow the comparative, as

اعز عندي من بوبو عيني

Dearer to me than than the apple of my eye.

The positive with من is used sometimes to express the comparative, as in the following couplet from *Elwanabig*,

متي اصبح وامسي
ويومي خير من امسي

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

في however, and other particles, often follow the comparative in place of من, as اشهر في الحرب in the following passage in the life of *Saladin*, speaking of *Richard Cœur de Lion*:

وهذا ملك الانكثار شديد الباس بينهم عظيم الشجاعة
قوي الهبة * له وقعات عظيمة وله جسارة على الحرب وهو

* له signifies here literally *to him there were*, an idiom similar to *illi erant* in Latin, which will be more particularly considered under the substantive verb.

دون الفرنسيس عندهم في الملك والبطولة لانه اكثر
ملا منه واشهر في الحرب والشجاعة

And the king of England, intrepid in arms above them all (the Christian princes), mighty in courage, noble in mind, famed for illustrious battles and renowned conquests. He was considered by them as inferior to the king of France in dominion and rank, but superior to him in wealth, and more glorious in war and heroic achievements.

In the feminine of the comparative *في* quiesscent after *Fatha* is added in place of *ا* prefixed, as كَبِيرٌ great, أَكْبَرُ greater (masc.) كَبِيرِي greater (fem.)

Without مِنْ when followed by a genitive, it forms the superlative, as اَعْدَى and اَعْدَى in this verse from *Tograi*:

اعدى عدوك ادنى من وثقت به
فجاذر الناس واصحبهم علي دخل

The most dangerous of your foes is most near to you, he on whom you have relied;

Beware therefore of mankind, and converse with them in diffidence.

It becomes superlative also where the substantive precedes the adjective, as سَعْدِي اعلم *Sadi* is most wise, or when in construction, followed by the article, as احسن الناس *the best of men.*

It has likewise a superlative sense when placed absolutely, with a substantive in construction, as

الاعزى يبلي من الخطوب بالاعزى
 كان العزراحت الاعزى
 The most conspicuously do those suffer, whose dispositions are most excellent;
 As if misfortune was sister to the most deserving.

CHAP. VII.

OF NUMERALS.

THESE are divided into Cardinal and Ordinal.

THE CARDINAL NUMBERS.

Fem.	Masc.		Fem.	Masc.
ست	ستة	6.	وحدَة	واحد
سبع	سبعة	7.	احدي	أحد
ثمان	ثمانية	8.	اثنان	اثنان
تسع	تسعة	9.	ثلاث	ثلاثة
عشر	عشرة	10.	اربع	اربعة
			خمس	خمسة

مائتان	200.	ثمانون	80.	خمسون	50.	عشرون	20.
الف	1000.	تسعون	90.	ستون	60.	ثلاثون	30.
الفان	2000.	مائة	100.	سبعون	70.	اربعون	40.

The numbers that express one and two form their feminines regularly: but the masculines of the following eight have feminine terminations, and vice versa. The rest are common. Those which terminate in ن are diptots like other duals and perfect masculine plurals: the rest are triptots.

The other numbers are composed from these, the lesser number being always placed first, without any copulative conjunction, as far as twenty.

Fem.	Masc.	Fem.	Masc.
احد عشر	احدي عشرة	11.	ثلاثة عشر
اثنا عشر	اثننا عشرة	12.	اربعة عشر
		13.	خمس عشر
		14.	ست عشر

And so with regard to the rest *.

In the others the copulative is admitted, as* (Nominative) احد وعشرين one and twenty; (Gen. &c.) احد وعشرون (Accus.) احدا وعشرين; the remaining numbers following the same rule.

* In these however عشر becomes masculine, and عشرة feminine; and both the compound numbers are terminated with *Fatha*, in every case, excepting in the oblique cases of *ithna dshera*, twelve, and its feminine which are pronounced *ithnai dshera*, and *ithnatai dshera*.

The Arabians have a very singular idiom in their dates and other large numbers, placing generally the units before the tens, the tens before the hundreds, and the hundreds before the thousands; though it is not uncommon, even in the same passage, to follow both methods, as

قال الهورخ ان في ربيع الاول سنة اثنى عشر وثلاثمائة
 الحجره وظهر كواكب عظيم له شعاع وشرار يتبعه ثلاثة اشهر
 وكان ذلك الرابعة من الليل وكان يضي مثل النهار وفي
 سنة الف واربعماية وست عشر سنة شهبية للعالم

The Chronologist says, that in the Rabi' l'awel* of the year twelve and three hundred of the Hejira, there appeared a comet, sending forth rays and sparks of fire, and there followed it three bright flames; and it was at the fourth hour of the night; which was light as the day: and this happened in the six thousand and four hundred and sixteenth solar year of the world.

THE ORDINAL NUMBERS.

Fem.	Masc.		Fem.	Masc.	
سادسة	سادس	6th.	أولي	أول	1st.
سابعة	سابع	7th.	ثانية	ثان	2d.
ثامنة	ثامن	8th.	ثالثة	ثالث	3d.
تاسعة	تاسع	9th.	رابعة	رابع	4th.
عاشرة	عاشر	10th.	خامسة	خامس	5th.

* Which answers nearly to our month of May. S. R.

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

Fem. عَشْرَ or عَشْرَةَ or عَشْرًا
 Mase. عَشْرًا
 11th. حَادِي عَشْرَ
 12th. ثَانِي عَشْرَ
 13th. ثَانِي عَشْرَةَ or عَشْرًا
 14th. حَادِي عَشْرُونَ or عَشْرُونَ
 15th. وَاحِدَةٌ وَعَشْرُونَ
 16th. وَاحِدٌ وَعَشْرُونَ

The Cardinal numbers are often used in place of the Ordinals; and it is common to say indifferently, اربعة or الرابعة (see line 8, p. 48.) the fourth hour, day, week, month, or year, وقت an hour, &c. being understood according to the sense.

Simple or single, double, triple, &c. are denoted by,

مَعْرَدٌ single. ثَلَاثَةٌ أضْعَافٍ triple.

مُضَاعَفٌ double; أَرْبَعَةٌ أضْعَافٍ quadruple, &c.

Of, belonging to, or containing two, three, &c. by,

ثَنَائِي containing two. رِبَاعِي containing four.

ثَلَاثِي containing three. خَمْسِي containing five, &c.

A half, third, &c. by نِصْفٌ a half. سَبْعِي a seventh.

ثُلُثٌ a third. ثَمَانِي an eighth.

رَبْعٌ a fourth. تِسْعِي a ninth.

خَمْسِي a fifth. عَشْرِي a tenth.

سَدْسِي a sixth.

The Distributive numbers are formed by doubling the Cardinal numbers, both masc. and fem. in the accusative case, as *وَاحِدًا وَاحِدًا* one by one; or in the oblique case, as *اِثْنَيْنِ* *اِثْنَيْنِ* two and two, &c. *سِوًا* or *سِوًا* is likewise denoted by *فَرْدًا فَرْدًا*. Once is expressed by *مَرَّةً* or *مَرَّةً*; twice by *مَرَّتَيْنِ*; thrice by *ثَلَاثَ مَرَّاتٍ*, &c.

CHAP. VIII.

OF THE PRONOUN.

THE Arabians acknowledge only three parts of speech, the Verb, the Noun, and the Particle; including under the Noun, the Pronoun, the Participle, and even numbers of the Adverbs and Prepositions; many of which are expressed by nouns in the accusative case; as *وَعِيبًا* honourably. Agreeably however to the method most usually adopted, we shall proceed to consider whatever is peculiar to the Pronoun, as a distinct part of speech.

The Personal, Demonstrative, and Relative Pronouns 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 mode of other duals.

The Personal Pronouns are as follows:

Plur.			Dual.		Sing.	
They.	You.	We.	These	You	He.	Thou. I.
هَؤُلَاءِ	أَنْتُمْ	نَحْنُ	هَؤُلَاءِ	أَنْتُمَا	هُوَ	أَنْتَ
أَنْتُمْ	أَنْتُمْ	أَنْتُمْ	أَنْتُمَا	أَنْتُمَا	سَيِّدَا	أَنْتِ
أَنْتُمْ	أَنْتُمْ	أَنْتُمْ	أَنْتُمَا	أَنْتُمَا	سَيِّدَا	أَنْتِ

The third persons of this pronoun are frequently used in place of the substantive verb *كان* in every tense, as *هو* the masculine singular in the following:

خرج الامينون ذات ليلة من القصر ان يتفرج من الضيق الذي هو قيدهم.

The Caliph Alamin wandered in the night from his palace, in order to dispel the anguish in which he was.

or *هي* the feminine in this:

وهي صبيبة ذات حسن وجمال وبها وكمال

And she was a young damsel endowed with gracefulness, elegance, beauty, and perfection.

The Demonstrative pronoun, implying an object near at hand, is expressed *أد* *this* (hic) and is declined as follows:

Plur.	Dual.	Sing.
أُولَى or أَوْلَاءُ	ذَانِ	ذَا Masc.
Fem. the same	تَانِ	ذِي } ذِهِ } ذِي } تِي } تِي } تِي } Fem.

The remote demonstrative, *that* (He) is formed from the above by adding تِكْ

Plur.	Dual.	Sing.
أُولَاكْ	ذَانِكَ	ذَاكَ Masc.
Fem. the same.	تَانِكَ	تَاكَ Fem.

ذَالِكُمْ or ذَالِكْ as ذَاكَ is often inserted before لْ is often inserted before ذَاكَ and ذَاكَ, &c. هَا is frequently prefixed to ذَا and ذَاكَ, the ه being generally dropped, and represented in pointed books by ~ or a perpendicular *Fatha*, (which is also the case, where ذَا precedes any word beginning with ل or ل quiescent) in the following manner:

هُوَلَاءُ	هُذَيْنِ	هُذَانِ	هُذَا Masc.
Ditto	هُتَيْنِ	هُتَانِ	هُذِهِ Fem.

The Relative, *who, which, that*, is compounded of اَلْ and لَّذِي, one ل being omitted in the singular and in the masculine plural, as formerly observed under the article. It is declined as follows:

Plur.	Dual.	Sing.
الَّذِينَ	الَّذَيْنِ	الَّذِي Masc.
الَّذِي	الَّتَيْنِ	الَّتِي Fem.

This relative does not admit of any of the servile letters * being prefixed, excepting ل and و; the oblique cases are seldom used; and it is often construed with the affixed pronouns annexed to the subsequent word, as بِالَّذِي in which, for الَّذِي; مِنَ الَّذِي from which, for الَّذِي; رَأَيْتَهُ مِنَ الَّذِي whom I saw, for الَّذِي رَأَيْتَ; or, sometimes with a word intervening, as فِي الَّذِي in the following curious introduction to a very singular work by *Ebn Tophail*:

ذكر سلغنا الصالح رضي الله عنهم ان جزيرة من جزير الهند التي تحت خط الاستوا وهي الجزيرة التي يتولد بها الاتسان من غير ام ولا اب وبها شجر بشر نسا

Our pious forefathers (may God reward them) relate that there is an island among the islands of India, which is under the equinoctial line; and this is an island in which there are born men without father and mother, and in which a tree bears women as fruit.

* A particular account of these, as well as of particles in general, will be given after the verb.

من he who, those who, whoever, and ما that which, those which, whatever, are also Relatives including the antecedent, as in the Arabic proverb;

من استرعى الذئب الغنم فقد ظلم

He who commits to the care of the wolf the pasturing of the sheep, certainly does injustice; which, according to Al Damiri in his History of Animals, was a greater injustice to the wolf than to the sheep; because, says he,

ظلم الذئب حين كلفه ما ليس في طبعه

They injured the wolf, whilst they employed him to do that which was not in his nature.

أي who, which, what, of what kind, &c. is generally used interrogatively, governing the substantive in the genitive, as أي كتاب what book? It is often joined with من and ما, as أي whoever, whosoever, أي whatever, whatsoever, and sometimes plurally, أيها masc. أيهن fem. which of them? dual أيها &c.

The following, which they call affixed pronouns, occur almost in every line, and 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, especially when another accusative comes immediately after; they are as follow:

Plur.	Dual.	Sing.
مasc.	مasc.	مasc.
Com.	Com.	Com.
Fem.	Fem.	Fem.

These pronouns never vary their pronunciation by changing their vowel points, excepting هـ and هـ which turn Damma into Casra when another Casra immediately precedes, as من ربه from his master, or when following ي without a vowel, as فيده in him or it. The pronoun of the first person ي in place of Casra preceding it, takes Fatha above it, when annexed to any word ending with اوي without vowels, as خطاياي sins; غلاماي two boys; مسلمي the faithful, عصاي my staff; راعي my archer. After Casra ي is frequently omitted, particularly in the vocative, as رب my lord! or when another ي (officiating for Hamza) precedes, as احبائي my friends; ابائي my fathers; and for ني only ن is sometimes added, as انصرون me.

The mode of construction with regard to these affixed pronouns may be observed in the following heroick device of a chaste nun, who was taken prisoner by a Saracen commander:

وكان من جبلتهن شابة جميلة الصورة فادخلها مروان الي
 غيبته واراد ان يفضحها فاحتالت عليه وقالت له ان
 تركتني اعطينك دهنًا من اذهن به لا يعهل السيف
 فيه قال ومن اين اعلم صدق هذا الحديث قال تجعل
 التجربة في وانا اذهن واضربني بالسيف فظن ان
 القول صحيح فاخذت زيتا واندھنت به وجذب السيف
 وضربها فطارت راسها فعلم انها اخارت الهوت ولا يندنس
 جسدها بالنزنا فتعجب من هذا الامر

The Nunnation vowels, together with ن in the duals and perfect masculine plurals (as observed before, p. 39.) are dropped when followed by these pronouns, as كتاب *a book*, كتابي *my book*, كتابان *two books*, كتاباه *my two books*, &c. When affixed to words ending in ة they change it to ت, as عمة *an aunt*, عمتهك *thy aunt*. In the 3d person masc. plural of verbs they cut off the quiescent *Alif* after و, as نصرُوا *they assisted*, نصرُونَا *they assisted us*; and after the verbal termination تم they add و, as نصرتم *you assisted*, نصرتهو *you assisted him*. When following verbs or nouns ending in ي quiescent after *Fatha*, ي either remains, or is changed to ا, as رمى *he threw*, رميه *he threw him*, اقتى *a boy*, اقتيه *his boy*. In particles ي forms a diphthong with the preceding *Fatha*, as الي *to him*.

In books where no vowel points are used ي is sometimes added to the 2d person fem. sing. to distinguish it from the masculine, كي for ك.

And there was among their number a young lady of exquisite form, and Merwan conducted her to his tent, and sought to ravish her; but she amused him, and said to him, If you spare me, I will give you an unguent with which whoever is anointed, a sword will make no impression upon him: he answered, But how can I learn the truth of this relation? she replied, Make you the experiment upon me; for I will anoint myself, and do you strike me with a sword. He thought this speech sincere; and she took an oil and anointed herself with it, when he drew a sword, and smote her, and cut off her head: then he discovered, that she chose death, but would not defile her body by uncleanness; and he was astonished at the deed.

ي in place of ي, it may be observed, is used when joined to verbs, and also to particles ending in ن, as ان, ان, عن, من, ان, &c. as انني *by that which I*; مني *from me*; though the two Nuns often coalesce with *Teshdid*, as مني in the last line of the following sonnet:

وورقاء ارقني نوحها لها مثل ما لي فواد صريع
 تنوح واكتم سري ودمعي لسري لديها بديع
 كاننا تقاسمنا للهوي فبها النواج ومني الدموع

* The affixed pronouns, when ل is prefixed, have often a possessive signification similar to the Roman idiom, *mihi est, tibi est, illi est*, &c. as لها and لي in this line. See Remarks on the substantive verb كان *it was*.

The turtle, whose mournful notes deprive me of rest, has, like that
which I have, an afflicted heart;

She complains, whilst I conceal the secret of my grief; but my tears
on account of this secret flow afresh;

As if we divided love, and plaintive murmurings were her lot, and
tears were mine.

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 اعطانيه he gave it to me; يكفيكم he made them
suffice to you.

These pronouns may also be put separately after words, but with
the particle ايا prefixed to them, as ضرب اياك he beat you; or in
the following couplet:

مرت بنا سحرا طيرا فقلت لها طوباك
يا ليتني اياك طوباك

And there passed us in the morning a bird, and I said to her, O thou
happy bird;

Would to heaven I were thee, O thou happy bird!

Reciprocal actions are expressed by the noun نفس soul, self,
with the affixes *, as احببت نفسي I pleased myself; or in the

* Sometimes, though seldom, the affix only is used, as احببني I pleased myself.

following remarkable anecdote of the despotic influence which
Baitina the famous chief of the assassins, so celebrated in the history
of the Cruzades by the name of the Old Man of the Mountain, had
over his followers. When this chieftain had become powerful,
and terrible to the surrounding princes, he drew at last the atten-
tion of the Sultan Jelalo'ddaula, who sending an ambassador to re-
quire his submission, he thus received him:

فلما حضر عنده الرسول احضر جماعة من اصحابه واوصي
الذي رثاب منهم وقال له اقتل نفسك ففعل ثم اوصي الي
اخره بان يرمى نفسه من القلعة ففعل وتقطع وقال
لرسول السلطان ان رعيتي من هؤلاء سبعين الفا هذه
طاعتهم الي وهذا هو الجواب

When the ambassador appeared in his presence, he called before him
some of his people; and giving the signal to a young man among
them, said to him, Stab yourself, and he did so: he ordered then
another to precipitate himself from the castle, which he did, and
was dashed to pieces. Then he said to the sultan's ambassador,
Of subjects such as these, seventy thousand are thus observant of
me: let this be the answer.

Pronouns are seldom used in the plural to express any thing
irrational; but the feminine singular is substituted in place of it,
هذا الكتب being the proper expression for these books, and not

This observation applies also to nouns, as will be more fully mentioned in the Syntax. *أولا الكتب*

Before concluding this section it may not be improper to observe, that by a singular idiom *هذا* *this*, is sometimes used for the personal pronoun *thou* or *you*, though it is then in general expressive of contempt or detestation, as in the following answer of a Karmatian chief to the calif Al Motaded:

فاخذ ريسهم وسير الي المعتضد واحضره وقال له اخبروني هل ترعبون ان روح الله تحل في اجسادكم فقال له الرجل يا هذا ان حلت روح الله فينا فما يضرك وان حلت روح ابليس فما ينفعك فلا تسال عبا لا يعينك

And they took prisoner their chief, and brought him before Al Motaded, who called him into his presence, and said to him, Tell me if thou thinkest that the spirit of God is in your bodies. And the man answered him, O thou! if the spirit of God does reside in us, how can that injure thee? and if the spirit of the devil dwells in us, how can that benefit thee? Enquire not therefore after that which does not concern thee.

B O O K III.

O F T H E V E R B

C H A P. I.

THE theme of the *Arabic verb* is named *الصل* *the root*; the letters which compose it are called *اصولية* *radicals*; and the seven letters comprized in the word *يتسبنوا* (*they fatten*) are denominated *serviles* or *redundants*.

The root is the *third person singular masculine of the preterite*, as of all the persons the simplest, consisting only of radical letters; the other inflexions being formed from it, by the prefixing, inserting, or adding one or more of the above mentioned serviles.

The verbs are either *Triliteral* or *Quadriliteral*; the first consisting of *three* radical letters, as *نصب* *he fixed*, the other of *four*, *دحرج* *he turned*.

They are also divided into *perfect*, as *صدق* *he spoke truth*; or *imperfect*, as *قفز* *he leaped*, *سار* *he went*, &c. the irregularity consisting in the third radical of one species of imperfects being the same letter as the second (coalescing, as in *تصدقت*) or in one or more of the letters *اوي* being radicals of the others, as in the *Hamza's*, *Simile*, *Concave*, and *Defective* classes.

I broke the vessel, and it was broken; and the eighth from the first conjugation, as *تَقَرَّرْتُ ذَلِكَ فَاتَّقَصَّرَ* I abridged it, and it was abridged.

The ninth and eleventh from absolutes denoting colour, the first in a more simple, the other in a superlative sense, as *أَصْفَرَّ* it was yellow, *أَصْفَارًا* it was extremely yellow. They also imply deformity, as *أَضْجَمَ* and *أَضْجَامًا* he was wry-mouthed.

The tenth signifies petitioning, desiring, &c. as *اسْتَعْفَرَ* he asked pardon for his fault, from *عَفَرَ* he pardoned.

The twelfth and thirteenth, which occur but seldom, are only employed to heighten the energy by adding *exceedingly*, *very*, or some such synonymous word to the sense of the primitive.

These derivative conjugations are nevertheless frequently received in other senses, many of them retaining the simple signification of their primitives; more especially the 4th, 5th, 8th, and 10th, together with those whose first conjugations are not now in use: for every root does not extend through every conjugation; some are used only in one form, many in several, none in all.

The first conjugation, however, whether of the perfect or imperfect classes of trilateral verbs, occurs, in general, oftener than all the Derivatives taken collectively; as the learner will soon observe when he is able to judge for himself: in the mean time he may

conceive some idea of the proportion by throwing his eye over the following passage (taken indiscriminately from *Abu'lPharage's History of the Dynasties*, relative to the siege of Jerusalem by the famous Saladin sultan of Egypt, in the year 1187) in which each conjugation, both in the Original and Translation, is distinguished by a small figure before the verb.

ولما فرغ صلاح الدين من امر هذه الاماكن سار
الي البيت المقدس فلما نزل عليه المسلمون راوا على
سوره من الرجال ما هالهم وبقي صلاح الدين خمسة
ايام يطوف حول المدينة لينظر من اين يقاتل لانه
في غاية الحصانة والامتناع فلم يجد عليه موضع قتال
الا من جهة الشمال نحو باب عهودا وكنيسة صهيون
فانتقل الي هذه الناحية في العشرين من رجب فنزلها
ونصب تلك الليلة المنجنيقات ونصب الفرنج علي سور
البلد المنجنيقات وتقاتل الفريقان اشد قتال كل منها
يري ذلك دينا وحتبا واجبا فلا يحتاج فيه الي باعث
سلطاني بل كانوا يهنعون ولا يهتنعون وينجرون ولا
ينزجرون فلما راي الفرنج شدة قتال المسلمين وتحكم
المنجنيقات بالرمي المتدارك وتكن النقابين من النقب
ارسلوا باليان بن نيران صاحب الرملة الي صلاح
الدين يطلب الامان فابي السلطان وقال لا افعل
بكم الا كما فعلتم بالمسلمين حين ملكتموه سنة احدى

Sullaw
order

ثمانين واربعماية من القتل والسبي فقال له باليان
ايها السلطان اعلم اننا في هذه المدينة في خلق
كثير وانها اوذا يقترون من القتال رجا الامان فاذا
راينا ان الموت لا بد منه فوالله لنقتلن اولادنا ونسانا
ونحرق اموالنا ولا نترككم تغنون منا دينارا ولا
درهما ولا تسبون وتاسرون رجالا او امراة فاذا فرغنا
من ذلك اخرجنا الصخرة والمسجد الاقصى ثم نقتل
من عندنا من اساري المسلمين وهم خبسة القف يسير
ولا نترك لنا دابة ولا حيوانا الا قتلناه ثم اخرجنا
اليكم كلنا وحينئذ لا يقتل الرجل منا حتي يقتل
امثاله ونهوت اعزا ونظفر كرما فاستشار صلاح الدين
اصحابه فاجبعوا علي اجابتهم الي الامان وان لا
يخرجوا ويحبوا علي ركوب ما لا يدري عاقبة
الامر فيه عن اي شي ينجلي فاجاب صلاح الدين
حينئذ الي بذل الامان للفرنج واستقر ان يزن الرجل
عشرة دنانير يستوي فيه الغنى والفقير وتزن المرأة
خبسة دنانير ويزن الطفل من الذكور والاناث دينارين
فمن ادى ذلك الي اربعين يوما فقد نجا والا صار
مهلوكا فبذل باليان عن الفقرا ثلثين الف دينارا
فاجيب الي ذلك وسلبت المدينة يوم الجمعة السابع
والعشرين من رجب

and ف it may be observed, are prefixed to several of the verbs; they are the conjunctions and, therefore, &c. ل is also before others, and signifies to, that, &c.

And when Saladin had rested from the reduction of those places,
he went against the holy house (Jerusalem); and when he
came down upon it, the Moslems saw upon the walls of it that
body of troops which frightened them. And Saladin consumed
five days in going around the city, that he might discover,
where he should make the attack, as it was exceedingly strong
in fortification and defence; when he could not find in it a place
for an attack, excepting on the north side, near the gate of
Amuda and the church of Sion. And he proceeded towards
that quarter on the 20th of the month Rejeb (the 7th month
of the Mohammedan year) and sat down before it; and he
caused erect that evening the machines of war: and the Franks
fixed also, on the walls of the city, engines. And the two
armies fought a fierce fight; all of them having in view their
religion, and the true worship. And there was no occasion
among them (the Moslem troops) for the encouragement of the
sultan; for though they were checked for their ardour, yet they
could not be restrained; and though they were rebuked, yet they
would not be kept back. When therefore the Franks saw the
bold fighting of the Moslems, and how they directed the opera-
tions of their engines for battery, and how the pioneers were
lodged in the mines; they sent Balian the son of Nirran lord of
Ramla to Saladin, that he might sue for peace: but the sultan
refused; and said, I will not do with you, but as you did

with the Moslems, when 'you overcame them in the year one and eighty and four hundred (1088 of the Christian æra) I will grant nothing but death and captivity. Then Balim 'said to him, "O sultan! 'know, that we are in this city in great numbers, and have only 'desisted from the fight in expectation of peace; but when 'we see death unavoidable, then by God 'we will kill our children and our wives; and 'we will burn our riches, and 'we will, not leave for you, 'to carry off as plunder, any gold or silver: and 'you shall not seize or 'make captives of man or woman; for when 'we have ceased from that, 'we will destroy the stone (held sacred by you) and the mosque of Alaksa; then 'we will sacrifice those amongst us who are Mohammedan prisoners, and 'these approach to five thousand; and 'we will not leave behind us any cattle or living creatures, but 'destroy them. After this 'we shall all rush forth against you; and then 'you will not kill a man of us, till 'he shall have killed his equals; and 'we shall die honourably, or 'conquer gloriously." Then Saladin "asked the opinion of his counsellors, and 'they all thought 'that he should answer them in peace, lest 'they might rush out and 'make an attack, when 'they could not foresee the issue of an affair in which nothing 'was clear. And Saladin 'consented therefore to the granting of peace to the Franks; and "stipulated that every man should

pay ten dinars, "fixing it equally for the rich and for the poor; and every woman should pay five dinars; and every child, whether male or female, should pay two dinars; and if they 'discharged this in forty days, then they 'should be certainly free; if not, they 'should become captives. Then Balian 'offered for the poor 30,000 dinars, to which he (Saladin) 'consented, and the city 'surrendered on Friday the 27th of the month Rejeb.

The Arabians arrange their moods and tenses differently from the Europeans, dividing their conjugation into five parts; 1st, The *Preterite*; 2d, the *Future*; 3d, the *Imperative*; 4th, the *Participle*; and 5th, the *Infinitive*; which do not exactly correspond to our modes and tenses of those denominations, the *Preterite* and *Future* in particular being frequently used to express the *Present*, the *Conditional*, and other tenses, as will be explained more at large after the conjugations of the Regular Verbs.

Excepting the *Infinitive*, they all have three numbers, *Singular*, *Dual*, and *Plural*; and two genders, *Masculine* and *Feminine*. Their *Persons*, as in other languages, are three; but the *Third*, being the *Root*, precedes the *second*, and the *second* the *first*. The *Dual* has no *first person*, and the *second* is common to both genders; as are the *first persons* of the *Singular* and *Plural*. All which will appear sufficiently obvious from the following paradigms:

CONJUGATION of the First Form of Regular
TRILITERAL VERBS.

ACTIVE VOICE.

PRETERITE.

Plur.		Dual.	Sing.		Persons.
Fem. Com.	Masc. Fem.	Com.	Masc. Fem.	Com. Masc.	
نَصِرْنَ	نَصِرْتُمْ	نَصِرْتُمَا	نَصِرْتَ	نَصِرْتِ	3.
نَصِرْتُمْ	نَصِرْتُمْ	نَصِرْتُمَا	نَصِرْتَ	نَصِرْتِ	2.
نَصِرْنَا			نَصِرْتَ		1.

FUTURE.

Plur.		Dual.	Sing.		Persons.
Fem. Com.	Masc. Fem.	Com.	Masc. Fem.	Com. Masc.	
يَنْصِرْنَ	يَنْصِرْتُمْ	يَنْصِرْتُمَا	يَنْصِرْتَ	يَنْصِرْتِ	3.
يَنْصِرْتُمْ	يَنْصِرْتُمْ	يَنْصِرْتُمَا	يَنْصِرْتَ	يَنْصِرْتِ	2.
يَنْصِرْنَا			يَنْصِرْتَ		1.

IMPERATIVE.

Fem.	Masc.	Com.	Fem.	Masc.
انصِرِي	انصِرُوا	انصِرَا	انصِرِي	انصِرْ

PARTICIPLE.

Fem.	Masc. Fem.	Com.	Fem.	Masc.
نَاصِرَاتٌ	نَاصِرُونَ	نَاصِرَتَانِ	نَاصِرَةٌ	نَاصِرٌ

INFINITIVE.
نَصِرًا

PASSIVE VOICE.

PRETERITE.

Plur.		Dual.	Sing.	
Fem. Com.	Masc. Fem.	Com.	Masc. Fem.	Com. Masc.
نُصِرْنَ	نُصِرْتُمْ	نُصِرْتُمَا	نُصِرْتَ	نُصِرْتِ
نُصِرْتُمْ	نُصِرْتُمْ	نُصِرْتُمَا	نُصِرْتَ	نُصِرْتِ
نُصِرْنَا			نُصِرْتَ	

FUTURE.

Plur.		Dual.	Sing.	
Fem. Com.	Masc. Fem.	Com.	Masc. Fem.	Com. Masc.
يُنصِرْنَ	يُنصِرْتُمْ	يُنصِرْتُمَا	يُنصِرْتَ	يُنصِرْتِ
يُنصِرْتُمْ	يُنصِرْتُمْ	يُنصِرْتُمَا	يُنصِرْتَ	يُنصِرْتِ
يُنصِرْنَا			يُنصِرْتَ	

PARTICIPLE.

Fem.	Masc.	Fem.	Masc.	Fem.	Masc.
مَنْصُورَاتٌ	مَنْصُورُونَ	مَنْصُورَتَانِ	مَنْصُورَةٌ	مَنْصُورَةٌ	مَنْصُورٌ

The Preterite and Future of the Passive differ from the Active voice only in the vowel points, as may be observed by comparing them together.

There is no Imperative passive, but instead of it they use the Future of this voice with ل prefixed, as لِيُنصِرْ let him be assisted.

There are Participles of the form of نَصُورٌ and نَصِيرٌ exclusively of the above, which are both Active and Passive.

C H A P. II.

ON THE DERIVATIVE CONJUGATIONS.

THESE are inflected precisely on the same principles as the primitive conjugation; the persons having the same relation to the leading word in each tense, as those in the foregoing paradigms have to *يَنْصُرُ نَصْرًا*: *يَنْصُرُ نَصْرًا*, &c. * It will be only requisite therefore, in place of swelling the grammar unnecessarily with a great number of whole length conjugations, to give the first word alone of every tense, leaving it to the learner, by way of exercise, to fill up the other persons, which he may find to be a considerable help to his memory, as tending to make a more lasting impression than several cursory readings. Of the Derivatives, the 4th, 5th, 7th, 8th, and 10th, in general appear to occur most frequently, and therefore ought to have the greatest attention bestowed upon them: next to these are the 2d, 3d, and 6th; whilst the other four, but more especially the two last, are more confined in their use. (See p. 64.)

* The 4th, 7th, and the following conjugations which take servile *ا* in the beginning, drop that letter in the Future and Participle, as may be observed in the paradigms; and the 5th and 6th, where the initial is *ت*, frequently omit it in those persons of the Future whose characteristic is *ت*, as *تَنْصُرُ* for *تَنْصُرُ*.

ACTIVE VOICE of the DERIVATIVE Three-letter CONJUGATIONS.

First Class.				
Infinitive.	Participle.	Imperative.	Future.	Preterite.
تَنْصِرًا	مَنْصِرٌ	نَصِرْ	يَنْصِرُ	نَصَرَ 2.
مَنْصِرَةٌ	مَنْصِرٌ	نَاصِرْ	يَنْصِرُ	نَاصَرَ 3.
اَنْصِرًا	مَنْصِرٌ	اَنْصِرْ	يَنْصِرُ	اَنْصَرَ 4.
Second Class.				
تَنْصِرًا	مَنْصِرٌ	تَنْصِرْ	يَتَنْصِرُ	تَنْصَرَ 5.
تَنْصِرًا	مَنْصِرٌ	تَنْصِرْ	يَتَنْصِرُ	تَنْصَرَ 6.
اَنْصِرًا	مَنْصِرٌ	اَنْصِرْ	يَنْصِرُ	اَنْصَرَ 7.
اَنْصِرًا	مَنْصِرٌ	اَنْصِرْ	يَنْصِرُ	اَنْصَرَ 8.
اَنْصِرًا	مَنْصِرٌ	اَنْصِرْ	يَنْصِرُ	اَنْصَرَ 9.
Third Class.				
اَسْتَنْصِرًا	مَسْتَنْصِرٌ	اَسْتَنْصِرْ	يَسْتَنْصِرُ	اَسْتَنْصَرَ 10.
اَنْصِرًا	مَنْصِرٌ	اَنْصِرْ	يَنْصِرُ	اَنْصَرَ 11.
اَنْصِرًا	مَنْصِرٌ	اَنْصِرْ	اَنْصِرُ	اَنْصَرَ 12.
اَنْصِرًا	مَنْصِرٌ	اَنْصِرْ	يَنْصِرُ	اَنْصَرَ 13.

PASSIVE VOICE.

Participle.	Future.	Preterite.	
مَنْصُرٌ	يَنْصُرُ	نَصِرَ	2.
مَنْصُورٌ	يَنْصُورُ	نُوصِرَ	3.
مَنْصُورٌ	يَنْصُرُ	أَنْصِرَ	4.
Second Class.			
مَنْصُورٌ	يَنْصُورُ	تَنْصُرُ	5.
مَنْصُورٌ	يَنْصُورُ	تَنْصُورُ	6.
مَنْصُرٌ	يَنْصُرُ	أَنْصِرَ	7.
مَنْصُورٌ	يَنْصُورُ	أَنْصُرُ	8.
Third Class.			
مَنْصُورٌ	يَنْصُورُ	أَنْصُرُ	10.
مَنْصُورٌ	يَنْصُورُ	أَنْصُورُ	12.
مَنْصُورٌ	يَنْصُورُ	أَنْصُورُ	13.

The 9th and 11th have no Passive.

C H A P. III.

ON QUADRILITERAL CONJUGATIONS.

OF these there are only *four*, the *first* of which corresponds with the *first* of the *Triliterals*; the *second* with the *fifth*; the *third* with the *seventh*; and the *fourth* with the *ninth*. They are formed as follow:

1. قَبَطَرَ	3. اقْبَطَرَ
2. تَقَبَطَرَ	4. اتْقَبَطَرَ

The *first* consists simply of the four radicals, as *دَحَجَ* he turned, revolved; the *second* is augmented by one servile, as *دَحَجَ* it was turned; and *third* and *fourth* by two, as *احْرَجَمَ* it was tumultuous; *اشْعَرَ* he was horror-struck, his hair stood on end.

This species of conjugation however bears a very small proportion to the *Triliteral*, occurring but seldom. There will be no occasion therefore to detain the learner longer upon the subject than just to present him with the leading words of each tense, as in the *Derivative Triliterals*; the other persons being inflected from these on the same principles, by the addition of the servile characteristics.

Paradigm of the QUADRILITERAL CONJUGATIONS.

ACTIVE VOICE.

Infinitive.	Participle.	Imperative.	Future.	Preterite.
قَبَّطَارًا	مَقْبَطِرٌ	قَبَّطِرْ	يَقْبَطِرُ	1. قَبَّطَرَ
تَقَبَّطِرًا	مَتَقَبَّطِرٌ	تَقَبَّطِرْ	يَتَقَبَّطِرُ	2.* تَقَبَّطَرَ
اِقْبِنَطَارًا	مَقْبِنَطِرٌ	اِقْبِنَطِرْ	يَقْبِنَطِرُ	3. اِقْبِنَطَرَ
اِقْبِنَطَرَارًا	مَقْبِنَطِرٌ	اِقْبِنَطِرْ	اِقْبِنَطِرُ	4. اِقْبِنَطَرَ

PASSIVE VOICE.

Participle.	Future.	Preterite.
مَقْبَطِرٌ	يَقْبَطِرُ	1. قَبَّطِرَ
مَتَقَبَّطِرٌ	يَتَقَبَّطِرُ	2. تَقَبَّطِرَ
مَقْبِنَطِرٌ	يَقْبِنَطِرُ	3. اِقْبِنَطِرَ
مَقْبِنَطِرٌ	يَقْبِنَطِرُ	4. اِقْبِنَطِرَ

* The observation made p. 72, with regard to the initial characteristic **ا** and **ي**, in the Derivative Trilateral verbs, answers likewise to the 2d, 3d, and 4th of the above conjugations.

CHAP. IV.

OF THE MOODS AND TENSES.

SEVERAL parts of the verb, as before observed, differ considerably from those of the same names in other languages, and are at the same time so various and indefinite in their significations, that it will not be improper to employ a chapter in offering some remarks, and giving authorities for the most general senses in which they are received.

I. * The *Preterite* corresponds most frequently with the English *Preterite perfect*, as in the following extract from *Abu'l Feda's Universal History*, relative to the death of the famous Renaut or Arnold prince of Caracca, who, being taken prisoner at the bloody battle of Hillen, in which the Cruzades were totally defeated by Saladin, was killed by the sultan in his tent, agreeable to a vow he had formerly made.

* The middle radical of the *Preterite* of some verbs takes sometimes *Cesra* in place of *Fatha*, as transitively, عَلِمَ he knew, and, intransitively, فَرِحَ he was glad; as also *Damma*, but this rarely, and only in an intransitive sense, as حَسِنَ he was good. The vowels of the two first radicals of the 3d person masc. sing. never vary in the inflexions of the other persons; but the last, as may be observed in the paradigms, is changed to *Damma* in the first person masc. plural, and *gesmetod* in most of the other persons.

ولما انتفضي المصاف جلس السلطان في خيئته واحضر ملك الفرنج واجلسه الي جانبه وكان الحر والعطش به شديدا فسقاه السلطان ماء مثلوجا فسقا ملك الفرنج منه البرنس ارناط صاحب الكرك فقال له السلطان هذا الملعون لم يشرب الماء باذني فيكون امانا له ثم كلم السلطان البرنس ووبخه وقرعه علي غدره وقصده الحرميين الشريغين وقام السلطان بنفسه فضربه عنقه

And when the battle was ended, the sultan seated himself in his tent, and sent for the king of the Franks, and placed him by his side; and the heat and thirst were tormenting to him: then the sultan presented to him liquor cooled with snow, and the king of the Franks having drank offered it to the prince Arnold lord of Caracca; but the sultan said to him, This wretch shall not drink of the water with my permission, in which there would be safety for him. Then the sultan addressed the prince, and reviled and upbraided him for his perfidy, and his attempts on the two sacred cities (Mecca and Medina); and the sultan rose up himself, and smote him on the neck.

In the following couplet, *شيب*, *قلب* and *دان* have a Present sense,

وقع الشوايب شيب والدهر بالناس قلب
ان دان يوما لشخص فني غد يتغلب

The violence of afflictions makes grey the hairs, and Fortune with mankind changes.
Although she stoops to-day to a man, yet on the morrow she will overwhelm him.

When preceded by *لو* *if*, it becomes the Present, Imperfect, or Preterite of the Conditional, as

ولو انصف الدهر في حكمه
لها ملك الحكم اهل النقيصة

*But if Fortune were just in her discernment,
She would not give power to vicious men.*

And if another Preterite follows, it must be explained likewise in the same model, having *ل* prefixed, as

فاني سمعت عنك انك لو اردت ان تدبر الرجا بالريح
لقدرت عليه

For indeed I have heard of you, that if you should chuse to turn a windmill with a breath, you could effect it.

But if the second part of the sentence is negative, the Future with *لم* is then used, as

لو كنت هاهنا لم يبت اخي

If you had been there, my brother had not died.

ان if changes it to the conditional Future, with another Preterite subjoined, rendered likewise conditional, as ان قلت لكم *if you will tell to me, I will tell to you.*

When another Preterite does not follow, but some other tense, it may be explained by the Present of the subjunctive, as

منزلة صم صداها وعفت

ارسبها ان سيلت لم تجيب

*A mansion whose echo is dumb, and defaced
The vestiges; if you ask, it will not answer.*

In the following execration of a poltroon, لا in the second, third, fourth, and last lines gives the preterite an optative or imprecative sense, as

لحاك الله من رجل جبان

ولا استتكت غادية نداها

ولا يجان السحاب ديار قوم

تحل بها ولا اخضرت رباها

لبست من الهدلة يا ابن بدر

ثيابا لا تغير ما تلاها

*May God eradicate thee, cowardly soldier;
And mayest thou never be sprinkled with the dews of the morning
clouds;*

May no rains fall on the dwellings of the tribe

Where thou sojournest; nor verdure clothe their hills:

Thou hast put on, O son of Bader, of Infamy

*The garment—May there be no change to thee in that which is
wretched.*

In the following proverb لا not gives the Preterite the signification of the Present:

ثمرة الجبن لا ربح ولا خسر

The fruit of timidity does not gain and does not lose.

Having precisely the same sense as the Future influenced also by لا in another similar saying:

التاجر الجبان لا يربح ولا يخسر

The timid merchant neither gains nor loses.

Preceded by اذا or اذا when, it becomes the Future of the subjunctive, as

اذا كنت في قوم عدي لست منهم

فكل ما علقت من خبيث وطيب

*When you shall be amongst strange people, to whom you do not belong,
Then eat whatever is set before you, whether it be bad or good.*

The Preterite is used also in place of the Future (as اخرجنا and قتلنا p. 66, lines 8 and 10.) and other tenses, which an attention to the construction only can render familiar.

Our signals in love are glances of our eyes,
 And every intelligent lover understands the signs;
 Our eye-lids carry on a commerce between us;
 We are silent, but love speaks.

This rule takes place likewise, when an Imperative precedes to which the Future is responsive, as أَنْصُرْنِي أَنْصُرَكَ *assist me, I will assist you.*

Antithesis, by the influence of another set of particles, cuts off the final ن in the same manner, and changes the *Damma* of the third radical to *Fatha*. These are, كَيْلٌ : لِكَيْ : لِأَنَّ : لِكَيْ : أَنْ : لِي— *by no means, not at all*— لَنْ : كَيْلًا : حَتَّى : أَوْ— *left not, so as not*— أَلَّا : لِكَيْلًا *that, in order to, because*

Also ف prefixed to a Future, referring to a preceding word, أَنْصُرْنِي فَأَنْصُرَكَ *assist me, and I will assist you*: likewise وَ when it implies *and at the same time*, as لَا تَأْكُلِ السَّهْبَ وَ تَشْرَبِ اللَّبَنَ *do not eat fish, and at the same time drink milk*: and also اذْنًا or اذًا *well! do so! come on!* &c. لَنْ يَنْصُرَ *he will by no means assist*, is here put for a general example.

Plural.	Dual.	Sing.
لَنْ يَنْصُرُوا	لَنْ يَنْصُرَا	لَنْ يَنْصُرَ
لَنْ يَنْصُرُوا	لَنْ يَنْصُرَا	لَنْ يَنْصُرَ
لَنْ يَنْصُرُوا	لَنْ يَنْصُرَا	لَنْ يَنْصُرَ

Paragoge adds to the Future ن or ن (but this last only in the *singular*, and in the *plural masc. and common*) when it denotes *commanding, wishing, intreating, or asking about futurity*, in the manner following:

In the following, being part of the proposed treaty of marriage between Aladil brother to Saladin, and the queen of Sicily sister to Richard Cœur de Lion, it has the Future tense:

هَلْ يَنْصُرُنِي *will he assist?*

Plural.	Sing.
هَلْ يَنْصُرُونَ	هَلْ يَنْصُرُ
هَلْ تَنْصُرُونَ	هَلْ تَنْصُرُ
هَلْ نَنْصُرُونَ	هَلْ أَنْصُرُ

Dual.
هَلْ يَنْصُرَانِ
هَلْ تَنْصُرَانِ

لَيْتَ يَنْصُرُنِي *would to God he would assist.*

Plural.	Sing.
لَيْتَ يَنْصُرُونَ	لَيْتَ يَنْصُرُ
لَيْتَ تَنْصُرُونَ	لَيْتَ تَنْصُرُ
لَيْتَ نَنْصُرُونَ	لَيْتَ أَنْصُرُ

After this mode may be inflected لِيَنْصُرُنِي and لِيَنْصُرَكَ *let him assist*: لَا تَنْصُرُنِي and لَا تَنْصُرَكَ *do not assist*: or when preceded by an oath, as وَاللَّهِ يَنْصُرُنِي *by God he will assist*; or فَوَاللَّهِ لِنَعْتَلَنَّ *then by God we will kill*, p. 66, l. 5.

وان اخاها يعطيها بلاد الساحل التي في يده
من عكا الى يافا وعسقلان الي غير ذلك
ويجعلها ملكة الساحل ويجعله ملك الساحل ويكون
ذلك مضافا الي ما في يده من البلاد والاقطاع وانه
يسلم اليه صليب الصليب وتكون القرايا للداوية
والاسبتتار والحصون لها واسرانا يفتك اسرهم وكذلك
اسراهم وان الصلح يستقر على هذه القاعدة ويرحل الانكثار
طالبها بلادها في البحر وينفصل الامر عنها

And her brother shall give to her the cities which are in his hands, from Aca to Jaffa and Ascalon, and she shall be constituted queen of Palestine, and he shall be constituted king of Palestine; and that kingdom shall be added to those provinces and districts which are already in his (Aladil's) possession. Then he (Saladin) will deliver up to him (Richard) the true Cross, and will give up the towns to the Knights Templars and Hospitallers, and the fortresses with them, and free the prisoners from their captivity, and from their bonds. And so peace will be established upon this foundation, and the Englishman will return to his own country by sea, and every thing will be concluded.

In the first word of the following couplet (part of an elegy on the death of a beautiful girl) it is in the Preterite :

يقول لي الخلدان لو زرت قبرها
فقلت فهل غير الغواد لها قبر

My companions said to me, Do you visit her monument?

But I answered, Where but in my heart should she have a tomb?

It is frequently restrained to a Future sense when the particle *س* is prefixed, as in the following reply of Yezid to his father the caliph Mowawia, who had reproved him for hard drinking :

امن سربة من ماء كرم شربتها غضبت علي الان طاب السكر
سا شرب فاغضب لا رضيت كلاهما حبيب الي قلبي عقوقك والخمر

Is it for a draught of the water of the vine which I have drank, that thou art angry? then sweet is ebriety :

I will drink—do thou rage—I care not—both are delightful to my soul—Disobedience to thee, and Wine.

The negative *لن* not at all, together with the particles *سوف*, *سي* and *سو* give it likewise the Future sense; which is also often the case with *لا*, as

فنحن لا نرحم من شكا ولا نرق لمن بكى

For we will not be moved by your lamentations, nor be soothed by your tears.

But *لا* puts it likewise frequently in the Present, as in the following: Our Richard I. having demanded a personal conference with Saladin, received the following answer :

الملوك اذا اجتمعوا يقبض منهم الخصامة بعد ذلك فاذا
انتظم امر حسن الاجتماع والاجتماع لا يكون الا لمفاوضة
في مهم وانا لا افهم بلسانك وانت لا تفهم بلساني ولا
بد من ترجمان بيننا تثق به واثق به فليكن ذلك
الترجمان رسول حتي يستقر امر وتستتب قاعدة وعند
ذلك يكون الاجتماع الذي يعقبه الوداد والرحمة قال
الرسول ولها سبع الانتكارات هذا الجواب اسعظبه

*When kings meet, inglorious between them is war after that; but
when affairs are accommodated, then agreeable are meetings: but
meetings should not be without conversation of high importance;
and I do not understand your language, and you do not understand
my language; so there is a necessity for an interpreter between
us, in whom you can confide and in whom I can confide; this in-
terpreter therefore may go between us, till the treaty is settled,
and fixed upon a solid foundation; then after that let there be a
conference, from which esteem and friendship will follow. The am-
bassador related this: and when the Englishman heard the answer,
he admired it.*

When preceded by ما *not*, it has for the most part a Present sig-
nification, as ما يغيد in the following:

بحر بي ان علوم الوري اثنان ما ان فيها من يزيد
حقيقة يعجز تحصيلها وباطل تحصيله ما يغيد

*It gives me pain that the sciences of mankind are only two, and that
there is nothing to them which can be added; ^{in construction}
The True, the attainment of which is difficult, and the False, the ac-
quisition whereof benefits not.*

لم *not* and لم *not yet* gives it, according to Erpenius, the sense of
the Preterite; but, in the following, لم *not* put it evidently in fe-
veral instances in the Present:

ولو لم يكن في هذه الالفاظ الا ما يشكك في اعتقادك
الهوروث لكفي بذلك تفعا فان من لم يشك لم ينظر
ومن لم ينظر لم يبصر ومن لم يبصر بقي في الهي
والجيرة

*But if there is nothing in these words but that which 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 does not understand remains in
blindness and perplexity.*

And in the following it is alternately Present and Future:

من لم تنزه السير لم تنزه السير
ومن لم يتق الحوب لم تنق له الحوبا

*Whom virtue does not adorn, the splendid vest will not decorate;
And he who does not abstain from vice, his mind will never be pure.*

When the Preterite of the substantive verb كان preceded by لو is in construction with the Future, it renders it Conditional:

انت نعم البتاع لو كنت تبقي
ولكن لا بقاء للانسان

You would be supreme in excellence if you were immortal;

But there is no permanency in man.

And if it precedes another Future in the same sentence, it takes ل prefixed, and is also Conditional, as لو كنت تعرفه لكنت تحبه *If you knew him, you would love him.*

The Preterite of the substantive verb, however, without a particle, makes the Future in general correspond with the Imperfect of the Indicative, as كان يحب in the following:

وكان له قدح بلور حسن الصنعة فعثرت به الجارية
فكسرتة وكان يحبه

And he had a crystalline cup of exquisite workmanship; and the girl stumbled against it and broke it; and he did love it.

ان that, and other particles of a synonymous meaning, place the Future in the subjunctive mood, as

وعادة النصل ان يرهى بجوهرة
وليس يعهل الا في يدي بطل

*It is the quality of a sword that it should shine by its own lustre;
But it is not of value unless in the hands of the brave.*

The Imperative*, which is used only in the second person, corresponds with our Imperative in affirmative commands and exhortations, as in the following elegant composition of Prince *Ebni'l Fiadh*, in a work called *Yatimato'd dehri*:

قم فاستقني بين خفت الناي والعود
ولا تتبع طيب موجود بهفتود

* The Imperative as well as the Future and sometimes the Paragogical *Nun* annexed, as ^{انصرون} *do thou affix*, &c. This mood is formed by prefixing ا (called the Alif of union, and written ا when another word precedes) which, when beginning a sentence, has always *Casra*, 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 *Damma*, when ا also takes *Damma*, as ^{انصر} *affix thou*; the first and last radicals being geminated. The initial Alif sometimes drops when ف or و are prefixed. In the formation of the genders and numbers, the final serviles ا ن و ي are employed as in the Future. The Imperative is only used in the second Person, the others being supplied by the Future, ل with *Casra* being prefixed, as ^{لينصر} *let him affix*; ^{لتنصر} *let us affix*, which is also sometimes the case with the second, as ^{لتنصر} *affix thou*: but ل drops *Casra* and becomes geminated when ف or و are prefixed, as ^{فلينصر} *then let him affix*; ل itself being even then sometimes omitted.

‡ قم is the Imperative of that class of imperfect verbs which are called *Concaves*, from قوم signifying *to stand, dwell, rise, &c.* and also a crowd or assembly consisting entirely of men, as in the third line. استقب in the first line is the Imperative of the 4th conjugation from استقبى a defective verb implying *to bring or carry wide, &c.*

‡ كاسا اذا بصرت في القوم محتشبا
 قال السرور لها تم غير مطرود
 نحن الشهود وخفق العود خاطبنا
 يزوج ابن سحاب بنت عنقود

*Arise, and bring to me (while the flute and the lyre resound,
 Nor change a certain for an uncertain joy)*

The cup: when looking around on the assembled guests,

Mirth will say to her, "Arise unabashed;

"For we are witnesses, and the melody of the lute announces to us,

*"That the son of the Clouds, espouses the daughter of the Vine *."*

The Negatives and Dissuasives however are expressed by the Future preceded by لا, as in the second line of the above, or in the following:

اذا العجوز غضبت فطلق
 ولا ترضاها ولا تهلق

When an old woman shall be angry, send her away;

Neither labour to soothe her, nor carefs her.

‡ كاسا the accus. of كاس a cup, in the third line, by its termination should be masculine; but as wine, and every thing employed in the making or holding it, are feminine, it agrees here with لها to her in the fourth line.

* A beautiful allusion to the mixing of water with wine.

The place of the third persons of the Imperative, together with the first person plural, are also supplied by the Future with ل prefixed, as لِينَصِر let him assist; or when preceded by an inseparable particle, as فَلْنَنْصِر then let us assist.

The Participle corresponds intirely with the Participles in other languages, نَصِير: مستنير: هجور: * عبير: مهطور: in the following beautiful oriental nosegay; (where both members of each couplet, as pointed out by the figures, are placed on the same line, that the learner may have some idea of the common mode of transcribing the Eastern poems, in their manuscripts).

1	اي والربيع النضير	2	وزهرة الهستينير
3	من نرجس واتاح	4	كاعين وثغور
5	وياسمين كلون	6	الहितيم الهجور
7	ومن شقيق كحسنا	8	قد اقبلت في حرير
9	وطيب نشر عبير	10	البنفسج الهطور
11	والاس شبه عذار	12	بختن ظبي غزير
13	والورد اقبل في جيش	14	حسنة الهصور

* But this word is more properly a substantive than a participle, and signifies ambergris or any thing odoriferous.

Yes—by the resplendent spring, and his blooming flowers;
 The narcissus and the anthemis, like eyes and teeth;
 And the jessamine, like the colour of the rejected lover;
 And the anemone, like a beautiful virgin advancing in a silken robe;
 And the sweet odour-diffusing rain-besprinkled violet;
 And the myrtle, like the down on the cheek of the fruitful fawn;
 And the rose, approaching with his army (of thorns) whose beauty
 is all-conquering.

The Preterite, however, is used sometimes in place of the Participle, as *اقبلت* and *اقبل* in the above; as is likewise the Future *يطلب* in the following cause of Saladin's putting to death the Lord Arnold, mentioned p. 78.

في هذه السنة غدر البرنس صاحب الكرك واخذ قافلة عظيمة من المسلمين واسرهم فارسل السلطان يطلب منه اطلاقهم بحكم الهدنة التي كانت بينهم علي ذلك فلم يفعل فندا (نذر) السلطان انه ان ظفروه الله به قتله بيده

In this year the prince lord of Caracca acted perfidiously, and intercepted a large caravan of the Moslems, and made them captives; and the sultan sent an embassy, demanding from him their liberation, by the faith of the treaties which were between them on that head: but he would do nothing: whereupon the sultan vowed, that, if ever he overpowered him, by God, he would kill him with his own hand.

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

* The infinitives of the first conjugation of *Transitive* verbs are formed regularly, as *نصراً* in the paradigm; but those of the *Intransitives* are irregular, and reducible to no rule, without innumerable exceptions. Grammarians make in all thirty-three different forms, as under:

نَصْرًا 1.	نَصْرًا 9.	نَصْرِي 17.	نَصِيرًا 25.
نَصْرًا 2.	نَصْرَةً 10.	نَصْرِي 18.	نَصْرًا 26.
نَصْرًا 3.	نَصْرَةً 11.	نَصْرِي 19.	نَصْرَةً 27.
نَصْرًا 4.	نَصْرَةً 12.	نَصْرَانَا 20.	نَصُورًا 28.
نَصْرًا 5.	نَصْرَةً 13.	نَصْرَانَا 21.	نَصُورَةً 29.
نَصْرًا 6.	نَصَارَةً 14.	نَصْرَانَا 22.	مَنْصَرًا 30.
نَصْرًا 7.	نَصَارَةً 15.	نَصْرَانَا 23.	مَنْصَرَةً 31.
نَصْرًا 8.	نَصَارَةً 16.	نَصُورًا 24.	مَنْصَرًا 32.
			مَنْصَرَةً 33.

The infinitives of the Derivative Intransitives are formed in the same manner, by inserting the characterick *seviles*, and observing the general rules, as in the other inflexions: for these irregularities however a dictionary is an easy, and indeed the only proper guide.

to the passage, as *تتبدر اتبدارا* he met by meeting it, in these verses of *Taher*, a famous general under the Caliph *Almamon*:

ملكت الناس قسراً واتقدراً
واهلكت الجبابرة الكباراً
ووجهة الخلفه انحرو مرواً
الى الهمون تتبدر اتبداراً

I governed men violently and powerfully,

And I overthrew mighty tyrants;

And the face of the Caliphate I turned, at Marwa,

Towards Almamon, who met by meeting it.

Or *احبها حباً* in the following:

فلما تزوجها احبها حباً شديداً واقربها على ملكها وامر الجن
فبنوا لها باليمن ثلاثة قصور لم ير مثلهن حسناً وارتفاعاً وكان
يزورها في ملكها كل شهر مرة

And when he (Solomon) married her (Balkis the queen of Sheba) he loved her by loving passionately, and he fixed her in her kingdom; and he ordered the genii (the spirits which, according to the Arabians, attended upon Solomon) to build for her in Yemen (Arabia the Happy) three palaces; and none ever saw their equal in beauty or in loftiness; and he visited her in her kingdom every month once.

CHAP. V.

OF IMPERFECT VERBS.

THE Imperfect verbs are divided into three classes:

1. *الأصم* the *Surd verb*, so called because the last radical is not heard, coalescing with the second by *Teshdid* (◌◌) as *مَدَّ* for *مَدَدَ* he extended.

2. *الهمزة* the *Hamza verb*, one of the radicals being *Hamza* or *Alif*, as *أَظَرَ* he chose; *سَأَلَ* he interrogated; *هَبَّأَ* he boiled. And,

3. *الهمزة* the *Quiescent or Infirm*, which have one radical, *و* or *ي*, as *قَالَ* (for *قَوَّلَ*) he said; *سَارَ* (for *سَبَرَ*) he went; *غَزَا* (for *غَزَوَ*) he assaulted; *رَمَى* (for *رَمَيْ*) he threw.

The first class differs in nothing from the regular conjugation excepting in those persons where the two similar radicals coalesce with *Teshdid*; for where *Gesma* (◌◌) is over either the first or the last radical, they are then written and pronounced separately, and inflected exactly after the manner of the perfect verb, as will appear from the conjugation of *مَدَّ* for *مَدَدَ* he extended.

THE SURD VERB.

ACTIVE VOICE.

PRETERITE.

Plur.		Dual.		Sing.		Persons.
Fem. Com.	Masc. Fem.	Com. Masc.	Fem. Com.	Masc. Fem.	Com. Masc.	
مَدَدْنَ	مَدَّتْ	مَدَّتَا	مَدَّتْ	مَدَّتْ	مَدَّتْ	3.
مَدَدْتُنَّ	مَدَدْتُمْ	مَدَدْتُهُمَا	مَدَدْتِ	مَدَدْتِ	مَدَدْتِ	2.
مَدَدْنَا			مَدَدْتُ			1.

FUTURE.

Plur.		Dual.		Sing.		Persons.
Fem. Com.	Masc. Fem.	Com. Masc.	Fem. Com.	Masc. Fem.	Com. Masc.	
يَمَدَدْنَ	يَمَدَّتْ	يَمَدَّتَا	يَمَدَّتْ	يَمَدَّتْ	يَمَدَّتْ	3.
يَمَدَدْتُنَّ	يَمَدَدْتُمْ	يَمَدَدْتُهُمَا	يَمَدَدْتِ	يَمَدَدْتِ	يَمَدَدْتِ	2.
يَمَدَدْنَا			يَمَدَدْتُ			1.

IMPERATIVE.

Plur.		Dual.		Sing.		
Fem. Com.	Masc. Fem.	Com. Masc.	Fem. Com.	Masc. Fem.	Com. Masc.	
اَمَدَدْنَ	اَمَدَّتْ	اَمَدَّتَا	اَمَدَّتْ	اَمَدَّتْ	اَمَدَّتْ	2.

PARTICIPLE.

Plur.		Dual.		Sing.		
Fem. Com.	Masc. Fem.	Com. Masc.	Fem. Com.	Masc. Fem.	Com. Masc.	
مَادَاتُ	مَادَاتُ	مَادَاتُ	مَادَاتُ	مَادَاتُ	مَادَاتُ	

INFINITIVE.

مَدًا

PASSIVE VOICE.

PRETERITE.

Plur.		Dual.		Sing.		Persons.
Fem. Com.	Masc. Fem.	Com. Masc.	Fem. Com.	Masc. Fem.	Com. Masc.	
مَدِدْنَ	مَدَّتْ	مَدَّتَا	مَدَّتْ	مَدَّتْ	مَدَّتْ	3.
مَدِدْتُنَّ	مَدِدْتُمْ	مَدِدْتُهُمَا	مَدِدْتِ	مَدِدْتِ	مَدِدْتِ	2.
مَدِدْنَا			مَدِدْتُ			1.

FUTURE.

Plur.		Dual.		Sing.		Persons.
Fem. Com.	Masc. Fem.	Com. Masc.	Fem. Com.	Masc. Fem.	Com. Masc.	
تَمَدَدْنَ	تَمَدَّتْ	تَمَدَّتَا	تَمَدَّتْ	تَمَدَّتْ	تَمَدَّتْ	3.
تَمَدَدْتُنَّ	تَمَدَدْتُمْ	تَمَدَدْتُهُمَا	تَمَدَدْتِ	تَمَدَدْتِ	تَمَدَدْتِ	2.
تَمَدَدْنَا			تَمَدَدْتُ			1.

PARTICIPLE.

Plur.		Dual.		Sing.		
Fem. Com.	Masc. Fem.	Com. Masc.	Fem. Com.	Masc. Fem.	Com. Masc.	
مَمْدُونَاتُ	مَمْدُونَاتُ	مَمْدُونَاتُ	مَمْدُونَاتُ	مَمْدُونَاتُ	مَمْدُونَاتُ	

The Preterite of this class, with regard to the vowel points, follows the same rule with those of the perfect verbs whose middle radical is *Damma* or *Casra* (see p. 77.) as مَسَّ he touched. for مَسَّسْتَ : مَسَّسْتِ thou hast touched, &c. And the Future corresponds with such as have *Fatha* or *Casra* on the penult, as يَعْضُ he will bite, for يَمَدَدْنَ and يَمَدَّتْ he will flee, for يَمَدَّتْ. If preceded by the *Apocope* Particles (p. 83.) the last radical takes *Gesma*, and the whole becomes regular, as لَمْ يَمَدَدْ it does not extend; or if the contraction does take place, *Fatha* or *Casra* are submitted for *Gesma*, as لَمْ يَعْضْ or لَمْ يَعْضْ he will not bite; and sometimes *Damma*, when the penult takes *Damma* also, as لَمْ يَمَدَدْ it does not extend.

The Imperative, it may be observed, is inflected regularly, though it is sometimes contracted, in which case the initial drops, because the following letter has a vowel, (see page 16, last line) as

مَدَّ مَدِّي مَدَا مَدُّوا أَمَدَنَّ

This species of contracted Imperative occurs in the beginning of the second line of the following couplet :

وحسن ظنك بالايام معجزة
فظن شراً وكن منها علي وجل

*But the goodness of your opinion of the world is weakness ;
Therefore think unfavourably, or be from it in dread.*

The Derivative conjugations have the same affinity to the Primitives, as those of the perfect forms have to theirs, as

ACTIVE.

PRETERITE.		FUTURE.	
أَمَدَ	for أَمَدَنَّ	يَمَدُّ	for يَمَدِّنُ
أَمَدَتْ	for أَمَدَنَّ	يَمَدِّدُ	for يَمَدِّنُ
أَمَدَتِ	for أَمَدَنَّ	يَمَدِّدُ	for يَمَدِّنُ
أَمَدُوا	for أَمَدَنَّ	يَمَدِّدُوا	for يَمَدِّنُوا

Excepting however the 2d, 5th, and other conjugations, which, having one characteristic *Teshdid* already, cannot take another upon the same letter, and are conjugated therefore like the corresponding verbs of the regular system, as

PRET. of the 5th Conj.			PRET. of 2d Conj.			Persons.
Sing.			Sing.			
Fem.	Com.	Masc.	Fem.	Com.	Masc.	
تَهَدَّتْ	تَهَدَّتْ	تَهَدَّتْ	مَدَّتْ	مَدَّتْ	مَدَّتْ	
تَهَدَّتِ	تَهَدَّتِ	تَهَدَّتِ	مَدَّتِ	مَدَّتِ	مَدَّتِ	2.
تَهَدَّتُوا	تَهَدَّتُوا	تَهَدَّتُوا	مَدَّتُوا	مَدَّتُوا	مَدَّتُوا	1.

And in the same manner with respect to the other conjugations, tenses, and persons.

The 9th and 11th forms of the perfect *Trilateral* verbs, with the 4th of the *Quadrilaterals*, which have their last radical doubled by *Teshdid*, it may be here remarked, are conjugated as this class of verbs.

	PRETERITE.		FUTURE.	
9th,	أَصَغَرَ	for أَصَغَّرَ	يَصْغُرُ	for يَصْغُرُّ
11th,	أَصْغَارًا	أَصْغَارًا	يَصْغَارُ	يَصْغَارُ
4th Quad.	أَقْبَطَرَ	أَقْبَطَرَ	يَقْبَطِرُ	يَقْبَطِرُ

When the second letter of the *Teshdid* radicals requires *Gesma*, they are then written separately, as أَقْبَطَرْتُ أَصْغَرْتُ.

The *gesmated* Future and Imperative may either be separated or contracted ; (the contraction taking *Fatha* or *Casra*) as

FUTURE.

يَصْفِرُ or يَصْفَرُ or يَصْفَرُ

يَصْفَرُ or يَصْفَرُ or يَصْفَرُ

يَقْبِطُ or يَقْبِطُ or يَقْبِطُ

IMPERATIVE.

اصْفِرْ or اصْفِرْ or اصْفِرْ

اصْفِرْ or اصْفِرْ or اصْفِرْ

اقْبِطْ or اقْبِطْ or اقْبِطْ

Verbs ending in ت or ن double these letters by *Teshdid* in those persons whose final characteristic serviles are respectively ت or ن, as زِينَا we adorned for زَيْنَا: and سَكَّتْ thou wert silent for سَكَّتَتْ: but neither these, nor the verbs beginning with ت or ن, when they coalesce with the initial characteristics of the 5th, 7th, and other conjugations, are considered as irregulars; اَنْقَبَ it was dug through for اَنْقَبَ and اَنْجَرَ it was negotiated for اَنْجَرَ &c. being in every respect perfect verbs.

* The penult of the Future of the 9th and 11th conjugations takes also *Casra*, which drops in the contraction, because the antecedent letter has a vowel.

CHAP. VI.

WITH regard to the other classes of *Imperfect Verbs*, their irregularities arise entirely from the mutable nature of the radical letters ا و ي, which are either changed from one to another, dropped altogether, or deemed *quiescent* or *silent*, when they remain, having no sound, according to grammarians, but what they derive from the vowel of the preceding letter. These derivations will appear sufficiently distinct on a comparison of their paradigms with those of the perfect verbs (p. 70, &c.) but, for the satisfaction of those who may wish for a more minute investigation of the causes of these interchangeable powers, the following observations are translated from *Erpenius*. This section the learned grammarian styles *vere aurea*: though it is by no means impossible that many readers may consider it, together with critical disquisitions in general on the vowel points (which are seldom used either in manuscripts or printed books) as more ingeniously intricate than solidly useful; more an object of curiosity than conducive to real instruction

CANONS ON THE NATURE AND PERMUTATION OF
THE LETTERS ا و ي

GENERAL RULES.

I.

THESE letters are often reciprocally substituted for one another; never however in the beginning of a word; nor in the middle or end, if preceded by *Gesma*, when they always remain.

II.

ا without vowels, when following heterogeneous vowels, (p. 13, line 18) are by them rendered homogeneous,

ا	being changed to و	as نوي	for ناي	a trench.
ا to ي		بيير	باير	a well.
ا to و		نار	نور	fire.
ي to و		مبيعان	مويان	said time or place.
ا to ي		دار	داير	a house.
و to ي		موتين	مويين	rendering certain.

و and ي however often remain, with *Gesma* superscribed, forming either a diphthong with the preceding vowel, or remaining quiescent like ا without *Gesma*, as

يوم	yaumon	day.	رميه	ramaho	he threw it.
ليل	leilon	night.	غزوة	gazaton	an assault.

III.

ا quiescent, drop when *Gesma* follows, as

يخف	for يخاف	let him dread.
يقم	يقوم	let him stand.
يسر	يسير	let him go.

The *Alif* of union (p. 16 and 17.) is not subject to this rule, as
فانصر therefore assist thou.

CANONS peculiar to ALIF.

Alif in the middle of a word, moveable by *Damma*, (i. e. having *Damma* for its vowel) is changed to و; by *Casra* to ي, as

اوب	for اب	pastures.
سئل	سأل	he was asked.

and also after quiescent Alif, as

قائل	for قائل	saying.
ماوه	ماوه	his water.

II.

l in the middle of a word, moveable by *Fatha*, after *Damma*, is changed to و; after *Casra* to ي, as

دَوَّبٌ for دَابٌّ *studies*.

فَيْتَةٌ for فَاةٌ *a body of men*.

III.

l at the end of a word, after *Damma*, is changed to و, and after *Casra* to ي, as

دَنُوٌ for دَنَا *it was vile*.

خَاطِيٌ for خَاطًا *finning*.

IV.

l at the end of a word, after *Fatha*, moveable by *Damma*, is changed to و; by *Casra* to ي, as

تَقْتُوٌ for تَقْتًا *thou shalt desist*.

سِنِيٌ for سِنًا *of the leaves of Senna*.

V.

l quiescent, after another l with *Fatha*, drops; *Fatha* perpendicular to *Medda* being then supercribed, as

أَمَّنٌ or آمَنٌ for أَمَّنَ *he believed*.

VI.

l quiescent, followed by another quiescent l, is changed to و, with *Fatha*, as

نَوَاصِرٌ for نَاصِرٌ *female assistants*.

و and ي descending from, or officiating for moveable l, have *Hamza* supercribed; which however is also considered as moveable l, and although it has no vowel, it is nevertheless radical, and may have one, as بَيْرٌ.

l is not deemed medial, if preceded only by the inseparable letters و ك ل و ا ب ف ك ل و, as لَابٌ *to the father*; كَامٌ *like the mother*; excepting in some particles, as أَيْنَ *whether if* لَيْلًا *left, left that, that not*.

CANONS peculiar to WAW.

I.

و in the middle of a word, moveable by *Fatha*, after *Casra* is sometimes changed to ي, as

ثِيَابٌ for ثَوَابٌ *clothes, robes*.

II.

و in the middle of a word, followed by another و quiescent, often throws it out, as

طَاوُسٌ for طَاوُوسٌ *a peacock*.

رُوسٌ for رُووسٌ *heads, chiefs*.

III.

و final after *Fatha*, rejecting its vowel, and throwing the Nunnation, if there happens to be any, on the preceding *Fatha*,

is changed to quiescent **ل** if the third letter of the word, or to **ي** if the fourth, fifth, &c. as

غَزَا for **غَزَوْ** he assaulted.

عَصَا **عَصَوُ** a staff.

يَغْزِي **يَغْزُو** he was assaulted.

مُعْطَى **مُعْطُو** given.

IV.

و final, after *Damma*, takes neither *Damma* nor *Casra*, but throwing them away becomes quiescent, as

رَدُو for **رَدَوْ** or **رَدَوُ** perishing.

But if there is a Nunnation, it is thrown upon the foregoing letter, and **و** drops, as

أَدَلُّ for **أَدَلُّو** and **أَدَلُّو** buckets.

V.

و final after *Casra* is changed to **ي**, as

رَضِيَ from **رَضَوْ** to make well, approve.

VI.

و servile at the end of words, that it may not terminate them, is followed by silent **ل**, as

نَصَرُوا for **نَصَرُو** they assisted.

رَمَوْا **رَمَوُ** they threw.

CANONS peculiar to YA.

If there is a Nunnation, it is thrown back on the preceding letter.

I.

ي in the middle of a word, moveable by *Fatha*, after *Damma*, is sometimes changed to **و**, as

رَمَوْانَ for **رَمَيَانُ** a throw, a shot, darting.

II.

ي in the middle of a word, followed by another **ي** quiescent, often expels it, as

رَيْسٌ for **رَيْيْسٌ** a governor, prefect, chief.

III.

ي final after *Fatha* cannot be moved, but rejecting its vowel, and throwing back the Nunnation, if there is any, on *Fatha*, it becomes quiescent like **ل**, as

أُولَى **أُولَى** first; **أُولَى** of first; **أُولَى** first.

قَتَى **قَتَى** a youth; **قَتَى** of a youth; **قَتَى** a youth.

If another **ي** precedes, it is changed to **ل**, as

هَدَايَا for **هَدَايِي** gifts, (excepting some proper names.)

IV.

ي final, after *Casra*, takes neither *Damma* nor *Casra*, but throwing them away is silent, as

E c

حَانِي for حَانِي and حَانِي barefoot.

If there is a Nunnation, it is thrown back on the preceding letter, and ي drops, as

رَامِي for رَامِي and رَامِي a shooter, darter.

V.

ي final after *Damma* changes it to *Casra*, remaining itself unaltered, as

تَهْنِي for تَهْنِي a wish.

أَيْدِي for أَيْدِي hands.

And also when و intervenes, as

مَرْمُوي for مَرْمُوي thrown.

CANONS peculiar to WAW and YA.

I.

و or ي moveable, before و and ي quiescent, drop, rejecting the vowel, if *Fatha* precedes (with which it forms a diphthong) or, if *Damma* or *Casra*, throwing them back, in place of the vowel of the foregoing letter, as

رَمَوْا for رَمَوْا they threw.

تَغْزُون for تَغْزُون thou wilt assault, fem.

أَغْزِي for أَغْزِي do thou assault, fem.

غَازُونَ for غَازُونَ assailants.

يَرْمُونَ for يَرْمُونَ they throw.

II.

و and ي moveable, before a moveable letter, after *Fatha*, are often changed to quiescent ا, as

قَامَ for قَامَ he stood.

سَارَ for سَارَ he went.

III.

و and ي meeting in such a manner that the first has no vowel, change و to ي, both coalescing by *Teshdid*, as

أَيَّامَ for أَيَّامَ days.

IV.

و and ي final, after servile ا, are changed to *Hamza*, as

رِدَائِي for رِدَائِي a cloak.

سَبَآءُ for سَبَآءُ heaven, the sky.

When, in these canons, the letters ا و ي are said to be placed after any vowel, the post-position is supposed to be immediate, not when *Gesma* interposes, either expressed over a quiescent letter, or concealed under *Teshdid*, as in

سَطَوُ an attack.	سَطَوُ of an attack.
عَدُو an enemy.	عَدُو of an enemy.
اِثِي perdition.	اِثِي of perdition.
رَكِي wells; infirm.	رَكِي of wells; of infirm.
تَحْوِيل change.	مَرْمِيون thrown, plur.

Alif is considered as medial, when followed by the affixed pronouns; but not *و* or *ي* as

مَاءُ	مَاءِ	not	مَاءِ its water.
مَاءِ	مَائِهِ	not	مَاءِ of its water.
رَمَى	رَمَيْهِ	not	رَمَيْهِ he threw him.
غَزَا	غَزَاهُ	not	غَزَاهُ he assaulted him.

N. B. Where a letter is called *moveable* in the foregoing canons, it denotes that it has a vowel, in opposition to *quiescent*, when it has none; and (as in p. 109, line 11.) where, in the language of grammar, it is said *ي* final after *Fatha* cannot be moved, it implies simply that *ي* in that case cannot have a vowel.

CHAP. VII.

OF THE HAMZA VERB.

THIS species of verb has Alif as a radical, either at the beginning, as *أَثَرَ* he chose rather; in the middle, as *سَأَلَ* he asked; or at the end, as *هَبَّأَ* he boiled. The irregularity rests simply in dropping *ا* in some persons, and substituting *و* and *ي* for it in others, agreeably to the rules laid down in the *Canons* (p. 104, &c.) A paradigm of the leading persons is all that will be requisite in these conjugations.

ACTIVE VOICE.

Preterite,	أَثَرَ conjugated regularly.
Future,	يَأْتِرُ regular.
Imperative,	اِثِرْ for اِثِرْ according to 2d general canon.
Participle,	أَثِرْ for أَثِرْ by 5th canon Alif.
Infinitive,	أَثْرًا regular.

When *ا* the characteristick of the Imperative has *Damma*, the *Hamza* or radical Alif is changed to *و* (by 2d general canon) as *أَوْمِلْ* hope thou, for *أَمِلْ*: but *أَخَذَ* he received; *أَكَلَ* he

did eat; *أَمَرَ* he commanded, throw away not only *Hamza*, but also the characteristical *ا*, as *خَدَّ*: *كَلَّ*: *مَرَّ*: sometimes however, though rarely you will find *أَوَكَلَّ* and *أَوَمَرَ*; or with the copulatives *و* and *ف* prefixed, as *وَأَمَرَ* and *فَأَمَرَ*; the Imperative *ا* being dropped, and the radical *Hamza* returning.

PASSIVE VOICE.

Preterite, *أُتِرَ* conjugated regularly.

Future, *يُوتِرُ* (for *يَأْتِرُ* by canon 2d of quiescent *ا*).

Participle, *مُؤْتِرٌ* regular.

In the 2d conjugation Future *يُوتِرُ* or *يُوتِرُ* (for *يَأْتِرُ* and *يَأْتِرُ*); Participle *مُوتِرٌ* or *مُوتِرٌ* (for *مَأْتِرٌ* and *مَأْتِرٌ* by 2d canon *Alif*). In the 3d conjugation Fut. *يُوتِرُ* or *يُوتِرُ* (for *يَأْتِرُ* and *يَأْتِرُ*); Participle *مُوتِرٌ* or *مُوتِرٌ* (for *مَأْتِرٌ* and *مَأْتِرٌ*); Infinitive *مُوتِرَةٌ* (for *مَأْتِرَةٌ* likewise by 2d canon *Alif*). In the 3d and 4th Preterite *أُتِرَ* or *أُتِرَ* (for *أَأْتِرَ* and *أَأْتِرَ* by 5th canon *Alif*); Fut. *يُوتِرُ* or *يُوتِرُ* (for *يَأْتِرُ* and *يَأْتِرُ*); Participle *مُوتِرٌ* or *مُوتِرٌ* (for *مَأْتِرٌ* and *مَأْتِرٌ*); Infinitive *أُتِرًا* (for *أَأْتِرًا*). And thus in the other conjugations, *Hamza*, on account of *Damma*, *Casra*, or another *Hamza*, being either changed, or dropped entirely, agreeably to the *Canons* mentioned above. The other tenses are all regular; as are also the rest of the Derivative conjugations.

Those verbs whose *middle** or *final* radical is *Hamza*, are inflected on the same principles, as *سَأَلَ* he asked (for *سَأَلَ*); *سَأَلَ* interrogating (for *سَأَلَ* by 1st canon *Alif*); and *هَبْنِي* he boiled (for *هَبْنَا*); *هَبْنَا* boiling (for *هَبْنَا* by 3d canon *Alif*).

CHAP. VIII.

OF THE SIMILE VERB.

THE Quiescent verbs are divided into three classes, which are commonly called the *Simile*, the *Concave*, and the *Defective*.

The *Simile* verb has *و* or *ي* for the first radical, and is named by the Arabians *مِثَالٌ*, implying *resemblance*, as it approaches in its inflexions very near to the perfect verb; from which it differs only by throwing away in general the quiescent radical *و* in the Future active and Imperative of the first conjugation †.

* The medial *Hamza* verbs are sometimes however though seldom conjugated after the manner of the *Concave* verbs, *Hamza* being then quiescent, as *سَأَلَ* he asked for *سَأَلَ*; *سَأَلَ* he asks (for *سَأَلَ*; *سَأَلَ* ask thou (for *سَأَلَ*); where both the *Alifs* drop; the radical, *Hamza*, according to the 3d general canon, and the servile *ا* agreeable to rule, p. 16, last line, the following letter having a vowel.

† These Futures (being for the most part such whose Preterites take *Casra* on the second radical) have *Casra* on the penult letter, excepting six verbs which take in the Future *Patha*, viz. *وَسِعَ*: *يَطَأُ* (for *وَطَأَ*) he subdued (for *وَطَأَ*).

and also in the Infinitive, when of the form *نَصْرَةٌ*, as *يُهَيِّبُ* he will love (for *يُؤَمِّتُ*); *أُؤَمِّتُ* love thou (for *أُؤَمِّتُ*); *أُؤَمِّتُ* to love (for *أُؤَمِّتُ*).

Where *ي* quiescent is the radical, it is changed to *و* (when geminated after *Damma*, agreeable to 2d general canon) as *أَيَسَّرَ* he was rich, which has in the Future *يُؤَسِّرُ* for *يُؤَسِّرُ* like *يُنَصِّرُ*; and in the Participle *مُؤَسِّرٌ* (for *مُؤَسِّرٌ*) like *مُنَصِّرٌ*.

In every other respect (with some very rare exceptions) both conjugations in *و* and *ي*, whether Active or Passive, with their Derivatives, are regular, the 8th conjugation only substituting *Teshdid*, in place of these radicals, over its characteristic *ت*, as *أَتَعَدَّ* he promised (for *أَتَعَدَّ*); *أَتَسَّرَ* he was enriched (for *أَتَسَّرَ*. See note p. 63.) These however sometimes remain, becoming homogeneous, or taking the sound of the preceding vowel, as *يَأْتَسِرُ* (for *يَأْتَسِرُ*); *مُؤْتَسِرٌ* (for *مُؤْتَسِرٌ*); *أُؤْتَعَدُّ* (for *أُؤْتَعَدُّ*); *أُؤْتَسَّرُ* (for *أُؤْتَسَّرُ*).

وَدَعَ; *يَضَعُ*; *يَضَعُ* he placed, *وَضَعَ*; *يَضَعُ*; *يَضَعُ* it fell, *وَقَعَ*; *يَضَعُ*; *يَضَعُ* it was ample, *يَضَعُ*; *يَضَعُ* he permitted, *يَضَعُ*; *يَضَعُ* he gave, *يَضَعُ*; *يَضَعُ*; *يَضَعُ* *Fatha* being there substituted for *Casra*, on account of the guttural letters which constitute either the last or the penult radical. When the penult vowel of the Future is not *Casra*, it is then formed regularly, as *يُؤَدِّعُ* he stretched, *يُؤَدِّعُ*; though it is then sometimes changed to *ل* or *ي*, as *يُؤَدِّعُ* and *يُؤَدِّعُ* or *يُؤَدِّعُ* he fears. The Imperative is also sometimes written *أُؤَدِّعُ* extend thou, or *أُؤَدِّعُ* dread thou.

CHAP. IX.

OF THE CONCAVE VERB.

THE only irregularity in these verbs, which take *و* or *ي* for their middle radicals, is that in the 1st, 4th, 7th, 8th, and 10th conjugations, in which they are chiefly used, those radicals are either dropped, changed to quiescent *ل*, or, remaining without a vowel, take the sound of that which belongs to the preceding letter*.

* In the third persons of the Preterite (except the plural feminine) *و* and *ي*, it may be observed, are changed to *ل* quiescent after *Fatha*, these persons in the following paradigms being substituted for,

Plural.		Dual.		Sing.	
Masc.	Fem.	Masc.	Fem.	Masc.	Fem.
قَوْلُوا	قَوْلُنَا	قَوْلَا	قَوْلَتَا	قَوْلٌ	قَوْلَتْ
سَبَرُوا	سَبَرْنَا	سَبَرَا	سَبَرَتَا	سَبَرٌ	سَبَرَتْ

In the other persons those radicals drop altogether, throwing back the vowel on the preceding letter (agreeable to the 3d general canon); but if that vowel is *Fatha*, as in *قَوْلٌ* and *سَبَرٌ* above, it is changed, in Concave *و*, to *Damma*, and in Concave *ي* to *Casra*; so that in those persons Concave verbs in *و* have either *Damma* or *Casra* on the first radical, and those in *ي* always *Casra*.

The first conjugation is inflected as follows, the verb قال (for قول) *he said*, being given as a general paradigm for the Concave و and سار (for سير) *he went*, for Concave ي.

If the penult vowel of the Preterite is *Fatha*, it is changed in the Future to *Damma* before quiescent و, and to *Casra* before quiescent ي. If the penult is *Casra*, it becomes, in the Future, *Fatha*; and if *Damma*, it remains so; throwing back the vowel to the first radical in place of *Gesma*: if that vowel happens to be *Fatha*, the و and ي are changed to ا. In the feminine plural (by the 3d general canon) و and ي drop, on account of the subsequent *Gesma*; and, when the last radical is ن it coalesces, by *Teshdid*, with the servile ن in the 3d person fem. plur. of the Preterite, the 3d and 2d plural fem. Future, and the fem. plural Imperative. (See p. 102.) و and ي are likewise thrown out every where, if an *Apocope* takes

place, as لم يخف لم تسير (لم يقول) *he says not* (for لم يسير) *she walks not*; لم يخف لم يسير (لم يسير) *we fear not*, &c. (p. 83.) the last radical, as may be observed, being then always geminated.

These radicals are also dropped in the sing. masc. and plural fem. of the Imperative; the servile initial Alif being also omitted in every person, agreeable to rule, p. 16, at bottom. But they return when the Paragogical ن takes place, as قولن *say thou*; سيرن *go thou*; خافن *fear thou*.

The radical *Alif* in the Participle, following the characteristical quiescent *Alif*, ought to have a vowel, as two quiescent letters canon meet; but *Hamza* or *movable Alif* is substituted for it which (by the 1st canon *Alif*) is changed to ي, being for قال (and that for قول): سائر for سائر (and that again for سير).

The Infinitive is regular.

THE CONCAVE و.

ACTIVE VOICE.

PRETERITE.

Plur.			Dual.			Sing.			Persons.
Fem.	Com.	Masc.	Fem.	Com.	Masc.	Fem.	Com.	Masc.	
قُلْنَ		قَالُوا	قَاتَا		قَالَ	قَالَتْ		قَالَ 3.	
قُلْتُمْ		قُلْتُمْ	قُلْتُمَا		قُلْتُمَا	قُلْتِ		قُلْتِ 2.	
		قُلْنَا				قُلْتُ		قُلْتُ 1.	

FUTURE.

Plur.			Dual.			Sing.			Persons.
Fem.	Com.	Masc.	Fem.	Com.	Masc.	Fem.	Com.	Masc.	
يَقُلْنَ		يَقُولُونَ	يَقُولَانِ		يَقُولَانِ	يَقُولُ		يَقُولُ 3.	
تَقُلْنَ		تَقُولُونَ	تَقُولَانِ		تَقُولَانِ	تَقُولِينَ		تَقُولِينَ 2.	
		تَقُولُوا				تَقُولُ		تَقُولُ 1.	

IMPERATIVE.

Fem.		Masc.		Com.		Fem.		Masc.	
قُلِّي		قُولِي		قُولَا		قُولِي		قُولِي	قُولِي 2.

PARTICIPLE.

Fem.		Masc.		Fem.		Masc.	
قَائِلَاتُ		قَائِلُونَ		قَائِلَتَانِ		قَائِلَانِ	قَائِلَةٌ 2.

INFINITIVE.

قَوْلًا

THE CONCAVE ي.

ACTIVE VOICE.

PRETERITE.

Plural.			Dual.			Sing.			Persons.
Fem.	Com.	Masc.	Fem.	Com.	Masc.	Fem.	Com.	Masc.	
سَرَّتْ	سَارُوا	سَارَتَا	سَارَا	سَارَتْ	سَارَ 3.	سَرَّتْ	سَرَّتْ	سَرَّتْ 2.	
سَرَّتْنَ	سَرَّتُمْ	سَرَّتَهَا	سَرَّتْ	سَرَّتْ	سَرَّتْ 1.	سَرَّتْ	سَرَّتْ	سَرَّتْ 1.	

FUTURE.

Plural.			Dual.			Sing.			Persons.
Fem.	Com.	Masc.	Fem.	Com.	Masc.	Fem.	Com.	Masc.	
يَسِرْنَ	يَسِيرُونَ	يَسِيرَانِ	يَسِيرَانِ	يَسِيرَانِ	يَسِيرَانِ 3.	يَسِيرُ	يَسِيرُ	يَسِيرُ 2.	
يَسِرْنَ	يَسِيرُونَ	يَسِيرُ	يَسِيرُ	يَسِيرُ	يَسِيرُ 1.	يَسِيرُ	يَسِيرُ	يَسِيرُ 1.	

IMPERATIVE.

Plural.		Dual.		Sing.	
Fem.	Masc.	Com.	Fem.	Masc.	Masc.
سِرْنَ	سِيرُوا	سِيرَا	سِيرِي	سِيرِي	سِرْ

PARTICIPLE.

Plural.		Dual.		Sing.	
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.
سَائِرَاتٌ	سَائِرُونَ	سَائِرَتَانِ	سَائِرَانِ	سَائِرَةٌ	سَائِرٌ

INFINITIVE.

سِيرَا

PASSIVE VOICE of the CONCAVE و.

PRETERITE.

Plur.			Dual.			Sing.			Persons.
Fem.	Com.	Masc.	Fem.	Com.	Masc.	Fem.	Com.	Masc.	
قِلْنَ	قِيلُوا	قِيلَتَا	قِيلَا	قِيلَتْ	قِيلَ 3.	قِيلَتْ	قِيلَتْ	قِيلَتْ 2.	
قِلْنَ	قِيلْتُمْ	قِيلَتْهَا	قِيلَتْ	قِيلَتْ	قِيلَتْ 1.	قِيلَتْ	قِيلَتْ	قِيلَتْ 1.	

FUTURE.

Plural.			Dual.			Sing.			Persons.
Fem.	Com.	Masc.	Fem.	Com.	Masc.	Fem.	Com.	Masc.	
تُقَلْنَ	تُقَالُونَ	تُقَالَانِ	تُقَالَانِ	تُقَالَانِ	تُقَالَانِ 3.	تُقَالُ	تُقَالُ	تُقَالُ 2.	
تُقَلْنَ	تُقَالُونَ	تُقَالُ	تُقَالُ	تُقَالُ	تُقَالُ 1.	تُقَالُ	تُقَالُ	تُقَالُ 1.	

PARTICIPLE.

Plural.		Dual.		Sing.	
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.
مَقُولَاتٌ	مَقُولُونَ	مَقُولَتَانِ	مَقُولَانِ	مَقُولَةٌ	مَقُولٌ

In the Preterite, *Castra*, the vowel of the middle radical is thrown back to the 1st, whose vowel is lost, as قِيلَ for قَوْلَ and سِيرَ for سَيْرَ (by 2d general canon.)

The 1st and 2d persons of the Concave ي are the same with the Active, and are only to be distinguished by the sense of the passage.

In the Future, *Fatha* of the middle radical falling back upon the first و and ي are changed to 1 quiescent (according to 2d general canon) يُقَالُ and يُسَارُ being for يَقُولُ and يَسِيرُ.

PASSIVE VOICE of the CONCAVE يـ

PRETERITE.

Plural.			Dual.			Sing.			Persons.	
Fem.	Com.	Masc.	Fem.	Com.	Masc.	Fem.	Com.	Masc.		
سِيرْنَ	سِيرُوا	سِيرُوا	سِيرْتَا	سِيرَا	سِيرَا	سِيرْتِ	سِيرْتِ	سِيرَ		3.
سِيرْتِنَ	سِيرْتِمَ	سِيرْتِمَ	سِيرْتَابَا	سِيرْتَابَا	سِيرْتَابَا	سِيرْتِ	سِيرْتِ	سِيرْتِ		2.
	سِيرْنَا	سِيرْنَا				سِيرْتِ	سِيرْتِ	سِيرْتِ	1.	

FUTURE.

Plural.			Dual.			Sing.			Persons.	
Fem.	Com.	Masc.	Fem.	Com.	Masc.	Fem.	Com.	Masc.		
يَسْرُنَ	يَسَارُونَ	يَسَارُونَ	تُسَارَانِ	تُسَارَانِ	تُسَارَانِ	تُسَارُ	تُسَارُ	تُسَارُ		3.
تُسْرِنَ	تُسَارُونَ	تُسَارُونَ	تُسَارَانِ	تُسَارَانِ	تُسَارَانِ	تُسَارُ	تُسَارُ	تُسَارُ		2.
	تُسَارْنَا	تُسَارْنَا				تُسَارُ	تُسَارُ	تُسَارُ	1.	

PARTICIPLE.

Plural.		Dual.		Sing.	
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.
مَسِيرَاتُ	مَسِيرُونَ	مَسِيرَتَانِ	مَسِيرَانِ	مَسِيرَةٌ	مَسِيرٌ

In the Participle, the *Damma* of the second radical being removed to the first, the participle *و* is thrown out, to prevent the concurrence of two quiescent letters after one vowel, *مَقُولٌ* being for *مَقُوُولٌ*: but in Concave *يـ* *Damma* is also changed to *Casra*, as *مَسِيرٌ* for *مَسِيورٌ*. In approved authors, however, particularly among the poets, many of these participles are regularly formed, as *مَصِيورٌ* guarded; but especially those of Concave *يـ*, as *مَخِيوطٌ* sewed together; *مَكْيُولٌ* measured, &c.

With regard to the Concave Derivatives, they are all formed after the manner of the regular verbs, excepting the 4th, 7th, 8th, and 10th, which are conjugated in the following manner:

ACTIVE VOICE.

Infinitive.	Participle.	Imperative.	Future.	Preterite.	
أَقَالَةٌ	مَقِيلٌ	أَقِلْ	يَقِيلُ	أَقَالَ	4.
أَسَارَةٌ	مَسِيرٌ	أَسِرْ	يَسِيرُ	أَسَارَ	
أَنْقِيَالٌ	مَنْقَالٌ	أَنْقَلْ	يَنْقَالُ	أَنْقَالَ	7.
أَنْسِيَارٌ	مَنْسَارٌ	أَنْسِرْ	يَنْسَارُ	أَنْسَارَ	
أَقْتِيَالٌ	مَقْتَالٌ	أَقْتَلْ	يَقْتَالُ	أَقْتَالَ	8.
أَسْتِيَارٌ	مَسْتَارٌ	أَسْتِرْ	يَسْتَارُ	أَسْتَارَ	
أَسْتِقَالَةٌ	مَسْتَقِيلٌ	أَسْتَقِلْ	يَسْتَقِيلُ	أَسْتَقَالَ	10.
أَسْتِسَارَةٌ	مَسْتَسِيرٌ	أَسْتَسِرْ	يَسْتَسِيرُ	أَسْتَسَارَ	

The learner will perceive that the Concaves in *و* and *يـ* are formed alike; and that the Active Participles of the 7th and 8th conjugations are exactly the same with the Passives, the difference in sense being only discoverable from the tendency of the subject. In the Infinitives of the 4th and 10th conjugations, *ا* and *يـ* throwing their *Fatha* back upon the preceding letter, which otherwise would be *geminated*, are changed to quiescent *Alif*; and the servile final *Alif* (employed in forming the Infinitives of the regular verbs, *أَنْصَارًا* and *أَسْتَنْصَارًا*) drops, *ة* being substituted.

ACTIVE VOICE.

Part.	Fut.	Pret.	— Part.	Future.	Preterite.
مَسَارٌ	يَسِيرُ	أَسِيرٌ	مَقَالٌ	يُقَالُ	4. أَقِيلُ
مَنْسَارٌ	يَنْسَارُ	أَنْسِيرُ	مَنْقَالٌ	يَنْقَالُ	7. أَنْقِيلُ
مَسْتَارٌ	يَسْتَارُ	أَسْتِيرُ	مَسْتَالٌ	يَسْتَالُ	8. أَسْتِيلُ
مَسْتَسَارٌ	يَسْتَسَارُ	أَسْتَسِيرُ	مَسْتَسَالٌ	يَسْتَسَالُ	10. أَسْتَسِيلُ

The other conjugations are inflected regularly, as,

Infinitive.	Participle.	Imperative.	Future.	Preterite.
تَقْوِيلًا	مَقْوِيلٌ	قَوِّ	يَقْوِيلُ	قَوَّلَ
مَقَاوَلَةٌ	مَقَاوِلٌ	قَاوِلْ	يَقَاوِلُ	قَاوَلَ
تَسْيِيرًا	مَسْيِيرٌ	سَيِّرْ	يَسْيِيرُ	سَيَّرَ
مَسَايِرَةٌ	مَسَايِرٌ	سَايِرْ	يَسَايِرُ	سَايَرَ
also	تَقْوِيلٌ	تَقَاوِلْ	أَسْوَدٌ	&c. اَبْيَضٌ

in its room, اِقَالَةٌ and اِسْتِقَالَةٌ being for اِقْوَالًا and اِسْتِقْوَالًا. The middle radicals of the Infinitives of the 7th and 8th conjugations, as may be observed in the paradigms, are regularly moveable (i. e. have vowels); the Concave و however being changed to ي.

Some verbs of this species however in the first conjugation are formed regularly, as

عَاوِرٌ	أَعْوِرُ	يَعْوِرُ	عَوِرَ	he was one-eyed.
صَايِدٌ	أَصِيدُ	يَصِيدُ	صَيَّدَ	he hunted.
also اِسْتَعْوَرٌ	اِعْتَوِرَ	اَنْعَوِرُ	اَعْوَرَ	
اِسْتَصَيْدَ	اِصْطَيْدَ	اِنْصَيْدَ	اَصَيْدَ	

Some too, though imperfect in the first, are sometimes regular, sometimes irregular in the fourth, as

أَرْوَحَ he rested, which has أَرَّاحَ and أَرْوَحَ

أَغِيْمَ it exhaled, which has أَغَامَ and أَغِيْمَ

The Concave و in the 10th conjugation is likewise often perfect, as اِسْتَجَابَ and اِسْتَجَوَّبَ he heard, he answered, اِسْتَصَابَ and اِسْتَصَوَّبَ he approved, &c.

The Arabians have also a *Substantive* verb كَانَ (for كَوْنٌ) it was, which, having something peculiar, is here subjoined, together with a few observations. It is conjugated as قَالَ (for قَوْلٌ) he said (p. 119.) with this difference only, that the last radical coalesces by *Teshdid* with ن servile, in those persons where that letter forms the final characteristic, agreeably to rule p. 102, 118.

THE SUBSTANTIVE VERB **كان**.

ACTIVE VOICE.

PRETERITE.

Plur.			Dual.		Sing.			Persons.	
Fem.	Com.	Masc.	Fem.	Com.	Masc.	Fem.	Com.		Masc.
كُنْنَ	كُنُوا	كُنُوا	كَانَتَا	كَانَا	كَانَا	كَانَتْ	كَانَ	كَانَ	3.
كُنْتُنَّ	كُنْتُمْ	كُنْتُمْ	كُنْتُمَا	كُنْتُمَا	كُنْتُمَا	كُنْتِ	كُنْتَ	كُنْتَ	2.
كُنَّا			كُنْتُمَا	كُنْتُمَا	كُنْتُمَا	كُنْتُ	كُنْتُ	كُنْتُ	1.

FUTURE.

Plur.			Dual.		Sing.			Persons.	
Fem.	Com.	Masc.	Fem.	Com.	Masc.	Fem.	Com.		Masc.
يَكُنْنَ	يَكُونُونَ	يَكُونُونَ	يَكُونَانِ	يَكُونَانِ	يَكُونَانِ	يَكُونُ	يَكُونُ	يَكُونُ	3.
يَكُنْتُنَّ	يَكُنْتُمْ	يَكُنْتُمْ	يَكُنْتُمَا	يَكُنْتُمَا	يَكُنْتُمَا	يَكُنْتِ	يَكُنْتِ	يَكُنْتِ	2.
يَكُنَّا			يَكُنْتُمَا	يَكُنْتُمَا	يَكُنْتُمَا	يَكُنْتُ	يَكُنْتُ	يَكُنْتُ	1.

IMPERATIVE.

Fem.	Masc.	Com.	Fem.	Masc.
كُنِّي	كُونُوا	كُونَا	كُونِي	كُونُ

PARTICIPLE.

Fem.	Masc.	Fem.	Masc.	Fem.	Masc.
كَائِنَاتٌ	كَائِنُونَ	كَائِنَتَانِ	كَائِنَانِ	كَائِنَةٌ	كَائِنٌ

INFINITIVE.

كَانَا

PASSIVE VOICE.

PRETERITE.

Plur.			Dual.		Sing.			Persons.	
Fem.	Com.	Masc.	Fem.	Com.	Masc.	Fem.	Com.		Masc.
كُنِّنَ	كُنِنُوا	كُنِنُوا	كُنِنَتَا	كُنِنَا	كُنِنَا	كُنِنَتْ	كُنِنَ	كُنِنَ	3.
كُنِنْتُنَّ	كُنِنْتُمْ	كُنِنْتُمْ	كُنِنْتُمَا	كُنِنْتُمَا	كُنِنْتُمَا	كُنِنْتِ	كُنِنْتِ	كُنِنْتِ	2.
كُنِنَّا			كُنِنْتُمَا	كُنِنْتُمَا	كُنِنْتُمَا	كُنِنْتُ	كُنِنْتُ	كُنِنْتُ	1.

FUTURE.

Plur.			Dual.		Sing.			Persons.	
Fem.	Com.	Masc.	Fem.	Com.	Masc.	Fem.	Com.		Masc.
تَكُنْنَ	تَكُونُونَ	تَكُونُونَ	تَكُونَانِ	تَكُونَانِ	تَكُونَانِ	تَكُونُ	تَكُونُ	تَكُونُ	3.
تَكُنْتُنَّ	تَكُنْتُمْ	تَكُنْتُمْ	تَكُنْتُمَا	تَكُنْتُمَا	تَكُنْتُمَا	تَكُنْتِ	تَكُنْتِ	تَكُنْتِ	2.
تَكُنَّا			تَكُنْتُمَا	تَكُنْتُمَا	تَكُنْتُمَا	تَكُنْتُ	تَكُنْتُ	تَكُنْتُ	1.

PARTICIPLE.

Fem.	Masc.	Fem.	Masc.	Fem.	Masc.
مَكُونَاتٌ	مَكُونُونَ	مَكُونَتَانِ	مَكُونَانِ	مَكُونَةٌ	مَكُونٌ

This verb, unless to avoid an ambiguity, is seldom used in the present sense, being then, as in the Latin, for the most part understood, as *انا الطريق والحق والحياة* ego (sum) via, veritas, & vita, *I (am) the way, and the truth, and the life.* Or in the following:

العلم جبل صعب البصعد ولكنه سهل المنحدر
والجهل سهل سهل البورد الا انه صعب البصدر

Knowledge (is) a mountain rough in the ascent, but smooth in descending;

And ignorance (is) a valley, easy of access, but from which difficult (is) the return.

In other senses however, it is in general expressed, as (from the Alcoran) قال كن فيكون *he said, Let it be, and it was*, or as amplified by an Arabian poet,

لا تخزن فالذي قضى الله يكون
والامر الهوكل الي كن فيكون

Be not sad; for that which God has ordained will be:

And the thing committed to, Let it be, shall be.

This verb implies also possession (in every tense but the present) being a substitute for *to have*, to which the Arabic language has no verb exactly corresponding: the present is supplied by prefixing the dative particle to the affixed pronouns, which forms an idiom similar to the Latin, as

Plur.	Dual.	Sing.
3. لَهُمْ 2. لَكُم 1. لَنَا	2. لَهُمَا 1. لَكُمَا	2. لَكَ 1. لِي
لَهُنَّ لَكُنَّ لَهُنَّ	لَهُمَا لَكُمَا	لَكَ لِي

Which signify *I have* (habeo, mihi est); *thou hast* (habes, tibi est), &c. لها is however used participially in the following:

الكاهن الرابع عمل شجرة لها اغصان حديد بخطاطيف
وإذا يقرب منها ظالم اختطفه تلك الخطاطيف ولا تغلته
حتى يقر بظلمه

The fourth magician made a tree, having branches of iron with hooks; and when a bad man approached it, these hooks seized him, and would not dismiss him till he confessed his crime.

The third persons of the personal pronoun (followed in general by a preposition with an affixed pronoun) are often, by way of variety, introduced instead of this verb, as هو عليها in the following:

و في الخامس مرآة اذا ارادوا يعلموا حال الغائب نظروا
فيها فانصروه علي اي حالة هو عليها كانهم يشاهدوه حاضراً

And in the fifth was a mirror; when they desired to know the situation of the absent, they looked into it, and they beheld him in whatever condition he was, as if they saw him present.

Or in this line, where it occurs three times,

القدس لنا كما هو لكم وهو عندنا اعظم منها هو عندكم

The holy city (Jerusalem) is to us as it is to you, and it is with us greater in estimation than it is with you.

لا and ما are substituted in the same manner, for this verb, in the negative; and, like the affirmatives هو, هي, &c. are

used in an absolute sense, being confined to no time, but implying past, present, and future, as

فلا صديق اليه مشتكى حزني
ولا انيس اليه منتهى جذلي

And there is no friend to whom I can complain of my griefs;

And there is no companion to whom I can communicate my joy.

In which لا has the present sense; but in the following it takes that of the future:

اليوم يوم سرور لا سرور به
فزوج ابن السحاب بابنة العنب

This day (is) a day of joy, there shall be no sorrow in it;

For the son of the clouds (water) espouses the daughter of the grape.

The Negative Defective verb ليس, though conjugated only in the Preterite, is also, like these particles, quite unlimited in point of time, signifying *is not, was not, will not be, &c.* and is inflected as follows:

Plur.			Dual.			Sing.		
Fem.	Com.	Masc.	Fem.	Com.	Masc.	Fem.	Com.	Masc.
ليسن	ليسوا	ليسوا	ليستا	ليستا	ليستا	ليست	ليست	ليس
ليستن	ليستم	ليستهم	ليستا	ليستا	ليستا	ليست	ليست	ليس
ليسن	ليسوا	ليسوا	ليستا	ليستا	ليستا	ليست	ليست	ليس

The first person singular occurs in the following verse of the prince *Seifo d' doula*:

يا ليلة لست انسي طيبها ابدا
كان كل سرور حاضر فيها

O the night! never will I forget its delights, O never!

For every pleasure was therein assembled.

And the 3d person singular masculine in this couplet from the *Gulistan*:

وان شلم الانسان من سو نفسه
فهن سو ظن الهدعي ليس يسلم

Although a man may be pure from vice in his mind,

Yet from the malignant calumny of his enemies he will not be safe.

When لا is prefixed to the predicate (or that which is affirmed of any person or thing) this verb has in general the present sense, as *Joseph is not in ignorance*; in which example, as well as in the preceding ones, the same meaning would have been conveyed had لا or ما supplied the place of ليس; as لا in the following:

لشيب راسي بكت عيني ولا عجب
يجري العيون بسقوط الثلج في القلل

My head grows hoary, my eye weeps, and there is no wonder;

The streams flow by the falling of the snow upon the hills.

CHAP. X,

OF THE DEFECTIVE VERB.

THIS class of Imperfect verbs have **و** or **ي** for the last radical letter, as **عَزَّوْهُ** *he assaulted*; **رَمَى** *he threw*. The irregularities* in these verbs, like those of the preceding conju-

* In the Preterite the radical **و** is changed to quiescent **ا** (by the 3d canon **و**) and **رَمَى** is put for **رَمَى** (by 3d canon **ي**) the final **ي** remaining quiescent like Alif. Both **و** and **ي**, with their vowels, drop in the 3d person fem. sing. and dual, and in the masc. plural, **عَزَّتْ** being substituted for **عَزَّوَتْ** for **رَمَيْتَ** for **رَمَيْتَ** &c. When the middle radical has *Damma*, **و** is not changed, but, when it has *Casra*, **و** becomes **ي**, as **رَضِيَ** *he consented*, for **رَضَوُ** (by 5th canon **و**) or as **رَضِيَتْ** for **رَضَوَتْ**, **رَضَوْتُ** (by 2d general canon). But then in the 3d feminine sing. and dual the radical remains, as **رَضِيَتْ** : **رَضَوْتُ**, **رَضَوْتِ** : **رَضِيَتْ** and in the masc. plural, as **رَضُوا**, **رَضُوا** (by 1st canon and **ي**).

In the Future, the last radical throwing away *Damma* remains silent. If the penult of the Preterite has *Fatha*, it here (as in the Concaves) becomes *Damma* with quiescent **و**, and *Casra* with quiescent **ي**, unless the middle radical is a guttural letter, *Fatha* then remaining, as in the perfect verbs, as **رَعَى** *he fed*; **يُرْعَى** *he feeds*: if *Damma* is the penult vowel of the Preterite, it remains regular, as **يَسْرُو** *he travels by night*; but if *Casra*, is changed to *Fatha*, as **يَرْضَى** *he will approve*; where **ي** substituted for **و** is quiescent like Alif (by the last member of 3d canon **و**) and is inflected as follows:

gations, are very simple, consisting only in dropping the last radical in some of the inflexions changing it to silent *Alif* in

Plural.			Dual.			Sing.		
Fem.	Com.	Masc.	Fem.	Com.	Masc.	Fem.	Com.	Masc.
يَرْضِينَ	يَرْضُونَ	يَرْضِيَانِ	يَرْضِيَانِ	يَرْضِيَانِ	يَرْضِيَانِ	تَرْضِي	تَرْضِي	تَرْضِي
تَرْضِينَ	تَرْضُونَ	تَرْضِيَانِ	تَرْضِيَانِ	تَرْضِيَانِ	تَرْضِيَانِ	أَرْضِي	أَرْضِي	أَرْضِي

In the plural masc. and 2d person fem. sing. (by 1st canon **و** and **ي**) a contraction is made, when the penult of the Future has *Damma*, which removes all distinction between the masc. and fem. plural, as **تَغْرُونَ** and **تَغْرُونَ**, and also between the 2d persons fem. sing. and plural, when either *Fatha* or *Casra* happen to be the penult vowels, as **تَرْضِينَ** above.

Where the *Apocope* particles (p. 83.) precede, the last radical drops, and **ن** is regularly thrown away, except in the fem. plural, as

Plural.			Dual.			Sing.		
Fem.	Com.	Masc.	Fem.	Com.	Masc.	Fem.	Com.	Masc.
يَغْرُونَ	يَغْرُونَ	يَغْرُونَ	تَغْرُونَ	تَغْرُونَ	تَغْرُونَ	تَغْرُ	تَغْرُ	تَغْرُ
تَغْرُونَ	تَغْرُونَ	تَغْرُونَ	تَغْرُونَ	تَغْرُونَ	تَغْرُونَ	تَغْرِي	تَغْرِي	تَغْرِي
		نَغْرُ			نَغْرُ			أَغْرُ

And so with respect to **لَمْ يَرْضَ** and **لَمْ يَرْمَ**: sometimes however, though rarely, these final letters remain.

When the *antithesis* particles (p. 84.) go before, these radicals take regularly *Fatha*, as **لَنْ يَغْرُو** : **لَنْ يَرْمِيَ**, &c. unless the penult has *Fatha* (when the

others, and remaining quiescent, without a vowel, in the rest, as will appear from the paradigm.

3d canon (ي forbids it) as لَنْ يَرْضَى, &c. و is also silent sometimes after *Damma*, but seldom.

The Imperative, as in the regulars, is formed from the Future *geminated*, prefixing the characteristick Alif: but when the Paragogical Nun takes place (p. 85.) the last radical, which was dropped in the singular masculine Future, returns, as اَرْضِيَنَّ، اَرْضِيَنَّ، اَرْضِيَنَّ. In the sing. feminine and plural masc. a contraction occurs similar to that in the Future.

In the sing. masc. of the Participle, و final after *Casra* is changed to ي, (by 5th canon) being put for عَازِيٍّ; and as ي final after *Casra* cannot take *Damma* (by 4th canon) it rejects it, and throwing the Nunnation on the preceding letter, drops, as عَازِيٍّ for عَازِيٍّ; but if the Nunnation is removed by the

Article (see Note, p. 39.) ي then returns, as الْعَازِيٍّ for الْعَازِيٍّ. The same prevails in the Defective ي, as رَامِيٍّ for رَامِيٍّ; رَامِيٍّ for رَامِيٍّ;

and as ي final after *Casra* refuses another *Casra* (by the same 4th canon) عَازِيٍّ and

رَامِيٍّ are used also in the genitive for عَازِيٍّ and رَامِيٍّ. The accusative is, however regular, as عَازِيٍّ and رَامِيٍّ. In عَازِيٍّ and رَامِيٍّ the rejected ي returns, as

not being final; and عَازِيٍّ makes a contraction, as in the Future.

The Infinitive is regular.

And to which respect to the Imperative, it is formed from the Future geminated, prefixing the characteristick Alif: but when the Paragogical Nun takes place (p. 85.) the last radical, which was dropped in the singular masculine Future, returns, as اَرْضِيَنَّ، اَرْضِيَنَّ، اَرْضِيَنَّ. In the sing. feminine and plural masc. a contraction occurs similar to that in the Future.

THE DEFECTIVE

ACTIVE VOICE.

Plur.			Dual.			Sing.			Persons.
Fem.	Com.	Masc.	Fem.	Com.	Masc.	Fem.	Com.	Masc.	
عَزَوْنَ		عَزَوْا	عَزَتَا		عَزَوَا	عَزَتْ		عَزَا 3.	} Persons.
عَزَوْتُنَّ		عَزَوْتُمْ	عَزَوْتَهُمَا		عَزَوْتَهُمَا	عَزَوْتِ		عَزَوْتُ 2.	
		عَزَوْنَا				عَزَوْتُ		عَزَوْتُ 1.	

FUTURE.

يَعَزُونَ		يَعَزُونَ	يَعَزَوَانِ		يَعَزَوَانِ	يَعَزُو		يَعَزُو 3.	} Persons.
تَعَزُونَ		تَعَزُونَ	تَعَزَوَانِ		تَعَزَوَانِ	تَعَزِينَ		تَعَزُو 2.	
		نَعَزُو				أَعَزُو		أَعَزُو 1.	

IMPERATIVE.

عَزُونِ		عَزُوا	عَزُوا		عَزِي	عَزِي 2.
---------	--	--------	--------	--	-------	----------

PARTICIPLE.

عَازِيَاتٌ		عَازُونَ	عَازِيَانِ		عَازِيَّةٌ	عَازِيٌّ
------------	--	----------	------------	--	------------	----------

INFINITIVE.

عَزُوا

THE DEFECTIVE ي.

ACTIVE VOICE.

PRETERITE.					
Plur.			Dual.		Sing.
Fem.	Com.	Masc.	Fem.	Com.	Masc.
رَمِيْنَ	أَمْوَا	رَمِيْنَا	رَمِيْنَا	رَمِيْنَا	رَمِيْتُ 3.
رَمِيْنِ	رَمِيْتِم	رَمِيْتِهَآ	رَمِيْتِهَآ	رَمِيْتِهَآ	رَمِيْتِ 2.
	رَمِيْنَا				رَمِيْتُ 1.

FUTURE.					
Plur.			Dual.		Sing.
Fem.	Com.	Masc.	Fem.	Com.	Masc.
يَرْمِيْنَ	يَرْمُوْنَ	يَرْمِيْنَا	يَرْمِيْنَا	يَرْمِيْنَا	يَرْمِيْتُ 3.
يَرْمِيْنِ	يَرْمُوْنِ	يَرْمِيْتِهَآ	يَرْمِيْتِهَآ	يَرْمِيْتِهَآ	يَرْمِيْتُ 2.
	يَرْمِيْنَا				يَرْمِيْتُ 1.

IMPERATIVE.					
Plur.		Dual.		Sing.	
Fem.	Masc.	Com.	Fem.	Masc.	
ارْمِيْنَ	ارْمُوا	ارْمِيَا	ارْمِيَا	ارْمِيَا	ارْمِ 2.

PARTICIPLE.					
Plur.			Dual.		Sing.
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.
رَامِيَات	رَامُوْنَ	رَامِيَاتَانِ	رَامِيَانِ	رَامِيَاتٌ	رَامِيٌ 1.

INFINITIVE.

رَمِيًّا

The passive follows the active on the same principle as the other conjugations*.

DEFECTIVE ي. DEFECTIVE و.

PRETERITE.

Sing.			Sing.		
Fem.	Com.	Masc.	Fem.	Com.	Masc.
رُمِيْتُ		رُمِيْتُ	رُمِيْتُ		رُمِيْتُ
&c.		رُمِيْتُ	&c.		رُمِيْتُ

FUTURE.

ACTIVE			PASSIVE		
Sing.			Sing.		
Fem.	Com.	Masc.	Fem.	Com.	Masc.
تُرْمِيْتُ		تُرْمِيْتُ	تُرْمِيْتُ		تُرْمِيْتُ
&c.		تُرْمِيْتُ	&c.		تُرْمِيْتُ

PARTICIPLE.

Fem.		Masc.	
مَرْمِيَّةٌ	مَرْمِيَّةٌ	مَرْمِيٌّ	مَرْمِيٌّ
&c.	مَرْمِيَّةٌ	&c.	مَرْمِيٌّ

* In يَغْزِي (according to 3d canon) is used instead of يَغْزُو (by 5th canon). In يَغْزِي (by the 3d canon) is changed to يَغْزِي quiescent like Alif; and مَرْمِي (by the 3d canon) is put for مَرْمِي; مَرْمِي stands by contraction for مَرْمِي; and مَرْمِي for مَرْمِي (by 5th canon).

The *Derivative* conjugations have likewise the same affinity to their *Primitives*, observing only, that the *ي* which, in the Preterite of the Defective *و*, is substituted for *و* (according to the last member of the 3d canon *و*) remains in the first and second persons, forming a diphthong with *Fatha*, as *أَغْرَبْتُ* *أَغْرَبْتُ* quite otherways, as in the first conjugation, where *و* returns.

DEFECTIVE DERIVATIVES.

PASSIVE.		ACTIVE.	
Future.	Preterite.	Future.	Preterite.
يُعْرَى	عُرِيَ	تُعْرَى	عُرِيَ
يُعَارَى	عُورِيَ	يُعَارَى	عَارِيَ
يُعْرَى	أُعْرَى	يُعْرَى	أُعْرَى
يَتُعْرَى	تُعْرَى	يَتُعْرَى	تُعْرَى
يُعْتَرَى	أُعْتَرَى	يُعْتَرَى	أُعْتَرَى
يُسْتَعْرَى	أُسْتَعْرَى	يُسْتَعْرَى	أُسْتَعْرَى

m M

PASSIVE.		ACTIVE.	
Future.	Preterite.	Future.	Preterite.
يُرْمَى	رُمِيَ	يُرْمَى	رُمِيَ
يُرَامَى	رُومِيَ	يُرَامَى	رَامِيَ
يُرْمَى	أُرْمِيَ	يُرْمَى	أُرْمِيَ
يُرْمَى	رُمِيَ	يُرْمَى	رُمِيَ
يُرْتَمَى	أُرْتَمِيَ	يُرْتَمَى	أُرْتَمِيَ
يُسْتَرْمَى	أُسْتَرْمِيَ	يُسْتَرْمَى	أُسْتَرْمِيَ

CHAP. XI.

OF THE DOUBLE IMPERFECT VERBS.

THESE are verbs which have two of the letters *و* *ي* *ا* as radicals. They follow the mode of the *simple Imperfect*, according to the position of those radicals, and are divided into two classes; the first comprehending the *hamza'd and quiescent*, of which there are four subdivisions:

N a

1. The first radical *hamza'd*, the second *quiescent*, as **أَب** *he is returned*, which is conjugated, in regard to the motions of the first radical (here represented by *Medda*) like **أَثَرَ** (see p. 113.) and with respect to the second, like **قَالَ** (p. 110.) as

Infinitive.	Participle.	Imperative.	Future.	Preterite.
أَوْبَا	أَيْبٌ	أَبْ	يُؤَوِّبُ	أَبَا

2. The last radical *hamza'd*, the second *quiescent*, as **سَاءَ** *he mourned*: **جَاءَ** *he came*, of which the first partakes of the modes of **قَالَ** and **هَذَا**; the other of **سَارَ** and **هَذَا**, as

Infinitive.	Participle.	Imperative.	Future.	Preterite.
سَوَاءٌ	سَائٍ	سُوْ	يَسُوْ	سَاءَ
جِيَةٌ and مَجِيًا	جَائٍ	جِيْ	يَجِيْ	جَاءَ

3. The first *hamza'd*, the last *quiescent*, as **أَتَى** *he came*, inflected like **أَثَرَ** and **رَمَى**, as

Infinitive.	Participle.	Imperative.	Future.	Preterite.
أَتَى	يَاتِي	أَيْتِ and تِي	يَأْتِي	أَتَى

4. The middle *hamza'd*, the last *quiescent*, as **رَأَى** *he retired*, which follows **سَأَلَ** and **رَمَى**, as

Participle.	Imperative.	Future.	Preterite.
رَائٍ	رَأِ	يُرَائِي	رَأَى

رَأَى *he saw* should be regularly conjugated; but, on account of its frequent occurrence, *Hamz-alif* is dropped, and its vowel thrown upon the preceding letter, as often as **ر** is *gemmated*. In the first conjugation therefore the Future and Imperative are inflected as follow:

ACTIVE VOICE.

						FUTURE.						
Plural.			Dual.			Sing.						
Fem.	Com.	Masc.	Fem.	Com.	Masc.	Fem.	Com.	Masc.	Persons.			
بُرَيْنَ		بُرُونِ	تُرَيَانِ		تُرَيَانِ	تُرِي		تُرِي				3.
تُرَيْنَ		تُرُونِ	تُرَيَانِ		تُرَيَانِ	تُرَيْنَ		تُرِي				2.
			نُرِي			أُرِي						1.

for **تُرَائِي**, **بُرَائِي**, &c. which however, when the verse requires, are sometimes found in the poets.

IMPERATIVE.

رِيْ	رِيْ	رِيْ	رِيْ	رِيْ	رِيْ
or رِيْ	رِيْ	رِيْ	رِيْ	رِيْ	رِيْ
or رِيْ	رِيْ	رِيْ	رِيْ	رِيْ	رِيْ
رِيْنِ	رِيْنِ	رِيْنِ	رِيْنِ	رِيْنِ	رِيْنِ

It is frequently also formed regularly, as **ارَأِي**, &c.

In the 4th conjugation of this verb *Hamza* is every where thrown out, as

Infinitive.	Part.	Imper.	Future.	Preterite.
أَرَى or أَرَاءَ or أَرَيْتَ	أَرَى	أَرِ	أُرِي	أَرَى

The other verbs of this species may also throw away *Hamza* in the 4th conjugation, in the manner of *أَرَى*, making either *مَنَّا* *أَنِّي يَنْبِي مِنِّي* or *أَنِّي يَنْبِي مِنِّي*. The Imperative with the Paragogical *ن* is *أَرِينِ*.

When *ر* is not *gesmated*, it is conjugated regularly, retaining *Hamza*, as in the Preterite *رَأَى*, in the Participle *رَءٍ* in the Infinitive *رَأَى*; and also in the Part. passive it is *مَرُوءِي*, although *ر* takes *Gesma*.

CHAP. XII.

THE second class of the *Double Imperfects*, which are called *Involutes*, comprize such as have two *quiescents* for radicals, and are of two kinds, the *Separate* and the *Conjunct*.

The *Separate* are those which have *و* or *ي* for the first and last radicals, as *وَقَى* *he guarded or took care*; *وَجَى* *he had a worn hoof* (speaking of a horse): the first being inflected like *وَعَدَ* and *رَمَى*, the other as *رَضِيَ* and *وَجَلَ*.

Participle.	Imperative.	Future.	Preterite.
وَأَقِي	وَقِ or وَه	يُوقِي	وَقَى
وَأَجِي	وَجِ	يُوجِي	وَجَى

The Imperative *ق* in the other persons resumes *ي*, as *قِي* *قِي* *قِي* *قِي* *قِي* and in the sing. masc. with the Paragogical *Nun* it is *قِينِ*.

The *Involute Conjunct* has the middle and final radicals *و* or *ي* as *شَوَى* *he roasted*; *قَوَى* *he was worth, strong, powerful*; *حَيَى* *he lived*, which, with relation to the middle radical, are conjugated perfectly, and imperfectly in the final; *شَوَى* following the mode of *رَمَى* and the other two that of *رَضِيَ*, as

Infinitive.	Participle.	Imperative.	Future.	Preterite.
شَاوَا	شَاوٍ	اشُوا	يَشْوِي	شَوَى
قَوَا	قَاوٍ	اقُوا	يَقْوِي	قَوَى
حَيَا	حَيَا	احي	يَحْيِي	حَيَى

The Infinitive *شَاوَا* is put for *شَوَاوَا* (by the 3d canon *و* and *ي*) and *قَوَا* for *قَوَاوَا* (according to the rule with regard to mixed syllables, p. 15.) *قَوَى* stands here for *قَوَوَى*, the last *و* (by 6th canon *و*) being changed to *ي*, avoiding thereby having the penult and last radicals the same, and becoming a *Surd* or *Teshdid* verb; whilst, on the contrary, *حَيَى* converting *و* final to *ي*, (by the same canon) makes both radicals similar, and is frequently contracted by *Teshdid*, as *حَيَى* or *حَى*; and, in the Future, *يَحْيِي* or *يَحِي*. Instead of the Participle *حَيَا* the adjective *حَيٍ* is most generally used. The radical *و* in the Infinitive, throwing away its vowel, is changed to quiescent *Alif* (by 3d canon *و* and *ي*).

In the same manner are conjugated the Derivative verbs; only *حيي* rejects sometimes the first *ي* in the 10th conjugation, throwing its vowel back upon the preceding letter, as

Infinitive.	Participle.	Imperative.	Future.	Preterite.
اسْتَحْيَاءُ	مُسْتَحْيٍ	اسْتَحْيِ	يَسْتَحْيِي	اسْتَحْيَا
اسْتَحْيَا	مُسْتَحٍ	اسْتَحِ	يَسْتَحِي	اسْتَحَى

C H A P. XIII.

A Very few verbs are *triply imperfect*, and have either the first radical *hamza'd* and the other two *quiescent*, as *اوى* *he repaired, resided, received, &c.* or the middle *hamza'd* and the first and last *quiescent*, as *اوى* *he promised*; the first of which is inflected like *اثر* and *شوي*, the other as *وقى* and *سأل*, as

Infinitive.	Participle.	Imperative.	Future.	Preterite.
أَيَّ	أَوٍ	أَوِ	يَأْوِي	أَوَى
وَأَيَّ	وَأَوٍ	أَوِ or اَوِ	يَأْوِي	وَأَوَى

There are no verbs with all the radicals, or with the two first of the *quiescent* form.

B O O K IV.

OF PARTICLES.

C H A P. I.

THE Particles are divided into *Inseparable* and *Separate*; the first being always prefixed, and the others, though not joined, invariably preceding the word which they govern. They occur in every line, and are of much consequence to a proper understanding of the language; the *Inseparable Adverbs, Prepositions, and Conjunctions* in particular, together with the *servile letters*, being apt to perplex the learner in various shapes; but more especially by fatiguing 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 necessary impression on the memory. They consist of the following letters,

ا ب ت ث س ف ك ل م ن و ي

1. ا is synonymous with ام, denoting an interrogation, as prefixed to برق lightning in the following verse:

ابرق بدا من جانب الغور لامع
ام ارتفعت عن وجه ليلي البراقع

*Does not the lightning begin from the sides of the valley to flash?
Have they removed the veils from the face of Leila?*

2. It is an interjection of calling, when the object is near at hand, as ايوسف ho! Joseph!

3. It marks the comparative and superlative degree (p. 43.)

وكان يوما اطول من ظل القناة واحر من دمع البقالات

And the day was longer than the shadow of a spear, and more hot than the tears of a woman who has no spring left alive.

4. It is used sometimes for the article ال before nouns beginning with ل (see p. 21.)

5. It is prefixed to form the first person sing. of the Future of all verbs, and to the Imperative Active of the first form of Three-letter verbs; as also to the 4th, 7th, and all the following conjugations, through every mood, tense, and person, excepting the Participle; and likewise to the 3d and 4th of the Quadrilaterals. It is also much employed in forming the plurals of nouns; as اغصان branches, from غصن a branch (p. 28, &c.)

ب signifies, 1. in, as بالسجد in the temple.

2. With, in general, especially when prefixed to an instrumental noun, as كتبت بقلم I wrote with a pen; or when subjoined to verbs of coming and going, as جاء به he came with him.

3. By, as بالاتفاق by agreement; بابي by my father.

4. Because, for, on account of, as بدخولك because of your entering; or خربت به صنع I thanked him for what he did.

5. A particle of swearing, as

بالله يا عرف نسيم الصباح
بلغ سلامي اهل تلك البطاح

*By heaven I adjure thee, O fragrance of the morning gale!
Bear my best wishes to the inhabitants of yonder vale.*

6. In the following distich from the Gulistan ب prefixed to قدر may be translated of:

فقدت زمان الوصل والهر جاغل
بقدر لذيد العيس قبل الهصايب

I missed the arrival of fortune, and man is ignorant

Of the value of a happy life before he has tasted of afflictions.

7. It is found sometimes idiomatically, by way of pleonasm, where the sense would be complete without it; and is often employed in construction with verbs, putting the noun governed

in the genitive, which would otherwise be in the accusative, as *بالحظ* in the following:

اهبت بالحظ لو ناديت مستهعاً
والحظ عني بالجهال في شغل

*I invoked Fortune, that if I called she might hear ;
But fortune turned from me, to fools was attentive.*

This particle is found also in other senses, which practice in reading will soon make sufficiently clear.

ت expresses swearing, as *تالله* by *God*. When prefixed to verbs it denotes the 3d person fem. and both the 2d persons singular; the 3d fem. and 2d dual; and the second persons plural of the Future in all verbs. It is the first letter in the 5th and 6th conjugations, excepting in the 3d persons masculine sing. dual, and plural, and the 3d fem. plural, where it is preceded by *ي*, in the first person sing. where it has *ل*, and in the first plur. where it takes *ن* before it; and excepting also the Participle Active and Passive, where *م* is prefixed. It likewise marks the Infinitive of the 2d conjugation, and is the characteristick of the 2d of the Qurdriliterals. It is also employed servilely in the formation of some nouns. (P. 40, 62, 70, 71, 73, 74, 75, 76.)

س is prefixed to the Future tense; and then fixes it absolutely to a future signification (as observed, p. 87.)

ف is a conjunction of very general use; it signifies *and, then, therefore, so that, &c.* and implies something that follows immediately (differing in that respect from *ثم* *then, afterwards*, as well as from *و* *and*, which denote a more remote consequence) as

فإذا انتشيت فانني رب الخورنق و السرير *
وإذا صحت فانني رب الشويهة و البعير

*When I drink freely, then indeed I am lord of a royal castle and of a throne;
But when I awake from ebriety, then certainly I am only master of sheep and of camels.*

It is often redundant, particularly at the beginning of sentences, as in the above, where without it the sense would be perfectly complete. It occurs in the same expletive manner at the beginning of the second line, and is also prefixed to the Preterite, taken in a present sense, in the third line of the following letter, written by an Arabian governor to the caliph Al Walid II. of the house of Ommia, acquainting him of some commotions which he apprehended, and which soon after proved fatal to that prince.

* الخورنق is the name of a celebrated palace built by a king called Behram.

اري بين الرماد وميض جهر بوشك ان يكون لها ضرام
 فان النار بالعودين تذكى وان الحرب اولها الكلام
 فقلت من التعجب ليت شعري ايقاظ اميه ام ينام
*I see amongst the ashes sparks of live coals, woe be to thee if they blaze
 forth:*

*Fire however is kindled by wood, and the beginning of war is
 speech:*

*Therefore I say (astonishment interrupts my verse) Does Ommia wake,
 or does he sleep?*

It is also frequently prefixed to the Imperative (p. 91.) and then
 in general marks the passage with a peculiar emphasis, as in the
 caliph's answer to the above,

الحاضر يرى ما لا يرى الغائب فاحسم المعارضة كلهم
*The present sees that which the absent sees not, cut off then every
 opposer.*

ك an adverb of similitude, signifying *as, like*: it is prefixed to
 nouns or particles, but never to the affixed pronouns,

وفم كانه جاتم سليلان وخذود كانه شقايق نعبان
 وشغيفتان عقيقتان واسنان كلولو منضود في مرجان وجبين
 كانه هلال وريق احلام من الشهد وابد من الزلال

*And her mouth was like the seal of Solomon, and her cheeks like
 anemonies, and her lips like two carnations, and her teeth like
 pearls set in coral, and her forehead like the new moon; and*

*her lips were sweeter than honey, and colder than the pure
 water.*

ل is a preposition employed in various senses, as

1. *To*, the sign of the dative case, as *لِرَبِّ* to the master; *الْحَمْدُ لِلَّهِ*
praise be to God; *لَنَا* to us; *لَكَ* to thee*; or in the following
 quatrain,

لمن اوصف جهالك حارت افكاري
 للشمس للبدر او للكوكب الساري
 الثلج و النار في خديك اجتمعوا
 جل الهولف ما بين الثلج والنار

When I describe your beauty my thoughts are perplexed,

*Whether to compare it to the sun, to the moon, or the wandering
 star (i. e. a comet):*

Snow and fire in your cheeks are assembled;

How wonderful is the union between fire and snow.

2. It expresses swearing with a mixture of surprize, as *لِلَّهِ*
 by God.

3. When prefixed to a verb it implies sometimes *in order to*,
 as

* Before nouns, it may be observed, it is pronounced *li*, taking *Casra*, and, before
 the pronouns, *la*, *Fatha*, which it also assumes if prefixed to a noun, when calling for
 assistance (p. 38.) as *يا زيدا* help, O Zeid!

كان الدليل اذا كان في فلاة اخذ التراب فاستنفه اي شبه
ليعلم اين هو من بقاع الارض

*It was a guide, when they were travelling in the desert, to take
earth and smell to it, in order that by the flavour they might know
where they were in those parts of the world.*

4. For, because, on account of, as

ارفت وطال الليل للبارق الومض
حبياً سري مجتاب ارض الي ارض

*I was sleepless, and long was the night, because of the shining lightning,
Which transversely darted, flashing from region to region.*

5. It is elegantly prefixed with *Fatha*, by way of pleonasm, before that part of the sentence which grammarians call the *Predicate* (or that which is affirmed of any person or thing) especially when *ان* is placed before the *subject* (or the person or thing of which somewhat is affirmed) as *ان اسكندر لقدير* for *Alexander is powerful, or in power.*

6. Prefixed with *Fatha* it gives to the Preterite the sense of the Optative (as more fully explained, p. 79.)

7. With *Casra* before the Future it forms the Imperative Passive (p. 71.) it occasions likewise an *Apocope*, as also an *Antithesis*, and influences it in many other respects (for which see p. 83, 84, 85.)

7. It is also much used in construction with verbs, as *ردف لكم* for *ردفكم* he ejected you; or in the following from the History of Tamerlane:

الحرب كما علمت سجال و كما ادبل لك علينا بالامس
فان غدا لنا عليك يدال

*War, as you know, resembles buckets, and although it exalted
you above us yesterday, yet to-morrow it may revolve us above
you.*

when prefixed forms,

1. The participles of every form, voice, number, and person, except the Active of the first form of Trilateral verbs (p. 70, 71, 73, 74, 76).

2. When prefixed to the Future, instead of the characteristick serviles *ان ت ن ي*, it forms *nouns of time* and *place*, and of *instrument* (p. 41,) and when prefixed to primitives it forms *local nouns* (p. 40, 43).

3. It is the characteristick of the Infinitive of the 3d form of Three-letter verbs (p. 73).

4. It is put for *من* when prefixed to *ما*, as *مما* from that which, in the following:

لانها لا عقل لها مما تجاولها

*Because they (women) have not prudence to restrain them from that
which allures them.*

And also before *مَنْ* as in the following:

اجسر من قاتل عقبه

Bolder than he who killed Akabah.

مَنْ before *مَا* (it may also be here observed) is contracted after the manner of *مِنْ*, as in the following saying of Mahomet:

من سيل عبا يعلمه فكتبه الجبة الله بلجام عن نار يوم القيامة

He who is interrogated concerning that which he knows, and conceals it, God will rein him with a bridle of fire on the day of the resurrection.

ن prefixed is the characteristick of the first person plural of the Future; and, preceded by *ا*, forms the 7th conjugation (p. 62, 70, 71, 73, 74).

1. It is the copulative conjunction, signifying in general *and*, is in the following from the Alcoran:

وهي تجري بهم في موج كالجبال ونادي نوح ابنه وكان في معزل يا بني اركب معني ولا تكن مع الكافرين قال ساوي الي جبل يعصمني من الماء قال لا عاصم اليوم من امر الله الا من رحم

And it (the ark) floated with them amidst billows like mountains: and Noah called to his son, and he (the son) was swimming separate from him, O my son, go with us, and remain not with the unbelievers: the son said, I will ascend the mountain, which will save me from the water; but Noah said, There is no salvation today, by the decree of God, but from his mercy.

2. It implies sometimes *as* or *like*,

وافقتهم في اختلاف من زمانكم
والبدر في الوهن مثل البدر في السحر

You have equalled them (ancestors) notwithstanding the difference of your ages;

As the moon at midnight resembles the moon in the morning.

Where *و* in the first line, is redundant, which is frequently the case when placed at the beginning of a sentence

3. It signifies *with*, as *جاء الامير والجيش* the emperor came with the army.

4. It may be interpreted *but*, as at the beginning of the second line of the following:

خيم النقص والجد طيبه
وسافر الفضل والحد جنيبه

Vice pitches her tent, and fortune fixes the poles of it;

But virtue travels, and adversity is her companion.

5. It denotes swearing, as *والله ان فعلت* by God I did not do it; or in the third line of the following beautiful verses sent by a dying lady to her lover, when she heard that he was recreating himself, forgetful of her, in the bath; in which the reader will at the same time observe an elegant play upon two similar words, differently pointed, in the last line, the first signifying *death*, the other *a bath*.

يا عاشقي لو كنت غاشقًا لما
فضحتك عندي محنة الايام
فوالله ما انصفت في شرع الهوي
انا في الجحيم وانت في الجحيم

*O my love! if you were a real lover, then would not
The cruelty of fate separate you from me;
But by heaven, love between us is not divided with justice:
I hasten to death, and thou to the bath.*

To multiply examples of so common a Particle will be unnecessary; but in many instances the sense seems to be exceedingly indefinite, as in the following answer of the lover to the above:

ولم ادخل الجحيم قصدي تنعيمي
فكيف وناز الوجد بين جوانحي
ولكنني لم يكفني فيض ادمعي
دخلت لابكي من جميع جوارحي

*I did not enter the bath for the purpose of recreating myself;
Why then? the fire of love was within my breast;
But I was not satisfied with the effusion of tears;
I entered therefore, that I might weep from every pore,*

Lastly, *ي* is the characteristick of the first persons masculine singular and dual, and of the first persons masc. and feminine plural of the future of all verbs. (See p. 70, 71, 73, 74, &c.)

CHAP. II.

OF THE SEPARATE PARTICLES.

THESE are indeclinable, and include *Adverbs, Prepositions, Conjunctions, Interjections, &c.* As they occur extremely often, the learner will find great advantage in being well acquainted with them: for this reason a list of the most common is here subjoined, which, with little difficulty, may be soon acquired, by getting a few by heart every day. They are put in alphabetical order, that they may the more readily be turned to, when met with in this or any other book.

ا	Whether? O!	احتياطًا	Cautiously.
ابتدأ	In the beginning.	أحدًا	Singly.
أبدًا	Never: for ever,	أحذر	Have a care.
اتفاقًا	By chance, perhaps: un-	أحيانًا	Sometimes.
	nimously.	أختيارًا	Voluntarily.
أثير	Before all things.	أخيرًا	Finally, at length, at the
أثرًا	After that.		worst, upon the whole.
أثناء	Whilst, in the mean time.	أخيرا	After all.
أثنان	Two and two.	أخول	Here and there.
أجل	Yes.	أدبارًا	Finally, in the end.
أحاح	Ah! alas!	أخفًا	Privately.
أحاد	One.	أدنانني	Before all things.

ان (<i>izin</i>) At that time, then.	القصد On the whole.
ان or انا When, if: behold.	علم الله God knows.
ان اك At that time, then.	الم Is it not? Is it not yet?
انها When, if at any time.	اليوم To-day.
انن Well done, go on: verily.	الوداع Farewell.
ارتجالاً Extempore, without premeditation.	الي (<i>ila</i>) To, until, unless.
استغاضةً Profusely.	الي الان Hitherto.
اسفلاً Below, under.	الي ان Until that.
اصلاً Never, not at all: in any manner.	الي اين Whither.
اضطراً By force, unwillingly.	الي تحت Downwards.
اطاعتاً Obediently.	الي حيث Whither.
اطولاً Prolixly.	الي خارجاً Without.
اعتقاداً In or with confidence.	الي داخل Within.
اعلاً Very well: excellently.	الي غير ذلك Et cætera.
افلام and افلا Whether or not.	الي فوق Upwards.
افواج In troops.	الي الليل In the night.
اقبالاً Prosperously.	الي ما So long as.
اكنتغاً Sufficiently.	الي محل To a place.
اكثري For the most part.	الي هذا الان Hitherto.
الا Unless, besides, nevertheless, otherwise, to, even to.	الي هنا Hither.
الان Now, at this time.	الي هناك Thither.
التزاماً Consequently.	الي يومنا هذا Until this day.
	ام Whether?
	اما Or, whether or not.
	اما But, however, nevertheless.

امام Before.	اول Before, at first.
امس or بالامس Yesterday.	اولاً At first, before all.
املاءً Correctly, orthographically.	اولم Is it not?
امم Opposite.	اولها Is it not yet?
ان (<i>an</i>) in order to: behold: that if: not (particularly after an oath).	اول و آخر From first to last, upon the whole, at length.
ان (<i>anna</i>) Since, because, unless, by chance, although.	اهلاً Welcome.
ان (<i>m</i>) But if, perhaps, by chance, or, whether.	اهيلاً Negligently.
ان (<i>inna</i>) Yes, truly; although.	اي (<i>ai</i>) That is, viz. yes.
ان الا Not unless.	اي (<i>aiyo</i>) Whoever, ho! O!
انها Therefore, surely.	اي (<i>i</i>) Oh! alas!
ان الله God willing.	اي حين (<i>aiyo hin</i>) When.
ان الغراداً One by one.	ايا Ho! O! well done!
ان لم Unless.	اياك Take you care.
انها Because, since: only.	ايان When, whensoever.
انه (<i>annaho</i>) Because, that: by chance, perhaps: since.	ابجازاً Compendiously.
انه (<i>innaho</i>) Certainly, indeed.	ايذا Whether, when?
اني (<i>anna</i>) Every where, how? wherefore? since I.	ايضاً As above, the same.
او Or, until.	اين Where, whether if?
	ايها or ايه Ho! well done!
	باطلاً In vain.
	باطناً Internally; at home.
	بالاكرام Honourably.
	بالتبام Entirely, completely.
	بالجملة Generally, totally.

بالحلال Lawfully.	بل But, thereupon.
بالحق Justly, with truth.	بلا Without, beyond.
بالخير Happily, well.	بلا ريب Without doubt.
بالدفعات Oftentimes.	بلي Yes, certainly.
بالذات Essentially, in person.	بها So that, by that which.
بالطوع والرضا Spontaneously.	بهذا In what? why?
بالطول والعرض In length and breadth.	بنا على ذلك According to that, in conformity to it.
بالعز Honorably, reverently.	بنفسه The same person, identically, essentially.
بالعشي والابكار By night and day.	ببيضة العقر Only once, rarely.
بنته Altogether, quite, totally.	ببي مال Absurdly, vainly.
بذل For.	بين Distinctly, between.
بديها Extempore.	بيننا Distinctly, whilst.
برا Without, out of doors.	بيننا In the mean time.
برعاية and رعايتنا Honourably.	تارة Once; sometimes.
بعد After, behind: presently.	تارة بعد تارة Often, time after time, repeatedly.
بعدا Begone.	تبدلا Unknown.
بعد هذا After this.	تحت Below, under.
بعد غد After to-morrow.	تحقيق Surely, truly.
بعد ما Afterwards.	تقريبا Almost, near to.
بعيد Far off.	تقي Take care.
بغايته Exceedingly.	تكرار Again, anew.
بغير Otherwise, without.	تباها Completely.
بكرًا In the morning, by dawn.	

ثانيا After, secondarily.	حول Around.
ثم And, therefore, then.	حيث Where.
جاهيرا Openly, publicly.	حيثا Everywhere.
جبرا By force.	حين At that time, when.
جدا Exceedingly: plainly: in earnest: in no shape.	حينئذ Then.
جرما Resolutely, firmly.	حارجا Without.
جمله Upon the whole, totally.	خاصة But, indeed, only.
جميعا or جميعين Universally, altogether.	خصوصيا Particularly, peculiarly.
جيرا Yes, certainly.	خالا Besides, except.
حاشا In no shape: except.	خلف After, behind.
حكيما Wifely.	دايما Continually.
حاليا or حالا Now, at present.	دايم الايام At all times.
حالا بعد حال Consecutively.	دفعه Once: oftentimes.
حتي or حتى ان Until, and then, in order to.	دفعي Then, immediately, again.
حتي اذا Until.	دلها With impunity.
حتي ما or حتى ما How long?	دون Besides, except: under.
حذر or حذر Take care.	دورا Perpetually; with impunity.
حذاء or حذو Over against.	دوية Always, perpetually.
حسبا According to which.	رب Often, perhaps, whether.
حسنا Well, excellently.	ربعا Fourthly.
حضرا With impunity.	ربها or ربيها Often: sometimes: perhaps: although.
حقا Certainly: principally.	رعايتنا Honourably.

رويدًا Softly, slowly, gently.	طور Once.
زمانًا Sometimes: reasonably.	طول زمان Long since.
سابقًا Anciently, formerly.	ظاهرًا Openly, visibly, securely.
سال سال From year to year, yearly.	ظليغًا Gratis, for nothing.
سالمًا Safely, securely, freely.	عاجلاً Quickly, hastily.
سراً Secretly.	عاقبةً At length.
سريعًا Immediately, quickly.	عامّةً كافّةً Universally.
سعيًا Willingly, obediently.	عدا Besides, except.
سنة سايقة The last year.	عدا عن or ان Besides that.
سوف, سوف, سوف, سي After.	عرضًا By chance.
سوي Besides, about, towards.	عقلا Wise, judiciously.
شرا Wickedly.	عل Perhaps, by chance.
شرعًا Legally.	علي Above, upon, in.
شطره Towards him.	علي اثير Instantly.
صبحا or صباحا In the morning.	علي التّعجيل Hastily.
صبعاً لبعاً In vain.	علي الخصوص Particularly.
صبح ومسا Morning and evening.	علي الدوام Continually.
صورتًا Apparently.	علي الغله Rashly, impru- dently.
صحرةً نحرّةً Before the eyes.	علي الغور Suddenly.
ضربًا Violently, by force.	علي اي حال In every manner.
ظليغًا Following in order.	علي حدةً Separately.
طرف طرف From different quarters, on all sides.	علي سواً Equally.
	علي صباح In the morning.
	علي فوق Above, upwards.

على كره With difficulty.	فترة Incessantly.
على ولا Consequently.	فراذ or فراد Separately.
عها By or from which.	فردًا One by one.
عها Not at all, never.	فرغًا With impunity.
عن From, of, on, concerning.	فقد Certainly: only, solely.
عند With, nigh.	فقط Only, solely.
عن قصد Intentionally.	فكيف Why then, as if, so much the more.
عن قريب In a short time.	فوق Above, more than.
عن لا شيء In vain.	فوق الحد Above measure.
عينا Exactly, justly.	فهو Indeed, but it is.
غالبا Almost, chiefly, finally.	في In, into, among, above, of, to, with, for concern- ing, notwithstanding.
غاية Exceedingly, very much.	في اثنا In the mean time,
غبا Seldom.	في الامس Yesterday.
غب ذا After this.	في الحيلة Upon the whole.
غب ما After that.	في الحال Immediately.
غدا To-morrow.	في الحقيقه Truly, in fact.
غير No, not, except.	في الواقع Really, effectively.
غير ان Except that.	في اول الدهر Long ago.
غير بعيد Not far.	في داخل Within.
غير كره Another time, not now.	في غصون ذلك In the mean time, after which, then.
ف And, then, therefore, &c.	فان Since I.
فاما But, nevertheless.	فانها Well! it goes well!
فان Yet, still, notwithstanding.	في كل مكان Every where.

One day, in the day.	في يوم	How many? how much?	كم
So that, on which:	فيم or فيها	As if, according to.	كما
whence.		That, as, in order to.	كفي
Before, formerly.	قبل or قبلا	Wherefore? how then!	كيف
Before this.	قبل هذا	Any how.	كيفما
In the twinkling of	قبل غير	So as not.	كيبلا
an eye.		That, why: in order to.	كيبا
Certainly, sometimes.	قد	That, to, by, for, because.	ل
Before.	قدام	No, not, not at all, is not.	لا
Far and near.	قربا وبعدا	Necessarily.	لابد
Almost, nearly.	قريبا	Undoubtedly.	لا جرم
Expressly, deliberating.	قصدا	On which account.	لاجل
Ever: only: at least: viz.	قطا	Nothing.	لا شيء
Never, in no shape: in	قطعا	Undoubtedly.	لا محالة
any manner, entirely.		(lianna) Because, since, in	لان
Heartily, cordially.	قلبا	order to.	
Seldom, very little.	قليلًا	Here I am! here behold!	ههنا
As if.	كانا or كانا	To, with,	لدي, لدن, or لد
Frequently.	كثيرًا	nigh, after, at.	
So, thus.	كذا وكذا	Perhaps.	لعل
Like, thus, consequently.	كذلك	Explicitly.	لفظًا
Not at all.	كلا	Certainly: sometimes.	لقد
Every one.	كل احد	But.	لكن
As often as: whatsoever.	كلما	That, whether.	لكي
Daily, every day.	كل يوم	Left, not.	لكيلا

In order to.	لكيها	At all times.	مدى الايها
Unless, no, not.	لم	Bravely, well done! live	مرحبا
Not yet: why: after that:	لها	for ever! hail	مرحبا
when: upon the whole,		Once.	مرة
totally, quite.		In the evening.	امس or مساء
Why, on what account?	لماذا	Absolutely, expressly.	مستقلا
Seldom: thereupon.	لهاما	With, together with.	مع
If (past time).	لو	Together with, along with.	معها
Unless.	لولا or لولم	With or besides that.	مع هذا
Would to God.	ليت	Distinctly, plainly.	مفصلا
No, not, is not.	ليس	Immediately,	مقدما or مقدم
In the night.	ليلا (leilan)	in the beginning.	
That not.	ليلا	Publicly.	ملاء ناس
By night and day.	ليل ونهار	From that which.	مها
If, but if, (future	لين (laini)	Than him who.	ممن
time).		From, of, on, for, than, by.	من
No, not: how? behold!	ما	For which reason.	من اجل
As long as.	ما ان	On your account.	من اجلك
On both sides: between.	ما بين	Behind, at the back.	من اخر
Formerly.	ما تقدم	Henceforth, after this.	من الان
Except that, besides.	ما عدا	From, near: shortly.	من امم
When.	متي	Whence.	من ابن
Improperly.	مجازا	Never, in no shape:	من بعد
Purely, merely, entirely.	محصا	after, hereafter: presently.	
Always.	مدام	After that.	من بعد ما

من تحف From below.	وتنأ Sometimes.
من حيث Whence.	ولا Neither.
من دون Besides, except.	ولو And if.
من الصبح Since morning.	ويل Alas! fie! pho!
من طرف Apart.	ها هانذا or هانذه Behold.
من غيران Notwithstanding, al- though.	ها هنا Here.
من فوق From above.	هبة Once, only once, all at once, in a moment.
من قبل Formerly.	هدرا With impunity.
من قبل ان Heretofore.	هل Whether? well done! come!
من محفل From elsewhere.	هنا Here.
من هنا or من هناك Hence.	هناك or هنالك There.
من هنا وهناك On every side.	ها هوذا or ها هوذا Behold.
مهما Wherefore? as often as.	هونا Gently, softly, easily.
نحو Near about, as, like.	يسارا To the left hand.
نظرا Slowly, tardily.	يسيرا By little, by degrees.
نسبة Respectively.	يعني That is, viz.
نعم Yes.	يبينا To the right hand.
نقدر How much? as much as.	يوم At that time.
و And, as, but, with, by, &c.	ايوما فيوما Daily, from day to day.
واصبا Always, perpetually.	ايوما من الايام One of these days.
وان Left, for, although.	يوميد On that day.
وترا وترا Separately, singly.	
ورا Before: behind.	
وغير ذلك Et cætera.	

B O O K V.

OF SYNTAX.

C H A P. I.

THE Concordance of the *Substantive* with the *Adjective*, the *Relative* with the *Antecedent*, and the *Nominative* with the *Verb*, is the same in the Arabic as in other languages, with the exception of a few idiomatical peculiarities, which fall now to be explained.

With regard to the general order of the words, the chief circumstances to be remembered are, that the *Substantive* precedes the *Adjective*; the *Verb* the *Nominative*; and the *Nominative* the *Genitive*. The other cases, and parts of speech, in most respects, differ nothing from our idiom, as will more clearly appear by attending to the Arabian prose authors; their poets, like those of other nations, varying the disposition of the words, as they conceive to be most suitable to the numbers or tendency of their poems. Observe the following elegant description of a beautiful girl from *Hariri*, where, as well as in the following extracts, the corresponding words in the original and translation, for the better information of the student, are distinguished by small figures.

11 16 9 8 7 6 5 4 3 2 1
 وكانت عندي جارية لا يوجد لها في الجبال مجارية
 20 19 18 17 16 15 14 13 12
 اذا سمرت خجل النيران وصلت القلوب بالنيران وان
 30 29 21 27 26 25 24 23 22 21
 بسبت ازرت بالسجان وبيع الهرجان بالسجان وان رنت
 39 38 37 36 35 34 33 32 31
 هيجت البابل وحقت سحر بابل وان نطقت عقلت
 46 45 44 43 42 41 40
 لب العاقل واستنزلت العصم من المعائل

1 1 1 2 3 4 7 8 6 6 6
*And there was near me a damsel, to whom there was found
 5 11 9 10 12 13 13 13 15 15
 no equal in beauty: When she came forth, the two fires
 14 16 18 17 17 19
 (the sun and moon) blushed; and hearts were scorched in
 19 20 21 21 22 22 22 23 23 24 25
 the flames: If she smiled, she was rich in pearls, and sold
 26 26 27 28 29 30 30 31 32
 small gems for nothing*: If she sung, she challenged the
 32 33 34 35 36 37 38
 nightingales, and realized the magick of Babylon: If she
 38 39 39 40 41 42 43 44
 spoke, she captivated the hearts of the wise, and made chastity
 43 45 46
 descend from its castle.*

Observe also the following very wonderful relation from Abu'l-feda's life of Mahomet:

* i. e. her teeth excelled the pearls in beauty, and rendered inferior gems contemptible.

9 8 7 6 5 4 3 2 1
 وحكي ابو رافع مولي رسول الله * صلعم قال خرجنا
 19 18 17 16 15 14 13 12 11 10
 مع علي رضي الله عنه حين بعثه رسول الله صلعم
 28 27 26 25 24 23 22 21 20
 الي خيبر فخرج اليه اهل الحصن قتلهم علي رضي
 38 37 36 35 34 33 32 31 30 29
 الله عنه فضربه رجل من اليهود فخرج ترس علي من
 48 47 46 44 45 43 42 41 40 29
 يده فتناول بابا كان عند الحصن فتترس به ولم يزل
 59 58 57 56 55 54 53 52 51 50 49
 في يده وهو يقاتل حتى فتح الله عليه ثم القاه من
 69 68 67 66 65 64 63 62 61 60
 يده فلقد رايتني في سبعة نفر انا ثامنهم نجهد علي
 75 74 73 72 71 70
 ان نغلب ذلك الباب فبا نغلبه

1 2 3 4 4 5 5 5 6 6 7 7 7
*And Abu Raza the servant of the prophet of God (on whom be
 7 7 7 7 7 7 1 8 9 9
 the blessing and peace of God) relates and says, We marched
 9 10 11 14 14 13 12 12 13 17 17
 out with Ali (to whom God be propitious) when the prophet
 18 18 19 19 19 19 19 19 19 19 16
 of God (on whom be the blessing and peace of God) sent*

* As observed, p. 17, there are sometimes mysterious contractions formed by the abbreviation of two or more words; صلعم is one of those; it is often added to the name of Mahomet, and is composed from صلى الله عليه وسلم signifying literally the blessing of God upon him and peace.

16 20 21 22 24 24 25 25 25 22
 him against Khaibar. And the soldiers of the castle sallying
 22 23 23 27 30 30 29 28 28 26
 forth against him, Ali (to whom God be propitious) fought
 26 26 31 32 33 33 34 34 31 31
 with them; and a man from among the Jews struck him
 35 36 36 37 37 35 38 39 39 40 40 40
 and the shield of Ali dropped from his hand: and he seized
 41 41 42-43 44 44 44 45 45 45 46 46
 the gate belonging to the castle, and made a shield of it,
 47 48 47 48 48 48 49 50 50 51 51 52 53
 and it did not cease to be in his hand whilst he fought, till
 56 56 56 54 54 54 54 57 58 58 58
 (God assisting him) he took the place. Then he threw it
 59 60 60 61 61 61 62 62 62 63 64
 from his hand; and most certainly I saw myself among seven
 65 66 67 67 67 67 68 68 68 68 66
 men, (I the eighth of them;) and we applied our endeavours to
 70 71 71 71 72 73 74 75 75 74 75 75
 it, that we might turn that gate, but we could not move it.

Likewise the following from the *Sukkardan* :

11 10 9 8 7 6 5 4 3 2 1
 ومن غريب ما اتفق المعتصم هذا وهو انه كان قاعدا
 22 21 20 19 18 17 16 15 14 13 12
 في مجلس انسه والكاس في يده فبلغه ان امرأة شريفة
 33 32 31 20 29 28 27 26 25 24 23
 في الاسر عند علي من علوج الروم في عبوريه وانه
 42 41 40 39 38 37 36 35 34
 لطبها علي وجهها يوماً فصاحت وامعتصماه فقال لها لعلي

52 51 50 49 48 47 46 45 44 43
 ما بجي لك الا علي ابلق فختم المعتصم الكاس وناوله
 62 61 60 59 58 57 56 55 54 53
 للساقى وقال والله لا اشربه الا بعد فك الشريفة من
 71 70 69 68 67 66 65 64 63
 الاسر وقتل العلي فلما اصبح نادي بالرحيل الى عبوريه
 81 80 79 78 77 76 75 74 73 72
 وامر عسكره ان لا يخرج احدا منهم الا على ابلق
 90 89 88 87 86 85 84 83 82
 فخرجوا في سبعين الف ابلق فلما فتح الله تعالى
 99 98 97 96 95 94 93 92 91
 عليه بفتح عبوريه دخلها وهو يقول لبيك لبيك وطلب
 108 107 106 105 104 103 102 101 100
 العلي الاسر الشريفة ف ضرب عنقه وفك قيول الشريفة وقال
 117 116 115 114 113 112 111 110 109
 للساقى اتيني بكاسي فاتاه بها ففك ختمها وشرب وقال
 120 119 118
 الان طاب الشراب

1 7 2 2 3 3 4 5 6
 And this was one of the strange adventures which happened to
 6 8 9 8 10 11 12 13 13 14 44 14
 Motasem; for verily he was sitting in an assembly of his friends
 15 16 17 18 18 19 19 19 19 19 20
 with a cup in his hand; and it was reported to him that
 22 21 23 24 15 26 27 28
 a noble lady was in bondage with a barbarian of the

28 29 29 30 30 32 33 34 34
 barbarians of Rome* in Ammoria; and that he had struck
 34 35 36 36 37 38 38 38 39 39 39
 her on her face one day, and she cried, help O Motafem!
 40 42 42 40 41 41 44 44 43 44 45
 and the barbarian said to her, He will not come to
 45 46 47 48 48 49 50 49 49
 you, unless on a pied horse. And Motafem sealed up
 51 51 52 52 52 53 53 54 54 55
 the cup, and gave it to the cup-bearer, and said, By
 55 57 56 57 57 57 58 59 60 60 61 61 61
 heaven I will not drink of it till after the delivery of the lady
 62 63 64 64 66 63 63 66 66 66 69 69
 from bondage, and the death of the barbarian; and when it was
 67 68 68 68 69 69 70 71 72
 morning he gave orders for marching against Ammoria, and
 72 73 73 74 75 77 77 78 78 76 76 76
 commanded his troops that not one man of them should go forth,
 79 80 81 81 82 82 82 82 83 84 85
 except on a pied horse; and they set out upon seventy thousand
 86 86 87 87 88 88 89 90 91 91
 pied horses. And when he conquered (God almighty assisting him)
 92 92 92 93 93 94 94 94 95 95 96 97 97 97
 by the taking of Ammoria, he entered it and he said, Here I am,

* The Romans, Grecians, and in general all the European nations, with the inhabitants of Asia Minor, &c. are often called Romans by the Arabian writers.

98 98 98 99 99 99 100 100 101 101 102
 here I am; and he fought the barbarian, the imprisoner of the
 102 103 103 103 104 104 105 105 105 106 106 107
 lady, and struck off his head; and he loosed the bonds of the
 107 108 108 109 109 110 110 111 111 112
 lady, and said to the cup-bearer, Bring me my cup, and he
 112 113 113 114 114 115 115 116 116
 approached with it: and he broke the seal of it and drunk,
 117 117 118 119 120
 and said, Now, delicious wine*.

From the above, which are rendered almost word for word, without the most distant attempt at elegance, the learner will not only observe some beauties, notwithstanding all the awkwardness that must necessarily attend literal translations, but at one view conceive a more clear idea of the Arabian manner of arranging their words, that by any number of rules unaccompanied by such a mode of instruction.

We shall now proceed to take a view of whatever is most remarkable in the Syntax of the different parts of speech considered separately.

* Caliph Motafem Billa was the youngest son of the great Haron Al Rashid, succeeding to the caliphat after the demise of his two elder brothers and predecessors Al Amin and Al Mamoun, in the year of the Hegira 218, or 833 of the Christian era. The reduction of Ammoria happened in the year 838.

C H A P. II.

SYNTAX OF THE NOUN.

THE Adjective agrees with its Substantive in gender, number, and case, whether the article is prefixed or not, as الكتاب العظيم *the great book*, or كتاب عظيم *a great book*.

A proper Name, in the singular, takes no article, but the following epithet should always have one, as ابازيد السروجي *Aba Zeid the Serujian*. This is also the case where a Substantive is rendered definite by an affixed pronoun; when it admits not of the article, but requires that it should be prefixed to its adjective, as ابي البكريم ارسل الي هذه الرسالة *my revered father sent me this letter*.

If after a Substantive, with an article, you find an Adjective, without an article, you must then conclude, that it is not merely placed adjectively, but that it has rather a verbal sense, الرجل العالم denoting simply *the learned man*, whilst الرجل عالم signifies *the man is learned*; it may be also observed, that هذا الكتاب signifies *this book*, but هذا كتاب means *this is a book*.

An Adjective, without an article, is sometimes elegantly placed before a Substantive with an article, which it governs in the genitive or ablative case, either *of* or *in* being understood, as in the

following description of a prince, under the allegory of a lion, from *Ebn Arabshah*, in the book intitled *Fakahato'l Kholafa*, the fruit of the Khalifs, or the advantage that may be reaped from a perusal of their history :

كان في بعض الغياض اسد مرتاض عظيم الصورة كريم
السيرة وافر لحشبة علي الهبة كثير الاسبا والالقب اغزير
الخدام والاصحاب

There was in a certain forest a gentle lion, lofty in stature, liberal in disposition, fruitful in family, exalted in mind, abounding in names and titles, numerous in servants and companions.

When an irrational Substantive (such being so called which do not imply human beings) is in the nominative plural, whether masculine or feminine, the Verbs and Adjectives agreeing with it are put in the feminine singular, as جنات تجري من تحتها الانهار *gardens under which run rivers*, where ها the pronoun fem. sing. and تجري the 3d person fem. sing. agree with جنات and انهار irrational plurals.

The rational plural is also sometimes preceded by the singular Verb, in the same gender with the noun, if in the Preterite, but often differing with it even in that, when in the Future, as قال الناس *they said or men said*; يقول الحكماء or تقول *wise men say*: when the Verb however is placed after the Noun, it becomes regular.

The same may be remarked with regard to the dual, as *تحتاج عنه الملكان* in the following; where the verb preceding the masc. dual, is irregularly in the feminine sing. whilst the subsequent one *سالا* is regular in the dual masculine.

واشهد ان لا اله الا الله واحد لا شريك له الحميد
المجيد المبدى المعيد الفعل لما يريد مقرب لبعيد
وخالق العبد والسيد قنهم شقي وسعيد شهادة تشهد
تسوق قايها الي الجنة يوم تاتي كل نفس معها سايق
وشهيد وتحتاج عنه الملكان اذا سالا في قبره وما
يلفظ من قول الا لديه رقيب عتيد

I bear witness that there is no God but one God, to whom there is no companion; laudable, glorious, the beginner, the restorer; whose act is irresistible, bringing near what is remote; the creator of the slave and the prince, and of them the miserable and the happy: a confession, which confessed, will lead the speaker of it into paradise on the day of Judgement, when every soul shall come together with a pursuer and an evidence; and the two angels shall discourse concerning him when they converse over his tomb; for he cannot pronounce a word that is not heard by a vigilant observer.

A Substantive preceding an Adjective, and forming with it a proper name, throws away the article, as *ام القرى* the mother of cities (Mecca) in the following:

انشر خزامي فاح ام عرف حاجر
بام القرى ام عطر عزة ضايغ

Do not the perfumes of Khozami breathe? Is it the fragrance of Hajer from Mecca, or the odour diffusing from Azza!

There is a singular manner of construction which occurs sometimes, wherein the Adjective agrees with the following Substantive (a verb being understood) only in gender and number, and at the same time concords in case with another Substantive placed before it; in which situation (by an idiom similar to that which puts a verb, when preceding a nominative, with more elegance in the singular, although that nominative should be either dual or plural) the adjective is placed in the singular, whatever may be the number of its Substantive*. A few examples will make the whole more clear.

Nom. زيد الجميلة زوجته Zeid, whose wife is beautiful.

Gen. زيد الجميلة زوجته of Zeid, whose wife is beautiful.

Acc. زيذا الجميلة زوجته Zeid, whose wife is beautiful.

Literally, Zeid, beautiful wife his, &c.

* Where the plural of the Adjective however is of the broken or imperfect forms, it may likewise be put plurally.

The article before the Adjective may likewise be dropped, as
 رَجُلٌ جَمِيلَةٌ امْرَأَتُهُ *a man whose wife is beautiful.*

This mode of regimen is expressed as follows in the dual and plural; the first Substantive, and the possessive Pronoun, changing their number and case; the Adjective the case only; and the last Substantive remaining invariable in the accusative.

الرَّجُلَانِ الْجَمِيلَةِ امْرَأَاتُهُمَا *two men, beautiful (are) their wives.*

الرَّجُلَيْنِ الْجَمِيلَةِ امْرَأَاتُهُمَا *of two men, &c.*

الرِّجَالِ الْجَمِيلَةِ نِسَاؤُهُمْ *men, beautiful (are) their wives.*

الرِّجَالِ الْجَمِيلَةِ نِسَاؤُهُمْ *of men, &c.*

الرِّجَالِ الْجَمِيلَةِ نِسَاؤُهُمْ *men, &c.*

And in the feminine, as follows:

امْرَأَةٌ عَالِمَةٌ زَوْجِهَا *a woman, learned (is) her husband.*

امْرَأَتَانِ عَالِمَتَانِ زَوْجَاهُمَا *two women, &c.*

الْأَمْرَاتَيْنِ الْعَالِمَتَيْنِ زَوْجَاهُمَا *of two women, &c. with the article.*

النِّسَاءِ الْعَالِمَاتِ أَزْوَاجُهُنَّ *women, learned (are) their husbands.*

النِّسَاءِ الْعَالِمَاتِ أَزْوَاجُهُنَّ

When an Intransitive participle acts as a qualifying Adjective, it may either be construed as above; or govern the following Substantive in the genitive, as

هِنْدٌ الْعَالِمَةُ الزَّوْجِ *Hinda, learned in a husband.*

امْرَأَةٌ جَمِيلَةُ الْوَجْهِ *a woman beautiful of face.*

رَجُلٌ جَمِيلٌ الزَّوْجَةِ *a man handsome in a wife.*

This manner of expression may be turned three different ways,

as حَبَشِيٌّ أَيْضٌ أَسْنَانٌ or حَبَشِيٌّ أَيْضُ الْأَسْنَانِ

or حَبَشِيٌّ أَيْضٌ سِنَا حَبَشِيٍّ *an Ethiopian whose teeth (are) white.*

Or with the article, as الْحَبَشِيُّ الْاَيْضُ اْأَسْنَانُ, &c.

And thus with the participle passive,

حَبَشِيٌّ مَضْرُوبٌ صُلْبًا or حَبَشِيٌّ مَضْرُوبُ الصُّلْبِ

or حَبَشِيٌّ مَضْرُوبٌ صُلْبًا *an Ethiopian whose back (is) beaten.*

To which the article may also be prefixed in the same way as to the foregoing examples.

A noun Substantive governs another in the genitive, which, as above observed, is always placed after the nominative, as

كِتَابٌ سُلَيْمَانَ *a book of Solomon;* يَدُ الْاِنْسَانِ *the man's hand;*
 خَاتَمٌ ذَهَبٍ *a ring of gold.*

With regard to the article in the construction of two Substantives, it is prefixed to the genitive when definite, implying *the*

as in the second example; but never when it is indefinite, as in the other two: the nominative however takes it when the sense implies *possession, dominion, quality, &c.* as رَأْسُ أَمَانَ *the head of an idiot or an idiot's head*; مَلِكُ كَسْرِي *the kingdom of Cosroe or Cosroe's kingdom*; قَدَحُ قِضَّةٍ *a cup of silver or a silver cup*; in the following:

ظَلَّ عَمْرُ الظَّالِمِ قَصِيرٌ وَظَلَّ عَمْرُ الْكَرِيمِ فَسِيحٌ

The duration of life of the oppressor is short; but the duration of life of the munificent is long.

In which passage the nominatives have no article, because, in construction with the following genitives, they denote possession; neither does عَمْرٌ, though in the genitive, take it, as being general and definite; but it is prefixed to the subsequent genitives, of *the oppressor* and of *the munificent*, which have a definite and determined sense.

When the meaning however of the passage cannot be resolved into *possession*, or some interpretation synonymous to it, the nominative is then either with or without the article, according as the signification is definite or indefinite, as الضَّارِبُ الْعَبْدِ *the scourger of the servant*, or ضَارِبُ الْعَبْدِ *a scourger of the servant*. If the genitive is a proper name, the article is never prefixed to the preceding nominative in the singular, it not being

allowed to say, الْغَالِبُ عَجْمٍ *the conqueror of Persia*, but الْغَالِبُ عَجْمٍ.

In the dual or plural it is however written both ways, as

الْأَنْصَارُ عَقْبَهُ *two assistants of Akbah.*

رَأَى الْغَالِبُ عَقْبَهُ *assistants of Akbah.*

الْأَنْصَارُ عَقْبَهُ *two assistants of Akbah.*

رَأَى الْغَالِبُ عَقْبَهُ *assistants of Akbah.*

If a nominative, governing a genitive, is accompanied by an epithet, it is always placed after the genitive, رَأَيْتُ مَلَكَ رَبِّ الْعَالَمِينَ *I saw the powerful angel of God.*

In some authors, instead of the *Casra* which distinguishes in pronunciation the genitive case, it is not uncommon to substitute ي. This is by no means considered however as classical, being chiefly to be found in books intended for the vulgar as well as the more polite. In the celebrated tales called حكايات ألف ليلة وليلة *The stories of a thousand nights and a night* (of which we have an imperfect translation of not quite one half, known by the title of *The Arabian nights entertainments*) ortho-

* The reader will observe, that the final ن is here omitted in the dual and plural, which is always the case when followed by a noun in the genitive (as observed, p. 69.) silent ا being then added after و (by the 6th canon و, p. 103).

graphical in accuracies of this nature occur frequently, as in the concluding words of the following verse in the tale of *Badreddin*.

Hasan:

تبدت كبدر التّم في ليلة السعدي
منعمة الاطراف محشوقة القدي

She appeared like the full moon in a night of joy,

Delicate in limbs, and elegant of stature.

Some Substantives, as *نفس* the soul, self, and *كل* universality, the whole, when they have the possessive pronouns annexed, and follow another Substantive, with which they agree, become in a manner Adjectives, and imitate their construction, as *حبيب* a friend his self, a real friend (*amicus ipse*) and in the accusative, *خبز كله*—*جيبيا نفسه* the whole of the bread, all the bread (*panis totus*) and in the genitive, *خبز كله*.

Nouns of measure and weight govern the measured and weighed in the accusative singular, as *قغبر شعيرا* a measure of barley; *رطل زيتا* a pound of olives.

The Cardinal numbers, with regard to their regimen, are substantives. From three to ten, and above ninety-nine, they govern the persons or things numbered in the genitive; those under ten requiring the genitive, which they govern, to be in the plural, whilst a hundred and above are construed with it in the singular, as *ثلاث جاربات* three girls; *ماية رجل* a hundred men.

The rest from ten to a hundred, like nouns of weight and measure, govern their case in the accusative singular, as *دهبا خبسة عشر* fifteen drams; *عشرون ذيبا* twenty wolves.

The various modes of their construction occur in the following curious horoscope of the caliph Al Motafem, of whom the adventure is related, p. 170.

ذكر سبط الجوزى في مرآة الزمان ان المعتصم ولد سنة ثمانين ومائة في ثامن شهر منها ومات لثمان عشرة ليلة خلف من شهر رمضان وهو ثامن الخلفاء من بنى العباس وقتح ثمان فتوحات ووقف بيابه ثمان ملوك وقتل ثمانين اعدا . كان عمره ثمانية اربعون سنة وخلافته ثمان سنين وثمانية اشهر وثمانية ايام وخلف ثمان بنين وثمان بنات وثمان مائة الف الف دينار وثمان مائة الف الف درهم وثمانين الف فرس وثمانين الف جمل وبعل ودابة وثمانين الف خيبة و ثمانية الاف عبد وثمانية الاف جارية وبنات ثمان تصور ونعش خاتمه الجهد لله ثمانية حروف وطالغده الثمانية من كل شى

Sebt Aljouzi, in the Merat' z' zeman (mirror of the world) relates, that Motafem was born in the year 180, in the eighth month of it, and died on the eighteenth night of the latter part of the month Ramadan; and he was the eighth of the caliphs of the sons of Abbas: he obtained eight victories, and he made eight kings stand before his gate; and he slew eighty enemies,

and his life was forty-eight years, and his reign eight years, eight months, and eight days; and he left eight sons and eight daughters, and eight hundred million pieces of gold, and eight hundred million pieces of silver, and eighty thousand horses, and eighty thousand camels and mules and beasts of labour; and eighty thousand tents and eight thousand slaves and eight thousand girls: and he built eight palaces; and the sculpture on his seal was ALHMD LLH (Praise be to God) eight letters; and his number from his horoscope was eight in every thing.

The number *one* concords with the singular, and *two* with the dual, both in the nominative.

كأين رجال and *كذا* govern the accusative, as *كأين رجال* how many men? *كذا ذئبا* this wolf; or in the genitive when in construction with a preposition, as

وكم دهبتني من خطوب ملية صبري عليها ثم لم انخشع
How many vexations misfortunes have oppressed me, which however never could shake my constancy.

With a preposition prefixed, they may also govern the genitive, as *بكذا رجل* this man.

These words however are in general considered as Adjectives; with nouns masculine, they are masculine, with feminines feminine, being common to both; and are sometimes even placed after Substantives in the manner of other Adjectives.

The Comparative degree followed by *من* admits of no alteration in gender or number, whether it is in construction with nouns masculine or feminine, in the singular, dual, or plural, as

عبدالرحمن افضل من عباس Abdurrahman (is) more excellent than Abbas.

حنزرا اجمل من زينب Hinzara (is) more beautiful than Zeineba.

البرامكون افضل من مهدون the Barmacides (are) more illustrious than the Mahadis.

الصفيان اجمل من فاطمه the two Sasis (are) more beautiful than Fatema.

When the Comparative however becomes Superlative by dropping *من*, and prefixing the article to the following noun, it agrees regularly with it in gender, number, and case, as

عبدالرحمن الافضل Abdurrahman the most excellent.

حنزرا الاجملي Hinzara the most beautiful.

البرامكون افضلون the most illustrious Barmacides.

اصفيان الاجمليان the two most beautiful Sasis.

The Relative Pronoun *الذي* agrees with its antecedent, if a rational noun, in gender and number; but, as observed before under the Pronouns (p. 50.) it has 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 *الكتب التي* *the books which*: this takes place also with the personal Reciprocal pronouns, as *احذت كتباً وقرأتها* *I took books, and read them*: these affixed Pronouns likewise supply the place of the oblique cases of the Relative (p. 53.) as ^{7 6 5 4 3 2 1} *ضربني الرجل الذي نصرته* *the man whom I assisted beat me*, literally, *the man beat me who assisted him*. The Relative however is sometimes dropped, and the affixed Pronoun used alone, as *اللّه جلّ شأنه* *God whose condition is glorious*. The Relative and the affixed Pronouns always require an antecedent in the sentence either expressed or understood, as *الذي خلقنا هو* *who created us, he directs us*, the antecedent *he* being understood. The idiom of the language requires that these affixed Pronouns should generally be thrown to the end of the sentence, or followed only by the nominative, when a proper name, as *ضرب غلامه زيد* *he beat servant his, Zeid*, for *Zeid beat his servant*; *صاحب في الدار صاحبها* *in house master his, or صاحب* *master house in his*; for *the master (is) in his house*; but not *صاحب في الدار*.

C H A P. III.

OF THE SYNTAX OF THE VERB.

THE Nominative must always agree with its verb in person, whether placed before or after it; in number also, when it precedes; and is likewise in gender, if singular or dual. If the noun however is plural, it may either agree with it regularly, as *الرجال هربوا* *the men fled*; or (provided it is not a perfect masculine plural) may be construed with a singular verb in the feminine, as *الرجال جارت* *the men fought*. In the following account of the death of the caliph Al Walid *قاتل* *انهم* and *تكاثر* are in the masculine singular, though agreeing with the plural masculine *اصحاب*, because placed before the nouns; whilst other verbs, in concordance also with the same nouns, are put in the masc. plural, because they follow them;

فقاتله اصحاب يزيد وانهزم اصحاب الوليد وتكاثر عليه
اصحاب يزيد حتى تسوروا من الحايط ونزلوا الي الوليد
فضربوه باسيانهم وقطعوا يده وجزوا راسه وطيف بها في
دمشق وبصب بها

And the soldiers of Yezid fought against him, and the soldiers of Al Walid fled: and the soldiers of Yezid multiplied upon him?

till they descended from the walls and rushed upon Al Walid, and pierced him with their swords; and they cut off his hands, and struck off his head; which were carried to Damascus, and fixed there.

When a Noun precedes its verb, it is then properly called the Subject, or basis independent of every part of speech; all the other constituent members of the sentence depending upon or referring to it. But if it follows, it is then considered as the case governed by the verb, the subject of the sentence (*he, she, it, they, or something synonymous*) being then understood. When the Noun is singular, the verb is always singular; but if it is feminine and inanimate, they may either agree or disagree in gender, as ارتجفت الارض or ارتجفت الارض *the earth trembled*; and when any words intervene between the verb and nominative, the discordance becomes more elegant, ارتجفت اليوم الارض *the earth trembled to-day*, being preferable to ارتجفت اليوم الارض. But if the noun is plural whatever be the gender, provided it is not the perfect masculine, the verb is then regulated in the same manner, in point of gender, as when in construction with the inanimate feminine. We find however هربن النساء *the women fled*, the verb being plural, and also, though with less elegance, قاتلوا الرجال *the men fought*. With regard to the perfect masculine plural, the properest mode of expression is with

the verb in the masculine singular, as هرب الزيدون *the Zeids fled*: the feminine singular is likewise used, but esteemed inferior; and the plural هربوا الزيدون is quite inelegant.

Active verbs for the most part govern the accusative, as

فان جنحت اليها فاتخذ نفقا
في الارض او سلها في الجو فاعتزل

But if you incline to that (safety) then prepare a cavern

In the earth, or a ladder to the sky, and withdraw from the society of man.

Active verbs however govern often the genitive with the prepositions *من, ل, في, عن, علي, ب, الى*; examples of which (excepting *عن*) occur in the following relation (from the history of the Saracens) of a miracle said to be performed by a patriarch of Alexandria, similar to that of Elisha and the Shunamite's son:

وكان في ايامه ارخن اسمه مقاره من نبوه سال البطرك
ان يدخل بيته وياكل خبزه وكان قد رزق ولدا فاجابه
البطرك الي ذلك وبعد ايام يسيره مات ولد الارخن
مقاره فحمله علي يديه واحضره الي الاب البطرك فاخذه
منه وجعله في حضنه وصلي عليه وبكى فعاش الصبي
واعطاه لابييه وقال له خذ ابنك فهو حي

And there was in those times a governor (of Alexandria) whose name was Macara, from Nabruh, who intreated the patriarch to enter into his house and eat his bread; and he (the governor) had then got a son, and the patriarch sojourned there: and after some days, the son of the governor Macara died; then he took him in his arms, and carried him to the father patriarch; and he received him from him, and put him in his bosom, and he prayed over him, and he wept; then the boy recovered, and he gave him to his father, and said, Receive your son, for he lives.

Intransitive verbs are also construed with the genitive and various particles, viz. *ب* with, &c. *جا بكتاب* he brought the book or he came with the book;—*غضبت علي* against, upon, &c. as *غضبت علي زيد* I am enraged against Zeid;—*الي* to, &c. as *علي في* I ascended the mountain (*الي* in and *علي* may also be used instead of *الي*):—*من* from, as *فرق منه* he feared him or he was in fear from him;—and in the same manner with other particles, some verbs, according to Erpenius, being so tenacious of prepositions as to require them even where no nouns follow, as *لا اقدر علي ان قول* I cannot say literally, I cannot upon that say.

The Substantive verb *كان* was, which in English is preceded by one Nominative and followed by another, takes, in Arabic,

instead of the second nominative, the accusative, as *كان زيد قائما* Zeid was standing.

This verb is of the class called Defectives, though it is used sometimes in the manner of the Transitives, as *كان الامر* the business was; in which case it is not considered as a deficient verb.

The following verbs of the Defective species are construed in the same manner as *كان* viz:

ليس it was not.

صار it became, it happened. Fut. *يصير*

ما زال it did not cease, stop, &c.

ما ينعك it did not fail to be. Fut. *ما ينعك*

ما يفتا he did not leave off, &c. Fut. *ما يفتا*

ما برح he did not desist.

ما دام how long was it?

امسا it was late. Fut. *يهمسي* Inf. *امسا*

بيتوتة it was night. Fut. *يبيت* Inf. *بيتوتة*

ظل it was day. Fut. *يظل* Inf. *ظل*

اصباحا it was morning. Fut. *يصبح* Inf. *اصباحا*

اضحاء it was mid-day. Fut. *يضحي* Inf. *اضحاء*

ليس sometimes, instead of the accusative, governs the predicate in the genitive with *ب* prefixed, as in the fourth line of the following irregular verses:

اصبح اليوم بن هند سامنا
 ظاهر النجوه ان مات الحسن
 يا ابن هند ان تذق كأس الردا
 لست يا لباقي فلا شهت به
 كل حي للبتايا مرتهن

Like the dawn of day, son of Hinda, was the meridian,

A cloud appearing when Hasan died.

O son of Hinda! if you taste of the cup of perdition,

You will not be in existence; therefore do not insult him;

All who live to death being pledged.

In which mode of construction, with the preposition, ليس is absolute or general in point of time, and not confined to that of the preterite, having in the above evidently the future sense. ما and لا, which are nearly synonymous with ليس, require also the accusative, or the genitive with ب prefixed, as لا معويه عالها or لا معويه بعالم *Mowiah is not learned*; excepting where the predicate is placed before the subject, when it is put in the nominative, as ما عالم معويه; which also happens when ان indeed follows ما, as ما ان احمد صادق indeed *Ahmed is not sincere*; and likewise when the force of the first negative is destroyed by a second, as ما احمد الا صادق *Ahmed is not insincere*.

ما دام *how long was it, how long did it remain, continue, &c.* is used only in the preterite; but دام *it remained, endured, &c.* is conjugated through all its moods and tenses, like قال.

From many of those Defective verbs are formed *Derivative* or *Causal Defectives* of the second conjugation, as كَوَّن *he caused it to be, he created*; مَسَّر *he made it late*; بَيَّت *he made him tarry all night, &c.* which are all construed with two accusatives, as صَيَّر *Peter made Zeid become a Christian*; and passively, صِيَّر *Zeid has become or been made to become a Christian*.

The Nuncupatives or verbs of *naming* and *calling* are also construed in this manner, ابْنَه يَسْمِي مُحَمَّدًا *his son was called Mahomet*.

There are besides these other classes of Irregulars, of which it will not be improper to say a few words; viz. the verbs of *propinquity*, of *praise* and *censure*, of *certainty* and *doubt*, *opinion* and *knowledge*.

1. The verbs of Propinquity are عَسَى, which, because indeclinable, is considered in general as a particle, and answers to *perhaps, it may be, &c.* كَاد *it was near, almost*; وَشَكَ *it was very near, little was wanting*; طَفِقَ *he persevered in doing, he employed every endeavour*; كَرَبَ *he approached, was near about doing*; اخَذَ and جَعَلَ *he began to do*.

2. The verbs of Praise are two, فَعِمَ *is good, was well*; حَبَّذَا *is amiable*: and two of Censure or Abhorrence, as بَيَّسَ *is bad, horrible*; سَاءَ *is odious, wicked*: these are not conju-

gated, but assume sometimes (حبذا excepted) the feminine characteristic ب, and govern two nominatives, as نوح نعم الرجل Noah is a good man; حبذا الامراة حفصه Hafsa is an amiable woman; and, from the Koran, تحشرون الي جهنم وبئس البهان we are gathered together unto hell, and it is a horrible bed; ما is sometimes added to two of these verbs, as ما نعبا it is good, elegant, &c. بئسها it is bad, detestable, &c.

3. The verbs of Certainty and Doubt, Opinion and Knowledge, are رأي he saw; وجد he found; علم he knew; خال it is imagined; حسب he thought, conceived; ظن he considered, imagined, esteemed; زعم it was supposed; which are all construed, with the double accusative. When however one of the nouns is placed before the verb, they are then both in the nominative, as زيد علمت كذاب Zeid, I know is an impostor; or when both precede the verb, as موسى نبي علمت I knew Moses to be a prophet; علمت لزيد عبد I knew that Zeid was a servant; as also with a Negative or an Interrogation, as علمت ما اسود I knew Afwad was not learned; علمت ايها قائم Do you know which of them is standing.

Some verbs, which imply making, constituting, leaving, sending, calling, have also two accusatives, as

جعل الله نوحا نبيا God constituted Noah a prophet.

ترك الهولي العبد مريضا the master left his infirm servant.

ارسل السلطان زيذا قاضيا the sultan sent Zeid as judge.

سبى الله اليبس ارضا God called the dry land.

And as Transitive verbs derived from Transitive verbs, both of the second and fourth conjugations, govern two accusatives, verbs of Knowledge and Opinion, of these conjugations, may sometimes have three accusatives, as اريت ابو ذرا اثلة طوبانيا I showed Abudarra that Athala was happy.

To express the sense of our Infinitive the Arabians use sometimes their infinitive or verbal noun in the accusative, as اريد ضربا I wish to beat.

They also make use of a preposition with the genitive, as لا اقدم علي الصرب I cannot strike.

Likewise the Future preceded by ان, as اريد ان اسمع I wish to hear; or with a preposition, as لا اقدر علي ان اتول I cannot say.

The Infinitive is often placed after its own verb, or some other homogeneous to it, by way of giving an additional force to the sense. (See p. 96.)

The Latin gerund in do, or the participle explaining how a thing was done, is expressed by the accusative of the participle active, as جاء راكبا he came riding; ياكل واقفا he eats standing.

The gerund in *DUM*, which implies *the end or motive of an action*, is expressed by the accusative of the verbal noun, as ضربته تاديبا *I beat him learning, or in order to learn him.*

Participles follow in general the construction of their own verbs; but the Passive participle is most elegantly construed with the genitive, as مرغوب طبائع *desired by minds*: these participles denote likewise the *action* of the verb, and have also sometimes an *adjective* sense, as مقبول, which implies *acceptation, accepted, acceptable.*

With regard, in respect, as to, &c. are expressed by the accusative, as طاب اسحاق نفسا *Isaac is good with regard to his mind, he is excellent at heart.*

Nouns of Instrument are always governed by the verb in the genitive, with *ب* prefixed. قتل بسيف *he fought with a sword.*

Motion to a place requires the genitive with *الى*; *from a place* the genitive also with *عن* or *من*; the verbs however which signify *coming* often drop the preposition, as اتيت اليك for اتيت اليك *I came to you* جاءني *he came to me.*

CHAP. IV.

SYNTAX OF PARTICLES.

COPULATIVE Conjunctions join similar cases, excepting when the first noun is in the vocative; or where a nominative has an accusative termination (p. 37.) as جاءت سار يا اسكندرا فعيه *you came, O Alexander! and then Omar; the judge went, and the king, or with the king.*

Prepositions govern in general the genitive; some however which imply an exception, as خلا, حاشا, and عدا, may also govern an accusative, as كام قوم كله خلا الادين or الادين *all the people stood except Aladin.* When *الا* is in the affirmative, it governs the accusative, as غرق الناس الا نوحا *all men were drowned excepting Noah*: but where it is negative, and the noun, which causes the exception, is understood, it then governs the following noun in the case of that noun which is not expressed, as (with an active verb) مارايت الا سليبا *I did not see (any one) but Selim*; or (with a neuter verb) ما قام الا لقمان *there did not stand (any one) but Lockman.* If the exceptive noun is expressed, however, the nominative or accusative are promiscuously used. غير governs always the genitive: in affirmative

sentences it is pronounced *غَيْر*; but in negatives, where the preceding substantive is understood, it takes the vowel which that noun would have had, if expressed, as *مَا خَرَجَ غَيْرَ زَيْدٍ* *there did not go out (any one) but Zeid*. This particle is always pronounced with *Damma*, when employed in forming such compounds as correspond with those in our language in *im, in, un*, as *غَيْرُ مَكْمُولٍ* *imperfect*. *سِوَا سِوَا* and *سِوَا* *besides, except, &c.* follow the same regimen as *غَيْر*.

It may not be improper, before I conclude, just to observe, that interrogations are answered either by the accusative, or by the following particles, viz. to the interrogation *where?* they answer by prefixing *بِ* or placing *فِي* *in* before the following responsive word; to *whether?* by *أَلِي* *to* or *فِي* *in*; to *whence?* by *مِنْ* or *عَنْ* *from*; to *by which way?* by *بِ* *by*, *through*; to *how long?* *when?* by the accusative, or by *فِي* *in*; to *how long ago?* by *مِنْذ*, *مِنْذ*, *مِنْ* or *عَنْ* *from*; to *how far distant?* by the accusative; to *how?* *in what respect?* by the accusative, by *مِنْ* *from*, or *لِ* *for*; to *how much?* *what price?* by the accusative; which in all those cases has an adverbial signification.

And now having delivered, with all the explicitness in my power, such observations on Arabic grammar as appeared in any degree essential towards facilitating the study of this language, I

have only to recommend a careful perusal of the most classical authors; for precepts alone, unapplied and unimproved by practice, will lead the learner but a little way into the knowledge of any language. It was for this reason, as well as for illustrating the rules, that I have been so copious in extracts from a variety of authors, which, till the student is better provided, may supply the place of a little library. As remarked however (p. 181.) there are some books, which, though rich in fancy, are not always perfectly accurate in point of style; it may not therefore perhaps be disagreeable to add, by way of specimen, the story of Alnaschar the barber's fifth brother, (from a MS. in the possession of William Jones, Esq;) in which the folly of aerial castle-building is displayed with an agreeable vein of humour. As I write here merely for instruction in the language, I shall endeavour, as in the preceding authorities, to make the version as literal as possible; which the reader, if he pleases, may compare with that of the *Arabian Nights Entertainments*; where he will find a greater deviation from the original, than even a free translation seemed to require.

الليلة الثانية والستون بعد المائة من حكايات ألف
ليلة وليلة *

فلما كانت الليلة القابلة قالت دينازاد لاختها شهرزاد يا
اختاه ان كنتي غير نايبة فانهي لنا الحديث قالت لها
حبا وكرامة تبلغني ايها الملك العظيم الشأن ان المزين
قال واما اخي الخامس فانه كان مقطوع الاذان فكان
رجلا فقيرا وكان يسال الناس ليلا ويقنت به نهارا وكان
والدنا شيخا كبيرا طاعنا في السن فاعتدل ومات وخلف
لنا سبعة دراهم فاقتمسنا كل واحد مائة درهم فاما اخي
الخامس فانه اخذ الدراهم واحترق ولم يدري ما يفعل بها
وبينها هو يتفكر في تلك الدراهم ان وقع في خاطره
ان يشتري بها زجاجا من كل نوع ويبيعه وينتفع به فاشترى
الزجاج وجعله في طبق كبير وقعد في موضع يبيع فيه
والي جانبه حايط فسند ظهره عليه وقعد يفكر فقال في

Line 2. *كنتي* and *انهي* are vulgarisms; they ought grammatically to be
كنت and *اتم*. The same may be observed with respect to *اعلبي* first line, p.
202, and *اخفلي* line 4, p. 208. *امروتى* l. 8, p. 204, should be *امروتى*.

Line 3. *حبا وكرامة* is an Arabic idiom, which literally implies *with love*
and generosity, &c. and is equivalent to *with all my heart, with the greatest pleasure*, &c.
in English.

The hundred and sixty-second night of the tales of A thousand
and one nights *.

When the following night arrived, Dinazade said to Sheherzade,
O sister! if you are not asleep, finish to us the story: she replied to her
with great pleasure, It is related to me, O king of exalted dignity!
that the barber spoke thus: As to my fifth brother, he was
crop-eared, and was a poor man, who begged in the evening,
and subsisted on that by day. Our father was an old man,
greatly advanced in years, when he fell sick and died, leaving to us
700 dirhems †, which we divided, each 100 dirhems: as to my
fifth brother, when he received the dirhems, he was amazed, and
did not know what he should do with them; but whilst he was me-
ditating upon the money, it came into his mind to buy with it glass of
every kind, and to retail, and gain by it: he purchased therefore
glass, and put it into a large basket, and seated himself in a place
in which he might sell it: and by his side was a wall, and
he leaned his back against it, and sat meditating and saying to

Line 3, &c. *فانه واما قد*, and various other expletive Particles, cannot al-
ways be literally translated without giving too great an awkwardness to the version—
they imply *but, nevertheless, verily, certainly, indeed*, &c. The same may be observed
with regard to *و, ذ, &c.*

* Literally, The sixty-second night after one hundred, of the tales of a thousand
nights and a night.

† A Dirhem is a small silver coin; from 20 to 25 of which have, at different times,
passed for a Dinar, in value nearly equal to nine shillings.

نفسه اعلي يا نفس ان راس مالي هذا الزجاج ابيعه
 باربع مائة درهم ثم اني لم ازل اشترى وابع الي ان
 ييتي معي اربعة الاف درهم ولا ازال حتى اشترى
 تجارة وحبها الي موضع كذا وكذا ابيعها بثمانية الاف
 درهم ثم لا ازال حتى اشترى ايضا تجارة واشترى بها
 من خبيع الجواهر والعطر واربح ربحا عظيما فعند ذلك
 اشترى دارا حسنة واشترى المباليك والخدم والخيل
 واكل واشرف واقتصف اولا اخلي مغني ولا مغنية في المدينة
 حتى اجيبهم الي عندي واعمل انشاء الله تعالى راس
 مالي مائة الف درهم هذا كله كان يحسبه في ناله
 وطبق الزجاج قدومه بالمائة درهم ثم انه حسب في
 خاطره وقال واذا صار مالي مائة الف درهم فعند ذلك
 ابعت الدلالات في الخطب واخطب بنات الملوك والوزرا
 واخطب بنت الوزير فانه قد بلغني عنها بانها كاملة
 الاوصاف بديعة الحسن ملبحة الاطراف وامهرها بالف
 دينار فان رضوا كان والا اخذتها علي رغم انف ابيها
 قهراً فاذا حصلت في داري اشترى عشرة خدام صغار

himself: Know, O soul, that the capital amount of this glass I will
 sell for 400 dirhems; then however I will not stop; I will buy and
 sell till there remain with me 4000 dirhems; and I will not desist
 till I purchase merchandise, and placing it in my shop thus and
 thus, I will sell it for 3000 dirhems; then I will not give over
 till I buy goods as before; and I will purchase with it in wholesale
 jewels and perfumes; and I will acquire great gain; then after
 that I will purchase a fine house, and I will buy slaves and attend-
 ants and horses; and I will eat, and I will drink, and I will make
 merry, and I shall neither want for the male singers nor the fe-
 male singers of the city, but make them to come to me: and I will
 increase, God willing, my capital sum to 100,000 dirhems. All
 this he reckoned in his imagination; with the basket of glass before
 him of 100 dirhems: then he still computed in his mind, and said,
 when it shall become a capital of 100,000 dirhems, then upon that
 I will send out female brokers in marriage, and I will demand in
 marriage daughters of kings and vizirs: and I will marry the
 daughter of the vizir, as it will certainly be reported to me con-
 cerning her, that she is perfect in accomplishments, wonderful in
 beauty, and graceful in shape; and I will offer to her a portion of
 1000 dinars; if they consent, let it be; but if not, I will carry
 her away, in defiance of her father's anger, by force; then when I
 have got her into my house, I will purchase for her ten young slaves,

ثم اشترى كسوة الملوك واصوغ سرج من ذهب رارعه
 بالجوهر المثمن ثم اركب المباليك خلفي وقدامي وادور
 المدينة والناس يسلمون علي ويدعون لي فاذا رجعت
 دخلت علي الوزير المباليك خلفي وقدامي وعن
 يميني وشماله فاذا راى قام لي قايها واقعدني مكانه
 وقعد هو دوني لاني صهره واخذ معي خادمين واحبلهم
 كيسين فيهم الفين دينار الذي عدتها للهبر واهدي
 الف دينار اخري حتي يعلبوا امروتي وكبر نفسي
 وصغر الدنيا في عيني ثم انصوف الي داري فاذا جاء
 احد من ناحية امراتي وهبت له واخلفت عليه وان جاء
 بهدية رددتها عليه ولم اقبلها منه ولا اخلي روحي الا
 في موضعها ثم اني اقدم اليهم باصلاح شاني فاذا فعلوا
 ذلك قدمتهم وامرتهم بزفانها واصلح داري اصالحا تاما
 فاذا جاء وقت الخلوة بامراتي لبست افخر ثيابي وقعدت
 على مرتبة ديباج متكي لا التفت يميني ولا شمالا لشدة
 عقلي ورزائة عقلي وقلة كلامي وتكون امراتي قايبة
 كالبدر في حللها وحللها وانا لا انظر اليها عجباً وتهيباً

afterwards I will buy robes of princes, and will cause make a saddle
 of gold, and the bridle of it adorned with jewels of value; then I
 will ride, servants behind me and before me, and I will go round the
 city; and the people will salute me, and will pray for me; and then
 I will return, and enter to the vizir, servants behind me and before
 me, and on my right hand and on my left; and when he sees me,
 he will remain standing before me, and will cause me to sit in his
 seat of honour, and place himself below me, because I am his son-
 in-law; and I will take with me two slaves, and I will load them
 with two purses, in which will be 2000 dinars, which I shall cause
 to be counted out as her portion; and I will present 1000 dinars after-
 wards, that they may know my generosity and my greatness of soul,
 and the littleness of the world in my eye: then I will return to my
 house, and if one shall come on the part of my wife, I will present
 to him and clothe him with a rich dress; and if he comes with a
 gift, I will throw it to him, and will not receive it from him: and
 I will not give liberty to my soul (spouse) but in her apart-
 ments: then I will proceed to them with becoming dignity: and
 when these things are performed, I will go to them, and give them
 orders for the marriage night, and I will regulate my house with
 great propriety: then, when the hour comes of retirement with my
 bride, I will dress most magnificently in my robes; I will sit in
 dignity, reclining upon a silk cushion, not turning to the right or
 to the left, with grave prudence and majestick wisdom, and so-
 lemnity in my words: and there will be my spouse standing
 like the full moon in her robes and ornaments, and I will not
 look upon her, whilst she is in astonishment, and in terror,

وصلفا حتى يقولوا جميع من حضر † يا سيدنا ومولانا
 امراتك وجاريتك تعطف عليها فانها قايمة بين يديك ‡
 فانعم لها بنظرة فقد اضر بها القيام ويوسوا الارض قداسي
 مرارا فعند ذلك ارفع راسي وانظر اليها بنظرة واحدة
 ثم ارجع فاطرق راسي فيضون بها الى مجلس النام
 فاقوم انا واغير قماشني ثم البس احسن منها فاذا جاءت
 المرة الثانية بالخلعة الثانية لا انظر اليها حتى يقعون بين
 يدي ويسالوني ايضا عدة مرارا فانظر اليها بطرف عيني
 ثم اطرق الي الارض ولا ازال كذلك حتى ييم جلدتها
 ثم اني امر بعض الخدام ان يقدموا كيسا فيه خبسية
 دينار فادفعه الي المواشط ثم امرهم ان يخلوني معها
 فاذا دخلوا بها فانظر اليها وانام الي جانبها ولا اكلها
 حتى يقال عني ان نفسي كبيرة وتجي امها فتقبل
 يدي وتقول يا سيدي انظر الي جاريتك فانها تشتهي

† حضر and the feminine حضرة imply *dignity, majesty, &c.* and are used in addresses to princes and great men, having an analogy to *majesty, highness, excellency, &c.* with us.

‡ بين يديك literally *between your hands*, is an idiomatical phrase signifying *before you*.

and unable, though innocent, to please her husband; then they (her attendants) will all speak to my highness, O our lord and our master, your spouse, and your slave, bends towards you, whilst she stands before you; then favour her with a look; standing is indeed painful to her; then they will kiss the ground before me in grief. On which I will raise my head and look upon her with a single glance; then I will turn away and recline my head; they will then retire with her to her chamber of robes; and I will also rise up, and I will change my clothes, then I will dress more handsomely than her; and when my bride comes a second time in second robes I will not look on her till they bow their heads before me, and intreat me, as before, in sorrow: then I will look upon her with the corner of my eye; after which I will bend my eyes upon the ground, and I will not desist thus till I compleat her distress*. Then I will order from some of the servants who shall stand around a purse with 500 dinars, and I will give it to the tire women; then I will order them to leave me alone with her, when they have gone in with her: then I will look at her, and I will sleep by her side, and not speak to her: then mention will be made of me as to the haughtiness of my mind, and her mother will come, and will take my hand and say, O my lord, look upon your slave, as she wishes

* Here the 162d night concludes, but, as at the beginning of every night there is nearly a repetition of the same address of Dinazade to Sheherzade, as in p. 200, the insertion of that introductory part is here unnecessary.

قربك واجبر خاطرها فلا ارد عليها جوابا فاذا رأت ذلك
منى فتقوم تبوس رجلى مرارا وتقول يا سيدي ابنتى
صبية وما رأت رجل فاذا رأت منك ذلك الانقباض
ينكسر قلبها فبهل اليها وكلبها وطيب قلبها وخاطرها ثم
تعطيها امها قدحا فيه شراب وتقول لها اخلفى على
سيدك واسقيه فاذا حائتنى اتركها قايمه بين يدي وانا
ستكن لا انظر اليها من كبر نفسي حتى تقول بانى
عزيز ونفسى عزيزة ولا ازال حتى اخليها قايمه بين يدي
لتذوق طعم الهوات وتعلم بانى سلطان فتقول لى يا
سيدي بحق الله عليك لا ترد القدر من يدي وانا
جارتك فلا اكلها قتلح على وتقول لا بد من شربه
وتقدمه الى منى فانفض يدي في وجهها وارفسها برجلي
واعمل هكذا ثم رفس برجله فحكبت في طبق الزجاج
وكان فى مكان عالى مرتفع عن الارض فنزل الى الارض
وتكسر كلها فيه *

* There are in the above tale one or two words and passages which I have not been able to translate to my own satisfaction, but particularly from *ولا* line 11, p. 204, to *قدمتهم* l. 13, where, though the version is literal, the sense appears so obscure, that I either suspect my own comprehension, or some error in the MS.—*اقصف* line 8, p. 202, I have rendered *I will make merry*; *قصف* has many senses widely different from that, but as it also implies *to clap the hands and make a*

to approach you, and recover her spirits: but I will not give her any answer; and when she perceives that from me she will remain kissing my feet in grief, and will say, O my lord, my daughter is a virgin, and never saw man; when therefore she perceives from you those frowns, it will break her heart; heip her then and speak to her, and soothe her heart and mind: then her mother will give to her a cup of wine, and will say to her, Take this cup to your lord, and present it to him: when she approaches me I will let her stand before me, whilst I reclining will not look at her from the pride of my heart though she says to me, My dear, and my dear soul (whilst I will not relax, but leave her standing before me), taste this little cordial, and know me as your princess: then she will say to me, O my lord, may the blessing of God be upon you, do not refuse the cup from my hand and I your slave: and I will not speak to her, then she will beg me earnestly, and she will say, You must have the wine, and she will advance it to my mouth, and I will shake my hand in her face, and spurn her with my foot. My brother being thus employed, pushed with his foot, and struck with violence upon the basket of glass, which, being on a place elevated above the ground, fell upon the pavement, and broke all that was in it.

صلفا noise in sport, the meaning I have given it may perhaps be allowable: *صلفا* line 1, p. 206, has a variety of significations; but I could find none that, in my idea, would suit the subject so well as *a woman whom her husband hates, though innocent and deserving well.* *اخلفى* line 4, p. 208, has also a diversity of senses, among others denoting *a draught of liquor, a cup or other drinking vessel, also presenting a cup, &c.*

The following is referred to page x. of the Preface:

The Arabic root *نظر* seeing, vision, looking upon, expectation, hesitation, contemplation, the eye, countenance, &c. is a word of very general use in Persian, as well as its numerous derivatives, viz. *انتظار* longing to see, expecting with impatience; *استنظار* desiring one to reflect, consider, delay, &c. *انظار* the aspect, eyes, contemplation, prudence; *تنظار* seeing, looking, &c. *تنظر* expectation, contemplation, deliberating, delaying, &c. *تناظر* looking at one another, opposite; *تنظير* beholding, comparing, &c. *ناظر* an inspector, spectator, intendant, supervisor, guardian, &c. *ناظرة* the eye, the observative faculty; *ناظرة* a malignant aspect, fascination, deformity, a spectre; looking forward, procrastination; looking with pity; *نظور* one who looks attentively at a suspected person; *ناظرة* a respectable person, one to whom every one looks up; a guardian, speculator, &c. *نظاير* the most respectable, a noble grandee; *نظير* opposite, facing one another, like, equal; *نظري* one who admires the ladies; *منتظر* an attendant, one who waits with impatience to see another; *منظر* the aspect, face, an object, a spectacle, theatre, amphitheatre, &c. *منظرة* any place whence one can have a view, as high grounds, &c. *منظور* the countenance, visible, &c. *منظار* a mirror, woman, &c. &c. not to enlarge at present upon the number of Persian verbs and compounds formed from the Arabic by adding *كاه* and other terminations; as *طلبیدن* to ask, &c. from *نظر كاه* a place for shows, &c.—So that it is evident, that by getting by heart 1000 Arabic roots, joined to a knowledge of forming the Derivatives, a Persian student may easily gain an acquaintance with perhaps 20,000 useful words, which otherways no common memory could either acquire or retain.

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THE END.



