A GRAMMAR
OF THE
ARABIC LANGUAGE,
ACCORDING TO THE PRINCIPLES TAUGHT AND
MAINTAINED IN THE
SCHOOLS OF ARABIA;
EXHIBITING
A COMPLETE BODY OF ELEMENTARY INFORMATION;
SELECTED FROM THE WORKS OF THE MOST
EMINENT GRAMMARIANS;
TOGETHER WITH
DEFINITIONS OF THE PARTS OF SPEECH,
AND
OBSERVATIONS ON THE STRUCTURE OF THE LANGUAGE.

"Ιδιον γὰρ Φιλοσοφίας τὸ ἐν τοῖς πολλαῖς ἔχειν διαφορὰν δεῖξαι
τὴν κοινωνίαν, καὶ τὸ ἐν τοῖς πολλαῖς ἔχειν κοινωνίαν δεῖξαι
τὴν διαφορὰν"  

PHILOPONUS.

IT IS THE PROPER BUSINESS OF PHILOSOPHICAL GRAMMAR, TO SHEW,
IN MANY THINGS WHICH HAVE DIFFERENCE, WHAT IS THEIR
COMMON CHARACTER; AND IN MANY THINGS WHICH
HAVE A COMMON CHARACTER, THROUGH
WHAT IT IS THEY DIFFER.

IN TWO VOLUMES.

VOLUME FIRST:
COMPRISING THE
SYSTEM OF INFLEXION.

BY M. LUMSDEN,
PROFESSOR OF ARABIC AND PERSIAN, IN THE COLLEGE OF FORT
WILLIAM, IN BENGAL.

CALCUTTA:
PRINTED BY F. DISSERT, UNDER THE INSPECTION OF T. WATLEY, AT
THE HONORABLE COMPANY'S PRESS.
1813.
يا صارنا هماً تن الطلب
لما يُعرف من الآداب
هناك الذّى يُغنيك وِيذ النّهار
بما حواة من لسان العرب
طالعة تُحظى بالعلوم الآتى
تُفروّر من لها رشاق الصبر
نُهّو كتاب روزة سُجّيب
محصل للنا للذّى فيه الطرف
ثمارها باعثةً من بين الدّهاب
قُطّعاً على الصَّرف دُرَّج كَما
مما سَمَّى العلماء فليس مَنْ
سُجِّيب هذا الكتاب المذكور
يا أيها الطلاب بشرى ليَكم
هذَه اكتُب منْيَج لِّلزَّرِب
صنفه منى الذهَى حسب ما
منكم ذُهِب بَلْ عَلّيكم وَجْب
ADVERTISEMENT.

THOUGH it will be some time before the Second Volume of the following Work can be issued from the Press, I see no reason to delay the publication of the First Volume, which forms a complete treatise in itself, since it exhausts the Science of Arabic Inflection, leaving the Syntax, as another branch of the subject, to be fully considered in the Second Volume. On the publication of the latter, it is my intention to furnish a Preface to both; and, in the mean time, it will suffice to offer a very few observations on the nature of the plan which I propose to accomplish.

I proved in a former publication that the Science which we call General Grammar, treats merely of the Nature and Character of the Parts of Speech; and consequently forms part of the subject which every Grammarian professes to discuss. But the same Parts of Speech which are common to the structure of one Language, are not unfrequently unknown to another; and those which are common to all Languages, have not the same character in each. Thus it happens that there are no Adverbs in the Arabic Language, and though Verbs and other Attributives are
are probably common to every Tongue, it is, nevertheless, indisputably true, that the character of an Arabic attributive differs essentially from that of the English attributive with which, in Translation, it seems to correspond.

But the admission of these facts, (and I know not how they can be controverted,) seems to me to strike at the root of General Grammar, and to reduce that Science, as nearly as possible, to a mere nonentity. For, in the first place, it is not easy to determine what Parts of Speech are necessarily common to every Tongue, though it is quite certain that such, only, can fall within the range of the Science. And, in the second place, though that question were already determined, the definitions of the Science must yet continue to be equally imperfect and unsatisfactory; first, because it treats merely of principles common to every Tongue, and for that very reason of no great importance; and, secondly, because it will not condescend to furnish any information on the subject of those more important principles which distinguish the character of the same Parts of Speech, as they are found to exist in two or more Languages.

To explain by an example. It is by no means clear to my understanding, that adjectives are theoretically necessary to any Language, though in fact they are probably common to all. For every adjective may be resolved into the genitive case of the corresponding substantive, as A WISE MAN, or A MAN OF WIS-
D O M; &c. and does it not follow as a consequence of this principle, that adjectives, though very convenient to the expression of our thoughts, are not, however, of necessary use?

Admit this fact, and adjectives will cease to be the subject of General Grammar, because that Science disdains to furnish any information relating to the Nature of those Parts of Speech which are merely convenient, but not necessary. And, on the other hand, if we deny the fact, and affirm the necessary use of adjectives, it will still be true that they must be considered, in General Grammar, with reference, merely, to their common properties; and, consequently, that the specific difference between the adjectives of one Language and those of another, though often a subject of the highest importance, (See Page 266 of this Volume,) can never fall within the range of the Science.

In truth, the question, "What is necessary to the expression of our thoughts?" plainly admits of no solution; for, though simple thoughts may be expressed by simple means, the case is very much altered when we have occasion to connect our ideas by a chain of reasoning, because, then, the most perfect Language on Earth, will be found to furnish an imperfect instrument for the communication of thought. The Essay on the Human Understanding, for example, exhibits a train of thought which cannot be translated into the Language of the Nursery; or,
or, generally speaking, into any Language of which the progress to maturity is inconsiderable; yet it does not follow that it would be impossible, (no doubt it would be very difficult,) to translate it into the Language of New Zealand, because Language may attain a very high degree of perfection, while the state of Society is yet very rude.

The reason is, that long and connected trains of thought are inseparable from the condition of Man's nature, at every period of the social career; and thus, the arts of fishing, hunting and warfare, for example, the necessary concomitants of Savage Life, in its rudest state, will furnish abundant materials for thought. Those materials, shaped into Speech in the necessary intercourse of Human Society, will inevitably give birth to a great deal of eloquent, and perhaps, even, of abstract discussion; and thus the necessary wants of the Savage, though they may not furnish a very copious vocabulary, are yet sufficient to account for all that is excellent (and there is often, I believe, a great deal of excellence,) in the structure of his Language; such as the introduction of a comprehensive and uniform System of Inflection; the distinctions of moods and tenses; the variations of case, number, and gender; and the invention of particles; &c. &c.*

* I refer the reader to the Abbé Molina's account of the excellent structure of the Language of the Araucaniens in South America, comprised in his work on the Natural History of Chile; and the Manners of its People; &c.
ADVERTISEMENT.

The copiousness of Language probably depends on other causes, more immediately connected with the state of Society; yet the civilization of Man must be more ancient than the records of History, if it be indeed anterior to the maturity of Speech. The Greek Language was certainly copious in the days of Homer, and had already acquired that excellence of structure, which enables it, even in our times, to furnish terms for every modern Science; such as we cannot find in our own Language, though the Science may have been invented by ourselves.

But whatever may be thought of those causes to which we owe the maturity of Speech, I am of opinion, first, that we know very little of what is necessary or common to all Languages; secondly, that the Science which we call General Grammar, treats merely of the nature and character of the Parts of Speech employed in our own and some other Tongues; and, finally, that this Science ought to be abolished, as a usurpation on the province of the common Grammarian, whose duty it is, to define the nature of his own Parts of Speech, shewing where they agree, and where they differ from those of the Language familiar to his readers.

This following work will be found, accordingly, to comprise definitions of the Parts of Speech employed by the Arabs; and though I have purposely waved all controversial arguments, it will be obvious to those conversant in the subject, first, that I have
have been often, nay generally, compelled to embrace opinions at variance with those commonly maintained in Europe; and, secondly, that the structure of the Arabic Language, as explained by me, is not consistent (or at least not apparently consistent,) with some of the most popular theories of Speech. In other respects, it will be found to comprise a very ample body of rules, founded on the authority of the best writers, and easily consulted by means of the Table of Contents prefixed to the Volume, which supercedes the necessity of committing them to memory.

It only remains to add, that though on a more extensive scale, the work has been written nearly on the same plan with that of my friend and predecessor Major Bailie, the British Resident at the Court of Lucnow*. Both are supported by the authority of the best writers on Arabic Grammar, and if his work had been completed, I should have thought it unnecessary to undertake mine. His removal from the College prevented its completion, and his employment in the high offices which he has since held under the Indian Government, however honorable to his own Character, has yet withdrawn from the field of Oriental Literature, one of those men to whose talents and extensive knowledge, it would have been indebted for the most important

*"Sixty Tables, Illustrative of the Principles of Arabic Inflection," published by Major Bailie shortly after the Institution of the College.
improvements. To Major BAILLIE, therefore, I desire to inscribe
the following Work, in testimony of the esteem which I entertain
for his acquirements, and as a mark of respect for his general
character, the more grateful to my feelings, because, on this oc-
casion, it is offered to a friend.
# TABLE OF CONTENTS.

## VOLUME FIRST.

### CHAPTER FIRST.

<table>
<thead>
<tr>
<th>§.</th>
<th>1st.—LETTERS of the Alphabet:</th>
<th>Page.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>§.</td>
<td>2d.—Combination of Letters:</td>
<td>6</td>
</tr>
<tr>
<td>§.</td>
<td>3d.—Pronunciation of Letters:</td>
<td>19</td>
</tr>
<tr>
<td>§.</td>
<td>4th.—Deviations in the pronunciation of certain Letters:</td>
<td>30</td>
</tr>
<tr>
<td>——</td>
<td>Elegant Deviations:</td>
<td>31</td>
</tr>
<tr>
<td>——</td>
<td>Inelegant Deviations:</td>
<td>34</td>
</tr>
<tr>
<td>§.</td>
<td>5th.—Properties of the Letters:</td>
<td>38</td>
</tr>
</tbody>
</table>

### CHAPTER SECOND.

| §. | 1st.—General Observations on Grammatical Science: | 48 |
| §. | 2d.—Definition and Division of the Parts of Speech: | 51 |
| §. | 3d.—On the Structure of the Arabic Language: | 60 |
| §. | 4th.—On the Use of Measures: | 80 |

### CHAPTER THIRD.

| §. | 1st.—Classification of Verbs: | 92 |
| §. | 2d.—Inflexions of the Past Tense of Triliteral Radical Verbs: | 95 |
| §. | 3d.—Inflexions of the Aorist or Doubtful Tense: | 98 |
| §. | 4th. |   |
§. 4th.—Inflections of the Aorist accompanied by ٣ُمْ تَنَ ١٠٠

§. 5th.—Inflections of the Aorist accompanied by Noon Su-

Keela : ١٠٥

— Inflections of the Aorist accompanied by Noon

Khufhefa : ١٠٨

§. 6th.—Inflections of the Imperative and Prohibitive Modes: ١٠٩

CHAPTER FOURTH.

§. 1st.—Conjugations of Triliteral Radical Verbs: ١١٥

§. 2d.—Formation of the Aorist from the Measure ١١٧

§. 3d.—Formation of the Aorist from the Measure ١٢٨

§. 4th.—Formation of the Aorist from the Measure ١٢٩

CHAPTER FIFTH.

§. 1st.—Quadriliteral Verbs, Radical or Augmented: ١٣١

— Quadriliteral Radicals, as ٤٠٠٠ Measure نُعرَجُ ١٣٤

— First Conjugation of Augmented Quadriliterals, as

نُعرَجُ Measure نُعرَجُ ١٣٥

— Second Ditto, as ٤٠٠٠ Measure نُعرَجُ: ibid.

— Third Ditto Ditto, as ٤٠٠٠ Measure نُعرَجُ: ١٣٦

§. 2d.—Augmented Triliterals of the Class termed ١٣٧

— First Conjugation of Augmented Triliterals, as

مُلمُ Measure نُعرَجُ: ١٣٩

— Second Ditto Ditto, as صَرَفُ Measure نُعرَجُ: ibid.

§. 2d.
§. 2d.—Third Conjugation of Augmented Triliters, as

Measure ١٤٠

Fourth Ditto Ditto, as ١٤١
Fifth Ditto Ditto, as ١٤١
Sixth Ditto Ditto, as ١٤٢
Seventh Ditto Ditto, as ١٤٣
Eighth Ditto Ditto, as ١٤٢
Ninth Ditto Ditto, as ١٤٤
Tenth Ditto Ditto, as ١٤٥
Eleventh Ditto Ditto, as ١٤٥
Twelfth Ditto Ditto, as ١٤٦

Conclusion; treating of the insulated forms of certain Verbs:

§. 3d.—Augmented Triliters of the Class termed ١٤٩

because they assume the Quadriliteral forms: ١٤٩

Form of the Verb ١٥٣
Ditto of the Verb ١٥٤
Ditto of the Verb ١٥٥
Ditto of the Verb ١٥٦

Conclusion; comprising Rules for the formation of
the Imperative of all Verbs, and of the Aorist
of all Verbs but those of the Triliteral Radical

Class: ١٥٧
CHAPTER SIXTH.

§. Ist.—Properties of the Conjugations:

Properties of 


Ditto of 


Ditto of 


Ditto of 


The Property termed or Superiority:

§. 2d.—Properties of the form :

Ditto of the form :

Ditto of the form :

Ditto of the form :

Ditto of the form :

Ditto of the form :

Ditto of the form :

Ditto of the forms and :

Ditto of the form :

Ditto of the form :

Ditto of the form :

Ditto of the form :

§. 3d.—Ditto of the form :

Ditto of the form :

Ditto of the form :

Ditto of the form :

Ditto of Triliters assuming the Quadrilateral forms: ibid.

Conclusion; comprising some General Remarks on

the Properties of the Conjugations: ibid.
CHAPTER SEVENTH.

§ 1st.—Definition of the Infinitive or Mοσδηρ: 202

§ 2d.—The Μοσδηρ termed Mερμεκ of Triliteral Radical Verbs: 212

§ 3d.—The Simple Infinitive of the same Verbs: 216

- Table of Measures of the Simple Infinitive, No. 1: 218

- Remarks on certain Measures comprised in the

Table No. 1: 221

- Table of Measures perhaps Superlative, No. 2: 224

- Table of Measures certainly Superlative, No. 3: 225

- Remarks on Table 3d: 229

§ 4th.—Rules for the formation of the Simple Infinitives of the Triliteral Radical Class: 229

§ 5th.—The same Infinitives restricted to Unity or Species: 233

§ 6th.—Triliteral or Quadrilateral Infinitives derived from all Verbs but those of the Triliteral Radical Class: 237

- First Division—Infinitive derived from Verbs having four letters in the Past Tense: 239

- Second Division—Infinitive derived from Verbs beginning with Τλ, and having more than four letters in the Past Tense: 241

- Third Division—Infinitive derived from Verbs beginning with Ημφζτοος Βμετ, and having more than four letters in the Past Tense: 246

§ 7th.
§. 7th.—The Infinitive termed مصمم, and also the Infin-
tive restricted to Unity or Species, derived from
all Verbs but those of the Triliteral Radical Class: 251

Conclusion; comprising some Observations on the
Measures 

CHAPTER EIGHTH.

§. 1st.—Derivative Nouns formed from the Infinitive: 255

§. 2d.—On the Attributive Character:

Of Epithets, as opposed to Adjective Nouns: 266

On the use of Metaphors, and the Extension of Terms: 278

§. 3d.—Formation of the اسم الفعل or "Name of the
Agent," from Verbs of the Triliteral Radical Class: 287

Intensive Superlative of the اسم العفعل: 291

Formation of the اسم العفعل, from all Verbs but
those of the Triliteral Radical Class: 295

Correlatives of اسم العفعل: 296

Conclusion; comprising some Detached Observa-
tions on the Correlatives of اسم العفعل: 298

§. 4th.—Formation of the اسم المفعول or "Name of
the Object," from Verbs of the Triliteral Radical
Class: 301

Intensive Superlative of اسم المفعول: 302

Formation of اسم المفعول from all Verbs
but those of the Triliteral Radical Class: 303

§. 5th:
§. 5th.—Formation of the Ismoot تفارة, or "Noun of Superiority?": 303

Means of expressing the sense of Superiority in the case of all Verbs from which the Measure ً cannot be derived: 309

§. 6th.—Formation of the اسم لا لة or "Instrumental Noun?" and of its Correlatives: 310

§. 7th.—The اسم لام تف or "Noun of Time and Place," derived from Verbs of the Trilateral Radical Class: 312

The Noun of Time and Place derived from all Verbs but those of the Trilateral Radical Class: 317

Correlatives of the Noun of Time or Place: 318

§. 8th.—Formation of the Simple Attributive: 319

Ordinary Measures of the Simple Attributive: 324

Rarer Measures of the Simple Attributive: 325

Remarks on some of the rarer Measures: 333

Conclusion; comprising a few Remarks on the advantages and defects peculiar to a Language constructed on a system of Epithets, as contradistinguished from Adjective Nouns: 338

CHAPTER NINTH.

§. 1st.—Of Jamids: 343

§. 2d.—Trilateral Jamids of the Radical Class: 344

§. 2d.
CHAPTER TENTH.

§ 1st.—On the Rules of Permutation, Coalescence and Rejection:

§ 2d.—Classification of words affected by the Rules of Permutation, Coalescence and Rejection:

§ 3d.—On the Conjunctive HUMZA:

§ 4th.—Rules for the Permutation and Rejection of the Disjunctive HUMZA; or more properly, of every HUMZA not Conjunctive.

Rule First. Of برس راس; originally برس رأس

§ 4th.
§ 4th.—Rule 2d. Of \( \text{مُقَرَّبَة} \); originally 387
   \( \text{مُقَرَّبَة} \); 387
  — Rule 3d. Of 388
   \( \text{مُقَرَّبَة} \) 388
  — Rule 4th. Of 389
   \( \text{مُقَرَّبَة} \) &c. 389
  — Rule 5th. Of 390
   \( \text{مُقَرَّبَة} \) 390
  — Rule 6th. Of 391
   \( \text{مُقَرَّبَة} \) &c. \textit{ibid.} 391
  — Rule 7th. Of 392
   \( \text{مُقَرَّبَة} \) &c. \textit{ibid.} 392
  — Rule 8th. Of 393
   \( \text{مُقَرَّبَة} \) &c. \textit{ibid.} 393
  — Rule 9th. Of 394
   \( \text{مُقَرَّبَة} \) &c. \textit{ibid.} 394
  — Rule 10th. Of 395
   \( \text{مُقَرَّبَة} \) &c. \textit{ibid.} 395
  — Rule 11th. Of 396
   \( \text{مُقَرَّبَة} \) &c. \textit{ibid.} 396
  — Conclusion; treating of Imaginary Roots exhibiting many Radical Humzas: 397
§ 5th.—Inflexion of Verbs having a Primal Humza: 398
§ 6th.—Ditto of Verbs having a Medial Humza: 399
§ 7th.—Ditto of Verbs having a Final Humza: \textit{ibid.} 400

\textit{Chapter Eleventh.}

§ 1st.—Permutations of \( \text{ل}, \text{م}, \text{ل} \) and \( \text{ي} \): 401
  — Rule 1st. Of 402
       \( \text{مُقَرَّبَة} \) 402

\textit{§ 1st.}
<table>
<thead>
<tr>
<th>Rule</th>
<th>Description</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>2d.</td>
<td>Of ارسل اوصل</td>
<td>403</td>
</tr>
<tr>
<td>3d.</td>
<td>Of منير مالان</td>
<td>404</td>
</tr>
<tr>
<td>4th.</td>
<td>Of بيضان حيكي</td>
<td><em>ibid.</em></td>
</tr>
<tr>
<td>5th.</td>
<td>Of پوسي طوبغي</td>
<td>405</td>
</tr>
<tr>
<td>6th.</td>
<td>Of بيع مصونه تبيع</td>
<td><em>ibid.</em></td>
</tr>
<tr>
<td>7th.</td>
<td>Of وعده بهد</td>
<td>406</td>
</tr>
<tr>
<td>8th.</td>
<td>Of عده اروع</td>
<td>407</td>
</tr>
<tr>
<td>9th.</td>
<td>Of رانست ارفع</td>
<td>408</td>
</tr>
<tr>
<td>10th.</td>
<td>Of رمي نع باع خان</td>
<td>409</td>
</tr>
<tr>
<td>11th.</td>
<td>Of حفظ بيع وضعت</td>
<td>413</td>
</tr>
<tr>
<td>12th.</td>
<td>Of قول or بيع قول</td>
<td><em>ibid.</em></td>
</tr>
<tr>
<td>13th.</td>
<td>Of بيع قول</td>
<td>414</td>
</tr>
</tbody>
</table>
§ 1st. Rule 44th. Of 'مَهِيلَ;'  يُقَولُ; 'مِلَّ;' originally 'مَهْلَ;' &c. 415

Rule 15th. Of ُتَّمَّمُ; originally ُتَمَّمُ; &c. 419

Rule 16th. Of ُهَدَايَ; ُهَدَايَ; Originally ُهَدَايَ; &c. — ibid.

Rule 17th. Of ُسَالَ; ُسَالَ; Originally ُسَلَ; &c. — ibid.

Rule 18th. Of ُعِجْبَة; ُعِجْبَة; Originally ُعِجْبَة; &c. — ibid.

Rule 19th. Of ُخِيَّة; ُخِيَّة; Originally ُخَيَّة; &c. — ibid.

Rule 20th. Of ُدَوَّرَ; ُدَوَّرَ; &c. — ibid.

Rule 21st. Of ُسُرْفُ; ُسُرْفُ; Originally ُسُرْفُ; &c. — ibid.

Rule 22d. Of ُسِرْفُ; ُسِرْفُ; for ُسِرْفُ; &c. — ibid.

Rule 23d. Of ُبِعْرُ; ُبِعْرُ; Originally ُبِعْرُ; &c. — ibid.

Rule 24th. Of ُنَعْزَة; ُنَعْزَة; Originally ُنَعْزَة; &c. — ibid.

Rule 25th. Of ُنُونُ; ُنُونُ; Originally ُنُونُ; &c. — ibid.
§. 3d.—Ditto of Verbs having ḫaw for the Medial Radical: 435

§. 4th.—Ditto of Verbs having ya for the Medial Radical: 442

§. 5th.—Ditto of Verbs having ḫaw for the Final Radical: 443

§. 6th.—Ditto of Verbs having ya for the Final Radical: 453

§. 7th.
§. 7th.—Ditto of Verbs having an Infirm Primal and Final: 455

— Ditto of Verbs having an Infirm Medial and Final: 459

§. 8th.—On the Combination of Humza and the Letters of Infirmitv: — — — 460

Inflexion of verbs having a Primal Humza, and a Medial Infirm: — — — ibid.

— Ditto of Ditto having a Primal Humza, and a Final Infirm: — — — 463

— Ditto having a Primal Infirm, and a Medial Humza: 463

— Ditto having a Medial Humza, and a Final Infirm: 465

— Ditto having a Primal Infirm, and a Final Humza: 463

— Ditto having a Medial Infirm, and a Final Humza: 469

— Ditto having Humza, accompanied by two Letters of Infirmity: — — — 471

CHAPTER TWELFTH.

§. 1st.—The Coalescence of Letters: — — — 474

— Rule 1st. Of ُمدَّتُ; ُحَقُّ; originally مَدَّتُ; &c. — — — ibid.

— Rule 2d. Of ُدَوَّابُ; originally مَدَّرُ; مَدَّرُ; &c. — — — 475

— Rule 3d. Of ُمَلْکُ; originally مَلْکُ; &c. — — — 477

— Rule 4th. Of ُمَلْکُ; مَلْکُ; originally ُمَلْکُ; &c. — — — 479

§. 2d.—Conditions and Obstacles to the Rules of Coalescence: ibid.

§. 3d:
§ 3d.—Coalescence of two successive homogenous Letters occurring in two following Words:  481

§ 4th.—Coalescence of Proximate Letters:

| Rule | 1st. Of  | رَعَدَتُ | وَعَدَتُ | Originally: &c. 485 |
| Rule | 2d. Of  | أَظْلَمْ | أَظْلَمْ | Originally: &c. 486 |
| Rule | 3d. Of  | رَأَنَّ | أَنْ أُنَّ | Originally: &c. 486 |
| Rule | 4th. Of  | أَفْتَنَّ | أَفْتَنَّ | &c. 487 |
| Rule | 5th. Of  | رَأَنَّ | إِرْتَسَ | Originally: &c. 488 |

The Pronominal ُن changed into ُنا after the
Letters صَبَطَ.  489

| Rule | 6th. Permutations of the LAM of ُل: 487 |

§ 5th.—Coalescence of Noon with the Letters comprised
in ُيِرْمُول and others:  492

§ 6th.—Specification of those Proximate Letters which are
most commonly observed to coalesce:  494

§ 7th.—Obstacles to the Coalescence of Proximate Letters:  496

§ 8th.—Inflexion of Verbs of the Class termed ُنَصْأ عَفَ.  499

CHAPTER THIRTEENTH.

§ 1st.—Formation of the Dual Number:  502

§ 2d.—The Masculine form of the Perfect Plural:  511

§ 3d.—The Feminine form of the Perfect Plural:  519
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>§. 2d. — Measures of the Plural of Paucity:</td>
<td></td>
</tr>
<tr>
<td>Measure 1st.</td>
<td>529</td>
</tr>
<tr>
<td>Measure 2d.</td>
<td>530</td>
</tr>
<tr>
<td>Measure 3d.</td>
<td>531</td>
</tr>
<tr>
<td>Measure 4th.</td>
<td>533</td>
</tr>
<tr>
<td>Measure 5th.</td>
<td>534</td>
</tr>
<tr>
<td>Measure 6th.</td>
<td>536</td>
</tr>
<tr>
<td>Measure 7th.</td>
<td>537</td>
</tr>
<tr>
<td>Measure 8th.</td>
<td>538</td>
</tr>
<tr>
<td>Measure 9th.</td>
<td>539</td>
</tr>
<tr>
<td>Measure 10th.</td>
<td>540</td>
</tr>
<tr>
<td>Measure 11th.</td>
<td>541</td>
</tr>
<tr>
<td>Measure 12th.</td>
<td>542</td>
</tr>
<tr>
<td>Measure 13th.</td>
<td>543</td>
</tr>
<tr>
<td>Measure 14th.</td>
<td>544</td>
</tr>
<tr>
<td>Measure 15th.</td>
<td>545</td>
</tr>
<tr>
<td>Measure 16th.</td>
<td>546</td>
</tr>
<tr>
<td>Measure 17th.</td>
<td>547</td>
</tr>
</tbody>
</table>

§. 3d. — First Class of the Plurals of Multitude:
§. 3d.—Measure 18th. نفعًا لم

Measure 19th. نفعًا لي

Conclusion. Are the preceding Rules Analogous or Prescriptive?

§. 4th.—Second Class of the Plurals of Multitude:

Measure 1st. نفعًا ل

Measure 2d. نفعًا لب

Measure 3d. نفعًا لن

Measure 4th. نفعًا عل

Measure 5th. نفعًا عل

Measure 6th. نفعًا عل

Measure 7th. نفعًا عل

Measure 8th. صفا عل

Measure 9th. صفا عل

Measure 10th. نفعًا عل

Measure 11th. نفعًا عل

Measure 12th. نبيع

Measure 13th. نبيع

Measure 14th. نبيع

Measure 15th. نبيع

Measure 16th. نبيع

Measure 17th. نبيع

Measure 18th. نبيع

Measure 19th. نبيع

Measure 20th. نبيع

§. 4th;
[xvii]

§. 4th.—Measure 21st. - - - 599
Measure 22d. - - - ibid.
Measure 23d. - - - ibid.
Measure 24th. - - - ibid.
Measure 25th. - - - 601

Of Letters to be rejected in the صَاعِدَاتِ: 602

Of the Penultimate YA considered as a mark of the
- - - ibid.

The Plural of the Plural: - - - 603

Of the Annexation of TA to the صَاعِدَاتِ: 604

Irregular Plurals: - - - 605

Conclusion. Are the preceding Rules Analogous
or Prescriptive? - - - ibid.

§. 5th.—Forms of the Collective Plural: - - - 606

§. 6th.—On Generic Nouns; their True Nature, and why
considered in the same Chapter that treats of
the Plural: - - - 609

CHAPTER FIFTEENTH.

§. 1st.—On the formation of Diminutive Nouns: - - 614

§. 2d.—On the Abbreviated Diminutive: - - 620

§. 3d.—Permutation and Rejection of Letters, in order to
the formation of Diminutive Nouns: - - 621

§. 4th.—Obstacles to the formation of Diminutive Nouns: 626
CHAPTER SIXTEENTH.

§. 4th. — On the formation of Relative Nouns: 629

— Conclusion; comprising the Rule for reducing all Participles and other Attributives to Substantive Nouns: 640

CHAPTER SEVENTEENTH.

On the Genders of Nouns: 641

Conclusion; comprising Tables of Nouns irregularly feminine, or irregularly common to both Genders: 645

CHAPTER EIGHTEENTH.

§. 1st. — On Punctuation: 649

§. 2d. — On the Junction of two Quiescent Letters: 654

§. 3d. — The Rules of İMALA: 657

— Obstacles to the Rules of İMALA: 659

§. 4th. — On the Permutation of certain Letters: 661

— Table of Irregular Permutations: 663

— Conclusion; shewing the means by which the original form of a Permutated Letter may be discovered: 665

§. 5th. — On the Transposition of Letters: 667

§. 6th. — On the rejection of certain Letters: 669

§. 7th. — On the means by which Radicals are distinguished from Servile Letters: 671

§. 8th. — On the Nature of ُنِق or Con-relation: 680

§. 9th.
§ 9th.—On the Measures common to more than one of
the Parts of Speech: 682
§ 10th.—The Trial: 684

APPENDIX.

The Rules of Writing: 690
Rules for writing the Letter HUMZA: 692
Rules for writing the Letter ALIF: 695

The means by which the original form of ALIF may be
known: 697
Of Letters uttered but not written: 698
Of Letters written but not uttered: 701
The Junction of words in writing: 702
A GRAMMAR

OF THE

ARABIC LANGUAGE.

CHAPTER FIRST.

SECTION FIRST.

AL HOOROOFOOL HIJAEEYA,

OR

LETTERS OF THE ALPHABET.

The Arabs are pre-eminent over all nations for the assiduous cultivation of their native tongue. They have discussed and exhausted every imaginable question of Grammar, and have bestowed on the professors of that science, an eminence of literary fame and celebrity to which the Grammarians of Europe have aspired in vain.

The simple structure of most of the European Tongues is unfavorable to the general culture of Grammatical science: we learn its elements in early youth, but it seldom happens that we have occasion or inclination to resume the study in maturer years. The superficial
superficial acquirements of the schoolboy are, among us, experimentally found to suffice for the purposes of practical accuracy; and beyond the accomplishment of those purposes, there is nothing in the science to excite the ardor of general emulation. We therefore study Grammar as a matter of necessity, and having acquired that common sort of proficiency which is expected from every man of liberal education, we generally, (and not without reason,) relinquish for ever an unprofitable pursuit, which no longer offers anything to excite the curiosity, or gratify the taste, or supply the wants of the general reader.

The professed votaries of Grammatical science, are necessarily excepted from these remarks; but their number in Europe is comparatively small, and with reference to the simple structure of most of the European tongues, it is not to be desired that they should be greatly augmented. The necessary study of Grammar extends not beyond the point of practical utility, and as our ears are seldom offended by any gross violation of Grammatical rule, it may be justly inferred that our knowledge of that science is generally equal to the demands imposed by the Languages to which it relates.

The intricate structure of the Arabic Language demands, however, a deeper attention to the rules of Grammar, than can be reasonably required from the student of any European Tongue. Those rules are exceedingly numerous and remote from the observation of uninformed practice. They cannot be acquired without much labour, and when acquired, they cannot be easily remembered. An Arab is unable to carry them in his memory, and has therefore continual occasion to refer to his books, by means of which he decides every thing, and without them will seldom venture to offer an opinion. His Grammar is not, as with us, merely the companion of his boyish days, but the faithful guide of his maturer years; a Vade mecum, a sine qua non, without which he would be constantly in danger of losing his way. It would be arrogance to imagine that the rules of Arabic Grammar
Grammar are less necessary to the foreign Student of that Language than they are found to be to the Native Arabian. On the contrary, we shall require (and it is my ambition to furnish) an ample collection of Grammatical rules, such as may serve the double purpose of an elementary work for the use of beginners, and a book of reference to which the English proficient in the Arabic Language may refer for the solution of doubtful points. For this purpose, I shall extract whatever is useful, or even curious, in that ample mass of materials bequeathed to their country by the writers of Arabia; and though my work will offer no encouragement to those who consider brevity as the soul of Grammar, I shall yet endeavour to preserve the advantage of a clear arrangement, such as may enable me to distinguish the parts that may be omitted with least disadvantage to the progress of the learner. By this means, I hope to escape the censure of prolixity otherwise due to the length of my work; or if destined to incur that censure, the success of my undertaking, in other respects, will still have furnished the materials from which an abridgment may be easily formed hereafter.

The twenty-nine Letters of the Arabic Alphabet are indifferently termed \( \text{ذ} \) Hooroofooool Hjaeta, \( \text{ذ} \) Hooroofooool Arubeeta, \( \text{ذ} \) Hooroofooool Moojuma, and \( \\text{ذ} \) Hooroofooool Ajud.---The sounds of many are peculiar to the Arabs, and of the most difficult acquirement by foreign nations; insomuch that the system of pronunciation commonly established among the learned in India is nearly unintelligible to the ear of an Arab. I have determined, nevertheless, to adhere to that system, because the English Alphabet does not furnish the means of establishing any other that would not be liable to many exceptions; and as I intend to describe,
as nearly as possible, the true Arabian pronunciation of every letter, the system of Orthography that may be adopted by me, is, in fact, a matter of very little importance.

The letters of the alphabet are written from the right hand to the left, and are variously formed, according to their position at the beginning, or the middle, or the end of a word. Some of the variations to which they are liable appear in the following scheme of the Alphabet, and the rest will be sooner acquired in the course of practice, than they can be by the use of any other means.

**SCHEME OF THE ALPHABET.**

<table>
<thead>
<tr>
<th>Names of the Letters</th>
<th>Finals</th>
<th>Medials</th>
<th>Initials</th>
<th>Forms of the Letters</th>
</tr>
</thead>
<tbody>
<tr>
<td>Alif</td>
<td>أَلِف</td>
<td>قَرْنُ</td>
<td>أَمِرَ</td>
<td>A.</td>
</tr>
<tr>
<td>Ba</td>
<td>بَاء</td>
<td>طَلَب</td>
<td>بَدُر</td>
<td>B.</td>
</tr>
<tr>
<td>Ta</td>
<td>تاء</td>
<td>نَثِيَّ</td>
<td>تَبَر</td>
<td>T.</td>
</tr>
<tr>
<td>Sa</td>
<td>سَبَأ</td>
<td>نَثِيَّ</td>
<td>ثَبَر</td>
<td>S.</td>
</tr>
<tr>
<td>Jeem</td>
<td>جِيم</td>
<td>نَجْفُ</td>
<td>نَجَب</td>
<td>J.</td>
</tr>
<tr>
<td>Ha</td>
<td>حَاء</td>
<td>مَخْضُوحٌ</td>
<td>حَمْجُ</td>
<td>H.</td>
</tr>
<tr>
<td>Kha</td>
<td>خَاء</td>
<td>مَخْضُوحٌ</td>
<td>حَمْجُ</td>
<td>K.</td>
</tr>
<tr>
<td>Dal</td>
<td>دَال</td>
<td>نَجْبُ</td>
<td>دَانُر</td>
<td>D.</td>
</tr>
<tr>
<td>Zal</td>
<td>ذَلِل</td>
<td>نَجْبُ</td>
<td>ذَلِلُ</td>
<td>Z.</td>
</tr>
<tr>
<td>Ra</td>
<td>رَاء</td>
<td>عَمَرُ</td>
<td>رَأَءِرُ</td>
<td>R.</td>
</tr>
<tr>
<td>Za</td>
<td>زَى</td>
<td>عَجْرُ</td>
<td>زَأِرَزُ</td>
<td>Z.</td>
</tr>
<tr>
<td>Seen</td>
<td>سُبُّن</td>
<td>يَبُسُّن</td>
<td>سُبُّنُ</td>
<td>S.</td>
</tr>
</tbody>
</table>

Sheen
<table>
<thead>
<tr>
<th>Arabic Letters</th>
<th>Final</th>
<th>Medial</th>
<th>Initial</th>
<th>Form of the Letters</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sheen</td>
<td>١</td>
<td>٢٤</td>
<td>٤٦٨</td>
<td>ش Sh.</td>
</tr>
<tr>
<td>Sad</td>
<td>٣</td>
<td>١٣</td>
<td>٤٥٨</td>
<td>ص S.</td>
</tr>
<tr>
<td>Zad</td>
<td>٤٨</td>
<td>٤٥٨</td>
<td>٥٨</td>
<td>ض Z.</td>
</tr>
<tr>
<td>Ta</td>
<td>٥٨</td>
<td>٤٥٨</td>
<td>٨</td>
<td>ط T.</td>
</tr>
<tr>
<td>Za</td>
<td>٨</td>
<td>٤٥٨</td>
<td>٨</td>
<td>ئ Zi.</td>
</tr>
<tr>
<td>Ain</td>
<td>٩</td>
<td>ن</td>
<td>ع</td>
<td>ع A.</td>
</tr>
<tr>
<td>Ghain</td>
<td>غ</td>
<td>غ</td>
<td>غ</td>
<td>غ Ghi</td>
</tr>
<tr>
<td>Fa</td>
<td>ع</td>
<td>ع</td>
<td>ف</td>
<td>ف F.</td>
</tr>
<tr>
<td>Qaf</td>
<td>ك</td>
<td>ك</td>
<td>ت</td>
<td>ك Ki.</td>
</tr>
<tr>
<td>Kaf</td>
<td>سُرُرُ</td>
<td>سُرُرُ</td>
<td>ت</td>
<td>سُرُرُ Kf.</td>
</tr>
<tr>
<td>Lam</td>
<td>ل</td>
<td>م</td>
<td>ل</td>
<td>ل Li.</td>
</tr>
<tr>
<td>Meem</td>
<td>مُتُ مُتُ</td>
<td>مُتُ مُتُ</td>
<td>م</td>
<td>مُتُ M.</td>
</tr>
<tr>
<td>Noon</td>
<td>نُوُرُ نُوُرُ</td>
<td>نُوُرُ نُوُرُ</td>
<td>ن</td>
<td>نُوُرُ N.</td>
</tr>
<tr>
<td>Wao</td>
<td>وُ ا وُ ا</td>
<td>وُ ا وُ ا</td>
<td>و</td>
<td>وُ W.</td>
</tr>
<tr>
<td>Ha</td>
<td>هُ هُ هُ هُ</td>
<td>هُ هُ هُ هُ</td>
<td>ه</td>
<td>هُ H.</td>
</tr>
<tr>
<td>La</td>
<td>ئ</td>
<td>ئ</td>
<td>ئ</td>
<td>ئ A.</td>
</tr>
<tr>
<td>Ya</td>
<td>ی</td>
<td>ی</td>
<td>ی</td>
<td>ی E.</td>
</tr>
</tbody>
</table>

**SECTION**
SECTION SECOND.

COMBINATION OF LETTERS.

The letters of the Alphabet apparently consist of vowels and consonants, yet they cannot be combined into words and syllables, otherwise than by the aid of certain marks, or short vowels, or vowel points, that have been invented for that purpose. Those vowel points are generally omitted in Arabic books, but they may, nevertheless, be optionally expressed in every word without exception; and if not expressed, they must be understood, because it is impossible otherwise to form a word or a syllable. To explain by examples. The letters م and د in the word مدون, are connected by the intervention of the short vowel فم فم; and the same short vowel is applicable to لا when combined with ل in the word ل. It is obvious, therefore, that whether a word shall consist of two consonants, as مدون; or of a vowel and a consonant, as ل; the intervention of a short vowel will be equally necessary in either case. The short vowels are known by the term قات or qualities of motion; and they are three in number, namely, فم or the mark (.) placed over the letter to which it appertains, as قتل, slaughter; كر or the mark (.) placed under the letter to which it appertains, as كر, thought; and زم or the mark (.) placed over the letter to which it appertains, as زم, tyranny. They have nearly the short sounds of u, i, and oo, in the words But, Bit, and Book; which would be thus written by an Arab: بيت But بيت Bit بيت Book.
The absence of a vowel-point is known by the mark \( (*) \) or \( ١ \) as سُوْقُون١, placed over the letter to which it appertains, (or often omitted, if the letter be final) as مُنْتَرَف٠ كاِئِف٠ and مُنْتَرَف٠ فِكِر٠; ضَم٠ لَم٠ and ضَم٠ طَلْم٠ زَوْل٠٠ in the word مُنْتَرَف٠. It is obvious, therefore, that if an Arab had occasion to write the English word Burnt, (بُرنَت١) he would render the letter ب٠ مُنْتَرَف٠ بَلْو٠٠ مُنْتَرَف٠ مُلَعُوْر٠ موُؤْحُر٠ مُلَعُوْر٠ رِك٠, or Moveable (by the vowel فِتْح٠ فُتْرا٠ Fُتْرا٠) and would apply the mark سُوْقُون١ سُوْقُون١ Soo-koon to each of the other three letters, because these are سُا١ سَا١ Sa-kin or Quiescent, or "not moveable"; that is to say, they are not followed by any short vowel.

But two following 'quiescent letters are seldom admissible in an Arabic word, and never, except in certain cases, to which the attention of the reader will be called hereafter. An Arab would therefore pronounce with difficulty the word Burnt, in which there are three following quiescent letters; but as the word begins with a moveable letter, the difficulty of utterance would not be wholly insuperable in his estimation. But if we substitute the word Blush for the word Burnt, an Arab would despair of attaining the accurate pronunciation of that word; first, because the letter ب٠ is here quiescent, that is to say, it is not followed by a short vowel; and, secondly, because he is firmly persuaded that a quiescent letter, occurring at the beginning of a word or a syllable, cannot be uttered by the organs of human speech. He would therefore prefix or subjoin to the letter ب٠، the sound of the vowels فِتْح٠ فُتْرا٠ or كُسْر٠ كُسْرا٠, or ظَعْما٠ زُعْما٠, and would thus inevitably corrupt the word into أَبْلِش١ أِبْلِش١ Ab-lush٠, or إِبْلِش٠ إِبْلِش٠ Ib-lush٠, or إِبْلِش٠ إِبْلِش٠ Ab-lush٠.
Oob-Lush; or بلش Bu-Lush, or بلش Bi-Lush, or بلش Boo-Lush. This principle is common to the Arabs with many other Oriental Nations, and hence it happens that the natives of India are constantly observed to change the name of Smith into Ismith, Spear into Ispear, &c. because they are unable otherwise to pronounce these words.

But though every Arabic word or syllable must begin with a moveable letter, the necessity is not therefore universally applicable to other tongues; and the English reader will easily recall to his memory the occurrence of a quiescent letter at the beginning of many words or syllables, such as ب, in the words Blush, Bleak, Break and Embrasure; &c. The proposition of the Arabian Grammarians, namely, that a quiescent letter cannot be uttered at the beginning of a word or a syllable, is therefore true with reference to themselves and their own Language; but cannot be received as a general principle, indifferently applicable to every other tongue.

The sound of a vowel point invariably follows that of the letter to which it appertains; and hence it happens that the letter ب moveable by the three vowel points, will represent the short sounds of ب Bu ب Bi and ب Boo, in the words But, Bit, and Book; but never can represent those expressed by reversing the same letters in the syllables وب, وب and وب. In order, therefore, to prefix the sound of a vowel point to any given letter in the alphabet, the letter أً Alf must be employed as a vehicle, having no sound of its own, but merely the sound of the vowel point by which it may happen to be moveable; as أً آب, or أً وب, أً وب, and أً وب.
The long vowels are formed by means of the letters َلا ياء وَ، and perhaps َعَمَسْ، but عَمَس is a consonant in the opinion of many, and لَا as we shall see in the sequel, is merely another name for َلا as َلا is another name for ِهِجَرَة. I shall therefore pass over these letters for the present, and will proceed to consider the nature of those long vowels that are formed by means of the letters Alif, Wāw, and Ya.

In order to form the long vowels, these letters must be quiescent, or not moveable by a vowel point; and like all the other letters of the alphabet, they must be connected with those which precede them by means of the حُرَّات, or Short Vowels. Their combination with ب in the syllables بِي بَي is therefore imperfect, and requires the intervention of a short vowel, by which the letter ب must be rendered moveable. It is obvious, therefore, that three long vowels might be formed from each of the letters Alif, Wāw and Ya quiescent, following each of the vowel points; as رَي بَي َلَي بَي. But Alif quiescent follows invariably the vowel ُنْتِكَةْ، and will therefore furnish but one long vowel, corresponding with au in the English word haul, or كَال. And Wāw quiescent, following the vowel ُكْسُرْة must be everywhere changed into َي as مِزْرَاه, for مِزْرَاه, A Balance; and will therefore furnish but two long vowels, namely, ow in the English word cow; ( and oo in the word ُكْوَرْ هو, or Pooze, with a final ؤ mute, to lengthen the sound of oo. And كَي quiescent
cent never follows the vowel زمة ZUM-MA, and will therefore furnish but two long vowels; namely, EA, in the word حبل, or HEBiL, with a final B mute, to lengthen the sound of EA; and IE, in the word لى deliberated pronounced, so as not to run into a short vowel, like the letter I in the word LIGHT.

The long vowels amount, therefore, to the number of five; expressed in the words تأل KA-ŁA, He spoke; تقيل KEE-ŁA, It has been said; تقليلة KY-ŁOO-ŁUT, Sleeping at MID-DAY; تقول KOWL, SPEECH. And they are everywhere formed, as already stated, by combining the letters ALIF, WAQ, and YA quiescent, with the short vowels to which they are here subjoined.

But I have already had occasion to remark that the sound of a short vowel, occurring at the beginning of a word or a syllable, is invariably represented by a moveable ألف ALIF; as when we reverse the syllables ب Bu, ب Bi, and ب BEE, into ف إب Us, إب IB, and أب OOB. And hence it happens that the long vowels, occurring at the beginning of a word or a syllable, will require the aid of moveable ألف ALIF: as أأ Aw, أو Ow, أو Ow, إي EI, and غي AI, or I; in the English words آل EWL, أووز OoZE, أوز OoZE, اير EE, and غير IR. The two Alifs, in the word EWL, and other similar examples, are, however, commonly contracted into one Alif, surmounted by the mark مدة MADDA (ـ); as أاجر for أجر A-ŁOOR, A BRICK;
The sound of the vowel Fut-ha, though shorter, is essentially the same with that of Alif: the sound of the vowel Kus-ra, though shorter, is essentially the same with that of Ya; and the sound of the vowel Zum-ma, though shorter, is essentially the same with that of Waaw. Or to express the same sentiment in other words: a lengthened Alif generates Ya; a lengthened Kus-ra generates Waaw; and a lengthened Zum-ma generates Alif. And hence the three vowel points are said to be Homogeneous with the corresponding letters: Al Fut-ha-to Oo Kh-tool Alif, Fut-ha is the sister of Alif; and so, also, of Kus-ra, with reference to Ya; and of Zum-ma, with reference to Waaw. And their combination together forms the three simple long vowels already mentioned; namely, Aw, Oo, and Ee; known to Grammarians by the term Hoo-roo-fool Mudd, of Letters of length. The vowels Ow and Ai, are obviously mixed or compounded of the sound of Waaw and Ya by which it is followed; and these vowels are therefore diphthongs, known to Grammarians by the term Hoo-roo-fool Leen, or Letters of softness. The term Hoo-roo-fool Leen may, indeed,
be also applied to the three simple long vowels ُا أ Aw, أَوَّ Oo, and ُإَيِّ Es; but the term ُإَرْوُفْ ا لِدَنَّ Hoo-roo-fooool Mudd, is never applicable to the diphthongs أَوَّ Ow and ُإَيِّ Ai.

The sound of a long vowel or diphthong ought never to be slurred over with the usual rapidity of English utterance. It is invariably a grave deliberate sound, enduring much longer than that of the corresponding English vowels. The reader who desires to attain an accurate pronunciation, will therefore do well to pause on the sound of every long vowel; otherwise the natural rapidity of an Englishman's utterance will not fail to lead him astray.

The sound of a short vowel is very short, like that of u in the word But, or double o in the word Book; as سْكُوُن Soo-koon, Rest, in which there are two vowels, the first short, and the second long.

The sign ( Ambul) or تَشْدِيد Tush-derd, placed over the letter to which it appertains, indicates that such letter must be doubled in utterance: as تُسْتَكْبَر Tu-kub-boon, Pride, in which, the mark is applicable to the letter ب. The first of the two homogeneous letters must, in this case, be invariably quiescent; and the second, unless occasionally, in the case of its occurrence at the end of a word, will be moveable by one or other of the three vowel points. A double letter must be rendered very obvious in the utterance, and is not, therefore, to be rapidly pronounced like double m in the word Mummy. In fact, it would require, in our Language, three following homogeneous letters (as
(as مُمْمَمْمَم) to represent the force and emphasis given to the utterance of a double letter in the Arabic Language. If the first of the two homogeneous letters shall be moveable by any of the vowel points, both letters will then be written: as مُدّد، ASSISTANCE, opposed to مُدّد، LENGTH.

A double vowel point, placed over the last letter of a word, is known in Grammar by the term تنْوِينٌ Tun-veen or Nunnation, because the last letter must, in that case, be followed by the sound of the letter تنْوِينٌ from which the word is derived: as مُدّدْ أب Mu-đđ-du-doon; مُدّدْ أب Mu-đđ-du-dun; مُدّدْ أب Mu-đđ-du-din; &c. The sound of the vowel فُتْحَة Fut-ha, is generally marked by the letter أَلْفَ as in the preceding example مُدّدْ أب Mu-đđ-du-dun; but that letter must be omitted in the case of a word ending with أَلْفَ فُتْحَة as دِفْع أَتْتُنٍ Dif-ū-tun, At once; بِعْث أَتْتُنٍ Bush-ū-tun, Suddenly; and other examples of the same nature. The letter تنْوِينٌ is sometimes observed to supercede, in writing, the use of the double vowel point at the end of a word: as Bِّبْحَجْكَ بِقَلْبِكْ for بِبْحَجْكَ بِقَلْبِكْ A-būbū Mou-hum-mu-di-nil Kāsī-mo, A man’s name; in which case تنْوِينٌ is commonly written in a smaller character than is generally employed in the rest of the work. It is to be observed, however, that this employment of the letter تنْوِينٌ has not been authorised by any Grammarians, and is not therefore wholly unobjectionable.

The division of words into syllables, is regulated by the following simple and very important rule, to which there is not a single exception in the Language. “Every word and syllable must begin D

“ with
"with a moveable letter, and the number of syllables in every word is equal to the number of its moveable letters." For two moveable letters can never enter into the same syllable, and the quiescent letters in every word, will form a part of the same syllable with the moveable letter to which they are subjoined. Examples: 

\[
\text{Zu-ru-ba; Is-tukh-du-ma; Is-tikh-dam; Is-tikh-da-moon; Ku-oo-an, not } \text{Ku-oo-ran; Ku-oo-na-noon, not } \text{Ku-oo-ra-noon; &c.}
\]

It follows, therefore, that مال, Wealth, is a word of one syllable; and that for مال, The Place of Return, will necessarily comprise two syllables. So, also, بaad is a word of one syllable, and بaad, is a word of two syllables, whereas بaad comprises three.

Our monosyllables often approach, in utterance, to the nature of polysyllables; as بeer and Here, often pronounced as if they were written بeer and Here. The unity of every syllable must be carefully preserved in the Arabic Language, and the want of the necessary attention to this point (generally neglected by English scholars,) is inconsistent with the attainment of an accurate pronunciation.

On recurring to the scheme of the alphabet, the reader will observe the letter أَلْف Alif at the head of the list, and the letter ل La which stands next the bottom, above يا Ya. The letter ل La is the true أَلْف Alif, and labours under certain disabilities, the nature of which are now to be explained. First, it must be invariably quiescent, or not moveable by
by a vowel point; and consequently does not occur in the word ل attest Α, because the letter Α is here moveable.

Secondly, it follows invariably the vowel Fut-ha and being itself quiescent, will therefore represent the sound of broad Α in the word Α Ma or Α La, and cannot represent any other sound. Thirdly, being invariably quiescent, and following invariably the vowel Fut-ha, it has no occasion for the mark Σoo-koon, nor has the preceding letter any occasion for the vowel Fut-ha; and therefore we generally write ل Α, Λ, Λ &c. Fourthly, it never enters into the composition of a declinable word except as a servile letter, as in the example صارب Za-rib, a striker, in which ال is said to be servile not radical, because its office corresponds with that of the terminations of other tongues. For as the radical letters ب-ع-ر-ن, composing the English word Burn, denote an idea which is variously modified by various terminations or servile letters, as Burn-ing, Burn-t or Burn-ed, Burn-s or Burn-th, &c., so, the radical letters ص ر ب composing the word ضرب Zurb, to strike, denote an idea which is merely modified or inslected by the introduction of the letter Alif, in its derivative صارب Za-rib, a striker; &c.

The letter ال or ل is therefore servile in the word صارب Za-rib; and if it shall seem to occur as a radical letter in any given example, as مωλ Mal, originally مωλ Mu-wul, Wealth, the reader may be assured that in all such cases, it is the mere substitute of some other letter; as Αω, here
here changed into 
أَلْفٍ by the operation of certain rules of permutation and rejection, the nature of which will be explained hereafter.

The letter 
أَلْفٍ which appears at the head of the alphabet, is more properly known by the name of 
حَمَّرَة Hum-zā; and though it has a definite form of its own, namely the mark (א), it is yet generally found to usurp the forms of 
وَأَلْفٍ and 
يٓ. At the beginning of a word, its form is invariably that of 
أَلْفٍ moveable by one or other of the three vowel points 
אَكْرَمُ Oo-k-rî-mo; אִקְרָם Iñ-k-rām;
&c. And, in this case, the sound of the letter is merely that of the vowel point by which it may happen to be moveable; as the reader will perceive on adverting to the pronunciation of these three words.

In the middle of a word, the form of a moveable Hum-zā is determined by its own vowel point; and the form of a quiescent Hum-zā, by the vowel point of the letter which precedes it. Thus, Hum-zā moveable by the vowel 
فُتْحَاء Fut-hā, assumes the form of 
أَلْفٍ in سَلَك Su-u-lā, He asked: Humzā moveable by the vowel 
كُسْرَة Kus-rā, assumes the form of 
يٓ in سَسُم Su-s-ma, He was sick: and Humzā moveable by the vowel 
ضِمْتَة Zum-ma, assumes the form of 
وَأَلْفٍ in رُوُف Ru-o-o-fā, He was kind; &c. And again: Humzā quiescent, following the vowel 
فُتْحَاء Fut-hā, assumes the form of 
أَلْفٍ in سِمٓ را Soo-n, a head: Humzā quiescent, following the vowel 
كُسْرَة Kus-rā, assumes the form of 
يٓ in زِئب
Zi-roon, a wolf; and Humza quiescent, following the vowel َضَمْهَا Zum-ma, assumes the form of ٌبِرْسُ in Boo-soon, a calamity; &c.

The last letter of most Arabic words are generally moveable in the composition of a sentence; and the form of a moveable Humza, occurring at the end of an Arabic word, must be determined by the preceding (not by its own) vowel point, when the preceding letter shall happen to be moveable. Thus Humza following the vowel Fut-ma, assumes the form of Alif in ٍكُرْعْا Ku-ru-a, he read: Humza following the vowel Kus-ras, assumes the form of Ya in ٌمَا فَتْيَا Ma-Fu-ti-a, he did not cease: and Humza following the vowel Zum-ma, assumes the form of Wao in ٌتَرْوُوْا Tu-ru-o-o-a, he left the city; &c. If the preceding letter shall happen to be quiescent, Humza ought to be written in its own shape, though, in this case, it is often found in books under the form of Wao: as ُبِدَرْ properly بِنْ Bud-oon, the beginning; ُجَرْ Jooz-oon, a portion; &c.

From the examples already adduced, the reader will observe that the letters Alif, Wao and Ya, are commonly surmounted by the mark Humza َض, when these letters represent Humza: as ُرَأُسْ Raa-soon, a head; ُبِرْسُ Boo-soon, a calamity; and ُبِرْسُ Ber-oon, a well; &c. But every moveable Alif must be Humza, and has therefore no occasion for that mark, which is seldom or never written over a moveable Alif, occurring as the first letter of a word. And as the real
Alif or La is invariably quiescent, so the mark  is never written over the real Alif, being reserved for Humza under the form of Alif, as را, ر و را-soon, a head; &c. It is proper to add that the diacritical points of the letter Ya should be omitted when that letter represents Humza; as  (not  بَرْرُ) بَر-رُون, a well; &c.

On reverting to the scheme of the Alphabet, the reader will observe that the sound of each letter constitutes the first letter of its own name. Thus بَا Ba is the name of the letter ب, and ب ٍ is the first letter of the word بَا Ba; and so, also, of حَا Ha, شِينُ Sheen, &c. But the true أَلِف is invariably quiescent, and cannot therefore be the first letter of its own name, because a quiescent letter never occurs at the beginning of any Arabic word. The true أَلِف has therefore received the name of لا La, which is often improperly pronounced لَامُ أَلِف by those who are not aware of the truth.

I now proceed to consider the pronunciation of each letter in the Alphabet.
SECTION THIRD.

Mu-kha-ri-jool Hoo-roof,

OR

PRONUNCIATION OF LETTERS.

There are twenty-nine letters in the Arabic Alphabet, and the learned are generally of opinion that the Mu-kha-ri-jool Hoo-roof, or places of their utterance, must be also twenty-nine.

For a letter is properly a specific modification of sound; and sound, abstractedly considered, admits of modification in two different ways: namely, first, by intension and remission; and, secondly, by a variation of the organs employed in its utterance. Now any given articulated sound is obviously capable of intension and remission, as when we soften or enforce the sound of the letter ب; &c. But the intension or remission of one sound is never found to generate another; for ب continues to have the same sound, whether pronounced with intension or not. It follows, therefore, that the distinction of sound between two letters (and no two letters of the Arabic Alphabet have the same sound,) must be the result of a variation or new modification of the organs employed in their utterance; and consequently, that those variations do in reality equal the number of alphabetical letters.

But they are too slight to be always perceptible, and the Arabian Grammarians recognise but sixteen, which I proceed to describe as well as I can.
These three letters are formed at the lower extremity of the throat; the first being nearer to the breast than the second, and the second nearer than the third. The letter ُ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ُُّ ْ
is uttered with an effort, and seems to proceed directly from the breast. The same difference may be observed in the word ُوُلُّ Koo-la with Wao, as opposed to بُوُسُّ Boo-soon with Humza; and ُقُبُّلُ Keh-la with Ya, as opposed to ُبُسُّ Bee-roon with Humza; &c.

These two letters are formed in the middle of the throat, the first being somewhat lower down than the second, according to the opinion of most Grammarians. The sounds of the letter عين are somewhat similar to those of moveable Alif, from which it is distinguished in utterance, by a very strong compression of the muscles of the throat. Examples: َعَلَلُ Akl, Wisdom; ُعَقُدُ Ik'd, A string of pearls; ُعَقِدَةُ Ook-dai, A knot; ُبُعَدُ Bood, Distance; ُمُعَبِّرُ Mea-sur, A ferry boat; ُعَدُ AAD, The name of a tribe; ُعَرِنُ Aoud, Returning; ُعَدُ Ood, Wood of Aloe's; ُعَبِّدُ End, A festival; ُعِلَّ عَلَلُ Ail, Prancing; &c. The reader will observe that the letter عين in the mouth of a foreigner, is exceedingly apt to degenerate into Alif; whereas the strong compression in the muscles of the throat will be always obvious in the utterance of an Arab, who never confounds the pronunciation of these two letters.

The letter حاء is a very harsh aspirate, resembling (I believe) the German H, and formed by a strong compression of the muscles
of the throat: as حا, Haul, A state; خلیخ, Khost, A Pretence; حبل, Hubl, A Hope; وَحَنَى, Wuh-voon, Revelation; &c. It is generally, though very improperly, confounded by foreigners with the letter ح or Ha, or the common H of the word Hope.

These two letters are formed at the upper extremity of the throat, the first being a little lower down than the second. The letter خ is compounded of G and H; خا, Kha is compounded of K and H. The guttural sound of خ is familiar to Scotchmen in the words Fought, (pronounced Fokht,) Daughter, (pronounced Doh-hter;) &c. The sound of خ is unknown to our language, but may be easily recognised by Scotchmen, as a hard and harsh guttural, having a good deal more of the letter G than the Scotch guttural Mh, in the word Daughter, pronounced Doh-hter; &c.

The seven letters abovementioned are termed the حلیخ the Guttural Letters, because they are all formed in the throat.

The letter قاف Qaf is a K formed at the very root of the tongue, by pressing it against the fleshy part opposite to it; and...
those who endeavour so to utter the letter ك or ك in the word QaF or KaF, must of necessity pronounce ك.

The letter ك is another K very nearly corresponding with our own, from which it cannot be distinguished in utterance, though said to be formed somewhat higher up in the mouth. The sounds of ك and ك are often most improperly confounded by Englishmen, though nothing can be more obvious to an ordinary ear, than the distinction of sound between these two letters. They are termed Al-Hoo-roo-pool, Luh-vee-ya, or Letters of the Palate.

These letters are said to be formed at the middle of the tongue, by pressing it against the opposite part of the palate. The sounds of the first and second correspond exactly with those of J and S H, in the words Just and Ship. The sound of ي Ya movable, is precisely that of the letter Y as ي: يك-Yu-ku-ra, Watchfulness; يس-Yoosh, Easiness; ي آ-Ay-esa for يس-Yu-sa, He despaiRed; &c. The sound of Ya quiescent, after Fut-ha, is that of Y in the word By; as يدماك-Ky-loo-ya, Sleeping at mid-day; &c. The sound of Ya quiescent, after Kus-ha, is that of E at the beginning of
of the word Eve3 as ٌ Keel, Conversation; &c. A quiescent Ya never follows the vowel Zum-ma; or, when that accident happens to occur, the vowel Zum-ma must be changed into Kus-ra; as ُ بیض ُ Beез-zoon, originally بیض ُ Booze-zoon, the plural of Ab-yu-zo and ُ بیض White; &c.

The letter ُ quiescent, surmounted by ُ Alif at the end of a word, is generally termed ُ the short Alif; and has the sound of Alif quiescent as ُ أُدُني Ad-na, Nearer; ُ أُقُصُي Ak-sa, More Remote; &c. The letter termed ُ the long Alif; as ُ هم-ra-o Hum-ra-o, Red; ُ هم-ra-a Ha-oool-a-e, These; &c.

This letter is formed on either side of the tongue, by pressing it against the teeth next to the side on which it is formed. Most of the Arabs are said to form it on the left side, but others are observed to prefer the right. It is quite impossible to convey, by description, any tolerable idea of the strange sound of this letter, which I myself have lately acquired, very imperfectly, and with much difficulty, from the mouth of an Arab who now attends me. In India, it has acquired (though very improperly) the sound of the
the letter Z, to which it has scarcely any resemblance that I can perceive. It seems, indeed, to be more like the sound of a bottle suddenly uncorked, than anything else to which I can compare it. The Gramm. Khulil is of opinion that the place of its utterance is near that of the utterance of Jerm and Shern, but this opinion does not generally prevail.

14

拉

This letter corresponds pretty nearly with our L, being formed near the tip of the tongue, by pressing it against the palate, a little way above the roots of the upper foreteeth.

15

ئو

This letter corresponds pretty nearly with our N; and if not nasal, the place of its utterance is at the tip of the tongue, by pressing it against the roots of the upper foreteeth, with some assistance from the nostrils also, since it cannot be uttered when these are shut. The nasal Noon, termed Antarfa, termed An-Noo-nool Khu-fee-ya, occurs in the words Anka, from ther; and is more nasal than the letter N of the word Think. It will be the subject of future consideration, and at present, therefore, I shall merely observe that the Mukh-ruj or Place of Utterance is the nostrils alone. Noon, therefore, has two places of utterance; first, that of the nasal Noon; and, secondly, that of the Noon not nasal.
This letter corresponds pretty nearly with our R, and has its Mukh-ruj near that of the letter Noon, with this exception, that the nostrils have no share in the utterance of ر.

These three letters are commonly termed ذو القيثاء Zow-lu-
kee-ya, from ذو لونت Zow-luk, the tip of the tongue; where
in fact they are formed, by pressing it against the roots of the
upper foreteeth. The letter د corresponds pretty nearly
with our D, and the letter تاء with our T. The Arabs dis-
tinguish تاء from طل which is another T, formed, as I think,
somewhat higher up in the mouth than the former, though the
Arabian Grammarians assign the same Mukh-ruj to both. The
distinction between them is generally lost in the mouth of a
foreigner, and though obvious enough in the utterance of an
Arab, can be conveyed only by the channel of the ear.

These three letters are formed at the tip of the tongue, by
pressing it against the middle of the upper foreteeth. The letter ص
سپین corresponds pretty nearly with our S, and the letter ص
is another S, formed, as I think, somewhat higher up in the mouth
than
than "سیبین, though the Arabs (the best, or indeed the only good judges of such questions,) assign to both the same place of utterance. The letter "زاء has the sound of Z, and is supposed by the Grammarian "زَمْعُح-شعـر" to be formed somewhat higher up in the mouth than "سیبین, but this is contrary to the general opinion, by which, "سیبین, صاد and "زاء are all assigned to the same place of utterance.

These three letters are formed at the tip of the tongue, by pressing it against the edge of the upper foreteeth. In India, the sounds of "نال, and "نلا, are both corrupted into that of Z; and the sound of "ثا, into that of S; than which, nothing can be more erroneous. The real sound of "ناال seems to me to approach very nearly to that of Th in the word That, and the sound of "ثا to that of Th in the word Think. The letter "تان (to my ear at least) has a middle sound, between the letter Z, of the word Zany, and the Th of the word That. It can be conveyed, however, only to the ear, and baffles every attempt to describe it.

This letter, which corresponds with our F, is formed by pressing the edge of the upper teeth against the edge of the under lip.

25

26

27
These letters, and the letter ٥, are commonly termed شعفية Shu-fu-hee-ya or شفوية Shu-fu-vee-ya, Labial Letters; because all are equally formed by the lips. The letters ٥ and ٥ correspond exactly with B and M; and are formed by shutting the lips close together, employing the nostrils also, in the case of ٥. The lips are not close shut in uttering the sound of the letter ٥, which is that of W, when it happens to be moveable by the vowel Fut-ha; and (as it seems to me) of the letter V, when it happens to be moveable by either of the other two vowel points. Examples: ٥ WUKH, A bird's nest; ٥ VIZIR, A Load; ٥ Voo-sool, or perhaps occasionally Woo-sool, Junction; &c. As a quiescent letter, following Fut-ha, it forms the diphthong ow of the word ٥ KOWL, Speech; and if we substitute Zum-ha, it forms the long vowel oo, of the word ٥ Soor, The last Trumpet; &c.

Conclusion.

In the preceding observations, the letters are classed according to the proximity of the مخراج Mukh-raj, or Place of Utterance; and if we suppose the same Mukh-raj to be applicable to all the letters that are classed together, allowing two for the letter Noon, it follows that the مخراج Mu-khara, or Places of Utterance, amount to the number of Sixteen,
teen, which is the opinion generally maintained by the Arabian Grammarians. This opinion has been controverted, however, by several writers such as Koot-roob; Jur-meer; Fur-raa; and Is-no Doo-ryde; who have assigned the same Mukh-ruj to نوّت لاما and سمر; thus reducing the number of the Mu-khas-ruj to Fourteen. In strict accuracy, it has already been observed that the number of the Mu-khas-ruj must be equal to the number of letters in the Alphabet; or rather to that of the simple sounds represented by those letters; because every simple sound must be distinguished from all others, by some peculiar modification of the organs of speech.

In order to determine the true Mukh-ruj of any given letter in the Alphabet, the Arabs have laid it down as a rule, that such letter must be rendered quiescent, and made to follow the moveable Humza under the form of Alif; whence it follows that the Mukh-ruj of لا is better determined by the word لآل, than by the word لا ل; and that the Mukh-ruj of باء Ba is better determined by the word ﱃب آل, than by the word ﱃب Ba; &c.
SECTION FOURTH.

DEVIATIONS IN THE PRONUNCIATION
OF CERTAIN LETTERS.

The pronunciation of certain letters is observed, I believe, in every Tongue, to deviate occasionally towards that of others; as in the case of our S, which acquires the sound of Z, in the words position; opposite; appear; &c. In the Arabic Language, such deviations are pretty numerous, and have been divided into two classes, the first termed أَلْفُوْ رُوُ اٗ قُمُسُتُوُهُ سُنَا, or ELEGANT DEVIATIONS; and the second termed أَلْفُوْ رُوُ اٗ قُمُسُتُوُهُ مُوُسُتُوُدُعُوُهُ سُنَا, or INELEGANT; (though not inadmissible.) The deviations of the first class are intended, I suppose, to prevent the occurrence of harsh combinations, and those of the second class have been generally ascribed to the progress of corruption, resulting from the settlement of strangers in the Arabian territory, after the extension of the Moohummudan faith over the nations on which it was imposed by the sword. Those corruptions, taking root even among the Arabs themselves, are stated to have impaired the purity of their ancient utterance, insomuch that the Grammarian سَيْرَآٰ فَهْنْيُيُا See-ra-feh states that many of the Arabs, even those of the Desart, (remarkable as they are, for purity of speech,) were commonly in the habit, in his time, of approximating the sound of
to that of ك, from which it ought to be clearly distinguished. I now proceed to detail, in their order, the authorised deviations of either class.

FIRST CLASS.

ELEGANT DEVIATIONS.

Al Hum-zu-tool Moo-suh-hu-la; or the Softened Humza.

This letter is also termed همزة بين بين همزة بين, or "The Intermediate Humza," because it is deprived, in part, of that harshness of utterance by which alone, the sound of the pure Humza is distinguished from that of يا and ألف or or. It is pronounced, therefore, with a sound nearly approaching to that of ذا Al-Zu-ul, He walked gently; or as زوو-ة, He was kind; or as سعف Sow-fa His hands were chopped; &c. The softened Humza will be fully treated in a subsequent part of this work, and need not therefore engage our further attention at present.

الابن المانع Ali-fool I-ma-la, or the Inclined Alif.

This is the letter Alif, uttered with a sound approaching to that of Ya, or of the English A, of the word Made: حسب ب حسب ب, sometimes pronounced حسب ب حسب ب حسب ب حسب ب حسب ب, sometimes pronounced حسب ب حسب ب حسب ب حسب ب حسب ب, &c. The Inclined Alif will be fully treated in the sequel.
la-moot Tuf-khēm, or the Swelling Lam.

This is the letter Lam occurring after سا or ص. Whether these letters shall happen to be quiescent, or movable by the vowel Fut-ḥa. The letter Lam, in this case, acquires a full broad and swelling sound, remarkably pleasing when accurately uttered by a Native Arab. Examples: مسلٌ Su-la, He baked; يصَلُّوٌ Yoos-lou-na, They shall be baked; يقَلُّوٌ Zu-lu-a, He inclined (in his gait; &c.) يقَلُّوٌ Yuz-lu-o, He does or will incline; مسلٌ Tu-lu-a, It arose; (the Sun; &c.) يقَلُّوٌ Yut-loo-o, It does or will arise; &c.

The letter Lam of the word الله Al-lahı acquires this swelling sound after the vowels Fut-ḥa or Zaw-ма; but not after the vowel Kuš-ra. Examples: ﷺ Tuf-lah, By God; ﷺ Nus-kool-lah, A man's name: as opposed to ﷺ Bil-lah, By God; in which Lam follows the vowel Kuš-ra.

A-li-foo Tuf-khēm, or the Swelling Alif.

This is the letter Alif pronounced with a broad swelling sound, approaching to that of the letter Wao, the form of which it generally assumes, at least in the dialect of the people of Hijaz. Examples: ﷽ Su-lat, Prayers; ﻲ Zu-kat, Alms; (levied according to the proportion fixed by the Moobhummadan Law) ﷺ Hu-yat, Life; &c.
The letter \textit{Shen} quiescent, followed by \textit{Dale}, is stated to acquire a sound approaching to that of \textit{Jeem}: as \textit{As-Buk}, \textit{Eloquent}; pronounced nearly, as if it were written \textit{Al-Duk}. N. B. The sound of \textit{Shen\textsubscript{1}}, in this case, is probably, (for I cannot speak certainly,) that of the letter \textit{S} of the word \textit{Pleasure}.

\textit{An Noo-Nool-Khu-Phe-Ya\textsubscript{1}}; or the nasal \textit{Noo\textsubscript{1}}.

This is the nasal \textit{Noo\textsubscript{1}} to which I have already adverted. It occurs before the letters 

\textit{Sib\textsubscript{1}}\textsubscript{1} \textit{Sib\textsubscript{1}}\textsubscript{1} \textit{Zal} \textit{Dall} \textit{Jee} \textit{Tha} \textit{Taa} \textit{Ta}; as if \textit{Kaa} \textit{Taaf} \textit{Naam} \textit{Taam} \textit{Taaz} \textit{Taam} \textit{Taaz} \textit{Ham}, and will be the subject of future consideration.

\textit{Ya}

The letter \textit{Ya} quiescent, following the vowel \textit{Kusra}, is sometimes pronounced with a sound approaching to that of \textit{Wao} quiescent after the Vowel \textit{Zumma}; as \textit{Koo-La} for \textit{Kee-La}; \textit{It has been said} for \textit{Boo\textsubscript{1}} for \textit{Bee\textsubscript{1}}.

\textit{It has been sold}; &c.

\textit{Jee} \textit{Tha} \textit{Sib\textsubscript{1}}\textsubscript{1} \textit{Sib\textsubscript{1}}\textsubscript{1} \textit{Sib\textsubscript{1}}\textsubscript{1} \textit{Sib\textsubscript{1}}\textsubscript{1}

These four letters sometimes acquire a sound approaching to that of \textit{Zaam}; as \textit{Muz-Dur}, \textit{The source}; pronounced nearly as if it were written \textit{Soom-Dur}; \textit{Soom-Hyr}; \textit{A man's name}; sometimes pronounced \textit{Zoo-

I
Ookh-rooz, Go out; sometimes pronounced Ookh-rooz; Ish-rub, Drink thou; sometimes pronounced Iz-rub; &c.

SECOND CLASS.

INELEGANT DEVIATIONS.

The sound of با is sometimes inelegantly approximated to that of نا; and more especially in Persian words: as بلخ, The name of a province in Persia; عاصمه, The name of another province; &c. In the word بلخ, the sound of با is said to prevail over that of نا, and the contrary happens in the word عاصمه.

The letter جم quiescent, following ل or نا, is sometimes inelegantly permitted to assume the sound of شين: as آجدار, Be fitting; pronounced [آجدار] Ash-dur; اشتنمتوا, They assembled; pronounced [اشهتنمتوا] Ish-tu-mu-o0; &c. The reader will observe that the assumption by شين of the sound of جم is reckoned elegant; whereas the converse is inelegant, for certain reasons connected with the properties of the letters, a subject of great importance, though of difficult discussion, of which I shall presently endeavour to treat.
This letter is sometimes inelegantly permitted to assume the sound of سُنْنِ صَبِیر صَبِیر Sa-bi̇r, Patient; sometimes pronounced as if it were written سُنْنِ صَبِیر Sa-bi̇r.

This letter is sometimes inelegantly permitted to assume the sound of م م; and more especially among the natives of I-rak, who very commonly utter تَلِب Ta-līb for تَلِب Ta-līb; سُلَتَان Sool-tan for سُلَتَان Sool-tan; &c.

This letter assumes, inelegantly, the sound of ث ث as for ﴿ ث ﴾ ث ث; &c.

الضّابِطِ الصَّعِيفَة Az Za-dooz Zu-ee-fa, or the Weak Zādi.

This is generally believed to be the letter ض ض, improperly pronounced by foreigners and others, so as to approach, nearly, to the Mukh-būj of م م: as اضْلَع اضْلَع IZ-la, Incline thou; pronounced as if it were written اضْلَع اضْلَع IZ-la. The Grammarians مُنْرَمْان Mub-ru-man and ﴿ ابن عصفيّ ﴾ Ibn Usafpoor believe it, on the contrary, to be the letter ض ض pronounced with a sound approaching to that of ﴿ اضرّ ﴾ إِضْرَرْ إِضْرَرْ Is-su-ru-da, He broke or crumbled the bread; pronounced as if it were written إِضْرَرْ إِضْرَرْ IZ-su-ru-da. Others, preferring the converse of this proposition, will have
have it to be the letter سpronounced with a sound
approaching to that of س as س fūṣ, breathe; some-
times improperly pronounced س. The grammarians
Seh-bu-wyf and In-no-Kbh-roof believe it,
again, to be the letter س which pronounced a little too much
by the right or left of its proper Mūkh-rūj.

This letter is sometimes inelegantly permitted to assume
a sound approaching to that of س as س Rā-kīn
Motionless; sometimes pronounced as if it were written
س Rā-jīn.

This letter is sometimes inelegantly permitted to assume
a sound approaching to that of ك as ك Rū-kūl
A man; sometimes pronounced as if it were written
ك Rū-kūl.

This letter is sometimes inelegantly permitted to assume
a sound approaching to that of م as م Kū-mū-A, Ḥa
ruined; pronounced as if it were written م Kū-mū-A.

This letter is sometimes inelegantly permitted to assume
a sound approaching to that of Yā as م Mūz-ūr,
Frightened; sometimes pronounced as if it were written
م Mūz-ūr.

CONCLUSION,
CONCLUSION.

Including the preceding deviations of either class, the Arabs reckon an Alphabet that ought to consist of fifty-three letters; viz. the twenty-nine letters contained in the Alphabet, and twenty-four other letters that ought to exist for the purpose of marking the deviations in question. For the deviations of the first class amount to the number of thirteen, if we reckon (as the Arabs commonly do) three deviations (into \( \text{ALIF}, \text{WAO}, \text{or } \text{YA} \)) for \( \text{HEMRA} \) or The Intermediate Humza; and those of the second class amount to the number of eleven, if we reckon (which is also customary) two deviations for the letter \( \text{BA} \), inelegantly approaching in utterance to \( \text{TA} \); as illustrated in the words \( \text{BULKH}, \) and \( \text{IS-BU-HAN} \). How these words are pronounced in Arabia, I am not able to determine accurately; but as the Arabs state that the sound of \( \text{BA} \) prevails in the former, whereas that of \( \text{TA} \) prevails in the latter, it follows that the deviation intended by the first example, differs from that intended by the second.

On reference to the twenty-nine letters of the Alphabet, the reader will observe, that some as \( \text{RAE}, \text{RAY}, \text{SHIN}, \text{ZAIN}, \) and \( \text{BA}, \text{TA}, \text{HE}, \text{SHIN}, \) &c. are distinguished, not by the form, but merely by the presence, absence, number and position of the diacritical points, and as these points are very apt to be omitted or misplaced, so every mistake of this nature may become
become the cause of ambiguity or error. The inconvenience resulting from this cause is very partially removed by the use of certain terms employed, in case of necessity, to distinguish the presence, absence, position or number of the diacritical points: such as مَهْمَّة موُحُمودْ, UNPOINTED; موهْمَّة موُحُمودْ, POINTED; موهْمَّة موُحُمودْ, SINGLE POINTED; موهْمَّة موُحُمودْ, DOUBLE POINTED; موهْمَّة موُحُمودْ, TRIPLE POINTED; موهْمَّة موُحُمودْ, POINTED ABOVE; موهْمَّة موُحُمودْ, POINTED BELOW; &c. Examples:

As-See-nool-Mooh-mu-la, The unpointed SHEEN;
Ash-See-nool-Moo-ju-ma, The pointed SHEEN;
Al-ba-oool-Moo-wuh-hu-da, The single pointed BA;
Al-ya-oool-Moo-sun-na-tool, The letter TA DOUBLE POINTED ABOVE;
Al-ya-oool-Moo-sun-na-tool, The letter YA DOUBLE POINTED BELOW;
As-Sa-oool-Moo-sul-lu-sa, The triple pointed SA; &c.

SECTION FIFTH.

Si-fa-tool Hoo-roof, or Properties of the Letters.

I have no doubt that the subject of which I am now to treat, with prove, even to attentive readers, the least intelligible part of my work. The properties of the letters can be fully known to
to those only who are able to utter them with perfect accuracy; and it seems a very hopeless undertaking to convey an idea of these by description. The Arabs have described them at sufficient length, and no doubt, with all the accuracy of which the subject can be rendered susceptible; but their observations are often unintelligible to me, and often directly opposed to the opinions which my own judgment would have led me to form.

Thus, if I utter the word لُكُنْ كِنْ A k for example, it seems to me that the sound of كِنْ is followed by a necessary suspension of breathing and utterance; but the Arabs deny the suspension of breathing, and admit only that of the utterance, or sound of the voice. Shall it be therefore inferred that the Arabs are mistaken? or shall we not rather admit that they know better than I do, the true pronunciation of their own letters; and, consequently, that the difference between us must be the result of something vicious in my pronunciation? I have no doubt that the latter alternative will be adopted by every reasonable man; and shall proceed, therefore, without regard to my own opinions, to detail those formed by the Arabian Grammarians on the nature and properties of their own letters; having first premised that I merely translate, without pretending to comprehend the meaning of all the observations about to be offered.
All the letters of the Alphabet are divided into two classes, the first termed مضمروة مهفصورة Muh-mo-soa, and the second مضمروة Muoh-roa. Under the first class, are comprised nineteen letters; namely, those which occur in the following almost unmeaning verse, no otherwise useful, than as it may facilitate the remembrance of the letters in question: 

They are so termed, from the infinitive جهر To raise the voice; but the voice, it is said, cannot be raised, otherwise than by dwelling strongly on the Mukhruj of each letter. But if we dwell strongly on the Mukhruj of a letter, the Arabs are of opinion that this circumstance will necessarily occasion a short suspension of breathing, (termed by them حبس النفس Hub-soon Nu-fus,) during the period of the utterance of that letter. The letters termed مضمروة are therefore defined to be those, the utterance of which necessarily gives occasion to such a suspension.

The term مضمروة is applicable to the ten remaining letters of the Alphabet, comprised in the words ضمَتْ ضمت زحس شخص. It is directly opposed by sense to the former, being derived from the infinitive همس To lower the voice. But the voice, they say, cannot be lowered, otherwise than by dwelling slightly on the Mukhruj of a letter; and, in this case, the breath continues to flow during its utterance, which is the meaning ascribed to the term مضمروة.

Remarks.
Some Grammarians have assigned the letters ءاء صاد which are in fact َٰجُفُرَةٌ to the class termed َّمُهَمُوسَةٌ; and, vice versa, they have assigned the letters َّبَب and َّكَاف, which are really َّمُهَمُوسَةٌ, to the opposite class. The reason is, that most of the former have another property, termed رُخْوَةٌ رِكْحَوْلا, which they believe to be inconsistent with َٰجُحُر; whereas the latter have another property, termed شَدْةٌ شِدْدَالا, which they believe to be inconsistent with َّهُمْسٌ هَمْس. But in fact there is no inconsistency between them; since َٰجُحُر means a suspension of the voice, in which sense, it is opposed to رُخْوَةٌ; whereas َٰجُحُر means a suspension of breathing, in which sense, it is opposed to َّهُمْسٌ. If we pronounce the word َّأَر أَر, for example, there is a suspension of breathing while the voice is yet heard; and, on the contrary, if we pronounce the word َّأَل أَل, there is a suspension of the voice while the breathing continues uninterrupted.

In order to observe the effect of َٰجُحُر as opposed to َّهُمْسٌ let us now pronounce the words َّرَقْطَرْقُطْ and َّكَدُكَدُك. In the former, the breath does not flow while we dwell on the Mukhraj of the letter َّةٌ تَأ, but with the vowel points, after we have ceased to pronounce that letter; whereas it does flow, even while we dwell on the Mukhraj of the letter َّةٌ تَأ, because we do not dwell on it.
it with such force, as is required to prevent the flowing of
the breath. But if this be obvious in the examples adduced,
notwithstanding the proximity of Mukhruj between 

\[ \text{Ash-Shu-dee-du-to Wur.} \]

RIKH-WU-TO WUL-MOO-TU-WUS-SI-TA.

Some letters of the Alphabet, in a state of quiescence, occa-
sion a necessary suspension of the voice, since the sound cannot
be prolonged at pleasure; and these are known in Grammar
by the term \[ \text{Shu-dee-da} \]. They amount to the num-
ber of eight, comprised in the words \[ \text{Aji'da Roofelt} \]; and
the effect in question may be easily observed, simply by pro-
pounding the word \[ \text{A} \text{k} \text{.} \]

There are other letters, the sounds of which, in a state of
quiescence, may be prolonged at the pleasure of the speaker;
and they are known in Grammar by the term \[ \text{Rikh-
wa} \]. They amount to the number of thirteen, comprised in
the words \[ \text{Nad Soof} \text{Heer} \text{Sho} \text{Hex} \]; and the effect in
question may be easily observed, simply by prolonging the sound
of \[ \text{a} \text{n} \text{.} \] in the word \[ \text{A} \text{r} \text{.} \]

The remaining letters of the Alphabet, amounting to the
number
number of \textit{night}, are collected in the words \textit{ام} \textit{سون} \textit{يام} \textit{عنا} and they are supposed to form an intermediate class termed \textit{موعضة}, or "Intervening" between the two classes immediately preceding. It is characteristic of these letters, that they do not, in a state of quiescence, occasion, like the class termed \textit{دكت}, an absolute or entire suspension of the voice; nor does the voice flow with such distinct facility, as happens in the case of those termed \textit{رحرة}. The sound of عين quiescent, for example, deviates when prolonged towards that of حا; and the sounds of ميم لام and نون lose, by prolongation, some part of the distinctness with which they are uttered at first. The letter \textit{ر} is a \textit{حروف مكرر}, so termed because it cannot be prolonged, in a state of quiescence, otherwise than by a constant renewal of the action of the tongue by which it was at first formed; and the prolongation of \textit{إف} and \textit{إف} quiescent, is occasioned by the indefinite Mukhruj peculiar to each of these letters. The Mukhruj of \textit{ايل} is indeed so ill defined, that this letter is generally termed \textit{هاتوكي} \textit{هاتوكي}, or "Formed in the air." I offer these remarks, not because I am convinced by them, but merely in conformity with my intention to state the opinions of Arabian writers.

The four letters comprised in the word \textit{مفسطة}, are generally
generally known by the term مَوَّلِبُكَأ, because their utterance occasions the tongue to cleave to the palate. Opposed to this, is the term مَوَّلِبُكَأ, applicable to all the other letters of the Alphabet, because their utterance is not accompanied by the same effect.

The seven letters comprised in the words ضَغَطَ خَصُّ فَتَا are generally known by the term مَوَّلِبُكَأ, because the tongue rises upwards in their utterance. Opposed to this is the term مَوَّلِبُكَأ, applicable to all the other letters of the Alphabet, because the tongue does not rise in their utterance.

The term زَلْعَا is applicable to the six letters comprised in the words مُرْبَنَغِل; and they are so called because, after the letters of infirmity, (Alif, Waw and Yaa,) they are generally thought to be more easy of utterance than any other letters of the Alphabet. This, in fact, is implied in the sense of the term زَلْعَا derived from زَلْعَا, "Fluency of speech." It has been observed that one or more of these letters must enter into the composition of every quadriliteral or quinqueliteral word; for as such words are naturally unwieldy of utterance on account of their length, so they
they ought to be formed, in part, of the letters in question, which are calculated to facilitate their utterance, and consequently to correct or palliate the evil of their length. A few words of either class, formed without the aid of these letters, do however occur in the language: such as عِسَيء As-jud, MONEY; عُسَطَوُس  Oos-toos, THE NAME OF A TREE; &c.

OPPOSED to مَنْفِقَة is the term مَصْنَة Mads-mu-ta, SOLID; which is applicable to all the other letters of the Alphabet, unless, with خليل, we except the letters رَاء and وَلِفَ which do not, in his opinion, belong to either of these two classes. The letters in question are termed مَصْنَة or SOLID, on account of the weight or solidity of their tone, which renders their utterance somewhat difficult.

Al-Moo-tu-kul-ki-la.

This term is applicable to five letters, comprised in the words حَرْبُ اللَّتِيْقَة Hoo-roo-pool- luk-lu-ka. They are so called, because, when quiescent or not moveable, they are said to be uttered with a strong pressure of the tongue, the voice rising with peculiar hardness from the breast upwards. The letter  بَاء has been excluded from this class by many Grammarians, who substitute for it, the letter  دَاء.

M حَرْف
This term is applicable to three letters, comprised in the word "سرص", and they are so termed on account of the hissing or whistling sound which is common to them all.

The term مهوئت has been applied by some Grammarians to the letter ف, and by others to the letter خ. It is sometimes superceded by the term مهوئف; and both terms are nearly synonymous, being derived from حتف or حتف, STRONG or FORCIBLE UTERANCE of SOUNY. The word however, is also employed to signify RAPIDITY of UTERANCE, in which sense, it seems to be applicable to the letter هاء.

The term مهوئر is applicable only to the letter راء, probably on account of its rattling sound; and the term مهوئش has been applied to the letter ت (and by some Grammarians to ناء and ضاء), for a reason which I do not clearly understand. Many other letters have been distinguished by various terms: as لام by the term مهوئف; ألف by the term هاف; (as already mentioned); راو by the term مهوئر;
CONCLUSION.

It follows from the preceeding observations that each letter has many properties; as in the case of Alif, which is at once مم by the term موستيل Moos-Tu-Teel; 拘 by the term را-م Ra-M; 罩 by the term مسنطل Mooss-Tu-Teel; 墨 by the term نون A-GHUN-Nee-Ya; (and as some say, Noon moveable,) by the term دال غلا ضاد Mos-Shur-Ru-Ha, &c. &c.

It is important, however, to distinguish the letters termed مجوهرة the first class, comprising those which are موجى-را and شع-ديز-دا, as they appear in the words 具 or the second class, comprising those which are موجى-را and موجهة the third class, comprising those which are موجى-را and ريخ-وا, as they appear in the words 具. So, also, the letters termed مهمرسة the first class, or مهمرسة the second class,
or the first class, comprising the letters َت and َإ
or the second class, comprising the letters َء and َم. The importance of these divisions will ap-
pear hereafter, when we come to detail the rules of ْن غا م

IB-GHAM.  

CHAPTER SECOND.  

SECTION FIRST.  

GENERAL OBSERVATIONS ON GRAMMATICAL SCIENCE.  

The science of Inflexion is known to Grammarians by the 
term َتَصُّرَف or its derivative َتَصْرِيف, two words nearly 
synonymous, and both literally significant of change. It is so 
called, because it treats of the changes or flexions applicable 
to Arabic words, considered absolutely; that is to say, without 
reference to a state of combination; and in this sense, the ob-
ject of the science is clearly opposed to that of the Syntax or 
َتَخُوُو; which treats of the changes applicable to Arabic words con-
sidered relatively; that is to say, with reference to a state of 
combination.  

I CONCEIVE, therefore, (though without any other authority 
than my own opinion,) that the two branches of Grammatical 
science might be aptly distinguished by the terms absolute and 
relative inflexion; the distinction between them being very 
obvious, though not always carefully preserved. The declension 
of
of nouns, for example, elsewhere treated as matter of Inflexion; has been properly assigned to the syntax of Arabic Grammar; for as the accuracy of the employment of one case in preference to another, is always determined by a reference to the nature of the relation in which it stands to other words in the structure of a sentence, so, it follows, that the case employed has a necessary dependence on that relation; or, in other words, that the variations of case constitute properly matter of Syntax or Relative Inflexion; which treats of the accidents applicable to words, considered with reference to a state of combination.

And, on the contrary, the variations of gender and those of number are properly treated as matter of Inflexion; because these accidents belong to nouns absolutely; that is to say, without reference to a state of combination; or, in other words, without reference to the relation existing between them and other words with which they may be connected in Speech. This follows plainly from the following consideration; namely, that the same relation or Grammatical character, as that of the subject or the predicate of a given proposition, the agent or the object of a given verb, &c. may be indifferently assumed by any noun whether in the masculine, feminine or neuter gender; the singular dual or plural number; &c.

Having now distinguished the two branches of Grammatical

N  science,
science, it need scarcely be observed that both contribute to the same end; namely, that of acquiring habits of Grammatical accuracy in the utterance of our thoughts; but it may be well to remark, for the sake of perspicuity, that the term or Syntax, though commonly opposed to the term Inflection, seems to be really significant of Grammar in general; since the has been determined by all Grammarians to constitute merely a branch of the.

According to the authority of the Learned in Arabia, coincide in ascribing to the honor of having first cultivated Arabic Inflexion; but I have not been able to ascertain the age in which he lived, (a matter I think of some curiosity,) or to obtain, with regard to him, any other than the following very unimportant piece of information; namely, that he acquired the designation because he was a dealer in the cloth of Hi-rat. The same obscurity seems to have enveloped the fate of the earliest cultivator of Arabic Syntax, if we except Alee, the son-in-law of the prophet, to whom that honor has been ascribed, perhaps with more piety than truth. It is no inconsiderable proof of the reverence of the Arabs for Grammatical science, that they have been at the pains to preserve the names of these worthies.

SECTION
SECTION SECOND.

DEFINITION AND DIVISION OF THE PARTS OF SPEECH.

Before I proceed to consider the nature of the Parts of Speech, I have some observations to offer on the true meaning of the term word. If we define this term to be "a sound articulated by the human voice," it follows that words may be significant or otherwise; and in either case, they are known to the Arabs by the term لغة, properly an infinitive significant of utterance, but here employed in the sense of the passive participle لمغورا uttered.

A significant word is distinguished, on the contrary, by the term كلمة; and this term is applicable to the smallest significant portion of a word; insomuch that there are two كليمة in the word ضربت I struck, because that word is supposed to be compounded of the past tense of the verb To strike, which is one كليمة; and of the final ت, itself a pronominal termination of the first person, and by necessary consequence another كليمة. And on the contrary, there is but one كليمة in the word ضرب (He) struck; first, because the third person singular of the past tense has no pronominal termination at all; and, secondly, because the combination of letters presented by it, cannot therefore be taken
taken to pieces, without destroying the whole sense of the word.

And this is the meaning of the term مُفرد, in the following definition of a significant word: "A significant word is a word employed to denote a single idea," for it signifies nothing whether the idea conveyed be simple or complex, provided, only, that the combination of letters comprised in the word shall not be divisible into significant portions; that being a proviso obviously necessary to the singleness or unity of every word.

But if a مفرد or single word, in this sense of the term SINGLE, shall happen to denote a complex idea, as in the case of ضرب, for example, such idea may be resolved by the mind into the constituent parts of which it is composed; and those parts, in the example before us, consist, first, in the action signified by the verb To strike; and, secondly, in the reference of that action to a given time, and a given agent, whether definite or otherwise, termed in Grammar كاذب ما فأولوم ما.

And though the word ضرب, being a مفرد, cannot be resolved into parts individually significant of those simple ideas the combination of which forms the complex, it may yet be considered in two points of view: first, with reference to what has been termed the جوهر الكلمة or ماده الكلمة, that is to say, the essence or body of the word itself, or the radical letters of which it is composed; and, secondly with reference to
to what has been termed the ḥaṣā'a al-kalma, or جُوْهَرُ الْبَلَاغَةُ, that is to say, the form or measure in which it appears.

Accordingly, the Arabian Grammarians, whose fault it is to carry speculation beyond the bounds of practical utility, are very commonly in the habit of having recourse to this refined mode of dissection; as when they say (which cannot be denied,) that the جَوْهَرُ or Body of every verb, indicates the nature of the event generally, which the verb may have been formed to denote; whereas the كَيْبَةُ or Form in which it appears, as that of the past, present, or future tense, indicates the restriction of that event to past, present, or future time. But I have stated that all verbs, besides the accident of time, imply a reference to a given agent or مَلَّا عَلَى مَا; with which they must be connected in speech; and some, at least, of the Arabian Grammarians, ascribe this reference to the form not the body of the verb, a fact, if true, which is not obvious, or applicable to any useful purpose of Speech.

In my opinion, the reference of every verb to its own agent, is determined, not at all by the form of the verb, since it extends equally to every form in which the verb may happen to appear. But it is determined by the very nature of the verbal character; since every verb imputes the sense of its own infinitive to a given agent or مَلَّا عَلَى مَا; whence it follows, or seems to follow, that

O
this imputation (itself the very reference in question,) is really inherent in the verb itself, considered without the least regard to the form or measure in which it appears. But in fact, the decision of this question is a matter of no practical importance at all; and leaving the reader to follow the dictates of his own judgment, I proceed, therefore, to offer a few observations on the nature and character of the Parts of Speech.

**Significant words are divided by the Arabs into three classes,** termed حرف and اسم; or NOUN, VERB, and PARTICLE. A noun is defined to be “a self-significant word, having no essential, though it may have an accidental reference, to past, present, or future time;” and this term is applicable, not only to nouns commonly so called, but also (as we shall see in the sequel,) to INFINITIVES and PARTICIPLES of every kind. A verb is defined to be a word "self-significant by the جوهر or body of the word; and having, by its هيئة or form, an essential reference to past, present, or future time; and (by the هيئة also, as some will have it,) to the نا or agent, whether definite or otherwise, with which it must be connected in Speech.

The term نَجَل or VERB includes merely the tenses of a verb, and is intended to exclude what has been termed the اسماء اللاتبال or VERBAL NOUNS, such as for

**Alight**
ALIGHT thou; *آَنْظُرْ تُركَّبْ* QUIT thou; &c. though these and other words of the same class, are invariably found to have the sense of verbs, either in the imperative or past tense. Their exclusion, therefore, is here determined, not certainly by a reference to the sense, but merely by a reference to the forms on which they are found to occur; since it cannot be affirmed of those forms, that they indicate past, present, or future time, because other words as *خَضَارْ أَنْظُرْ* THE NAME OF A STAR; *شَجَهَاء* A WICKED WOMAN; for example, are found to occur on the same forms, though they have no reference to time at all. It is admitted therefore, that the verbal nouns imply a reference to past, present, or future time; but it is not admitted (technically, not logically speaking,) that they can be assigned to the class of verbs, because the reference in question is here determined by the جَوْهَرُ الإِنْثَى لُكْلِمَة not (as it happens in the case of verbs technically so called) by the الإِنْثَى or form in which it appears.

A PARTICLE is defined to be "a consignificant word;" as in the case of *سَفَرْتُ مِنْ البَصْرَةِ إِلَى الْكُوفَة* "I travelled from Busra to Koosfa," &c. For the word *من* which is a particle, denotes or is supposed to denote the same idea signified by the word *إِلَى*. BEGINNING which is a substantive noun; and so, also, the word *إِلَى* To, which is a particle, denotes or is supposed to denote the same idea signified by the word
word which is a substantive noun. Accordingly, the phrase, "I travelled from Busra to Koofa," would be still intelligible, though the particles were here, (improperly I grant, ) superceded by the corresponding substantive nouns: "I travelled, beginning of my journey) Busra; end Koofa," whereas the converse of the proposition cannot be maintained, since the particles become wholly insignificant in speaking of the from (for the beginning) of the last year, the to (for the end) of the last century; &c.

Now there is no apparently greater impropriety in employing the nouns to supercede the particles, than there is in employing the particles to supercede the nouns; and if, notwithstanding this impropriety, the nouns retain their significance of character, and if all significance be lost in the particles, the fact, I think, may be reasonably urged as a proof of the consignificance of particles, as opposed to the selfsignificance of nouns and verbs. And this character of consignificance, will be rendered yet more manifest by a closer examination of the nature of the word from, as contra-distinguished from the word beginning; for though both denote the same idea, it is, nevertheless, intuitively obvious, that there is a very material distinction between them.

It may be observed, then, that the word beginning has a necessary reference to something else, with which it must be connected
connected in speech; as "the beginning of the book, year, century;" &c. for as the idea signified by the word BEGINNING has no absolute or abstracted existence in nature, but merely a relative existence, having an obvious reference to something begun; so that something, if not positively expressed in terms, must be somehow or other suggested to the hearer, to whom the sense of the word BEGINNING would plainly, otherwise, be unintelligible. But the reference to which I have now adverted, cannot be understood to imply the consignificance of the word BEGINNING; because, on the contrary, it is founded in the very nature of the idea which that word is formed to denote; not certainly, on the unfitness of the word (considered with or without reference to a state of combination,) to convey that idea to the mind of the hearer. I say, therefore, that the idea signified by the word BEGINNING is relative or dependant by its own nature, because wholly unintelligible without reference to something begun; but I say, also, that the word BEGINNING is self-significant of that relative or dependant idea, because it is plainly in the nature of our minds, to mark by self-significant terms, a variety of such ideas, as SLEEP for example, that cannot possibly be understood by the mind, otherwise than by a reference to those objects (as SLEEPERS,) from which, in nature, they are wholly inseparable, though the case is otherwise in human speech.
Now if it be true that the word from, and the word beginning, are really significant of the same idea; there must be a community of reference between them; and as I have already shewn that this reference does not destroy the self-significance of the word beginning, so neither can it be said to destroy the self-significance of the word from. If the word from be consignificant, it follows, therefore, that the proof of the fact must be founded on some restriction applicable to the significance of that word, as contradistinguished from the word beginning; and, in point of fact, it is plainly a peculiar characteristic of the word from, and a characteristic, too, wholly unaccountable by the nature of the idea which it is formed to denote, that it cannot be accurately employed in Language, otherwise than for the purpose of establishing a certain relation between two things, both of which, if not positively expressed in terms, must be some how or other suggested to the hearer. For the phrase "From London," uttered in answer to a man who desires to know whence I have come, implies in it, "I have come from London;" and in this example, as in every other, the word from is therefore employed as a mere connective, indicative of the existence of a certain relation between the two things, which it serves to connect.

It must be inferred, therefore, that the word from is not absolutely significant, or self-significant of the idea implied in the word beginning;
BEGINNING; for if it were self-significant of that idea, it might, in conjunction with something begun, be accurately assumed as the subject or predicate of a given proposition, as "The beginning of the book is wanting," for example. But it is conditionally significant, or consignificant of the idea signified by the word BEGINNING, that is to say, it denotes the idea occurring as a connective, employed to establish a certain relation between two things, which it serves to connect; as when a man speaks of his "Journey from London," or states that "he travelled from London" to York.

Now it is true that "a Journey from London," might be employed as the subject of a given proposition, but if the double reference of the word FROM to the noun LONDON, as well as to the JOURNEY, be the effect, not of the nature of the idea which it is formed to denote, but of its restriction to the performance of certain connective offices of speech, then I say that this restriction is the very proof on which I found my opinion of the consignificance of the word FROM; and that this proof cannot be destroyed, otherwise than by shewing that the word FROM is not significant of the idea implied in the word BEGINNING, but of some other idea abstracted, as it happens in the case of that word, from the objects in which, in nature, it is found to occur. But if the real character of the word FROM, were such as this proposition implies, it must be the name of the abstracted idea; and consequent-
by a self-sufficient substantive noun; and if it be not really a substantive noun; then I say that it must be a particle, and in my opinion, consignificant, for the reasons detailed in the preceding pages.

Having now defined the nature of the parts of speech, according to the authority of the Arabian Grammarians, it remains to be observed that the definitions of a noun and a verb, though technically accurate in my opinion, considered with reference to the Arabic Language, will not, perhaps, bear to be examined on the more extended principles of General Grammar. According to the principles of that science, I hold time to be accidental, not essential to verbs, and the reasons on which my opinion is founded, will probably appear in a subsequent part of my work.

SECTION THIRD.

ON THE STRUCTURE OF THE ARABIC LANGUAGE.

The structure of the Arabic Language will be fully developed in the course of this work; but as the nature of its mechanism differs essentially from that which prevails in most other Tongues, it becomes necessary, even at this early period of the reader's progress, to offer a few remarks in explanation of the principles to which it may be referred.
On reference to the nature of our ideas, it will clearly appear that some are intimately connected with others, by what may be termed family relations; and as ideas are properly embodied in Language, which may be considered as a picture of thought, so it is a point of excellence in every Language, to preserve unimpaired, in the terms of Speech, an imitation of those family relations. Accordingly, the derivation of one word from another, (as love is derived from the substantive love,) is everywhere matter of common occurrence; and every instance of such derivation denotes the existence of some family relation, without reference to which, there would be no such thing as derivation at all.

This office of derivation is, therefore, to preserve, in the terms of speech, a relation similar to that which is found to exist in the nature of our ideas; and this office is likely to be more or less perfectly performed, according to the excellence or deficiency of the means employed for that purpose in a given Language. Now the means employed in the Arabic Language are precisely such, as with some improvements, a philosopher would probably choose to adopt in the formation of a perfect system of Speech; insomuch, that if we are ever destined to realise the speculative idea of a universal tongue, to be invented by the Learned, and employed by them as a better instrument for the communication of thought than any Language at present in use, there
can be no doubt that the mechanism or fundamental principles of Arabic Inflexion, will be found to furnish the best model of imitation that can be obtained, or even devised, for the successful accomplishment of such an undertaking. In order to establish this point, it will suffice to call the attention of the reader to the following observations on the mechanic structure of the Arabic Language; for when that structure shall be well understood, its pre-eminent excellence will not be disputed, and I shall not, therefore, take the pains to compare it with the inferior mechanism of any other Tongue.

The letters comprised in every Arabic word are divided into those which are radical, (لْثَمُّرُوفُ الْأَصْلِيَّة) as L-o-v of the word Love; and those which are servile, (أَكَثُرُوفُ الْمَرَوَأَنَّ) as ER, in the word Lover. The radical letters determine the radical sense of the word; and must, therefore, be always retained in every possible form of inflexion; just as the body of the word Love is retained in the derivatives formed from that noun: as lover; loving; loveth; loved; &c. The servile letters are those by which the word is inflected into various forms; and in order to multiply the powers of inflexion, they have been made to intersect the radicals in every point: as عَا شَتُت Love, which is purely radical; A lover, where ALIF is servile; and مَعْشُورَتُنَأ LOVED, where MEEM and WAA have the same character of servile letters, otherwise termed letters of encrease.
The radical letters of an Arabic word cannot be less than three, or more than five; whence it happens that all the roots, or primitive nouns of the Arabic Language, have been divided into three classes, termed ٌتَّلِي or triliteral, as ٌعََشْق ٌرَبِيَّ ٌيَلَوَن; or quadriliteral, as ٌجَعْقَرَر ٌرَأَٰيَ ٌمَنَّا's name; and ٌجَعْقَرَر ٌيَلَوَن ٌعََشْق ٌرَبِيَّ ٌيَلَوَن or quinqueliteral, as ٌجَعْقَق ٌّيَلَوَن ٌعََشْق ٌرَبِيَّ ٌيَلَوَن an old woman; &c. But one or more servile letters may occur, not merely in the derivative forms, but even in the formation of primitive nouns: as ٌعََشْق ٌرَبِيَّ ٌيَلَوَن ٌفَسَل ٌعََشْق ٌرَبِيَّ ٌيَلَوَن excellence, which is triliteral; ٌعََشْق ٌرَبِيَّ ٌيَلَوَن ٌفَسَل ٌعََشْق ٌرَبِيَّ ٌيَلَوَن paper, which is quadriliteral; and ٌعََشْق ٌرَبِيَّ ٌيَلَوَن ٌفَسَل ٌعََشْق ٌرَبِيَّ ٌيَلَوَن a species of lizard, which belongs to the class of quinqueliteral nouns.

How then are we able to distinguish radical from servile letters occurring in the formation of primitive nouns? I answer, that generally speaking, they are very easily distinguished by adverting to the derivative forms of inflexion, in which the radicals are always retained, which is not true of the servile letters: as ٌفَسَل ٌعََشْق ٌرَبِيَّ ٌيَلَوَن excellent, formed from the primitive ٌفَسَل ٌعََشْق ٌرَبِيَّ ٌيَلَوَن or ٌفَسَل ٌعََشْق ٌرَبِيَّ ٌيَلَوَن excellence, after rejecting the letters ٌتَّلِي and ٌيَلَوَن, which are therefore servile in the word ٌفَسَل ٌعََشْق ٌرَبِيَّ ٌيَلَوَن. And if a given primitive shall not give birth to any derivative, the radical letters may be still determined, in most cases, simply by adverting to the analogy of the Language, which alone determines the servile character of the letter ٌأَو occurring in the word ٌعََشْق ٌرَبِيَّ ٌيَلَوَن already adduced, from which,
no derivative has ever been formed. A word wholly composed of radical letters is commonly termed \textit{stripped or naked}; as opposed to other words, termed \textit{augmented}; because the radical letters, in such words, are accompanied by one or more letters of the servile class.

Let it now be observed, that the possible inflexions of an Arabic noun of the triliteral class, are precisely the same with the possible inflexions of any other noun of the same class; whence it happens that the man who is able to carry the word عَشْقٌ through every possible form of inflexion, is also able (the radical letters being first ascertained,) to carry every other noun of the same class, through every possible form of inflexion.

Having determined, for example, that the letters ضّا لّا and مّا are alone radical in the word فاَضْلُ، he will form مَضْلُ as he forms عَشْقٌ; and form مَعْقُولُ as he forms مَعْقُولُ. &c. &c. And this is done precisely on the same principle which enables a Latin scholar to inflect on the first, or any other conjugation, any Latin verb, however new to his ears, that may happen to belong to that conjugation.

But this observation with regard to the inflexion of \textit{triliteral} nouns, is equally applicable to the inflexion of those which are \textit{quadriliteral} or \textit{quinquiliteral}; for of two or more nouns of the same class, the possible inflexions are always the same.
It follows, therefore, that the whole structure of Arabic Inflection, (more comprehensive than that of any other Tongue,) is formed on the model of three words: yet this, however admirable, considered with reference to the inferior mechanism of most other Tongues, is really a defect in the structure of the Language, which ought, I think, according to the soundest principles of philosophy, to have been formed on the model of a single word. Accordingly, we shall soon find the Arabian Grammarians, who delight in the excellence of their own Language, endeavouring to assign to the triliteral class, the whole body of Arabic nouns; and though it must be admitted that such endeavours are plainly at variance with the genius of the Language, it may yet be affirmed that the triliteral nouns are more numerous in the proportion of ten to one, than those which belong to the other two classes, not separately considered, but taken together.

But though Arabic nouns of the same class admit the same forms of inflexion, does it thence follow that all nouns are significant under every possible form of inflexion? I answer that nouns are said to be of the same class which have the same number of radical letters; but this does not hinder another division of nouns into various classes, formed with reference to the nature of the ideas which they are found to denote. A triliteral noun of the radical class may be the
proper name of a man, for example; and, in this case, it is not likely to give birth to significant derivatives of any kind. Or it may be a general term, employed to denote the name of a substance, whether animate or not, as man; stone; city; &c; or the name of an event, whether transitive or neuter, as love of hatred; life or death; wealth; poverty; esteem; &c.

Now the name of a substance is not formed, by its own nature, to be the fruitful source of many significant derivatives; whence it happens, as we shall see in the sequel, that nouns of this class are termed concealed or frozen, by the Arabian Grammarians; because the relative, as stony from stone; or the diminutive, as mankin, formed from man; are, indeed, the only derivatives to which they are commonly found to give birth. But the name of a substance may become, in time, the name of an event; as to man a ship; that is, to furnish the necessary complement of men; to skin a wound, or a bullock; that is, to cover the one with skin; or strip the skin from the body of the other; &c. And those who advert to the nature of our Language, will easily perceive, and ought to admire the extent of its powers in this respect; since it is scarcely possible to name a substance which is not practically the source of a verb; as “To fire a house,” or “set it on fire;” “To water a field,” or “irrigate the soil;” “To air an apartment,” or “let in the air;” “To earth a fox;” or “trace him to his hole;” &c.
Nothing, therefore, can be more finely imagined than the extensive powers vested in all the nouns of the Arabic language, to assume every possible form of Inflexion; for whatever may be the radical sense of the noun, it is quite impossible to limit, a priori, the number or nature of those derivatives that may be required of it in process of time. And this being admitted, there is infinite beauty in providing, a priori, all the possible forms of inflexion; in order that those, and those only, may become significant, the absence of which, might tend to diminish the all grasping power of this comprehensive instrument for the communication of human thought.

But are the Arabs really at liberty to employ, in its full extent, the means furnished by their own Language for the formation of a multitude of new derivatives not hitherto called into use? or is it not true, on the contrary, that no forms of inflexion can be accurately employed by an Arab writer, but those recorded in every Arabic Lexicon, the significance of which, has already been determined by the general consent of all the Arabs? This subject, I have reason to believe, has been treated by some of the Arab writers, whose works have never fallen into my hands. It is certain, however, that the Arabs individually, are not at liberty to multiply at pleasure new significant forms of Inflexion; for though the word اِسْتَعْتَمَال (for example,) is a possible inflexion of an action;
ACTION; yet the former, having never been brought into use, is wholly insignificant for that reason; and cannot therefore be employed in Speech. Yet such is the systematic genius of the Arabic Language, that we can tell precisely, the sense which the word لاستفعانا would have acquired, had it chanced to become a significant word; for as it is formed on a measure which generally indicates "The demand of the sense implied in its primitive," it would have been therefore significant of "The requisition of an action;" just as راستفعا signifies "The requisition of assistance;" or رلا "The asking of pardon;" &c.

But though the authority of prescription is now necessary to the significance of any given form of Inflection, the reason is plainly to be found in the present maturity of the Arabic Language, already more copious than any other tongue. For if we carry back our ideas to the earliest infancy of human Speech, we shall reach a point of time wholly antecedent to the influence of such authority, in which, therefore, the framers of Language were necessarily compelled to employ, for the first time, those significant forms of Inflection that are now generally admitted into use. To the framers of Language we owe, indeed, the very existence of the significant roots themselves, that are now inflected into various forms; and it would be highly unreasonable to withhold from men vested with the power
power of inventing roots absolutely new, that inferior degree of authority which is exerted in the modification of old roots, into new significant forms of inflexion, not previously called into use.

Yet the framers of Language were never at liberty, in my opinion, to exercise wantonly the powers of invention; for whether we extend our views to the infancy of Language, or consider it in that state of maturity which it may have attained in process of time, it is equally true, in either case, that no new word will be accepted, which is not significant of an idea urgently required, at the period of its invention, by a portion, at least, of that community to whose acceptance it may be proposed. And, on the other hand, there is, I should think, no period of maturity in Speech, at which new words of necessary use may not be invented; or old words may not be modified (if such modifications shall be found necessary,) into new significant forms of inflexion; for we who live in the later ages of the world, have lost none of the rights, over the powers of Speech, exercised, even by our most remote ancestors; though the happy anticipations of their invention have very much abridged the necessity, and with that the liberty, of having frequently recourse to our own.

For as precedent is a much better guide in matters of legal discussion.
discussion than the arbitrary decisions of individual judgment, which would tend to unsettle the foundations of law, by submitting its principles, on every occasion, to the capricious revision of its own ministers; so, I consider precedent in Language as a very high authority, from the decisions of which we cannot deviate, except in cases of urgent necessity; such as are not likely to occur frequently in any Language, and more especially in that of Arabia, formed on principles the most comprehensive; cultivated to the highest pitch of refinement; and nourished by the fostering hand of time, into the ample maturity of unrecorded duration.

Of such a Language, possessing, in its present state, without reference to its latent resources, more searoom for the expression of thought (if the reader will permit me to employ that term,) than is to be found perhaps in any other Tongue, it is indispensably necessary to preserve the unity; and this can be no otherwise preserved, than by shutting up its latent resources against the arbitrary spoliations of individual fancy; for if each individual were at liberty, on every petty occasion, to call into action the resources of the Language, then, I say that those resources are in a manner inexhaustible; and that every Arab writer, acting on this licentious principle, might reject, almost in toto, the existing significant forms of inflexion, in favor of other forms, not previously significant, which he, from
from an arbitrary caprice of fancy, might nevertheless chuse to call into use.

But though the latent resources of the Language are thus protected against the spoliations of individual caprice, I am disposed to believe that they are now, and will, for ever, be called into action on proper occasions; for whatever may be the excellence of the Arabic Language, and the degree of maturity to which it has attained, it would be rash to affirm that new combinations of human society, such as may possibly occur in Arabia, may not give occasion to the introduction of new ideas, such as the Language, in its present state, may not perhaps be fitted to express.

But if such ideas shall happen to occur, it can hardly be doubted that they will be expressed; and if the Arabs cannot find the required terms in their own Language, they will probably seek them in some other Tongue. If that and other resources shall happen to fail, they will be compelled, in the last resort, to invent terms absolutely new; and though it must be admitted that this is the resource, of all others, to which the human mind has the greatest repugnance, the probability of its adoption, in case of necessity, cannot, I think, be reasonably disputed by those who consider that it was adopted, as a measure of necessity, in the earliest infancy of human Speech. For whatever men have already done, it is at least
least possible that they may do again; and if it be true, (as it seems to be the general opinion,) that we have long ceased to invent words absolutely new, there is but one inference to be drawn from the fact; namely, that we have been constantly able to avoid that measure by the discovery of some analogy between the new idea which we desired to express, and some other idea, already represented by a given term, from which, therefore, we have borrowed the former.

This disposition of the mind to connect one word with another, on account of some real or imaginary analogy between the ideas represented by either, constitutes the true foundation of Etymological science; but though the analogies of Etymology are often obvious, it must be also admitted that they are often obscure; and there is little difference, in my opinion, between the invention of a term absolutely new, in point of sound, and wholly unconnected with every other word; and the invention of a term intimately connected, in point of sound, with some other word; but so remotely connected with it in point of sense, as to render the analogy between them doubtful or obscure; not merely to ordinary men, but to the painful industry, and often, I think, misguided ingenuity of those who make it their peculiar study to aim at eminence in such pursuits.
For if it be true, as it cannot be reasonably denied, that the proper end of Etymological relation is to throw light on the meaning of a newly invented term, by the means of its reference to another term previously invented, the signification of which is generally known; then I say that the clearness or obscurity of this light must be in a ratio exactly proportioned to the clearness or obscurity of the reference in question; whence it follows, as a necessary condition to the utility of any given Etymology, first, that the sound of the new term should naturally suggest that of the old; and secondly, that the significance of the old term should be of such a nature as to throw an obvious and palpable light on the significance of the other which is formed from it.

Now if we examine, at random, the works of any professed Etymologist, we shall certainly find (as we ought to find,) a very palpable coincidence, in point of sound, between the various terms of which he treats, as connected together in point of Etymology; insomuch that this coincidence of sound often amounts to absolute unity, as it happens in the case of the word Bark, considered as significant of "The Bark of a dog;" "The Bark of a tree;" and "The Bark or Vessel in which we go to sea." And Etymologists tell us that the coincidence of sense, though less palpable, is not less certain than that of the sound; for as the word Bark signifies T

Defence,
Defence, so, (we are told,) the bark of a dog is that by which he defends us from thieves; the bark of a tree is its defence against the inclemency of the seasons; and the bark of vessel in which we go to sea, is our defence and only shelter, for the time being, against the dangers of that boisterous element, in which, otherwise, we must be swallowed up.

Admitting the accuracy of this etymology, (not at all inferior, in point of rationality, to a multitude of others offered to our acceptance by the professed votaries of that whimsical science,) it follows that the framers of our language saw something in the idea signified by the word defence, peculiarly calculated to suggest to the mind that other idea signified by the bark or howl of a dog; for this is plainly the argument of those who maintain that the howl of a dog, has been designated by the term bark, because the term bark signifies defence. Now I believe, on the contrary, that this fanciful analogy is not likely to occur to the mind of any other than a professed etymologist; or if it did, in reality, occur to the mind of him who first applied the term bark or defence to the howl of a dog, then I say that this licentious application of an old term to signify a new idea so remotely connected with its primitive sense, is an expedient not much better, in my estimation, than the invention of a term absolutely new.
For the term Bark, when first applied to the howl of a dog, had no advantage over any other term absolutely new and unconnected, that might have been employed in the same sense, save only that very inconsiderable advantage implied in the Etymology to which I have adverted; and if the advantage in question be very inconsiderable, as it certainly is in the case of all remote Etymologies, then I say that its importance is greatly overrated, in all probability, by those who maintain that we have long ceased to invent words absolutely new; and that every word to be invented hereafter, must be connected, however remotely, with some of the previously existing terms of Speech.

For though it is certainly in the nature of the human mind to have recourse even to remote Etymologies, rather than to the invention of terms absolutely new, and utterly unconnected with every other word, (because any advantage, however inconsiderable, is better than no advantage at all;) it is also in the nature of the human mind to invent, under any circumstances, all the terms of convenient as well as of necessary use; whence it follows, in my opinion, that such terms will forever continue to be invented as they may be required, by the aid of etymology where that can be found; or, otherwise, without regard to Etymological aid.

But
But however this question may be decided, (and it is plainly matter of mere curiosity,) I admit my inability to illustrate the opinions which I have ventured to state, by a reference to any particular Dictionary; for though those opinions seem to me to be warranted by the common sense of the case, I do not find in the English Dictionary, (and much less in that of Arabia, which has to do with an older Language,) a single word of modern origin, which is not connected with some other word.

The term Mob, for example, which was completely new in the days of Dean Swift, is most probably derived from the word mobility, which certainly existed in the Language before; and though the term Cabal has been traced to the days of Charles the Second, there are those who affirm its existence in the Language, at a date prior to the formation of that ministry (Clifford, Ashley, Buckingham, Arlington, and Lauderdale, from whose initials it might be composed. The ludicrous term Quiz, though not yet admitted into the Dictionary, is now, I think, universally understood; and is most probably an imitative word of modern origin, since there is a queerness of sound, as well as of character, and in this point of view, a happy coincidence, in my opinion, between the sound of that ridiculous term, and the sense in which it is commonly employed. There is another term, Hoax, very fre-
quently used by the writers of newspapers, and certainly, I think, of modern origin, which may, perhaps, be entirely insulated, though I do not presume to affirm the fact.

If I were desired, therefore, to illustrate my opinions by example, I should be compelled and disposed to abandon the Dictionary; but not wholly to relinquish the argument, because many examples, completely in point, might be drawn, I think, from the Slang Dictionary, and other works of vulgar celebrity; the authority of which, however objectionable in other respects, would be sufficient, for aught I see to the contrary, to establish the facts for which I contend. Instead of having recourse to that measure, I shall merely state my opinion that the learned part of every community are the least likely to invent terms absolutely new; because the extent of their knowledge will generally suggest analogies on which to found some relation or other between the new term which they desire to employ, and another term, previously established, with which therefore it will be connected.

And, on the contrary, the field of analogy is greatly contracted by the ignorance of men in vulgar life, whose knowledge, even of their own Language, is restricted within the narrowest limits; and though it may possibly be true that such men have rarely occasion to invent new words, it is not impro-

U bable,
bable, when the occasion occurs, that those words will be often formed without reference to Etymological aid. Among the vulgar, therefore, and generally speaking, among the persons employed in certain branches of industry, such as manufactures, navigation, commerce, &c. I should be disposed to look for the invention of new and unconnected terms; such as are of necessary use to them, but not so to the rest of their countrymen, whence it happens that they are not admitted into any Dictionary of the English Tongue.

If there be any truth in the preceding observations, a fact which I leave to be determined by the judgment of every reader, it follows that the Arabs, in common with other nations, are likely, even at this day, to invent such new and unconnected terms as may be necessary or convenient to the expression of their thoughts; provided those thoughts cannot be expressed by having recourse to any other means; and if the fact be admitted in its full extent, it follows, a fortiori, that they are likely, whenever it shall be found necessary, to modify the roots that now exist into new significant forms of inflexion not hitherto called into use. I have admitted, however, that the necessity of adopting either expedient is likely to be of rare occurrence in the Arabic Language, already more copious than any other Tongue; and, without necessity, we are not to expect that the Arabs will suffer individuals of their own body to deviate from
the beaten paths of prescription, excepting only in certain cases to be noticed hereafter, in which Grammarians have positively authorised the formation, by analogy, of certain derivatives without regard to prescription at all.

It only remains to answer a question naturally suggested by the account comprised in this chapter of the mechanic structure of the Arabic Language. On reference to the English and other Tongues, it does not appear that primitive nouns are invariably substantive; for though the word vicious is derived from vice, the probability is, that wisdom is derived from the adjective wise; and as priority of invention determines the primitive in either case, so there is nothing to determine priority of invention, but the mere influence of accident alone. It so happened that the substantive vice was required before the adjective vicious, and therefore became the primitive noun; and it so happened that the adjective wise was required before the substantive wisdom, and therefore became the primitive noun. How then is it credible that this accident, of common occurrence in every other Tongue, has no influence in the Arabic Language, in which all the roots are said to be substantive nouns?

I answer that priority of invention is of no importance in the Arabic Language; for though it is very possible that
the adjective גנְרוּס may have been invented before the substantive גנְרוּסִיּוּת, yet the analogy of the Language will teach us to consider the letter י of the former, as a servile letter; whence it follows, that after the rejection of that letter, we have, as usual, the three radicals susceptible of every existing form of inflexion; and it remains with Grammarians to determine the primitive, which is always declared to be the substantive noun. It happens however, though not very commonly, that nouns significant in certain derivative forms of inflexion, are not significant in any one of the primitive forms, because the latter have never been called into use; a clear proof that priority of invention is determined among the Arabs, as among other nations, by the mere influence of accident alone. I now proceed to consider the nature and use of the measures applicable to the formation of Arabic words.

SECTION FOURTH.

ON THE USE OF MEASURES.

Before I proceed to explain the use of the measures applicable to the formation of Arabic words, I think it necessary to remark an important distinction between the roots of the Arabic Language, and the primitive nouns of most other tongues. The formation of our primitive nouns is unsusceptible of illustration.
tration by the rules of Grammar; for though we may trace the
derivative angry to its primitive anger, we can trace anger
to nothing at all; and though we know that love is derived
from love, we have nothing in the shape of a grammatical
rule to offer on the formation of the word love, which is
completely arbitrary, like that of all the primitive nouns.

The case is otherwise in the Arabic Language, because the
significant roots of that Language are not arbitrary in the mode
of their formation. On the contrary, there are certain mea-
sures or forms, on which alone they are generally found to
occur; and an intimate knowledge of those forms enables the
learner to distinguish radical from servile letters, which
may or may not occur, either in the formation of a given pri-
mitive, or a given derivative, of any kind. To explain by ex-
amples. The words difficult, and ُكَرَم, gen-
rous, being adjective nouns, are therefore derivative; though
radicals only occur in ُصَعَب, whereas ya is servile in the
word ُكَرَم. And the words difficulty, and
ُكَرَم ُصَعَبَة, gen-
erosity, are substantive nouns, and therefore primiti-
tives; (of the triliteral class;) though the word
contains a mixture of servile letters, which is not true of the
word ُكَرَم. It is equally common to primitives and deriva-
tives of every kind, to comprise something more than the ra-
dical letters; namely, the vowel points and quiescent marks,
(whether accompanied or not by servile letters,) with which the radicals must be combined in the formation of every significant word.

It is plain, therefore, that the radical letters of every word constitute, as it were, the first principles, or crude materials, from which the word is to be afterwards formed; and it belongs to the office of every Grammarian, to determine, precisely, the mode of its formation; not merely in the case of derivatives, but even in the case of primitive nouns. The letters في إَحْمَد, for example, constitute the crude materials of the word إِحْمَد; as the letters لَا شَكُّ and ضَلَّ فَعَّل constitute the crude materials of the word لَا شَكُّ. Both are equally roots or primitive nouns; formed, however, on different measures; and the knowledge of the measures on which they are formed, is not less necessary to an Arabic Scholar, than the knowledge of other measures applicable to the formation of derivative nouns: as فَضِيل or مَفَضِيل, and other examples of the same nature.

Having premised these observations, I am now to recall the attention of the reader to the mechanic structure of the Arabic Language, as explained in the preceding section of this chapter, in which it is stated, first, that the roots or primitive nouns of the
the Language are divided into three classes, termed triliteral, quadrilateral and quinqueliteral, according to the number of the radical letters; and, secondly, that of two or more roots of the same class, the possible inflexions are always the same.

It follows plainly from these observations, that the radical letters of any one root, may be assumed as the representative or measure of all the roots of the class to which it happens to belong; for if I carry the triliteral root نعل, for example, through every possible form of inflexion, the reader has only to change the radical letters, in order to discover the possible inflexions of any other given triliteral root. Thus it happens that معلول is a possible inflexion of معلول; and by a simple change of the radical letters, we are enabled to form مكتوب معلوم محروم مصروف &c. each, like the first, a passive participle, formed from its own significant root. But the letters composing the word نعل, augmented by a second or a third Laum, (نعلل or نعللل, ) will represent the roots of either of the other two classes; and thus the possible inflexions of the three words نعل, نعلل and نعللل have been assumed accordingly, by all Grammarians, as measures on which to shew the existing inflexions of every other word.
The Measure is termed 

or 

as opposed to the Example, which is termed 

or Measured; and the radical letters occurring in the Measure are commonly distinguished by the terms

or because represented in the measure by the letters

or 

The vowel points, quiescent marks, and letters of encrease, occurring in the Measure, are generally retained in the 

also; but to this remark there are some exceptions; most of which will be made known to the reader in the course of his farther progress in the work. In the mean time, I think it necessary to furnish a few specimens of such exceptions, and, for that purpose, will insert the following General Rules; having first premised that as the rules cannot be rendered completely intelligible at present, so they are inserted chiefly with a view to the convenience of future reference.

Rule First.

A radical letter, doubled in the Measure, must be doubled in the 

also; with or without reference to the accident of the coalescence or otherwise, of the two homogeneous letters under the sign 

Examples:

He honored or treated kindly; Measure 

He clothed himself with a sheet?; Measure 

&c. The word is a triliteral root, having assumed
assumed the form of a quadrilateral, for reasons to be considered in a subsequent part of this work. The second letter is therefore servile, not radical, and the two homogeneous letters do not coalesce under the sign 

RULE SECOND.

The letter تاء occurring in the Measure الباء ل and its derivative inflexions, is sometimes changed in the مورون وت into various letters, as تاء دال; طاء; &c. according to the influence of certain general rules to be detailed in a subsequent part of this work. In this case, the permutation in question is not represented in the Measure, unless the permuted letter shall coalesce with the letter next it on either side. Example:

"Each made peace or formed an agreement with the other party;" Measure 

RULE THIRD.

But if the permuted letter shall coalesce, under the sign تاء, with the letter next it on either side, the coalescence will then be represented in the Measure. Examples: تاء

He became powerful; Measure اقتدر 

Measure اضرب; انتعأل 

He was moved; Measure اقتدر 

previously اضرب; انتعأل. The word اقتدر becomes اقتدر; after which, the two homogeneous letters coalesce.
coalesce together under the sign ِنُشِدَ ٌدٌلٌّ, the first being previously rendered quiescent. But the letter َكَافَ previously quiescent, receives the vowel point of the letter Humza, which is then thrown out; and thus the word becomes ِنَذِدَ رُ. The letter َطَلَّاُ of the word ِكُسْرَبُ (originally ِكُسْرَبُ) is changed into ٌضَاءَ; after which the two Zads coalesce together under the sign ِتُشِدَ ٌدٌلٌّ; and thus the word becomes ِكُسْرَبُ. The first of the two letters coalescing together under the sign ِتُشِدَ ٌدٌلٌّ is termed مَدْعَغَمٌ or BRIDLED; as opposed to the second, which is termed ٌدْعَغَمٌ نَفَىٰ, or “That to which the other is bridled.”

RULE FOURTH.

It sometimes happens that a given example, formed on either of the Measures ِتُنْعَمٌ or ِتَعَا عَلِّ, deviates very widely from those Measures; and, in this case, the Measures are also altered, in order to represent those deviations. Examples: “He wrapped himself up in a garment;” Measure ِرُمَّلٌ; originally ِرُمَّلٌ; Measure ِتُعَلٌ, and “He found out or discovered;” Measure ِنَعَا عَلِّ; originally ِنَعَا عَلِّ; Measure ِتُدَا رُكَّ; ِتُعَا عَلِّ; &c.

RULE FIFTH.

It sometimes happens that the first and second radicals change places in the مَرَزْوَنٌ; in which case, it is optional,
but not necessary, to introduce a corresponding change of place into the radical letters of the also. Example: 

A well; plural originally 

Measure optionally (which represents the original form or ) (which represents the inverted form ).

**RULE SIXTH.**

The final radical, being rejected in the also; but the rule is of optional, not of necessary observance. Example: a judge; Measure or originally ; Measure 

---

I have nothing more to observe on the use of measures applicable to the formation of triliteral nouns; but as a material difference of opinion has obtained with regard to the nature of quadrilaterals, and quinquilaterals, it becomes necessary to offer a few remarks on the subject. The most celebrated seminaries of Arabic Grammar were those of Busra and those of Koora; and as they considered each other in the light of rivals, they have generally embraced opposite opinions in the decision of every doubtful question. The seminaries of Busra have commonly, I think, the best of the argument; whence I infer that those of Koora were probably established at a later period of time, when there was no means of obtaining
taining distinction, otherwise than by calling in question the
accuracy of the decisions already established by the authority
of the opposite party. Be this as it may, there is an appeal
from both to the general sense and learning of the country,
which will be found to favor the decisions of Busra, much
oftener than those of Koofa.

The schools of Busra have established the division of Ara-
bic roots into those which consist of three, four, and five ra-
dical letters, as already stated; and according to this plan,
which is alone consistent with truth and reason, there is no
difficulty in the application of Measures; for as فعل rep-
sents the triliteral roots, so فعل represents the quadrilaterals; and
فعْل the quinqueliteral: as جعْفَر A small stream, or A
man's name; Measure جَعْفَرْ; نُعْلَل An old woman;
Measure نَعْلَل; &c.

But the schools of Koofa have assigned to the triliteral class;
all the roots of the Arabic Language; directing, in the case of
quadrilaterals, that the third radical shall be accounted serv-
ile; and that the third and fifth shall bear the same charac-
ter of servile letters, in the case of all quinqueliteral roots.
And as the servile letters occurring in the مَّرَونَ are ge-
nerally retained in the مِّرَان also, it follows, according to
this hypothesis, that جعْفر is formed on the Measure جعْفز and
and on the Measure ; &c. But as there is no good reason why the character of a servile letter should be fastened on one radical rather than another, so the followers of the schools of Koofa, (as it might be expected,) have not been able to determine unanimously what letters are to be accounted radical, and what servile, in those quadriliteral and quinqueliteral roots which they have assigned to the triliteral class; and thus, the Grammarian forms indifferent ly on the Measures ; and by which he means to affirm his opinion that it is, in fact, a triliteral root; though he cannot tell whether its radicals are as they must be if the Measure be ; or ; as they must be if the Measure be ; or ; as they must be if the Measure be . And if we suppose the radical letters to be , which is just as probable as any thing else, the Measure of will then be ; though that Measure, so far as I know, has not been anywhere assumed by .

In fact, the proposition of the schools of Koofa, that all the roots are really triliteral, is not at all borne out by the Language; and this is the reason why the affirmation of that proposition is the occasion of so much perplexity in the application of the triliteral Measure , to the formation of quadriliteral or quinqueliteral roots. The three Measures ;
and نعلل have therefore obtained a general preference; and are commonly employed, by those, even, who affirm the triliteral character of all the roots. Though that character cannot be maintained without violence to the truth of the case, it may be observed, in favor of كوفة, that the establishment of the fact, (if it could be established,) would tend to exalt our ideas of the excellent structure of the Arabic Language, which would then be formed on the model of a single word.

For the assumption of the root نعل, as the general representative of all the roots in the Arabic Language, Grammarians have assigned two very unimportant reasons. It contains, they observe, the labial نـ; the guttural عـ; and the palatal ـ; and there is not, I suppose, a single word in the Arabic Language, which does not contain one or more letters of the labial, guttural, or palatal class. It is also significant of action in general; and has therefore, by sense, a generic relation to the name of every specific action; whence it follows, they say, that as the names of actions are very numerous, it is peculiarly fitted, with reference to the sense, as well as to the sound, to be the general representative of all other words.

Notwithstanding these powerful arguments in favor of the
the adoption of the Measure 

عَيْن, it must be admitted
that the unfortunate occurrence, in that Measure, of the
letter عَيْن, which is of difficult utterance by our organs,
and very apt to escape the ear, is a circumstance attend-
ed with some inconvenience; for as many Englishmen
pronounce تَغْيِل as if it were written مَغْوُل; تَغْيِل as
if it were written مَغْوُل; ٍ&c. so they cannot, at an early
period of their progress, so readily perceive the coincidence
between the measure and the word measured, as they would
do, in the event of the adoption of another Measure; as تَبْل;
&c. in which the letter عَيْن does not occur.

It is plainer, for example, to an unpractised ear, to be told that
مَضْرِوب is formed on the Measure مَغْوُل, than that it is form-
ed on the Measure مَغْوُل; but it is highly necessary to render
the ear familiar with the sound of عَيْن, which never ought
to be dropped in utterance; and for that reason, as well as
in compliance with established usage, I have determined to
retain the Measure عَيْن. The reader who is dissatisfied with
that Measure, may easily choose another for himself: as تَبْل;
بَتْل; نَغْل; &c. from the whole body of triliteral roots,
with the exception, only, of those affected by the rules of per-
mutation, coalescence and rejection, to be detailed in a subse-
quent part of this work. I now proceed to consider the in-
flexion of Arabic verbs.

CHAPTER
CHAPTER THIRD.

SECTION FIRST.

CLASSIFICATION OF VERBS.

Verbs are always derived from the infinitive; and as the infinitive is always a substantive noun, significant of the name of an event, or an attribute, it follows that we ought to consider the nature of nouns, before we proceed to treat of the verbs. I had some thoughts of adopting this arrangement, but as the materials of my work have been accidentally prepared with a view to the other, which is perhaps the best, being universally adopted by all the writers on Arabic Grammar, I have not thought it necessary, for the sake of so unimportant an object, to sacrifice any portion of my time; and the more especially, as I foresee no inconvenience in proceeding directly to treat of the verbs.

Arabic verbs are NEUTER; (مَتَعِدَّةٌ) or TRANSITIVE; (مَتَعِدَّةٌ) and transitive verbs have two voices; the ACTIVE; (مَعَرُوفٌ) and the PASSIVE; (مُجَلُّدٌ). They are inflected first; into the form of the PAST TENSE; (مَعَلَّمٌ) which affirms the occurrence of a given event, or the existence of a given attribute,
bute, with reference to some period of time antecedent to that in which it is uttered: as ضرب "He struck;" كرم "He was generous;" &c. secondly, into the form of the aorist; which is common to present or future time, though capable of restriction to the one or the other by various means to be detailed hereafter: as ضرب "He does or will strike;" &c.

and, finally, into the form of the imperative; which is employed to indicate the commands of the speaker, having therefore a reference to future time: as ضرب "Strike thou;" &c.

The word مشاء رع literally signifies similar, and the aorist has been designated by that term, because it is supposed to resemble a noun. For as a noun, naturally indefinite, as رجل A man, may be rendered definite by the means of an article, as الرجل The man; so, the aorist, naturally indefinite, because it is common to present or future time, may be rendered definite, or restricted to either, by the means of certain particles employed for the purpose: as يضرب "He does beat;" يضرب "He will soon beat;" &c.

Verbs are divided into two classes, according to the number of the radical letters; the first class being termed تثلث or trilateral, as ضرب "He struck;" and the second, يثبات or quadrilateral, as حرك "He circulated; or caused something to revolve;" &c. No verb has ever been derived from
from any root of the QUINQUELITERAL class. Triliteral verbs are of two kinds, the first termed نَفَعُ or STRIPPED, because they are entirely composed of radical letters, as نَفَعَ “He assisted;” and the second termed نَفَعُ or AUGMENTED, because they contain a mixture of servile letters; as نَفَعَ “He demanded assistance;” which is a derivative formed from the root نَفَع. The same division is applicable to verbs of the quadriliteral class: as نَفَعَ “He circulated;” نَفَعَ “It revolved;” &c.

No verb is found to comprise more than six letters; whence it follows that the servile letters never exceed the number of three. It should be observed, however, that the term verb does not include the infinitive, which is a substantive noun, as already stated, and may therefore comprise seven letters; as نَفَعَ “To demand assistance;” &c. It is a curious fact, that the Arabic Language, so rich and copious in other respects, has provided, by inflexion, for the formation only of two tenses: namely, the past tense and the aorist, as already mentioned; all the other tenses being formed by the means of auxiliary verbs: as نَفَعَ “He had struck;” نَفَعَ “He was striking;” &c. I now proceed to detail the inflexions applicable to the tenses of triliteral verbs of the radical class, termed in Grammar نَفَعَ or TRILITERAL RADICALS.

SECTION
SECTION SECOND.

INFLexIONS OF THE PAST TENSE OF TRILITTE-
RAL RADICAL VERBS:

In the active voice, the past tense of triliteral radicals is
invariably formed, either on the Measure ضرب the "He struck:" or on the Measure سمع "He heard:" or on the Measure نعلم "He was generous." The
same tense, in the passive voice, can be derived only from
transitive verbs; and is always formed on the Measure نعلم
as ضرب "He was struck;" سمع "It was heard;" &c. The
Measure نعلم is itself significant, being employed in the sense
of He did; and so also is the Measure نعلم, which is the
past tense of the passive voice. The Measures نعلم and
نعلم are not significant, and therefore serve merely as Measures,
to show the formation of other significant words; such as سمع
or كرم; &c. &c.

It appears, from these observations, that the vowel point
applicable to the medial radical is found, in the active voice,
to be sometimes كسرة; as ضرب; and sometimes
سمع; and sometimes كرمه; and with the ex-
ception of this distinction, which is retained through every
variation of number, gender, and person, the inflexions of

ALL
All are precisely the same. Those inflexions should amount to the number of eighteen; for, as the Arabs recognize the dual number, and the feminine gender, it follows that there should be six inflexions for each of the three persons: viz. three, for the singular, dual, and plural masculine; and three more for the feminine gender. In point of fact, the first person has but two inflexions; and the same inflexion of the second person, is common to both genders in the dual number; whence it follows that five are lost, leaving a residue of thirteen. The masculine gender is termed مذكر; as opposed to the feminine which is termed مذكر. The three numbers are termed واحد or singular; ثنائية or dual; جمع or plural; and the three persons are distinguished by the terms متكلم the first person of speaker; متكلم the second person of the person addressed; and متكلم the third of absent person.

The following are the inflexions of the measure نقيل in the past tense; beginning, as usual in Arabic Grammar, with the third person singular of the masculine gender, and ending with the first person plural, which is common to both genders, dual and plural. The measures are to be read from the right hand to the left.

Feminine.
### FEMININE.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>3d Person</td>
<td>تعلّمت</td>
<td>تعلّما</td>
<td>تعلّم</td>
</tr>
<tr>
<td>2d Person</td>
<td>تعلّمت</td>
<td>تعلّما</td>
<td>تعلّم</td>
</tr>
<tr>
<td>1st Person</td>
<td>تعلّمت</td>
<td>تعلّما</td>
<td>تعلّم</td>
</tr>
</tbody>
</table>

### MASCULINE.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>3d Person</td>
<td>تعلّك</td>
<td>تعلَّك</td>
<td>تعلّك</td>
</tr>
<tr>
<td>2d Person</td>
<td>تعلّك</td>
<td>تعلَّك</td>
<td>تعلّك</td>
</tr>
<tr>
<td>1st Person</td>
<td>تعلّك</td>
<td>تعلَّك</td>
<td>تعلّك</td>
</tr>
</tbody>
</table>

The preceding is the Measure of the verb ضَرَبَةٌ; ضَرِبَتْ وَضَرِبَتْ وَضَرِبَتْ وَضَرِبْتُ وَضَرِبْتُ وَضَرِبْتُ وَضَرِبْتُ وَضَرِبْتُ. And if we change the vowel point of the medial radical, as تعلّك; then we shall then have the Measure of كَرُمَوْا; كَرَّمَوْا; كَرَّمَوْا; كَرَّمَوْا; كَرَّمَوْا; كَرَّمَوْا; كَرَّمَوْا; كَرَّمَوْا. So, also, if we change تعلّك into تعلَّك, we shall then have the Measure of the passive voice, which is inflected precisely as the active voice: as ضَرَبَتْ; ضَرَبَتْ; ضَرَبَتْ; ضَرَبْتُ; ضَرَبْتُ; ضَرَبْتُ; ضَرَبْتُ; ضَرَبْتُ. The affirmative form of the verb is known in Grammar by the term مُنْتَبِح; and may be changed into the negative form, simply by prefixing the negative particles لا or ما or مَا ضَرَبَ or مَا ضَرَبَ. "He did not beat;" "He was not beaten;" "He did not hear;" or "It was not heard;" &c. It may be proper to mention that the letter أَلْف is mute at the end of the plural active تعلَّكٌ; or تعلَّكْوُا in the passive voice.

A a

SECTION
SECTION THIRD.

INFLEXIONS OF THE AORIST OR DOUBTFUL TENSE.

In the active voice, the aorist, in the third person singular masculine, is invariably formed, either on the Measure َّيَسْمَعُ "He does or will hear;" or on the Measure َّيَقْرَبُ "He does or will beat;" or on the Measure َّيَقْعَلُ "He is or will be generous;" &c. In the passive voice, the Measure of the aorist must be َّيَصَبُ "He is or will be beaten;" (the phrase "He is beaten," being understood to mean that "He is now, at this moment, suffering a beating;") َّيَسْمَعُ "It is or will be heard;" (the phrase "It is heard," being understood to imply a similar reference to present time.) The following are the inflexions of the Measure َّيَقْعَلُ, itself significant, ("He does; or will do;") for which, the reader may at pleasure substitute the other Measures of the aorist: namely َّيَقْعَلُ, for the active voice; or َّيَقْعَلُ for the passive voice; the inflexions of all being, in other respects, exactly the same.

FEMININE.
These exhibit but eleven variations of inflexion, as the reader may observe by ocular inspection; and as every inflexion begins with one or other of the letters ُنْ or ُنَ or ُنً or ُنٌ or ُنٌ, so, these letters, which mark the aorist, are collected together in either of the words ُنَارَت or ُنَارَت and commonly employed by Arabian Grammarians, whenever they have occasion to make mention of them. I deem it unnecessary, after what has been said, to inflect on the Measure ُسْمَعَن or ُسْمَعَ or ُسْمَعَ and c.) or ُتُبْرِعَ or ُتُبْرِعَ on the Measure; or ُيُعْفُلَ on the Measure; or ُيُعْفُلَ on the Measure; or ُيُعْفُلَ on the Measure; or ُيُعْفُلَ and c. I shall therefore merely observe that the negative is commonly formed, as in the past tense, by prefixing the particles ُلا or ُلا or ُلا or ُلا or ُلا "He does not or will not strike;" and c.

<table>
<thead>
<tr>
<th>Feminine</th>
<th>Masculine</th>
</tr>
</thead>
<tbody>
<tr>
<td>Plural</td>
<td>Plural</td>
</tr>
<tr>
<td>Dual</td>
<td>Dual</td>
</tr>
<tr>
<td>Singular</td>
<td>Singular</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>1st Person</th>
<th>3rd Person</th>
<th>Ad Person</th>
<th>1st Person</th>
<th>3rd Person</th>
<th>Ad Person</th>
</tr>
</thead>
<tbody>
<tr>
<td>تَنْعُل</td>
<td>يَنْعُل</td>
<td>يَنْعُل</td>
<td>تَنْعُل</td>
<td>يَنْعُل</td>
<td>يَنْعُل</td>
</tr>
<tr>
<td>تَنْعِنَان</td>
<td>يَنْعِنَان</td>
<td>يَنْعِنَان</td>
<td>تَنْعِنَان</td>
<td>يَنْعِنَان</td>
<td>يَنْعِنَان</td>
</tr>
<tr>
<td>تَنْعِنَيْن</td>
<td>يَنْعِنَيْن</td>
<td>يَنْعِنَيْن</td>
<td>تَنْعِنَيْن</td>
<td>يَنْعِنَيْن</td>
<td>يَنْعِنَيْن</td>
</tr>
<tr>
<td>تَنْعِنَان</td>
<td>يَنْعِنَان</td>
<td>يَنْعِنَان</td>
<td>تَنْعِنَان</td>
<td>يَنْعِنَان</td>
<td>يَنْعِنَان</td>
</tr>
<tr>
<td>تَنْعِل</td>
<td>يَنْعِل</td>
<td>يَنْعِل</td>
<td>تَنْعِل</td>
<td>يَنْعِل</td>
<td>يَنْعِل</td>
</tr>
</tbody>
</table>

SECTION
SECTION FOURTH.

EFFECT OF THE PARTICLES

Besides the particles أ and ل، there are other negative particles, as الم and لَم، very commonly prefixed to the aorist; each of which affects, at once, the sense and the inflexions of that tense. The effect of الم on the sense of the tense, is, to restrict it to future time; and as the negative signified by that word, is not simple, but مٰوٰكث or Corenonated, it is equivalent to the joint force of the terms “Certainly not!” as أٰن بٰصٰبٰر بٰر، “He certainly will not beat;” &c. Its effect on the inflexions of the tense, is, to substitute صَبٰح, that is to say, the vowel صَبٰح, in the place of بٰع, or the vowel صَمَّة, wherever the vowel صَمَّة happens to be applicable to the last letter of the aorist; besides which, it occasions the rejection of the final مٰر، commonly termed مٰر الاعراب, which occurs in many of the dual or plural inflexions of that tense. And this double effect on the sense, as well as the inflexions of the tense, is indifferently produced by the particle ل on prefixed to ALL the Measures of the aorist: as ينفع for the active voice; or ينفع for the passive voice; whence it follows that the inflexion of مٰع Measure,
Measure, namely the Measure لَنْ يَعْلَلَ, will enable the reader to inflect all the rest. I proceed, therefore, to detail the inflexions of the Measure لَنْ يَعْلَلَ following the corroborated negative لَنْ.

<table>
<thead>
<tr>
<th>F E M I N I N E</th>
<th>M A S C U L I N E</th>
</tr>
</thead>
<tbody>
<tr>
<td>لَنْ يَعْلَلَ</td>
<td>لَنْ يَعْلَلَ</td>
</tr>
<tr>
<td>لَنْ تَعْلَلَ</td>
<td>لَنْ تَعْلَلَ</td>
</tr>
<tr>
<td>لَنْ أَعْلَلَ</td>
<td>لَنْ أَعْلَلَ</td>
</tr>
</tbody>
</table>

The reader will easily observe that the particle لَنْ converts لَنْ يَعْلَلَ into لَنْ تَعْلَلَ, لَنْ يَعْلَلَ, and لَنْ تَعْلَلَ, &c. but the letter لَمْ is not rejected by the particle لَنْ, because that letter is not the لَمْ, but another لَمْ, employed for a different purpose of speech. As the distinction between them will be duly explained in its proper place, it is unnecessary, at present, to trouble the reader with any observations on the nature of either.

The particle لَمْ commonly termed لَمْ أَعْلَلَ, or the Lum of negation, is a corroborated negative, having the sense of certainly.
"certainly not." It has the strange property, common also to the word َلَّا, of converting the aorist to the sense of the past tense: as َلَمْ يَصَبَّ َّبُر "He certainly did not strike;"
 َلَمْ يَصَبَّ َّبُر "He certainly never did strike;" &c. The difference of sense between the two particles consists in this: that the negation implied in the word َلَّا necessarily extends through the whole period of past time, up to the very instant of its utterance; which is not necessarily, though it may be accidentally, true of the negation implied in the word َلَم. I might say, for example, َلَمْ يَصَبَّ َّبُر َّبُر َلَّا َّبُر َلَّا لَّا "Zyde certainly did not beat (such a one) yesterday, but he beat (him) to-day;" whereas I could not substitute the particle َلَّا, because the circumstance of his having beaten him to-day, interrupts the continuity of the negation implied. The word َلَّا seems, however, to be occasionally employed in the sense of not yet: as َلَّا َّبُر َّبُر "He has not yet mounted;" addressed to a person who expects that a given individual may have just mounted his horse or his camel; &c.

The Grammarian َمَسْتَقْرَانِ (Aboo Hy-yan of Andalusia) is of opinion that there is no difference of sense between َلَم and َلَّا; but the received opinion is, that they differ in the manner which I have now stated; whence it happens that a negation formed by the word َلَّا is usually termed َمَسْتَقْرَانِ or "Inclusive of all past time;" a term derived from the infinitive َمَسْتَقْرَانِ which,
which, among other senses, signifies "To assume or lay hold of the whole of any thing."

The effect of ﷲ or ﷱ on the inflexions of the aorist is, to give ﷲ or the quiescent mark, to the last letter of those inflexions to which the particle ﷰ gives ﷲ; and also to reject, like that particle, the letter ﷽ wherever it appears. I shall inflect, as usual, the Measure ﷲ as it occurs in combination with the particle ﷲ for which the reader may substitute ﷱ at pleasure; changing the Measure, also, into ﷲ or ﷲ in the active voice, or ﷲ in the passive voice; for the purpose of acquiring greater dexterity in the practical use and application of all.

<table>
<thead>
<tr>
<th>FEMALE</th>
<th>MALE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Plural</td>
<td>Plural</td>
</tr>
<tr>
<td>1st Person</td>
<td>2nd Person</td>
</tr>
<tr>
<td>لَمْ يَتَعَلْ</td>
<td>لَمْ يَتَعَلْ</td>
</tr>
<tr>
<td>لَمْ يَتَعَلْ</td>
<td>لَمْ يَتَعَلْ</td>
</tr>
</tbody>
</table>

But though the letter ﷽ is generally rejected after the particle ﷲ, it is sometimes, though rarely, retained in Poetry; for the purpose of filling up the Measure of a verse:
verse: as ِلَمْ يَوْدُوا لَمْ يَوْدُوْنَ, in the following verse.

"Had it not been for the horsemen of Noom (probably the name of a place, though I cannot speak with certainty on the subject, since the word may be ْنَعُوم or ْنَعَم Noom, and in either case, admits a considerable number of senses,) and their tribes, they would have proved unfaithful to their neighbours on that day of distress."

Whenever the word ِلَمْ ْيَوْدُوْنَ gives ُجَرَّ مُلعَةٍ to the aerist of a verb having a ٍتَكْشَش or letter of infirmity for its final radical, the letter of infirmity must be thrown out: as ِلَمْ يَرِيْنَ ْيَرَيْنَ. "He did not fear;" ِلَمْ يَعْبَرُ ْعَبْرَ. "He did not throw or shoot an arrow;" ِلَمْ يَغْفِرُ ْغَفْرَ. "He did not fight against infidels in the cause of religion;" &c. The letters of Infirmity are َلِلِف, ْوِلِف, ْيِلِف; and at a future period of the reader's progress, they will demand a considerable portion of his time and attention.
SECTION FIFTH.

EFFECT ON THE AORIST OF لَامَ التَّاكِيد

ACCOMPANYED BY THE LETTER سْوَنَ SUKEELA

OR KHUFEFA.

The letter لَامَ، moveable by the vowel Fut-ha, is very commonly prefixed to the aorist, which is followed, at the same time, by the letter Noon ضَمَّتَ or ضَمَّتْتَ; that is to say, double or single; the former having the mark نَشِدٌّ and being therefore termed قِبَلَة or heavy; whereas the latter has no نَشِدٌّ, and, being also quiescent, or not moveable by a vowel point, is therefore termed مِفْقَة or light. In this predicament, the sense of the aorist is doubly corroborated; first, by the letter لَامَ, commonly termed لَامَ التَّاكِيد, which is prefixed to it; and, secondly, by the letter Noon double or single by which it is followed; that letter being indifferently distinguished, in either case, by the term سْوَنَ التَّاكِيد or.

THE CORROBORATIVE NOON. This double corroborotation is necessarily stronger than if it were single, and is therefore equivalent to most certainly: as لَامَ التَّاكِيد. Verily, I do or will certainly beat ZYDS;" or, in other words, "I do or will most certainly beat him." The following are the inflexions of the aorist, formed on the Measure يَعْطَلُ, as it:  

C c
appears in combination with the corroborative لام، and the letter Noon ﯽط، and by changing ﯽ فعل into ﯽ فعل or ﯽ فعل، the other Measures of the active voice, or ﯽ فعل for the passive voice, every reader will be able to inflect, on the proper Measure, any one of the words ﯽ ﯽ ﯽ ب، ﯽ ﯽ ب، ﯽ ﯽ ب، &c. as they appear in combination with Noon ﯽ ب.

<table>
<thead>
<tr>
<th>F E M I N I N E</th>
<th>M A S C U L I N E</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Plural.</strong></td>
<td><strong>Dual.</strong></td>
</tr>
<tr>
<td>1st Person</td>
<td>2nd Person</td>
</tr>
<tr>
<td>لمعلاً لمعلاً لمعلاً</td>
<td>لمعلاً لمعلاً</td>
</tr>
<tr>
<td>لمعلاً لمعلاً</td>
<td>لمعلاً لمعلاً</td>
</tr>
<tr>
<td>لمعلاً لمعلاً</td>
<td>لمعلاً لمعلاً</td>
</tr>
</tbody>
</table>

As these inflexions are of somewhat more difficult acquirement than any of those hitherto detailed, the reader will do well to practise on every Measure, and not to read the following rules or illustrations, chiefly drawn from those inflexions, until he can run them over with the utmost facility.

**Rule First.**

In the second and third persons of both genders in the dual number, and of the feminine gender in the plural number, the letter Noon ﯽط is moveable by the vowel Kus-ra; and everywhere else by the vowel Fut-ra.

**Rule**
RULE SECOND.

The letter Noon نَّصْرَة is moveable by the vowel كَسْرَة invariably follows a quiescent أَلِف; as ثَبَتْ فَرَأَتْ; whereas it follows one or other of the three vowel points, when it happens to be moveable by the vowel فَتْحَة: as وَعَرَفَ وَقَرَفَ وَقَرَفَ وَقَرَفَ وَقَرَفَ; &c.

RULE THIRD.

It rejects, throughout, the letter رَوْنَ أَعْرَاب wherever it appears: as ثَبَتْ فَرَأَتْ and then formed into لَيْغَضَلْ نَم, with the corrobative لَم, and the Noon نَّصْرَة. But it does not reject the letter Noon of تَغَفَّلَنَّ and لَغَفَّلَنَّ, to which, on the contrary, it adds an أَلِف, (termed فَصْل or INTERVENING,) to prevent the coincidence of three following Noons: as وَلَغَفَّلَنَّ; لَغَفَّلَنَّ.

RULE FOURTH.

The following inflexions of the simple aorist, namely يَعَلَّنَ and يَعَلُّنِينَ, being first curtailed into يَعَلَّنَ and يَعَلُّنِينَ, by means of the rejection of the letter رَوْنَ أَعْرَاب, afterwards lose the letters وَاو and يَا; and thus form لَغَفَّلَنَّ and لَغَفَّلَنَّ. But the rejection of وَاو and يَا depends on their occurrence as quiescent letters, after their own
own homogeneous vowels: (زِياء for وَأُرُسم for كَسْر) for if the vowels should become heterogeneous, by the operation of the Rules of Permutation and Rejection, وَأُرُع and زِياء will then be retained, and rendered moveable by the homogeneous vowels. Examples: ﴿لَعْبُونَ رَيْدًا﴾ "Ye will most certainly frighten ZYDE," (the persons addressed being of the masculine gender.) ﴿لَعْبُونَ رَيّدًا﴾ "Ye will most certainly frighten ZYDE;" (the persons addressed being of the feminine gender.) The form of the simple aorist is, in this case, لَعْبَتْ or لَعْبَتْ, originally لَعْبَتْ or لَعْبَتْ. Measures: لَعْبَتْ or لَعْبَتْ. The deviations from the Measures are occasioned by the operation of the Rules of Permutation and Rejection.

EFFECT ON THE AORIST OF ﴿لاّم الْتَّاَكِبِّٰ﴾ ACCOMPANIED BY THE LETTER NOON KHUFEEFA.

The inflexions of the aorist, so accompanied, are guided and restricted by the same rules which have just been detailed as applicable to the letter NOON SUEELA; with this exception, that NOON KHUFEEFA, being invariably quiescent, cannot follow a quiescent letter, because the coincidence of two quiescent letters is generally inadmissible in the Arabic Language, as will be fully explained in its proper place. There is not, therefore, in the general opinion, any such inflexions as لَعْبَتْ or لَعْبَتْ in the dual number, or لَعْبَاتْ or لَعْبَاتْ in the third
third and second persons of the feminine plural; notwithstanding the fact, that these inflexions have been authorised by the Grammarian يُؤُنَسٌ and the Schools of Koofa. I proceed to detail the inflexions of the aorist corroborated by the letter ملا، and the Noon مكعـن ام omitting those now alluded to, in which it is generally accounted defective.

<table>
<thead>
<tr>
<th></th>
<th>FEMININE</th>
<th></th>
<th>MASCULINE</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st Pers.</td>
<td>مكعـن</td>
<td>مكعـن</td>
<td>مكعـن</td>
</tr>
<tr>
<td>2nd Pers.</td>
<td>لَمَلَبَعُنَّ</td>
<td>لَمَلَبَعُنَّ</td>
<td>لَمَلَبَعُنَّ</td>
</tr>
<tr>
<td>3rd Pers.</td>
<td>مَلَبَعُنَّ</td>
<td>مَلَبَعُنَّ</td>
<td>مَلَبَعُنَّ</td>
</tr>
</tbody>
</table>

The negative with Noon مكعـن or مكعـن, is formed by substituting for the corroborative ملا the negative ملا: as لَمَلِبَعُنَّ or لَمَلِبَعُنَّ لَمَلِبَعُنَّ "He certainly does not or will not do," &c. The passive voice positive or negative, is formed, as usual, simply by converting into زمما the vowel مكعـن, applicable to the letters comprised in مكعـن: as لَمَلِبَعُنَّ or لَمَلِبَعُنَّ لَمَلِبَعُنَّ or لَمَلِبَعُنَّ مَلِبَعُنَّ; &c.

SECTION SIXTH.

INFLexIONS OF THE IMPERATIVE AND PROHIBITIVE MODes.

The Imperative is known in Grammar by the term مان; as مان opposed
opposed to the Prohibitive, which is termed لَعَدَّة. Both are equally formed from the Aorist; the former by the aid of لَمَّا لَأَمَرَ or "the letter لَمَّا of the Imperative Mode," which is generally moveable by the vowel كَسْرَة: as لِيَعْمَلْ "Let him do;" and the latter by the aid of لَا لَأَنْهَي or "The prohibitive لَا لِيَعْمَل" as لَا لِيَعْمَلْ "Let him not do." These produce, on the inflexions of the aorist, the same effect as the particle لَم. It is to be observed, however, that the inflexions of the imperative active, in the second person, very rarely admit the letter لَمَّا لَأَمَرَ; being generally formed on one or other of the Measures كَانَ إِنْ تَعْلَى: or كَانَ إِنْ تَعْلَى "Hear thou;" كَانَ إِنْ تَعْلَى "Beat thou;" كَانَ إِنْ تَعْلَى "Be thou generous;" &c. Before I proceed to offer any observations on the formation of the imperative, I think it necessary to exhibit the following inflexions, which the reader will do well to commit to his memory.

**IMPERATIVE ACTIVE, FORMED ON THE MEASURE لِيَعْمَلُ:**

<table>
<thead>
<tr>
<th>FEMININE</th>
<th>MASCULINE</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Plural.</strong></td>
<td><strong>Plural.</strong></td>
</tr>
<tr>
<td>1st Person 3rd Person 3rd Person</td>
<td>1st Person 3rd Person 3rd Person</td>
</tr>
<tr>
<td>لَتَعْمَلْ لَتَعْمَلْ</td>
<td>لَتَعْمَلْ لَتَعْمَلْ</td>
</tr>
<tr>
<td>لَتَعْمَلْ لَتَعْمَلْ</td>
<td>لَتَعْمَلْ لَتَعْمَلْ</td>
</tr>
<tr>
<td>لَتَعْمَلْ Lَتَعْمَلْ</td>
<td>Lَتَعْمَلْ لَتَعْمَلْ</td>
</tr>
<tr>
<td>لَتَعْمَلْ Lَتَعْمَلْ</td>
<td>Lَتَعْمَلْ Lَتَعْمَلْ</td>
</tr>
<tr>
<td><strong>Dual.</strong></td>
<td><strong>Dual.</strong></td>
</tr>
<tr>
<td>1st Person 3rd Person 3rd Person</td>
<td>1st Person 3rd Person 3rd Person</td>
</tr>
<tr>
<td>لَنَعْمَلْ Lَنَعْمَلْ</td>
<td>Lَنَعْمَلْ Lَنَعْمَلْ</td>
</tr>
<tr>
<td>لَنَعْمَلْ Lَنَعْمَلْ</td>
<td>Lَنَعْمَلْ Lَنَعْمَلْ</td>
</tr>
<tr>
<td>لَنَعْمَلْ Lَنَعْمَلْ</td>
<td>Lَنَعْمَلْ Lَنَعْمَلْ</td>
</tr>
<tr>
<td>لَنَعْمَلْ Lَنَعْمَلْ</td>
<td>Lَنَعْمَلْ Lَنَعْمَلْ</td>
</tr>
<tr>
<td><strong>Singular.</strong></td>
<td><strong>Singular.</strong></td>
</tr>
<tr>
<td>1st Person 3rd Person 3rd Person</td>
<td>1st Person 3rd Person 3rd Person</td>
</tr>
<tr>
<td>لَعْمَلْ Lَعْمَلْ</td>
<td>Lَعْمَلْ Lَعْمَلْ</td>
</tr>
<tr>
<td>لَعْمَلْ Lَعْمَلْ</td>
<td>Lَعْمَلْ Lَعْمَلْ</td>
</tr>
<tr>
<td>لَعْمَلْ Lَعْمَلْ</td>
<td>Lَعْمَلْ Lَعْمَلْ</td>
</tr>
<tr>
<td>لَعْمَلْ Lَعْمَلْ</td>
<td>Lَعْمَلْ Lَعْمَلْ</td>
</tr>
</tbody>
</table>

**PROHIBITIVE**
PROHIBITIVE ACTIVE, FORMED ON THE MEASURE

| FEMININE | | | |
|---|---|---|---|---|---|---|---|
| لا يَنْفَعْ | لا يَنْفَعُ | لا يَنْفَعَ | لا يَنْفَعْ | لا يَنْفَعُ | لا يَنْفَعَ |
| لا يَنْفَعْ | لا يَنْفَعُ | لا يَنْفَعَ | لا يَنْفَعْ | لا يَنْفَعُ | لا يَنْفَعَ |
| لا يَنْفَعْ | لا يَنْفَعُ | لا يَنْفَعَ | لا يَنْفَعْ | لا يَنْفَعُ | لا يَنْفَعَ |

<table>
<thead>
<tr>
<th>3rd Person</th>
<th>1st Person</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd Person</td>
<td>1st Person</td>
</tr>
</tbody>
</table>

| MASCULINE | | | |
|---|---|---|---|---|---|---|
| لا يَنْفَعْ | لا يَنْفَعُ | لا يَنْفَعَ | لا يَنْفَعْ | لا يَنْفَعُ | لا يَنْفَعَ |
| لا يَنْفَعْ | لا يَنْفَعُ | لا يَنْفَعَ | لا يَنْفَعْ | لا يَنْفَعُ | لا يَنْفَعَ |
| لا يَنْفَعْ | لا يَنْفَعُ | لا يَنْفَعَ | لا يَنْفَعْ | لا يَنْفَعُ | لا يَنْفَعَ |

<table>
<thead>
<tr>
<th>3rd Person</th>
<th>1st Person</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd Person</td>
<td>1st Person</td>
</tr>
</tbody>
</table>

IMPERATIVE PASSIVE, FORMED ON THE MEASURE

| FEMININE | | | |
|---|---|---|---|---|---|---|
| لَيَنْفَعْنِي | لَيَنْفَعَنُ | لَيَنْفَعَنَّ | لَيَنْفَعْنِي | لَيَنْفَعَنُ | لَيَنْفَعَنَّ |
| لَيَنْفَعْنِي | لَيَنْفَعَنُ | لَيَنْفَعَنَّ | لَيَنْفَعْنِي | لَيَنْفَعَنُ | لَيَنْفَعَنَّ |
| لَيَنْفَعْنِي | لَيَنْفَعَنُ | لَيَنْفَعَنَّ | لَيَنْفَعْنِي | لَيَنْفَعَنُ | لَيَنْفَعَنَّ |

<table>
<thead>
<tr>
<th>3rd Person</th>
<th>1st Person</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd Person</td>
<td>1st Person</td>
</tr>
</tbody>
</table>

| MASCULINE | | | |
|---|---|---|---|---|---|---|
| لَيَنْفَعْ | لَيَنْفَعُ | لَيَنْفَعَ | لَيَنْفَعْ | لَيَنْفَعُ | لَيَنْفَعَ |
| لَيَنْفَعْ | لَيَنْفَعُ | لَيَنْفَعَ | لَيَنْفَعْ | لَيَنْفَعُ | لَيَنْفَعَ |
| لَيَنْفَعْ | لَيَنْفَعُ | لَيَنْفَعَ | لَيَنْفَعْ | لَيَنْفَعُ | لَيَنْفَعَ |

<table>
<thead>
<tr>
<th>3rd Person</th>
<th>1st Person</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd Person</td>
<td>1st Person</td>
</tr>
</tbody>
</table>

It is unnecessary to inflect the prohibitive passive, which is formed from the imperative passive, simply by converting لا يَنْفَعُ جَمِيلًا into لا يَنْفَعُ. The reader will observe that is the second person of the imperative formed on the Measure لَيَنْفَعُ; as is the second person of the imperative formed on the Measure لَيَنْفَعُ; and thus the three verbs "Let him hear;" "Let him strike;" "Let him be generous;"
generous;" may be easily inflected on the various Measures to which they belong. I proceed to detail, in the form of general rules, such observations as I am able to offer on the formation and inflexions of the imperative mode.

**RULE FIRST.**

The vowel ك is always accurately applicable to the letter ف, though has been justified in certain specific examples by the authority of prescription: as ابترع لفترع لف for "Let him abstain from sin;" an imperative derived from the infinitive فرط, after the rejection of the letter وا by the operation of the Rules of Permutation and Rejection.

**RULE SECOND.**

But the letter ك is elegantly rendered quiescent, whenever it occurs, first, after the conjunctive وا AND: as وليسمع "And let him hear;" secondly, after the conjunctive ن THEN: as ولفصر "Then let him beat;" and, finally, after the word ب afterwards: as ثم ليبدن فت "Afterwards let him go;" &c.

**RULE THIRD.**

The imperative active, in the second person, is always formed from the aorist, by rendering the last letter quiescent, after the rejection of the first letter: as صم "Join thou;" derived from the
the aorist مُثَقَّلٌ "Thou dost or wilt join;" originally مُثَقَّلٌ. The letter صاد being here moveable, there is no occasion for حُمَّرَةٍ or "The conjunctive Humza" (in the form of أَلِفٍ) which occurs in the imperative اَلْسَرِبُ. For the conjunctive Humza is never introduced but for the purpose of preventing the occurrence of a quiescent letter, which is inadmissible at the beginning of an Arabic word; and it falls out, accordingly, in the utterance of the Arabs, whenever it follows a letter moveable by any of the vowel points: as قُصُرُبْ pronounced قُصُرُبْ or قُصُرُبْ pronounced قُصُُرُبْ; لَّتْ كَرَمَمْ &c.

RULE FOURTH.

The vowel point of the letter حُمَّرَةٍ, employed in the formation of the imperative mode, is always determined by the Measure of the aorist: for مُثَقَّلٌ makes the imperative مُثَقَّلٌ as مُثَقَّلٌ makes مُثَقَّلٌ; and مُثَقَّلٌ makes مُثَقَّلٌ: whence it follows that the letter عَكَبَ of the aorist being مُشَكَّرٍ or "moveable by the vowel مُشَكَّرٍ," the letter حُمَّرَةٍ الْوَصَّلِ will be so too; whereas it must be rendered مُشَكَّرٍ or "moveable by the vowel مُشَكَّرٍ," if عَكَبَ shall receive either of the other two vowel points.

RULE FIFTH.

The Measures مُثَقَّلٌ and مُثَقَّلٌ of the imperative, إِنْعَلُ and إِنْعَلُ, are
are sometimes, though rarely, superceded by the form of the aorist in the second person, following the particle لَامَ الاَّمِرُ as "Button it (your shirt) though only with a thorn;" (or pin.) The word تُرُسُ or تُرُسُ, originally تُرُسُ, is the form of the aorist, here employed, instead of the Imperative أَرَرْ. A similar example occurs in the phrase لَتْ أَخْدِ أَمْسَا نَفَمُ "Take your places in the field of battle;" where لَتْ أَخْدِ أَمْسَا N stands for the Imperative أَخْدُ أَمْسَا; originally أَخْدُ أَمْسَا; Measure أَخْدُ أَمْسَا; &c.

The Arabian Grammarians have remarked a singular propriety in the combination of the aorist in the second person (تُخْدُ وَا مَضَا نَفَمُ) with the letter لَامَ الاَّمِرُ, which is supposed to be here applicable to the third person. The command is addressed to a mixed multitude, some of them present, and others absent; and its application to the absent is supposed to be marked by the letter لَامَ الاَّمِرُ, while the letter تُخْدُ وَا مَضَا N of the second person (تُخْدُ وَا مَضَا نَفَمُ) marks its application to the present audience also.

CONCLUSION.

The Imperative, through all its inflexions, may be followed by the letter Noon or لَيْسِمِعْن or لَيْسِمِعْن or لَيْسِمِعْن or لَيْسِمِعْن or لَيْسِمِعْن or لَيْسِمِعْن "Let him certainly hear;" or اِصْرِبْيَن or اِصْرِبْيَن or اِصْرِبْيَن or اِصْرِبْيَن or اِصْرِبْيَن or اِصْرِبْيَن "Do thou certainly strikes;" or أَكْرَمْن or أَكْرَمْن or أَكْرَمْن or أَكْرَمْن or أَكْرَمْن or أَكْرَمْn "Be thou certainly generous;" or لَأَضْرَبْن or لَأَضْرَبْن or لَأَضْرَبْن or لَأَضْرَبْن or لَأَضْرَبْن "Let me be certainly beaten;" &c. It would be a waste of time to detail these inflexions, which are precisely...
by similar to those already detailed in treating of the aorist; and I shall therefore merely observe, first, that the letter م is moveable, in this case, by the vowel ك; whereas it is moveable by ت in the aorist; and, secondly, that the letter ن is applicable, in the imperative, to the same inflexions to which it has already been applied in the aorist. We cannot therefore say اضر ب in the dual number of the imperative, just as we cannot, in the aorist, say نبض ب.

CHAPTER FOURTH.

SECTION FIRST.

كناب الثلثي المجرد

CONJUGATIONS OF TRILITERAL RADICAL VERBS.

It appears, from the observations comprised in the preceding Chapter, that triliteral radical verbs are formed, in the past tense active, on some one or other of the Measures ﻦ ﻦ, ﻦ ﻦ, ﻦ ﻦ, or ﻦ ﻦ; converted, in the aorist, into ﻨ ﻦ, ﻨ ﻨ, or ﻨ ﻨ; whence it follows that the conjugations أَوَارِب (أَوَارِب) should amount to the number of nine; obtained by multiplying the three Measures of the aorist, into the three Measures of the past tense. Of this number, six only have been recognised by Grammarians as of common occurrence in the Arabic Language: namely, ﻦ ﻨ, ﻦ ﻨ, ﻦ ﻨ; as صرب, "He struck;"
"He does or will strike;" "Strike thou;"

Secondly, as "He assisted;"

"He does or will assist;" "Assist thou;" &c. Thirdly, as "He heard;"

"He does or will hear;" "Hear thou;" &c. Fourthly, as "He restrained;"

"He does or will restrain;" "Restrain thou;" &c. Fifthly, as "He supposed;"

"He does or will suppose;" "Suppose thou;" &c. Sixthly, as "He was generous;"

"He is or will be generous;" "Be thou generous;" &c. And though two of the three remaining forms are sometimes observed to occur in the Language; namely, as "He excelled;" "He does or will excel;" and (second persons) as "Thou didst reproach;"

(Originally "Thou dost or wilt reproach;" &c. they are not held to be conjugations in their own right, the past tense being supposed, in either of these cases, to be formed on one of the six conjugations already mentioned, while the future tense is formed on another.

Grammarians think it desirable that the same vowel point should not be applicable to the medial radical of the past and present tenses; whence it happens that they prefer the three first conjugations, in which these tenses are distinguished by opposite
opposite vowel points, to the three last, in which the distinction in question does not take place. The former are therefore termed "The chief or mother conjugations;" as opposed to the latter, which are termed فوأر or branches. The reader is aware that the passive voice, in every conjugation, is formed on the Measure نعَلِل for the past tense, and يعَلِل for the aorist or doubtful tense. The proper conjugation of every verb is best known by consulting the dictionary, from which it will appear that the same verb often belongs to more than one conjugation. To the dictionary, therefore, I refer the reader for the decision of every question of this nature; for though the Arabs have offered some useful observations on the subject, which I shall copy in the subsequent sections of this chapter, yet those observations will be often unintelligible to the learner at this early period of his progress, and I advise him, therefore, to pass directly to the following chapter, reverting to this at a future period of greater proficiency in the knowledge of inflexion.

SECTION SECOND.

ON THE FORMATION OF THE AORIST FROM THE MEASURE نعَلِل.

The vowels كسرة and صمة are more generally applicable than the vowel نثة, to the medical radical of the aorist formed from the Measure نعَلِل; and that too, in the general opinion, with or without reference to the occurrence of any one or more...
more of the guttural letters غين خاء حاء هاء خدر in the Word مسروتون or Narrative, from which the aorist is to be formed. Examples: "He dug up;" Aorist بَلَغَ; زَنَعَ; Aorist بَلَغُ; مَتَعَ; &c. The occurrence of a guttural letter, as the medial or final radical of the verb, does, however, very commonly occasion the aorist to be formed on the Measure بَلَغُ with فِنْطَة in preference to بَلَغُ or بَلَغُ, with or مَنِعُ; insomuch, that a verb inflected on the conjugation بَلَغُ is sure to have a guttural as the medial or final radical, though it is by no means true that every verb having such a guttural, will be therefore inflected on that conjugation.

The chances in favor of كسرة as opposed to ضمة, are generally held to be nearly equal; nor is there any reason, in the general opinion, why either, in any given example, should be adopted in preference to the other; the accuracy of both being always determined, simply by a reference to general usage. If both be supported by general usage, it is accurate, therefore, to employ either: as كسرة "He sinned against God;" Aorist يعسَن or يعسَن; and if one only shall be so supported, we cannot accurately employ the other: as ضمة "He struck;" Aorist يصرُب; not يصرُب; and if there be no usage to determine the question, (a case perhaps which never occurs,) the question cannot be determined at all, according to the authority of certain Grammarians, who have decided
decided against the accuracy of employing any possible form of
the Aorist which is not supported by general usage. Others, as
أَبْرَقْيَان, hold that the aorist may be accurately
formed, in such cases, on the Measure يَعُطِّل, according
to the decision of أَبْرَقْيَان; and on either of the Measures يَعُطِّل
أَبْرَقْيَان, according to the decision of أَبْرَقْيَان. There
are still others who believe that the aorist should be formed,
in such cases, on the Measure يَعُطِّل if the verb be transitive,
as "He does or will beat;" and on the Measure يَعُطِّل
if it should be intransitive; as "He does or will
sit;" &c.

I proceed to detail, in the form of general rules, such obser-
vations as I am able to offer on the formation of the aorist from
the Measure يَعُطِّل: but as I have already stated that the form
of the aorist is very generally determined by the arbitrary
authority of prescription alone, so, the best rules that can be
offered on the subject, will be necessarily liable to many excep-
tions.

RULE FIRST.

Verbs of the class termed وَعَسُب, having the letters وَعَسُب
or يَعُطِّل for the primal radical, will pretty generally form the
aorist on the Measure يَعُطِّل, if the past tense be formed on
يَعُطِّل. Examples: "He found;" Aorist يَعُطِّل وَجَد.

"It
"It became easy;" Aorist بَرَضَ; &c. The Aorist بَرَضُ is sometimes superceded by بَرَضْنِ; but this is generally deemed inelegant, and is perhaps peculiar to the عَسَّرِي tribe.

RULE SECOND.

But if a guttural letter shall occur as the medial or final radical of a مَنَان formed on the Measure تَغْلِي, the aorist will be generally formed on يَغْلِي. Examples: "He alighted;" أورست يَعْلُ "He lowed;" (as a goat,) أورست يَعْلُ "He promised or threatened;" أورست يَعْلُ; not يَعْلُ.

RULE THIRD.

A verb of the class termed يَأْجُر ف, having the letter ياء for the medial radical, or of the class termed نَّا تُص, having the letter ياء for the final radical, will pretty generally form its aorist on تَغْلِي if the past tense be تَغْلِي. Examples: "He sold;" أورست يَغْلَا "He shot an arrow;" أورست يَرْمُي; &c.

RULE FOURTH.

But if a guttural letter shall occur as the final radical in the case of an يَأْجُر ف with ياء; or as the medial radical in the case of a نَّا تُص with ياء; the aorist will then be pretty generally formed on the Measure تَغْلِي. Examples: "He wished;" أورست يَشْهَ "He ran;" أورست يَسْعُي; &c.

RULE
RULE FIFTH.

And even in the absence of a guttural letter, or if the guttural shall happen to be the primal radical, these verbs (at least those which are نُصّ with the letter ي) are sometimes inelegantly conjugated on the Measure يَتَعَلُّ. Examples: "It became dark;" (the night) Aorist غَسِّي; and He doubled;" Aorist يَنْعِي; &c.

REMARKS.

These verbs are not supposed to belong to the conjugation مَنْعَ; but each belongs to two conjugations, viz. غَسِّي like سِمِّع and يَنْعِي like يَسُمِّع; and غَسِّي like يَسُمِّع and يَنْعِي like يَسُمِّع. Now if we borrow the past tense of each, from one of these conjugations, and the aorist of each, from the other conjugation, we shall then have the form of مَنْعَ: viz. غَسِّي; and يَنْعِي as already stated in the preceding rule. This operation is known in Grammar by the term تَدَا أَحْلَل, or "The interference of one conjugation with another;" from which results a third conjugation, differing from either of the other two. The influence of تَدَا أَحْلَل is pretty extensive in the Arabic Language, but the verbs affected by that operation, are not admitted to belong to the new conjugation of which they are found to assume the form. It ought to be observed that the form غَسِّي implies that the letter
letter م is the final radical, whereas the form مي implies that the final radical is the letter م. It is probably impossible therefore, in this example, as it certainly is, in many others, to decide between the jarring claims of the letters م and م, otherwise than by admitting both to the participation of equal rights. It may be farther observed of the word مم, that it would regularly become مم in the dialect of the مئ tribe, by the operation of a particular rule of permutation; as مئ with them becomes مئ, &c.

This rule does not generally prevail among the other tribes of Arabia; but if its operation gave occasion to the form مم, then that form is not obtained by the means of مم, as already explained.

RULE SIXTH.

A verb of the class termed مأ, having the letter م for the medial radical, or of the class termed مت, having the letter م for the final radical, will generally form its aorist on the Measure مئ, if the past tense be formed on مئ. Examples: "He spoke" Aorist مع ; "He fought against infidels in the cause of religion" Aorist مئ ; &c. Yet the aorist will be sometimes, though rarely, formed on the Measure مئ, in the event of the occurrence of a guttural as the medial radical; followed by the letter م, as the final radical. Example: "He (the camel) bellowed" Aorist مئ and more elegantly مئ &c.

REMARKS.
REMARKS.

It appears from the general tenor of some of the preceding rules, that a verb, having the letter َأَرَأَلَل for its medial or final radical, will most commonly form its aorist on ُيَبَعَلل; usually converted into ُيَبَعَلل in the case of a verb having the letter ِيَأَلل for its medial or final radical. The reason is obvious: namely, because the sound of the vowel ُكَسَرَة is homogeneous with that of the letter ِيَأَل, whereas the sound of the vowel ُضَمَم is homogeneous with that of the letter ُوَأَل. The vowel ُكَسَرَة has a tendency therefore, (as we shall see in the sequel,) to occasion the permutation of ُوَأَل into ِيَأَل; as the vowel ُضَمَم has a similar tendency to occasion the permutation of ِيَأَل into ُوَأَل. And to avoid the necessity of this permutation, which is of common occurrence in the Arabic Language, and always tends to confound the letters ُوَأَل and ِيَأَل, insomuch that the best Grammarians are often unable to determine between them, the aorist, in either of the preceding cases, is commonly formed on the Measures to which I have now adverted. In the case of the verbs ُنَأَل " He shewed pride;" Aorist ُيَثُوَّة or ُبَيَتَة; and ُثَلَّة " He perished;" Aorist ُبَيَتَة or ُبَلُطُة; it is very difficult to determine whether the medial radical be ُوَأَل or ِيَأَل, because ُيَثُوَّة and ُبَلُطُة indicate ِيَأَل, whereas ُبَيَتَة and ُبَيَتَة indicate ُوَأَل. Grammarians have accordingly espoused a variety of opposite opinions on the subject, which it were tedious and unprofitable to detail here; and I shall therefore merely remark that
that practically speaking, the most convenient opinion, (though not perhaps the most unexceptionable in point of accuracy,) is, that وَاَنَّ and ُيُّ have an equal right to be considered as the medial radical in either case.

RULE SEVENTH.

I have already stated that the Measure نَصْلُ, having a guttural for the medial or final radical, will very commonly, though not necessarily or universally, form its Aorist on ُيُنْعُلُ: "He asked;" Aorist ُيْتَرُ "He read;" Aorist ُ يُقْرَ أ; &c. But if both letters shall be homogeneous gutturals, coalescing together under the sign ُتَشْدِيدُ ُبَيْضُ, the Aorist will not be generally formed on ُيْبَذَلُ: "He snored," forms the Aorist ُيُبَذَلُ; as ُيْجَثُ "He became thirsty," forms the Aorist ُيَجَثُ; &c. Or if the guttural shall occur as the primal radical, the Aorist will not be generally ُيُنْفُ "He knew or distinguished," forms the Aorist ُيَنْفُ; as ُيُنْفُ "He was negligent," forms the Aorist ُيْنْفُ; &c.

REMARKS.

I have already stated that every verb which belongs to the conjugation ُيِمْنَعُ; ُيَمْنَعُ; ُمْنَعُ, has a guttural for the medial or final radical, though it is by no means true that every verb having such a guttural, will be therefore inflected on that conjugation. On the contrary, ُشَكَّرُ "The ass brayed," forms its Aorist ُيِشَكْرُ; and ُبَلَغُ "He arrived," forms its Aorist ُيَبِلْغُ; though each
each presents a guttural letter, occurring as the medial or final radical. If the reader shall observe a word destitute of a medial or final guttural inflected on the conjugation ٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّ
or to the coalescence of two gutturals under the sign
because the utterance of the word, in either
case, is thought to be attended with no difficulty. Still, however,
it must be admitted that the formation of the Aorist on the Mea-
sure, under the conditions described in the rules, is a
matter of probable, rather than of certain occurrence.

RULE EIGHTH.

A transitive verb of the class termed مَنَعَف, having the
medial and final radicals homogeneous, will generally form the
Aorist on يَعَلُ, if the past tense be formed on يَعَلَ. Examples: "He counted," Aorist مَنَعَت; "He
lengthened or prolonged:" Aorist يَعَدَت; &c. Yet there are
examples, in which the Aorist is formed on the Measure يَعَلُ;
either necessarily, as "He loved:" Aorist يَبْلُبَ; or op-
tionally, as "He drank or gave another to drink twice:" Aorist يَعَلُ; or more elegantly يَعَلَ. It is to be ob-
served, however, that the verb يَبْلُبَ حِبَّ is of rare occu-
rence in the Language; being generally superceded by its own
derivative يَحِبَ أحَبّ which is commonly used in the same
sense.

RULE NINTH.

An intransitive verb of the class termed مَنَعَف, will gene-
really form its Aorist on the Measure يَعَلُ; if the past tense
be formed on يَعَلَ. Examples: "He fled:" Aorist يَفْرُرَ;
"The cattle wandered on the road;" Aorist ینبت; &c.

Yet there are examples, in which the Aorist is formed on the Measure یَبَعُل; either necessarily, as یَبَعُل "He was seized with an inclination to visit the place of his nativity;" Aorist یَبَعَل; or optionally, as یَبَعَل "He laboured;" Aorist یَبَعَل or more elegantly یَبَعَل; &c. It follows from the eighth and ninth rules, that the Aorist, in the cases described in those rules, is rarely formed on the Measure یَبَعَل; yet some examples of that kind may be found in the Language, as یَبَعَل "He vomited;" Aorist یَبَعَل; or یَبَعَل; &c.

RULE TENTH.

Any triliteral radical verb without exception, may form its Aorist on the Measure یَبَعَل, whenever it shall be employed for the purpose known by the term یَبَعَل, or superriority, to be explained hereafter, in treating of the properties of the conjugations. Example: یَبَعَل "We beat or strike each other, but I get the better or prevail against him." The Aorist of the verb is یَبَعَل دَخُلْبَه, in the first person singular; here converted into یَبَعَل, because it is employed for the purpose signified by the term یَبَعَل.
SECTION THIRD.

ON THE FORMATION OF THE AORIST FROM THE MEASURE َنَعَلَ.

The Aorist, in this case, is most generally formed on the Measure َنَعَلَ, with َنَعَلَة, as "He drank;" Aorist َنَعَلَ "He feared;" Aorist َنَعَلَ "He inherited;" Aorist َنَعَلَ; &c. There are many examples, however, in which it is formed on the Measure َنَعَلَ, with َنَعَلَة, either necessarily: as َنَعَلَ "He loved;" Aorist َنَعَلَ "He inherited;" Aorist َنَعَلَ; &c. or optionally: in which case, َنَعَلَة is also accurate: as َنَعَلَ "He supposed;" Aorist َنَعَلَ or َنَعَلَ "He lived comfortably;" Aorist َنَعَلَ or َنَعَلَ "He tread under foot;" Aorist َنَعَلَ; (originally َنَعَلَ, for the same reason; ) &c.

The Measure َنَعَلَ is never applicable to the Aorist of a verb having the past tense formed on the Measure َنَعَلَ; yet َنَعَلَ is sometimes observed to occur in the Language, being always the result of that operation already described.
eribed under the term "He excelled;" Aorist "He despaired;" Aorist "He punished such a one as an example to others;" Aorist ٓيغَضَبُ. These three verbs are accurately inflected on either of the conjugations َسمع; or َنصر; and the third form of inflexion results from the combination of the other two. I have nothing more to observe on the formation of the Aorist from the Measure َنعل.

SECTION FOURTH.

FORMATION OF THE AORIST FROM THE MEASURE َنعل.

The Aorist, in this case, is always formed on the Measure َيَنعل as "He was generous;" Aorist َيَنمر َيَنعل "He was noble;" Aorist َينمر َينعل. It has been generally observed that verbs of the class termed َأجوف, having the letter َياء for the medial radical; are very rarely inflected on this conjugation, though some examples of their occurrence are noticed by Grammarians: such as "You were wise;" (second person singular masculine,) Aorist َتَنَب َتانَب; and sometimes َتانَب by the effect of َهَب َهَب َتانَب َتانَب; and "He possessed a fine shape;" Aorist َهَب َهَب; though the verb is most commonly inflected on other conjugations, namely
namely or &c. The verb "He was near," (doing so and so,) having its third person plural feminine, originally אֲרָבָּה, is, from that circumstance, known to be inflected on the conjunction סֵפִּיל; and though אֲרֵבָּה, sometimes though rarely employed for אֲרֵבָּה, would certainly seem to indicate אֲרֵבָּה, the fact is, that the vowel סֵפִּיל is here employed for another purpose; namely, to indicate the rejection of the letter וָא. It cannot, therefore, be maintained that יָכָּה would furnish an instance of the effect of בְּאָנַי; but כָּל: because it is inflected on the Measure בְּאָנַי; כָּל; as the word בְּאָנַי would seem to imply.

CONCLUSION.

The preceding are all the observations I am able to offer on the formation of the Aorist from the Measures נָעַל; נָעַל; or נָעַל; and the question that relates to the form of the past tense, so far as it admits of illustration at all, will be considered hereafter, when we come to treat of the properties of the conjugations. I proceed, therefore, in the following chapter, to detail the rules applicable to the formation of the tenses of those Arabic verbs, which do not belong to the triliteral radical class.
CHAPTER FIFTH.

SECTION FIRST.

QUADRILITERAL VERBS, RADICAL OR AUGMENTED.

I have often had occasion to allude to the operation of the rules of permutation, coalescence or rejection, to be detailed in a subsequent part of this work. Those rules are applicable, first, to the occurrence, in any given word, of the letters ه م ز ل; أ ل ف; و أ ء; or ي أ; and, secondly, to the occurrence of two homogeneous letters in the same word; as شهر To pass, for example, Measure ن ع ل ر ث; in which the letter ر ث forms at once the medial and final radical. In either of these cases, the inflexions of a verb, whether triliteral or quadriliteral, radical or augmented, are very materially affected by the rules in question; and the reader, therefore, will not be able, until he has mastered the rules, to inflect any one of the verbs to which they are applicable.

All other verbs, to what class soever they may happen to belong, may, however, be very easily inflected on the Measure ن ع ل, provided the forms of the tenses shall first be made known;
known; for whether the form of a given tense be as ُنْتَعَلْلُ ُنْتَعَلْلُ ُتَرْجَمُ "He struck:" or ُنْتَعَلْلُ ُنْتَعَلْلُ ُتَرْجَمُ "He turned something round:" or ُنْتَعَلْلُ ُنْتَعَلْلُ ُتَرْجَمُ "He demanded assistance:" or ُنْتَعَلْلُ ُنْتَعَلْلُ ُتَرْجَمُ "It revolved:" &c. the inflexions of number, gender and person, are precisely the same in every case. Thus the reader knows that the Measure ُتَعَلْلُ, becomes ُتَعَلْلُ in the second person plural of the feminine gender; whence it follows that from ُتَرْجَمُ, we have ُتَرْجَمُ; from ُنْتَعَلْلُ, ُنْتَعَلْلُ; from ُنْتَعَلْلُ, ُنْتَعَلْلُ; &c. and the same principle is applicable to the Aorist or the Imperative, as well as to the past tense; to the passive, as well as to the active voice of every verb in the Arabic Language, without so much as a single exception.

It cannot, therefore, be necessary to detail, in this work, the inflexions of any other than the verb ُتَعَلْلُ, with which the reader is already acquainted; and it is my intention, accordingly, in the case of all the verbs of which I am about to treat, to state merely the forms of the tenses and of the imperative mode active and passive; leaving the reader to infer the inflexions of number, gender and person, according to the principle which I have just now furnished. It should be observed, however, that the particles لَا مَثَّلُ and لَا مَثَّلُ, and the letter لَمَّا the aorist or imperative of all verbs; producing on all, the same effects
(133)

effects which the reader has already remarked in the case of their application to the aorist or imperative of the verb نَعَلَ.

The Arabs, like other nations, have many neuter verbs, which cannot be accurately employed in the passive voice; but every verb, whether active or neuter, has been rendered susceptible of the passive form of the conjugation to which it belongs; and there is always a chance that it may assume that form, because a verb naturally neuter, may be rendered active and transitive by means of prepositions; in which case, it may be accurately employed in the passive voice: as جَاءَ "He came;" جَاءَ لِي "Water was brought;" Water was brought;" &c. It is my intention, therefore, to detail the passive, as well as the active forms of every conjugation; without regard to the transitive or neuter character of the examples to be adduced in the way of illustration; that point being easily determined, simply by a reference to the sense of each example: as كَرَبَ "He turned something round;" which is plainly active; كَرَبَ "It turned round or revolved;" which is a neuter verb derived from the same root.

Quadrilateral Radical Verbs, termed in Grammar...
"He turned it round;" &c. And as all are inflected by the same rules, so the inflexions of all may be easily inferred from the following table, in which (as in all the succeeding tables,) I have specified the masculine form of the past tense and the aorist, (third person singular;) and the masculine form of the imperative mode, in the second person singular active and passive.

<table>
<thead>
<tr>
<th>EXAMPLE</th>
<th>MEASURE</th>
</tr>
</thead>
<tbody>
<tr>
<td>IMPERATIVE</td>
<td>AORIST.</td>
</tr>
<tr>
<td>Q U A D R I L I T E R A L R A D I C A L S.</td>
<td></td>
</tr>
<tr>
<td>IMPERATIVE</td>
<td>AORIST.</td>
</tr>
<tr>
<td>د ح ر ج</td>
<td>نُنَعْلُل</td>
</tr>
<tr>
<td>ن ح ر ج</td>
<td>يُنَعْلُل</td>
</tr>
</tbody>
</table>

From the roots of this class are derived THREE (and in the opinion of some Grammarians FOUR) conjugations of augmented quadrilaterals, termed, in Grammar, مَرِيد نِيّه. Of these, the first conjugation is invariably formed on the Measure نَنَعْلُل as "It revolved;" نَنْصِبٍ "He put on a vest;" نَنْصِبٍ "He strutted;" نَنْصِبٍ "He put on a veil;" &c. They are inflected according to the following table.
**FIRST CONJUGATION OF AUGMENTED QUADRILITERALS.**

<table>
<thead>
<tr>
<th>EXAMPLE</th>
<th>MEASURE</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Imperative.</strong></td>
<td><strong>Aorist.</strong></td>
</tr>
<tr>
<td>تدحرج</td>
<td>*تَهْتَحِرُ</td>
</tr>
<tr>
<td>تدحرج</td>
<td>*تَهْتَحِرُ</td>
</tr>
</tbody>
</table>

Verbs of the second conjugation of augmented quadrilaterals, are invariably formed on the Measure *تَتَعْنَأَلَتْ* as: *

‘The people assembled;’ *تَتَرَنَّشَنَتْ* "He was pleased;" or

‘It blossomed;’ *تَعْرِنَسَتْ* "His hair became very black;"

‘He fell upon his face;’ &c. They are inflected according to the following table.

**SECOND CONJUGATION OF AUGMENTED QUADRILITERALS.**

<table>
<thead>
<tr>
<th>EXAMPLE</th>
<th>MEASURE</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Imperative.</strong></td>
<td><strong>Aorist.</strong></td>
</tr>
<tr>
<td>احرق</td>
<td>*إِحْرَقَ</td>
</tr>
<tr>
<td>احرق</td>
<td>*إِحْرَقَ</td>
</tr>
</tbody>
</table>

Verbs
Verbs of the third conjugation of augmented quadrilaterals, are originally formed on the Measure اَنْعُلِلْ; afterwards converted into اَنْعُلِلْ, by the coalescence of the two last letters under the sign اَنْعُلِلْ (originally اَنْعُلِلْ). "The star shone bright;" "His hair stood on end;" &c. They are inflected according to the following table.

<table>
<thead>
<tr>
<th>Example</th>
<th>Measure</th>
</tr>
</thead>
<tbody>
<tr>
<td>IMPERATIVE</td>
<td>AORIST</td>
</tr>
<tr>
<td>اَنْعُلِلْ</td>
<td>اَنْعُلِلْ</td>
</tr>
<tr>
<td>اَنْعُلِلْ</td>
<td>اَنْعُلِلْ</td>
</tr>
</tbody>
</table>

Verbs of the fourth conjugation of augmented quadrilaterals are invariably formed on the Measure اَخْرَسْسُ as اَخْرَسْسُ “He was silent;” اَخْرَسْسُ “The tribe assembled;” اَخْرَسْسُ “He or it entered a thing, and was concealed in it;” اَخْرَسْسُ “He walked fast;” &c. It is to be observed, however, that اَخْرَسْسُ (and so also, of all the other examples of this conjugation,) is supposed to have been originally اَخْرَسْسُ the letter اَلْ being changed into اَلْ and afterwards coalescing with the other اَلْ under
under the sign يد. In this case, the verbs of the fourth
conjugation belong, in fact, to the second conjugation, 
(مَهْمِمَةٍ) which is the general opinion; but بِهْمِمَةٍ (for what reason I
cannot tell,) has assigned them a place in the class of augmented
triliterals, of which I am now about to treat.

SECTION SECOND.

AUGMENTED TRILITERALS OF THE CLASS TERMED
مَتَلَّقَى.

There are twelve conjugations of this class; under which, are
comprised all augmented triliterals (مَهْمِمَةٍ) not
included under the term مَتَلَّقَى; the sense of which, I shall have
occasion to explain in the following section of this chapter. The
twelve conjugations in question are generally divided into two classes:
the first termed مَتَلَّقَى or similar; and the second
مَتَلَّقَى or dissimilar. The similar conjugations are those in which the letter
مَتَلَّقَى or "The conjunctive Humza" does not occur; and
the letter Humza is termed conjunctive, when employed merely
for the purpose of preventing the occurrence of a quiescent letter
at the beginning of a word; in which case it must be dropped
in utterance, whenever the word shall happen to follow
a moveable letter: as استنصرف Is-tun-su-ra "He demanded
assistance:" واستنصرف Wus-tun-su-ra; not Wa Is-tun-su-
ra; "And he demanded assistance;" &c. The letter Humza of

L 1
the word 

Ak-ru-ma “He honored,” and other verbs of that conjugation, is not, therefore, the conjunctive Humza; because it cannot be accurately omitted in utterance: as 

Wa Ak-ru-ma; not Wuk-ru-ma “And he honored;” &c. Under the class termed مَمَاثِلٍ, are comprised five conjugations, distinguished by that term because they must correspond, in the number of letters, and in the number and length of every syllable, with some one or other of the quadriliteral conjugations, radical or augmented. Thus the word أَكْرَمُ, for example, corresponds, in the number of letters and syllables, with the word دَخَرْجٌ, which is a quadriliteral radical; and the same observation is applicable to the word تَقَا بَل, considered with reference to the augmented quadriliteral تَدَخُّرْجٌ “It revolved;” &c.

The first conjugation of the class termed مَمَاثِلٍ, is invariably formed on the Measure أَعْفَأ “He honored;” أَكْرَج “He expelled;” أَحْمَد “He was praise-worthy;” أَسْلَم “He embraced the Moohummadan faith;” &c. The examples of its occurrence are very numerous in the Arabic Language, and they are inflected according to the following table.

الباب
FIRST CONJUGATION OF AUGMENTED TRILITERALS.

<table>
<thead>
<tr>
<th>Example</th>
<th>Measure</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Imperative</strong></td>
<td><strong>Aorist</strong></td>
</tr>
<tr>
<td>أَعْمَلَ</td>
<td>يَعْمِلُ</td>
</tr>
<tr>
<td>أَعْمَلَ</td>
<td>يَعْمِلُ</td>
</tr>
</tbody>
</table>

The second conjugation is invariably formed on the Measure "He changed or inflected;" "He praised;" "He mixed;" "He caused to descend;" &c.

The examples of its occurrence are very numerous, and they are inflected according to the following table.

SECOND CONJUGATION OF AUGMENTED TRILITERALS.

<table>
<thead>
<tr>
<th>Example</th>
<th>Measure</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Imperative</strong></td>
<td><strong>Aorist</strong></td>
</tr>
<tr>
<td>عَصَرَ</td>
<td>يَصَرُّ</td>
</tr>
<tr>
<td>عَصَرَ</td>
<td>يَصَرُّ</td>
</tr>
</tbody>
</table>

The third conjugation is invariably formed on the Measure "The party beat each other;" "The party"
party slew each other;” شُنْمَ “The party abused each other;” حَرَب “The party fought together;” &c. The examples of its occurrence are very numerous, and they are inflected according to the following table.

<table>
<thead>
<tr>
<th>EXAMPLE</th>
<th>MEASURE</th>
</tr>
</thead>
<tbody>
<tr>
<td>IMPERATIVE</td>
<td>AORIST</td>
</tr>
<tr>
<td>ضَارِبُ</td>
<td>يُصَارِبُ</td>
</tr>
<tr>
<td>ضَوَرِبُ</td>
<td>يُصَارِبُ</td>
</tr>
</tbody>
</table>

The fourth conjugation is invariably formed on the Measure تَعَلُّ “He accepted;” تَعَلُّ “He learned;” تَعَلُّ “He shewed pride;” تَعَلُّ “He shewed kindness or mildness;” تُكَلُّ “He conversed;” &c. The examples of its occurrence are very numerous, and they are inflected according to the following table.

<table>
<thead>
<tr>
<th>EXAMPLE</th>
<th>MEASURE</th>
</tr>
</thead>
<tbody>
<tr>
<td>IMPERATIVE</td>
<td>AORIST</td>
</tr>
<tr>
<td>تَعَلِّ</td>
<td>تَعَلِّ</td>
</tr>
</tbody>
</table>
The fifth conjugation is invariably formed on the measure "He confronted;" "He pretended ignorance;" "He pretended sickness;" "He pretended negligence or inattention;" &c. The examples of its occurrence are very numerous, and they are inflected according to the following table.

<table>
<thead>
<tr>
<th>Example</th>
<th>Measure</th>
</tr>
</thead>
<tbody>
<tr>
<td>نَفَّعَ</td>
<td>نَفَّعَ</td>
</tr>
<tr>
<td>يَنَفُّعُ</td>
<td>يَنَفُّعُ</td>
</tr>
<tr>
<td>لِنَفَّعُ</td>
<td>لِنَفَّعُ</td>
</tr>
</tbody>
</table>

The preceding are all the conjugations of the class termed مَمَّا ُنْل and of those termed غير ممّا ُنْل or Dissimilar, there are seven conjugations, generally divided into two classes; the first termed حَمّا ُسْى or Quinqueliteral; and the second, سِدّا ُسْى; because they have six letters in the past tense. Of these seven conjugations, the first letter is invariably هِمْرًا ُلَوْسُل; and they are known by the term غير ممّا ُنْل or Dissimilar, because they differ from quadriliterals radical or augmented, either in the number of letters or syllables; 

M m  

or
or in the length of the corresponding syllables. These distinctions being very unimportant, it is enough to have noticed that they are generally recognised by Arabian Grammarians; and I shall not, therefore, treat the غير مما ذل as a new series of Arabic verbs; but merely as a continuation of the series already begun.

The first conjugation of the غير مما ذل constitutes, therefore, the sixth conjugation of augmented triliterals; and is invariably formed on the Measure جنتب as: اَنْتَدِر "He was powerful;" اَنْتَدِر "He went on one side; or abstained;" اَنْتَسِم "He sought;" اَنْتَطَع "He refrained;" اَنْبَحَ "He picked up;" &c. The examples of its occurrence are very numerous and they are inflected according to the following table.

<table>
<thead>
<tr>
<th>Example</th>
<th>Measure</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Imperative</th>
<th>Aorist</th>
<th>Preterite</th>
<th>Imperative</th>
<th>Aorist</th>
<th>Preterite</th>
</tr>
</thead>
<tbody>
<tr>
<td>اَنْتَدِر</td>
<td>اَنْتَدِر</td>
<td>اَنْتَدِر</td>
<td>اَنْتَدِر</td>
<td>اَنْتَدِر</td>
<td>اَنْتَدِر</td>
</tr>
<tr>
<td>اَنْتَسِم</td>
<td>اَنْتَسِم</td>
<td>اَنْتَسِم</td>
<td>اَنْتَسِم</td>
<td>اَنْتَسِم</td>
<td>اَنْتَسِم</td>
</tr>
<tr>
<td>اَنْتَطَع</td>
<td>اَنْتَطَع</td>
<td>اَنْتَطَع</td>
<td>اَنْتَطَع</td>
<td>اَنْتَطَع</td>
<td>اَنْتَطَع</td>
</tr>
</tbody>
</table>

The seventh conjugation is invariably formed on the Measure اَنْبَح; as اَنْطَلَ "He went;" اَنْطَلَ "It broke;" اَنْطَلَ "It
"It shut;" "He received or sustained an impression;" &c.

The examples of its occurrence are very numerous, and they are inflected according to the following table.

### SEVENTH CONJUGATION OF AUGMENTED TRILITERALS.

<table>
<thead>
<tr>
<th>Example</th>
<th>Measure</th>
</tr>
</thead>
<tbody>
<tr>
<td>Imperative</td>
<td>Aorist</td>
</tr>
<tr>
<td>انعم</td>
<td>انعم</td>
</tr>
<tr>
<td>انعم</td>
<td>انعم</td>
</tr>
</tbody>
</table>

The eighth conjugation is invariably formed on the Measure انعم: for "It was very red;" "It was very green;" "It was very yellow;" "It was very spotted;" &c. The examples of its occurrence are not numerous; and they are inflected according to the following table.

### EIGHTH CONJUGATION OF AUGMENTED TRILITERALS.

<table>
<thead>
<tr>
<th>Example</th>
<th>Measure</th>
</tr>
</thead>
<tbody>
<tr>
<td>Imperative</td>
<td>Aorist</td>
</tr>
<tr>
<td>انعم</td>
<td>انعم</td>
</tr>
<tr>
<td>انعم</td>
<td>انعم</td>
</tr>
</tbody>
</table>

The
The three conjugations just now detailed, are all quinqueliteral, and the four following have six letters each. Of these, the first, which constitutes the Ninth Conjugation of augmented triliterals, is invariably formed on the Measure as "He extracted;" "He demanded assistance;" "He asked pardon;" "He advanced;" &c. The examples of its occurrence are very numerous, and they are inflicted according to the following table.

<table>
<thead>
<tr>
<th>EXAMPLE</th>
<th>IMPERATIVE</th>
<th>AORIST</th>
<th>PRETERITE</th>
</tr>
</thead>
<tbody>
<tr>
<td>إستخرج</td>
<td>إستخرج</td>
<td>إستخرج</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>IMPERATIVE</th>
<th>AORIST</th>
<th>PRETERITE</th>
</tr>
</thead>
<tbody>
<tr>
<td>إستعمل</td>
<td>إستعمل</td>
<td>إستعمل</td>
</tr>
</tbody>
</table>

The Tenth Conjugation is invariably formed on the Measure as "He travelled expeditiously;" "He mounted a camel by the neck;" and "He travelled expeditiously." These are perhaps the only examples of its occurrence in the Language, and they are inflicted according to the following table.
TENTH CONJUGATION OF AUGMENTED TRILITERALS.

<table>
<thead>
<tr>
<th>EXAMPLE</th>
<th>MEASURE</th>
</tr>
</thead>
<tbody>
<tr>
<td>IMPERATIVE</td>
<td>AORIST</td>
</tr>
<tr>
<td>إِحْلَوْنَ</td>
<td>إِعْشُوُبْ</td>
</tr>
<tr>
<td>إِحْلَوْنَ</td>
<td>إِعْشُوُبْ</td>
</tr>
</tbody>
</table>

The eleventh conjugation is invariably formed on the Measure "It was very grassy;" "It was very crooked;" "It was full of salt;" "His cloaths were very old;" &c. The examples of its occurrence are not at all numerous, and they are inflected according to the following table.

ELEVENTH CONJUGATION OF AUGMENTED TRILITERALS.

<table>
<thead>
<tr>
<th>EXAMPLE</th>
<th>MEASURE</th>
</tr>
</thead>
<tbody>
<tr>
<td>IMPERATIVE</td>
<td>AORIST</td>
</tr>
<tr>
<td>إِعْشُوُبْ</td>
<td>إِعْشُوُبْ</td>
</tr>
<tr>
<td>إِعْشُوُبْ</td>
<td>إِعْشُوُبْ</td>
</tr>
</tbody>
</table>

The
THE TWELFTH CONJUGATION is invariably formed on the Measure

"It was very red;" "It was
very black;" "It was very straw-colored;" "The horse was bay-colored;" &c. The examples of its occurrence are not at all numerous, and they are inflected according to the following table.

<table>
<thead>
<tr>
<th>EXAMPLE</th>
<th>MEASURE</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Imperative</strong></td>
<td><strong>Active</strong></td>
</tr>
<tr>
<td><strong>Aorist</strong></td>
<td><strong>Passive</strong></td>
</tr>
<tr>
<td>أَنْعَلُ</td>
<td>أَرْحَمُر</td>
</tr>
<tr>
<td>أَرْحَمُر</td>
<td>أَرْحَمُر</td>
</tr>
</tbody>
</table>

CONCLUSION.

Having now detailed the twelve conjugations of augmented triliterals, it remains to point out to the notice of the reader, a few individual examples, irregularly formed on various Measures, which cannot properly be reduced to any rules. The following examples of this nature, are generally noticed by Arabian Grammarians.

يَسَأَلَهُ | I asked him.

This word is generally thought to be formed on the Measure

نُعَا عَلَتَه
not  عَلَّمَهُ; and does not constitute a separate conjugation, though it exhibits a form or measure peculiar to itself. The difficulty is, to account for the mark  مَكَّة over the letter أَلِف; for if that mark be taken away, we shall then have  سَأَلَهُ "I asked him;" Measure  نَعَّمَهُ; regularly formed on the third conjugation of augmented triliterals, from the root  سَبِيل "To flow as water;" and more rarely, "To ask a question;" of which the letter يَا is the medial radical. But there is another word,  سَوَّال "To ask a question;" of which the letter هُمزة is the medial radical; and this هُمزة is thought to be irregularly introduced after the letter سِبَن of the word  سَأَلَهُ; which is thus converted into  سَا َلَهُ; Measure  نَعَّمَهُ; as already explained.

She or It cut.
The regular form of this word is  تَنْقُطَتْ; Measure  تَنْقُطَتْ; in the third person singular feminine of the past tense of the fourth conjugation. The irregularity consists in affixing a supernumerary  دَى, and thus converting the word into  تَنْقُطَتْ; Measure  تَنْقُطَتْ. The same irregularity occurs in the case of  نَسَ أَمَتْ "She resembled;" Measure  نَعَّمَتْ; originally  نَعَّمَتْ; Measure  نَعَّمَتْ. The supernumerary  دَى (تَنْسَى بِهِتْ) is here, however, converted into سِبَن; after which, it coalesces with the other سِبَن under the sign  دَى; and thus, the word becomes  نَسَى بِهِتْ.
The horse was dark brown.

This word has been supposed by some Grammarians, to constitute a separate conjugation, formed on the Measure اَنْفَعَلْ. It is generally admitted, however, to belong to the eighth conjugation اَنْفَعَلَ; originally اَنْفَعَلَ; whence it follows that اَجَآرَى was originally اَجَآرُى; afterwards changed into اَجَآرَى by the operation of one of the rules of permutation.

He walked pompously or proudly.

This word has been generally admitted to constitute a separate conjugation, formed on the Measure اَنْفَعَلْ. There are also other conjugations, according to the opinion of certain Grammarians, formed on various Measures: such as اَرْيَتْ اَنْفَعَلْ; اَرْيَتِ اَنْفَعَلْ; as اَكْوَالَ اَنْفَعَلْ "He was ornamented;" اَكْوَالَ اَنْفَعَلْ "It flamed;" اَكْوَالَ اَنْفَعَلْ "He suffered hardship;" اَكْوَالَ اَنْفَعَلْ "He was little;" اَكْوَالَ اَنْفَعَلْ "He kissed the stone;" اَكْوَالَ اَنْفَعَلْ "He hastened;" اَكْوَالَ اَنْفَعَلْ "The party studied together;" اَكْوَالَ اَنْفَعَلْ "He wrapped himself up in a garment;" &c. It is to be observed, however, that the words اَكْوَالَ اَنْفَعَلْ and اَكْوَالَ اَنْفَعَلْ have been referred, by many Grammarians, to the third conjugation of augmented quadrilaterals: namely اَکْوَالَ اَنْفَعَلْ; اَکْوَالَ اَنْفَعَلْ; and اَکْوَالَ اَنْفَعَلْ have been referred to اَدَارَسْ اَنْفَعَلْ; اَدَارَسْ اَنْفَعَلْ; and اَدَارَسْ اَنْفَعَلْ. The words اَدَارَسْ اَنْفَعَلْ and اَدَارَسْ اَنْفَعَلْ have the Aorist اَدَارَسْ and
and the infinitive ُرُسَّ and ُرُسَّ or ُرُسَّ and ُرُسَّ

He was humble; &c.

This word is generally believed to be formed on the Measure ُتَعَلَّمُ of the ninth conjugation of augmented triliterals; and has been variously derived, first, from ُتَعْمِلُ "He was;" Aorist ُتَعْمَلُ; and, secondly, from ُتَعْمِلُ "He practised humility;" Aorist ُتَعْمَلُ. In the first case, it signifies "He was reduced from one state of being to another;" namely, "from a state of prosperity, to a state of adversity;" and in the second, it signifies "He was humble." Some Grammarians, however, consider the letter ُعَنَë as radical; in which case, it is formed on the Measure ُعَنَë; and ought regularly to be ُعَنَë; afterwards changed irregularly into ُعَنَë. The word ُعَنَë cannot however be accurately employed in the Language, and is invariably superseded by ُعَنَë.

SECTION THIRD.

AUGMENTED TRILITERALS OF THE CLASS TER MED ُعَنَë.

I have already had occasion to remark that the Schools of Koopa have assigned all the roots of the Arabic Language to the trilateral class; though many of those roots are elsewhere generally admitted to be quadriliteral: as ُجَعَرُ "A small stream;"
stream; or The name of a man;” or quinquilateral: as

“An old woman;” &c. But many roots, apparently quadrilateral, have yet been assigned to the triliteral class, not merely by the schools of Koofa, but by all the writers on Arabic Grammar: as شبَّلَن “He hastened;” Measure قَوَّةَ لَ; تَعَلَّلَن “He trembled, or ran in a state of perturbation;” Measure بَعِطَرْ; نَعَلَن “He practised as a farrier or cattle doctor;” Measure تَبَعِطَلْ; &c.

Now there is very good proof that many of these roots do, in fact, belong to the triliteral class; for if we take away the servile letter ياء from the word بِعِطَر، we have the triliteral root بِعَطًر “To lay open a wound;” from which, it seems reasonable to believe that بِعَطَر has in reality been formed; because the connexion between them, in point of sense, is sufficiently obvious to warrant that inference. But there are many examples of this class, in which the quadrilateral form of a given root, (as شبَّلَن “He hastened;”) has no apparent connexion, in point of sense, with the triliteral root, (as شبَّل “It comprised;” &c.) to which, however, it has been referred; and the reference, therefore, of the one to the other, is determined, in this case, not certainly by adverting to the sense, but simply by adverting to the general analogy of the Arabic Language; by which it appears that many triliteral roots do occasionally assume the quadriliteral form; either by doubling the final radical, (as شبَّلَن;) or by other
other means (as بِيُّطَرَ) to be fully explained in the course of this section.

But since the word شَمَلْلَ has no apparent connexion, in point of sense, with the root شَمِلْلِ to which it is referred; it would be very hazardous, in my opinion, to affirm the certain accuracy of this reference; for it may be, that the word شَمِلْلَ is really a quadriliteral root, not referable to the root شَمَلْلِ; with which, in its origin, it may have had no connexion at all, but that resulting from the unity (merely accidental) of the radical letters employed in the composition of either verb. This, indeed, is the natural inference to be drawn from the utter absence of that connexion between them, in point of sense, which ought to accompany their family connexion (if it has any existence) in point of etymology; but the inference in question is opposed by a contrary inference, drawn, as I have already stated, from the general analogy of the Arabic Language; and the reader is at liberty to choose between them. In my opinion, he will do well, in every example of this nature, to adopt the decisions of Arabian writers; and it is in conformity with their decisions, (whether right or wrong is a matter of little importance in my estimation,) that I mean to determine all such questions.

A triliteral root assuming the form of a quadriliteral, must be augmented by the addition of one letter: as بِيُّطَرَ شَمَلْلَ;
And this letter, though not radical in the strict and proper sense of the term, (for then, the root must be quadrilateral,) is practically treated as a radical letter; because introduced, in fact, for no other purpose than that of enabling the root to assume the quadrilateral form, according to which, it must be inflected. A root, so augmented, is termed in Grammar "Joined to quadrilaterals;" or "Correlative with quadrilaterals," because it is then susceptible of all the quadrilateral forms of inflexion whether radical or augmented; though, in point of fact, it is seldom or never significant in more than one form of inflexion; sometimes, for example, in the radical form: as بَعِيرُ or بَعِيرُ; inflected as تَجْلَبَ; and sometimes in one or other of the augmented forms: as تَجْلَبَ; inflected as ثُلُثُ; &c.

The radical letters of a real quadrilateral are always represented by the Measure تَعْلَّلُ; whereas the Measure of a triliteral occurring under the form of a quadrilateral, will generally (not invariably) exhibit the letter which may have been assumed in order to the attainment of that form: as ثُلُثُ لُنْ; Measure بَيْطِرُ; Measure بَيْطِرُ; &c. But the man who is able to inflect تَعْلَّلُ (the inflexions of which have already been detailed,) will be easily able to inflect تصَلُّلُ simply by treating تصَلُّلُ, in the one case, as the word تصَلُّلُ, which is treated in the other: as تصَلُّلُ; تصَلُّلُ; تصَلُّلُ; تصَلُّلُ; تصَلُّلُ; &c.
And as this principle is applicable to all triliterals occurring in the form of quadrilaterals, so, it cannot be necessary to detail the inflexions of these forms; because they may be easily discovered, in every instance, simply by a reference to the inflexions of those real quadrilaterals (already detailed,) of which they may happen to assume the forms. I mean therefore, to state, merely, the third person singular of the past tense of each conjugation of those triliteral verbs which are found to assume the quadrilateral forms; leaving the reader to inflect such verbs according to the principle which I have just now furnished.

Form of the Verb.

Triliterals assuming this form, have many Measures; but seven only, are of common occurrence in the Arabic Language: namely, 1st. قَوَّعَلَ; as ُقَوُّعِلَ, “He hastened;” 2d. قَوَّعَلَ; as ُقَوُّعِلَ, “He trembled or ran in a state of perturbation;” 3d. بِبَيْرَعَ; as ُبَيْرِعَ, “He practised as a farrier or cattle doctor;” 4th. جُهَرَرَ; as ُجُهِرَرَ, “He raised his voice;” 5th. ثَعُبَّلَ; as ُثَعِبَلَ, “He gilded;” 6th. قَلَعَسَ; as ُقَلَعْسِلَ, “He put on a cap;” 7th. جَحَبَ; as ُجَحِبِلَ, “He threw;” &c.

To these may be added the following Measures, which are comparatively speaking of rare occurrence in the Language: namely, 1st. يَغَعَلَ; as ُيَغَعِلَ, “He painted his beard with the coloring matter.
matter of the "*Hinna*"; otherwise termed "*Yornaa*; (which is red)

2d. "He concealed intelligence;" and "He walked gracefully;"

3d. "He mixed (the medicine) with the flower *Nuncis*;"

4th. "He swallowed many mouthfuls;" 5th. "He spoke rapidly;"

6th. and according to the phrase,

"May God make matters broad and easy for you;"

7th. "He cut;" 8th. "He took large mouthfuls;"

9th. "He became needy or poor;" 10th. "He lengthened the building;"

11th. "He cut the throat of any one;" 12th.

as "He stole the heart of such a one;" 13th.

as according to the phrase, "He put a preface to the book;" &c. It is to be observed, however,

that the letter "*Waw*" or not the letter "*Nun*" of the word "*Manun*" is held to be servile by many Grammarians; and, in this case, the verb "*Manun*" is formed on the Measure already mentioned. The words "*Wunnu* or "*Munnu" are indifferently used to signify "The beginning or preface of a book."

The preceding are all the measures applicable to the formation of triliteral verbs assuming the form of the quadrilateral
and I proceed, therefore, to detail the measures applicable to the formation of other triliterals, assuming the form of the first class of augmented quadrilaterals, and therefore inflected as the verb تَذَّرَجَ.

Form of the Verb تَذَّرَجَ.

Triliterals assuming the form of this conjugation, are generally inflected on one or other of the eight following Measures: namely, 1st. تَجَلَّبْتُ; as "He wore a sheet or covered himself with it;" 2d. تَجْوَرَبْتُ; as "He wore socks on his feet;" 3d. تَفَعَّلْتُ; as "He assumed the manners and character of a Demon;" 4th. تَفَعَّلْتُ; as "He walked with a swimming motion like that of the waves;" 5th. تَفَعَّلْتُ; as "His morals were bad;" 6th. تَفَعَّلْتُ; as "He put on a cap;" 7th. تَفَعَّلْتُ; as "He fell;" 8th. تَفَعَّلْتُ; as "He became poor;" "He wore a مدَّرَعَة or species of garment made of wool;" تَفَعَّلْتُ; as "He spoke;" تَفَعَّلْتُ; as "He became a Moosulman;" &c. To these may be added the verb تَعَقَّرَتْ, "He assumed the character and manners of an عَفْرَيْتُ or Demon;" Measure تَغَعَّلْتُ; but no other verb, formed on that Measure, has been observed to occur in the Language.

Form of the Verb تَحَدِّرَ.

Triliterals assuming the form of this conjugation, are generally inflected
inflected on one or other of the three following Measures: namely, 1st.

"His breast protruded and his back bent inwards;" 2d. "He slept on his back;" 3d. "The crop or stomach of the bird protruded;" &c. To these may be added the Measure as "The belly of the animal was swelled;" from the root "The swelling of an animal's belly in consequence of eating a certain kind of grass;" "He slept on his back, having his feet raised high;" "He lay on the ground;" &c. It is to be observed, however, that some Grammarians consider the last mentioned verbs as real quadrilaterals, formed like on the Measure while others, maintaining their triliteral character, are yet of opinion that the last letter is YA; not HUMZA; in which case, we shall have; not (and so also of all the rest,) formed like or Measure as already stated. The word supposed to be derived from "Fighting;" signifies "His hair stood up on end."

Form of the verb.

Triliterals assuming the form of this conjugation, are very generally inflected on the Measure as "He became white;" &c. Other Measures have been observed, however, to occur in the Language: as "He used dispatch in conducting the affair;" Measure "He was enraged;"
enraged;” Measure 

Measures, &c. The word has nevertheless been
supposed, by some Grammarians, (as remarked on a former occa-
sion,) to constitute a class or conjugation of the augmented triliterals
already described under the term مطابق. It only remains to be
remarked that two of the conjugations of which I have now been
treating, namely, that formed on the Measure حُنْصُلٌ; as 

" The stomach or crop of the bird protruded;” and that formed on
the Measure اَحْمُدٌ; as 

" He employed dispatch in con-
ducting the affair;” have not been noticed by سبب وقد in his great
work termed بَلْ or The book; a term assumed, perhaps, by
way of pre-eminence; and confirmed by the suffrage of all the Arabs,
who hold his decisions in the highest reverence. The conjugations in
question rest, therefore, on the authority of خَلَّهُ, another Gra-
marian of great celebrity, who has noticed them in his work
termed كَتَابُ الْعَيْسِ.

CONCLUSION.

Having now gone through the numerous conjugations of Ara-
bic verbs, I shall take this opportunity of submitting to my rea-
ders a few detached rules, first, on the formation of the Im-
perative of all verbs, to what class soever they may happen to
belong; and, secondly, on the formation of the aorist of all verbs,
with the exception of those, only, which belong to the triliteral
radical class.
RULES FOR THE FORMATION OF THE IMPERATIVE.

RULE FIRST.

The imperative active (second person singular masculine,) is invariably formed from the aorist by rendering the last letter quiescent, and cutting off the first letter; after which, nothing more remains to be done if the following or second letter shall happen to be moveable. Examples: "He placed?" Aorist يَضَعُّ; Imperative تَعَلَّمَ "He learned;" Aorist يَعْلَمُ; Imperative يَسَمِّى "He named;" Aorist يَسَمِّي; Imperative يُسَمِّى (deprived of the final ی, by one of the rules of permutation and rejection;) &c.

RULE SECOND.

But if the letter following the mark of the aorist, shall happen to be quiescent, the letter هَمْرَةٌ الوَصَل must be employed, in order to prevent the occurrence of a quiescent letter at the beginning of the Imperative: as نَمَّلٍ اصْرَبْ; يَصْرِبُ; يُصْرِبُ أَنْتُلُ; يُقَتْلُ; &c. And if the penultimate letter shall happen to be مَوْمُومَةٍ, then the vowel ضَمْةٌ will be also given to هَمْرَةٌ الوَصَل; which receives the vowel كَسَرةٍ in every other case: as اجْعَنُبْ اصْرِبْ; يَجْعَنُبُ; &c.

The
The Imperative "Honor thou," (and so, also, of other verbs of the first conjugation of augmented triliterals,) is formed from the Aorist; originally ; simply by rejecting the first letter of the aorist, and giving the quiescent mark to the last letter, according to the operation of the first rule.

Rules Applicable to the Formation of the Aorist.

Rule First.

The verb, not being of the triliteral radical class, will give to the penultimate letter of its aorist active, the vowel Kus-ma; unless the first letter be not radical. Examples: ; ; ; &c. But if the first letter be not radical, the penultimate will receive the vowel Fut-ha. Examples: ; ; &c.

Rule Second.

The letters comprised in the word of the aorist, will receive the vowel Zum-ma in the active voice, if the past tense shall consist of four letters, whether servile or radical. Examples: ; ; ; &c. In every other case, that is to say, whether the past tense comprise more or less than four letters, the mark of the aorist active is generally as; ; &c.
And though the Grammarian adverts to the occasional use of \( \text{يُصُّرُرُ} \) for \( \text{يُصَرُّرُ} \) in the active voice, that pronunciation has not been approved, and must be considered as of rare occurrence.

**Rule Third.**

But all the Arabs, with the exception only of the people of جَمَٰلٌ, hold it admissible to give the vowel كَعْسٍ-رٍا to three of the four letters comprised in \\( \text{أَيْبَنَ} \); (the letter \\( \text{يَ} \) being the exception;) first, when the verb is formed on the Measure \\( \text{يَعْلَمُ} \); and secondly, when it begins with the letter \\( \text{يَتَّبَعُ} \), as \\( \text{يَعْلَمُ} \); or \\( \text{يَتَّبَعُ} \) servile; as \\( \text{يَعْلَمُ} \); and \\( \text{يَتَّبَعُ} \) \\&c. They may accurately say, therefore, \\( \text{يَعْلَمُ} \); \\( \text{يَتَّبَعُ} \); in the first person singular; or \\( \text{يَعْلَمُ} \); \\( \text{يَتَّبَعُ} \); in the first person plural; or \\( \text{يَعْلَمُ} \); \\( \text{يَتَّبَعُ} \); in the second person singular; \\&c. The tribe of كَعْسٍ-رٍا apply the same rule to the letter \\( \text{يَ} \); and may therefore say \\( \text{يَعْلَمُ} \); \\&c. in the third person singular. To this rule, must be referred the verbs \\( \text{يَخْلُ} \); (more elegant than \\( \text{يَخَلُ} \)); \\( \text{يَغْصُ} \); I AM GRIEVED OR ANGRY; \\( \text{يَشَقُّ} \); I AM UNFORTUNATE; \\&c.

**Rule Fourth.**

Neuter verbs, being formed on the Measure \\( \text{يَعْلَمُ} \); \\( \text{يَعْلَمُ} \); and having
having the letter َي for the primal radical, and the letter ُهّ for the medial radical, may have ALL the letters comprised in
rendered moveable by the vowel ُكِسْر. Example: 
"He despairs;" ِيِاس "Thou despairesst;" ِيِاس "I despair;" ِيِاس "We despair;" &c. And the same rule is optionally applicable to neuter verbs formed on ُعْلِم, and having the letter َو for the primal radical: as ُبَيَّنجل (for ُبَيَّنجل) "He fears;" and so, also, in the other persons of the same tense: as ُبَيَّنجل; ُبَيَّنجل; ُبَيَّنجل; ُبَيَّنجل. The verbs ُبَيَّنجل and ُّيِبَح برَح برَح برَح برَح برَح are also irregularly subjected to the occasional operation of this rule: as ُنَبِيَّنجل; ُنَبِيَّنجل; ُنَبِيَّنجل; ُنَبِيَّنجل. And so, also, are the verbs ُنَبِيَّنجل and ُنَبِيَّنجل for ُنَبِيَّنجل; ُنَبِيَّنجل; ُنَبِيَّنجل; ُنَبِيَّنجل; ُنَبِيَّنجل; ُنَبِيَّنجل; ُنَبِيَّنجل. &c. though such examples are of rare occurrence. Nay, the rule is sometimes, though very rarely, permitted to extend to verbs formed on ُيَعْبُث ُيَعْبُث ُيَعْبُث ُيَعْبُث for "We worship;" &c. It only remains to be observed, that the Aorist ُبَيَّنجل is sometimes irregularly changed into ُبَيَّنجل; ُبَيَّنجل; ُبَيَّنجل; ُبَيَّنجل; ُبَيَّنجل; ُبَيَّنجل; ُبَيَّنجل; or ُبَيَّنجل; ُبَيَّنجل; ُبَيَّنجل; ُبَيَّنجل; ُبَيَّنجل; ُبَيَّنجل; ُبَيَّنجل; whereas there is no irregularity in changing ُهْوَي into ُياه, (as ُهْوَي for ُهْوَي) when the first letter has been previously rendered ُمَسْر. 

* * * *

The third and fourth rules above detailed being of optional R r but
but not of necessary observance, I advise the reader to disregard them entirely; except in the single case of the word إِخَالُ "I imagine," in which I have already stated كُسَّرُا to be more elegant than فعلُا, though أَخَالُ cannot be considered as an error. In every other case, the aorist should be formed in the manner stated in the first and second rules, which are alone generally observed by the foreign students of the Arabic Language, and are certainly preferable, on account of their simplicity, to the perplexing canons by which they are followed.

CHAPTER SIXTH.

خَرَائِصُ الْأَطْبَاب

PROPERTIES OF THE CONJUGATIONS.

It appears from the details comprised in the two last chapters of this work, that the Arabs boast of more than fifty conjugations; viz. six of the triliteral radical class; one of the class of quadrilateral radicals; three of the class of augmented quadrilaterals; twelve of the class of augmented triliterals; and upwards of thirty of the class termed مَلَكُ, which are really triliteral, though they are found to assume the quadrilateral forms.

Now every triliteral root is susceptible of every existing form of inflexion, and they are commonly significant in several forms, as in the case of نَسْكُلُ KNOWLEDGE, from which are derived the verbs
verbs "He knew;" أَلْعَمَ "He conveyed knowledge or information;" إِسْتَلْعَمَ "He sought knowledge or information;" تَعَلَّمَ "He taught; or conveyed instruction;" تَعَلَّمَ "He studied or acquired knowledge;" &c. And as the distinction of sense between these verbs, depends entirely on the properties of the conjugations, which are found to operate, not merely in the case of augmented or derivative verbs, but even in the six primitive or radical forms, (since it often happens that the same root is differently translated under two or more of the radical forms, as like خَفِّيَ (like عَلَمَ "He lay hid;" خَفَّيَ (like ضَرَّبَ "He hid or concealed somebody else;" &c.) so, it behoves the reader to make himself master of those properties, without reference to which, he can have no clear idea of the true meaning of many an Arabic verb that will occur to his notice in the course of his progress. I proceed, therefore, to detail the properties of all the conjugations, beginning with those having فَعَلَ for the Measure of the past tense.

CERTAIN PROPERTIES OF THE CONJUGATIONS

The properties of these conjugations are too numerous to be comprised in any grammatical treatise whatever; but the following
lowing have been generally recorded by Arabian writers. Isti

الماء بـ: or "The arrival of the agent at the sense of the

radical;" which, in this case, is often significant of the name of

a substance: as جَلَّ (like بـِرَّ) "He flogged him with

a whip, and it reached his skin;" بَطَنَة (like نَصْرَ) "He reach-
ed or hit his belly;" رَأْسَة "He reached or hit his head;"

&c. 2d. ئَلَا يَكُ وُا; by which, "The agent bestows the

sense of the radical on a given object:" as مَنْعَة

(like مَنْعَة) "He fed him with fat; or flesh;" &c. 3d.

العُمَل; or "The formation, by the agent, of the sense of the ra-

dical;" as نَصْرَ (like نَصْرَ) "He formed or built a wall;"

لَا أَكْلُ (like مَنْعَة) "He made a well;" &c. 4th.

or "The assumption, by the agent, of the sense of the radical;" as مَنْعَة (like نَصْرَ) "I assumed or took a third part

of his property;" and so, also, of the other numbers up to ten:

as نَصْرَ "I took a tenth part of his property;" &c. 5th.

لَا أَكْلُ (like مَنْعَة) "I seconded him; or put him in possession of the number two;" (whereas

he previously stood alone;) and so, also, of the other num-

bers up to ten: as نَصْرَ "I became third to the
two;" رَبَعَتُ "I became fourth to the three;" &c. It

is to be observed that verbs formed from the numerals for either

of the purposes specified under the 4th and 5th properties, must

be inflected on the conjugation مَنْعَة; when the last letter

happens
happens to be guttural: as ُرَبَعَتْ; ُرَبَعُتْ; ُرَبَعَ; ُرَبَعُتْ, from the number ٤; ُسَبَعُتْ; ُسَبَعَ; ُسَبَعُتْ; ُسَبَعَ, from the number ٧; and ُسَبَعُتْ; ُسَبَعَ; ُسَبَعُتْ; ُسَبَعَ, from the number ٩. In every other case, they are to be inflected on the respective conjugations already detailed. 6th. النَّاسُ; or "The breaking, by the agent, of the sense of the radical:" as ُتَرَبَعَتْ. 7th. البَلْوَغٌ; or "The entrance of the agent, into the sense of the radical:" as ُنَصَرَتْ عَرَضَة. 8th. مِّرَكَة وَمَدِينَة (like ُشَّرَبَة); or "The conversion of a neuter into an active verb:" as ُخَفَى خُفَى (like ُخَفَى ِرَضْيَة) "He lay hid;" &c. 9th. ُضِرَّبَة; or "The removal, by the agent, of the sense of the radical from a given object:" as ُخَفَى ُضِرَّبَة (like ُخَفَى ِرَضْيَة) "He removed from such a thing, the sense of obscurity or concealment;" and consequently, "explained it, or brought it to light."

CERTAIN PROPERTIES OF THE CONJUGATION.

The properties of this conjugation are very numerous; but the following alone, have been generally recorded by Arabian Writers. 1st. النَّاسُ; or "The abundance of the sense of the radical in a given object which is the nominative.
to the verb:” as “The earth became grassy;” or abounded in grass;” &c. 2d. Property. or “The junction of the agent, with the sense of the radical:” as “He became poor;” literally, “He fell to the earth;” &c. 3d. Property. or “The seeing, by the agent, of the sense of the radical:” as “The dog saw the cattle, and was greatly delighted;” &c. 4th. Property. or “The resemblance of the agent to the sense of the radical:” as “He became (greedy), as a wolf;” synonymous with Measure مَدْرَّمٌ; &c. 5th. Property. which indicates that “The agent fears the sense of the radical:” as “He was afraid of a lion;” &c. 6th. Property. which indicates that “The agent becomes possessed of the sense of the radical:” as “He had the itch;” &c. 7th. Property. or “Submission:” in which case, it follows an active verb formed on the Measure مَعَلَّلٌ; and indicates that the sense of the first verb, namely, نَفَعَلْ, has taken effect on its object; which object is assumed as the agent of the second verb; both being derived from the same root: as جَعَالَةُ جَعَالٍ “He cut off his hand, and his hand was cut off;” or “submitted to the sense of the verb to cut;” &c.

It is to be observed that verbs formed on the Measure مَعَلَّلٌ are generally of the neuter, and more rarely of the transitive class; and they are commonly significant of sickness or health: as مَرَضٍ “He was ill;” سُلَمَ “He recovered his health;” &c. Of joy...
for and grief: as ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ 

Properties of the Conjugation

Verbs formed on this conjugation almost invariably denote the qualities of an object; either naturally inherent in that object;
or such as, being originally acquired, have become inherent by
the force of habit; or such as are supposed to resemble these:

"He was beautiful;" "He was ugly;"
"He was small;" "He was large;"
"He was short;" (originally "He was long;"
"It was soft;" "It was hard;"
"He was wise;" "He was base;"
"It was impure;" "He was noble or generous;" "He was unworthy;" &c.

All the verbs of this class are therefore neuter; unless we except
such verbs as \( \hat{\text{ر}} \hat{\text{ح}} \hat{\text{ب}} \) in the phrase

"Your admission under the government of the people of Kir-
man has been advantageous to you;" and \( \text{طَلَّع} \), in the phrase

\( \text{طَلَّاع} \) or \( \text{طُلَّاع} \) in an active sense. The difficulty in the phrase consists in de-
termining the meaning of the word \( \text{طُسَر} \) which signifies "Green
or unripe dates; Rain; The Sun; and (more rarely, I believe,)
The name of a man;" in which sense only, the Arabic phrase is
intelligible to me. It is certain, however, that the verbs in ques-
tion might be followed by the preposition \( \text{بَا} \) (\( \hat{\text{ر}} \hat{\text{ح}} \hat{\text{ب}} \) \( \text{بَا} \); or
\( \text{طُلَّع} \) \( \text{بَا} \) \( \text{لِّيَوْمِي} \)) in which case, they resume their natural cha-
acter as neuter verbs; and indeed, it is only when employed in
some other than the literal sense, that verbs of this class ever ac-
quire a transitive character.
GRAMMARIANS have assigned no properties to this conjugation; and indeed the following are perhaps the only verbs that can be accurately inflected on it: namely, "He loved;" "He was firm;" "It accorded;" "He inherited;" "It swelled;" "He lived pleasantly;" "He was bold in war;" "He despaired;" "He became angry or filled with hatred;" "He was fascinated with love;" "He feared;" "He abstained from sin;" "He eagerly desired;" "He (the dog) lapped water with his tongue;" "He conceived enmity;" "He was weak;" "He perished;" "He was ill;" "He wished prosperity to such a one;" "The pregnant woman longed for something to eat;" "He was affliicted;" "He fancied;" "The woman's fat was abundant;" "He obeyed;" "The fire flew from the flint;" "He was weak;" "He was a fool;" "It was dry;" "He pranced with his feet;" "He became wealthy;" &c. It is to be observed, however, that many of these verbs may be accurately inflected on other conjugations besides that to which they have here been assigned.

CONCLUSION.
CONCLUSION.

SUPREMIY.

There is yet one property of the conjugation with which the reader has not been made acquainted; and I have purposely reserved it for this place, because it affects all trilateral radicals, to whatever class they may happen to belong. The property in question is termed \( \text{لُبِّه} \), or Superiority: and is always subservient to another property, termed \( \text{راك} \); applicable, as we shall see in the sequel, to the third conjugation of augmented trilaterals, of which the infinitive is formed on the Measure \( \text{مع} \). The word \( \text{راك} \) signifies Participation; and a verb of the third conjugation of augmented trilaterals, subject to the operation of this property, indicates "the participation of two or more nouns in the sense of the radical;" inasmuch that either noun is at once the agent and the object of the verb; though not verbally, yet by the sense of the sentence: as "\( \text{زير} \) wrote to me and I wrote to him;" or in other words, "We corresponded together;" and so, also, of "\( \text{زير} \) and I beat each other;" &c. Now a given sentence of this nature, is often followed by the radical form of the verb, employed, in this case, to determine which party prevailed in the contest; and this is the meaning of the term \( \text{لُبِّه} \); or "The prevailing of one party over the other." But in order to indicate this prevalence, the verb, (to which soever of the six conjugations of trilateral radicals it may in reality happen to belong,) must assume the
the inflexions of the conjugation نصر and will consequently have its medial radical in the Aorist مدرومة as "We corresponded together, but I prevailed over him, or wrote more than him, in that correspondence;" or "We correspond together, but I prevail over him;" or "He prevails over me;"
ضأرني ضربه "We struck each other, but I prevailed;"
يضأرني فأضرره "We strike each other, but I prevail against him;" or ضأرني فأضرره "He prevails against me." And so, also, of:
فأحرني فثكره لئه; كما تبين ذكره: فما برمي في تركه;
فما يعثني فثكره: عاليمه فثكره;
فما يعثني في تركه: عاليمه نعمة;
ما يعثني في تركه: عاليمه فثكره;
ما يعثني في تركه: عاليمه
&c.

But if a verb of the triliteral radical class shall have the letters واو or يا for the primal radical, or the letter يا for the medial or final radical, then it must be inflected on the verb ضأرني ضربه; not نصر in order to indicate the property signified by the term مدرومة as "We made promises to each other, but I prevailed; or made more promises than him;" or in the Aorist فأضرره فأضرره. And so, also, of:
فأحرني فأحرني: كما تبين ذكره;
فما يعثني فأحرني: عاليمه فأحرني;
فما يعثني فأحرني: عاليمه نعمة فما يعثني فأحرني;
&c. And though.

with كسرة, has been employed in the phrase أخصمه, yet yet with زمدة, which is more regular, is also much more generally used; because neither of the letters واو or يا occur as radicals in that word.
The accuracy of the preceding observations has been determined by the general decision of the Learned, without reference to the occurrence, or otherwise, of a guttural letter; which is supposed to make no difference in the case. The Grammian is of opinion, however, that the occurrence of a guttural as the medial radical, requires that the verb should be inflected on the conjugation \( \text{مَنَعْنُ} \); and consequently have its medial radical in the Aorist \( \text{مَأَنُّ} \) with Fut-ha; not \( \text{مَنَا} \) with Zumma. And so, also, of \( \text{نَفَّرَ} \) not \( \text{فَنَّرَ} \) &c. According to another opinion reported of him, we are told that he preferred \( \text{مَنَعُ} \) to \( \text{نَصَرُ} \) in all cases; those only excepted, in which \( \text{nَصُرُ} \) had been established by the authority of prescription.

It must be obvious to the reader that the property signified by the term \( \text{ضَعَةُ} \) is, to verbs, what the Degrees of Comparison are to adjective nouns; and as the second verb is always put into the conjugations \( \text{صَرَبُ} \) &c. to which I have adverted; so, the first verb is always put into the augmented conjugation \( \text{يِقَا عَلَى} \); without reference to the fact of its significance, or otherwise, under that form, on any other occasion. Both verbs being derived from the same root, and the forms of either being such as I have now stated, it may be inferred, therefore, that when they come together, the second must be subject to the operation of the property signified by the term \( \text{ضَعَةُ} \).
SECTION SECOND.

Properties of the First Conjugation of Augmented Triliterals.

Among the properties of this conjugation, I have to enumerate,

1st. بصراء "Zyde possessed the faculty of sight or vision;" بصرته "I saw him." Or an active verb is rendered transitive to two objects: حفر زيد نهر "Zyde dug a canal;" حفرته نهر "I caused him to dig a canal." Or to three objects, if it were previously applicable to two: علم زيد عمر فأضلا "Zyde knew Amr to be Learned;" علمته عمر فأضلا "I caused him to know that Amr was Learned;" &c. 2d. Property.

by which, the agent puts the object in possession of the sense of the radical: as أقبلت العلي "I fastened straps to my shoes;" from أقبل "The fore-strap of an Arabian shoe, attached to the point, and tied at the ankle;" أقصيت السهم "I pointed the arrow; or put a point to it;" &c. 3d. Property.

by which, the agent exposes the object to the sense of the radical: as أقبلت زيدا "I exposed Zyde to slaughter;" or أقبلت زيدا "took him to the place of execution." 4th. Property.

by which, the agent aids the object in the performance U n
ance of the sense of the radical: as ٪ % "I assisted
ZYDE in milking the cows or camels;" &c. 5th. in
which case, the agent FINDS or OBTAINS the sense of the radical:
as ١ "I obtained blood;" (due to me by the law of re-
taliation.) Or finds or obtains something to which the sense
of the radical is applicable: as ٪ % "I found him avaricious;"
&c. 6th. ٪ "I found him praiseworthy;" &c. 6th;
by which the agent REMOVES the sense of the radical:
as ١ "I removed or took away the cause of his com-
plaint;" ٪ "The boy cast his teeth;" (at the usu-
al age;) &c. 7th. ٪ "The excessive existence of the
radical sense: as ١ Anth. "The morning was very bright;"
٪ "The palm tree bore much fruit;" &c. 8th;
by which the agent BESTOWS the sense of the radical:
as ١ Anth. "I fed ZYDE with dates;" ٪ "I fed the dog with bones;" &c. 9th. ٪ "The agent
which indicates that the agent BECOMES POSSESSED of the sense of the
radical: as ٪ % "He became fleshy." Or of something to
which the sense of the radical is applicable: as ٪ % "The hind had young ones;" ٪ "He became possessed
of camels having the itch." Or of something occurring in
the SEASON, &c. signified by the radical: as ٪ % "The camel produced young or became possessed of young
in the season of autumn;" &c. 10th. ٪ "ZYDE merited censure; or was fit to
be
be censured;" &c. 11th. 分校 a لزغ " The reaping season is at hand;" or " The harvest will be shortly fit to be reaped;" &c.

12th. 分校 a لبلا규 or the ARRIVAL of the agent at the sense of the radical: as 分校 a " Ze'de arrived in the morning;" 分校 a " He arrived in Irak;" 分校 a " He arrived in winter;" 分校 a " He reached land of a thick unyielding nature, not easily dug or turned up by the plow;" (such land being termed 分校 a by the Arabs;) 分校 a " The dirhums (a small coin) reached or amounted to the number of TEN;" &c. 13th. 分校 a which indicates, that the agent comes with something, or brings something, to which the sense of the radical is applicable: as 分校 a " He came with little;" 分校 a " He brought little;" 分校 a " He brought much;" 分校 a " He brought or produced eloquent discourse, or excellent food;" &c. 14th. 分校 a or NAMING: by which the agent ACCUSES THE OBJECT of the sense of the radical: as 分校 a " I called him an infidel;" 分校 a " I accused him of error;" &c. 15th. نMA or PRAYER; when the agent prays for the object, in the sense of the radical: as 分校 a " I said to him 分校 a MAY GOD REFRESH YOU;" &c. It is to be observed, however, that the two last properties, being rarely applicable to this conjugation, and very commonly applicable to the second conjugation of augmented triliterals, of which the infinitive is formed on the Measure 分校 , have been therefore accounted.
accounted by some Grammarians, as examples of the use of اَنْعَالُ in the sense of تَفْعِيلُ; but the majority consider them as properties really belonging to the conjugation اَنْعَالُ; and I have thought it right to adopt this opinion, though the properties in question are of rare occurrence. 16th. ﴿تَدُرُّ يَّارِبُ﴾ It sometimes converts a transitive into a neuter verb: as ﴿وُقِيتَ﴾ “He praised;” ﴿أَحْمِدَ﴾ “He was praiseworthy;” &c. 17th. ﴿أَمَّلَ وَعَهَّ﴾ or Submission; first, to the sense of the verb on the Measure ﴿كَبِنْتُهَا كِبْرُ﴾ as “I threw him on his face, and he fell on his face;” ﴿تَفَّطَّرَ اَلْبَالِ﴾ “The wind dispersed the clouds, and they were dispersed;” &c. And secondly, to the sense of the verb under the form تَفْعِيلُ: as ﴿بَشَّرَهَا بَشَّرً﴾ “I gave him good tidings, and he received them;” ﴿قَطَّرَهَا نَظْرً﴾ “I made him break his fast, and he broke his fast;” &c.

The preceding are all the properties usually ascribed to the form اَنْعَالُ; unless we except, first, that property termed ﴿الْمَوْقِعَةُ﴾ by which it is occasionally employed in the sense of the radical as ﴿أَحْزَنَهَا حَزْنٍ﴾ “He grieved or afflicted such a one;” ﴿أَدَجَّى الْلَّيْلِ﴾ or ﴿دَجَّلَ لَهَا﴾ “The night was dark;” &c.

And, secondly, that property termed ﴿ذَٰلِكَ اَنْتَيْهُ﴾; in which case, the radical is either not used in the Language at all; or not used in the sense of its derivative; as ﴿فَسَقُّتَ﴾ “I feared;” synonymous with ﴿فَسَقُّتَ﴾, according to the opinion of ﴿ابْنُ ُرَيْدٍ﴾; but not so...
according to the general decision of the Learned, who believe it to have no connexion with Kindness, in point of sense."

The form is also occasionally found to assume properties more rightfully belonging to other conjugations, such as "He gilded it or covered it with gold,"

"The green dates became ripe;" (in which state only, they are termed "The rice is ripe.") Or as 

"He pitched the tent," Or as 

"He frightened such a one;" Or as 

"He accounted such a man great;" &c.

Properties of the Second Conjugation of Augmented Triliterals.

Among the properties of this conjugation, I have to enumerate, 1st.

"I made ZYDE happy," "I corrected the child;" "I taught him the truth;" &c. It is to be observed, however, that no verb formed on this conjugation can be rendered transitive to three objects. 2d.

"I marked or printed the garments"

The phrase signifies "I feared for him;" or "My affection for him excited my fears on his account;" and in this sense, the derivative seems to be connected with the primitive, though I will not undertake to affirm the fact. The phrase signifies "I was afraid of him;" or "He was an object of terror to me;" and in this sense, there does not seem to be any connexion between them.
with figures termed "نَهْر" commonly, I believe, woven into the
cloth; "I strung the bow;" &c. 3d. هَمْ‌ا لَغْتَ cogn. "He praised him very much;" &c. 4th. كُلَّمَتْ "He exercised
his horse very much;" &c. "The truth became very obvi-
ous;" &c. 5th. سَرِئَتْ "The lice (ثَرَزَ) from the camel;" &c. 6th. نُرُسَّبَ "I skinned him; or stript
him of his skin;" &c. 7th. حَمَّرَ "He reached his
tent;" &c. 8th. عَمِلَ "I gave him his hire;" (ter-
med by the Arabs شَوْء/صَوْيَة "I gave him baked meat;" ter-
med by the Arabs شَوْء/صَوْيَة) "I called Z ye wicked; or imputed wickedness to him;" &c. 9th. سَقَطَتْ "I said to Z ye, MAY GOD
refresh you;" &c. جَدِّعَ "I said to him, MAY YOUR HANDS,
MANS OR LIPS BE CUT OFF;" &c. 10th. لَلَّا "by which the
agent clothes the object with the sense of the radical: as جَلَّة لَل
"I clothed the horse with a جُلْم or covering;" &c. 11th.
التَّلِيْة : by which the agent stains the object with the sense of
the radical: as نُهْيَتْ "I gilded the sword; or stained it
with gold;" &c. 12th. التَّحَول : or the change of the agent into
the sense of the radical: as رُكْمَ "The place became a
garden;" &c. 13th. فَرَضَ "The woman became a widow;" &c. Or
into something resembling the sense of the radical: as تَحْوَل
"The man became bent like a bow;" (from age;) &c. 14th.
or the conversion of the object, by a given agent, into the sense of the radical; or something resembling the sense of the radical: as "I converted the cloth into a piece of sheeting usually thrown over the shoulders;" "I converted the into something resembling a tent;"

14th. Property.

15th. Property.

or the turning of the agent towards the radical: as "He turned to the East;" "He turned towards Koofoa;"

or abbreviation: in which case, the speaker borrows the necessary number of letters from a given sentence, in order to form a verb which shall indicate the utterance, by the agent, of the whole sentence: as "He bore testimony to the unity of God; or repeated the Muohummadan confession of faith;" "There is no God but God;"

"He repeated the phrase;" "Verily we are of God, and to Him we must certainly return;"

The reader will observe that the letters composing the words and , are borrowed, for the purpose of abbreviation, from either of the sentences implied in the significance of these verbs. 16th. Property: which indicates the performance of an action by the agent, at a given time signified by the radical; or his going somewhere at that time: as "He did something, or went somewhere, at the time signified by the term that is, a little before day light in the morning;" "He did something, or went somewhere, at the time signified by the term; that is,
in the noon-tide heat of the day;" &c. 17th. ٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّ.png
ticipation of the agent and object of the verb; first, in the performance of the action signified by the verb; and, secondly, in the transition of that action to either noun. It follows, therefore, that though verbally one is the agent, and the other the object of the verb; yet, in reality, either noun is at once, by sense, the agent and the object of the same verb: as

"ZYDE and AMR mutually shot arrows at each other;" &c. This property implies a power of converting a neuter into a transitive verb; but the verb will be transitive to those nouns only, which may be accurately assumed as the agent: as

"ZYDE and AMR were mutually generous to each other;" &c. And a verb transitive in the radical form, to an object which cannot, in this form, be accurately assumed as the agent, will become transitive, in this form, to another object which may be accurately assumed as the agent: as

"I pulled the clothes;" "I took the clothes;" &c. ZYDE and I mutually pulled each other's clothes;" &c. But the two nouns are sometimes put into the nominative case, and then corresponds with the verb: as 

"The two persons abused each other;" &c. Verbs of this conjugation are sometimes employed in a sense corresponding with that of the root: as

"I travelled." Or with that of

"I removed him to a distance;" or

"I approached the city." Or with that of

"I doubled such a thing." Or with that of

"I demanded much

Yy
of any things;" &c. As an example of the employment of 
the word "He suffered 
sorrow;" has been adduced.

Properties of the Fourth Conjugation of 
Augmented Triliterals.

Among the properties of this conjugation, I have to enumerate:

1st. Property. in which case, it generally follows the Measure  
"I corrected him, or taught him 
manners, or knowledge, &c. and he was corrected." And more rarely 
the radical form of the verb: 
"I guided 
him to the right way and he was guided;"
"I dispersed the tribe, and they were dispersed;" &c. 2d. 
; or the Industry and Perseverance of the agent in ac-
quiring the sense of the radical: as  
"He persevered in ac-
quiring or shewing bravery;"  
"He persevered in the acquisi-
tion of mildness;" &c. Or in acquiring a relation to the sense of 
the radical: as  
"He persevered in imitating the man-
ers of the people of Koosaf;" &c. 3d.  
; or the  
Abstinence of the agent from the sense of the radical: as  
"He abstained from sin;" &c. 4th.  
The Application, by the agent, of the sense of the radical to 
its proper use: as  
"He put on a shirt;"  
"He 
"He pitched a tent;" &c. 5th. 

النَّفْل
which indicates, first, the formation, by the agent, of the sense of the radical: as 

"He formed a cell." Or, secondly, the chusing, by the agent, of the sense of the radical: as 

"He chose or took refuge against Zyrba." Or, thirdly, the use of an object in the sense of the radical: as 

"He took a stone for his pillow." Or, finally, "the reception of an object into the sense of the radical:" as 

"He took him or it under his arm;" &c. 6th. or the gradual and dilatory repetition of an action: as 

"He drank slowly and gradually by little and little;" "He committed to memory by degrees;" &c. 7th. as 

"He became a Jew; or like a Jew;" "He became like an inhabitant of Yumun;" "The woman assumed the manners of a man;" &c. 8th. as 

"He became wealthy;" &c. 9th. in which case, it corresponds with the sense of the radical: as 

"He accepted, admitted or consented to such a thing;" or 

"He over-stepped or went beyond such a thing." Or with the sense of 

"He awoke; or dispelled sleep;" which is the meaning of the radical, namely, 

"He entered the mountain;" &c. Or with the sense of 

"He accused him of falseness; or called him a liar;" or 

"He travelled in the middle of the day;" &c. Or with the sense of
of as تُحاَمَع or تَشَبَع "He pretended satiety." Or with the sense of استُعِنَ or "He demanded what he wanted;" استُعِنَ or "He accounted him great;" &c. As an example of its application in the first instance, (الَّذِي بَنَى أَنَّا) the verb تَكْلَم "He spoke," has been adduced.

خَاصَائِصَ الْتَفْعَلِ

PROPERTIES OF THE FIFTH CONJUGATION OF AUGMENTED TRILITERALS.

Among the properties of this conjugation, I have to enumerate,

1st. or Participation; as already explained in treating the properties of the third conjugation. Here, however, both nouns are verbally assumed as agents of the verb, which is not generally true of the third conjugation: as تَشُرُكْ رَبُّ رَبَّ وَعَمِّرَ "Zyde and Amr beat each other." And therefore a verb requiring two objects under the form تَعَلَّل, will have but one object under the form تَفَعَّل "The two persons disputed about such a saying;" تُجَا دَبَا ثُمَّ "The two persons pulled each others clothes;" &c. And if the verb under تَعَلَّل require one object, it will receive no object under تَفَعَّل: as تَجَا لَا تُفَا عَلَّل "The two persons disputed together;" تَنَا ضُلَّ "The two persons shot arrows at each other;" &c. It is to be observed, also, that the property of participation sometimes indicates merely the participation of both
both nouns in bringing to pass the sense of the verb: as

"The two persons by their joint efforts lifted a stone?" &c. 2d. 

or Deception: in which case, the agent endeavours to make others believe that he really possesses the sense of the radical, which, in reality, he does not possess: as تَمَّ رَّضَى "He pretended sickness;" يُعَرَّف "He pretended ignorance;" &c. 3d. 

in which case, it corresponds, in point of sense, with its own root: as 

تَعَالَى or تَوَانَى "He was feeble;" أو "He was high;" &c. Or with the form اِنْتَعَلَ "He entered Yumun;" &c. 4th. 

in which case, it follows occurring in the sense of اِنْتَعَلَ "I removed him to a distance and he was removed;" &c. As an example of its occurrence in the first instance, (للَا يَتَبَرَّك) the verb رَبَّرَى "He was pure," has been adduced.

**PROPERTIES OF THE SIXTH CONJUGATION OF AUGMENTED TRILITERALS.**

Among these, I have to enumerate, 1st. وَعَة: in which case, it follows the radical: as قُمِّمَ تَأَغَّم "I grieved him and he was grieved;" وَسَى الْحَمَّامُ "He baked the meat and it was baked;" &c. Or the Measure لَمْ تَأْمَ "He reproached him vehemently and
he was reproached;" & c. Or َلَنَذَاكِرَتْ اَلْفَلُّ: "He lighted the fire and it was lighted;" & c. 2d. لَنَذَاكِرَتْ اَلْفَلُّ: "He made a mouse hole;" "He went to one side;" "He took flesh for his food;" "He took him in his bosom;" (from THE BOSOM OF A MAN;) & c. 3d. لَنَذَاكِرَتْ اَلْفَلُّ: (sometimes termed اَلْقَصِيَّةٕ ? اَلْقَصِيَّةٕ ? or اَلْقَصِيَّةٕ ? اَلْقَصِيَّةٕ ?) that is to say, the LABOR AND PRESERVANCE of the agent in the sense of the radical: as "He labored to acquire;" & c. 4th. لَنَذَاكِرَتْ اَلْفَلُّ: or the performance of an action by a given agent FOR HIS OWN SAKE: as "He measured for himself;" "He anointed his own eyes with collyrium;" & c. 5th. لَنَذَاكِرَتْ اَلْفَلُّ: in which case, it corresponds, in point of sense, with its own radical: as َلَنَذَاكِرَأْ اَلْفَلُّ: "He valued something;" Or with the form اَلْفَلُّ: as لَنَذَاكِرَأْ اَلْفَلُّ: "He entered Hijaz." Or with the form اَلْفَلُّ: as لَنَذَاكِرَأْ اَلْفَلُّ: "He put on a sheet." Or with the form اَلْفَلُّ: as لَنَذَاكِرَأْ اَلْفَلُّ: "They practised enmity against each other." Or with the form اَلْفَلُّ: as لَنَذَاكِرَأْ اَلْفَلُّ: "He demanded hire;" & c. As an example of its occurrence لَنَذَاكِرَأْ اَلْفَلُّ: the word اَلْفَلُّ: "He kissed the stone," has been adduced; being derived from the primitive اَلْفَلُّ: A stone.
PROPERTIES OF THE SEVENTH CONJUGATION OF AUGMENTED TRILITERALS.

Among these, I have to enumerate, 1st. which indicates that the verbs of this class must be intransitive by their own nature; and significant of actions performed by the members of the body: (as the hands or feet; &c.) as "It was broke;" "It is cut;" &c. The words "He returned; or went back;" "It was cut;" &c. The words "He does not see;" and "It has been annihilated," though sometimes used, have been condemned as inaccurate by all Grammarians. 2d. in which case, it follows the radical: "He appointed or sent him, and he was appointed or sent." And more rarely, the form as "I shut it, and it was shut;" &c. 3d. in which case, it corresponds, in point of sense, with the radical form: as "The market was unfrequented;" "The fire was extinguished;" &c. Or with the form "He entered Hijaz;" &c. 4th. as "He walked or went;" &c.

It is to be observed of the verbs of this class, that the letters یاء، وار، نون، ميم، لام hardly ever occur as the primal
mal radical; and in the event of their occurrence under the radical form, the verb, when it happens to be employed to denote the property termed مَّـتْـّـتْـّـتْـّـتْـّـتْـّـتْـّـتْـّـتْـّـتْـّـتْـّـتْـّـتْـّـتْـّـتْـّـتْـّـتْـّـتْـّـتْـّـتْـّـتْـّـتْـّـتْـّـتْـّـتْـّـتْـّـتْـّـتْـّـتْـّـتْـّـتْـّـتْـّـتْـّـتْـّـتْـّـتْـّـتْـّـتْـّـتْـّـتْـّـتْـّـتْـّـتْـّـتْـّـتْـّـتْـّـتْـّـتْـّـتْـّـتْـّـتْـّـتْـّـتْ~Submission, must be formed on the Measure إِنْفَعْلَ; which then supplies the place of مَّـتْـّـتْـّـتْـّـتْـّـتْـّـتْـّـتْـّـتْـّـتْـّـتْـّـتْـّـتْـّـتْـّـتْـّـتْـّـتْ~I twisted it, and it was twisted; مَّـتْـّـتْـّـتْـّـتْـّـتْـّـتْـّـتْـّـتْـّـتْـّـتْـّـتْـّـتْـّـتْـّـتْـّـتْـّـتْ~I lengthened it, and it was lengthened; مَّـتْـّـتْـّـتْـّـتْـّـتْـّـتْـّـتْـّـتْـّـتْـّـتْـّـتْـّـتْ~I removed it, (from one place to another,) and it was removed; مَّـتْـّـتْـّـتْـّـتْـّـتْـّـتْـّـتْـّـتْـّـتْ~I restrained him from evil, and he was restrained; مَّـتْـّـتْـّـتْـّـتْـّـتْـّـتْ~I joined it, and it was joined; &c. The example مَّـتْـّـتْـّـتْ~I separated it, and it was separated, is therefore anomalous; because, though the letter مَّـتْـّـتْ is the primal radical, it is yet formed on the Measure إِنْفَعْلَ, for the purpose of denoting the property of Submiision.

**PROPERTIES OF THE EIGHTH AND TWELFTH CONJUGATIONS OF AUGMENTED TRILITERALS.**

Verbs of the Eighth conjugation are commonly significant, first, of colors, and will be generally found to have a superlative sense: as مَّـتْـّـتْ "It was very red;" &c. Or secondly, of faultS or defects: as مَّـتْـّـتْ "He squinted;" مَّـتْـّـتْ "He was crooked;" &c. They are sometimes مَّـتْـّـتْ، that is to say, not formed from any significant radical; or formed from a significant radical, employed in a sense wholly different from that which they themselves possess: as مَّـتْـّـتْ "The man
man was enraged;" &c. The technical difference, in point of
sense, between the terms اَنْحِضْرَ and اَنْحِضْرَا consists merely
in this: that in the case of اَنْحِضْرَ there must be a radical form
of the verb in use, though of a different sense from the derivative
form; as it happens in the case of اَنْهَيْتُ "He kissed the stone;" as
opposed to اَنْهَيْتُ "He was safe." Whereas, in the case of اَنْحِضْرَ,
though often synonymous with اَنْحِضْرَا, it is not necessary that
the radical form should be in use; as it happens in the case of
اَنْهِيَ "The Star shone in darkness;" as opposed to
اَنْهِيَ "which has never been used. It follows therefore that اَنْحِضْرَ
always implies اَنْحِضْرَ, though the latter does not always imply
اَنْحِضْرَ.

The preceding observations, which I have applied to the eighth,
are equally applicable to the twelfth conjugation; and indeed the
same verbs are very commonly inflected on both: as اَحِضْرَ "It
was very red;" اَحِضْرَ "It was very green;" اَنْحِضْرَ "He
squinted;" اَنْحِضْرَ "It was crooked;" اَنْحِضْرَ "He was en-
raged;" &c. This circumstance has given occasion to خَلَیْل, to
express his opinion that both together form but one conjugation;
the Measure اَنْعَلَ according to him, being a mere abbreviation
of the Measure اَنْعَلَ. It is common to both, to have their verbs
intransitive; and they must generally double the final radical, for
the purpose of coalescence under the sign اَشْتُدَّ أَن
as the reader
will observe, on reference to the examples already adduced. To

2 A a

this
this remark, some few exceptions may yet be observed to occur in the
Language: as إِخْوَائِي إِخْوَائِي "The horse was dark
brown;" where the last letter is permuted into أَلْف; and does not
therefore coalesce with the other under the sign ٍ.

Properties of the Ninth Conjugation of
Augmented Triliterals.

1st. Property.
Among these, I have to enumerate, 1st. أَطَلَبَ: or the de-
mand, by the agent, of the sense of the radical: as إِسْتَنْكَمَتْنا "I asked him to write;" إِسْتَنْكَمَتْنَا "I ask pardon of God;"
إِسْتَنْكَمَتْنَا "I demanded his assistance;" &c. 2d.
Property.
or the fitness of the agent to undergo the sense of the radical: as
إِسْتَنْصَرَتْنَا "The garment was fit to be mended or patched;"
&c. 3d. Property.
or the approach of the season of the oper-
ation of the radical: as إِسْتَنْصَرَتْنَا الزَّرَع "The season of har-
vest approached;" &c. 4th. Property.
or the discovery, by
the agent, of the sense of the radical in a given object: as
إِسْتَنْصَرَتْنَا "I found him generous;" &c. 5th.
Property.
or the supposition of the existence of the sense of the rad-
ical in a given object: as إِسْتَنْصَرَتْنَا "I thought or believed
such a person or thing to be good or beautiful;" &c.
6th. Property.
or the change of the agent into the sense of
the radical: as إِسْتَنْصَرَتْنَا الطُّبي "The clay became stone."
Or into something resembling the sense of the radical: as
إِسْتَنْصَرَتْنَا
"Her eye-brows were bent as a bow;" 

&c. 7th. &c.  "He made such a place his home;" &c. 8th. &c.  "in which case, it follows the radical: as 

"I collected it and it was collected." 

Or the form 

"I strengthened it and it was strengthened." Or the form 

"I corrected him and he was corrected;" &c. 9th. &c.  "in which case, it corresponds, in point of sense, with the radical form: as 


"He rested or remained stationary." Or with the form 

"I removed his anger." Or with the form 

"He repeated the sentence "Verily we are of God, and to Him we must certainly return." Or with the form 

"I pitched the tent." Or with the form 

"He demanded much water for himself;" &c. As an example of its occurrence 

the verb "He shaved the hair, termed 

(Pubes tum maris tum femine.) has been adduced.

PROPERTIES OF THE TENTH CONJUGATION OF AUGMENTED TRILITERALS.

There is little to be said of the verbs of this conjugation, which are generally 

"He travelled expeditiously;" &c. Though general-
ly neuter, they are sometimes active: as [الْعَرْجُوتُ لِلِّبَيْنَر] "He mounted the camel by the neck;" &c. The examples of its occurrence are not numerous; and according to the opinion of some Grammarians, it possesses the two properties termed [الْمَبْلَغَةُ] or Excess; and [كَثْرَةُ النَّافعُ] or the abundant occurrence of the action signified by the verb: though these two properties are nearly akin, and may perhaps be accurately considered as the same.

PROPERTIES OF THE ELEVENTH CONJUGATION OF AUGMENTED TRILITERALS.

The verbs of this class are not very numerous; yet they are found to possess a good many properties; such as, 1st. [الْمَبْلَغَةُ] or Excess: as [مَبْلَغُ عَنْ] "It was very coarse;" &c. 2d. [مَلَا دَةُ] in which case, it follows the radical form: as [تَنْبِيَّةُ لَا تَنْبِيَّةُ] "I turned it, and it was turned;" &c. 3d. [مُوا نَقْصَةُ] in which case, it corresponds, in point of sense, with the radical form: as [مَا حَلَّ] or [مَا حَلَّ] "It was sweet." Or with the form [مَّشْرَعُ عَنْ] or [مَّشْرَعُ عَنْ] "He possessed coarse clothes;" &c. Or with the form [مَّشْرَعِيَّةُ] or [مَّشْرَعِيَّةُ] "He wore coarse clothes; or spoke harshly;" &c. Or with the form [مَّشْرَعِيَّةُ] or [مَّشْرَعِيَّةُ] "I thought such a thing sweet;" &c. 4th. [مَا لُبِّيَ] as [إِنَّ لُبُّيَّة] "He stole away in disgrace;" Primitive [نَفَّدُ الرَّطبُ] "He plucked the dates;" &c. It is to be observed, however, that some Grammarians
marians derive it from the Primitive لثاء Disgrace; in which case, it belongs to another conjugation. Verbs of this class are generally neuter: as إغْنُ وَرَدَ النَّ "The grass was of a dark green color;" إعْرَوْيَتَ الفِرْسَ "The channel was full;" &c. but sometimes active: as إعْرُوْيَتَ الْفِرْسِ "I mounted the bareback of the horse;" that is to say, "without a saddle;" &c.

I have now gone through the properties of the twelve conjugations of augmented triliterals; and have only farther to remark that the examples of all are sometimes active; and sometimes neuter; with the exception only of لا نُعَلَّدَ لَوْ نُعَفَّعَا لَ and قَبِيلَاتِ لَ; on which, no transitive verbs have ever been formed. I proceed, in the following section, to treat the properties of quadriliteral verbs; and of triliterals assuming the quadriliteral forms; beginning, as usual, with the radical class; of which the infinitive is formed on the Measure نَقْلَة.

SECTION THIRD.

خَاصِيَةُ النَعْلَة

PROPERTIES OF THE QUADRILITERAL RADICAL CLASS.

Verbs of this class are transitive or neuter; and they have several properties; among the number of which, the following have been generally remarked by Grammarians. Ist: See Property.
"He dug a hole for pigeons;" or "entered the hole;" termed by the Arabs مصّ or مصّ "He twisted something into the form of a scorpion;" &c. 3d. or Resemblance: مصّ "He repeated the sentence ﻟِإِنَّ ﻰَلَيْهَا ﺎَلِمَاء ﺛُلُثَ "In the name of God;" &c. ﻰَلَيْهَا ﺎَلِمَاء ﺛُلُثُ "He repeated the sentence ﻰَلَيْهَا ﺎَلِمَاء ﺛُلُثُ "Praise be to God;" &c.

4th. or لَعَة : in which case, it follows the form ﻰَلَيْهَا ﺎَلِمَاء ﺛُلُثُ; which is its own form; that is to say, the verb must be repeated; being first employed in an active, and afterwards in an intransitive sense: ﻰَلَيْهَا ﺎَلِمَاء ﺛُلُثُ "The night hid its eyes and they were hid;" &c.

**Properties of the First Conjugation of Augmented Quadriliterals.**

These are not numerous, and the following have alone been generally noticed by Grammarians. 1st. or لَعَة : in which case, it follows the quadriliteral radical form: ﻰَلَيْهَا ﺎَلِمَاء ﺛُلُثُ "I turned it round and it revolved." 2d. or لَعَة : in which case, it corresponds, in point of sense, with the radical form: ﻰَلَيْهَا ﺎَلِمَاء ﺛُلُثُ "He called aloud;" (from anger;) &c. 3d. or لَعَة : ﻰَلَيْهَا ﺎَلِمَاء ﺛُلُثُ "He strutted or walked gracefully;" of which, the radical form has never been used in the Language.
PROPERTYs OF THE SECOND CONJUGATION OF
AUGMENTED QUADRILITERALS.

The verbs of this class are generally, or almost invariably, neuter; and very few properties have been ascribed to them.

Among these, I shall notice: 1st. "He hastened;" &c. 2d. in which case, "I poured out the water and it was poured out;" &c. 3d. "It was shut or contracted;" &c. of which, the radical form has never been used. As an example of the occasionally transitive sense of this conjugation, the following verse has been adduced; but the probability is, that each of the two verbs comprised in it, ought to be followed by some preposition, which is understood, though not verbally expressed; and, in this case, both verbs must be assigned to the intransitive class.

إِنَّى أَرَى النَّعَاسَ يُغْرَدُ دَيْنِي
أَطْرَفَهُ عَنِّي وَيُسِرَّنِدُ دَيْنِي

"Verily I perceive that sleep overpowers me; I drive it off, but it still overpowers me."
PROPERTIES OF THE THIRD CONJUGATION OF AUGMENTED QUADRILITERALS.

These are nearly the same with the properties of the preceding conjugation: as "The torrent was very great;" "I pacified him and he was pacified;" "The Star appeared or shone in the midst of darkness;" &c. Of this last verb, I have already observed that the radical form has never been observed to occur in the Language. As an example of the property termed the words and have been adduced.

PROPERTIES OF TRILITERAL VERBS ASSUMING THE FORMS OF QUADRILITERALS.

All that can be said on this subject may be comprised in the compass of a single sentence; since such verbs are supposed to possess the very same properties with those verbs of the quadrilateral class, of which they are found to assume the forms.

CONCLUSION.

I have now detailed the most remarkable properties of each conjugation; but the reader would form a very erroneous estimate of
of the truth, who should be thence led to infer, that no conjugation has any properties but those, merely, which I have detailed. On the contrary, many conjugations have more properties than can be comprised in any Grammatical treatise whatever; but the nature of others will be easily inferred from those which have already been adduced; as "He remained in a given place for a month;" "He waited or expected the rising of the Moon;" "It served or sufficed for me during the summer;" "He passed the winter at any given place;" "He hunted by Moon-light;" "He came from the West;" "He called around him the tame fowls saying, "Chick Chick;" "He marked the clothes with figures resembling a crooked stick or branch, termed by the Arabs;" "The tree put forth its tender shoots, termed by the Arabs;" &c. &c.

And, on the other hand, it must be remarked, that as there is no criterion but that of general usage, by which to determine the significant forms of every root; so the precise significance of every form, is also determined by general usage. We cannot, therefore, derive or from the root "He assisted;" &c. because general usage has determined otherwise; and if we derive "He caused to know;" from the root "He knew;" it is merely, because general usage is here
in our favor. The Grammarian was wrong, therefore, according to the general decision of the Learned, in stating his opinion that may be derived from “He thought;” “He supposed;” from “He saw;” &c. just as is derived from because, in most of the cases of this nature, we are not permitted to reason by analogy; and must be guided implicitly by general usage, which condemns the accuracy of all these verbs, never hitherto employed in the Language.

And on the same principle, we must employ the verbs “He caused to enter;” “He caused to go, or took away;” &c. in the sense here imputed to either, which has been confirmed by general usage; whence it follows that we cannot use, for example, in the sense of “He put an end to his going, or caused him to stop;” or “He exposed him to the act of going;” though the two properties termed or Deprivation; and or Exposition; are both common properties of the conjugation to which it belongs. General usage, therefore, and nothing else, determines, at once, the significant forms of every root; and the precise sense in which, alone, those forms can be accurately employed in the Language.

It is a principle of Arabic Grammar, that augmented verbs of every
every class should generally denote something more than the bare sense of the roots from which they are formed; for if the radical were generally synonymous with the augmented or for example; it must follow, as a matter of necessity, that the augmented forms would be of no use. Accordingly, the letter of the form ; and the doubled medial of the form ; (and so also of other conjugations;) are thought, in various examples, to denote one or other of the various properties already ascribed to those conjugations: as (otherwise termed ; a property of most conjugations, it must be admitted that augmented verbs are sometimes (perhaps not unfrequently, used in a sense exactly corresponding with that of the root. In this case, it may be affirmed, on general principles, that the radical form should receive the preference; for, ceteris paribus, there can be no reason why the radical should give place to its own derivative, when both are really synonymous terms. Yet if general usage be more favorable to the latter, it will commonly supersede the radical form; for the dominion of usage cannot be controlled, though its influence I think, in many cases, may be reasonably accounted prejudicial to the true perfection of speech.

Thus usage, for example, as we have already seen, condemns the formation of from the root ; and sanctions the formation
formation of \( \text{أَخَلَّٰل} \) from the root \( 
\text{أَعَلَم} \) would signify "He caused to suppose," as \( 
\text{أَعَلَم} \) signifies "He caused to know;" and every Arab would so understand it. The tendency of usage, in this and a multitude of other cases, is therefore to cramp the comprehensive genius of the Arabic Language, which provides amply for the formation of derivatives of every kind; and as analogy is permitted, in other instances, to operate in defiance of general usage, so Grammarians, perhaps, would have done well to affirm instead of rejecting the opinion of \( 
\text{أَخَلَّٰل} \), by whom \( 
\text{أَخَلَّٰل} \) has been supported.

The influence of usage, on the properties of the conjugations, has been also, I think, highly unfavorable to the theoretic excellence of the Arabic Language: for the theory of the Language seems to be that the properties of every conjugation should be entirely peculiar to itself. The corruption of the theory, incident to practice, and in Language perhaps inseparable from it, has probably occasioned, in process of time, the assumption of properties by one conjugation, which were originally intended to belong to another; and thus it happens that the same properties are now more or less common to many conjugations, though the original properties peculiar to each, may yet be traced by advert in the comparative frequency of their occurrence.

In the formation of a perfect system of speech, the properties of the
the conjugations would doubtless be carried to a great extent; because nothing can be more finely imagined, or more conducive to brevity and force of expression, than that comprehensive system by which we are enabled, as it were, to derive from every root a hundred verbs, significant of as many actions, somehow or other connected with the root. But in order to derive the utmost possible advantage from the system, it should seem that the same properties ought not to be applicable to more than one conjugation; and that the number of conjugations ought to be multiplied (among the Arabs a very simple operation,) rather than that of the properties applicable to each.

In this case, the number of both being nearly commensurate, each conjugation would be restricted to one, or at least to a few definite properties, entirely peculiar to that conjugation; and applicable to it by the force of analogy, rather than the arbitrary authority.

* The reader is aware that the inflexions of all Arabic verbs are precisely the same; because the distinction between one conjugation and another, is very happily thrown, not on the inflexions, but on the form or body of the verb itself. The Measure, for example, presents the form of an existing conjugation; and by changing the letter ० for ४ or any other letter of the alphabet, as ०००; &c. the Arabs might have formed, if necessary, more than twenty new conjugations, not one of which is to be found in the Language as it now exists. It is plain therefore, as stated in the text, that they might, and in my opinion they ought, to have multiplied the number of existing conjugations; assigning but a few properties to each, and not permitting the same properties to be expressed by more than one conjugation.

D d d

of
of usage, which is often at variance with general principles, because it proceeds on no principle but that of caprice.

If these observations be founded in truth, it follows that the properties of the conjugations, as they now exist in the Arabic Language, are subject to the imputation of important defects; yet we cannot refuse to admire a system of speech which, like this of Arabia, will be always found to aspire at the highest order of excellence; and to point out, even in its very failures, the means by which it may be attained.

CHAPTER SEVENTH.

SECTION FIRST.

DEFINITION OF THE INFINITIVE.

The infinitive is known in Arabic Grammar by the term ٍ. The source; because it is, in fact, the great source of derivation; without which, there would be no such thing as verbs, participles and other attributives. It is defined by Grammarians to be the name of an event; كَتَبَ and may assume a great variety of measures or forms, many of them common to other nouns. It is impossible therefore, in many cases, to discover an infinitive by adverting to its form; and those who desire to recognise its occurrence, must be compelled to determine the question by having recourse to this definition.
The name of an event is properly opposed to the name of a substance; known in Grammar by the term 冻结 or congealed. And so comprehensive are these terms, that with a few exceptions, they will be found to embrace all the possible substantive nouns that can be imagined to exist in speech. The exceptions to which I allude, chiefly or entirely consist of nouns significant of the names of any portion of time or space: as a month; a year; a mile; &c. or of objects, the nature of which, though we know their existence, is placed beyond the reach of our faculties; as mind; soul; spirit; &c. Such nouns are not properly the names of events; nor can they be accurately included under the term substance; (though we sometimes speak of spiritual substance;) yet they are well described by the term 冻结 or congealed, because they do not generally give birth to derivatives of any kind. There is another species of practical substantive nouns, which I shall shew in the sequel to be real attributives; as friend or foe; servant; slave; tyrant; victim; &c. &c. but with these and other similar exceptions, I may venture, I think, to assume the proposition that "a great majority of all the substantives of every Language, if not significant of the name of a substance, must denote the name of an event."

The name of a substance may be generally known as the

- Nouns have been divided in Europe into two classes, termed "Note rerum quae permanent;" and "Note rerum quae fluint;" two phrases unquestionably, I think, intended to designate the name of a substance, as contradistinguished from the name of an event.
direct object of some of the senses: man; horse; town; city; gold; iron; air; silver; &c. And the name of an event is known, on the contrary, merely by the observation of its occurrence: as love or hatred; joy or grief; virtue; vice; hunger; &c. In either case, we have nothing more than a simple substantive; but the former has a steady, insulated or independent existence in nature; whereas the latter is often transitory, and can, at any rate, have no existence, except in combination with those objects from which in nature it is wholly inseparable, though the case is otherwise in human speech.

The explosion of gun-powder for example, is an event obviously of a transitory nature; the occurrence of which, suddenly perceived, is instantly followed by its extinction. And though love and hatred may acquire the permanency of fixed habits, and consequently operate on the mind for ever; they are properly assigned to the class of events, since either may be succeeded by the other, which may in its turn give place to indifference. But the word eternity, which, like other attributes, is plainly the source of a neuter verb, does not apparently denote an event; and in order to include such nouns in the class of infinitives, it might be well, perhaps, (though I leave the question to be determined by the judgment of the reader,) to extend the Arabian definition of a مَصَافِرُ, to every noun which is the name of an attribute; since every attribute is not an event.
The name of a substance is not necessarily the source of derivation, because it is not necessarily connected with derivatives of any kind. We hear the word Horse for example, and recognise it as the name of a noble and useful animal, from which certain derivatives might be conveniently formed, such as Pony; Dealer; Jockey; or Groom. But the Horse is not the source of the Pony, nor has either any necessary connexion with the derivatives Dealer; Jockey; or Groom. The primitive, in this case, is therefore connected with its own derivatives, merely by the loose ties of convenience; and as the Arabs refuse to apply the term ضَمْنَا to this species of derivation, they have therefore defined a لَا يَشْتَقُ from منه “which is itself not derivative, and from which no derivatives are formed.”

But the name of a substance may become, in time, the name of an event; as “To fire a House, or set it on fire;” “To water a field, or irrigate the soil;” &c. and in this case, it acquires all the properties of an infinitive or صَدَر، termed by the Arabs منه or “A word from which derivatives are formed.” Now the term event will easily guide us to the nature of the infinitive, and of those derivatives which are formed from it; and being the most important of the parts of speech, it will therefore merit particular attention.

The name of an event, considered without reference to its occurrence,
currency, is not an infinitive properly speaking, but an "A verbal noun;" or "Noun from which the infinitive proceeds." The infinitive itself is the same, or sometimes another form of the noun, employed to denote "the occurrence of the event;" and having, therefore, the same government which may happen to belong to the corresponding verb. In the case of a neuter verb for example, the infinitive may accurately govern the nominative; and the accusative also, if the verb be transitive: as ضَرَبْ زَيْدَ عُمَرَأ "The beating of Amr by Zyde;" &c. But though the nouns Zyde and Amr here assume the same cases which would be required by the corresponding verb: as ضَرَبْ زَيْدَ عُمَرَأ "Zyde beat Amr;" yet one or other of these nouns (it matters not which,) is commonly put into the genitive case: as ضَرَبْ زَيْدَ عُمَرَأ "The beating of Amr by Zyde;"  "The beating of the thief by the executioner;" &c.

But as the other noun, being the agent, always retains the nominative case, it is clear that the infinitive governs the nominative; and as the other noun, being the object, always retains the accusative case, it is clear that it governs the accusative too. And though, as a common substantive noun, it also governs the genitive case, yet this circumstance does not at all affect the accuracy of the preceding observation, namely, that "every infinitive, as an infinitive, has the same government with its own verb". The  or Noun of the infinitive, considered
ed as distinct from the infinitive itself, has, on the contrary, no government but that of the genetive case, which belongs to all substantive nouns; and thus, the difference between them is plainly that which exists between the substantive love, and the infinitive loving; or to love; either of which may accurately govern the accusative case, and might have reasonably governed the nominative too, had not the idiom of our Language determined otherwise.

I have stated that the infinitive, among the Arabs, is sometimes distinguished by its form from the swear and an oath; but more commonly, the same form of the noun is indifferently employed in both senses: as ‘beating or a blow,’ &c. And as it may be connected, by means of the relation of the genetive case, with the agent or object of its own verb; so the phrase ‘the beating of zyde,’ clearly admits of two senses; first, the sense of the active voice, when it so happens that zyde is the agent or beater; and, secondly, the sense of the passive voice, (the being beaten of zyde,) when zyde happens to be the object or person beaten.

To determine which of these two senses may be intended on a given occasion, we must therefore have recourse to the context alone; for if I speak, for example, of ‘the love of women,’ it will
will depend entirely on the subsequent use of the prepositions for or by their sweet-hearts, &c. whether they are the agents or objects of the verb. And this aptitude of an Arabic infinitive (and of the verbal nouns in every other tongue) to assume an active sense when connected with an agent, and a passive sense when connected with an object, (in the absence of an agent,) by means of the relation of the genitive case, is the true reason why the Arabs have invented no distinctive form to express the infinitive in the passive voice; insomuch that كُتِب signifies "BEATING or BEING BEATEN"; قتل "SLAYING or BEING SLAIN." &c.

If these observations shall be well understood, the reader will easily comprehend the true nature of an Arabic infinitive, which has no inflexions of tense or time, and consequently does not, like the various tenses of a Latin infinitive, refer the occurrence of a given event to past, present, or future time. And though many of the derivatives formed from it, are practically speaking substantive nouns, they are really attributive in my opinion, and by a necessary consequence a species of adjective nouns. The word مقتتل "The time or place of slaughter," for example, is practically speaking a substantive noun; yet it is not properly an arbitrary name; but plainly, I think, a descriptive epithet; indiscriminately applicable to any time or place in which SLAUGHTER may be committed.

And
And though it becomes a substantive in the usage of Speech, by the necessary omission of the substantive noun to which, as an attributive, it must be applicable, the reason of the fact will be obvious to those who consider that the expression of the substantive must be generally superfluous, first, because we know, a priori, that it must be significant of a given time or place, in which slaughter may have been committed; and, secondly, because the context, in the absence of the substantive noun, will generally enable us to determine between them.

If we except, therefore, the single case of the derivation of one infinitive from another: as خرج إخراج. Expulsion, derived from the primitive خرج. Going out, I am disposed to believe that all derivatives formed from an infinitive are really attributive by their own nature; and consequently, verbs, participles, or epithets; though not adjective nouns, for reasons to be fully detailed hereafter. From the infinitive سlaughter, for example, we derive the active participle سlaughter, which is an attributive applicable to the agent of the verb; the passive participle سlaughter, which is an attributive applicable to the object of the verb; the verb itself, through all its forms: as سlaughter. He slew; سlaughter. He was slain; &c. which is plainly attributive, since it imputes the commission or sufferance of slaughter to a given object or substantive noun; the or Noun of time or place; and the or Noun of instrument; as سlaughter. "The time or place of slaughter;"

F f f سlaughter.
"The instrument of slaughter," two practical substantive nouns, but real attributives by their own nature, because they are plainly descriptive of a given time, place or instrument, in, or with which, slaughter may have been committed.

It appears, therefore, that all derivatives formed from an infinitive, impute the sense of that infinitive to a given object or substantive noun with which it is somehow or other connected; and the relation between the one and the other seems to be that of necessary connexion, since all are mutually implied by each. We can have no idea of the event signified by the word كتند without reference to all the derivatives here formed from that little word; and, on the contrary, we can have no idea of the sense of any one of its derivatives, unless we understand the primitive too. And though, in the case of a Jamid, as ترس A horse, from which we derive ترس A horseman, the sense of the derivative certainly includes that of the primitive, without reference to which it would be unintelligible, the converse of the proposition cannot be maintained; since the idea entertained of the word Horse is perfectly intelligible without reference to any other word. Here, then, we have an obvious distinction between the two kinds of derivation to which I have adverted; namely, that traced to the name of an event; and that traced to the name of a substance; but though the term اشتنقا is commonly applicable to the former alone, it is sometimes employed in the more extended sense of the term صوغر to indicate "Derivation of any kind."
Having now defined the nature of the idea signified by an Arabic infinitive, it is obvious to remark that the accidental form of a given infinitive may, in a given Language, prevent its becoming the source of a verb. The Arabs, for example, have no verbs of the quinqueliteral class; whence it follows that no quinqueliteral noun can be the source of an Arabic verb. A quinqueliteral noun significant of the name of an event or the name of an attribute, though an infinitive on principles of General Grammar will not, therefore, be an infinitive in the technical Language of Arabic Grammar, since it cannot possibly be the source of a verb. And if there be no infinitive or رَمَضُ مَتَّى of the quinqueliteral class, it follows, a fortiori, that there can be no مَسْتَمُتَّ of the same class, (in the ordinary sense of the term مَسْتَمُتَّ) since the latter is always derived from the former.

Accordingly all quinqueliteral nouns have in fact been assigned to the class termed ُجَاجَد, without the least reference to the sense which they are formed to denote; and though some of them, for aught I know to the contrary, may be found to possess the sense of infinitives, as others are certainly simple attributives; yet they are most generally significant of the name of a substance; and consequently Jamids, not merely in the technical Language of Arabic Grammar, but with reference to the reason and common sense of the case. I now proceed to detail the rules and measures applicable to the formation of primitive infinitives of the triliteral radical class.

SECTION
SECTION SECOND.

THE MUSDUR TERMED MEEMEE OF TRILITERAL RADICAL VERBS.

The six conjugations of triliteral radical verbs have two kinds of the infinitive; the first being termed مَبْعَطَتْ, because it must begin with the letter مَبْعَطَتْ; and the second being simply termed the infinitive or مَبْعَطَتْ, because it has no characteristic of this nature. Both are of equally common occurrence in the Language, but while the form of the latter depends on the authority of prescription alone, that of the former is determined by the following general rules.

RULE FIRST.

The infinitives of this class are generally formed on the Measure مَبْعَطَتْ (or sometimes مَبْعَطَتْ) applicable, by analogy, to the six conjugations of all triliteral radical verbs; with the exception, only, of those noticed in the following rules. Examples: مَبْعَطَتْ Slaying; مَبْعَطَتْ Beating; مَبْعَطَتْ (originally مَبْعَطَتْ) Fieing; &c. &c.

RULE SECOND.

Verbs of the class termed مَبْعَطَتْ, having the letter مَبْعَطَتْ for the primal radical, will form this species of the infinitive on the Measure.
Measure ُمَلَعَّل or sometimes ُمَلَعَّل; first, if the final radical be not infirm; and, secondly, if it be not homogeneous with the medial radical. Examples: مَثَّلُ or مَثَّلُ Promising; مَثَّلُ Fearing; مَثَّلُ Placing; &c. But if the final radical shall be an infirm letter, or if it shall happen to be homogeneous with the medial radical, the infinitive will then be formed on ُمَلَعَّل or sometimes ُمَلَعَّل: as مَرُأُ Committed to memory; مَرُأُ (originally مَرُأُ) Friendship; &c.

RULE THIRD.

In the case of a ُرَوَّد having the letter لَمَثَا لَمَثَا for the primal radical, that letter may or may not fall out in the aorist. It will generally fall out on the Measure ُفَقَدْل (originally ُفَقَدْل) "He does or will promise;" but not so, on the Measure ُفَقَدْل "He does or will fear;" &c. If it fall out, then the infinitive termed ُمَلَعَّل, will be formed according to the preceding rule. If it shall not fall out, then either of the Measures ُمَلَعَّل or ُمَلَعَّل may be formed with equal accuracy; but the former alone has the sense of the infinitive, the latter being the لَمَثَا لَمَثَا or Noun of time or place. Examples: مَثَّلُ Fearing; مَثَّلُ "The time or place of fear;" مَثَّلُ Being muddy; مَثَّلُ "The time or place of being muddy;" &c. This rule has received the sanction of the Grammarian جَهَرُ كَي the author of the سجاح; but other Grammarians form the infinitive according to the preceding rule, whether the letter ُرَوَّد falls out in the aorist or not.

G g g

RULE
RULE FOURTH.

In the general opinion of the Learned, an ḥuruf having the letter ل for the medial radical, always forms the infinitive on مفعول, and the اسم الطرف on مفعول, if the aorist be formed on مفعول. Examples: متعباً سُلْجُ "The time or place of selling?" متعباً بُعُجُ "The time or place of absence?" &c. But some Grammarians maintain that either form may be accurately employed in the sense of the infinitive; and others as أبوخوَّان of Andalusia, believe, that prescription alone determines the question; since we cannot, according to him, substitute معيشٌ for معيشٌ لIVING; nor can we substitute مُحِصٌ صَحًا for مُحِصٌ صَحًا "The struggling of a deer under the knife of the butcher;" &c. In the opinion of جُوَّرْكَ, both forms may be accurately employed in either sense: as معيشٌ or معيشٌ LIVING; or "The time or place of living;" &c.

CONCLUSION.

Certain infinitives of this class are sometimes irregularly formed on مَفْعُول "Being generous or noble;" مَأْثُور "Giving assistance;" مَالُك "Sending a message;" &c. Or مَفْعُول as مَلْك "Being great;" مَرْجُ "Returning;" &c. Or مَفْعُول as مَعْلُوم "Knowing;" مَعْلُوم "Forgiving;" مَعْلُوم "Accepting an excuse or apology;" &c. Or مَعْلُوم as مَعْلُوم "Power;"
Others are formed, indifferently, on مَفْعُولُ or مَفْعُولٍ; or مَفْعُولٌ or مَفْعُولَةٌ: as مَدَّ مَدَّةٌ "Praising;" مَدَّ مَدَّةٌ "Censuring;" مَدَّ مَدَّةٌ or مَدَّةٌ مَلِمَّرُ "Being weak or helpless;" مَدَّةٌ "Committing tyranny;" مَدَّةٌ "Conceiving anger;" مَدَّةٌ "Supposing;" مَدَّةٌ "Parsimony;" &c. There are yet others, in which the medial radical admits, indifferently, any one of the three vowel points: as مَهْلَكَ "Perishing;" مَهْلَكَ "Power;" مَرَّةٌ "Wanting;" &c. &c.

I shall only farther observe that the presence or absence of the final  성 in the Measures مَفْعُولُ or مَفْعُولٍ or مَفْعُولَةٌ is not supposed to alter these Measures; because  성, in theory at least, seems to be a mere termination which may be retained or rejected at pleasure. But though this is perhaps the true original theory of the Language, the retention or rejection of the letter  성 seems, at this day, in many examples, to depend on the authority of prescription alone, insomuch that it can neither be accurately retained nor rejected in opposition to the dictates of that arbitrary power. I now proceed to detail the Measures applicable to the formation of the simple infinitive of verbs of the triliteral radical class.

SECTION
SECTION THIRD.

MEASURES OF THE SIMPLE INFINITIVE OF TRILL.

TERAL RADICAL VERBS.

These Measures are very numerous, insomuch that there are more in the Language, in all probability, than have been hitherto noticed by any Grammarian. They are divided into two classes; namely, those which denote, simply, the occurrence of a given event; and those which denote the excessive occurrence of a given event; being therefore termed أُورَأْنُ اِلْمَبْكَأ لْغَةَ or "Measures of the infinitive in the superlative degree." The difference between them, though clearly established in many examples, has been contested in many others; insomuch that the same form of the infinitive which is accounted superlative by certain Grammarians, is not, by others, admitted to belong to the superlative class. I shall therefore distinguish three classes of triliteral infinitives; the first comprising those which are simple according to the opinion of all Grammarians; the second comprising those which are simple according to the general opinion of the Learned, opposed, however, by the opinion of certain Grammarians of eminence who believe them to belong to the superlative class; and the third comprising those assigned to the superlative class by the concurring testimony of all the Arabs.

ALL
All the forms of each class which I have been able to collect in the Language will be found, accordingly, in the following tables; together with a single example of each form, which the reader will do well to commit to his memory. For though some of the forms are very rarely observed to occur, insomuch that they may never meet the eye of the Learner in any other than a Grammatical treatise, there are others of constant use in the Language, such as ﮔ ﮥ ﮪ; ﮧ ﮥ ﮪ; &c. of which the examples are almost innumerable. To multiply the number of such examples would therefore be a task of no difficulty; but one illustration is as good as many, and in this work, I have no room for any unnecessary illustrations at all.

As many of the forms about to be detailed are common to infinitives and other nouns, as ﺟ ﺞ ﻳ A horse, which is a Jamid formed on the Measure ﺟ ﻲ ﻳ Generosity, an infinitive of the triliteral radical class; it is obvious to observe that the mere form of a noun will often furnish a very imperfect criterion by which to determine its place among the parts of Speech. On the contrary, the man who desires to analyse accurately, must be always guided, as an ultimate criterion, by a reference to the sense as well as the form; and if the measure and the sense shall be found at variance, the former must always give way to the latter, because the distinctive nature of the parts of Speech would still continue to be unquestionably true, though the distinctions of form were altogether lost. The following are the three tables of triliteral infinitives of the radical class.

H h h

TABLE
<table>
<thead>
<tr>
<th>Meaning</th>
<th>Examples</th>
<th>Measures</th>
<th>Meaning</th>
<th>Examples</th>
<th>Measures</th>
</tr>
</thead>
<tbody>
<tr>
<td>Showing the right way</td>
<td>جهدك</td>
<td>جهدك</td>
<td>12 Slaughter</td>
<td>ثعلب</td>
<td>ثعلب</td>
</tr>
<tr>
<td>Shewing mercy</td>
<td>رحم</td>
<td>رحم</td>
<td>13 Sinning against God</td>
<td>جسه</td>
<td>جسه</td>
</tr>
<tr>
<td>Being good</td>
<td>صلاح</td>
<td>صلاح</td>
<td>14 Expressing gratitude</td>
<td>شكر</td>
<td>شكر</td>
</tr>
<tr>
<td>Standing</td>
<td>يام</td>
<td>يام</td>
<td>15 Shewing mercy</td>
<td>رحمة</td>
<td>رحمة</td>
</tr>
<tr>
<td>Asking</td>
<td>سوال</td>
<td>سوال</td>
<td>16 Seeking anything lost</td>
<td>نشدة</td>
<td>نشدة</td>
</tr>
<tr>
<td>Having a fine face</td>
<td>صحة</td>
<td>صحة</td>
<td>17 Being turbid</td>
<td>ندرا</td>
<td>ندرا</td>
</tr>
<tr>
<td>Worship</td>
<td>عدا</td>
<td>عدا</td>
<td>18 Being joyful</td>
<td>جرح</td>
<td>جرح</td>
</tr>
<tr>
<td>Arriving suddenly</td>
<td>عدا</td>
<td>عدا</td>
<td>19 Playing</td>
<td>لعب</td>
<td>لعب</td>
</tr>
<tr>
<td>Walking gently</td>
<td>نيب</td>
<td>نيب</td>
<td>20 Prevailing</td>
<td>عزيمة</td>
<td>عزيمة</td>
</tr>
<tr>
<td>Deception</td>
<td>خدعة</td>
<td>خدعة</td>
<td>21 Stealing</td>
<td>سرية</td>
<td>سرية</td>
</tr>
<tr>
<td>Expecting</td>
<td>رذوبة</td>
<td>رذوبة</td>
<td>22 Being little or young</td>
<td>صقر</td>
<td>صقر</td>
</tr>
</tbody>
</table>

**Measure 22 ثعلب.** This is a very rare form of the infinitive, insomuch that the Shykh رذوب has declared it to be applicable only to five Examples: namely, Expecting رذوبة, Ablution طهور, Purification طهور, Desire or Avidity ودوز, and The being lighted of a fire. To these سيمورج has added a sixth, namely, ثعلب Acceptance.
<table>
<thead>
<tr>
<th>Measure</th>
<th>Example</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>42</td>
<td>نارا</td>
<td>Necessity</td>
</tr>
<tr>
<td>43</td>
<td>كرام</td>
<td>Difficulty</td>
</tr>
<tr>
<td>44</td>
<td>اشتر</td>
<td>Entrance</td>
</tr>
<tr>
<td>45</td>
<td>عين</td>
<td>Walking</td>
</tr>
<tr>
<td>46</td>
<td>دومة</td>
<td>Walking</td>
</tr>
<tr>
<td>47</td>
<td>موت</td>
<td>Walking</td>
</tr>
<tr>
<td>48</td>
<td>شتاء</td>
<td>Walking</td>
</tr>
<tr>
<td>49</td>
<td>غمان</td>
<td>Walking</td>
</tr>
<tr>
<td>50</td>
<td>دم</td>
<td>Walking</td>
</tr>
<tr>
<td>51</td>
<td>نارا</td>
<td>Walking</td>
</tr>
<tr>
<td>52</td>
<td>كرام</td>
<td>Walking</td>
</tr>
<tr>
<td>53</td>
<td>اشتر</td>
<td>Walking</td>
</tr>
<tr>
<td>54</td>
<td>عين</td>
<td>Walking</td>
</tr>
<tr>
<td>55</td>
<td>اشتر</td>
<td>Walking</td>
</tr>
<tr>
<td>56</td>
<td>عين</td>
<td>Walking</td>
</tr>
<tr>
<td>Meaning</td>
<td>Examples</td>
<td>Measure</td>
</tr>
<tr>
<td>--------------</td>
<td>----------------</td>
<td>---------</td>
</tr>
<tr>
<td>Perishing</td>
<td>ٍثُقَالٍ  تِبَّعُرُ</td>
<td>54</td>
</tr>
<tr>
<td>Perishing</td>
<td>ٍثُعَوَرُ  تِبَّعُرُ</td>
<td>55</td>
</tr>
<tr>
<td>Repelling</td>
<td>ٍثُقَالٍ  ٍدُرَّا</td>
<td>56</td>
</tr>
<tr>
<td>Standing</td>
<td>ٍثُعَوَرُ  تَأِلٍ</td>
<td>57</td>
</tr>
<tr>
<td>Speaking</td>
<td>ٍرَٰعٍ  ٍلَٰعِ بٍ</td>
<td>58</td>
</tr>
<tr>
<td>Knowledge</td>
<td>ٍنَفَصٍ  ٍمَشَعْرٍ</td>
<td>59</td>
</tr>
<tr>
<td>Lying</td>
<td>ٍنَفَصٍ  ٍمَكَدُوعٍ</td>
<td>60</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Meaning</th>
<th>Examples</th>
<th>Measure</th>
</tr>
</thead>
<tbody>
<tr>
<td>Being steady or grave</td>
<td>ٍنَبَعُرُ  تِبَّعُرُ</td>
<td>47</td>
</tr>
<tr>
<td>Being mad.</td>
<td>ٍنَعَوَرُ  شَٰعُرٍ</td>
<td>48</td>
</tr>
<tr>
<td>Separation</td>
<td>ٍنَعِلٍ  ٍحِٰجٍ</td>
<td>49</td>
</tr>
<tr>
<td>Being angry.</td>
<td>ٍنَفَلٍ  ٍأٰذَٰلٍ</td>
<td>50</td>
</tr>
<tr>
<td>Censuring</td>
<td>ٍنَفِعَلٍ  ٍإِرِّيذٍ</td>
<td>51</td>
</tr>
<tr>
<td>Taking pleasure.</td>
<td>ٍنَفَعُرُ  ٍأٰيْرٍ</td>
<td>52</td>
</tr>
<tr>
<td>Playing.</td>
<td>ٍنَفَعُرُ  ٍأٰعُثَلا</td>
<td>53</td>
</tr>
</tbody>
</table>

Measure 47 ٍنَبَعُرُ  تِبَّعُرُ. The Example ٍنَبَعُرُ was originally ٍنَبَعُرُ  the letter ٍنَبَعُرُ being changed into ٍثُعَوَرُ.

Measure 52 ٍنَفَعُرُ  ٍأٰيْرٍ. The Example ٍنَفَعُرُ was originally ٍنَفَعُرُ  the letter ٍنَفَعُرُ being changed into ٍنَعَوَرُ and the vowel ٍزُمَمٍ into ٍكَيْرَلا.  

REMARKS.
REMARKS.

These are all the measures I have been able to collect for the first table; but the four last measures, namely, $\text{نا علی}$, $\text{تا علی}$, $\text{فخول}$, $\text{مفعول}$, exhibit forms more generally applicable to the participles, active and passive, than they are to the infinitive mode of the verb. It becomes necessary, therefore, to offer a few observations on each of these measures; with regard to which, Grammarians have entertained various opinions.

The word $\text{نا علی}$, standing, the only example ever adduced of an infinitive formed on the Measure $\text{نا علی}$, has been cited by $\text{فخول}$: $\text{تا علی}$ for $\text{نا علی}$: "Stand a standing;" the verb being here followed by its own cognate, (termed by the Arabs $\text{فخول}$, مطلق) which is the infinitive used as a substantive noun: as when we say in English "He dreamt a dream;" "He rode a ride;" "He died an ignominious death;" &c. But as there is no other example of an infinitive formed on this measure, Grammarians are generally unwilling to assign $\text{نا علی}$ to the class of infinitives; and have therefore very generally declared it to be an active participle, used however in the sense of the infinitive, as the latter, in its turn, may be often observed, in every Language, to supply the place of the active participle. Thus $\text{داونچه},$ in English, commonly means "one who performs offices of drudgery;" as $\text{پوره},$ means "that which occasions purg-
ing;" whereas both nouns, in their literal sense, are plainly the names of the actions themselves, here used to supply the place of the agents or active participles, regularly formed by adding $a$ as DRUDGER; PURGER; &c. So, also, in the Arabic Language, the infinitives $عَدْل$ Justice, and $صَومٌ$ Fasting, may supply the place of the active participles: as $رَيْدٌ$ for $رَيْدَةٌ$ "ZYDE is just?" $عَمَرٌ وَصَمٌّ$ for $عَمَرَ وَصَمٍّ$ "AMR is fasting;" &c. But though the examples of this nature are very numerous, their accuracy is determined, in every instance, by the arbitrary authority of prescription alone; whence it follows that we cannot use $عَشَقٌ$ Love, in the sense of $عَشَقٌ$ A lover; because we have not the authority of general usage in our favor.

The Measure $عَلَةٌ$ is the regular form of the active participle in the feminine gender; but many infinitives appear to occur on this measure, besides that cited in the text: as $كَلْغِينَةٌ$ "Speaking nonsense;" $تَدَّرْعِيَةٌ$ "Duration;" $تَأَبْيِهٍ$ "Following a person;" $عِلْدَيْةٌ$ "Being in safety;" $عِدَّةٌ$ "Separation;" $بَلْلَا لَهَا$ (originally $بَلْلَا لَهَا$) "Shewing the road;" &c. Two of these occur in the following examples drawn from the Koob-an: namely, $كَلْلِرَىٰ لَهُم مِّن بَقَاءٍ$ meaning "Do you see any such thing as life or duration for them?" $لَيْسَ لَهُم كَأَنْ لَهَا بَقَاءٍ$ meaning "There is no falsehood with regard to its occurrence;" namely, the occurrence of the day of judg-


ment; or, in other words, "it will certainly occur." But some Grammarians maintain the participial character of these nouns, in which case, means "Do you see any one of them alive?" as means "There is no falsifier of its occurrence."

The Measures and exhibit the regular forms of both genders of the passive participle; but in the opinion of the Grammarians they are often infinitives: as "He knew a knowing;" "He knew at the time of knowing;" as "He knew a lying;" &c. each verb being here followed by its own cognate, according to the preceding explanation of that term. In the opinion of they are not infinitives, but rather a species of adjective nouns, descriptive of a given time in which the event signified by the infinitive may happen to occur. In this case means "He knew at the time of knowing;" as means "He lied at the time of lying;" &c. It is only necessary to add that the infinitive, in every Language, is often used in the sense of the passive participle; as painting for a picture or thing painted; building for a house or something built; &c. So, also, the Arabs say "A coined Dirhum!" where occurs in the sense of; but though the examples of this kind are pretty numerous, their accuracy must be supported, in every
every instance, by a reference to the authority of general usage. We cannot therefore use عشق Love, in the sense of عشق Loved, because it is not supported by general usage; but an English lover may apply the term "My love" to his mistress, because, with us, the infinitive Love has acquired the sense of the passive participle.

**TABLE SECOND.**

**SIMPLE INFINITIVES ASSIGNED BY SOME GRAMMARIANS TO THE SUPERLATIVE CLASS.**

<table>
<thead>
<tr>
<th>Meaning</th>
<th>Examples</th>
<th>Measures</th>
<th>Meaning</th>
<th>Examples</th>
<th>Measures</th>
</tr>
</thead>
<tbody>
<tr>
<td>Swinging the hands in walking; or The excess of it.</td>
<td>عشقرلا مطيستي</td>
<td>7</td>
<td>Passing bounds; or The excess of it.</td>
<td>علوا م</td>
<td>1</td>
</tr>
<tr>
<td>Swinging the hands in walking; or The excess of it.</td>
<td>عشقرلا مطيستي</td>
<td>8</td>
<td>Expectation or Delay; or The excess of either.</td>
<td>عفاد م طلوا م</td>
<td>2</td>
</tr>
<tr>
<td>Speaking nonsense; or The excess of it; in delirium or in sleep.</td>
<td>نعيبَيْلي اهبحري</td>
<td>9</td>
<td>Firmness in battle; or The excess of it.</td>
<td>نعيبَيْلي اهبحري</td>
<td>3</td>
</tr>
<tr>
<td>Speaking nonsense; or The excess of it; in delirium or in sleep.</td>
<td>نعيبَيْلي اهبحري</td>
<td>10</td>
<td>Firmness in battle; or The excess of it.</td>
<td>نعيبَيْلي اهبحري</td>
<td>4</td>
</tr>
<tr>
<td>Rejoicing; or The excess of it.</td>
<td>دأ حولاء ساتطورا</td>
<td>11</td>
<td>Swinging the hands in walking; or The excess of it.</td>
<td>دأ حولاء ساتطورا</td>
<td>5</td>
</tr>
<tr>
<td>Knowing; or The excess of it.</td>
<td>مععُرُف أ مطيستا</td>
<td>12</td>
<td>Swinging the hands in walking; or The excess of it.</td>
<td>مععُرُف أ مطيستا</td>
<td>6</td>
</tr>
</tbody>
</table>
### TABLE THIRD.

#### MEASURES OF THE INFINITIVE IN THE SUPERLATIVE DEGREE.

<table>
<thead>
<tr>
<th>Meaning</th>
<th>Examples</th>
<th>Measure</th>
</tr>
</thead>
<tbody>
<tr>
<td>The excess of prevailing.</td>
<td></td>
<td>جُرَوَّة</td>
</tr>
<tr>
<td>The excess of prevailing.</td>
<td></td>
<td>جُرَوَّة</td>
</tr>
<tr>
<td>The excess of prevailing.</td>
<td></td>
<td>جُرَوَّة</td>
</tr>
<tr>
<td>Coming very suddenly.</td>
<td></td>
<td>جُرَوَّة</td>
</tr>
<tr>
<td>The excess of silence.</td>
<td></td>
<td>جُرَوَّة</td>
</tr>
<tr>
<td>Excessive exercise.</td>
<td></td>
<td>تَفَعَّل</td>
</tr>
<tr>
<td>The excess of shewing the road.</td>
<td></td>
<td>دُبِّيَة</td>
</tr>
<tr>
<td>The excess of distinguishing.</td>
<td></td>
<td>فَعِيلَاء</td>
</tr>
<tr>
<td>The excess of cutting.</td>
<td></td>
<td>تَفَعَّل</td>
</tr>
<tr>
<td>The excess of falsehood.</td>
<td></td>
<td>كِذَاب</td>
</tr>
</tbody>
</table>

**K k k**

**REMARKS**
REMARKS ON TABLE THIRD.

Measure 1st. 

In the opinion of this Measure is applicable, by analogy, to all infinitives of the triliteral radical class, whenever they are used in a superlative sense: as "The excess of speaking nonsense;" تَلْعَاب "The excess of playing;" ثَرْن ان "The excess of repulsion;" &c. The Shykh أَرْضُ, on the contrary, though he admits the frequency of its occurrence in the Language, maintains that the authority of prescription is indispensably necessary to the accuracy of its employment in every instance. The Grammarian and the schools of Koofa, believe, on the other hand, that is another form of تَفْعَال, the regular infinitive of the second conjugation of augmented triliters, of which or Excess, is one of the properties; as the reader will perceive on reverting to the chapter in which those properties are treated. In this case, ثَرْن ان is the original form of تَفْعَال; as ثَرْن ان is the original form of تَفْعَال; &c.

There is another Measure, not included in the Table, namely, 

Explanations; which is believed by to be an irregular form of the Measure تَفْعَال, of the second conjugation of augmented triliterals. In this case, ثَرْن ان is the regular form of the infinitive ثَرْن ان; and as Excess is a property of that conjugation, it may possibly signify "The excess of explanation."
Abu Hyān believes and to be simple substantive nouns, used however in the sense of infinitives; and the Grammarian is of opinion that they are irregular forms of the Measure in the preceding table; and ought therefore to have been and had not the authority of usage determined otherwise.

The Measure with is of rare occurrence in the Arabic Language; insomuch that Grammarians have discovered but sixteen words of any kind, commonly formed on that Measure: namely, Explanation; Meeting; A portion of the night; A crocodile; or flatterer; A garment folded above; A hasty swallower; An idol; or picture; A rubbing cloth; employed to wipe off the perspiration of horses; A pigeon house; A necklace; or collar; A great player; Short or dwarfish; The names of three places; an attributive descriptive of the time in which the event signified by its primitive may fitly occur: as "The camel came at a time when she was fit to be leaped by the male."

To these examples may, however, be added the word Walking, on the authority of the .

Measure 2d. This Measure sometimes denotes the excess,
excess, not of its primitive, but of the derivative formed on the Measure، which is the infinitive of the fifth conjugation of augmented triliterals. Thus رَمَيْا signifies "The excess of shooting arrows at each other;" as حَجَّر ي signifies "The excess of mutually refraining from the fight." They say، كَانَت بَيْنَ الْقُرُومِ رَمَيَا مِنْ سَارٍ وَاللَّتِي حَجَّر ي "The tribe shot arrows at each other in great abundance, and afterwards refrained very much from the fight."

The words حَجَّر ي. "The excess of boasting;" and حَجَّر ي "The excess of tale-beating;" furnish examples of the Measure، which is of rare occurrence in the Language, and applicable by the authority of prescription alone. Yet some few grammarians maintain the accuracy of its application by analogy to all the infinitives of the triliteral radical class. Some of its examples receive with equal accuracy, the letter Alif، Mundodda or Muksoora: as خَصْصِي or خَصْصِي "The excess of distinguishing;" and كَسَي or كَسَي، in opposition to the general opinion, admits the substitution of Alif ممْدَوْدَة for Alif ممْنُورَة in all the examples of the superlative class as فَخْصِي or فَخْصِي، فَنَسِي or فَنَسِي، فَنَبِي or فَنَبِي، فَنَبِي or فَنَبِي، فَنَبِي or فَنَبِي، فَنَبِي or فَنَبِي، فَنَبِي or فَنَبِي، فَنَبِي or فَنَبِي، فَنَبِي or فَنَبِي، فَنَبِي or فَنَبِي، فَنَبِي or فَنَبِي، فَنَبِي or فَنَبِي، فَنَبِي or فَنَبِي، فَنَبِي or فَنَبِي، فَنَبِي or فَنَبِي، فَنَبِي or فَنَبِي, &c.
SECTION FOURTH.

RULES APPLICABLE TO THE FORMATION OF SIMPLE INFINITIVES OF THE TRILITERAL RADICAL CLASS.

The occurrence of an infinitive on any one or more of the numerous measures which have just been detailed, is very generally determined by the authority of prescription; and the Dictionary, therefore, will furnish a better criterion for the decision of all such questions, than the resources of Grammar can possibly supply. The usual industry of the writers on Arabic Grammar has, nevertheless, been directed to the elucidation of this subject with some tolerable share of success; and the result of their enquiries has furnished the matter from which I have compiled the following rules.

RULE FIRST.

Verbs significant of arts, trades, professions, or station, &c. to whatsoever of the six conjugations they may happen to belong, will generally form the infinitive on the Measure ٥١١. Examples: ٥١١ "Trading as a merchant;" ٥١١ "Interpreting dreams;" ٥١١ "Cultivating the soil;" ٥١١ "Writing;" ٥١١ "Practising the trade of a goldsmith;" ٥١١ "Practising the trade of a taylor;" ٥١١ "Being a chieftain;" ٥١١ "Being a chieftain;" &c. But some of them admit ٥١١.
RULE SECOND.

Verbs significant of sound sometimes form the infinitive on the Measure \( \text{بتاء ل} \): as \( \text{صياح ل} \) "Calling aloud;" \( \text{نبات ل} \) "The barking of a dog;" or lowing of a deer;" &c. But more commonly on the Measure \( \text{فتاء ل} \): as \( \text{صرح ل} \) "Calling aloud;" \( \text{نبات ل} \) "The barking of a dog;" \( \text{باعا ل} \) "The lowing of a camel, bull, or deer;" \( \text{نعا ل} \) "The croaking of a raven;" \( \text{نهان ل} \) "The braying of an ass;" &c. Or on the Measure as \( \text{بتعب ل} \) "Crying aloud;" \( \text{هدار ل} \) "The lowing of a camel;" \( \text{صفيح ل} \) "The neighing of a horse;" \( \text{قنيب ل} \) "The singing of a bird;" \( \text{تين و} \) "The crowing of a cock or a raven;" &c.

RULE THIRD.

Verbs significant of flight or excitement pretty generally form the infinitive on the Measure \( \text{فتاء ل} \). Examples: \( \text{شوران ل} \) "Running"
ning away;” ضرائب “The coition of camels or other animals;” حراي “The being restive of cattle;” طلماح The being restive of cattle;” &c.

RULE FOURTH.

Verbs significant of pain or disease pretty generally form the infinitive on the Measure ٌ لّا if the past tense be not formed on ٌ تُعَلُّ. Examples: ٍ سِعَان “Coughing;” ٍ دوار “The swimming of the head;” &c. But if the past tense be formed on ٍ فِلُل، the infinitive will then be ٍ وَرَم “Swelling;” ٍ رجع “Suffering pain;” &c. The Measure ٌ تُعَلُّ, applicable to verbs significant of sound, pain, or disease, is sometimes convertible with the Measure ٍ يُعَا ل: ٍ صُرٍّ “Crying for assistance;” ٍ سِوايق “Being sick or unwell;” &c.

RULE FIFTH.


RULE
RULE SIXTH.

Transitive verbs not significant of any of the senses adverted to in the preceding rules, are most likely to form the infinitive on تعلل if the past tense be formed on either of the Measures or تعلل. Examples: ضرب "Beating;" سlaughter;" حمد "Praise;" &c. And intransitive verbs, under the same circumstances, will commonly form the infinitive on the Measure تعلل if the past tense be تعلل. Examples: "Entrance;" "Sitting;" "Prostration;" "Sitting;" "Bending the body;" &c. Or on the Measure تعلل if the past tense be تعلل. Examples: "Rejoicing;" "Sickness;" "Deafness;" &c.

REMARKS.

The preceding rule, though generally received, and confirmed by the authority of سِنْبَعْوَن and أَكَفْرُش, is not implicitly admitted by بَنَاءُ العَجْجا who believes that تعلل, being intransitive, and having an infirm letter either as the medial or final radical, will rarely form its infinitive on the Measure تعلل and more commonly on the Measure تعلل: as تعلل "Fasting;" مشى "Walking;" &c. Or تعلل "Standing;" &c. Or تعلل "Growing;" &c.

For though the Measure تعلل is sometimes, in this case, observed to occur: as تعلل "Absence;" تر "Proximity;" &c.
he remarks that it is awkwardly applicable to such nouns, and therefore generally superceded in the Language. FURRAA, on the other hand, states that whether the verb be transitive or neuter, the past tense being تعلُّ نُكَل, and the Measure of the infinitive unknown to the speaker, he will be justified in forming the latter on تعلُّ نُكَل by the dialect of HIJAZ; and on تعلُّ نُكَل by the dialect of NUID.

RULE SEVENTH.

The past tense of the verb being تعلُّ نُكَل, the prevailing form of the infinitive is تعلُّ نُكَل: as شرٌّ كسرة "Generosity;" جنس "Nobility;" حماس "Baseness;" سباب "Vice; or Ugliness;" صناعة "Eloquence;" &c. Yet تعلُّ نُكَل and تعلُّ نُكَل are, in this case, very frequently observed to occur: as نجمة "Beauty;" خس "Beauty;" كرم "Generosity;" &c.

RULE EIGHTH.

The past tense being تعلُّ نُكَل, the infinitive is never formed on the Measures تعلُّ or تعلُّ نُكَل except in the case of verbs termed نا تصل, having the letters WAO or YA for the final radical, which generally form the infinitive on one or other of these two Measures. Examples: هدي "Shewing the road;" سري "Travelling by night;" قليل "Hospitality;" قليل "Enmity;" &c.
RULE NINTH.

The past tense being 

\( \text{طالب} \) 

verb, the Aorist must be generally \( \text{طلبُ} \) "Asking;" 

\( \text{طلبً} \) &c. But there are some exceptions to 

this rule: as \( \text{جَلَبَ} \) "The wound began to 

heal;" Aorist \( \text{غلَبُ} \) "Cheating a purchaser;" or 

"Stupidity of understanding;" Aorist \( \text{غلَبَ} \) "Prevail-

ing;" Aorist \( \text{غلَبُ} \) &c. The word \( \text{غلَبُ} \) occurs in the following 

verse of the KOORAN: "They 

(the Persians,) after prevailing over them (the Grecians,) will 

soon be conquered in their turn;" if we read \( \text{سَيَغَلُبُونَ} \) or 

"They (the Grecians,) after being conquered by them (the Persians,) will soon prevail in their turn;" if we read 

in the active voice. FURRAN, however, thinks it probable that 

\( \text{غلَبُ} \) is here a contraction for \( \text{غلَبتُ} \) which is the more ordinary 

form of the infinitive; as \( \text{عَدَّ} \) is a contraction of \( \text{عَدَّة} \) "A pro-

mise," in the following verse.

\[ \text{أَنَّ الْخَلْيَطَ أَجَدَّ الْلَّبَـينَ تَأْخُذُرَنَّ وَ أَخْلَفْتُكَ عَدَّةَ الْأَمَـرِ الَّذِي} \] 

ركَّبَ وَ عَدَّ وَ أَ

"Verily these insincere friends were determined to leave 
thee, and now they are gone! They have broken the pledge of 
their faith to thee."

SECTION
SECTION FIFTH.

THE INFINITIVE RESTRICTED TO UNITY OR SPECIES.

The preceding infinitives are capable of restriction to the sense of unity; in which case they are termed or "The infinitive of unity," as I struck one blow." Or they may be so restricted as to denote the event under some one of many specific forms in which it may be occasionally observed to occur; being termed, in this case, or "The infinitive of species," as I sat down in a certain specific posture," &c. The following rules regulate the formation of the infinitive employed in either of the senses to which I have now adverted.

RULE FIRST.

The infinitive, being restricted to the sense of unity, must be formed on the Measure (whatever may have been its original form;) provided the last letter shall not be servile. From "Beating," we have therefore "A blow;" or "One beating;" from "Employment," "A single employment;" from "Entering," "A single entrance;" from "Coming," "A single coming;" &c. Examples: I entered once;"
"I went out once;" "I came to him once;" "I met him once;" &c. But the two last examples are very commonly, perhaps generally, superceded by the phrases "I came to him once;" "I met him once;" in which, the infinitives and are irregularly permitted to retain the original forms.

RULE SECOND.

This preceding rule is applicable, in the general opinion, even to those infinitives which end in the letter ٍلَّ يَتَرَبَبلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَل*
retain its original form; the نعّ must retain its original form; in which case, the forms of all being precisely the same, the context must determine the difference of sense. Example: رحمّة "He shewed mercy;" the word رحمّة being the simple infinitive, because there is no context from which to infer the نوع or the مرة. "He shewed mercy on one occasion;" رحمّة حسنّة "He shewed a beautiful or pleasing species of mercy;" &c.

SECTION SIXTH.

مقادِر الرَّبَاعِيّ المَجَرَّدِ وَغَيرِهِ

TRILITERAL OR QUADRILITERAL INFINITIVES NOT HITHERTO TREATED.

I propose, in this section, to consider the formation of all the infinitives not hitherto treated: and these comprise: FIRST, infinitives of the quadriliteral radical class; SECONDLY, those triliteral infinitives of the class termed مَلَّحَن, which assume the form of quadriliteral radicals; THIRDLY, the various classes of augmented quadriliterals; FOURTHLY, the triliterals which assume the forms of these; and, FINALLY, the various classes of augmented triliterals. It would be very tedious, however, to adopt this arrangement in treating the rules applicable to the formation of the infinitive in each class; for though the measure of the infinitive differs in each, there are many classes, triliteral

N n n and
and quadrilateral, in which it is formed by the application of the same rule. It will be convenient, therefore, to forget for the present, the distinction of classes to which I have adverted; and to consider all the infinitives in question, as distinguished from each other, merely by the number of letters that may happen to occur in the past tense of their respective verbs.

Now the past tense may comprise four letters, which forms the first division; or it may comprise more than four letters, in which case the first letter must be ә служ, which forms the second division; or ә служ ә служ, which forms the third and last. The verbs comprised under the first division, are, first, quadrilaterals of the radical class: as ә служ "He circulated." Measure ә служ ә служ, which have the quadrilateral radical form: as ә служ "He was old and impotent." Measure ә служ ә служ ә служ, and, finally, augmented triliterals, termed ә служ ә служ ә служ, of the first, second, and third conjugations: as ә служ "He honored." Measure ә служ ә служ ә служ "He instructed." Measure ә служ ә служ ә служ "The tribe committed mutual slaughter." Measure ә служ ә служ ә служ. The following rules will shew the regular form of the infinitive in each of these classes, as well as those irregular forms on which some of them are occasionally found to occur.

FIRST
FIRST DIVISION.

RULE FIRST.

Quadrilateral radicals and those triliterals termed which assume the quadrilateral radical form, have the infinitive regularly derived from the past tense, simply by adding the letter \( \text{ن} \).

It follows, therefore, that \( \text{فعل} \) will make the infinitive \( \text{فعلة} \) as \( \text{فعلة} \); \( \text{فعلة} \); \( \text{فعلة} \); \( \text{فعلة} \) \&c. \&c. Examples: "Circulating," "Being old and impotent," "Practising the trade of a farrier or cattle doctor," "Putting on a cap," "Throwing," \&c. This rule is universally applicable to all the verbs comprised under it; but some of them have other forms of the infinitive, irregularly applicable, by the authority of prescription, to those examples in which they are found to occur. The following are some of the forms to which I allude:

\( \text{فعلة} \) \( \text{فعلة} \) \( \text{فعلة} \) \( \text{فعلة} \) \( \text{فعلة} \) \( \text{فعلة} \) \( \text{فعلة} \) \( \text{فعلة} \) \( \text{فعلة} \) \( \text{فعلة} \) \( \text{فعلة} \).

All these forms may be illustrated by the verb \( \text{ذرزل} \) "He shook any thing severely," which forms its infinitive \( \text{ذرزل} \) and \( \text{ذرزل} \). It is to be observed, however, that the form

\* According to the authority of the the verb \( \text{رهش} \) has yet another irregular form of the Infinitive, namely \( \text{رهش} \), Measure \( \text{رهش} \), but this form is not recorded in the .

\( \text{فعلة} \)
is of rare occurrence; and is chiefly applicable to verbs of the class termed ـَرَّرَل ـَمَـمَـمَعَفَ; of which the characteristic is, that the first radical is homogeneous with the third; as the second is, with the fourth radical. That it is not entirely restricted to verbs of that class, may be evinced by the examples "Circulating:" ـَمِـنَـبَأَجَ لَـمِـلَّتِـهَمْ ـَفَ "Being old and impotent:" ـَمِـلَّتِـهَمْ ـَفَ "Nourishing a child:" or "Providing it with good food:" &c. In the opinion of the form ـَمِـلَّتِـهَمْ ـَلاَـلَّتِـهَمْ is properly the infinitive; as opposed to which is the substantive noun: as ـَمِـلَّتِـهَمْ ـَلاَـلَّتِـهَمْ "Agitating violently:" ـَمِـلَّتِـهَمْ ـَلاَـلَّتِـهَمْ "Violent agitation:" &c. This proposition, so far as I know, has not been sanctioned or condemned by any other Grammarian. As another example of the form ـَمِـلَّتِـهَمْ, the word ـَمِـلَّتِـهَمْ "The cooing of a dove:" or "The rumbling of the belly:" may be adduced.

There are yet other forms of the infinitive, which these verbs are sometimes irregularly found to assume: namely:

All these forms may be illustrated by the verb ـَرَّرَل ـَمَـمَـمَعَفَ followed by its own cognate, which the reader knows to be the infinitive used in the sense of a substantive noun; as when we say in English "He dreamt a dream:" &c. Example: ـَرَّرَل ـَمَـمَـمَعَفَ or ـَرَّرَل ـَمَـمَـمَعَفَ "He sat on his hips; his knees, encircled by his arms, being close up to his belly." The cognate is left untranslated by me, because it adds nothing to the sense of the sentence, and cannot be translated without
without violation to the idiom of the English Tongue. It will be observed that any one of the three vowel points may be here applied to the first letter; but there are many examples in which only one vowel point is admissible: as ترطبيبٍ "Throwing a man on his back;" تهتركرك "Retreating backwards without wheeling round;" &c. The same vowel point which is given to the first, must be also given to the third letter; and the use of Alif مقصورة or سينودة is determined by the authority of prescription alone.

RULE SECOND.

The form of the past tense being that of the infinitive must be أقبل "He honored;" أكر "He approached;" أسلم "He embraced the Moohumudan faith;" أقر "He confirmed;" &c. To this rule there are no exceptions; or to speak more accurately, the infinitive, in this class, has no irregular forms at all, unless the following shall be so considered: أقرت ona confirming." It will be observed that the verb أقر is here followed by its own cognate; namely: تقر or تقرأ; and as the verb and the cognate are generally formed on the same conjugation, these forms, namely: تقرة (originally تقر) Measure تفعیلة; and تقرأ, Measure تفعن; have been thought, by some Grammarians, to belong irregularly to this conjugation. I am of opinion that they belong to the conjugation of which I shall presently have occasion to treat; and it is certain,
certain, at least, that though the verb and the cognate generally belong to the same conjugation, the contrary is often observed to occur: as 

"It grew a growing;" "He gave a giving;" "He lent a lending;" (of money;)

"He shut a shutting;" "He relinquished the world and devoted himself to God;" &c.

RULE THIRD.

The form of the past tense being تفعل that of the infinitive is regularly تفعل؛ provided the final radical shall neither be Wā, Yā, nor Humza. Examples: تصرف "He inflected;" تصرف "He honored;" تصرف "He exchanged;" تصرف "He exemplified;" &c. But if the final radical be Wā or Yā; the infinitive, in this conjugation, is regularly formed on تفعل: as تفعل "Purification;" تفعل "Doubling;" &c.

And if the letter Humza be the final radical, either measure may be regularly employed with equal accuracy, according to the general opinion of Grammarians: as تفعل "Accusing any one of error;" تفعل "Congratulating;" &c. But سبوع thinks the Measure تفعل to be alone regular in this case; and therefore condemns the general use of the other Measure, namely تفعل; whereas تفعل has, in its turn, received the sanction of certain Grammarians who think it inadmissible, except by the authority of prescription, to apply the Measure تفعل to any infinitive of this class, having the letter Humza for the final radical.

But
But the Measure ُتُقَعَيلَ sometimes, though rarely, gives place to ُتُقَعَيْلَ or ُتُقَعَيْلُ; &c. And it is sometimes applied irregularly, to the formation of infinitives having the letters Wāʾ or Yā for the final radical: as ُتُقَرَّبُ for "Making an outlet for water;" ُتُنَزِّي for "Caus-
ing motion;" &c. The word ُتُنَزِّي occurs in the following verse:

ُتَنَزِّي ُلْوَاهَا ُتُنَزِّي "She (the camel) dandles the bucket (on her back,) as an old woman dandles a child."

The Measure ُتُقَعَيْلَ is not very uncommonly, though irregularly, applicable to infinitives of this class which have neither Wāʾ, Yā, nor Hūmzā for the final radical: as ُتُقَرَّبُ for "Honor;" ُتُقَرَّبُ for "Putting to the proof;" ُتُقَرَّبُ for "Giving precedence;" ُتُقَرَّبُ for "Dispersing;" ُتُقَرَّبُ for "Giving strength;" ُتُقَرَّبُ for "Falling into dan-
ger or ruin;" &c.

There is yet another Measure, namely ُتَعَلَّ، on which these infinitives are sometimes formed: as ُتَعَلَّ "I conversed with him;" ُتَعَلَّ "I bore up the load;" ُتَعَلَّ ُتَعَلَّ "They have ascribed falsehood to my word;" or "denied the truth of it," a quota-
tion which the reader will easily refer to the Kooran.

RULE
R U L E F O U R T H.

The form of the past tense being َعَلَّلٌ that of the infinitive is regularly َعَلَّلٌ "The tribe committed mutual slaughter;" َعَلَّلٌ "The tribe evinced mutual enmity;" َعَلَّلٌ "The tribe beat each other;" َعَلَّلٌ "The tribe met or joined each other;" &c. But the verbs of this class have four irregular forms of the infinitive; namely:

The form َعَلَّلٌ is of common occurrence: as َعَلَّلٌ "Mutual slaughter;" َعَلَّلٌ "Beating each other;" َعَلَّلٌ "Disputing together;" َعَلَّلٌ "Meeting together;" َعَلَّلٌ "Residing in the neighbourhood of each other;" &c. But it is rarely applicable to any verb having the letter َلٰلٰ for the primal radical, though some examples of the kind may be found in the Language: as َلٰلٰ "He furnished such a one with a daily subsistence;" &c. The remaining forms may be illustrated by the words َلٰلٰ "Mutual slaughter;" َلٰلٰ "Disputing together;" َلٰلٰ "Residing in the neighbourhood of each other;" َلٰلٰ "The tribe resided in the neighbourhood of each other;" &c. It is to be observed, however, that َلٰلٰ is here more elegant than َلٰلٰ and that all the three Measures to which I have now adverted, may be considered as of rare occurrence.

SECOND
SECOND DIVISION.

I now proceed to consider the infinitives of the second division, of which the characteristic is, that they have more than four letters in the past tense; the first being the letter س servile. Under this class are comprised, first, augmented quadriliterals of the first conjugation: as ضَرَّعْتُ "It revolved;" Measure ضَرَّعَتُ. Secondly, augmented triliterals of the class termed مَلَّحَتُ, which are found to assume the form of this conjugation; and of these, the reader will remember that there are eight or nine classes: as تَعَفَّلَتْ "He wore a sheet;" Measure تَعَفَّلَتْ; تَعَفَّلَتْ "He wore socks;" Measure تَعَفَّلَتْ; &c. and, finally, the third and fourth conjugations of augmented triliterals of the class termed تُعَلَّمْتُ, as "He acquired knowledge;" Measure تُعَلَّمْتُ; تُعَلَّمْتُ "He pretended ignorance;" Measure تُعَلَّمْتُ; &c.

The Measure تَعَفَّلَتْ has one or perhaps two irregular forms of the infinitive; namely تَعَفَّلَتْ "He conversed;" تَعَفَّلَتْ "He flattered;" تَعَفَّلَتْ "He bore up the load;" &c. and فَعَلَتْ (according to the opinion of Ḥāfīẓ Abū Hāyān) as فَعَلَتْ "He chose a chusing;" فَعَلَتْ "He took a bad omen;" &c. The Measure تَعَفَّلَتْ has one irregular form of the Infinitive; namely تَعَفَّلَتْ "He
"He threw a spear;" &c. to which it may be added that the verb "It was distant," forms its Infinitive تَفَا وَرَت which Wāw being indifferently moveable by any one of the three vowel points; a circumstance entirely peculiar to that verb, in which Wāw should be regularly moveable by the vowel ZUMMA alone.

In all the verbs of this division, the infinitive is regularly formed from the past tense, simply by rendering the penultimate moveable by the vowel ُتُنَّ حَرِّج: "He wore a sheet;" "He wore socks;" "He wore a shoe;" "He acquired knowledge;" "He pretended ignorance;" &c. And there are no irregular forms of the infinitive applicable to the verbs of this class, with the exception of those which have just been detailed.

THIRD DIVISION.

The infinitives of the third division are those which, having for the first letter, have more than four letters in the past tense; and under this class are comprised, first, augmented quadrilaterals of the second conjugation: as "The tribe assembled;" Measure ٌعَنَدَل: secondly, the trilateral correlatives of that conjugation: as "He receded or retired;" Measure ٌعَنَدَل: thirdly, augmented quadrilaterals
quadrilaterals of the third conjugation: as اَنْصَبَ "His hair erected itself;" Measure اَتَعَلَّلَ "Fourthly, the trilateral correlatives of that conjugation: as اَبْيَضَ "He became white;"
Measure اَتَعَلَّلَ "Fifthly, the sixth and all subsequent conjugations of augmented trilaterals of the class termed اَسْتَطَلَّ "He labored to acquire anything;" Measure اَتَعَلَّلَ &c. and, finally, a few verbs of uncertain classification: as اَسْنَادَ "He kissed the stone;" Measure اَنْتَعَلَّ لَ "or formed on Measures peculiar to themselves: as اَنْهَيْتَ "He walked pompously or proudly;" Measure اَنْعَمَ &c.

In all these, the infinitive is regularly formed from the past tense, simply by giving the vowel كعاء to the third letter; and by introducing a quiescent أَلْف before the last letter: as اُحْرِى *مَ "The tribe assembled;" Infinitive اُحْرِى نَجَا مَ &c. But though the rule is very simple in itself, the variety of classes to which it is applicable, may possibly be the occasion of some perplexity; and I think it necessary, therefore, to break it into the following rules of detail, in order to abridge the labor of my readers,

**RULE FIRST.**

The verb اُحْرِى of the second conjugation of augmented quadrilaterals, makes its Infinitive اُحْرِى نَجَا مَ; Measure اَتَعَلَّلَ. And the following are examples of its correlatives: namely اَتَعَلَّلَ "He receded;" Infinitive اَتَعَلَّلَ سَ "Mea-
"He slept on his back;" Infinitive

"The crop or stomach of the bird protruded;" Infinitive

"The animal's belly swelled;" Infinitive

To which some have added

"He was silent;" Infinitive

"The tribe assembled;" Infinitive

"He or It entered something so as to be entirely concealed in it;" Infinitive

"He walked fast;" Infinitive

All formed on the Measure; perhaps originally

It is to be observed, however, that the word sometimes irregularly forms its Infinitive

RULE SECOND.

The verb of the third class of augmented quadrilaterals, makes the Infinitive...
of this class sometimes form the infinitive irregularly, on the Measure "The being erect of the hair;" "Tranquillity;" or "Stretching the neck to look at anything;" &c.

RULE THIRD.

Augmented triliterals having five letters in the past tense, are those of the sixth, seventh, and eighth conjugations; and of these, the infinitive is invariably formed according to rule: as 

"He possessed power;" Infinitive اَنْتَدَأَرَهُ; Measure اَنْتَدَأَرَهُ اَنْتَدَأَرَهُ اَنْتَدَأَرَهُ; "He went or walked;" Infinitive اَنْضَلْدُهُ; Measure اَجْعَلْنَهُ اَجْعَلْنَهُ اَجْعَلْنَهُ; "He was very red;" Infinitive اَجْعَالَهُ اَجْعَالَهُ اَجْعَالَهُ; Measure اَجْعَالَهُ اَجْعَالَهُ اَجْعَالَهُ; &c. To these examples may be added (originally اَنْمَجَحَهُ) Measure اَنْمَجَحَهُ; "He entered any thing and was concealed in it;" Infinitive اَنْمَجَحَهُ اَنْمَجَحَهُ اَنْمَجَحَهُ; Measure اَنْمَجَحَهُ اَنْمَجَحَهُ اَنْمَجَحَهُ; and "He was dark brown;" Infinitive اَجْوَأَهُ اَجْوَأَهُ اَجْوَأَهُ; &c. The verb اَجْوَأَهُ is supposed by some, to constitute a separate conjugation, formed on the Measure اَجْوَأَهُ اَجْوَأَهُ اَجْوَأَهُ; Infinitive اَجْوَأَهُ اَجْوَأَهُ اَجْوَأَهُ; and not an example of the sixth conjugation, formed on the Measure اَجْوَأَهُ اَجْوَأَهُ اَجْوَأَهُ; Infinitive اَجْوَأَهُ اَجْوَأَهُ اَجْوَأَهُ.

So, also, the verb اَجْوَأَهُ, generally believed to belong to the eighth conjugation اَجْوَأَهُ اَجْوَأَهُ اَجْوَأَهُ; Infinitive اَجْوَأَهُ اَجْوَأَهُ اَجْوَأَهُ; has been supposed, by some Grammarians, to constitute a separate conjugation, formed on the Measure اَجْوَأَهُ اَجْوَأَهُ اَجْوَأَهُ; Infinitive اَجْوَأَهُ اَجْوَأَهُ اَجْوَأَهُ.

Q q q RULE
RULE FOURTH.

Augmented triliterals, having six letters in the past tense, are those of the 9th, 10th, 11th, and 12th conjugations; and of these, the infinitive is invariably formed according to rule: as

"He demanded assistance;" Measure

"He travelled expeditiously;" Measure

"He reached a place of remarkable verdure;" Measure

"He was very red;" Measure &c.

RULE FIFTH.

There are yet other verbs, not easily classed, of which the infinitive is formed by the operation of the same rule: as

"He walked pompously or proudly;" Measure... Infinitive

"He was ornamented;" Measure... Infinitives and... Infinitives

"He suffered hardship;" Measure... Infinitives &c.

"He hastened;" Measure... Infinitive &c.

"He wrapped himself up in a garment;" Measure... Infinitive &c.

"The party studied together;" Measure... Infinitive &c.
It is to be observed, however, that \( \text{مَنَالُ} \); Measure and \( \text{مُتَّلَعٌ} \); Measure are also infinitives of these two verbs; and that circumstance has given rise to an opinion that the letter Hāmza is here in exchange for \( \text{ن} \); in which case, the original forms must have been \( 
abla\text{مَنَالُ} \) and \( 
abla\text{مُتَّلَعٌ} \). The verb \( \text{فَيْيَتَي} \), noticed above, has one irregular form of the infinitive: namely \( 
abla\text{فَيْيَتَي} \). Measure.

SECTION SEVENTH.

We are yet to treat of three kinds of the Infinitive, indifferently derived from all verbs; but formed, in the case of triliteral radicals, by certain rules which have already been detailed. It remains, therefore, to detail the rules applicable to these infinitives when derived from verbs not of the triliteral radical class; and as the rules are fortunately very simple, they may be acquired with very little trouble.

RULE FIRST.

The form of the passive participle of every verb not being of the triliteral radical class, may be accurately employed in the sense of the infinitive; in which case, it is termed \( 
abla\text{مَنَالُ} \) or "An infinitive of the class termed \( \text{مَنَالُ} \);" because it must
must begin with the letter ممم. The forms of the passive participle of all such verbs will be made known hereafter; and in the mean time, I think it necessary to observe that every verb, whether active or neuter, admits the form, (though not the sense) of the passive participle; and consequently the ممممم, as just now explained. Examples: الممممم "He honored;" Infinitive ممممم "He inflected;" Infinitive مممم "The tribe committed mutual slaughter;" Infinitive مممم "He went;" Infinitive مممم "He turned something round;" Infinitive مممم "It revolved;" Infinitive مممم &c. &c. The form of the passive participle, as we shall see in the sequel, may be also used as a noun of time or place; whence it follows that مممم may signify "The time or place of honoring;" and so, also, of every other example of the same nature.

RULE SECOND.

The infinitives of unity and species, being formed from verbs not of the triliteral radical class, are obtained by adding the letter ئ to the regular form of the simple infinitive. Examples: ممم مم "It revolved once; or in a certain way;" ممم مم "He honored once; or in a certain way;" ممم مم "He went once; or in a certain way;" &c. But if the simple infinitive shall happen to end in the letter ئ, it will exhibit no variety of form, either in the case of the مم or
or the ِمْرَةَ and the difference of sense must then be determined, merely by adverting to the context alone. Examples:

"He turned something round; or turned it once round; or turned it round in a certain way;" ِتَلَّلُصَّتْ ُنَأَّةَ ِنَرَجْتَ "The tribe committed mutual slaughter; or did so once; or did so in a certain way;" &c. But the infinitive of species is sometimes irregularly formed on the Measure ِنَعْلَةَ; even when derived from verbs not of the triliteral radical class: as ُعَجَّمَتْ ُعَجِّمَتْ ِنَرَجْتَ "He wore a turban;" ُحَمْرَتْ ُحَمْرَتْ ِنَرَجْتَ "She wore a veil;" &c.

CONCLUSION.

I have now detailed, at great length, all the rules that relate to the formation of Arabic infinitives of every kind; yet before I relinquish the subject entirely, I am compelled to solicit the reader's attention to a very few miscellaneous observations on some of the measures applicable to the formation of triliteral infinitives of the radical class. The reader is aware that most of those measures are common to infinitives and other nouns; but three of them are regularly applicable by analogy to nouns of a certain species; and these, therefore, I am now to detail.

The Measure ُعَلَّلُنْ ُعَلَّلُنْ is commonly applied to the broken formations or fragments of any thing; as ُنَثَّتُنْ ُنَثَّتُنْ "A fragment;" ِحَطَّلُم
"A fragment;" "A fragment;" &c. The Measure is applicable by analogy, and commonly applied, first, to nouns significant of nastiness: as "Snot;" &c. and, secondly, to small portions separated from any larger body: as "A nail pairing;" "The droppings of a barrel;" "The chippings of anything;" "Filings;" "The selected part of anything;" &c. The Measure is very generally employed to signify a mark or brand set on any part of the body of an animal: as "A broad mark on the neck of a camel;" "A mark applied to an animal behind the short ribs;" "A mark on the side of an animal;" "A broad mark on the hips of an animal;" &c. The same measure is also occasionally observed to denote the time of the occurrence of a given event signified by the primitive; in which case, it is often convertible with the Measure: as "The time of cutting dates;" "The time of cutting grapes;" &c. I now proceed to detail, in their order, the derivative nouns of the Arabic Language, known in Grammar by the term مَسْتَخَبَّتْ, because they are usually derived from an Arabic Infinitive.
CHAPTER EIGHTH.

SECTION FIRST.

O R D E R I V A T I V E S.

The term مشتق is properly opposed to the term مضاف, being applicable to every derivative formed from the latter. These derivatives are generally divided into nine classes; of which, three are verbs; because every tense or mode of the verb, namely, the preterite, aorist, and the imperative, is thought to form a class by itself. Of derivative nouns there are six classes, all properly formed from the infinitive; and two of these have certain correlatives, known in Grammar by the term مشتق. The correlatives in question are so termed, because they coincide, in point of form, with those derivatives to which they are annexed; and thus اس, a horseman, being derived from the name of a substance, by a rule applicable to the formation of the active participle or name of the agent, from verbs of the triliteral radical class, is therefore correlative with that participle, of which it is found to assume the form.

I shall detail, in various sections of this chapter, the rules applicable to the formation of each class of derivative nouns, and of those correlatives to which I have adverted; but before I proceed
section second.

On the attributive character.

I know no definition of a substantive noun, except that it denotes the arbitrary name of an object; the term "object," being employed in its most comprehensive sense, so as to include every object, whether of sense or mental contemplation, to which it is possible to assign a name.

According to this definition of the term, the word four is a substantive noun; for though employed as an adjective in our language, it is merely the arbitrary name of a certain number of units; just as the word pound for example, is the arbitrary name of as many ounces as go to a pound. It is accordingly employed by the Arabs as a substantive noun: as اربعة رجلا "Four (of) men," a form of construction applicable, also, to some of the higher numbers of our own language: as "a million of men," "a billion of men," and other examples of the same nature.

There are yet other words, employed as attributives in many languages, which seem to be real substantive nouns: such as...
ALL; EACH; EVERY; MANY; MUCH; FEW; SOME; &c. For if it be asked what is the meaning of the word few? I believe it must be answered that this word is an indefinite term; a substantive noun or name applicable sometimes to a larger, and sometimes to a smaller number of units; as seven; eight; or nine for example. Accordingly, the nouns of this class are often practically treated as substantive nouns: as in the Latin phrase multum recunire "Much (of) money;" and other examples of the same nature.

With the exception of these and other nouns of which the character may be disputed, common substantives are divided into those which denote the name of a substance: as man; stone; city; horse; mare; sand; &c. and those which denote the name of an attribute or an event: as vice or virtue; love or hatred; painting; sculpture; building; &c. And in either case, it seems to me that there is nothing attributive in a real substantive, which is merely the arbitrary name of an object, without reference to its qualities at all.

For though the word mare, for example, is the name of a she-horse, and therefore conveys to the mind of the hearer the idea of an attributive, namely she or female; it seems to me that this attributive is not expressed by the word mare, but merely results, in the nature of things, from our knowledge that the
term mârî is not the arbitrary name of horses in general, but only the arbitrary name of that part of the species which may happen to belong to the female sex. So, also, the word man conveys by inference a great many attributes: namely, all the attributes imputable to man; such as that he is an animal; endued with reason; responsible for his actions; &c. &c. yet the word man is merely the arbitrary name of the animal, and the attributes in question are not signified by that word, but only inferred from our knowledge of the nature and character of man.

An attributive, under which term I include verbs, participles, adjectives, and epithets, must be derivative by its own nature, though it may be a primitive in any given tongue. The word wise, for example, happens to be a primitive in our language, but as it is equivalent to the genitive case of the substantive wisdom, as "A wise man" or "A man of wisdom;" so, it denotes a more complex idea than that signified by the substantive wisdom, from which, therefore, it should be derived.

An attributive is derived, first, from the name of a substance: as کَا رَسُ A horseman, formed from its primitive َرَسُ "horse; and, secondly, from the name of an event: as عََاشِقَ A lover, formed from its primitive عَاشَ "Love. An attributive derived from the name of a substance, will be found, in various examples, to denote a considerable number of specific relations.
relations to the primitive; such as that of an owner to his property; a dealer to the article in which he deals; a herdsman to the flock committed to his charge, &c. There is nothing in the nature of these attributives by which they can be distinguished from the corresponding nouns of our own language; and I proceed, therefore, to consider the more important class of verbs, participles, adjectives, and epithets, which trace their origin to the name of an event.

Of all the attributives employed in speech, it seems to me that the verb is the first in the order of reason: for it must be true that a man is good, before he can merit the appellation of "a good man;" and there can be no such thing as a lover and his mistress, until either loves or is loved by the other. It behoves us, therefore, before we consider the nature of other attributives, to discover the true definition of a verb.

Now the definition of a verb is very simple in my opinion, notwithstanding the arguments held on the subject; for there is nothing essential to the verbal character but merely this: that "it shall be derived from a given infinitive, for the purpose of imputing the sense of the infinitive to a given object or substantive noun, in such a manner as to form a predication or perfect sentence, whether conveying assertion or not?" as James loveth; or does he love? John sleepeth; or does he sleep? and other examples of the same nature.
I hold therefore (in opposition to the opinion of Arabian writers,) that time is accidental not essential to the verb; yet verbs have everywhere assumed the accident of time, because it is indispensably necessary, in the case of a proposition which is sometimes true and sometimes false, (as "James sleepeth;" &c.) to mark the period of its truth or falsehood, by having recourse to the various tenses of the verb. But in the case of a proposition eternally true, as "The whole is greater than a part;" &c., the restrictions of time are of no use; nay, they are positively injurious in my opinion, because they lead to a suspicion that the proposition is not eternally true. No man says that the whole is now greater than a part, because the whole is always greater than a part; and this is the true meaning of the simple proposition "The whole is greater than a part," in which the word is, is not understood to have an exclusive reference to present time.

That predication is essential to the verbal character is a fact which admits of no dispute; but the attributive character is also essential to the nature of a perfect verb, as when we say of the Deity that he is or exists. In this example, the word is, forms the predicate of the proposition he is; the force of which might be otherwise expressed by means of the phrase "He is extant." The word is, therefore, sometimes does, and sometimes does not comprise the force of the adjective extant; and in the latter case,
case, it is termed by the Arabs an imperfect verb, because it has obviously lost the attributive character which is essential to the nature of a perfect verb.

The office which it performs is plainly that of a mere connective, or mark of predication; and like other connectives, it must be assigned to the class of particles; of which the characteristic is, that they perform the connective offices of speech, and cannot, therefore, be accurately assumed as the subject or the predicate of any proposition. As the word or marks the relation of the genitive case, ("a man of wisdom;" "a man of virtue;" &c.) so, the word is, in all the examples of this nature, marks the relation of simple predication; but it retains the same reference to time, number, and person, which belonged to its character as a perfect verb; and is therefore termed by Logicians or "A particle having a reference to past, present or future time;" as opposed to other particles, which have not, generally, any reference to time.

Verbs are either transitive or neuter; and a transitive verb, in the active voice, predicates the transition of its own infinitive from a given agent to a given object: as "James loveth John;" &c. The same verb, in the passive voice, predicates the transition of its own infinitive to a given object, which then supplies the place of the agent, since it becomes the nominative to the
passive verb: as "John is loved;" or "John is loved by James;" &c. This predication having taken place, either noun is immediately vested with a new character; namely that of the agent or object of the verb. And as the operations of language will often require that this character should be described, so, it is described accordingly, by the active participle lover, a term applicable to the agent of the verb; or by the passive participle loved, a term applicable to the object of the verb.

Here, then, we have a true account of the nature of active and passive participles, to which there is nothing essential but merely this, that they shall be descriptive of the agent or object of a transitive verb. But time, though not essential, is, or might be accidental to all active and passive participles; because it is easy to conceive three inflexions of the word lover, for example, (and so also of the word loved,) significant of past, present and future time.

A neuter verb predicates the existence of its own infinitive in a given object assumed as the nominative; as when we say of a man, that he is just, wise, virtuous; &c. And this predication having taken place, the nominative acquires a new character, described by the simple adjective noun: as when we speak of "a just, wise, or virtuous man?" &c. It may be inferred, therefore, that simple adjectives are to neuter verbs, what the active and passive participles are to verbs of the transitive class; and with this exception, it seems
to me that there is no reasonable distinction between them. For there
is no tense of a transitive verb, which might not possess a correspond-
ing participle active or passive; nor any tense of a neuter verb, which
might not possess a corresponding simple adjective noun. As we have
past, present and future participles, we might, therefore, have past
present and future adjectives; for though I know of no Language, in
which adjectives have been inflected into the past, present and future
tenses, it is easy to conceive three inflexions of the word good, for
example, significant of good now; good formerly; and good at
any future period of time.

If the division of verbs into neuter and transitive were completed
ly satisfactory, it would be wholly unnecessary, in my estimation, to
offer any further observations on the character by which we distin-
guish a participle, as opposed to a simple adjective noun. For the
distinction between them is always determined by the nature of the
verbs from which they are derived; insomuch that a perfect classifi-
cation of verbs, implies, also, a perfect classification of all participles
and adjective nouns. But unfortunately, we have no perfect classi-
fication of verbs; since each of the terms neuter and transitive is
plainly applicable to a great multitude of verbs essentially distinguish-
ed by their own nature.

We derive transitive verbs for example, not only from nouns sig-
nificant of actions performed, as beating; building; painting; &c.
but
but also from Passions or mere affections of the mind: as Love; Hatred; or Estrem; &c. But the nominative to a verb of the first class performs, not suffers the sense of the infinitive: as “I beat John;” or inflict on John the action signified by the verb to beat; whereas the nominative to a verb of the second class feels or suffers the sense of the infinitive: as “I love John;” or feel for John, the sensation signified by the verb to love. The epithets Lover and Beater, though active participles, are not, therefore, active participles of the same class; just as the verbs to love and to beat, though both transitive, are not transitive in the same sense.

So, also, we apply indiscriminately the term Neuter to many verbs essentially distinguished by their own nature; some being significant of actions performed; as to breathe; to gamble; &c. and others, of Passions and States or modes of existence: as “To be just; wise; virtuous; angry;” &c. the word angry being obviously derived from the substantive Anger, which, (like the substantive Love,) is significant, not of an action performed; but of a passion or mere affection of the mind.

Now the term Lover, as I have already noticed, is very plainly distinguished from the term Beater; though both, being derived from transitive verbs, are therefore said to be active participles; but there is no obvious distinction between the term Lover which is an active participle, and the term Angry which is an adjective noun, because
because both, being derived from passions or mere affections of the mind, are equally descriptive of him who feels them. A **LOVER**, means a man who feels the sensation of love; as an **ANGRY MAN**, means a man who feels the sensation of anger; and though I do not mean to affirm that they are absolutely nouns of the same class, I am clearly of opinion that the distinction between them is merely that which exists between an **EPITHE** and an **ADJECTIVE NOUN**, to be fully explained in the course of this chapter.

If the preceding observations be founded in truth, it may be inferred, therefore, first, that the distinction between two active participles is often more obvious than the distinction between an active participle and an adjective noun; secondly, that this distinction always depends on the nature of the events signified by the primitive from which either may have been derived; thirdly, that the classification of events into neuter and transitive is really imperfect in its own nature, being founded chiefly on the usage of Speech, with little regard to the nature of things; and, finally, that it would be desirable (if it shall be found practicable,) to supercede this classification by means of another, to be determined, not by a reference to the arbitrary usage of a given Language, but merely on principles of abstract truth.

It would require, however, a very labored, and perhaps a very metaphysical disquisition, to arrange verbs into their proper classes,
Considered with reference, merely, to the nature of the ideas which they are formed to denote; and though I am of opinion that such an arrangement can alone determine the true nature of all participles, as contradistinguished from each other, as well as from simple adjective nouns, I dare not venture to undertake the task. It is sufficient, under the disadvantage of conscious inability, to have proposed the enquiry to the attention of others; and I proceed, therefore, to a more important branch of the present discussion, namely, that which relates to the distinctive character of an epithet, as contradistinguished from an adjective noun.

Of Epithets as opposed to Adjective Nouns.

An epithet is, to an adjective noun, what the word fool is, to the word foolish; and every adjective in our Language might have possessed a corresponding epithet. For wish might have been opposed to foolish, as wise might have been opposed to fool; and in this case, the word wise, being an epithet, not an adjective noun, would have been therefore applicable to men and women, but not certainly to things or actions, any more than the word fool. And though the word wise is no epithet, but an adjective directly opposed to foolish, and consequently applicable, with equal accuracy, to men, women, and things or actions, a little attention to the nature of epithets, as contradistinguished from adjective nouns, will clearly demonstrate the truth of the proposition maintained by me: namely, that "every adjective
jective (and every participle) in our Language might have possessed a corresponding epithet."

The epithet fool is constantly employed as a substantive noun; insomuch, that we never speak of "a fool man" or "a fool woman," though we say of men and women that they are fools. But it is really attributable by its own nature, since it imputes folly to men and women; and the substantive noun, which is necessarily omitted after this epithet, may be accurately inserted after many others: as when we speak of a sailor boy; a servant girl; or, in the Language of Shakspeare, "the remainder biscuit after a voyage."

The necessary omission of the substantive noun after many epithets, as fool; knave; traitor; &c. must be ascribed, therefore, to the arbitrary dominion of general usage: for the insertion of the substantive, were it consistent with the idiom of our Language, would often tend to dispel obscurity by restricting the epithet to either sex. There is no reason therefore, but that of usage, why we might not speak of a fool man or a fool woman; and assuming the accuracy of these phrases, I shall endeavour to determine the nature of the distinction which would still exist between the epithet and the corresponding adjective noun.

Now the distinction between them, though very material, would certainly be reduced to this point: namely, that both being indifferently
ently applicable to men and women, the adjective alone would still continue to be accurately applicable to things or actions. In other words, it would be optional with us to speak of fool men or fool women; or foolish men or foolish women; but we must still continue to speak of foolish things or actions, not of fool things or actions, because there is nothing in the nature of the epithet fool, to authorise its application to actions at all. We cannot say of actions that they are fools, though it may be that they are very foolish; and if we say of men and women that they are fools, the imputation of folly is certainly stronger than if they were stated to be merely foolish.

These are the only circumstances by which the epithet fool is essentially distinguished from the adjective foolish; and they amount merely to this, that the relation to folly, which is completely indefinite in the adjective noun, becomes specific in the corresponding epithet. Thus folly has one relation to men and women, and another relation to things or actions; but the adjective foolish is equally capable of conveying either, because it does not define the nature of the relation expressed by itself, and is consequently applicable to all nouns having any imaginable relation to folly. The epithet fool defines, on the contrary, the nature of the relation expressed by itself; which is that of the existence of folly in a given object or substantive noun; and if we desire to determine the substantive nouns to which this epithet may
may be applied, we have only to ask the simple question, where is folly observed to exist?

But folly can have no existence in things or actions, because these are mere inanimate nouns, equally incapable of wisdom or folly, since either attribute implies intelligence. And as intelligence, an attribute of rational beings, has no existence, in this earth, except in the minds of intelligent agents; that is to say, of men and women; so, it follows, that the epithet fool can be applicable only to men and women, which is exactly consistent with the facts of the case.

So applied, it indicates the existence of folly in their minds; as extension exists in material objects; and is therefore distinguished from the adjective foolish, in which, the relation to folly is left undefined. The adjective foolish is consequently applicable, with equal accuracy, first, to men and women, in whose minds folly may be observed to exist; and, secondly, to actions and other inanimate nouns, which indicate the folly of intelligent agents. And though I have admitted that the epithet fool conveys a stronger and harsher imputation of folly than can be conveyed by the adjective foolish, considered as applicable to men and women; the reason of the fact is plainly to be found in the specific or indefinite nature of the relation signified by either noun.
But since the difference between them consists merely in the nature of the relation expressed by either, there is no doubt that every adjective in our Language might have possessed a corresponding epithet; for it is easy to conceive the transmutation of every adjective into a real epithet, significant of that specific relation implied by the existence of a given attribute in its proper object or substantive noun.

Yet it is not necessary to the character of an epithet that the relation signified should be that of existence; for, on the contrary, if the relation signified be truly specific, not indefinite, it will still be an epithet, not an adjective, of whatever nature the relation may be. If we suppose the word foolish, for example, to be exclusively applicable to human actions, and never applicable to men and women; then, I say that it must be an epithet, like the word fool, which is exclusively applicable to men and women, and cannot be applied to actions at all. And the reason is obvious: namely, because the relation to folly, though different in kind, is equally specific in either case. Do we consider folly under the relation which it bears to men and women? Then, in the case which I have supposed, we must necessarily employ the word fool. Do we consider folly under the relation which it bears to human actions? Then, in the case which I have supposed, we must necessarily employ the word foolish. It is plain, therefore, not merely that every adjective in our Language might have possessed
sessed a corresponding epithet; but that the *same* attribute which gives birth to an adjective, (as wisdom or folly, for example,) might give birth to a numerous *family* of epithets; each epithet being employed to denote some one or other of those *specific* relations, which are left by the adjective entirely undefined.

Now a perfect family of such epithets would certainly supercede the use of the adjective noun; for we should never speak of an angry man on the one hand, and an angry observation on the other hand, were it not for the poverty of our Language, which does not furnish two epithets significant of the different *specific* relations of anger to each of these two substantive nouns. And though it is probable that the relations of this nature are more numerous than the epithets by which they are typified in any Language, or, in other words, that no Language possesses, universally, a perfect family of such epithets; yet the absence of these does not imply the *necessity* of having recourse to adjective nouns, because the want of adjectives, in a given Language, might be compensated by other means.

Suppose, for example, the adjective wise were an epithet, directly opposed to the epithet fool. Then, I say, that we could no more speak of a wise law, than we can now speak of a fool law; but we might still speak of a law of wisdom, which is exactly equivalent to a wise law; because the relation
lation signified by the genitive case is completely indefinite in every Tongue. It is plain, therefore, that the business of Language might still go on, first, though all adjectives were converted into epithets; and, secondly, though epithets were not sufficiently numerous, (as perhaps they cannot be sufficiently numerous in any Language,) to express every possible specific relation that can be conceived to exist between the primitive and other substantive nouns.*

Let us now suppose, for the sake of argument, the sudden conversion of all the adjectives of our Language into epithets, significant of that specific relation implied by the existence of a given attribute in its proper object or substantive noun. In this case, it would be nonsense to speak of a wise law, for the reasons which have already been fully explained; but we might still speak of a good law; or a good man; a good dinner; or

---

*I cannot undertake to determine all the means by which the use of adjectives might be superceded in a given Language. The expedient of having recourse to the genitive case, would certainly answer in many cases; but it is yet probable that the universal application of that expedient would be attended with much inconvenience. Accordingly, the Persians, who have very few adjective nouns, seem to have supplied the absence of these by having recourse to the invention of compound epithets; but the Arabs have scarcely any compound epithets, and very few adjective nouns. The Arabs, however, have, or might have, a great multitude of simple epithets, all derived from the same root; for as every root is susceptible of every possible form of inflexion, so, it may give birth to a great multitude of verbs. And as many of these as may be significant, will necessarily give birth to the usual attributives; each attributive being significant of a given specific relation to the root. These circumstances render it probable that there are ample means in the Arabic Language, to compensate the absence of adjective nouns.
A good house; &c. because the primitive goodness does not exclusively signify virtue, which constitutes the goodness of rational beings; but denotes, on the contrary, the desirable qualities of any given object, of whatever nature the object may be.

It is plain, therefore, that the sense of the adjective good is always determined by that of the following substantive noun; or, in other words, that the adjective good is a general term; under which is comprised an unlimited number of specific adjectives; as commodious, when we speak of "a good house;" palatable, when we speak of "a good dinner;" virtuous, when we speak of "a good man;" beautiful, when we speak of "a good face;" and sometimes responsible in the language of merchants, who certainly commit no error at all, when they speak of "a good man upon change."

The word good, whether considered as an adjective or an epithet, will be therefore applicable to the same substantive nouns: first, because "a good action" may signify an action which indicates the goodness or virtue of the agent, in which case, good is an adjective; and, secondly, because it may signify the existence of goodness in the action itself; in which case, good is an epithet, applicable to every action which has a tendency to promote the welfare of society; that being the circumstance in which the goodness of an action consists.

Y y y

And,
And, on the same principle, the word noble, whether considered as an epithet or an adjective, would still be applicable to the same substantive nouns. For as we speak of noble birth; noble minds; noble poems; noble buildings; &c. so, it must be obvious that the idea signified by the term noble is of a very indefinite and general nature; insomuch that the nobleness applicable to the mind of a man, has no apparent connexion at all, with that which is imputed to a fine building.

It may be inferred, therefore, that in proportion as the sense of an adjective is more indefinite and general, the effect of its conversion into an epithet will be less obvious; or wholly imperceptible; first, because it will continue, in either character, to be applicable to the same substantive nouns; and, secondly, because the omission of the substantive, for the sake of brevity, must be condemned as wholly inadmissible; since its insertion, on the contrary, is clearly necessary to determine the sense of the adjective noun. Take away the substantive which ought to accompany the adjective good (whether considered as an epithet or not,) and it will be quite impossible to determine what species of goodness the speaker has in view; whether the goodness peculiar to man, which is virtue; or that peculiar to any other object, such, for example, as the food which he consumes.

But I have already shewn that many adjectives are significant of
of specific attributes, such as can have no existence except in certain specific objects. Thus, pregnancy, for example, is an attribute entirely peculiar to the female sex, which can have no existence in men and things. Wisdom, on the contrary, is an attribute common to both sexes, but then it is peculiar to rational beings, and can have no existence but in their minds. And black is an attribute applicable to every substance in which that color may be observed to exist.

Now the word pregnant, like all adjectives, has been rendered grammatically applicable to men, women, and things; but its conversion into an epithet would necessarily destroy its application to men and things, and leave it applicable to women only, or at least to animals of the female sex. The word pregnant, considered as an epithet, would therefore lose two of the three genders which it possesses in virtue of its character as an adjective noun; and the word wise, for reasons precisely similar, would necessarily lose the neuter gender, and become exclusively applicable to men and women; as it happens in the case of the word fool. The word black, considered as an epithet, would still be applicable to men, women, and things; or, in other words, to material objects, of what nature soever they might happen to be.

And as men are great economists of speech, omitting as superfluous
superfluous in the expression of their thoughts, every word which
circumstances will enable the hearer to supply; there is no
doubt that the substantive which ought to accompany every
epithet, as well as every adjective noun, would be omitted in
every practicable case; that is to say, as often as the omission
might not tend to create obscurity in the structure of a sentence.

On this principle, the substantive is now very commonly
omitted after many adjective nouns: as Roman; Grecian;
German; &c. but it must be inserted after many others: as wise
and virtuous; just and merciful; merely because they are
adjective nouns; and, in that character, applicable to a great
multitude of substantives, the omission of which, would inevi-
tably tend to create obscurity in the structure of a sentence.

But if wise were converted into an epithet, it would be ex-
actly opposed to the epithet fool; and the inconvenience resul-
ting from the omission of the substantive would be exactly the
same in either case. And as the substantive is in fact omitted
after the epithet fool, though at the expense of some trifling in-
convenience, since it leaves the sex entirely undefined; so, it
may be assumed as a fact, not only probable but nearly certain,
that if wise were an epithet, not an adjective, the substantive
would be very generally omitted. And as the slight inconveni-
ence to which I have adverted, might be easily removed by vest-
ing the imaginary epithet wise with terminations to mark the distinctions of sex or gender; so, it might then be used as a substantive noun with less inconvenience than the epithet fool; and with as little as we now experience in the case of Actor; Actress; God and Goddess; Prince and Princess; King and Queen.

It is plain, therefore, that though the conversion of certain adjectives into epithets, as good and bad; black and white; &c. would be followed by little or no perceptible change in the practical application of those adjectives; there is, nevertheless, a very numerous body of simple attributives, as wise; foolish; pregnant; &c. on which, the effect of this transmutation would be to convert them into practical substantive nouns. Nor is it necessary to the production of this effect that the relation signified should be that of existence; for, on the contrary, if it be truly specific, not indefinite, the effect will very commonly follow, of whatever nature the relation may be. If the word foolish, for example, were exclusively applicable to human actions, and never applicable to men and women; it would be an epithet for the reasons formerly stated; and for any thing I can perceive to the contrary, it might be employed as a substantive noun with as little inconvenience as the word fool.

But the consequences resulting from the conversion of adjectives

Z z z
tive nouns into epithets, would be obvious, also, in the application of verbs; since all verbs comprise attributives, which may be epithets or adjective nouns. For if we could not speak of "a wise law," as we cannot speak of "a fool law," it would be absurd to affirm that "the law is wise," as it is absurd to affirm that "the law is a fool;" and thus, the practical application of the verb to be wise, must be determined by that of the attributive wise, which forms a component part of the verb. The attributive comprised in the sense of an English verb is very generally an adjective noun; but if there be any Language in which epithets take place of adjective nouns, we shall be sure to find the character of an epithet, in that Language, predominate even in the verb itself. It is impossible, therefore, to imagine a more important distinction than that which I have pointed out between epithets and adjective nouns; because it plainly involves the practical application of all attributives, to whatever class they may happen to belong.

**Of Metaphors.**

I have now to remark that the use of metaphor, which is of common, and even of necessary use in every Language, would not be at all affected by the conversion of our adjective nouns into epithets; because there is nothing in the nature of an epithet, any more than of a simple adjective noun, by which the use of metaphor can be condemned. The poet, under a system
system of epithets, would still be at liberty to fancy the existence of many attributes in nouns to which they are utterly inapplicable in the nature of things; and might therefore continue to speak, as he has done hitherto, of the smiling morn; the breathing spring; &c. though smiling is naturally an attribute peculiar to rational beings; and breathing, in the strict and literal sense of the term, obviously implies animation and life, without reference to which it can have no existence.

Yet if the adjective breezy were converted into an epithet, significant of the existence of its primitive in a given object or substantive noun, we should no longer be at liberty to speak of "The breezy call of incense-breathing morn;" because, though the morn, by a very natural and beautiful metaphor, may be easily supposed to breathe incense, it would be a very absurd figure of speech, to suppose the existence of breezes in a call. In fact, the word breezy, in this line, (remarkable for beauty and splendor of diction,) presents to the mind no metaphor at all; being, on the contrary, a simple adjective, employed to indicate the occurrence in the morning, (or at the call of the morning, which is itself a metaphor,) of those breezes by which we know it to be usually ushered in.

But though the use of metaphor is not inconsistent with the character of an epithet, any more than of a simple adjective noun,
noun, it is of importance to observe that the course of metaphor; in every Language, is chiefly determined by adventitious circumstances; insomuch, that the same metaphor which is familiar to the usage of one Language, will be generally unintelligible in many other Tongues. For as imagination, the most capricious of all the mental faculties, is the source to which we must trace our metaphors; so, the operations of this faculty are likely to be affected by every circumstance in the state of Society, which tends to suggest peculiar modes and habits of thinking; to engender, in short, any imaginable association of ideas which is not common to all mankind.

Accordingly, I have no doubt that an extensive knowledge of the course of metaphor which may happen to prevail in a foreign Language, is always one of the latest acquirements of those who undertake to master the Language; for as it can be known only by observation and experience, so, there is always much to learn on that subject, even in the case of those Languages which are spoken by nations nearly allied in manners to ourselves. Yet the resemblance of manners between two nations, powerfully tends to the assimilation of Tongues; and of course to the assumption of corresponding metaphors; and as the European nations, notwithstanding the varieties of character peculiar to each, are nearly as much alike in manners as in dress; so, I am persuaded that this resemblance has very generally given birth,
In each nation, to the employment of metaphors common to them all.

And this is one among many reasons, why there is, comparatively speaking, so little difficulty in translating from one European Language into another; whereas the difficulties which encumber intelligible, not to speak of elegant translation from the European Languages into the Eastern Tongues, if not often insuperable, are at least incomparably superior in degree. The European whom I have occasion to address, may be of a country foreign to my own; but if I can think in English, and translate the terms, rendered mechanically word for word, and sentence for sentence, preserving every metaphor as it may happen to occur, and slightly changing the order of arrangement, to suit the idiom of the foreign Language, I may fail of elegance, or even of accuracy; but should not expect to be told by my hearer that my Language was utterly unintelligible to him.

That he does understand me, may be often, however, regarded as a proof of the similarity of the Languages spoken by either; a similarity extending, not merely to Languages derived from the same parent stock, though in these it will be necessarily more conspicuous; but embracing all or most of the European Tongues; formed, as they are pretty nearly, on the same principles; spoken by nations professing various modifications of the same religion; go-

2 A a a verned
vern'd nearly by the same laws; cultivating the same arts, and the
same branches of science and literature; advanced to the same point
of civilization; and conducting the pursuits of war and of peace by
the same maxims and general principles; the result, not so much of
the progress of knowledge in any one country, as of the aggregate
requirements of Europe itself.

The facilities of translation which result from the combination of
all these circumstances, have never been fully appreciated in Europe;
and perhaps they never will be fully appreciated, unless the pro-
gression of knowledge, in the Oriental Tongues, shall render fami-
liar to literary men, the contrasted difficulties which embarrass the
transfusion of European sentiments into the Languages of the
East. In that case, the attention of scholars will be at length
turned to the principles of translation; and we may possibly dis-
cover, in process of time, the true reasons why an Oriental Scholar
is so often compelled to wave the translation of terms entirely; and
to find out the means by which a given sentiment may be accurately
preserved, while the words in which it was originally conveyed, are
altogether discarded, as unfit to convey it to the mind of any Orien-
tal hearer.

Some of these reasons are, indeed, sufficiently obvious in the struc-
ture of many Oriental Tongues; such, for example, as the Arabic
Language; which is almost exclusively conducted by the means of

EPIThETS,
EPITHETS, having scarcely any ADJECTIVE NOUNS. For though the noun termed Հնդկացի of Relative; as Հնդկացի GREEK; &c. is a real adjective, denoting an indefinite and general relation to the primitive, it is regularly formed from those nouns only, which are significant of PERSONS; PLACES; COUNTRIES; or TRIBES; and, with the single exception of this noun, it may be affirmed, with certain accuracy, that ALL the attributives of the Arabic Language are EPITHETS, not ADJECTIVE NOUNS.

All the consequences which I have stated as likely to ensue in our Language from the conversion of English adjectives into epithets, may be therefore considered as so many PRINCIPLES, literally verified in the Arabic Language, to which the use of adjectives is almost unknown. And as I have already remarked that the consequences in question extend to the practical application of VERBS; PARTICIPLES; and other ATTRIBUTIVES of every species; so, the reader will do well to ponder the subject, until it shall be completely familiar to his mind.

For it will require no inconsiderable exertion of thought, to get rid of the prejudice in favor of the necessary use of adjectives, which results from the universal reception of these into the structure of every European Tongue; yet if the reader will fairly put the question to himself, why it happens that ALL adjectives have three genders, he ought, I think, immediately to perceive that the fact is
is utterly unaccountable, otherwise than by adverting to that indefinite and general relation, which every adjective is formed to denote.

For as "a melancholy man" means a man who feels the sensation of melancholy; so, "a melancholy spectacle" means a spectacle which excites the sensation of melancholy; and as these are two very different ideas, we need not surely be at all surprised that there are Languages, in which they must be differently expressed. Here, then, we have one great principle of Arabic Grammar, which cannot fail to embarrass the transfusion of European sentiments into the Arabic Language; for as it embraces, equally, the practical application of all attributes, to whatever class they may happen to belong; so, it operates with the watchful care of an Argus, against the possibility of rendering intelligible a mere verbal translation of terms.

But besides the difficulties arising from this prolific source of embarrassment, the English translator into the Arabic Language has to encounter other impediments, of equal, nay, of much greater magnitude. For if we compare the number of our ideas with that of the terms employed to express them, the richest Language will seem to be poor; insomuch that it may be thought a matter of reasonable wonder, how we are able to express them at all.

But
But we could not express them, if the terms of Speech were never employed in any other than the literal sense; and hence arises the use of metaphor; or let me substitute, rather, the extension of terms, which conveys a more comprehensive idea; and, generally speaking, all those expedients, described under term idiom, to which, in Language, we must have recourse. And as nothing is necessarily common to all Languages, but merely our right to employ words in the literal sense which they may have acquired; so, the extensions and idioms of one Language are likely to differ from those of another. And this variation, founded as it is on the different combinations of human society, will be conspicuous even in the dialect of Yorkshire, as opposed to that of London or Middlesex; and must be carried to a prodigious extent in the case of two foreign Languages, originally constructed on different principles; spoken by nations assimilated by no habits of mutual intercourse; and in fact distinguished from each other by all those circumstances in the state of society, that tend to modify the human character into that endless diversity of forms, which it is found to assume in the civilized regions of modern Europe, or the sandy plains of an Arabian desert, thinly peopled by its wandering tribes.

These circumstances duly considered, it seems to me that we have more reason to admire the facility with which a Frenchman is able to understand a verbal translation from the English Tongue, than

2 35

cause
cause to wonder that such a translation should be generally unintelligible to the ear of an Arab; but the subject is too interesting and too important to be treated incidentally at the end of a chapter, and it will depend on my ability, which I much doubt, whether it shall be resumed in any subsequent part of my work.

It involves an essay on the principles of translation; and such an essay has been long, and very justly considered as a great desideratum by Oriental Scholars, though its importance may not be duly appreciated in Europe, where the office of intelligible, I do not speak of elegant translation, is generally and not unjustly held to be little more than a mechanical exercise. My own ambition is limited to an exposition of the sources of those difficulties which embarrass the transfusion of European sentiments into the Languages of the East; but if successful in the accomplishment of that object, a more arduous task will remain for my successors; namely, that of pointing out the means by which those difficulties may be diminished.

I now proceed to detail, in their order, the various classes of derivative nouns to which I adverted in the preceding section of this chapter.
SECTION THIRD.

FORMATION OF THE ACTIVE PARTICIPLE OR NAME OF THE AGENT, FROM VERBS OF THE TRILITERAL RADICAL CLASS.

The اسم الفاعل or name of the agent has been defined by Arabian writers, to be "a noun derived from the infinitive, for the purpose of describing the agent of a transitive verb." And as transitive verbs are generally significant of actions performed, many of which are of a transitory nature, forgotten, perhaps, as soon as accomplished; so, the attributive character of this noun is not generally of a permanent nature, though it may become permanent by the repetition of the action. The winner of a game at billiards, for example, is plainly the agent of the verb to win; but the epithet winner, which is the اسم الفاعل, confers no permanent attribute on the party to whom it may be applied; since a change of fortune, in the next game, may quickly transfer it to the adverse party. So, also, the epithet writer, which is an اسم الفاعل confers no permanent attribute on the nominative or agent of the verb to write; but the attribute may become permanent by the repetition of the action, as when we speak of a writer by profession; &c.

This
The transitory nature of the attribute signified by the اسمُ الفاعل, when derived from nouns significant of actions performed, is probably the true reason why the Arabian Grammarians have declared the difference between the اسمُ الفاعل and the simple attributive (اسمُ الفاعلة الشفالة) to consist merely in this: namely, that the former denotes the occurrence, whereas the latter denotes the existence of a given attribute in its proper object or substantive noun. But if we admit the accuracy of this definition, it certainly follows that many nouns having the form of the اسمُ الفاعل, must be assigned to the class of simple attributives: as لَهُن Lean, وَأَفْلُح Lean; &c. since these nouns unquestionably denote the existence, not the occurrence of a given attribute in its proper object or substantive noun. And perhaps it is true that these nouns, being derived from verbs of the intransitive class, are in reality simple attributives; since it is not improbable, and has been maintained by many Grammarians, that the Measure نَالِعل, on which the اسمُ الفاعل is regularly formed, is also common to simple attributives.

But the word مَعَشْرُونَ A lover is directly opposed to LOVED; and seems, therefore, to be an اسمُ الفاعل in the strict and proper sense of the term. Yet the attribute signified by the word love is less transient, by its own nature, than that signified by the word anger; whence we derive the adjective angry, a simple attributive, employed to denote the existence;
not the occurrence of anger, in its proper object or substantive noun. If the word lover be an اسم القا على, it follows; therefore, that the attribute signified by this noun is not necessarily of a transient character; since love may continue to endure for ever.

But I am unwilling to enter into this argument, having already stated my opinion that the classification of verbs into neuter and transitive is really imperfect in its own nature; being founded, chiefly, on the usage of Language, with little regard to the nature of things. And if it be true, as I believe, that there are as many species of the اسم القا على as there are species of transitive verbs; and as many species of the simple attributive, as there are species of intransitive verbs; it follows that an improved classification of verbs can alone determine the true nature of the distinction between the اسم القا على and the simple attributive, which I confess that I am unable to resolve.

The اسم القا على differs from the active participles of our Language, merely as the word lover differs from the word loving; that is to say, as an epithet differs from an adjective noun. We cannot speak of a lover action, because an action is utterly incapable of love or hatred; but we may speak of a loving action, meaning “an action which indicates the love of the agent.” It is plain, therefore, that the relation signified by

2 C c c the
the اسم الله is really specific by its own nature; whereas the relation signified by the active participles of our Language is really indefinite, like that of the simple adjective nouns.

Yet the word شاعر A Poet; which is an اسم الله derived from the infinitive شعر Writing or composing poetry, is sometimes used in the sense of poetical: as شعر شاعر "A poetical verse." This word seems, therefore, to have acquired a character approaching to that of our adjectives; that is to say, it seems, at least in this example, to indicate an indefinite and general relation to the primitive. And, on the contrary, the word sick, in our Language, has really acquired the character of an epithet; since we seldom or never speak of a sick season, but generally substitute the adjective sickly. Such examples are comparatively speaking of rare occurrence in either Language, and are plainly anomalous to the general system which prevails in each; serving merely to demonstrate the truth of an old axiom: namely, that "there is no rule without an exception." The following is the rule applicable to the formation of the اسم الله derived from verbs of the triliteral radical class.

**RULE.**

The اسم الله, being derived from verbs of the triliteral radical class, is invariably formed on the Measure ُ: Feminine
minine which is applicable, by analogy, to all active verbs whether transitive or intransitive; and by the authority of prescription, to many neuter verbs: in which case, it must be often translated by the simple adjective noun. Examples:

A BEATER: صَرْعُ; A SLATER: صُرْعُ; A LOVER: صَرْعُ; A SEEKER: صَزْرُ; A SLEEPER: صَزْرُ; SLENDER: صَزْرُ; LEAN: صَزْرُ. The examples of this noun might be easily multiplied without end, but every reader will be able to form an ample collection for himself. It is to be observed that the word "صَزْرُ" and "صَزْرُ" are common to both genders, and do not therefore require, though they admit the termination "نَ" of the feminine gender.

INTENSIVE SUPERLATIVE OF THE ISMOOL FAIL.

This noun differs from the merely in the SIMPLE SENSE which it is formed to denote: but the measures of its formation are very numerous, and, with one exception, they must be supported, in each example, by the authority of prescription or general usage. The exception to which I allude is the Measure "صَزْرُ"; on which, Grammarians have authorised the universal formation of this noun, without regard to prescription at all: as "صَزْرُ" A GREAT BEATER; طَلْبُهُ A GREAT SEEKER; "صَزْرُ" A GREAT SPEAKER; "لُوْمَة" A GREAT REPRAKER; &c.

The
The noun so formed, is accurately applicable to both genders; and, having no dependence on the authority of prescription, it follows that \( \text{\textit{Very learned or knowing}} \) \( \text{\textit{Very fearful}} \) (Primitive \( \text{\textit{Fear}} \)) &c. must be considered as grammatically accurate, with or without reference to their establishment by the authority of general usage.

But I advise the reader not to employ any noun of this class which has not received the sanction of usage; for it is one of the most difficult points of Arabic Grammar to determine where the authority of prescription ends, and where the dominion of analogy begins. The human ear is naturally disposed to receive with distaste every sound to which it is not accustomed in Speech; and there is no doubt that an Arab would reject as inelegant at least, if not inaccurate, a great many inflexions not hitherto employed in the Language, but such as \textit{might} be employed under the sanction of those rules in which analogy is declared to prevail.

The intensive superlative of the \( \text{\textit{Great}} \) is commonly termed \( \text{\textit{Greatly}} \) or a noun significant of excess; and besides the Measure \( \text{\textit{Greatness}} \) to which I have already adverted, it has many other measures applicable, as I have stated, by the arbitrary authority of prescription alone. These are detailed in the following table, of which it is necessary to remark that many of the examples not ending in the letter \( \text{\textit{U}} \) servile, are frequent-
ly observed to receive that letter, which does not affect the gender of the noun, but renders the superlative still more intense: as

Very wise; Most exceedingly wise:

A great separator; A very great separator:

Very fearful; Most exceedingly fearful: &c.

<table>
<thead>
<tr>
<th>Meaning</th>
<th>Examples</th>
<th>Measure</th>
</tr>
</thead>
<tbody>
<tr>
<td>Very fearful</td>
<td></td>
<td></td>
</tr>
<tr>
<td>A great b awer.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Well versed in the vicissitudes of things.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Very impatient.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Very mischievous.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Very playful.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>A great b awer.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>A great eat. er.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>A tempestuous wind.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>A great separator.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Very fearful.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>A great mixer.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Meaning</th>
<th>Examples</th>
<th>Measure</th>
</tr>
</thead>
<tbody>
<tr>
<td>A great enter.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>A great enter.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Very impatient.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Omniscient.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Very grateful.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>A great praiser.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>A great reader.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>A great knower.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>A great speaker.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>A great benefactor.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>A great speaker.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Very fearful.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>A great mixer.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

D d d'd
I have no observations to offer on the measures comprised in the preceding table, and will therefore proceed to consider the formation of the Ismool Fa-il, derived from other verbs, besides those of the triliteral radical class.
FORMATION OF THE ISMOOL FA-IL, FROM ALL VERBS BUT THOSE OF THE TRILITERAL RADICAL CLASS.

The ینفُعُل, derived from all the verbs in the Arabic Language, those only excepted which belong to the triliteral radical class, is formed from the aorist active, in the third person singular; simply by substituting for the letter ياء, the letter ميم movable by the vowel زمع; after which, the penultimate letter must receive the vowel کسر, if it did not previously possess that vowel point. Examples: يِنْفُعُل حَرْجُ He circulates; مَنْفُعُل حَرْجُ A circulator: يِنْفُعُل حَرْجُ It revolves; مَنْفُعُل حَرْجُ A revoler: يِنْفُعُل مُسلِمُ He embraces the Moohummudan faith; مَنْفُعُل مُسلِمُ A Moohummudan: يِنْفُعُل مُسِيبًا He walks; مَنْفُعُل مُسِيبًا A walker: يِنْفُعُل مُسَتَمِيقًا He pretends ignorance; مَنْفُعُل مُسَتَمِيقًا A pretender of ignorance: يِنْفُعُل مُسَتَمِيقًا He goes to meet somebody else; مَنْفُعُل مُسَتَمِيقًا One who goes to meet somebody else: &c.

The simplicity of this rule supercedes the necessity of numerous illustrations; and as it admits of no exceptions whatever, the knowledge of it will easily enable every reader to draw out for his own benefit, a complete body of active participles, formed from all descriptions of Arabic verbs; those only excepted, which belong to the triliteral radical class.
CORRELATIVES OF THE ISMOOL FAIL.

This term is commonly applied to certain derivatives, chiefly formed from the name of a substance, but sometimes from the name of an event. Those derivatives generally occur on one or other of the Measures ٍلَعَّ اَّل or ٍلَعَّ اَّل ٍلَعَّ اَّل; and more rarely on the Measure ٍلَعَّ اَّل. The Measure ٍلَعَّ اَّل has been thought, by some Grammarians, to be analogously applicable to the formation of this noun, from any given primitive of the triliteral class; but the better opinion is, that every example of its occurrence, on whatever Measure it may happen to be formed, must be supported by the sanction of general usage. The noun, so formed, will be found, in various examples, to indicate a considerable number of specific relations to the primitive: such as that of a vender; dealer; possessor; or user; &c. to the thing which he vends; deals in; possesses; or uses. The following are examples of its occurrence on each of the Measures to which I have adverted.

MEASURE ٍلَعَّ اَّل.

This Measure may be illustrated by the words سَيْبَاتٌ "A swordsman; or maker of swords?" Primitive سَيْف "A sword?"
نَسَرَ "A maker of shields?" Primitive نَسَر "A shield?"
ٍلَعَّ اَّل "A vender of dates?" Primitive ٍلَعَّ اَّل "A date?"
بَعَذ "A mule driver?" Primitive بَعِذ "A mule?"
ٍلَعَّ اَّل "A blacksmith;" Primitive ٍلَعَّ اَّل "Iron?" &c.

MEASURE
This measure occurs in the words "A vender of arrows;" "An arrow;" "A wearer or vender of armour;" "Armour;" "A possessor of clothes;" "Clothes;" "Inhabited; as Ahel An inhabited place;" "People;" synonymous with or as: as Man was created of the seminal fluid;" literally "of water poured out;" "To pour out water;" &c.

To this class the Grammarian Khuleel has assigned the words synonymous with, "A divorced woman;" and synonymous with, "A menstruous woman;" &c. because, though exclusively applicable to the female sex, they do not admit of the termination of the feminine gender; whereas the Ismoel Fa-il not only admits, but generally requires that termination, when applicable to nouns of the feminine gender. Serbuwh is of opinion that they are Ismoel Fa-ils, having no verbal reference to gender at all, though restricted, by sense, to the feminine gender. And the Schools of Koopa maintain that they are Ismoel Fa-ils exclusively applicable to the female sex, and therefore independent, by sense, of the termination which answers no useful purpose in Language, but that of distinguishing the sexes, in the case of an attributive applicable by sense to both genders.

E e e e
It is argued in reply to the Schools of Kofoa, that the words "Pregnant," and "A milk nurse," though exclusively applicable to the female sex, do, nevertheless, admit the termination ع of the feminine gender; whereas "A lover," "A lover," and "Lean," &c. though naturally common to both genders, do not admit, or at least do not require that termination; as "A lean she came," "A woman fond of her husband;" &c. Whence it follows, or is thought to follow, that the omission of the termination ع, in the examples "A day laborer;" Primitive "A day;" "A habitual fornicator;" Primitive "Pudendum mulieris:" and "A sodomite;" Primitive "The rectum;" &c.

**Measure** مeuillez.

The occurrence of this measure will be sufficiently illustrated by the words "A day laborer;" Primitive "A day;" "A habitual fornicator;" Primitive "Pudendum mulieris:" and "A sodomite;" Primitive "The rectum;" &c.

**Conclusion.**

Besides the measures to which I have now adverted, the Grammatician Khuleml admits the formation of this noun, on the measure
sure of any given Ismool Fa-il, to whatever conjugation it may happen to belong: as مُضْفَلٌ, synonymous with مَعْطَلٌ. "A female having children;" Measure مَعْطَلٌ or مَعْطَلٌ; in the phrase إِلَّا مَعْطَلٌ, مَعْطَلٌ "The heavens have windows;" or literally, "are possessed of rents or fissures;" &c. This rule, however, is peculiar to Khuluf, and has not been generally sanctioned by the Learned, who consider the examples adduced, as real active participles, not correlates of the active participle; though neither example requires the insertion of the termination ع, which ought to distinguish the feminine gender.

The Grammarian has assigned the correlates of the active participle, to the class termed مَنْسَب or relative nouns; and it seems to me that they do, in fact, form a species of the relative noun; of which the characteristic is, that like an English adjective, it denotes an indefinite and general relation to the primitive. But in the case of an English adjective, the relation continues indefinite and general; otherwise the word angry for example, would not be at once applicable to men, women, and things; since the relation of anger to men and women, is different from the relation of anger to things. Whereas the relation signified by the correlates of the Ismool Fa-il is generally specific in each example; and its indefinite character is therefore determined by comparing one example with another.
another. It resembles the relation signified by those nouns of our own Language, which are formed from the primitive by adding ER: as PRISONER; JAILER; &c. For if we consider the word PRISONER alone, it will clearly appear that the relation signified is truly specific: namely, "that of a captive to the prison in which he is confined." And if we consider the word JAILER alone, it will still appear that the relation signified is truly specific: namely, "that of a governor to the prison in which he commands." But these are two specific relations, both signified by the termination ER; for JAIL and PRISON are synonymous terms, and if the relation were the same in either case, JAILER and PRISONER would be so too.

It is plain, therefore, that the termination ER denotes, in various examples, a considerable number of specific relations, essentially distinguished by their own nature; whence it follows that the relation signified by that termination must be naturally indefinite in a certain degree; since it is equally capable of expressing all those specific relations, which, in various examples, it is found to denote. And as the usage of Language alone determines the difference of sense between JAILER and PRISONER, either of which might have assumed the sense of the other, had it been so determined by general usage; it may be therefore inferred, with certain accuracy, that the indefinite character of the relation signified by the termination ER, is rendered specific, in
in each example, by the arbitrary authority of prescription alone. And so it is in the case of the correlatives of the Ismool Fa-il, since these naturally denote an indefinite and general relation to the primitive, though that relation very commonly becomes specific, in each example, by the arbitrary influence of general usage.

SECTION FOURTH.

THE NAME OF THE OBJECT, OR PASSIVE PARTICIPLE, DERIVED FROM VERBS OF THE TRILITERAL RADICAL CLASS.

The passive participle is defined to be a noun derived from the infinitive, for the purpose of describing the object of a transitive verb; and those of the triliteral radical class are regularly formed on the Measure مَفْعُوْل; Feminine مَفْعُولَة; which is applicable, by analogy, to all the verbs of this class; without so much as a single exception. Examples: مَفْعُول: Braten; مَفْعُول: Written; مَفْعُول: Known; مَفْعُول: Served; &c. It would be easy, but useless to multiply the examples of this class; and I shall therefore merely observe, that besides the regular form of the passive participle, there are also certain irregular forms of that noun, applicable to the examples in which they occur, by the arbitrary authority of general usage. Examples: مَفْعُول;_measure accepted;
Accepted; Measure ُنَعْلَةٌ; Sacrificed; Measure ُنَعْلَةٌ; ُنَفْضٌ; A leaf fallen from the tree;” Measure ُنَعْلَةٌ; &c. Other measures irregularly applicable to the formation of this noun, though less commonly observed to occur in the Language, will appear hereafter, in the chapter that treats of the Measures termed مَصْبَرًّا لَّهَا لَعْنَةٌ or “Common to more than one of the parts of Speech.”

INTENSIVE SUPERLATIVE OF THE PASSIVE PARTICIPLE.

The intensive superlative of the passive participle seems to be rarely formed in the Arabic Language; yet Grammarians have authorised its formation, by analogy, on the Measure ُنَعْلَةٌ without regard to prescription at all. Examples: ُنَعْلَةٌ “Very much laughed at;” ُنَعْلَةٌ “Very much ridiculed;” ُنَعْلَةٌ “Very much reproached;” ُنَعْلَةٌ “Very much censured;” &c. It follows, therefore, that ُنَعْلَةٌ “Very much loved,” must be considered as grammatically accurate, since it is formed according to the prescribed analogy; but, for my own part, I would not venture to use it, without reference to the sanction of general usage; by which it may or may not be supported, for any thing I know of the matter. I believe, therefore, that the Measure ُنَعْلَةٌ is applicable to the formation of this noun, not by analogy, as Grammarians assert; but merely by the authority of prescription alone. The other Measures on which it is sometimes observed to occur, are, first, ُنَعْلَةٌ as "Very
"Very much feared," and, secondly, "We are much feared," and these are prescriptive, not analogous, according to the opinion of all Grammarians.

PASSIVE PARTICIPLE DERIVED FROM ALL VERBS, BUT THOSE OF THE TRILITERAL RADICAL CLASS.

The form of the passive participle of such verbs, differs from that of the active participle, merely in having the penultimate moveable by the vowel Fut-ha, instead of Kus-ha, which is applicable to the penultimate of the active participle. It follows, therefore, that will have its passive participle and so, also, of , and . &c. through every class of the verbs to which I have here adverted.

SECTION FIFTH.

NOUN OF SUPERIORITY.

This noun corresponds with both degrees of comparison in other Tongues: as "Zyde is more learned than Amr," "Zyde is the most learned of men," &c. It is defined to be a noun derived from the infinitive, for the purpose of comparing two or more objects, and assigning to one of them, a superiority over the others, in the sense of a given attribute.
attribute signified by the infinitive. It proceeds, occasionally, from
the active participle: as مَلَأ "More or most learned;" from مَلَأ "Knowing or Learned;" or the passive participle: as مَلَأ "More or
most celebrated;" from مَلَأ "Celebrated;" or the simple attributive: as مَلَأ "Greater or Greatest;" from مَلَأ "Great;" &c.

The measure of this noun is invariably فعل for the masculine
gender; and فَلَأ for the feminine gender: as فَلَأ "Greater
or Greatest;" Feminine فَلَأ "More or most learned;" Feminine فَلَأ "Braver or Bravest;" Feminine فَلَأ "Not
المجتَب for the feminine gender. &c. In the general opinion, it can be regularly derived, only from
verbs of the triliteral radical class; and in order to the accuracy of its
formation, it is necessary, first, that these should be نَكَّ or Perfect
verbs; secondly, that they should be مَفْتَرَف or "Inf ected through all their tenses;" thirdly, that they should be capable,
by sense, of intension and remission: and, finally, that they should
not be significant of colors or personal defects.

It follows, therefore, first, that the noun of superiority cannot be
regularly derived from quadriliteral verbs of any class; or from
augmented verbs of the triliteral class: as مَلَأ جَرَأ "Brave;" مَلَأ جَرَأ "Brave;" &c. Secondly, that it cannot be derived from
substantive verbs: as مَكُن "He was;" مَكُن "He became;"
m "He was near;" (doing so and so;) &c. because these
are termed نِص or Imperfect, in Arabic Grammar; being
deprived
deprived of the attributive character which is essential to the
nature of a perfect verb. \textit{Thirdly}, that it cannot be derived from
\textit{He was good;} \textit{He was bad;}; \&c. because these
verbs are \textit{Indeclinable;} having no in-
flexions of tense at all. \textit{Fourthly}, that it cannot be derived from
\textit{He died;} because the sense of this verb is utterly inca-
pable of intension and remission. \textit{And, finally}, that it cannot
be derived from \textit{Blackness;} \textit{Whiteness;} \textit{Blindness;} \textit{Being blind of an eye;} \&c. because these verbs
are significant of colors, or personal defects.

If the noun of superiority were analogously derived from
quadriliteral verbs of any class, or from augmented verbs of the
triliteral class, it must be formed on the Measure \textit{since}
there is no other measure of the \textit{letters or servile, of which they are composed; and this}
rejection would often tend to disfigure the word, in such a manner
as to confound the sense. The verb \textit{for example, would
form its noun of superiority \textit{after the rejection of the let-
ter \textit{Jehem}; and this noun would seem to be derived, not from the
infinitive \textit{Driving away. So, also, the verb \textit{would form its noun of
superiority \textit{after the rejection of the letter \textit{Humza; and
this noun would seem to be derived, not from \textit{which is an
\separatepg
}}
augmented
augmented infinitive of the first conjugation, but from the radical infinitive, namely ُّرَجُ. I say, after the rejection of the letter Ḥumzā, because the Ḥumzā of ُّرَجُ must be first rejected, though afterwards replaced in ُّرَجُ by another Ḥumzā, namely, that of the ُّنِفَصْبِيل.

Such are the reasons assigned by Grammarians, why the noun of superiority cannot be analogously derived from quadriliteral verbs of any class, or from augmented verbs of the triliteral class; yet they are not unanimous on this subject, for Ṣeḥūwya has authorised the formation, by analogy, of َّنِعَلَ from َّنِعَلا; that is to say, he has authorised the formation of the ُّنِفَصْبِيل from all verbs of the first conjugation of augmented triliterals, without regard to prescription at all. And ِّدَبِّسُّن ين is of opinion, (indeed the fact is admitted by all Grammarians,) that there are, in the Language, a multitude of examples in support of the accuracy of Ṣeḥūwya's decision: as

"You are a greater benefactor to me than such a person;" "He is the greatest bestower of money among them, and the most apt to the performance of good actions." For ُّصَّرُمُ is here supposed to be derived from ُّصَّرُمُ "He favored;" not from ُّصَّرُمُ "He was generous;" and so, also, ُّلَأَرُلُ are supposed to be derived from ُّلَأَرُلُ "To bestow;" and ُّلَأَرُلُ "To approximate;" both verbs of the first conjugation of augmented triliterals. This consideration has induced the Arabian Grammari-
ans in general, to admit the formation of َتَعَلَّل from َتَعَلَل by the authority of prescription, but not by analogy, according to the opinion maintained by Seebuwyh.

An opinion yet bolder than that of Seebuwyh, has been imputed to Akhfuṣh and Moobarrud: namely, that the noun of superiority formed on the Measure َتَعَلَل may be derived, by analogy, from all triliteral verbs of the augmented class, to whatever conjugation they may happen to belong; as َتَعَلَل; َتَعَلَل; َتَعَلَل; &c. The Language affords no examples in support of this opinion, which has been therefore rejected by general consent. A philologer, it is thought, has no right to authorise the operation; by analogy, of rules utterly at variance with common usage, even though the perfection of theory may seem to require it; and, in the case before us, the reasons already assigned against the derivation, by analogy, of َتَعَلَل from َتَعَلَل would operate with tenfold force, against the derivation of َتَعَلَل from all the classes of augmented triliterals.

There is no reason, in the nature of things, why the noun of superiority might not be derived from substantive verbs, termed imperfect in Arabic Grammar, for the reasons which I have just had occasion to state. But the noun of superiority, as َكَانَ َأَكْوَنَ َمَر “He was,” َقَبَرَ َأَصِبَر “He became,” has never been derived from such verbs; and is therefore condemned by general usage. And though some Grammars
marians authorise its formation, by analogy, without regard to
prescription at all: as "He is more of a walker than thee;"
"He is becoming rich faster than thee;" there is no doubt that such phraseology would
sound very oddly in the ear of an Arab, who would substitute for it
"He is more of a walker than thee;"
"He is becoming rich faster than thee;" &c.

But I have said that the noun of superiority cannot be derived from verbs significant of color; or of personal defects; and
the reason assigned by the Schools of Busra, is, that such verbs
form the simple attributive on the Measure اَسْوَرُ Black; اَبْيَضُ White; اَعْرُ Blind; اَعْمَ Blind of one
eye; &c. If the noun of superiority were also formed on the same
measure, as اَسْوَرُ Blacker; اَبْيَضُ Whiter; &c. it is contended, therefore, that either might be mistaken for the other.
But though the fact is true, if we consider them without reference to the context, it is unsatisfactory in my opinion; because
this danger does not prevent, in a multitude of other instances, the application of the same measure, as لَفَّا لَّ for example, to
the formation of more than one of the parts of Speech. In the
case of mental defects, the noun of superiority is regularly
formed on the Measure اَجُهَّلُ "More ignorant;"
"More cowardly;" &c. and the reason assigned, is, that
the simple attributive, in such verbs, is generally formed on
some other measure.

The Schools of Koopā, always opposed to those of Būṣra, admit
the formation, by analogy, of the اسم النصيل from all verbs
significant of color; and there is no doubt that some few examples
of its formation from such verbs do, in reality, occur in the Lan-
guage: as رسوم in the phrase ولدت أصوتين حزينين من الطالم
"And verily you are blacker in my eyes than tyranny;" or
فيه, in the following verse of an Arabian Poet:

جارياً في رعيها النصيل
هيب في من احت بني إبى

"A girl, tricked in her ample shift, fairer than the sisters of
the tribe of Iṣrā."

MEANS OF EXPRESSING THE SENSE OF SUPERIORITY, IN THE
CASE OF ALL VERBS FROM WHICH THE MEASURE

آتَعَل

CANNOT BE DERIVED.

In such cases, the sense of superiority must be expressed by
circumlocution. The learner will first form the measure آتَعَل
from some word suited to the occasion; and generally significant
of beauty or ugliness; strength or weakness; hardness or
softness; paucity or abundance; &c. The measure آتَعَل
so formed, and followed by the infinitive mode of the required
verb, which must be put into the objective case, will
be significant of the sense which is to be expressed: as
هذا أشد بيا ضا من ذاك
"This is whiter than that;"

زيد

H h h h
Zyde is blinder of one eye than Amr; "Zyde is a faster goer than Amr;" "Zyde tumbles or turns round such a thing more than Amr;" &c.

SECTION SIXTH.

INSTRUMENTAL NOUN.

The instrumental noun, or noun of instrument, is defined to be a noun derived from the infinitive, for the purpose of describing the instrument or means employed for the attainment of the sense signified by the infinitive: as مُفْعَلُ "The instrument of opening;" or "A key;" &c. It is derived, by analogy, from all verbs of the trilateral radical class; and may be formed, indifferently, on any one of the three measures مُفْعَلُ مَمْسَعُ مُفْعَلُ: though the measure مَمْسَعُ has been thought, by some Grammarians, to be applicable, not by analogy, but only by the authority of prescription alone. Examples: مَمْسَعُ or مُفْعَلُ "The instrument of opening;" or "A key;" مَمْسَعُ or مُفْعَلُ "The instrument of marking;" or "A marking iron;" مُفْعَلُ or مَمْسَعُ "A net; or other instrument of hunting;" مَمْسَعُ or مُفْعَلُ "A measuring instrument;" مَمْسَعُ or مُفْعَلُ "The instrument of sweeping;" or "A besom, or Snowspade;" مَمْسَعُ or مُفْعَلُ "The instrument of fanning;" or "A fan;" &c.

Among the prescriptive measures of this noun, I have to enumerate, First: مُفْعَلُ "The instrument of adorning;" or مَمْسَعُ.
or "A-string of pearls,"  "The instrument of sewing;"
or "A needle;"  "The instrument of sewing leather;"
or "A saddler's or shoemaker's awl;" &c. Secondly:  "زُرْعٌ" which, being generally significant of a specific instrument, not of any instrument, generally, by which the sense of the infinitive may be attained, is therefore considered as not properly an instrumental noun, but only or Correlative to that noun: as "Fuel of wood;" which is a specific instrument for lighting a fire; "ةْنَبِّتَ" "An emetic;" which is an instrument of evacuation by the throat; &c. Thirdly:  "مَفْعُولٌ" or مَفْعُولاَتُ which are of rare occurrence: as "The instrument of passage;" or "A road in the mountains;" more commonly "مَفْعُولٌ" "A spindle;" or "The instrument of spinning;" &c. Fourthly:  "مَفْعُولٌ" or مَفْعُولاَتُ which are also thought to denote specific instruments, not any instruments, indifferently, that may be employed for the attainment of the sense signified by the primitive: as "A box for holding a kind of snuff, termed  "A sieve;" Primitive "فَتْنَى" "To sift;" "An oil cruised;" "An instrument for pounding medicines;" "A sword;" "A box or instrument for holding collyrium;" "A box for holding alkali or soap;" &c. It is to be observed, however, that the occurrence of the regular instrumental noun, is noticed by Akhurah in his book termed the  and that Jowhara, in the
SECTION SEVENTH.

**NOUN OF TIME AND PLACE, DERIVED FROM VERBS OF THE TRILITERAL RADICAL CLASS.**

This is a noun formed from the infinitive, in order to describe the time or place of its attainment; and, being derived from verbs of the triliteral radical class, it is formed, by analogy, according to the following rules.

**Rule First.**

The measure of the aorist being 과 or 과, that of the will be 과. Examples: 과 "The time or
or place of opening;" مسرب "The time or place of drinking;" مصدق "The time or place of mounting;" مدقن "The time or place of slaying;" منصر "The time or place of assisting;" &c. And if the measure of the aorist be يقعل, that of the اسم لنفر will be متعلق. Examples: مصرب "The time and place of beating;" مخصب "The time and place of reckoning;" مصفر "The time and place of fleeing;" &c. The اسم لنفر, derived from يقعل, should have been regularly formed on متعلق; (as يقعل gives متعلق; and يقعل gives متعلق) but the fact is otherwise, because the measure متعلق, though sometimes applicable to the formation of the infinitive, as غناء; Generosity; متعون Assistan&lt;e; &c. is of rare occurrence in the Arabic Language.

RULE SECOND.

But verbs having the letters Wآ or Yآ for the final radical, have the اسم لنفر formed on the measure متعلق, without regard to the form of the aorist; or to the occurrence, or otherwise, of the letters Wآ or Yآ as the primal radical. Examples: مصوص "The time or place of throwing;" مصوص "The time or place of preserving;" &c. The word مآوي for مآوي in the phrase مآوي الديل "The stall or stable of a camel," is a rare exception to this rule.

RULE THIRD.

And verbs having the letters Wآ or Yآ for the primal radical, form the اسم لنفر on متعلق without regard to

I i i i
the form of the aorist, if the same letters shall not occur as the final radical. Examples: مَثْقُولٌ "The time or place of promising;" مَنْجَلٍ "The time or place of fearing;" مَبْسَرٌ "The time or place of being impudent;" مَبْسِطٌ "The time or place of becoming dry;" مَيْتِع "The time or place of the ripening of fruit;" &c. Yet some Grammarians are of opinion that verbs having the letter Yā for the primal radical, come under the operation of the first rule; forming مَقْتِعُ from مَيْتِع: as مَيْتِعُ "The time or place of gambling;" &c. and مَيْتِعُ from مَيْتِعُ "Being awake;" (as an infinitive,) or "The time or place of being awake;" (as an اسم المكان) &c.

CONCLUSION.

The preceding are all the rules applicable to the formation of the اسم المكان from verbs of the triliteral radical class; but I have still some detached observations to offer on the subject, and these, therefore, I proceed to detail.

Some verbs having the aorist formed on يَفْعَلُ have the اسم المكان irregularly formed on مَقْتِعٍ by the arbitrary authority of prescription alone. Examples: مَشْرَقٌ "The East;" مَسْرَقٌ "The West;" مَسْرَقٌ "The elbow; or place on which we sometimes lean for rest;" مَسْرَبُ "The time or place of vegetation;" مَسْرَبُ "The time or place of sacrificing a camel;" مَسْرَبُ "The time or place of falling;" مَسْرَبُ "The place of the separation of two roads;" also مَسْرَبُ "The crown of the head;"
where there is a division of the skull into two parts; 

"The time or place of dwelling," "The place of the rising of a star;" "The place of performing divine worship;" "The nostrils; or place of blowing;" "The time or place of prostration;" &c.

It is to be observed, however, that there are different opinions with regard to the true sense of the word which is thought by to signify, generally, "Any place in which the act of prostration may be performed;" and by SABBWYNH, to signify, exclusively, "A temple of divine worship, in which the act of prostration is performed by appointment." In the opinion of SABBWYNH, it is opposed, therefore, to the word with Fut-HA, which he states to signify, generally, "The place of prostration." FURRAA also affirms that ; and with Fut-HA, are employed in the sense of the and coincides in opinion with and who admit the application, by analogy, of the Measure with Fut-HA, not only to these nouns, but also to all the other examples which I have adduced: as &c. in which KUS-HA has nevertheless been established by the sanction of universal usage.

The formation of is exceedingly rare; yet some examples of its occurrence are to be found in the Language: as "The place in which any thing is suspected to be." The regular form of this noun, namely , has never been observed to occur in the Language.
There are several other measures irregularly applicable to the formation of nouns of place; but as the examples of their occurrence are thought to denote specific places; not any place, generally, in which the sense of the primitive may be obtained; grammarians have refused to consider them as nouns of the class termed اسم الطرف in the strict and proper sense of the term. The occurrence of these nouns will be sufficiently illustrated by the following examples: namely, A dung hill; "A melon ground;" "An inkstand;" "A shade; or place to which the sun cannot penetrate;" "A burial ground;" "A place in which the Arabs bask at sunrise in winter;" as هَبَّ رُبَّه "He basked in the place appointed for that purpose;" "A place for keeping camels;" &c.

Had these nouns really belonged to the class termed اسم الطرف it is thought that they must have been formed on one or other of the regular Measures مُتَعِل or مُتَّعِل; and accordingly, the word which is the regular significant of any place in which a man may happen to be buried, does in fact occur in the following verse:

"There is a grave at hand for all mankind: men perish and augment the number of the tombs!"

* The word يَتَعِل signifies "A court yard;" whereas يَتَعِل signifies "To perish." Perhaps, therefore, the sense may be: "There is a grave in death for all mankind."
Some Grammarians consider مفعول as regularly significant of a place specifically appropriated to the sense of the primitive: "A burying ground;" not, any place, indifferently, in which a man may happen to be buried. It is an attributive, they say, applicable to the word بقعة "A place;" which is always understood; and this noun being of the feminine gender, the attributive also receives the letter ء.

**Noun of Time or Place Derived from All Verbs But Those of the Triliteral Radical Class.**

The noun of time or place, derived from all verbs but those of the triliteral radical class, must be invariably formed on the measure of the passive participle of the verb from which it may be derived; as مدت خرج "The time or place of turning any thing round;" مدة حيث "The time or place of revolving;" مدة خرج "The time or place of going to meet any person;" مدة خرج "The time or place of being broken;" &c. For in fact, the noun of time or place may be considered as one species of the مفعول (namely, that species termed by the Arabs مفعول نبض of which I shall have occasion to treat hereafter;) and this is the reason assigned by Grammarians, why it is formed on the measure of the passive participle, when derived from verbs which do not belong to the triliteral radical class.
CORRELATIVES OF THE NOUN OF TIME OR PLACE.

The Measure مَعَلَة مَعَلَة is very generally formed from substantive nouns of the triliteral class, for the purpose of describing any place in which the sense of the primitive may happen to abound: as مَعَلَة مَعَلَة "A place abounding in lions or wild beasts;" مَعَلَة مَعَلَة "A land abounding in wolves or snakes;" &c. Though the examples of this class are very numerous, they must be supported by general usage; and therefore the Grammarian prohibits the formation of مَعَلَة مَعَلَة "A place abounding in hyenas;" مَعَلَة مَعَلَة "A place abounding in monkeys;" &c. because neither of these examples is supported by the authority of general usage.

In the case of quadriliteral or quinqueliteral nouns, this derivative is very rarely formed; yet Sædūwīn has noticed some examples of its occurrence on the Measure مَعَلَة مَعَلَة مَعَلَة مَعَلَة; Feminine مَعَلَة مَعَلَة مَعَلَة مَعَلَة as مَعَلَة مَعَلَة مَعَلَة مَعَلَة "A land abounding in foxes or scorpions;" &c. And Jowhurh remarks that some of the Arabs employ مَعَلَة مَعَلَة مَعَلَة مَعَلَة and مَعَلَة مَعَلَة in the same sense; these nouns being formed on the Measure مَعَلَة مَعَلَة after rejecting the final radical, namely مَعَلَة مَعَلَة, from either of the primitives مَعَلَة مَعَلَة "A fox;" or مَعَلَة مَعَلَة "A scorpion;" and thus reducing both to the triliteral class. In the case of quadriliteral or quinqueliteral nouns, it is more common, however, to express abundance by circumlocution: مَعَلَة مَعَلَة مَعَلَة مَعَلَة "This place abounds in scorpions;"
THE SIMPLE ATTRIBUTIVE.

This is defined to be a noun derived from the infinitive for the purpose of describing an object in which the sense of the infinitive is observed to exist; and is thought to be distinguished from the Ismool Fa-il, merely in this, that the latter describes an object in which the sense of the infinitive is observed to occur. I have already called in question the accuracy of this distinction, and have stated my opinion that there are as many species of the Ismool Fa-il as there are species of TRANSITIVE VERBS; and as many species of SIMPLE ATTRIBUTIVES as there are species of INTRANSITIVE VERBS.

Be this as it may, the Arabs believe that there is something permanent in the nature of the SIMPLE ATTRIBUTIVE; and something transitory in the nature of the Ismool Fa-il; notwithstanding the occurrence
occurrence of a few examples of either class, in which the fact appears to be reversed. And though the Ismool Fa-il is not permitted, by analogy, to assume the form of a simple attributive, (probably because the form of a simple attributive is determined, not by analogy, but merely by the authority of general usage, without reference to which, its form cannot be certainly known;) yet Grammarians have authorised the assumption of the form of the Ismool Fa-il, namely علَّا, by every simple attributive whatever.

The word ṭ̄̄rista “Generous,” for example, is a simple attributive, significant of the existence of generosity in a given object or substantive noun. And as there is something permanent in the nature of a simple attributive, it is thought to be applicable, in strict propriety, only to men habitually generous; not to those who are generous only by fits and starts. But we may have occasion to describe a man generous by fits and starts, not so by the general habits of his mind; and, in this case, Grammarians authorise the assumption of the form نَرِّف which is supposed to indicate, not the existence, but merely the occurrence of the attribute, in a given object or substantive noun.

Now there are many attributes of such a nature, that it may be occasionally convenient to describe their occurrence, and occasionally convenient to describe their existence, in a given object or substantive noun; and admitting (which I do not believe,) the accuracy of the Arabian definition of an Ismool Fa-il, as contradistinguished from a simple attributive, it might no doubt be considered as a use-
ful refinement of Speech, to rest either with an unlimited power of assuming at pleasure the form of the other, for the purpose stated by Arabian writers.

But though many simple attributives have also the form of the Ismoot Fa-nil, as ُحَسَين

Beautiful," &c. I fear the distinction of sense to which I have adverted, exists, at least in many examples, not so much in fact as in theory; for it seems to me that ُحَسَين and ُحَسَين are commonly used in the same sense. But be this as it may, there is no improbability in supposing the measure ُحَسَين which is the regular form of the Ismoot Fa-nil to be also applicable, by the authority of prescription, to the formation of many simple attributives; and as this is the opinion of many Grammarians, so I am disposed to believe that ُحَسَين ُحَسَين "Beautiful," are but different forms of the very same noun.

And this opinion is more probable, because it is certain, I think, that the analogy by which every simple attributive has been vested with a power to assume the form of the active participle, is very imperfect. It may be true that some simple attributives assume that form without reference to prescription at all; but generally speaking, it is also true that the authority of prescription is a necessary condition, without reference to which it cannot be assumed.

I now proceed to detail the rules applicable to the formation of the simple attributive; having first premised that they are very imperfect, being liable to the occurrence of endless exceptions.
RULE FIRST.

Verbs having the past tense formed on نَعَلَ will pretty generally form the simple attributive on one or other of the measures حَلَّ “Sharp;” قَرَّ “Single;” عَصْبَ “True;” &c. or نَعَلَ if the medial radical be واو or ياء as سَيْدٌ “A chieftain;” جَبَٰدٌ “Excellent;” مَيتٌ “Dead;” لَتِينٌ “Soft;” &c. Yet the measure نَعَلَ is pretty commonly formed from حَرَّصٌ “Greedy;” وَضْعٌ “Base;” صَيْحٌ “Whole or Entire;” &c.

RULE SECOND.

Verbs having the past tense formed on نَعَلَ will pretty generally form the simple attributive on نَعَلَ: as فَرْحٌ “Joyful;” كَذِيرٌ “Intelligent;” عُسْلٌ “Quick;” دُرْفٌ “Disturbed;” رَمَيٌ “Aged;” &c. And more rarely on the measure نَعَلَ: as عُقَيلٌ “Quick;” نَّدَسٌ “Sagacious;” &c.

RULE THIRD.


RULE FOURTH.

Verbs significant of colors, very generally form the simple attributive
attributive on اَقْرِعُ without regard to the form or measure of the past tense. Examples: "White;" "Red;" "Green;" "Black;" "Straw colored;" &c. And the same measure is generally applicable to the formation of the simple attributive derived from verbs (of whatever conjugation,) denoting personal or mental defects or ornaments. Examples: "Blind of an eye;" "Blind;" "Blind from the birth;" "Having open eyebrows;" "Languid or Ostentatious;" "A fool;" &c. Yet the Grammarian considers the measure as most commonly applicable to attributives significant of mental defects: as "Greedy;" "Mentally blind;" &c.

R U L E  F I F T H.

Verbs significant of hunger and thirst, or the contrary, most commonly form the simple attributive on without regard to the form or measure of the past tense. Examples: "Hungry;" "Thirsty;" "Satiated with food;" "Saturated with water;" &c.

These are all the general rules applicable to the formation of the simple attributive; but that noun is often formed, either on the preceding or on other measures, without regard to Grammatical rule. The measures of its formation are
are perhaps too numerous to be comprised in any Grammatical treatise whatever; but those which are of common occurrence in the Language scarcely exceed the number of thirty, comprised in the following table, which the reader will do well to commit to his memory.

**TABLE FIRST.**

**ORDINARY MEASURES OF THE SIMPLE ATTRIBUTIVE.**

<table>
<thead>
<tr>
<th>Meaning</th>
<th>Examples</th>
<th>Measures</th>
</tr>
</thead>
<tbody>
<tr>
<td>Excellent</td>
<td>جيد</td>
<td>12 ثعلَّب صعب</td>
</tr>
<tr>
<td>A coward</td>
<td>جبان</td>
<td>13 ثعلَّب صفر</td>
</tr>
<tr>
<td>A white camel; &amp;c.</td>
<td>سجَّاج</td>
<td>14 ثعلَّب صلب</td>
</tr>
<tr>
<td>Brave</td>
<td>شجاع</td>
<td>15 ثعلَّب حسن</td>
</tr>
<tr>
<td>Shining</td>
<td>براق</td>
<td>16 ثعلَّب خشن</td>
</tr>
<tr>
<td>Having a fine face.</td>
<td>وضاء</td>
<td>17 ثعلَّب ندي</td>
</tr>
<tr>
<td>Noble</td>
<td>ضخم</td>
<td>18 ثعلَّب زيم</td>
</tr>
<tr>
<td>Jealous of honor.</td>
<td>غبر</td>
<td>19 ثعلَّب جبر</td>
</tr>
<tr>
<td>Thirsty. (Feminine.)</td>
<td>عطشى</td>
<td>20 ثعلَّب حشم</td>
</tr>
<tr>
<td>Pregnant.</td>
<td>حملى</td>
<td>21 ثعلَّب جنب</td>
</tr>
<tr>
<td>An ass bounding at</td>
<td>حيدى</td>
<td>22 ثعلَّب أحمر</td>
</tr>
<tr>
<td>the sight of his own shadow.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Meaning.** | **Examples.** | **Measures.** |
|-------------|----------------|--------------|

1. Difficult.  بثعلَّب صعب
2. Empty.  بثعلَّب سفر
3. Hard.  بثعلَّب صلب
4. Beautiful.  بثعلَّب حسن
5. Rough.  بثعلَّب خشن
6. Intelligent.  بثعلَّب ندي
7. Scattered.  بثعلَّب زيم
8. Fat; of Gross.  بثعلَّب جبر
9. Cruel to cattle; &c.  بثعلَّب حشم
10. Impure.  بثعلَّب جنب
11. Red. (Masculine.)  بثعلَّب أحمر
12. An ass bounding at the sight of his own shadow.  بثعلَّب حيدى

23
The rarer measures of the simple attributive are perhaps too numerous to be comprised in any Grammatical treatise whatever; but many of them appear in the following table, which is inserted for the convenience of occasional reference, and need not, I think, be committed to memory.

**TABLE SECOND.**

**EXAMPLES OF THE SIMPLE ATTRIBUTIVE FORMED ON MEASURES OF RARE OCCURRENCE.**

<table>
<thead>
<tr>
<th>Meaning</th>
<th>Examples</th>
<th>Measures</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hot</td>
<td>نَخَّصَبُ</td>
<td>3</td>
</tr>
<tr>
<td>Hot</td>
<td>تَعَلَّمَ أَمَنَّنُ</td>
<td>4</td>
</tr>
<tr>
<td>Short and</td>
<td>مُنْطِبُ</td>
<td>1</td>
</tr>
<tr>
<td>Short and</td>
<td>نَعَلُ</td>
<td></td>
</tr>
<tr>
<td>coarse.</td>
<td>(as a man,</td>
<td></td>
</tr>
<tr>
<td></td>
<td>&amp;c.)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>ْنَتْنَرُ</td>
<td></td>
</tr>
<tr>
<td></td>
<td>ْنَنَدَدُ</td>
<td></td>
</tr>
</tbody>
</table>

In the table, the measures are listed as follows:

1. نَعَلُ (Short and coarse, as a man, &c.)
2. ْنَنَدَدُ (Short and coarse)
3. نَخَّصَبُ (Hot)
4. تَعَلَّمَ أَمَنَّنُ (Hot)

The table includes examples that illustrate the usage of these measures in Arabic.
<table>
<thead>
<tr>
<th>Meaning</th>
<th>Example</th>
<th>Measure</th>
</tr>
</thead>
<tbody>
<tr>
<td>Unworthy; or Weak.</td>
<td>مَلَأ <em>راَح</em></td>
<td>18</td>
</tr>
<tr>
<td>A man lost to all good purposes.</td>
<td>جَرَّد <em>خَسَر</em></td>
<td>19</td>
</tr>
<tr>
<td>A shameless woman of impudent conversation.</td>
<td>عَفْضُ <em>فَنْعُل</em></td>
<td>20</td>
</tr>
<tr>
<td>Small; or Contemptible.</td>
<td>حَيْقَر *فَنْعُلُ</td>
<td>21</td>
</tr>
<tr>
<td>Strong.</td>
<td>زَايِف *فَنْعُلُ</td>
<td>22</td>
</tr>
<tr>
<td>Avaricious.</td>
<td>صَاوْسَبَتِ *فَنْعُلُ</td>
<td>23</td>
</tr>
<tr>
<td>Firm of flesh.</td>
<td>ضَضْاَك *فَنْعُلُ</td>
<td>24</td>
</tr>
<tr>
<td>Shining.</td>
<td>دَلْصَيِّب *فَنْعُلُ</td>
<td>25</td>
</tr>
<tr>
<td>Shining.</td>
<td>دَلْمَيْصَيِّب *مَفْعُولُ</td>
<td>26</td>
</tr>
<tr>
<td>Shining.</td>
<td>دَلْمَيْصُيِّب *مَفْعُولُ</td>
<td>27</td>
</tr>
<tr>
<td>Gross; or Thick.</td>
<td>غَرَّنُهُ *فَنْعُلُ</td>
<td>28</td>
</tr>
<tr>
<td>A coward.</td>
<td>أَكَرُّضُهُ <em>فَنْعِيَلَة</em></td>
<td>29</td>
</tr>
<tr>
<td>A coward.</td>
<td>أَكَرُّضُهُ <em>فَنْعِيَلَة</em></td>
<td>30</td>
</tr>
<tr>
<td>Meaning</td>
<td>Examples</td>
<td>Measures</td>
</tr>
<tr>
<td>------------------</td>
<td>--------------</td>
<td>-----------</td>
</tr>
<tr>
<td>Dark blue.</td>
<td></td>
<td>46</td>
</tr>
<tr>
<td>An old she camel having lost her teeth.</td>
<td></td>
<td>47</td>
</tr>
<tr>
<td>A man or camel walking with a tremulous motion.</td>
<td></td>
<td>48</td>
</tr>
<tr>
<td>Avaricious or Stingy.</td>
<td></td>
<td>49</td>
</tr>
<tr>
<td>Avaricious or Stingy.</td>
<td></td>
<td>50</td>
</tr>
<tr>
<td>Proud.</td>
<td></td>
<td>51</td>
</tr>
<tr>
<td>Weak.</td>
<td></td>
<td>52</td>
</tr>
<tr>
<td>Hard or Firm.</td>
<td></td>
<td>53</td>
</tr>
<tr>
<td>A feeble old man.</td>
<td></td>
<td>54</td>
</tr>
<tr>
<td>A rapid walker.</td>
<td></td>
<td>55</td>
</tr>
<tr>
<td>Having a bad disposition.</td>
<td></td>
<td>56</td>
</tr>
<tr>
<td>Short and stout.</td>
<td></td>
<td>57</td>
</tr>
<tr>
<td>An untractable camel.</td>
<td></td>
<td>58</td>
</tr>
<tr>
<td>Very black</td>
<td></td>
<td>59</td>
</tr>
<tr>
<td>A swift camel.</td>
<td></td>
<td>60</td>
</tr>
<tr>
<td>Meaning</td>
<td>Examples</td>
<td>Measures</td>
</tr>
<tr>
<td>------------------------------</td>
<td>----------</td>
<td>----------</td>
</tr>
<tr>
<td>Brave and robust.</td>
<td>76</td>
<td></td>
</tr>
<tr>
<td>A short and ugly man.</td>
<td>77</td>
<td></td>
</tr>
<tr>
<td>Big headed.</td>
<td>78</td>
<td></td>
</tr>
<tr>
<td>Fat and foolish.</td>
<td>79</td>
<td></td>
</tr>
<tr>
<td>A fool.</td>
<td>80</td>
<td></td>
</tr>
<tr>
<td>Robust and foolish; or A swift camel.</td>
<td>81</td>
<td></td>
</tr>
<tr>
<td>A thick necked lion.</td>
<td>82</td>
<td></td>
</tr>
<tr>
<td>A difficult affair.</td>
<td>83</td>
<td></td>
</tr>
<tr>
<td>A large belled man.</td>
<td>84</td>
<td></td>
</tr>
<tr>
<td>Qui concitat in coltu.</td>
<td>85</td>
<td></td>
</tr>
<tr>
<td>A light and swift she camel.</td>
<td>86</td>
<td></td>
</tr>
<tr>
<td>Fearful; or A dabby woman.</td>
<td>87</td>
<td></td>
</tr>
<tr>
<td>Very black.</td>
<td>88</td>
<td></td>
</tr>
<tr>
<td>A strong and wicked man.</td>
<td>89</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Meaning</th>
<th>Examples</th>
<th>Measures</th>
</tr>
</thead>
<tbody>
<tr>
<td>Easily made angry.</td>
<td>61</td>
<td></td>
</tr>
<tr>
<td>Spacious land; or Having a wide mouth.</td>
<td>62</td>
<td></td>
</tr>
<tr>
<td>Noble; also A rapid journey.</td>
<td>63</td>
<td></td>
</tr>
<tr>
<td>A thick necked lion.</td>
<td>64</td>
<td></td>
</tr>
<tr>
<td>Long.</td>
<td>65</td>
<td></td>
</tr>
<tr>
<td>A great ocean; or A chieflain.</td>
<td>66</td>
<td></td>
</tr>
<tr>
<td>Gross.</td>
<td>67</td>
<td></td>
</tr>
<tr>
<td>Rich and turned milk.</td>
<td>68</td>
<td></td>
</tr>
<tr>
<td>Tall and foolish.</td>
<td>69</td>
<td></td>
</tr>
<tr>
<td>Pure.</td>
<td>70</td>
<td></td>
</tr>
<tr>
<td>A red robe.</td>
<td>71</td>
<td></td>
</tr>
<tr>
<td>A brilliant Star.</td>
<td>72</td>
<td></td>
</tr>
<tr>
<td>A coward.</td>
<td>73</td>
<td></td>
</tr>
<tr>
<td>A coward.</td>
<td>74</td>
<td></td>
</tr>
<tr>
<td>A coward.</td>
<td>75</td>
<td></td>
</tr>
<tr>
<td>MEANING</td>
<td>EXAMPLES</td>
<td>MEASURES</td>
</tr>
<tr>
<td>----------------------------------</td>
<td>----------</td>
<td>----------</td>
</tr>
<tr>
<td>Very hot, (as the day.)</td>
<td><em>تَعَوَّل</em></td>
<td>105</td>
</tr>
<tr>
<td>A suspicious and treacherous man</td>
<td><em>تَعَلَّأ لَعَنَّا رَ،</em></td>
<td>106</td>
</tr>
<tr>
<td>A large and excellent camel</td>
<td><em>تَعَلَّى سَنَعُ بَ،</em></td>
<td>107</td>
</tr>
<tr>
<td>An ill tempered or vicious man</td>
<td><em>تَعَلَّب قَنْصِعُ بَ،</em></td>
<td>108</td>
</tr>
<tr>
<td>A weak bodied man</td>
<td><em>تَعَلَّب جِيِلَ،</em></td>
<td>109</td>
</tr>
<tr>
<td>Short in stature</td>
<td><em>تَعَلَّب كُوْلَ،</em></td>
<td>110</td>
</tr>
<tr>
<td>Short and big belied</td>
<td><em>تَعَلَّب حِمْطَأ لَ،</em></td>
<td>111</td>
</tr>
<tr>
<td>Rough; Gross</td>
<td><em>تَعَلَّب حُرْصُرَتْ،</em></td>
<td>112</td>
</tr>
<tr>
<td>Blue eyed</td>
<td><em>تَعَلَّب زَرَاطُمَ،</em></td>
<td>113</td>
</tr>
<tr>
<td>A she came having large and wide nipples and much milk,</td>
<td><em>تَعَلَّب إِفْخُوْ،</em></td>
<td>114</td>
</tr>
<tr>
<td>Delicate and good looking</td>
<td><em>تَعَلَّب مَنْ لَنَة،</em></td>
<td>115</td>
</tr>
<tr>
<td>Delicate and good looking</td>
<td><em>تَعَلَّب مَنْ لَنَة،</em></td>
<td>116</td>
</tr>
<tr>
<td>Large</td>
<td><em>تَعَلَّب أَصْحَمَ،</em></td>
<td>117</td>
</tr>
<tr>
<td>Short</td>
<td><em>تَعَلَّب إِزَرَبَ،</em></td>
<td>118</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>MEANING</th>
<th>EXAMPLES</th>
<th>MEASURES</th>
</tr>
</thead>
<tbody>
<tr>
<td>A short and ugly man</td>
<td><em>رُؤُفْنَكَ،</em></td>
<td>91</td>
</tr>
<tr>
<td>Harsh and avaricious</td>
<td><em>تَعَلْلَ سَوْنَ دَ،</em></td>
<td>92</td>
</tr>
<tr>
<td>Swift</td>
<td><em>تَعَلَّلْ خُفِيدَ دَ،</em></td>
<td>93</td>
</tr>
<tr>
<td>A brave man who resists every for</td>
<td><em>تَعَلَّل حُوْنَس،</em></td>
<td>94</td>
</tr>
<tr>
<td>Large</td>
<td><em>تَعَلَّل تَسْقَبَ،</em></td>
<td>95</td>
</tr>
<tr>
<td>Tall and strong</td>
<td><em>تَعَلَّب تَسْبَبَ،</em></td>
<td>96</td>
</tr>
<tr>
<td>Great; or A chief</td>
<td><em>تنَهْل عَلَوْنَ،</em></td>
<td>97</td>
</tr>
<tr>
<td>A man averse to pleasure and to the commerce of the sexes,</td>
<td><em>تنَهْل عَمَّرْ خَشْاَوَ،</em></td>
<td>98</td>
</tr>
<tr>
<td>A man averse to pleasure and to the commerce of the sexes,</td>
<td><em>تنَهْل عَمَّرْ خَشْاَوَ،</em></td>
<td>99</td>
</tr>
<tr>
<td>A bitter and unjust enemy</td>
<td><em>اَتَعَلَّلْ أَلْدَ،</em></td>
<td>100</td>
</tr>
<tr>
<td>A bitter and unjust enemy</td>
<td><em>يَفْتَعَلْ يَلْنَدَ لَ،</em></td>
<td>101</td>
</tr>
<tr>
<td>A proud man</td>
<td><em>اَتَعَلَّل أَخَائَلَ،</em></td>
<td>102</td>
</tr>
<tr>
<td>A fat and bad woman</td>
<td><em>تنَعَلْ حَظْرَوْتَ،</em></td>
<td>103</td>
</tr>
<tr>
<td>Meaning</td>
<td>Examples</td>
<td>Measures</td>
</tr>
<tr>
<td>--------------------------</td>
<td>-------------------</td>
<td>----------</td>
</tr>
<tr>
<td>Unworthy; or A slave to appetite, &amp;c.</td>
<td>مَكْشَىَّ</td>
<td>مَكْشَىَّ</td>
</tr>
<tr>
<td>Generous</td>
<td>نَبْعَلَنَّ</td>
<td>نَبْعَلَنَّ</td>
</tr>
<tr>
<td>Fat and brown complex.</td>
<td>مَتْعُولَنَ</td>
<td>مَتْعُولَنَ</td>
</tr>
<tr>
<td>Proud</td>
<td>مَيْلُ</td>
<td>مَيْلُ</td>
</tr>
<tr>
<td>A strong and robust man.</td>
<td>مَنْعَلَ</td>
<td>مَنْعَلَ</td>
</tr>
<tr>
<td>A man suffering hunger and misfortune.</td>
<td>مَتْعَلَ</td>
<td>مَتْعَلَ</td>
</tr>
<tr>
<td>Insolent or obscenely abusive.</td>
<td>مَتْعَلَ</td>
<td>مَتْعَلَ</td>
</tr>
<tr>
<td>Chubby faced; from خَبِين</td>
<td>مَخْبَىَّ</td>
<td>مَخْبَىَّ</td>
</tr>
<tr>
<td>An old woman.</td>
<td>مَتْعَلَنَ</td>
<td>مَتْعَلَنَ</td>
</tr>
<tr>
<td>Quick and penetrating</td>
<td>مَتْعَلَنَ</td>
<td>مَتْعَلَنَ</td>
</tr>
<tr>
<td>Tall</td>
<td>مَتْعَلَنَ</td>
<td>مَتْعَلَنَ</td>
</tr>
<tr>
<td>Meaning</td>
<td>Examples</td>
<td>Measures</td>
</tr>
<tr>
<td>--------------------------------</td>
<td>----------------</td>
<td>----------</td>
</tr>
<tr>
<td>A round or short girl.</td>
<td>تعالي معذّرِي 159</td>
<td>عُرَهْي 145</td>
</tr>
<tr>
<td>Swift.</td>
<td>تعّرِنِي غَدْوَانِي 160</td>
<td>هَنُنِي 146</td>
</tr>
<tr>
<td>A man busy without object or end.</td>
<td>تعّلِنِي ذَوّرتِي 161</td>
<td>جُرَّدَ رِي 147</td>
</tr>
<tr>
<td>A man expedient in his own affairs.</td>
<td>مَفَاعِلُ مَرَّتِي 162</td>
<td>حَتَّرَ رِي 148</td>
</tr>
<tr>
<td>An unworthy man.</td>
<td>تعّلِنِي مَرَّتِي 163</td>
<td>دَنَتِي 149</td>
</tr>
<tr>
<td>Beardless; though ripe in years.</td>
<td>تَعْلَوْرُي سَوُطَي 164</td>
<td>عَفَرَي 150</td>
</tr>
<tr>
<td>Rough uneven ground</td>
<td>تعّلِنِي طِيَاءَ 165</td>
<td>عَرَضَي 151</td>
</tr>
<tr>
<td>A bad and ill tempered woman.</td>
<td>عِلَّلُهُ مَخَمُّيَّ 166</td>
<td>حَمَسُي 152</td>
</tr>
<tr>
<td>A weak man.</td>
<td>عِلَّلُهُ عَظَمُيَّ 167</td>
<td>حِيَقَيِّي 153</td>
</tr>
<tr>
<td>An unworthy man.</td>
<td>عِلَّلُهُ ٌفَا عُكَّي 168</td>
<td>عِلِّيْيِي 154</td>
</tr>
<tr>
<td>A man or camel unable to copulate from the size of his belly.</td>
<td>مَفَاعِلُ طَباَقَة 171</td>
<td>عَلَدِي 157</td>
</tr>
<tr>
<td>A large camel.</td>
<td>تعّلِنِي عَسِيِّسِي 172</td>
<td>عِجَيْيِي 158</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Meaning</th>
<th>Examples</th>
<th>Measures</th>
</tr>
</thead>
<tbody>
<tr>
<td>A man averse to pleasure and the Commerce of the sexes.</td>
<td>وَرَهْي 145</td>
<td>عِجَيْيِي 158</td>
</tr>
<tr>
<td>A fool.</td>
<td>تعّلِنِي هَنُنِي 146</td>
<td>عِجَيْيِي 158</td>
</tr>
<tr>
<td>Large and gross.</td>
<td>جُرَّدَ رِي 147</td>
<td>عِجَيْيِي 158</td>
</tr>
<tr>
<td>Large and gross.</td>
<td>حَتَّرَ رِي 148</td>
<td>عِجَيْيِي 158</td>
</tr>
<tr>
<td>A swift and excellent camel.</td>
<td>دَنَتِي 149</td>
<td>عِجَيْيِي 158</td>
</tr>
<tr>
<td>A strong and courageous lion.</td>
<td>عَفَرَي 150</td>
<td>عِجَيْيِي 158</td>
</tr>
<tr>
<td>A bad rider; or A going badly from waste of use.</td>
<td>عَرَضَي 151</td>
<td>عِجَيْيِي 158</td>
</tr>
<tr>
<td>A lost man.</td>
<td>حَمَسُي 152</td>
<td>عِجَيْيِي 158</td>
</tr>
<tr>
<td>A fat and bad man.</td>
<td>حِيَقَيِّي 153</td>
<td>عِجَيْيِي 158</td>
</tr>
<tr>
<td>A swindler.</td>
<td>عِلِّيْيِي 154</td>
<td>عِجَيْيِي 158</td>
</tr>
<tr>
<td>A man with few wants</td>
<td>عِلِّيْيِي 155</td>
<td>عِجَيْيِي 158</td>
</tr>
<tr>
<td>Eloquent.</td>
<td>بَلَغَيِّي 156</td>
<td>عِجَيْيِي 158</td>
</tr>
<tr>
<td>Large and gross.</td>
<td>عَلَدِي 157</td>
<td>عِجَيْيِي 158</td>
</tr>
<tr>
<td>A man with long feet.</td>
<td>عِجَيْيِي 158</td>
<td>عِجَيْيِي 158</td>
</tr>
<tr>
<td>Meaning</td>
<td>Examples</td>
<td>Measure</td>
</tr>
<tr>
<td>------------------------------</td>
<td>--------------------------------</td>
<td>---------</td>
</tr>
<tr>
<td>A hot or passionate man.</td>
<td>حارٌ م::&lt;br&gt;قليلٌ شوقٌ</td>
<td>179</td>
</tr>
<tr>
<td>Short and large belled.</td>
<td>م:&lt;br&gt;أحباطة</td>
<td>180</td>
</tr>
<tr>
<td>A base man. or A demon.</td>
<td>م:&lt;br&gt;عمرية</td>
<td>181</td>
</tr>
<tr>
<td>A base man. or A demon.</td>
<td>م:&lt;br&gt;عفرية</td>
<td>182</td>
</tr>
<tr>
<td>A base man. or A demon.</td>
<td>م:&lt;br&gt;عفرينية</td>
<td>183</td>
</tr>
<tr>
<td>A base man. or A demon.</td>
<td>م:&lt;br&gt;عفرينية</td>
<td>184</td>
</tr>
</tbody>
</table>

**Remarks.**

There are many other measures of a simple attributive, besides those adduced in the preceding tables; but I have omitted some of them, because I could not discover the meaning of the examples adduced, which are not recorded in any of the Lexicons in my possession; and others, because they are of doubtful character, being assigned by many Grammarians, to the class of substantives, and by others to the class of epithets; that is, of simple attributives; which differ from the adjectives of European Tongues, in the manner I have already had occasion to explain. It remains to offer a few observations on some of the measures adduced in the second table.
No. 4, Measure ْتَعَبِّيلِ.

The Grammarians Jowhūrī states in the ٌصَجّاح ْدَعَاعِيلِ that the word ْسَخّاّيِنِسْ ْمَيْنِسْ "Hot," is the only example of this measure which is to be found in the Arabic Language. That word has several forms or measures: as ْسَخّاّيِنِسْ ْمَيْنِسْ "Hot water;" ْسَخّاّيِنِسْ ْمَيْنِسْ ْيَوْم "A hot day;" &c.

No. 19, Measure ْتَعَبِّيلِ

This measure admits the termination ْيَمَا مَوْشُحَدْدِدِ, in order to convey a superlative sense: as ْكَحْسُسَيِّي "Very much lost to every good purpose;" &c. The same observation is applicable to the measure ْتَوَعَّيلِ (No. 29, of the first table) as ْلُوْذِعِي "Intelligent;" ْلُوْذِعِي "Very intelligent;" and to other measures: as ْعَطْعُعَيِّي "Very fat;" ْعَطْعُعَيِّي "Very long;" &c.

No. 32, 33, Measures ْتَعَبِّيلِ ْتَعَبِّيلِ.

The example ْصِبُمْيَأ ْتَعَبِّيلِ addsuced in illustration of these two measures, is derived by Jowhūrī from either of the synonymous verbs ْمَهَيِّتِصْبُمْيَأ with ْيَمْمَا; or ْصَهْيِهِتِصْبُمْيَأ with ْيَا. In the former case, ْهَيْمَمْمَا being radical, the measure is necessarily ْتَعَبِّيلِ, whereas it must be ْتَعَبِّيلِ if ْيَا not ْهَيْمَمْمَا be accounted radical.

The verbs ْصَهْيِهِتِصْبُمْيَأ or ْمَهَيِّتِصْبُمْيَأ signify "I resembled."

No. 44, Measure ْتَعَبِّيلِ.

The example ْتَعَبِّيلِ ْتَعَبِّيلِ adduced in illustration of this measure, is derived from the triliteral ْتَعَبِّي Full; in which the letter ْمَمْمَا is the final radical, represented in the measure by the 0 0 0 0 first
first Lam. The second Lam of the measure represents of
course, the letter Lam which is servile in the لام.

No. 71, Measure لام.

The Grammarian لام states that with the exception of the
words سموح and Pure, and which are more com-
mon than 和 and نون, all the nouns formed on this
measure have the primal radical moveable by the vowel Fut-ha,
not Zuh-ha.

No. 99, 100, Measures تام.

Either of these measures are indifferently applicable to the
masculine gender; though one of them exhibits the termina-
tion لام which commonly indicates the feminine gender: as
رجل عنزه و عنزه لام. "A man averse to pleasure and to the
commerce of the sexes." It may be remarked, indeed, that the
presence or absence of the termination لام furnishes no certain
criterion of gender; for an attributive, in either case, will be often
applicable to the opposite gender: as امرأة حب و عاش و زوجها
"A woman fond of her husband." &c. The anomalies of this
nature can be determined only by consulting the dictionary, in
which they are generally recorded; and as they are utterly in-
dependent of grammatical rule, the subject constitutes, perhaps,
one of the greatest difficulties with which an Arabic student has
to contend.

No. 109, Measure تام.

This measure is of uncertain occurrence, since the example
زجبل.
adduced in the table, is considered as erroneous by
who substitute Noon for the letter Hum-
za; stating that Weak in body," measure
is the pronunciation commonly adopted by the Arabs.

No. 111, Measure

The example adduced in illustration of this measure is variou-
ly pronounced and the last form being, I believe, more generally used than any of the rest.

No. 114, Measure

The example also admits the form measure as or "A she ca-
nel having wide nipples, or giving much milk, so that the rush
of the milk is heard at some distance."

No. 117, 123, Measures

The example adduced in illustration of the first measure, is said to be admissible in poetry only; and to have the sense, not of a simple attributive, but of the
namely measure which can alone be accurately
employed in prose. Of the occurrence of in poetry, the
following example may be adduced:
"A great man fond of great qualities;" if we give it the sense
of the simple attributive; or "fond of qualities greater than
himself;" if we coincide in opinion with those who give it the
sense of the.

The word adduced in illustration of the second measure,
commonly
commonly signifies "Rough as a stone;" but it is also the name of a species of gum collected from the tree طَلَح (which grows in the Desert,) and sometimes used as food by the Arabs. The original form of this word is said to be يَتَغَلَبُ but it occurs with the final radical مُشْنُدَدَد in the following filthy lines of Aboo Amr: أُتَعْمِمَ رَأْيِي مِنَ الْبَيْتِ صَلَّى يَغُوَيْي حَيَاةٌ يَرْسُهْ خَلَفَ أَمْسِيَتْ نَقِيَّي يَبْرَح "I fed my herdsman with the gum of the طَلَح, whereupon his bowels being distended with wind, he began to grumble before and behind, in a manner that resembled the mewing of a cat."

No. 128, Measure ۶۰۶۰. This measure is thought by أَبُو عَحَايْبَة to be entirely peculiar to substantive nouns; and the examples عَلَيْنَا "Tall," and سِبْدَان "A fool," are believed by him to be real substantives significant of "high stature and folly," though here used in the sense of attributives. His opinion has not been generally admitted, notwithstanding the fact that the measure ۶۰۶۰ is most commonly, though not exclusively, applicable to substantive nouns: as ۶۰۶۰ "A wolf;" &c.

No. 132, Measure ۶۰۶۰. Some Grammarians believe this measure to be employed only in the vocative case, whether for the purpose of praise or censure: as ۶۰۶۰ "O unworthy man;" ۶۰۶۰ "O unworthy man;" ۶۰۶۰ "O generous man," &c.

No. 141,
No. 141, Measure 

The example ُلُّعْرُن ُلَّعْرُن adduced in illustration of this measure is or "Imperfectly declinable," that is to say, it admits neither the mark TUNVERN nor the vowel KUS-RA; and has therefore ُلُّعْرُن (not ُلُّعْرُن) in the nominative case, and ُلُّعْرُن in the genitive and objective cases. The rules by which nouns are determined to be imperfectly declinable will be detailed hereafter; but ُلُّعْرُن does not come exactly under the rules, though it borders very closely upon them, having the attributive character, and a termination similar to that of the masculine form of the perfect plural. Other measures imperfectly declinable, as ُلُعْن, &c. come under the rules to be detailed hereafter.

No. 144, Measure 

The example ُعَبْرُن adduced in illustration of this measure, is considered, by some Grammarians, as the plural of ُعَبْرُن which is commonly used in the same sense.

No. 145, Measure 

The example ُعَبْرُن has been noticed by but other Grammarians believe that in its attributive character, this example necessarily requires the termination ُرَجَل ُعَبْرَة ُرَجَل ُعَبْرَة "A man averse to pleasure;" yet we have ُرَجَل ُكِيسٌ "A man who eats alone;" in which the word ُكِيسٌ though apparently formed on the same measure, does not require the termination ُرَجَل ُعَبْرَة. It is observed, however, that the proper measure 

P p p p

of
of a is probably not as it happens in the case of originally originally originally; &c. Others, admitting to be really formed on the measure, consider it as a substantive noun by its own nature, though sometimes employed in an attributive sense.

It is proper to remark that some of the measures of the first table, as for example, are of very rare occurrence in the Language; but being usually included in that table, I have not thought it necessary to transfer them to the second.

**CONCLUSION.**

I have now detailed the rules applicable to the formation of all those derivatives and their correlatives which trace their origin to the name of an event; and have endeavoured, to the best of my ability, to define the true nature and character of each. The result is, that most of the attributives of the Arabic Language denote a certain specific relation to the primitive; whereas the relation signified by an English attributive is most commonly of an indefinite and general nature, though the fact is not universally true, since there are many epithets in the English Tongue.

It follows, therefore, that the Arabs have no word significant of foolish, because the word signifies a fool; and as the verb "He was a fool," comprises the force of the epithet not certainly of the adjective foolish, so the verb will admit of no nominative to which the epithet may not be applied.

This is the general rule of the Language, and its importance, I think,
think, will be abundantly manifest to those who consider the extent of its influence on the practical application of the parts of Speech.

Yet I would by no means be understood to affirm that there are no exceptions to the general rule; for as the phrase "A poetical verse," has already furnished one exception, so there are doubtless many others; as for example: "And they shall suffer the most painful tortures;

"And the salutations between them are painful blows;" &c. For the words "He suffered pain," are properly epithets descriptive of the sufferer, and by a necessary consequence, exclusively applicable to animated beings, who are alone capable of the sensation of pain. But they are here used as adjective nouns, descriptive of "that which excites the sensation of pain;" and in this character alone, it appears to me that they are accurately applicable to torture and blows.

The Arabs, little skilled in the use of adjectives, are apt to be puzzled by those examples in which their epithets are so employed; and seem to consider the phrase as equivalent to the phrase "Pain suffering torture;" or "Tortured torture;" which they consider as a form of hyperbole employed to describe the most violent torture. If the reader admit the accuracy of this explanation, it will certainly follow that the word " is here used in its proper character,
as an epithet descriptive of the sufferer of pain; but it seems to me more reasonable to admit, that like the word painful in our Language, it has really the force of an adjective noun, being employed in the sense of the active participle; not which is the passive participle. That such phrases as "Painful torture;" "Painful blows;" "Poetical lines;" &c. are thought to require explanation at all, may be regarded, I think, as a demonstrative proof that the use of adjectives is generally unknown to the structure of the Arabic Tongue.

If we compare the respective merits of the system of epithets, which seems to prevail generally in the Oriental Tongues, with that of adjectives, which has been universally adopted in those of the West, it will clearly appear that the advantage of simplicity is in favor of the latter, while that of precision must be conceded to the former. An adjective does not define the nature of the relation expressed by itself; but I am not aware that much inconvenience can be thought to result from that circumstance, since the relation is sufficiently defined by the context. An angry man, or an angry observation, are certainly very intelligible phrases, though the relation signified by the word angry is obviously different in either case; and if we lose nothing in point of perspicuity, there is much gained in point of simplicity, by that system which authorises the application of every adjective to every substantive with which it has any imaginable relation.
In a Language constructed on a system of epithets, the advantage of superior precision is more than counterbalanced, in my apprehension, by many inconveniences of no common magnitude. It is often difficult to determine precisely the substantive nouns to which a given epithet may be accurately applied; first, because that question must be determined by adverting minutely to the true sense of the epithet, and, secondly, because there are many epithets of which the sense may be easily mistaken; such, for example, as "Generous," which seems, at first sight, to be significant of liberality, an attribute peculiar to rational beings; whereas I believe it to be a general term, properly translated by the word noble, and therefore applicable, also, to inanimate nouns; as "A generous," or more properly "A noble letter;" and other examples of the same nature.

It is another inconvenience of the system of epithets, that they often approach so nearly to the nature of substantive nouns, as to render it very difficult, if not wholly impossible, to draw the line of distinction between them. Accordingly the Arabs are often at variance on this point; the same word which is considered as an epithet by some Grammarians, being assigned by others to the class of substantive nouns.

But the greatest inconvenience must, I should think, be that which results from the limited powers of epithets, as contradistinguished from adjective nouns; for the relations of things are

\[ Q q q q \qquad \text{unlimited,} \]
unlimited, and, reasoning a priori, it seems almost hopeless to provide for the expression of them all, otherwise than by a system of adjective nouns. The phrase angry observations (كلمات الغضب) might be rendered by the relation of the genitive case; but what are the means by which the Arabs, in the absence of adjective nouns, are enabled, generally, to express their thoughts; not merely without circumlocution, but with more brevity, perspicuity and precision, than has been attained, perhaps, in any other tongue?

CHAPTER NINTH.
SECTION FIRST.

OF JAMIDS.

The term جَمِيْد as formerly stated, literally signifies frozen or congealed; and in the formation of a perfect system of Speech, it would be accurately applicable, in my opinion, to those nouns only which are themselves primitive, and are not naturally the source of derivation; (لايشتقت ولايشتق منه) either, because they denote the name of a substance: as قَرْسٌ A man; قَرْسٌ A horse; &c. of the name of some portion of time or space: as يومٌ A day; نَيْتٌ A night; and other examples of the same nature.

But the term جَمِيْد in the technical Language of Arabic Grammar, has been applied, not only to such nouns, but to "all primitives of whatever nature, from which no derivatives have been actually formed." Yet such primitives are often derivative by their own nature, and they are often significant of ideas from which derivatives
rivatives should have been formed; though, in point of fact, the case is otherwise, because those derivatives are not in use.

To explain by an example. The word ٤٧ ٣٤ "A foolish woman," has been assigned by the Arabs to the class of Jamids; and if it be the arbitrary name of a foolish woman, it must, then, be a substantive noun significant of the name of a substance; and consequently a Jamid in the strict and proper sense of the term. But the Arabs consider ٥٩٧ as an epithet, significant of the existence of folly in women; and still they assign it to the class of Jamids, because it is quite insulated in the Arabic Language, being itself a primitive noun, and having no derivatives of any kind.

But, as an epithet, it must be naturally though not practically derivative, because every epithet comprises in itself the force of a given substantive noun, from which, therefore, it should be derived. Accordingly it is easy to conceive the existence of an infinitive (as ٤٧ ٣٤) significant of "Female folly," which might be the source, not merely of this epithet, but of a verb (as ٣٤ ٤٧) inflected through all its tenses. It is obvious, therefore, that if the word ٤٧ ٣٤ be really an epithet (and it is so in all probability,) it must be derivative by its own nature, though assigned by the Arabs to the class of Jamids, merely because it happens, in their Language, to be the only living member of a whole family of words with which, naturally, it should be connected.

On this principle, many simple attributives of the triliteral class have been assigned to the class of Jamids; but as most of the mea-
sures applicable to the formation of such attributives have already been detailed, (see the tables at page 324, et seq: of this volume,) it will be unnecessary to repeat them in this chapter. But no tables have been hitherto furnished for the formation of simple attributives, quadriliteral and quinqueliteral, which have been generally assigned to the class of Jamids, because it is generally, though not perhaps universally true, that they are completely insulated in the Arabic Language. This chapter will therefore treat, not only of those substantive nouns (to whatever class they may happen to belong,) which are Jamids in the strict and proper sense of the term; but also of those epithets, quadriliteral and quinqueliteral, which have been assigned to the class of Jamids.

SECTION SECOND.

TRILITERAL JAMIDS OF THE RADICAL CLASS.

Jamids have been divided into three classes; termed ناً لاطي or Triliteral; ربباً مي or Quadriliteral; and خباً مي or Qinqueliteral; and each class has been divided, as usual, into those which have or have not any servile letters; the latter being termed ملجم or Stripped; and the former ملجم or Augmented.

No noun can comprise more than four servile letters; nor can the serviles and radicals taken together, generally exceed the number of seven; according to the adage لا يتجاوز في الاسم سبعا; to which, however, there are some exceptions to be duly noticed in the proper place.

The radical letters of an اسم مغرب or Declinable noun, cannot
not fall short of the number of **three**, nor can they exceed the num-
ber of **five**; but of these, some are occasionally rejected, for the
sake of brevity and other purposes. The rejection of **one** letter is
pretty common: as ١٠٠ for ١٠٠  "The rectum," ١٠٠ for ١٠٠ "Pudendum mulieris;" &c. But the rejection of **two** is very
rare, though some examples may be adduced: as ١٠٠  "I drank water;" ١٠٠  for ١٠٠  "I swear by God;" the word
١٠٠  "An oath," being a substantive
noun in the singular number, as well as the plural of
١٠٠  "An oath." The schools of **Kofoa** maintain the existence of **biliterals**
and **trilaterals**: as ١٠٠; ١٠٠; &c. &c. because they will not ad-
mit that the former of these nouns is, in reality, abridged from the
latter. So, also, they deny the existence of **quadrilaterals** and
**quinquilaterals**; being obviously wrong in both cases, and influ-
enced, apparently, by no better motive than that of a desire to op-
pose at any rate, the decisions established by the schools of **Busra**.
The most cursory glance at the genius and structure of the Arabic
Language will shew that all declinable nouns are **trilateral quadrilat-
eral** or **quinquilateral**.

The reader is aware that the first letter of **every** noun must be
moveable by one or other of the three vowel points. The second
may be moveable or it may be quiescent; and the third, in the
case of **trilateral** nouns of the radical class, will necessarily re-
ceize in turn every one of the three vowel points, because it con-
stitutes what has been termed ١٠٠ or "The letter

R r r t
to which is applicable the terminations of case;” as رُكَّبُ, رَكَّبُ, رَكَّبَ, &c. If the last letter be thrown out of the account, it follows, therefore, that the greatest possible number of measures applicable to the formation of triliteral Jamids of the radical class, must be twelve; obtained by multiplying the three predicaments of the primal radical, into the four predicaments of the medial radical; but of this number, there is one, namely نُعِلُ which has been rejected for its ugly sound; and of which, therefore, no examples are to be found in the Language; unless we except أَلْسَمْبَاءُ ذَاتُ الْجِبْكِ “There are ways or roads in the heavens,” which occurs in the Kooran. So pronounced, the word جَبَكُ must be considered as a substantive noun in the singular number, formed on the measure نُعِلُ; but the more ordinary reading is جَبَكَ in which case جَبَكُ is the plural of جَبَكَ “A way.”

There is another measure, namely نُعِلُ, which is very rarely applicable to nouns, though some examples of its occurrence may be adduced: as نُعُلُ “A species of weasel;” رَقَّبُ “The buttocks;” and نُعِلُ, more commonly نَعَلُ or نَعَلَ “A mountain goat;” &c. Nouns formed on this measure are said to be مَنْطُولُ “Borrowed from verbs;” because نُعِلُ which approaches very nearly to نُعِلُ is the form of a verb in the passive voice.

After excluding the two measures to which I have now adverted, it remains that Jamids of the triliteral radical class,
must be formed on some one or other of the ten measures comprised in the following table.

<table>
<thead>
<tr>
<th>Meaning</th>
<th>Examples</th>
<th>Measures</th>
<th>Meaning</th>
<th>Examples</th>
<th>Measures</th>
</tr>
</thead>
<tbody>
<tr>
<td>A grape.</td>
<td>عنب</td>
<td>6 عنب</td>
<td>A small coin.</td>
<td>سلس</td>
<td>1 سلس</td>
</tr>
<tr>
<td>A camel.</td>
<td>ابل</td>
<td>7 ابل</td>
<td>A horse.</td>
<td>فرس</td>
<td>2 فرس</td>
</tr>
<tr>
<td>A lock.</td>
<td>تغلب</td>
<td>8 تغلب</td>
<td>The shoulder.</td>
<td>كتف</td>
<td>3 كتف</td>
</tr>
<tr>
<td>A species of bird.</td>
<td>صر</td>
<td>9 صر</td>
<td>The arm.</td>
<td>عضد</td>
<td>4 عضد</td>
</tr>
<tr>
<td>The neck.</td>
<td>عضن</td>
<td>10 عضن</td>
<td>Ink.</td>
<td>جبر</td>
<td>5 جبر</td>
</tr>
</tbody>
</table>

**Remarks.**

The measure 6 عنب No: 7, in the table, is rarely applicable; either to epithets or substantive nouns; insomuch that the following constitute, perhaps, a great majority of all the examples of its occurrence in the Language: namely حبر "Yellowness of teeth;" عال "The name of a city;" پاس "The name of a bird;" لبل "A peg;" چال "The waist under the short ribs;" بچ "The armpit;" ازط "Dried butter-milk;" مسح "A comb;" دبس "The juice of the date;" اثر "The essence or best part of a species of butter;" and ای "A prolific she-ass;" ولا أفعلاً ذلك أبداً لا يريد "And I will never do that;" or more literally, "I will not do that for ever and ever." The word 6 پاز "Gross or thick;"
CONVERTIBILITY OF MEASURES.

The reader is aware that the same noun is very commonly formed on various measures: as العصَد; العصَد; العصَد; العصَد; العصَد. "The arm," &c. but those measures are determined in merely by the authority of general usage, without reference to grammatical rule. The tribe of بني تميم have established, on the contrary, the following rules by which one measure may be optionally exchanged for another; and as some of the rules are equally applicable to nouns and verbs, they will be found to merit the attention of the reader.

RUL E F I R S T.

The measure دِنْل is interchangeable with دِعَل and دِعَل: as كَسَت; كَسَت; كَسَت; كَسَت. "The shoulders." And with دِعَل also, if the medial be guttural: as كَسَد; كَسَد; كَسَد; كَسَد. "The thigh." The same rule is optionally applicable to verbs formed on دِنْل of which the medial happens to be guttural, as remarked in page 167 of this volume. Example: شَهِيد or شَهِيد or شَهِيد or شَهِيد "He was present." And on the same principle, the primal radical of the measure دِعَل, may accurately receive the vowel كُسْرَا, in the event of the occurrence of a medial guttural. Examples: شُعَيْر "Present;" also "A martyr;" غَرَف "Barley;" سَمْي "A cake of bread;" لِبِر "Liberal;" لَخِيَل "Parsimonious;" &c.
RULE SECOND.

The measure ُتُلِعْلِلُ is interchangeable with ُتُلِعْلِلُ according to the general opinion of Grammarians; and with ُتُلِعْلِلُ also, according to the opinion of some individuals. Example: عضُدٍ "The arm." The other measures of this noun, namely عضُدٍ عضُدٍ عضُدٍ عضُدٍ depend for accuracy on the authority of usage.

RULE THIRD.

Verbs formed on ُتُلِعْلِلُ and ُتُلِعْلِلُ may have the médial radical rendered quiescent; as بِنْعَحَ الرَّجُلُ "The man was proud;" جُسَمَ الْقُرْسَ "The horse was large or strong;" ضَرَبَ خَالِدٍ "KHALID was beaten;" &c. See page 167 of this volume.

RULE FOURTH.

Either of the vowels كُسْرَا or زَمَا, following Fut-ha in any situation, whether by the combination of two words, or in a part, only, of a single word, is very commonly rendered quiescent; in which case, the following letter, if it were previously quiescent, will commonly receive the vowel Fut-ha, to prevent the occurrence of two following quiescent letters, which is generally inadmissible in the Arabic Language. By this rule "Go thou;" may be read مَنْتَفِعُ. "Swelled;" may be read مَنْتَفِعُ. And so, also, of رَنْيَرُ for وَهَيْ أَهْيَ. And she or it;" may be read ْيَرُبُّ; and ْيَرُبُّ for ْيَرُبُّ. "Is she or it?" for ْيَرُبُّ; and ْيَرُبُّ for ْيَرُبُّ. S s s s "And
"And he or it?" &c. &c. "It is to be observed, however, that
following the interrogative ḥum-ṣa, as ʾaḥē, "Is she or
it?" &c. is very rarely rendered quiescent; and never, perhaps,
except in poetry. And so, also, of the following ʾinī: as
"Afterwards let him beāt;" which is more com-
mon than ʾinī. The operation of this rule produces
in the following verse of an Arabian Poet.
ʾal-rū b mawaūd waʿīs lā ʿa b, ʾinī wā lā ʾinī ā bā lā
"Fawāseh, they who are born but not beātotten;" (Our Saviour
had no father,) and they who, unbegotten, have yet propa-
aged a race of children." (Which is true of ʿĀdām, the father of
mankind.)

RULE FIFTH.

The measures ʾinīl and ʾnīl may have the medial radical
rendered quiescent: as ʾinīl "A camel;" ʾnīl "The neck;"
&c. The operation of this rule is more common in ʾnīl
than in ʾinīl, and in the plural than it is in the singular number.
Thus ʾnīl, properly ʾrū sūl, the plural of ʾrū sūl "A person
sent; or A messenger," occurs repeatedly in the Kozan. So
also, according to the opinion of some Grammarians, the mea-
sure ʾnīl is interchangeable with ʾnīl: as ʾnīl "A lock;"
&c. but Aknush, who admits the application of the rule to
substantive nouns, excepts epithets from its operation: as ʾnīl
the plural of ʾḥāmūr and ʾḥāmūr "A red;" which, if converted
into ʾḥāmūr, would be the plural of ʾḥāmūr "An ass." So, also,
he excepts substantive nouns (as "A market") having an innumeral letter for the medial radical. It is to be observed, however, that the conversion of نل into نل has been condemned as inadmissible by the general voice.

RULE SIXTH.

The measure نل having a guttural medial, is sometimes interchangeable with نل: as نل "The hair," نل "Sacrificing a camel;" نل "An ocean;" &c. This rule operates by analogy, according to the decision of the schools of Kuba, controverted, as usual, by the schools of Busna, who admit, however, that both measures, on the authority of usage, are sometimes applicable to the same noun. All Grammarians are agreed in opinion that نل is not interchangeable with نل; and the use of نل for نل in the following verse, is therefore considered as a rare occurrence.

"Nor every purchaser, though of goods paid for in advance before delivery, can recover what he has lost simply by saying, return my money;" the word ردان being, I suppose, an اسم الفاعل here used in the sense of أردهة الفاعل.

SECTION THIRD.

AUGMENTED TRILITERAL JAMIDS.

The measures applicable to the formation of these nouns are very numerous; insomuch that شبعخت is said to have detailed 308 measures, to which ابوبكر بن الكنى الزردي is supposed
supposed to have added 80 more; and other Grammarians, to have still further augmented the number. But as there are certain rules, to be detailed hereafter, by which radicals are distinguished from servile letters, it is not necessary to notice them all; nor is it practicable if it were necessary; since many are not to be found in any Grammatical work to which I have access at this time; and others, inserted in such works, are not to be found in any Dictionary, so that it becomes impossible to determine the sense.

Augmented triliteral Jamids may be divided into various classes, according to the number of the servile letters; but five serviles are very rarely applicable to the formation of any noun, whether it be or be not a Jamid, though some examples of that nature do, undoubtedly, occur in the Language: such as "A great liar?" Measure ُبِدَّ بَنِي "The name of a place?" Measure ُتُرِيِّسِي "The name of a city?" Measure ُعُرِعِّيِّاه and "A house erected on any number of pillars not exceeding four?" Measure ُعُدُّلَةِ and ُعُعُرِّيِّاه: &c. The infinitive ُعُصِّفَعِل and other infinitives exhibit the occurrence of four serviles, which cannot therefore be accounted rare; but in the case of Jamids, the measures exhibiting four serviles are not at all numerous, and the following examples will therefore suffice here: namely "The 10th of the month Moohurrum?" Measure ُتُصَوَّرِ الرَّأَء ُعُرِعِّيِّاه "The name of a slave girl of the Patriarch Abraham, from whom the Turks are
are said to be descended;” Measure مَرْطُوَبَّنِينَ : ْنُعِلَّلَهُ (Measure مَرْطُوَبَّنِينَ : ْنُعِلَّلَهُ) “The name of a place in Busra;” but originally, perhaps, a substantive noun in the dual number; as سُلْتِمَانِينَ “The name of a place;” Measure نُعِلَّلَنِينَ; may have been a noun in the plural number.

**JAMIDS AUGMENTED BY ONE SERVILE.**

Jamids augmented by one servile, are generally formed on some one or other of the measures comprised in the following table; in which the order of arrangement has reference to the occurrence of the servile letter before or after the letters عين, نا or لام.

<table>
<thead>
<tr>
<th>Meaning</th>
<th>Examples</th>
<th>Measure</th>
<th>Meaning</th>
<th>Examples</th>
<th>Measure</th>
</tr>
</thead>
<tbody>
<tr>
<td>The name of a flower.</td>
<td>نَجَّلٌ</td>
<td>ْنُعِلَّلَهُ</td>
<td>The finger.</td>
<td>ْعِلْلَ</td>
<td>ْنُعِلَّلَهُ</td>
</tr>
<tr>
<td>A species of garment.</td>
<td>ْبُقْلَ</td>
<td>ْيُعِلَّلَهُ</td>
<td>The finger.</td>
<td>ْعِلْلَ</td>
<td>ْنُعِلَّلَهُ</td>
</tr>
<tr>
<td>The fruit of the tree</td>
<td>ْمُقْلَع</td>
<td>ْنُعِلَّلَهُ</td>
<td>The finger.</td>
<td>ْعِلْلَ</td>
<td>ْنُعِلَّلَهُ</td>
</tr>
<tr>
<td>A dog of Salsûl (the name of a city) or Any dog.</td>
<td>ْبُلْعَ</td>
<td>ْنُعِلَّلَهُ</td>
<td>The finger.</td>
<td>ْعِلْلَ</td>
<td>ْنُعِلَّلَهُ</td>
</tr>
<tr>
<td>The name of a man.</td>
<td>ْوُعِلَّ</td>
<td>ْنُعِلَّلَهُ</td>
<td>A fox’s whelp.</td>
<td>ْتُقَلَّ</td>
<td>ْتُقَلَّ</td>
</tr>
<tr>
<td>A locust.</td>
<td>ْحَنَّلَب</td>
<td>ْتُقَلَّ</td>
<td>A fox’s whelp.</td>
<td>ْتُقَلَّ</td>
<td>ْتُقَلَّ</td>
</tr>
<tr>
<td>The little finger.</td>
<td>ْخَنَّلَر</td>
<td>ْتُقَلَّ</td>
<td>A fox’s whelp.</td>
<td>ْتُقَلَّ</td>
<td>ْتُقَلَّ</td>
</tr>
</tbody>
</table>
### MEANING. | EXAMPLES. | MEASURES. | MEANING. | EXAMPLES. | MEASURES.
---|---|---|---|---|---
A North-east wind; between the East and Ursa Major. | ٗتْعَال | شَمَال | ٗتْعَال | عِيلِم | ٗتْعَال | عِيلِم |
A species of broom. | ٗنَعْلِي | عُقَيْ | ٗنَعْلِي | صِيْقَل | ٗنَعْلِي | عُقَيْ |
The name of a place. | ٗنَعْلِي | اَنْمَي | ٗنَعْلِي | غَرْال | ٗنَعْلِي | غَرْال |
The name of a lake. | ٗنَعْلِي | خَيْبَي | ٗنَعْلِي | شَعْار | ٗنَعْلِي | لُعْنَأ |
The handle of a bucket. | ٗنَعْلِة | عَرْطَة | ٗنَعْلِة | غَرْاب | ٗنَعْلِة | غَرْاب |
Scattered herbage. | ٗنَعْلَا | عَصِصَة | ٗنَعْلَا | جَدْوَل | ٗنَعْلَا | جَدْوَل |
A camel's hoof. | ٗنَعْلُ | دَرْسَن | ٗنَعْلُ | خِروع | ٗنَعْلُ | خِروع |
A portion of time. | ٗنَعْلَة | سَنَبِمَة | ٗنَعْلَة | عَلَيْب | ٗنَعْلَة | عَلَيْب |
A portion of time. | ٗنَعْلَة | سَنَبِمَة | ٗنَعْلَة | عِيرَن | ٗنَعْلَة | عِيرَن |

**REMARKS.**

The measure No. 1, of the table, comprises, in fact, three measures; namely ٗنَعْلِ, ٗنَعْلِ, and ٗنَعْلِ. Of these, the measure ٗنَعْلِ is never applicable to epithets, being entirely peculiar to substantive nouns: as ٗنَعْلِتٍ "A collyrium stone;" &c. And ٗنَعْلِ is very rarely applicable to epithets, though some examples may be found in the Language: as ٗنَعْلِ "Delicate; or Good looking;" ٗنَعْلِ "Thin milk;" &c.

The measure No. 2, of the table, comprises, in fact, two measures;
sures; namely ٍاءِلَعِل and ُاْلِعِل. The measure ُاْلِعِل is never applicable to epithets, and very rarely to substantive nouns; the only examples, besides that noticed in the table, being, according to Abū Ḥuyyān, ٍةَلَعِبِنِتِن "The name of a man;" ٍةَلَعِب "A cobbler's awl;" and ُاْلِعِل otherwise ُاْلِعِل "The stomach of a sucking kid." The measure ُاْلِعِل is peculiar to substantive nouns, and is generally considered as inelegant.

The measures ُاْلِعِل and ُاْلِعِل No. 3, in the table, are peculiar to substantive nouns; and the former, namely ُاْلِعِل is most commonly a measure of the plural of fawkāt, rarely applicable to the singular number of nouns.

The measures ُاْلِعِل and ُاْلِعِل No. 4, in the table, are peculiar to substantive nouns; and indeed there are but two examples of the former to be found in the Language: namely ٍضَيِع "A finger;" and ُاْلِعِل "The point of the finger." The measure ُاْلِعِل like ُاْلِعِل is generally considered as very inelegant.

The measures No. 5, 6, 7, 8, are all peculiar to substantive nouns; and some of them are of rare occurrence in the Language. The letter ال of No. 10, 11, has been accounted radical by some Grammarians, who deny its servile character at the beginning of a word. No. 13, is peculiar to substantive nouns; and No. 16, with the single exception noticed in the table, is applicable only to nouns infirm in the medial: as ٍسَبِينِ "A chieftain;" ُاْلِهِ "Excellent;" &c. The following, in addition to that quoted in the table, are said to be the only existing
isting examples of No. 21: namely "The name of a valley," "The name of a mountain," and "A small stream." No. 22, is peculiar to substantive nouns. No. 25, is variously read علقت or علقتى and as an epithet, is said to require the termination نا : as "A milk-camel," نا نا "A saddle she-camel." In fact, however, there are examples of the absence of the letter نا as "A very virtuous-man," &c. The example حبلى, No. 27, has been adduced by but others believe the medial to be here quiescent (مغ) and deny that exists in the Language at all. No. 28 and 29, are entirely peculiar to substantive nouns; but the primal never admits the vowel ZUMA, unless the medial be the letter Noon. Grammarians dispute the true measure of سنده, some declaring in favor of No. 31; and others adopting No. 32.

JAMIDS AUGMENTED BY TWO SERVILES.

Two servile letters occurring in the formation of augmented Jamids of the triliteral class are sometimes successive; and, in that case, such Jamids are commonly formed on one or other of the measures comprised in the following table, in which the order of arrangement has reference to the occurrence of the successive serviles before or after the letters لام or عين.
<table>
<thead>
<tr>
<th>Meaning</th>
<th>Examples</th>
<th>Measure</th>
</tr>
</thead>
<tbody>
<tr>
<td>A kind of water-reed.</td>
<td>نَعْلَةٌ حَلْفَاءُ</td>
<td>11</td>
</tr>
<tr>
<td>The ring-worm.</td>
<td>نُعْلَةٌ نَوْبَاءٌ</td>
<td>12</td>
</tr>
<tr>
<td>The name of an herb.</td>
<td>سَعْدَانٌ</td>
<td>13</td>
</tr>
<tr>
<td>A man's name.</td>
<td>عَمَانُ نُعْلَةٌ</td>
<td>14</td>
</tr>
<tr>
<td>A wolf.</td>
<td>سَرْحَانُ نُعْلَةٌ</td>
<td>15</td>
</tr>
<tr>
<td>A species of bird.</td>
<td>كَرْوَانُ نُعْلَةٌ</td>
<td>16</td>
</tr>
<tr>
<td>Pitch.</td>
<td>تَفْلَانْ نُعْلَةٌ</td>
<td>17</td>
</tr>
<tr>
<td>The name of a place.</td>
<td>سَبْعَانُ</td>
<td>18</td>
</tr>
<tr>
<td>Kingly power.</td>
<td>سَلَطَانُ نُعْلَةٌ</td>
<td>19</td>
</tr>
<tr>
<td>A man's name.</td>
<td>عَبْدُ نُعْلَةٌ</td>
<td>20</td>
</tr>
</tbody>
</table>

**Remarks.**

The measure No. 1, of the table, is generally thought to be منقول عَيِّ النَّعْلِ or "Borrowed from verbs;" and is, in fact, very rarely applicable to nouns. The medial radical of the measure No. 12, is sometimes rendered quiescent: as نُوْبَآَهُ "The ring-worm;" حُقَسْتَهُ (originally حُقَسَتَهُ) "A bone pro-

صِبْ نُعْلَةٍ بِصَبْرٍ عَنْ جُزَّرٍ.
jecting behind the ear;” and (originally according to Jowhureh) “A species of excellent wine.” The measures No. 17, 18, are peculiar to substantive nouns, and the latter is of rare occurrence in the Language. The measure No. 19, scarcely ever occurs, having but two examples, namely more commonly noticed in the table; and more commonly “Sacrificing a victim.” Both are obviously infinitives, not Jamids, since each denotes the name of an event.

The following are the more ordinary measures applicable to the formation of augmented triliteral Jamids, having two letters servile, but not successive.

<table>
<thead>
<tr>
<th>MEANING</th>
<th>EXAMPLES</th>
<th>MEASURES</th>
</tr>
</thead>
<tbody>
<tr>
<td>A bustard.</td>
<td>عَمَلْ ِحُبَرِي</td>
<td>9</td>
</tr>
<tr>
<td>A kind of spicery.</td>
<td>عَمَلْ ِأظْغَرَة</td>
<td>10</td>
</tr>
<tr>
<td>A whirlwind or hurricane, &amp;c.</td>
<td>عَمَلْ ِعَصَر</td>
<td>11</td>
</tr>
<tr>
<td>The New Testament.</td>
<td>عَمَلْ ِإِنْجَيْل</td>
<td>12</td>
</tr>
<tr>
<td>The finger.</td>
<td>عَمَلْ ِأصْبَر</td>
<td>13</td>
</tr>
<tr>
<td>The temper of a sword.</td>
<td>عَمَلْ ِإِنْنَد</td>
<td>14</td>
</tr>
<tr>
<td>A fawn.</td>
<td>عَمَلْ ِيُعَفْرُ</td>
<td>15</td>
</tr>
<tr>
<td>A red insect found among put-herbs.</td>
<td>عَمَلْ ِيُسَرُوع</td>
<td>16</td>
</tr>
<tr>
<td>The name of a place.</td>
<td>أَتَعْلَ اجَرَد</td>
<td>1</td>
</tr>
<tr>
<td>Black leather.</td>
<td>أَتَعْلَ ارْتَدَج</td>
<td>2</td>
</tr>
<tr>
<td>Black leather.</td>
<td>أَتَعْلَ يَرْتَدَج</td>
<td>3</td>
</tr>
<tr>
<td>A peacock.</td>
<td>أَتَعْلَ طَا وَس</td>
<td>4</td>
</tr>
<tr>
<td>A roof or covering over a thoroughfare.</td>
<td>أَتَعْلَ سَباط</td>
<td>5</td>
</tr>
<tr>
<td>A volume.</td>
<td>أَتَعْلَ طَوْمَار</td>
<td>6</td>
</tr>
<tr>
<td>Earth; or Ground.</td>
<td>أَتَعْلَ تَرْبَاب</td>
<td>7</td>
</tr>
<tr>
<td>A fire place in a hot bath.</td>
<td>أَتَعْلَ دِيَمَاس</td>
<td>8</td>
</tr>
</tbody>
</table>
### REMARKS.

The measure ُنَثُلَ No. 10, of the table, is generally a measure of the plural of paucity; and, with the exception of ُنَقَلْرَ "A species of spicery," which exhibits, however, the termination ُن, there is no example of its application to any noun in the singular number. The measure ُنَعْوَل No. 16, is thought to be referable to the measure ُنَعْوَل No. 15; in which case the example ُنَرْوَلْ must have been originally ُنَرْوَلْ, the vowel Futha being converted into Zumma, because Zumma is applicable to the medial radical. The words ُمرْجَان No. 18, which have been observed to occur in the Language; and even these examples are formed, by most Grammarians, on the measure ُنَعْلَل in which case, the root is ُرْجَن as the measure ُنَعْلَل; would seem to imply. The words ُرْجَل or ُنَعْلَل ُنَعْلَّ "A collection of any thing;" are the only examples of No. 19, which have been observed to occur in the Language.

---

**Augmented triliteral Jamids exhibiting three serviles, are occasionally**
vationally formed on some one or other of the measures comprised in the following table.

<table>
<thead>
<tr>
<th>MEANING</th>
<th>EXAMPLES</th>
<th>MEASURES</th>
</tr>
</thead>
<tbody>
<tr>
<td>The name of a mountain.</td>
<td>إِسْحَابَان</td>
<td>8</td>
</tr>
<tr>
<td>Camomile.</td>
<td>أَنْعَلاَن</td>
<td>9</td>
</tr>
<tr>
<td>A species of fish ressembling a snake.</td>
<td>إِتْفِيَال</td>
<td>10</td>
</tr>
<tr>
<td>The name of a fountain in heaven.</td>
<td>إِنْقَلِيس</td>
<td>11</td>
</tr>
<tr>
<td>A water wheel.</td>
<td>مَسْمَعَان</td>
<td>12</td>
</tr>
<tr>
<td>A water wheel.</td>
<td>مَسْمَعَان</td>
<td>13</td>
</tr>
<tr>
<td>Barley.</td>
<td>مَسْمَعَان</td>
<td>14</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>MEANING</th>
<th>EXAMPLES</th>
<th>MEASURES</th>
</tr>
</thead>
<tbody>
<tr>
<td>The name of a place.</td>
<td>عَلْنَلَل</td>
<td>1</td>
</tr>
<tr>
<td>A man's name.</td>
<td>نَعْبَال</td>
<td>2</td>
</tr>
<tr>
<td>The flower of youth, &amp;c.</td>
<td>عَلْنَوْان</td>
<td>3</td>
</tr>
<tr>
<td>The name of a place.</td>
<td>يَفْتِعَلُ</td>
<td>4</td>
</tr>
<tr>
<td>A riddle.</td>
<td>تَغْبِرَ</td>
<td>5</td>
</tr>
<tr>
<td>The name of an herb.</td>
<td>شَقَارِي</td>
<td>6</td>
</tr>
<tr>
<td>A species of bird.</td>
<td>مَسْمَعَان</td>
<td>7</td>
</tr>
</tbody>
</table>

**REMARKS.**

The examples سُسْمِيْل  No. 4, and لَعْرُ  No. 11, have been thought to be formed on سُسْمِيْل  and لَعْرُ; in which case, both must be assigned to the class of augmented quinque-literals, to which I think they really belong. The measure لَعْرُ No. 6, in the table, is entirely peculiar to substantive nouns; and so, also, are the measures No. 7 and 8, both which are of rare occurrence in the Language. The examples مَجْيِنْن  No. 12, and مَجْيِنْن  No. 13, have been very generally considered as quadriliterals, formed on لَعْرُ or لَعْرُ which would
would seem to indicate the root ֵעַלֵּבֵי or ֵעַלֵּבֵי, which would seem to indicate the root סֵלֵבֵי. SHERWYTH (in my opinion properly) considers ֵסֵלֵבַי as a quinqueliteral, formed on the measure ֵתֵלֵבַי; and, in this case, ֵסֵלֵבַי is also quinqueliteral, formed on the measure ֵתֵלֵבַי.

SECTION FOURTH.

QUADRILITERAL JAMIDS OF THE RADICAL CLASS.

The last letter being thrown out of the account, for the reason stated in treating triliteral Jamids of the radical class, it follows that the greatest possible number of measures applicable to the formation of quadriliteral Jamids of the same class, should be 48; obtained by multiplying the three predicaments of the first radical, into the four predicaments of the second radical, and the result, namely 12, into the four predicaments of the third radical. But many of these, as ֵעַלֵּבַי, for example, would represent sounds intolerably disagreeable to the ear of an Arab; and others, as ֵעַלֵּבַי exhibiting the conjunction of two quiescent sounds, would be scarcely utterable by his organs at all. These being rejected, there remains, in fact, but six measures, commonly applicable to the formation of quadriliteral Jamids of the radical class, and these are detailed in the following tables.
### TABLE FIRST.

**SUBSTANTIVE NOUNS.**

<table>
<thead>
<tr>
<th>Meaning</th>
<th>Examples</th>
<th>Measures</th>
</tr>
</thead>
<tbody>
<tr>
<td>An odoriferous herb</td>
<td>بعلل رَيْقَر</td>
<td>4</td>
</tr>
<tr>
<td>A book-case</td>
<td>تَمْرَل</td>
<td>5</td>
</tr>
<tr>
<td>A species of green locust having long legs</td>
<td>6</td>
<td></td>
</tr>
<tr>
<td>A small stream</td>
<td>جَعِر</td>
<td>1</td>
</tr>
<tr>
<td>A thin cloud having no rain</td>
<td>رَيْج</td>
<td>2</td>
</tr>
<tr>
<td>The claw of a beast or bird of prey</td>
<td>برَتِن</td>
<td>3</td>
</tr>
</tbody>
</table>

### TABLE SECOND.

**EPITHETS.**

<table>
<thead>
<tr>
<th>Meaning</th>
<th>Examples</th>
<th>Measures</th>
</tr>
</thead>
<tbody>
<tr>
<td>Long; or Tall; &amp;c.</td>
<td>عَجُر</td>
<td>4</td>
</tr>
<tr>
<td>Strong, or Firm.</td>
<td>كَلَبَر</td>
<td>5</td>
</tr>
<tr>
<td>Cowardly and Foolish.</td>
<td>رُهْدَن</td>
<td>6</td>
</tr>
<tr>
<td>A fleshly man or woman</td>
<td>عَمَر</td>
<td>1</td>
</tr>
<tr>
<td>A foolish woman</td>
<td>خَرَمِل</td>
<td>2</td>
</tr>
<tr>
<td>A camel having a large breast and prominent ribs</td>
<td>3</td>
<td></td>
</tr>
</tbody>
</table>

### REMARKS.

*Serbuwyr* denies the existence of the measure No. 6, for which he substitutes the measure No. 3; and therefore reads not رُهْدَن; جَعِرَب; &c. This opinion has not been generally admitted by the Learned, who notice many examples of the measure No. 6: as بعلل "A species..."
species of wood which covers the surface of the water;”  {

“A veil;”  {

“Fat;”  

&c. And, in fact, the following triliterals are really or Correlative with this measure; which is the reason why the homogeneous letters exhibited in them, do not coalesce under the sign Taddah: namely  {

“A chief;” or “Chieftainship;”  

“A cowardly or ignoble man;”  

“A remedy;” as  

“must do this;” or more literally, “I have no remedy against doing it.”

Besides the measures comprised in the preceding table, some Grammarians maintain the existence of other measures applicable to the formation of quadrilateral Jazins of the radical class, adducing various examples in support of their opinion: as  

“Carded cotton;” measure  

“A small cloud;” measure  

&c. But the more ordinary forms of these nouns are  

or  

or  

and admitting the accuracy of the other forms, (which is doubtful,) they may have arisen by the means of  

if we take the first syllable of  

and the last syllable of  

they will form together  

and so also of the other example.

The words  

“The name of a vegetable used in tanning;”  

“A stony place;” and  

“A strong or penetrating man;” are abbreviations of  

or  

and  

for besides that the latter forms are com-
monly used in the same sense, the former exhibit *four* successive vowel points, which is generally inadmissible in the Arabic Language.

**AUGMENTED JAMIDS OF THE QUADRILITERAL CLASS.**

The measures of these nouns are very numerous; and they are commonly divided into various classes, according to the number and situation of the servile letters. Those divisions are of little importance, and I shall therefore disregard them altogether, exhibiting, in two tables, *first*, the measures applicable to the formation of substantive nouns; and, *secondly*, those applicable to the formation of epithets. The same measures are generally common to both; but some are expressly stated to be peculiar to either, and others, not stated to be so peculiar, are so rarely observed to occur in the Language that examples of both cannot always be found. The reader will expect, therefore, that though the measures detailed in each table are generally the same, yet some measures to be found in either, will not be observed to occur in the other. The tables do not comprise *all* the measures on which Jamids of this class may be eventually found to occur, but they comprise more measures than most Grammarians have thought it necessary to detail.
# Table First.

**Substantive Nouns.**

<table>
<thead>
<tr>
<th>Meaning</th>
<th>Examples</th>
<th>Measure</th>
<th>Meaning</th>
<th>Examples</th>
<th>Measure</th>
</tr>
</thead>
<tbody>
<tr>
<td>The bow of a saddle.</td>
<td></td>
<td></td>
<td>The name of a tree.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cattle.</td>
<td></td>
<td></td>
<td>The name of a pot-herb.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>The name of a village, &amp;c.</td>
<td></td>
<td></td>
<td>A species of snake or dragon breathing flame.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>The name of a king.</td>
<td></td>
<td></td>
<td>Glass penis.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>A species of bitter vegetable.</td>
<td></td>
<td></td>
<td>The name of a bitch; &amp;c.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Paper.</td>
<td></td>
<td></td>
<td>The feathers on the neck of a cock; &amp;c.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>A species of harmless snake.</td>
<td></td>
<td></td>
<td>A man's name.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>A tortoise.</td>
<td></td>
<td></td>
<td>A lion.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>A tortoise.</td>
<td></td>
<td></td>
<td>The clove jelly flower.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>A species of food made of flesh and eggs.</td>
<td></td>
<td></td>
<td>An emerald.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>A nail paring.</td>
<td></td>
<td></td>
<td>The name of an herb.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Saffron.</td>
<td></td>
<td></td>
<td>A species of water-fowl with a long neck.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>A male scorpion.</td>
<td></td>
<td></td>
<td>A sparrow.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Yyy  

27
<table>
<thead>
<tr>
<th>Meaning</th>
<th>Example</th>
<th>Measure</th>
<th>Meaning</th>
<th>Example</th>
<th>Measure</th>
</tr>
</thead>
<tbody>
<tr>
<td>The name of a mountain.</td>
<td>لَحْيَةٌ</td>
<td>36</td>
<td>A body of men.</td>
<td>تَعْلَمْ</td>
<td>27</td>
</tr>
<tr>
<td>A walnut.</td>
<td>كَحْمَى</td>
<td>37</td>
<td>Any class of men.</td>
<td>وَرْءَاءٌ</td>
<td>28</td>
</tr>
<tr>
<td>A jessamine.</td>
<td>نَظِرُوْلِدْ</td>
<td>38</td>
<td>A thin cloud.</td>
<td>فَعَلَّطْ</td>
<td>29</td>
</tr>
<tr>
<td>The name of an herb.</td>
<td>عَوْنَيْلِدْ</td>
<td>39</td>
<td>A lock.</td>
<td>هَنِّىُ</td>
<td>30</td>
</tr>
<tr>
<td>The name of an herb.</td>
<td>عَوْنَيْلِدْ</td>
<td>40</td>
<td>A sandy desert.</td>
<td>حَبَوكْرِ</td>
<td>31</td>
</tr>
<tr>
<td>Any class of men.</td>
<td>فَعَلَّدْ</td>
<td>41</td>
<td>Any thing changeable; as a vapour; &amp;c.</td>
<td>نُعَوَّلْ</td>
<td>32</td>
</tr>
<tr>
<td>A species of locust.</td>
<td>جَعَدْبَا</td>
<td>42</td>
<td>Glands penis.</td>
<td>تَنْطِمْ</td>
<td>33</td>
</tr>
<tr>
<td>A male scorpion.</td>
<td>عَقَرُبْا</td>
<td>43</td>
<td>The name of an herb.</td>
<td>لَحْيَسْرَ</td>
<td>34</td>
</tr>
<tr>
<td>The name of a cunuch.</td>
<td>عِقَرَانْ</td>
<td>44</td>
<td>A jessamine.</td>
<td>سَعَيْلَةٌ</td>
<td>35</td>
</tr>
</tbody>
</table>

**Remarks.**

The measure No. 1, obviously comprises two measures; namely, لَحْيَةٌ and فَعَلَّدْ, the latter of which is of rare occurrence, and entirely peculiar to substantive nouns. There is no example of the measure No. 2, besides that adduced in the table. The example كَحْمَى No. 3, has been accounted a triliteral by some grammarians, formed on the measure كَحْمَا. The measure لَحْيَسْرَ No. 4, is generally an epithet, and very rarely a substantive noun. The word لَحْيَشْ No. 5, originally perhaps لَحْيَشْ.
has been thought by Akhvash to be a quinquéliteral formed on the measure عَلَّلَلِ. It is an epithet as well as a substantive noun, and therefore appears under that character in the following table. The measures No. 9, 10, are of rare occurrence, and entirely peculiar to substantive nouns. The word غَنِبَتْ No. 12, has been accounted a triliteral, formed on the measure عَلَّلِلِ. Being an epithet as well as a substantive noun, it appears also in the following table, and is variously written غَرَّ نِبَتْ غَرْ نِبَتْ غَرْ نِبَتْ غَرْ نِبَتْ غَرْ نِبَتْ غَرْ نِبَتْ. The measure No. 16, has no example besides that adduced in the table, which is at once an epithet and a substantive noun. The measure No. 18, is commonly applicable to substantives and epithets of the class termed مَضْعُوفَ, and rarely applicable to other words; the only exceptions to be found in the Language being the words نَهْكَارْ "Lameness," الْخَزَعَ "A stone," الْمُسَتُّ "Dust," الْمُخْرُطَ "A species of medicine," الْمُغْرَثَ "Paper." The examples No. 21, 22, admit the termination يَا as سُلْبَلَا " A tortoise;" said to be originally سَلْبَلَ, the letter ياء being changed into aiy according to the rule of sometimes changed into رَضْيَ. The example بَرْنَاسَةِ No. 28, is probably a triliteral formed عَلَّلَلِ, since we have also بَرْنَاسَةِ, another form of the same noun, in which the letter Noon does not appear. So, also, هِئْنَكَ بَاِكِ No. 30, has been accounted a triliteral formed on the measure عَلَّلَلِ. The measure
Table Second.

Epithets

<table>
<thead>
<tr>
<th>Meaning</th>
<th>Examples</th>
<th>Measures</th>
</tr>
</thead>
<tbody>
<tr>
<td>A delicate and beautilful youth.</td>
<td>غَرْنِينُ</td>
<td>12</td>
</tr>
<tr>
<td>A sharp sword cutting the bone.</td>
<td>صَصُوبُ</td>
<td>13</td>
</tr>
<tr>
<td>Swift and light.</td>
<td>هَرُوفُ</td>
<td>14</td>
</tr>
<tr>
<td>A mean or worthless man.</td>
<td>صَعَفَوْتُ</td>
<td>15</td>
</tr>
<tr>
<td>Constant rain.</td>
<td>كَانُوْرُ</td>
<td>16</td>
</tr>
<tr>
<td>A generous chief.</td>
<td>خَجْجَحُ</td>
<td>17</td>
</tr>
<tr>
<td>Large and strong.</td>
<td>عَرْبُ</td>
<td>18</td>
</tr>
<tr>
<td>A far seeing man.</td>
<td>جَلْعَبُ</td>
<td>19</td>
</tr>
<tr>
<td>A strong and long bodied camel.</td>
<td>صَلَخَمُ</td>
<td>20</td>
</tr>
<tr>
<td>A swift camel.</td>
<td>هُمْرَجُ</td>
<td>21</td>
</tr>
<tr>
<td>A big headed camel.</td>
<td>تَنْدُوْيلُ</td>
<td>22</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Meaning</th>
<th>Examples</th>
<th>Measures</th>
</tr>
</thead>
<tbody>
<tr>
<td>Thick; or Gross.</td>
<td>جَنُدْلُ</td>
<td>1</td>
</tr>
<tr>
<td>A decrepit old man.</td>
<td>خَنْتَرُ</td>
<td>2</td>
</tr>
<tr>
<td>A proud man.</td>
<td>سَتَيْرُ</td>
<td>3</td>
</tr>
<tr>
<td>A fool.</td>
<td>سَلَغُ</td>
<td>4</td>
</tr>
<tr>
<td>A decrepit old man; &amp;c.</td>
<td>عَمَشُ</td>
<td>5</td>
</tr>
<tr>
<td>Large bodied.</td>
<td>نَفَلَلُ</td>
<td>6</td>
</tr>
<tr>
<td>A generous chief.</td>
<td>سَبُدَرُ</td>
<td>7</td>
</tr>
<tr>
<td>A large and strong camel.</td>
<td>عَدَ وَنُرُ</td>
<td>8</td>
</tr>
<tr>
<td>Short and compact of body.</td>
<td>حَرْسُبُ</td>
<td>9</td>
</tr>
<tr>
<td>A camel bounding in milk.</td>
<td>يِوْعَيْسُ</td>
<td>10</td>
</tr>
</tbody>
</table>
### REMARKS.

The word لَعْبَة No. 3 in the table, has been accounted a quinqueliteral by some Grammarians, formed on the measure لَعْبَة. The measure No. 4, has been thought to be entirely peculiar to epithets; but this is a mistake, since it occurs in the first table (No. 4,) followed, however, by the termination َلَعْبَة. The measures No. 5, 10, are peculiar to epithets. The example لَعْبَة No. 7, admits the termination يا Mooshuddud: as لَعْبَة which is commonly used in the same sense. The word لَعْبَة No. 11, requires not the termination َلَعْبَة of the feminine gender: as نَأَظَر بَرْعِيس "A noble and beautiful she-camel abounding in milk;" &c. The measure No. 16, has been thought peculiar to epithets, but the sense of the example لَعْبَة has been disputed. Some translate it "Constant rain;"
in which case, it is reckoned an epithet; and others believe it to signify "A piece of a cloud resembling a hill;" in which case it is thought to be a substantive noun. If it be the arbitrary name of such a cloud, it certainly is a substantive noun; but it may be descriptive of the shape of the cloud, and in that case, it must be an epithet. The measure No. 19, is of rare occurrence, and is never applicable to substantive nouns. Some Grammarians believe No. 21, to be a quinqueliteral, formed on the measure $\text{نَعَلُل}$ . Others declare it to be a triliteral, formed on one or other of the measures $\text{مَعَلُل}$ or $\text{عَلُل}$ .

The word No. 26, is generally reckoned a substantive noun, significant of "A sandy desert; A misfortune;" &c. yet it sometimes occurs as an epithet: as $\text{جَمَلُ حَبَوْرَكَری}$ . "A large and strong camel;" and forms its feminine $\text{حَبَوْرَكَریة}$ . The measure No. 30, is peculiar to epithets. The word No. 31, has been accounted a triliteral by some Grammarians, formed on the measure $\text{نَعَماً لِّ}$ .

SECTION FIFTH.

QUINQUELITERAL JAMIDS OF THE RADICAL CLASS.

The greatest possible number of measures applicable to the formation of these nouns should be 192; obtained by multiplying the number 48 (as in quadriliterals,) by the four predicaments of the fourth radical. In point of fact, however, only four measures of this class have been commonly observed to occur in the Language, and these are detailed in the following tables.
### SUBSTANTIVE NOUNS

<table>
<thead>
<tr>
<th>Meaning</th>
<th>Examples</th>
<th>Measures</th>
</tr>
</thead>
<tbody>
<tr>
<td>The penis.</td>
<td>نَحْلٌ</td>
<td>3</td>
</tr>
<tr>
<td>A cloud; also Ayn trifle.</td>
<td>عَرَضَةً</td>
<td>4</td>
</tr>
</tbody>
</table>

A quince.  
A jest, or foolish saying.

### EPITHETS

<table>
<thead>
<tr>
<th>Meaning</th>
<th>Examples</th>
<th>Measures</th>
</tr>
</thead>
<tbody>
<tr>
<td>An old woman.</td>
<td>شَجَحِرٌ</td>
<td>3</td>
</tr>
<tr>
<td>A large camel male or female.</td>
<td>جَرَحِل</td>
<td>4</td>
</tr>
</tbody>
</table>

Strong and Swift.  
A large, or gross camel.

Among the rarer measures of this class, some Grammarians have noticed قرطعة sometimes قرطبة or قرطب.  
"A cloud, or Any trifle;" عَرَضَةً as عَرَضَةً نَعْلِلٌ  
"A female elephant;" سَعَطَر as سَعَطَر نَعْلِلٌ  
"Long or Tall;" and نَعْلِلٌ تَدْعَمٌ as نَعْلِلٌ تَدْعَمٌ  
A word, the sense of which is unknown to the author of the Kamoos, who thinks it may be a corruption of the Persian كَرَسَنَدٌ  
"A goat." The example كَرَسَنَدٌ sometimes adduced in illustration of the measure نَعْلِلٌ is, in fact, an augmented quadrilateral formed on the measure نَعْلِلٌ.

### AUGMENTED JAMIDS OF THE QUINQUELETTERAL CLASS

These nouns are not at all numerous, and scarcely ever exhibit more than one servile letter, according to the adage
Quinqueliterals receive but one servile. Yet two serviles are sometimes, though rarely, observed to occur: as "The name of an animal;" Measure ṭūllūl; adduced by Khulel, and accounted inaccurate by Anū Hī-yan; and "A magnet;" Measure ṭūllūl; which is obviously a foreign word derived from the Greek. As another example of the occurrence of two serviles, the word "A carrot;" Measure ṭūllūl; has been adduced; but some Grammarians believe this word to be an augmented quadrilateral, formed on the measure ṭūllūl.

The more ordinary measures of augmented quinqueliterals amount, only, to the number of five, common to substantive nouns and epithets; and these are comprised in the following tables.

**S U B S T A N T I V E  N O U N S.**

<table>
<thead>
<tr>
<th>Meaning</th>
<th>Examples</th>
<th>Measures</th>
<th>Meaning</th>
<th>Examples</th>
<th>Measures</th>
</tr>
</thead>
<tbody>
<tr>
<td>A species of lizard.</td>
<td>عصر نفط</td>
<td>نفعلیّ</td>
<td>The name of a city near Moussil.</td>
<td>بی تعود</td>
<td>نفعلیّ</td>
</tr>
<tr>
<td>A species of scorpion.</td>
<td>نطر بوس</td>
<td>نفعلیّ</td>
<td>A man's name.</td>
<td>شرحبیل</td>
<td>نفعلیّ</td>
</tr>
<tr>
<td>The name of a sea animal.</td>
<td>ببرکری</td>
<td>نفعلیّ</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**E P I T H E T S.**
EPITHETS.

<table>
<thead>
<tr>
<th>Meaning</th>
<th>Examples</th>
<th>Measure</th>
<th>Meaning</th>
<th>Examples</th>
<th>Measure</th>
</tr>
</thead>
<tbody>
<tr>
<td>A strong and swift she-camel.</td>
<td>تَجَابُ بَوْسَ</td>
<td>3</td>
<td>Bright and shining.</td>
<td>عَلْطَبِيِّس</td>
<td>1</td>
</tr>
<tr>
<td>A strong and swift she-camel.</td>
<td>تَجَابُ بَوْسَ</td>
<td>4</td>
<td>An old man.</td>
<td>تَجَابُ بَوْسَ</td>
<td>2</td>
</tr>
</tbody>
</table>

| A tall and foolish man | ضَغْطَري | 5 |

The rarer measures noticed by Grammarians as applicable to the formation of these nouns are

("A species of garment;"
"A woollen garment;"
properly, it is said,
like (عَصْرَمَا نَقِّة)
"Tall and Tottering;"
"A covetous man;"
"Glans penis;" and
"A magnet;" &c.

CONCLUSION.

I have now gone through all the measures applicable to the formation of Jamids of every class; and having detailed, not merely the more ordinary measures, but many of those, also, which are rarely observed to occur in the Language, I apprehend that the reader will be apt to complain of their number, and even to imagine that there is more of fancy than truth in the distinction established by Arabian writers between radical and servile letters, since the same word, as سَلَسِمِيِّل, which is accounted triliteral by some Grammarians, is assigned by

5 A others
others to the quinqueliteral class. And, in point of fact, it is often, though not generally difficult to distinguish radical from servile letters; for the best criterion of such distinction is that of comparing a given root with those derivatives which are formed from it, and this criterion is necessarily lost in the case of many Jamids from which no derivatives have ever been formed. Thus it happens that the man who compares the primitive عَشَقْ "Love," with its derivatives عَاشَقْ or عَاشَقْ, &c. is easily able to determine the radical letters which enter into the composition of that word; but it is impossible absolutely to refute the Grammarian who forms the Jamid سَلْسِيلْ on either of the Measures تَعْقُلَيْعُ or تَعْقُلَيْعُ, because there are no derivatives of any kind, with which that primitive can be compared.

It is fortunate that the importance of all the questions of this nature is generally diminished in a ratio exactly proportioned to the augmentation of the difficulty which attends their solution, and thus it happens that the choice of تَعْقُلَيْعُ or تَعْقُلَيْعُ as the true Measure of سَلْسِيلْ is in fact a matter of very little importance. Yet the Lexicographers of Arabia have recorded the sense of all Arabic words under the roots from which they are supposed to spring, and it will therefore depend on the measure which may be adopted, whether سَلْسِيلْ shall be found, in a given Dictionary, under the triliteral سُلْب or under the quinqueliteral سَلْسِبل. I think it necessary to enable my readers to consult in the original the admirable Lexicons of the Arabic Language.
Language, and will therefore, in some subsequent part of my work, unfold all the principles (some of them of an arbitrary and conventional nature,) by which the Arabian Grammarians are accustomed, in cases of difficulty or doubt, to distinguish radical from servile letters. In the mean time, I proceed to treat of the rules of permutation coalescence and rejection; a subject of the highest importance, to which I have often had occasion to allude.

CHAPTER TENTH.

SECTION FIRST.

ON THE RULES OF PERMUTATION COALESCEANCE AND REJECTION.

The rules of permutation coalescence and rejection are exclusively applicable, first, to words exhibiting a radical Humza; waq, or ya; and, secondly, to words exhibiting two homogeneaus radicals. For, in either of these cases, an Arabic word, though naturally capable of assuming every possible form of inflexion, is apt, under many forms, to present combinations exceedingly harsh and offensive to the ear; and to prevent the occurrence of such combinations, or rather to develope the means instinctively adopted for that purpose under the blind impulse of the ear, is the true end of the rules of permutation coalescence and rejection; the influence of which, in the Arabic Language, is plainly coeval with the existence of the Language, and therefore antecedent to the discovery of those intricate but general principles on which it has been since found to proceed.
Under these circumstances, some anomalous exceptions to the rules may be expected to occur in the Language; yet these are comparatively not numerous, and generally speaking, it may be accurately affirmed that the operation of the same rule extends to all similar combinations, without regard to the distinctive nature of the parts of speech in which those combinations are found to occur. Thus wād moveable by any vowel point must be generally changed into Ālīf whenever it follows the vowel Fūt-Hā: as ٌمٌ َٰلاٌ, originally ُمْوَلٌ "Wealth;" ٌئٌنا ُٰلا, originally َنْولاٌ "He spoke;" &c.

But it often happens that the same word is subjected to several successive permutations, and all these must be distinctly traced before we reach that ultimate form of the word in which only it can be used in speech. Thus wād becomes ُنْولٍ afterwards ِنْولٍ and finally ِنْولٌ "The women spoke;" which last form of the word can alone be accurately employed in the Language; and so, also, ُلٍؤلٍ! the original form of the imperative لٍ! commonly written لٍ "Be thou near," must be traced through all the mutations of form by which it has lost successively three of its four letters, retaining only the letter Lām.

But as I have already stated that similar combinations are generally subjected to the operation of the same rules, it plainly follows that the inflexions of the verb قَلٌ "He spoke," for example, may be assumed as a measure on which to inflect the verb قَلٌ "He stood," or any other verb of the same class; for
as both present a medial wā, so both are inflected on the same conjugation, namely ْ년صُرُ; whence it follows that the permutation or rejection of the letter wā must be determined in both by the same rules.

Now there is no doubt that a simple detail of the rules would enable the reader to inflect either; for if it be known that wā moveable is changed into ālīf whenever it follows the vowel fā-he, it must be inferred that ْتَؤُول will necessarily become ْتَأِم; as ْتَؤُول will necessarily become ْتَنِم. And it would save me a great deal of trouble and space to adopt this concise method of merely inserting the rules in detail; but as those rules are exceedingly intricate, and not easily retained in the memory, I am persuaded that this method would very much augment the labor of the student.

I propose, therefore, first, to determine the classification of all the words to which the rules in question are applicable; secondly, to detail the rules themselves; and, finally, to illustrate their application to many verbs, the inflexions of which should be carefully committed to memory by the reader, since every verb will serve as a measure on which to inflect all the verbs of the class to which it may happen to belong. And let me not be accused of prolixity in the choice of this method of instruction; the only one, in my judgment, by which the important end in view can be fully and completely attained.
SECTION SECOND.

CLASSIFICATION OF WORDS AFFECTED BY THE RULES OF PERMUTATION, COALESCENCE, AND REJECTION.

Arabic words, considered with reference to these rules, have been divided into four classes termed صَحِيحٌ; ضَحْيَاتٌ; مُسَأَؤَعَفُ; مُعْتَنَّلَ. and

With the exception, first, of words presenting a radical همزة, واؤو, or ياء, and, secondly, of words presenting two homogeneous radicals, the term صَحِيحٌ Sound or Healthy, is applicable to all the words in the Arabic Language: as نَصْرُ "He assisted;" &c. For such words are not subject to the rules of permutation coalescence and rejection; whence it happens that they seldom deviate from the measures on which they may have been formed; and never, except in certain cases to be made known to the reader in the course of this work.

Under the term صَحِيحٌ are comprised all words which present a radical همزة; and these are subdivided into three classes termed أَمَرُ "He commanded;" &c. سَأَلَ "He asked;" &c. and قَرَأَ "He read;" &c. Two Radical همزات very rarely occur in the same word; though some examples of that nature have been adduced by Arabian writers: as أَجَا "The name of a mountain;" حَا "a term of reproach commonly addressed to cattle by the driver.

Under
Under the term مُعْتَنل or Infirm, are comprised all words presenting a radical ل، و أ، or YA; and these are of two kinds, the first termed مُقْرَر or SIMPLE, because they present but one infirm letter; and the second termed مُغِيِف or COMPLEX, because they present more than one infirm letter.

A مُقْرَر is of three kinds; namely, first, مُعْتَنل the ل، and otherwise termed مَثَال or SIMILAR, because the words of this class suffer only a few permutations, having inflexions very generally similar to those of the sound or healthy class: as وَعُد "Promising;" يُسّر "Facility;" &c. Secondly, مُعْتَنل the ب، otherwise termed مَّأْهِف or HOLLOW, because the letters ل، and YA are often rejected in this situation: as تُول "Speaking;" بيع "Selling;" &c. And thirdly, مُعْتَنل the د، otherwise termed مَّأَتِص or IMPERFECT, for the same reason; namely, because the letters ل، and YA are often rejected in this situation: as دَعْوَة "Claiming;" رَسِي "Shooting arrows;" &c.

A مُغِيِف is of two kinds: the first termed مَقْرَر when the infirm letters are not successive, as وَحَي "Revelation;" &c. and the second termed مَقْرَر when the infirm letters are successive, as يووم "A day;" قُوْة "Strength;" and other examples of the same nature. The infirm letters being successive, may be two ل، as مَوْر "Taking refuge;" or two YA: as مِم "The name of a valley;" or ل، و أ: as وَي "Wor;" orYA ل، as خُور "One of the names of the Sun." &c. But the second and third radicals are more commonly infirm than the
first and second; which, indeed, are very rarely infirm; and in this case, we may have two waos: as ُهُوّ "Strength;" or two yas: as ُحَى "Living;" or waq ya: as ُرَوْي "He related;" but not ya waq, except in the opinion of certain Grammarians who consider waq as the final radical of the words ُحَيّ "Life;" ُحَيّ "An animal;" and ُحَيّ "Living;" though most Grammarians prefer ya. Three infirm letters scarcely ever occur in the same word, except in the case of ُرَوْ (originally ُرَوْ َيْ أُرَوْ ُرُوُو or ُرُوُو ُرُوُو) "The letter waq;" and ُرَوْ (originally ُرَوْ ُرُوُو or ُرُوُو ُرُوُو) "The letter ya."

The letters of infirmity are alif waq and ya, which form together the word ُؤَايَ an exclamation of grief or pain among the Arabs; but perhaps their designation as infirm letters, may be more reasonably traced to the mutual permutations to which they are liable. The connexion between these letters and their homogeneous vowel points; the difference between alif and humza; the inability of alif to occur as a radical in its own right; and the meaning of the terms ُهُوّ and ُهُوّ َلِدِّيٍّ and ُهُوّ َلِدِّيٍّ; &c. have been explained in the first chapter of this work, Page 11th et seq; to which the reader is therefore referred.

The term مُضَعَّفٌ or doubled, is applicable to every word exhibiting two or more homogeneous radicals; and these are divided into the two classes termed ُثَلَاثٍ or trilateral, and ُرَبَاعٍ or quadrilateral. Quadrilaterals termed مُضَعَّفٌ are
are those in which the first radical is homogeneous with the third; as the second is with the fourth radical. Examples:  

"Shaking any thing severely;"  

"Violent agitation;" &c. Words of this class never deviate from the measures on which they may have been formed, and are therefore inflected as those of the sound or healthy class. Triliterals termed  

may have the first and second radicals homogeneous, as  

"Play;" &c. and these are of rare occurrence in the Language; or the second and third radicals homogeneous, as  

"Assistance;"  

"Flight;" &c. and these are very commonly observed to occur. The occurrence of three homogeneous radicals is very rare, and the following are nearly all the examples of this nature which I have been able to discover in the Language: namely  

"The cry of a frightened child;"  

"The cry of a child;"  

"Cuffing or slapping a person;"  

"A fat youth;"  

"Pronouncing the letter را like لام;" &c. Words having the first and third radicals homogeneous, as  

"Disquietude," &c. are of rare occurrence; and, being inflected like those of the sound or healthy class, are not generally reckoned except by the Grammarian Aboo Hy-Yan.

All the changes incident to Arabic words, whether for the purpose of  

that is to say, "Giving facility to the utterance of a word;" or for any other purpose, such, for example,
ple, as the formation of relative or diminutive nouns, are distinguished into nine classes termed "The exchange of one vowel point or letter for another;" "The removal of a vowel point, first, by expulsion; or, secondly, by transferring it from one letter to another;" "The application of a vowel point to one of two letters previously quiescent;" "The briding of two homogeneous letters;" or, "The utterance of both at the same instant;" "The expulsion of a vowel point or a letter;" "The restoration of a vowel point or letter previously rejected;" "The introduction of a new letter;" "The removal of a letter from its proper place;" otherwise termed "The assumption, by Humza, of a sound approaching in softness to that of a'la, waq, or ya." It is to be observed, however, that the term "between" is of two kinds: namely, "close" if the softened Humza shall assume the sound of that infirm letter which is homogeneous with its own vowel point; or "between" if it shall assume the sound of that infirm letter which is homogeneous with the vowel point of the letter which precedes it.

Having premised these observations, I shall now proceed, first, to explain the nature of "The conjunctive Humza," as opposed to that other Humza which is termed "Disjunctive," and, secondly, to detail the rules of permutation and rejection applicable to the letter Humza disjunctive.

SECTION
SECTION THIRD.

ON THE CONJUNCTIVE HUMZA.

The reader is aware that the Arabs cannot pronounce a quiescent letter at the beginning of a word; whence it happens that every word having such a letter, must receive a moveable Humza, indifferently termed "الْبَلْدَةَ" or "هَمْرَةَ" because it assumes the form of the letter Alif. Examples: "Beat ZYDE," "Assist AMR," &c. For if the letter ضاد or the letter ظفر were not quiescent, neither would receive the conjunctive Humza; whence it happens that this letter is rejected in utterance or in writing, whenever its services are not required. It is rejected in writing, first, in the event of the expulsion of the quiescent letter: as "عَلَّمَكُمْ" originally أَلْعَنَكُمْ and, secondly, when the quiescent letter receives a vowel point: as "يَلِّكَ" "Speak thou;" originally تَلَكَ. It is rejected in utterance, though not in writing, whenever the quiescent letter by which it is followed, may be combined in the same syllable with any preceding moveable letter: as "نَثْرُبَ" pronounced "نَثْرُبَ" not "نَثْرُبَ" pronounced &c. But in order to the accuracy of its rejection in utterance, it is necessary that there should be no natural pause or stop between the two words which are here as it were combined into one; for in the event of the occurrence of such a pause, as when we reckon ONE, TWO, THREE, &c. "هَمْرَةَ" will be preserved;
because it would be obviously improper to destroy the pause by combining both words into one. And there are some anomalous examples in which has been preserved in opposition to the principle here stated: as لَسْنُ more commonly لَسْنُ originally لَسْنُ "Ask thou?" &c. Yet these are very rarely observed to occur, and may be therefore considered as unworthy of notice, except in the case of the definitive لَم where همزة is most commonly preserved, even when لام becomes moveable in utterance: as لَم أَحَرُرُ originally لَم أَحَرُرُ "Red" &c.

The conjunctive همزة occurs, first, in the imperative of all verbs of the triliteral radical class: as أَنْفُحُ; أُصْرِبُ &c. And, secondly, in the infinitive, imperative, and past tense of all verbs exhibiting, in the past tense, a quiescent letter followed by three or more letters moveable or quiescent: as أَنْفُحُ; أُنْفُحُ; أِنْفَحُ &c. The همزة of the عْاصم the first conjugation of augmented triliterals as أَكْرُمُ is disjunctive.

The conjunctive همزة also occurs, first, in the definite article الّ and secondly, in the following substantive nouns: namely لِدْي sometimes لِدْي "A son"; (originally لِدْي "A daughter"; (originally لِدْي "A name"; (originally لِدْي "The rectum"; (originally لِدْي or لِدْي "Two"; (originally لِدْي or لِدْي "A man"; (originally لِدْي or لِدْي "A woman"; (originally لِدْي or لِدْي "An oath or A blessing"; or perhaps the plural of لِدْي "An oath,"
oath," according to the opposite opinions maintained on the subject.

Every Humza which it not conjunctive, belongs of course to the
Disjunctive class. The conjunctive Humza is rendered مَفْتَرَح first, in the definitive لَ; and, secondly, in the word أيمن: as
sometimes contracted into *مَفْتَرَحَ اللَّهُ or أَمِّ اللَّهِ or أَمِّ الله, "By the blessing of God;" or "I swear by God." In every other
case, it must be moveable by Kasra or Zamma.

I shall take this opportunity of remarking that the word أَبْن, A
son, forms أَبْنُ in the objective case, and أَبْنُ in the relative or
genitive case; the three vowel points being applicable, as well to the
letter Noon, as to the letter Mem at the end of the word. So, also, we
have أَمْرُ and أَمْرُ; but here the letter أَمْرُ may receive
either of the vowels Fut-ha or Zamma through all the cases: as أَمْرُ
or أَمْرُ in the nominative; أَمْرُ or أَمْرُ in the objective; and
أَمْرُ or أَمْرُ in the relative case. The conjunctive Humza is so
termed because it often falls out in utterance, and thus admits the
junction, in the same syllable, of the two letters on either side of it.
The other Humza does not fall out in utterance, and is therefore said
to be disjunctive.

SECTION FOURTH.

RULES FOR THE PERMUTATION AND REJECTION OF
THE DISJUNCTIVE HUMZA.

These rules are pretty numerous, but all are not equally impor-
tant. I propose, therefore, to insert as rules, those only which are
most important; and the reader will do well to commit them to memory. The remarks subjoined to many of the rules will comprise observations less necessary to be known; such as may indeed be advantageously consulted as occasion requires, but need not occupy much of the time or labor of the student. It is necessary to remark that rules applicable to a given combination resulting from the proximity of two words are always of optional not of necessary observance; nor are they ever observed in writing at all, since an Arab will always write لِيْ بِحُمْزَةٍ "He contends with his mother;" though he may accurately utter لِيْ بِحُمْزَةٍ.

**RULE FIRST.**

A single quiescent Humza may be optionally but is not necessarily changed into that letter which is homogeneous with the vowel point of the preceding letter. Examples: لِيْ بِحُمْزَةٍ for لِيْ بِحُمْزَةٍ "A head;" لِيْ بِحُمْزَةٍ for لِيْ بِحُمْزَةٍ "A calamity;" لِيْ بِحُمْزَةٍ for لِيْ بِحُمْزَةٍ "A wolf;" &c. But this rule will not operate in words subject to the operation of any of the rules of لِيْ بِحُمْزَةٍ or لِيْ بِحُمْزَةٍ because the facility of utterance is best promoted, in this case, by giving precedence to the rules of لِيْ بِحُمْزَةٍ or لِيْ بِحُمْزَةٍ. Examples: لِيْ بِحُمْزَةٍ for لِيْ بِحُمْزَةٍ "We give something in exchange;" لِيْ بِحُمْزَةٍ "The camel is strong or hardy;" &c.

**REMARKS.**

The preceding rule still continues to be of optional observance, even though the letter Humza may belong to one word, while the preceding letter belongs to another. Example: لِيْ بِحُمْزَةٍ for لِيْ بِحُمْزَةٍ.
"He says, permit me;" &c. It is to be observed that the conjunctive Humza of the word ٌْذَن "Permit thou," being first rejected, the radical Humza is afterwards changed into Wāw, by the preceding rule; as it might have been into Alif or Yā had it followed the vowels Fut-Hā or Kusrā.

RULE SECOND.

A single moveable Humza following, in the same word, the letters Wāw or Yā quiescent but not radical, nor introduced for the purpose termed َإِكْتَٰن, may be optionally, but is not necessarily changed in the one case into Wāw; and in the other case into Yā; after which, the two homogeneous letters will necessarily coalesce under the sign Tushđer. Examples: ۹ة۹م۹۹۹ for ۹ة۹م۹۹۹ ۹EVENT for ۹ء۹۹۹ for ۹ه۹۹۹ ۹آ۹۹۹ "Read;" ۹ة۹۹۹ for ۹ة۹۹۹ "A fault;" ۹ة۹۹۹ for ۹ة۹۹۹ "Small axes;" &c. N. B. The word ۹ة۹۹۹ is a diminutive formed from ۹ة۹۹۹ the plural of ۹ة۹۹۹ "An ax;" &c.

REMARKS.

The preceding rule is sometimes observed to operate, even when Humza belongs to one word, and the preceding Lān belongs to another: as ۹ة۹۹۹ for ۹ة۹۹۹ "Or thou;" ۹ة۹۹۹ for ۹ة۹۹۹ "He abuses his father;" &c. And it is sometimes observed to operate irregularly in single words; first, after a Lān radical; as ۹ة۹۹۹ for ۹ة۹۹۹ "Pudenda;" and, secondly, after a Lān introduced for the purpose termed ۹ة۹۹۹: as ۹ة۹۹۹ for ۹ة۹۹۹ "A hyena;" &c. In such examples, the letter Humza must be ۹ة۹۹۹, except at the ends of nouns where the vowel point
point varies according to the case of the noun: as 

"Light," &c.

It is to be observed, however, that these examples, when permuted at all, are most commonly subjected to the operation of the third rule.

**RULE THIRD.**

A single moveable *Humza* following any quiescent letter not described in the preceding rule, may be optionally, but is not necessarily rejected, after transferring its vowel point to the preceding letter. *Humza* falls under the operation of this rule, first, when it follows a quiescent letter of the sound or healthy class: as 

"Ask thou;" for 

"This is the thing concealed by you;" and, secondly, when it follows a *Leen radical*: as 

"A piece of water on the road to Busra;" for 

"A hyena;" &c. This rule, which is generally optional, is necessarily applicable to the aorist 

"He sees;" originally 

"He is seen." And so, also, to 

"He shewed;" originally 

"He was shewn;" originally 

"He is shewn". Yet it is not necessarily applicable to the other inflexions of these two verbs; nor even to these inflexions on all occasions, since we may accurately say 

"How well Ziyd sees!" or more literally "What
has caused Ziyā to see?" and so, also, "Ziyā sees better than Amr;" where the form of the
اسم التفصيل.

REMARKS.

This rule continues to be of optional observance, even when
the letter Humza belongs to one word, while the preceding
quiescent letter belongs to another. Example: ٌاحمر
more rarely ٌامرأة for "Red;" &c.

RULE FOURTH.

But if Humza follow Alif, or the letter Noon of the form
انطلق, the preceding rule does not operate; and the facility of
utterance will then be no otherwise promoted, than by applying
to Humza, that species of the ٌبيت ٌبيت, which has been de-
scribed under the term سألت. Examples: "The party
questioned each other;" "It was bent or folded;" &c.
It is to be observed, however, that انظر has been occasionally
observed to assume the form انظر by rejecting
Humzatool Wusl.

REMARKS.

The preceding are the most important of the rules applicable
to a moveable Humza following any quiescent letter, but it would
be easy to detail a great many more. Thus كمأ "A mush-
room," sometimes becomes ٌيشا "He wishes," "He will not
will come," "He will not
5 E
confess,"
confess,"

"What is his bounty?"

"He abuses your brothers,"

"He contends with his mother,"

&c. These rules, in my apprehension, are too unimportant to merit insertion.

**RULE FIFTH.**

The letter **Humza** may be optionally, but is not necessarily, changed into **Waa**, whenever it follows the vowel **Zumma**. Example: 

\[\text{جُونُ} \text{جوُنَة} \text{جوُنِة}

"The bottle of a druggist." And into **Ya** whenever it follows the vowel **Kusra**. Example:

\[\text{ضُرُّ} \text{ضُرُّ} \text{ضُرِّ}

"Enmity;" &c.

**REMARKS.**

This rule may be optionally extended to combinations resulting from the proximity of two words. Examples:

\[\text{هُدَا} \text{غَلَّامُ} \text{بِدِّيْك}

originally

\[\text{هُدَا} \text{غَلَّامُ} \text{بِدِّيْك}

"This is the boy or slave of your father;"

\[\text{مُرَّتُ} \text{يُغَلَّمُ} \text{يَبِّيْك}

originally

\[\text{مُرَّتُ} \text{يُغَلَّمُ} \text{يَبِّيْك}

"I passed the boy or slave of your father;" &c.

**RULE SIXTH.**

The utterance of **Humza** moveable by the same vowel point which is applicable to the preceding letter, is no otherwise facilitated than by means of the **Taa** termed **Terib**. Examples:

\[\text{سَألَ} \text{سَألُ} \text{سَألِ}

"He asked;" &c.

\[\text{زُوُسْرَ} \text{زُوُسِرُ} \text{زُوُسْرُ}

"Scoffers;" (in the accusative plural);

\[\text{رَأَسُ} \text{رَأَسُ} \text{رَأَسُ}

the plural of **Raa** "A head;" &c.

So also of **Humza Muksoor** or **Muzoom** after **Fut-Ha**; as
In opposition to Humza Muksoor following Zumma, which may accurately receive either "He was asked;" &c.

REMARKS.

The letter Humza moveable by the same vowel point which is applicable to the preceding letter, is sometimes changed into that infirm letter which is homogeneous with its own vowel point; as "He asked;" previously رووس "Heads;" previously مسَّهُتْيَنَه "Scribes;" &c. The word رووس becomes رووس; after which, the first wāw, being rendered quiescent, is thrown out to prevent the junction of two quiescents; and by a similar process becomes مسَّهُتْيَنَه. The permutation of Humza in the manner described in these remarks occurs chiefly in poetry, and very rarely in prose. In the case of the verb رَأَيْتُ "I saw;" رَأَيْنِ "They saw;" Humza is sometimes rejected after the Interrogatives or by originally أَرَأَيْتُ "See!" هلُّرُ "Did you see?" هلَّرُ "Did they see?" &c. So, also, moveable Humza, after Fut-ha, is sometimes though rarely changed into Alif: as يُلَّنَّمُ "It heals or closes;" as the lips of a wound; &c.

RULE SEVENTH.

A quiescent, following a moveable Humza, must be changed into that letter which is homogeneous with the vowel point of the preceding letter. Examples: آَهَمَنُ أَوْمَنَ آَهَمَنُ originally
To embrace the Moohummudan faith.

The necessary rejection of Humza in "Take thou," and "Eat thou," is therefore anomalous; since these words should have been regularly أو خذ و أو كِلَّ and originally أو خذمُ أ و كِلَّ and أو كِلَّ. And so, also, is the optional rejection of Humza in مُر or مُرُ (commonly written مَر) or مُرُ (originally مُرُ (commonly written مَر)) or مُرُ (originally مُرُ (commonly written مَر)) "Command thou;" "Come thou." At the beginning of a sentence is most elegant: as مُرُ (commonly written مَر) "Order your children to observe prayers;" whereas, after another word, they commonly preserve the radical Humza, rejecting only Humza.

Tool Wusl: as وَأَمَرْتُكُم بالصلاة "And order your family to observe prayers;" where وَأَمَرُ وأُمر supercedes وَأُمر.

RULE EIGHTH.

A moveable Humza, following another moveable Humza, must be changed into يا, when either happens to be moveable by the vowel Kusra. Example: جاء. "A comer;" originally جاءي with يا followed by Humza; afterwards came the rule of تأكث; afterwards جاءي by this rule; and finally جاءي because يا is rendered quiescent and then rejected, to prevent the junction of two quiescents, namely itself and the Noon of Tunyern. So, also, امام "A prelate," forms its plural امنة; afterwards امنة; and finally امنة by this rule.

RULE NINTH.

A moveable Humza, following another moveable Humza, must be changed into واو, if neither be moveable by the vowel Kusra.
Kusra. Examples: اَوْلَيْمُ (originally اَوْلَمْ) the plural of اَوْلَمْ "A man;" اَوْلِيَمُ (originally اَوْلِمْ) "A little man;" اَوْلِمْ "I perform the office of priest;" اَوْلِمْ; afterwards اَوْلِمْ; and finally اَوْلَمْ by this rule. It is to be observed, however, that HUMZA is rejected contrary to rule in اَوْلَمْ "I favor," and other verbs of the same conjugation; since اَوْلِمْ forms the aorist اَوْلِمْ; not اَوْلِمْ; and اَوْلِمْ or اَوْلِمْ as it must have been by the operation of the rule.

REMARKS.

A variety of other permutations, stated by individual Grammarians to be applicable to the junction of two moveable HUMZAS, are omitted as too unimportant to merit insertion. I shall therefore merely observe that a quiescent followed by a moveable HUMZA in a measure having naturally a double letter, must generally coalesce with it under the sign TUSHDEBD: as سَتَلَ; سَتَلَ; &c.

RULE TENTH.

If two HUMZAS occur on either side of the letter ALTIF of the plural number, the first is generally changed into WAD. Example: نُؤْتَبُ; originally نُؤْتَبُ; the plural of مُؤْتَبُ "A ringlet or curl." This rule is analogous according to AKHUSHEH, and prescriptive in the opinion of other Grammarians.

RULE ELEVENTH.

Every servile HUMZA, occurring in the plural number between the letters ALTIF and YA, but not occurring between
the same letters in the singular number, will be necessarily changed into Ya wurzah; after which, the subsequent ka will be changed into alif. Examples: نَحْنُ أَيَّاُكَ أَلْلَهُمَّ أَبْنَاءُ يِهُودُ "a fault"; "Knowledge;" or "Any animal behind which a hunter conceals himself to shoot at his prey;" &c.

This permutation is anomalously applicable to نِمْرَةٍ the plural of نَمْرٌ "a mirror;" in which Humza is a radical letter; and it does not take place in شَوَايِنُ the plural of شَوْاءٍ "a wisher;" (feminine,) because Humza here occurs in the singular number between the letters alif and ya.

REMARKS.

According to the opinion of some Grammarians, an unpermuted, or even a permuted waw, occurring as the final radical in the singular number, will convert into waw, the Humza described in the preceding rule. Examples: أَنْ تُوْبُأُ "A ewer;" أَنْ تُوْبُأُ the plural of أَنْ تُوْبُأُ "A hand staff;" مَثَلْ يَا "A riding camel;" &c. It would be easy to offer many other observations on the preceding rule, but I fear to exhaust the patience of my readers.

CONCLUSION.

I might yet insert some very complicated rules relating to the permutations applicable to the letter Humza, as it occurs in certain
tain combinations resulting from the proximity of two words; but as those permutations are of optional, not of necessary observance, and as they are observed occasionally in utterance only, but never in writing, I believe the reader will thank me for leaving them out.

I proceed therefore to remark, that though, in point of fact, two radical Humzas very rarely occur in the same word, it is easy, in theory, to suppose the occurrence of many Humzas; whence it happens that the Arabian Grammarians, who never fail to push their speculations beyond the point of practical utility, have taken the pains to provide rules for the occurrence of such imaginary cases.

Thus the verb خَرَّ "He read," may be formed on the measure of any quadrilateral noun, as حَـجَّفَ or خَـبَّرَ, simply by doubling the final Humza: as خَـبَّرَ and خَـيْرَ afterwards permuted into خَـيْرَ cient or moveable, following Humza quiescent or moveable; must, in this case, be changed into يَا. So, also, we may form the measure جَـحَـمَرْشَ from an imaginary root presenting a succession of radical Humzas; in which case, every second Humza will receive a ﺭِخَـمِف. Hence it follows that Measure جَـحَـمَرْشَ will assume the form جَـحَـمَرْشَ and on the same principle, Measure جَـحَـمَرْشَ necessarily becomes جَـحَـمَرْشَ; as Measure جَـحَـمَرْشَ and Measure جَـحَـمَرْشَ assume the forms جَـحَـمَرْشَ and جَـحَـمَرْشَ.

&c. &c.
SECTION FIFTH.

INFLEXION OF VERBS OF THE CLASS TERMED

The verbs of this class are conjugated, first, on اُمَرْ as "He commanded;" secondly, on أَدِبَ as "He invited as a guest;" thirdly, on أُرِب as "He was acute or intelligent;" fourthly, on اُسْمَع as "He was necessitous;" and finally, though more rarely, on اُنسَج as "He forgot." &c. The permutations to which they are liable are not at all numerous, being those, merely, which are detailed in the first and seventh rules.

Thus Humza optionally becomes أَلِف in يا وَمُرُر أُمَرُر, or واَلُو in أُمُرُر أُمُرُر, originally أُمُرُر أُمُرُر, by the first rule. And so, also, Humza necessarily becomes أَلِف in يا وَمُرُر أُمُرُر أُمُرُر, or واَلُو in أُمُرُر أُمُرُر أُمُرُر, originally أُمُرُر أُمُرُر, "Invite thou;" by the seventh rule. With the exception of those inflexions in which two Humzas occur together, as أُمَرْ "I command;" or of those inflexions in which a single Humza quiescent follows any one of the vowel points, as يَا مُرْ or ثَا مُرْ, &c. it may be inferred, therefore, that the verbs of this class are subject to no permutations at all; being elsewhere inflected as verbs of the sound or healthy class.

Having premised these observations, I leave the reader to inflect for himself the verbs comprised in the following table.
<table>
<thead>
<tr>
<th>P A S S I V E.</th>
<th>A C T I V E.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ما مور</td>
<td>منور</td>
</tr>
<tr>
<td>مادوب</td>
<td>مادوب</td>
</tr>
<tr>
<td>مارب</td>
<td>مارب</td>
</tr>
<tr>
<td>مورب</td>
<td>مورب</td>
</tr>
</tbody>
</table>

It is almost unnecessary to remark that some of these, being neuter verbs, have no significance in the form of the passive voice; and that the simple attributive, in such cases, often supercedes the form of the active participle, because the latter is analogously derived from those verbs only, which belong to the active or transitive class.

It is equally superfluous to remark that the aorist or imperative of each verb may receive as usual the particles اَنّ or اَمَّا as لَمْ يَأْمَرْ or لَمْ يَأْمَرْ; or the letter لَنۡمۡ, followed by the corroborative نُّون double or single: as لَيۡيَا مُرَتْ; لَيۡيا مُرَتْ; &c.

These particles operate as they commonly do on verbs of the sound or healthy class, and can have no effect on the permutations applicable to the letter همزة.

5 G

SECTION
SECTION SIXTH.

**VERBS OF THE CLASS TERMED مَهْمُوُّرًا لَتِينِ.**

These verbs are inflected, *first*, on سَأَلَّ "He asked;" *secondly*, on دَوَّرَ "He was greedy as a wolf;" *thirdly*, on سَمَعَ "He was greedy as a wolf;" and, *finally*, though rarely, on صَبَّرَ as نَأَتَ "He complained;" &c. They generally suffer no permutations, though the letter Humza is optionally, not necessarily rejected in those combinations which are subject to the operation of the **THIRD RULE: as يَسُالُ for يَسَالُ "He asks;" &c. The reader will inflect the verbs comprised in the following table.

<table>
<thead>
<tr>
<th>Passive</th>
<th>Active</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Participle</strong></td>
<td><strong>Imperative</strong></td>
</tr>
<tr>
<td>سُمِّيَ</td>
<td>يَسُالُ</td>
</tr>
<tr>
<td>دَيْبَ</td>
<td>يَدَابُ</td>
</tr>
<tr>
<td>مُدُوَّر</td>
<td>يَدَابُ</td>
</tr>
<tr>
<td>مُنَبَّتَ</td>
<td>يَنَبُّت</td>
</tr>
</tbody>
</table>

SECTION SEVENTH.

**VERBS OF THE CLASS TERMED مَهْمُوُّرًا للَّتِينِ.**

These verbs are inflected, *first*, on قَرَا "He read;" *secondly*, on جَرَّ "He was bold;" *thirdly*, on سَمَعَ as بَرَى.
"He was free from faults;" fourthly, though rarely, ou
or "He digested his food;" and, finally, though rare-
ly, on نص "He was mean;" &c. With the exception
of the measures ُعُلُوُل فُعْلٍ مُفَعُولٍ &c. which come under
the operation of the second rule, they are subject to no permuta-
tions at all; but the sound of Humza is facilitated in utterance by
the means described in the sixth rule. Notwithstanding the ge-
neral absence of all permutations, the letter Humza is rather
unmanageable at the end of a verb; and I advise the reader,
therefore, to take unusual pains to master the following verbs in
every possible form of inflexion, with and without the particles

<table>
<thead>
<tr>
<th>PASSIVE.</th>
<th>ACTIVE.</th>
</tr>
</thead>
<tbody>
<tr>
<td>PARTICIPLE</td>
<td>IMPERATIVE</td>
</tr>
<tr>
<td>تُتْرُوا</td>
<td>نُصِرُوا</td>
</tr>
<tr>
<td>جُرَّوا</td>
<td>نُجِرُوا</td>
</tr>
<tr>
<td>بُيِرُوا</td>
<td>نُبِرُوا</td>
</tr>
<tr>
<td>دُنِيُوا</td>
<td>نُدِنُوا</td>
</tr>
</tbody>
</table>

The reader will observe that though these verbs suffer no per-
mutations, the form of Humza is everywhere determined, not by
its own vowel point, but by the vowel point applicable to the pre-
ceeding
editing letter. But there are some exceptions to this remark, and I present, therefore, the following tables for the inflexion of the simple aorist, or the aorist accompanied by the letter Lam and the corroborative Noon. Each person of the aorist presents a different verb, in order to shew its inflexions on any one of the measures يَعُدُّ, يَعْدّ, or يَعْدِلُ.

<table>
<thead>
<tr>
<th>FEMININE</th>
<th>MALELINE</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Plural.</strong></td>
<td><strong>Dual.</strong></td>
</tr>
<tr>
<td>مَنْفَرَ عَنْهُ</td>
<td>مَنْفَرَ عَنْهُ</td>
</tr>
<tr>
<td>ثِمْيَنَ عَنْهُ</td>
<td>ثِمْيَنَ عَنْهُ</td>
</tr>
<tr>
<td>أَحْرَ عَنْهُ</td>
<td>أَحْرَ عَنْهُ</td>
</tr>
</tbody>
</table>

The inflexions of the aorist passive يَعْدَلُ may be inferred from those of the aorist active يَعُدُّ. The following are the inflexions of the aorist active, accompanied by the letter Lam and the doubled Noon.

<table>
<thead>
<tr>
<th>MASCULINE</th>
<th>FEMININE</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Plural.</strong></td>
<td><strong>Dual.</strong></td>
</tr>
<tr>
<td>مَنْفَرَ عَنْهُ</td>
<td>مَنْفَرَ عَنْهُ</td>
</tr>
<tr>
<td>ثِمْيَنَ عَنْهُ</td>
<td>ثِمْيَنَ عَنْهُ</td>
</tr>
<tr>
<td>أَحْرَ عَنْهُ</td>
<td>أَحْرَ عَنْهُ</td>
</tr>
</tbody>
</table>

**CONCLUSION.**
CONCLUSION.

Verbs presenting a radical Humza may occur on many augmented conjugations, whether triliteral or quadriliteral: as "He became a Moosulman;" "He sought protection;" sometimes "He confided;" "The cock raised the feathers of his neck;" "The kettle boiled;" "He became tranquil;" &c. &c.

It would be an endless work to trace the letter Humza primal, medial, or final, through all the augmented forms of an Arabic verb; nor can it be considered as at all necessary, since those forms are very rarely subject to any permutations but such as are also common to verbs of the triliteral radical class.

CHAPTER ELEVENTH.

SECTION FIRST.

PERMUTATIONS OF ALIF, WAO, AND YA.

The reader is aware that the letters ALIF, WAO, and YA, are commonly termed حروف العلة or Letters of Infirmity, on account of the accidents of permutation and rejection to which they are liable. Those accidents are sometimes determined by the arbitrary authority of general usage, without reference to grammatical rule; as occasionally employed for "Learned;" "The hand;" originally "Blood;" originally or according to the opinion of certain Grammarians. But they are more generally determined by

5 H
the rules of “He spoke;” originally ’tul, “He speaks;” originally yiqtol, &c. The term has been sometimes, though it is not generally extended to habza, on account of the permutations to which it is liable. In the case of a class termed mcatun, the permutation of one infirm letter generally prevents the permutation of the other: as ’arwi, “He folded;” &c. But if we substitute a both letters often suffer permutation or rejection: as ُب, commonly written “Be thou faithful;” originally *’awli, &c. The following are all the rules of.

RULE FIRST.

Every single unpermutated wao which is not servile, may be optionally, but is not necessarily changed into habza, either at the beginning or in the middle of a word; provided it be movable by the vowel zumma la zem or inherent; not by zumma ُو or accidental. Examples: ُرُجُو originally ُرُجُو, the plural of ُرُجُو “The face;” ُأَثَّوب originally ُأَثَّوب, the plural of ُأَثَّوب “A garment;” &c.

REMARKS.

The preceding rule does not operate in “Belying a man,” because wao is doubled; nor in “Strutting,” because wao is servile; nor in the plural of “Red,” (but here supposed to be the name of a man;) because wao is brought in exchange for habza; nor in "This"
"This is your bucket;" because Zumma is here accidehtal, being merely a mark of the nominative case. The permutation of وَحَدُ into أَحَدُ "One," is anomalous, because the letter wao is here مُقْلٌ. The preceding rule has been variously extended by various Grammarians, but their opinions, in my judgment, are too unimportant to merit insertion.

RULE SECOND.

Of two waos occurring together at the beginning of a word, the first must be changed into Humza, provided, first, that the meeting of both waos shall not be accidental; and, secondly, that the last wao shall not be a مَدَةٌ brought in exchange for a servile letter. Examples: وَوَاصِلُ أَوَاصِلُ originally اوالصل from وَصلُ "Junction;" أَوَلُ لِي the plural of وَوَلُ from وَلُ "First;" &c.

REMARKS.

If the second wao be a مَدَةٌ brought in exchange for a servile letter, the change described in the preceding rule will then be optional, but not necessary. Example: وَوَرَبِّي optionally but rarely وَرَبِّي "He was concealed;" where the second wao is in exchange for Alif, which occurs in the active voice وَرَبِّي "He concealed." And if the meeting of the two waos shall be accidental, the change will still be of optional, not of necessary observance. Example: وَوَاىُ rarely وَاىُ "He promised;" originally وَاىُ Measure انحوعل
Root "To promise." The word becomes after which Humza falls out, having first transferred its vowel point to the preceding ya; and Humzootool must being also rejected as unnecessary, the word becomes. But the primal ya reverts to its original form of wao, because the reasons of the change no longer exist, and thus the word becomes. It is to be observed that some Grammarians consider it as a necessary condition to the operation of the preceding rule that both waoes shall be moveable; but this condition has been rejected by the general voice.

**Rule Third.**

Every leen not must be changed into wao, after Zumma; and into ya, after Kusra. Examples: the passive form of "He promised:" the plural of "An altar:" "Rich:" originally "A balance:" originally &c. The same permutation takes place in utterance, but not in writing, in the case of the combination of two words: as &c. "Awake, O Zyde!" generally pronounced &c.

**Rule Fourth.**

A quiescent ya occurring as the medial radical of an attributive formed on must be retained, and the vowel Zumma must be changed into Kusra. Examples: originally as "A strutting gait:" originally as "An injurious or unpititious"
pious fortune;" &c. The same rule is applicable to the letter 
Ya occurring as the medial radical of a plural formed on either 
of the measures تَعَلَّنَّ or نَعُلَ. Examples: بَيْضُ or بَيْضٌ، "White;"
originally بَيْضَةُ the plural of بَيْضٍ and بَيْضَةُ the plural of بَيْضٍ in the mas-
culine gender. Sometimes, however, we have بَوْضُ for بَيْضٌ; or عَبْوُنَ for عَبْوُنَ، "Having a 
malignant eye;" &c.

RULE FIFTH.

The letter Ya quiescent, occurring as the medial radical of a 
substantive noun formed on the measure تَعَلَّنَّ، must be changed 
into Wāo. Example: طَوُلِّي، "Purity;" originally طَوُلِّي، an infinitive according to the general opinion; but the feminine 
gender of أَطْيَبُ، "More or most pure;" according to the 
opinion of Sēbuṭy. So, also, we have كُوْسِيُّ originaly كُوْسِيُّ، "Intelligence;" as an infinitive; or the feminine form 
of أَطْيَبُ، "More or most intelligent," if it shall be considered 
as an اسم تنفيسيل. It is to be observed that the 
اسم تنفيسيل in the feminine gender retains Ya according to the general op-
inion of Grammarians, and converts it into Wāo according to 
the opinion of Sēbuṭy. Ibn Malīk states, that طَيْبٌ and كُوْسٍ are sometimes used by the Arabs for طَوُلِّي and كُوْسِيُّ.

RULE SIXTH.

The letter Ya following Zumma as the medial radical of other 
measures, besides those which have now been mentioned, (namely

51
(406)

Substantive or attributive, or \( \text{ُنَّل} \) or \( \text{ُنَّل} \) in the plural number, retains \( \text{يَأ} \), if it be near the end of the word; and changes the vowel \( \text{ُبَمَم} \) into \( \text{ُبَمَم} \). Examples: \( \text{ُبَمَم} \) \( \text{ُبَمَم} \) originally \( \text{ُبَمَم} \); Measure \( \text{ُبَمَم} \) \( \text{ُبَمَم} \) originally \( \text{ُبَمَم} \); Measure \( \text{ُبَمَم} \) in the singular, not in the plural number. This is the opinion of \( \text{سَرَبَعَم} \), but \( \text{أَخَفُّش} \) changes \( \text{يَأ} \) into \( \text{وَأ} \); whence \( \text{وَأ} \) originally \( \text{مَصَوَّة} \) “Any thing feared,” is analogous according to his opinion, and anomalous according to the opinion of \( \text{سَرَبَعَم} \). But if the letter \( \text{يَأ} \) be followed by two radicals, it must be changed into \( \text{وَأ} \) by universal consent: as \( \text{بَرَٰر} \) the passive form of the verb \( \text{بَرَٰر} \) “He practised as a farrier;” \&c. And so, also, though one of the letters be servile, introduced for the purpose termed \( \text{بَوَّع} \) as \( \text{بَوَّع} \); \&c.

Rule Seventh.

The letter \( \text{وَأ} \) occurring as the primal radical of an aorist formed on \( \text{يَفَعَلُ} \), must be rejected. Examples: \( \text{يَفَعَلُ} \) “He promises;” \( \text{يَفَعَلُ} \) originally \( \text{يَفَعَلُ} \) “She bears a child;” originally \( \text{يَفَعَلُ} \); \&c. But an aorist originally formed on this measure, often assumes the form of \( \text{يَفَعَلُ} \) in the event of the occurrence of a guttural letter; and, in this case also, the letter \( \text{وَأ} \) must be rejected. Examples: \( \text{يَفَعَلُ} \) “He places;” \( \text{يَفَعَلُ} \) originally \( \text{يَفَعَلُ} \); \( \text{يَفَعَلُ} \) “He takes leave;” \( \text{يَفَعَلُ} \) originally \( \text{يَفَعَلُ} \); \&c. Whereas \( \text{وَأ} \) must be retained if the aorist were originally formed on \( \text{يَفَعَلُ} \) or \( \text{يَفَعَلُ} \) as

بوجل
not 

not 

"He fears;" "He is impudent;" &c. And it must be everywhere retained in the passive voice, because the mark of the aorist is there مَزْمُومٌ as 

&c. It may be inferred, therefore, that the operation of the rule does not extend to 

&c; and is generally peculiar to 

where the primal radical occurs between the vowels فَطْر أ and 

Kusra.

R E M A R K S.

The rejection of wāy in 

and 

may, nevertheless, be sometimes, though rarely, observed to occur: as 

originally 

"He quits;" 

originally 

"He is dismissed;" &c. And so, also, the rejection of مَلْك أ is of rare occurrence, even though the aorist be formed on 

as regularly 

regularly 

regularly 

"He despairs;" "He gambles;" &c. It is to be observed that in an aorist formed on 

some of the Arabs change مَلْك أ into أَلِفٍ: as 

originally 

"He is awake;" but this rule does not generally prevail in the country. The operation of the preceding rule does not extend to nouns, as 

having a primal wāy between the letter مَلْك أ مَلْك أ and a medial مَلْك أ.

R U L E E I G H T.

When wāy falls out in the aorist, according to the operation of the preceding rule, it must be rejected in the imperative also; and with it, the letter همَزْعُوُول Wusl. Examples: 

"Promise
"Promise thou;" originally ضع إوعيد "Place thou;"
originally وضع: &c. And the infinitive being formed on
the letter واو will be also rejected: as ضع originally
"Promising;" وزنة "Weighing;"
originally وضع: صفة "Description;" &c.

R E M A R K S.

Infinitives formed on صفة sometimes, though rarely, retain
واو: as وضع "Placing;" &c. And infinitives formed on other measures always retain the letter
واو: as وزنة وزنة; &c. واو is
also retained by nouns, not being infinitives, on whatever measure
they may happen to be formed: as وجهة "Any place to which
we turn our face;" ولد the plural of ولد "A child
or a slave;" &c. After the rejection of the letter واو, the rea-
der will observe that the medial receives the vowel كسما; but
فترة is sometimes, though not always optional, if the aorist were
formed on صفة: as يصنع صفة: يصنع صفة
not from رحب "He bestowed;" أوريب:
&c. And Zumma is very rare: as صلة صلة: صلة:
"Junction;" &c. The rejection of واو from an infinitive in-
flected on is also rare: as "Rest, or Ease of body;"
Verb وفع "Impudence;" Verb وفع: &c.

R U L E N I N T H.

Either of the letters واو or يا occurring as the primal radical of a
verb formed on the measure تعلل must be changed into م; after
which
which, the two homogeneous letters will coalesce together under the sign Tushdeed. Examples: "The party threatened each others," originally إِتَّعَنَّ أَنْسَرَ إِتَّعَنَّ "He divided into shares the flesh of a camel won at play;" originally يَتَّعَنَّ إِنْسَرَ: &c. This permutation runs through all the inflexions of these verbs: as يَتَّعَنَّ إِنْسَرَ مُتَتَعَنُّ إِنْسَرَ: &c. But it does not generally take place if wao or ya were originally Humza: as إِنْتَمَّ "He trusted;" &c. Yet, even in this case, the permutation is accounted optional in Baghdadi: as إِنْتَرَ "He trusted;" إِنْتَرَ "He wore trousers;" إِنْتَرَ "He took his place;" &c.

Remarks.

The letters wao and ya described in the preceding rule are changed, by some of the Arabs, into that letter which is homogeneous with the vowel point of the preceding letter: as يَذَهَبَ "I go;" يَذَهَبَ مُوَذَّهَبَ: &c. but this is perhaps peculiar to Baghdadi and does not generally prevail even there.

Rule Tenth.

The letters wao or ya moveable by any vowel point, must be changed into Alif whenever they follow the vowel Fut-ha. Examples: "He spoke;" بَعَد "He sold;" بَعَد "He claimed;" بَعَد "He shot;" &c. And if the operation of this rule shall give birth to the junction of two quiescent letters, the permuted Alif will then be rejected: as زَمَّتَ first changed into زَمَّتَ and subsequently into زَمَّتَ "She claimed;" زَمَّتَ originally
originally "She shot;" &c. Nor will it be restored even though the other letter, originally quiescent, may receive an accidental vowel point: as it happens in the dual number 

"The two women claimed;" originally 

"The two women shot;" originally &c.

**Remarks.**

The operation of this rule is restricted by many conditions which I am now to detail. It will not operate; 1st. if the vowel point applicable to wāo or yā be accidental not inherent: as 

"A piece of water on the road to Busra;" originally 

"A hyena;" &c. 2d. If the vowel fut-ḥa shall accidentally, not inherently, precede the letters wāo or yā: as "Then he promised;" قَبَسُ "Then he gambled;" &c. 3d. If the word be or "Correlative to some other word:" as "Short;" کُوَال لَ "Spat;" بَعَجُ "Screwed;" &c. 4th. If the letters wāo or yā shall be the primal radical of a given root: as 

"He, or It intervened;" اَتَّبَسُ "It was easy;" &c. 5th. It does not operate on the medial radical of a word of the nā ṣāṣ or imperfect class: as قَوْي "He was strong;" حَيَي "He lived;" &c. 6th. Or on the final radical, if that shall be followed by any infirm letter, and thus become, as it were, the medial of a nāṣṣ: as اَرَغُي "He refrained from evil;" اَحَوُي "He was very brown;" &c. 7th. Or on any word in which the letters wāo or yā are followed
followed by not being a mark of the plural number: as "A swift horse;" "The name of a place;" "Long;" "Jealous;" &c. In opposition to originally "They claimed;" "They claimed originally the plural of "Higher or Highest;" because the following waw in either example, being a mark of the plural number, does not therefore prevent the permutation. 8th. It does not operate on any word in which the letters waw or ya are followed by the terminations of the dual number: as "The two men claimed;" "Two pregnant women;" &c. 9th. Or by the letter ya Moosssuddud which is the mark of the or Relative Noun: as &c. 10th. Or by the letter Noon of corroboration: as "It will certainly be claimed;" or "Do thou certainly fear;" &c. 11th. The rule does not operate on the medial radical of any word formed on either of the measures or as "Exercising a horse;" "Living;" "Inclining;" "An ass bounding at the sight of his own shadow;" &c. 12th. Or on a word synonymous with some other word derived from the same root, and presenting a combination not subject to the operation of the rule: as synonymous with "He was blind;" synonymous with "He had a twist in his neck;" or "They became neighbours;" or
or "They assisted each other;" &c. 13th. Or on \( \text{wao} \) or \( \text{ya} \) occurring in exchange for any letter of the sound or healthy class: as $\text{مَسْأَلَة}$ for $\text{فَسَأْلَة}$ "A tree;" &c.

The permutation of words, in opposition to the preceding conditions, is of rare occurrence; and must be accounted anomalous: as sometimes though rarely employed for synonymous with "He was blind;" &c. And so, also, the non-permutation, notwithstanding the presence of all the conditions, is accounted anomalous: as $\text{رَأَى}$ "Turning out the toes;"

$\text{قُتُّلَ} \text{ "Putting to death by the law of retaliation;"}$ and the plural of $\text{عَابِدٌ} \text{ "Absent;"}$ $\text{حُوَّادَة} \text{ "A weaver;"}$ $\text{حُوَّادَة} \text{ "Treacherous;"}$ $\text{أَوْرَأْ} \text{ for the plural of $\text{آْوَرَأْ} \text{ "A calamity;"}$ $\text{حُوَّادَة} \text{ "A bounding in arts;"}$ $\text{صُوْفَ} \text{ "The sheep had much wool;"}$ &c.

It should be observed that after the vowel \( \text{Fath} \), the letters \( \text{wao} \) or \( \text{ya} \) quiescent are occasionally changed into \( \text{Aleph} \) by some of the Arabs: as $\text{صَمَّة}$ "Repentance;" $\text{صَمَّة} \text{ "Fasting;"}$ or "A Christian Church;" $\text{رَأَيْتُمَا} \text{ "I saw two strikers;"}$ &c. This permutation is generally held to be anomalous; yet the tribe of $\text{بَنُوَ تَیْم} \text{ account it optional to change \( \text{wao} \) into \( \text{Aleph} \) whenever it happens to be the primal radical of a plural formed on the measure $\text{أَوْلَد} \text{ "Children;"}$ $\text{أَوْلَد} \text{ "Idols;"}$ $\text{أَهْيَا} \text{ "Fancies;"}$ &c. And the
the tribe of بَعْطَة change into أَلِع, a final ياء moveable by an inherent فَتَحَة, and following the vowel كُسْرَة, which last is changed into فَتَحَة. Examples: ﷺ for ﷺ for ﷺ for ﷺ. "The forehead," "It was claimed," originally ﷺ &c.

**RULE ELEVENTH.**

In the past tense active of verbs of the triliteral radical class, a medial واء or ياء is often expelled on account of the junction of two quiescent letters. In this case, the primal must receive the vowel كُسْرَة: first, if the letter ياء be medial: as ﷺ: "I sold;" originally ﷺ; secondly, if the past tense be formed on ﷺ: "I feared;" originally ﷺ: and, finally, if the aorist be formed on ﷺ whatever may be the measure of the past tense: as ﷺ: "I swallowed water, &c. with ease;" originally ﷺ inflected on ﷺ and having its aorist therefore ﷺ. In every other case, the vowel زَمْمَة is given to the primal: as ﷺ: "I spoke;" originally ﷺ inflected as ﷺ: "I was long;" originally ﷺ inflected as ﷺ: &c.

**RULE TWELFTH.**

A medial واء or ياء in the past tense passive, having suffered permutation in the active voice, will transfer كُسْرَة to the primal radical; after which, واء will be changed into ياء. Examples: ﷺ: "It has been said;" ﷺ: "It has been sold;" originally ﷺ and ﷺ. And so, also, in the augmented conjugations:

5 L
gations: as ٌنَقِيَّةٌ ٌمَحَّرٌ; &c. It is to be observed, however, that KUSRA may be optionally rejected instead of being transferred to the primal radical; and in this case YA must be changed into WAO. Examples: ٌنَقِيَّةٌ ٌمَحَّرٌ ٌبِعْ; ٌتَلَّنٌ ٌبِعْ; &c. Or if transferred, not rejected, the sound of it may be approximated to that of ZUMMA, the approximation itself being termed ٌمَحَّرٌ ٌبِعْ; &c. pronounced nearly as if they were written ٌمَحَّرٌ ٌبِعْ; ٌتَلَّنٌ ٌبِعْ; &c.

RULE THIRTEENTH.

When medial WAO or YA is rejected from the past tense passive, on account of the junction of two quiescents, the preceding letter may then be treated in three ways. First, it may receive a pure KUSRA; or, secondly, the sound of KUSRA may be approximated to that of ZUMMA; or, finally, it may receive a pure ZUMMA. Examples: ٌنَقِيَّةٌ ٌمَحَّرٌ ٌبِعْ; ٌتَلَّنٌ ٌبِعْ; ٌتَلَّنٌ ٌبِعْ; ٌتَلَّنٌ ٌبِعْ; ٌتَلَّنٌ ٌبِعْ. This appears to be the opinion of SERRAFER, but it tends occasionally to confound the form of the active with that of the passive voice, since بَعْنَى would then signify "The women sold or were sold;" as ٌتَلَّنٌ would signify "The women spoke or were spoke;" &c. In order to prevent this confusion, the following rule has been adopted by some Grammarians, but is not, perhaps, generally received. In the case of a ٌمَثَى or "Something in the context," from which to infer the passive voice, the pure KUSRA may be accurately applied to an AJWUF YABE: as ٌبِعْنَى يَعْبِدٌ "You
"You were sold, O slave;" or to a verb بِسْوَرَةٍ (originally بِسْوَرَةِ) "You were feared, O fear;" &c. And the pure Zumma may be applied to other verbs: as ثُلُثْ يُنُولُ "You were spoken, O speech;" &c. In the absence of a عُينٍ the two first should receive the pure Zumma, or an approximated Kusra: as بَلْغُتْ; بَلْغُتْ; and the last should receive the pure Kusra, or Zumma approximated to the sound of Kusra: as ثُلِّتْ; &c.

RULE FOURTEENTH.

The letters وَآو or يا moveable, occurring after a quiescent letter, will transfer their vowel points to that letter. Examples:

"He speaks;" originally مَسْقَيلُ: يُقُولُ "A place in which they sleep at mid-day;" originally مَسْقَيلُ: يُقُولُ. After which, both letters must be changed, if necessary, into the letter which is homogeneous with the preceding vowel point. Examples:

"He fears;" originally مَسْقَيلُ: يُقُولُ "Terror;" originally مَسْقَيلُ: يُقُولُ "He stops;" originally مَسْقَيلُ: يُقُولُ "Dreaded;" originally مَسْقَيلُ: يُقُولُ. To prevent the coincidence of two quiescent letters after the operation of this rule, وَآو or يا must be rejected if necessary. Examples:

"Fear thou;" originally مَسْقَيلُ: يُقُولُ "Sell thou;" originally مَسْقَيلُ: يُقُولُ. And in words formed on the measure يُقُولُ the vowel Zumma must be changed into Kusra, if يا not وَآو be the medial radical. Examples:

Remarks.

The operation of the preceding rule is restricted by many conditions which I am now to detail. 1st. The letters wao or ya must be the medial radical either of a verb, or of those nouns which are connected with a verb; such as the infinitive or its derivatives. 2dly. The rule will not operate if the letter preceding wao or ya shall be a لين راينات as the passive form of بايع "The party engaged in mutual traffic;" اعيرك; originally اسین; a diminutive formed from أسن "Black." Nor will it operate, 3dly, in words of the class termed خضي like جوند تأ "Bounty;" or جون "Quickness of understanding;" &c. Or, 4thly, in words of the ناقة or "Imperfect class:" as اسعتي "He brought to life;" أصبيا "He blushed;" &c. Or, 5thly, in words significant of colors or defects: as أسن "He was black;" ابيض "He was white;" اعور "He was blind of one eye;" &c. Or, 6thly, in that form of
of the verb, to be considered hereafter, which is indicative of admiration or surprise, and is therefore termed 

"How tall Zyne is;"

"How plain the matter is;"

&c. Or, 7thly, in any noun, of whatever class, which may be formed on any of the measures of the instrumental noun: as

"The instrument of speaking;"

"The instrument of hunting;"

"The instrument of measuring;"

"A great helper;" &c. Or, 8thly, on any noun having a measure similar to any of the measures of a verb: as

"Black;" "White;" &c. Or, 9thly, on any noun which would acquire a measure similar to that of a verb if this rule were permitted to operate: as

"Speaking a great deal;"

"Travelling a great deal;"

"Measuring one thing by another;"

"Drawing pictures;"

"Converting something to any given purpose;" &c.

The anomalies belonging to this rule comprise, first, those examples in which the operation of the rule is merely optional, but not necessary, notwithstanding the presence of the necessary conditions. Examples:

"A reward;"

"A drag rope;"

"It was excellent;"

"He was possessed of a swift horse;"

"The skies became cloudy;"

"The
The branches of the trees were interwoven together;" &c.

Secondly, Those examples in which the rule is not permitted to operate, notwithstanding the presence of the necessary conditions. Examples: "He had a family;"

"The goat was very old;" &c. Thirdly, Those examples in which it operates in defiance of any given condition: as regularly and generally "He blushed;" by the 4th condition. And, finally, those examples in which there is any irregularity in the mode of its operation: as regularly; originally regularly "Censured;"

regularly; originally regularly "Feared;" &c.

Whether the preceding rule may accurately operate by analogy, against usage, is a question on which Grammarians have entertained opposite opinions; and some state that its operation on either of the forms استعفأ or استعفل is optional only but never necessary. It is proper to add that the permutation of derivative or augmented forms always depends on the permutation of the root. Thus منع "He was blind of one eye;" and those who permute the root into عااَر will also permute the derivative into عار. But if the non-permutation of the root be irregular, as "Punishing by the law of retaliation," the derivative will then suffer permutation: as (not) which is used precisely in the sense of the root.

RULE
RULE FIFTEENTH.

A moveable wao following the vowel Kusra as the medial of an infinitive, will be changed into ya, if it were permuted in the tenses of the verb; but not otherwise. Example: ُلَجَعُ ٨ or ُقُيَّمُ ٨ “Standing;” originally ُقُوَّمُ ٨ or ُتُوَّأَمُ ٨; Verb ُقُوَّمُ ٨ originally ُقُوَّمُ “He stood;” &c.

REMARKS.

This rule does not operate, 1st. on either of the words, َتَرَوَّلُ “Declining;” (as the sun from the meridian;) Verb َتَرَوَّلُ, or ُدَوَّأَرُ “A swimming in the head;” Verb َتَرَوَّلُ, because the letter wao does not follow the vowel Kusra. 2d. On ُعَوْصُ “Any thing given in exchange for something else;” ُعَوْصُ “A tray or table on which they place their food;” because these are not infinitives. 3d. On ُتَوَّأَمُ “Opposition;” an infinitive of the augmented form ُتَوَّأَمُ “The party opposed each other;” because wao suffers no permutation in the tenses of the verb. And, 4th, on ُتَنَثِّرُ “Being twisted;” ُتَنَثِّرُ “Being parallel;” because these are infinitives of the class termed ناًتَص which are not subject to the operation of the rule. The examples ُتَحَلُّ ٨ “Changing;” Verb ُتَحَلُّ “Running away in terror;” Verb ُتَنَثِّرُ are anomalous; and should have been regularly ُتَنَثِّرُ and ُتَنَثِّرُ.

RULE SIXTEENTH.

The permutation described in the preceding rule is also applicable to wao moveable followed by Alif in the plural num-
ber of nouns; if wāo were quiescent in the singular number.

Examples: رَوَى the plural of رَوَاي. "A garden;" حَوَّام the plural of حَوَام. "A pond;" &c. And to wāo moveable in the plural number whether followed by alif or not, if it were permuted in the singular number. Examples: رَوَى the plural of رُوَى. "The wind;" دَيْار the plural of دِيْار. "A house;" دَوَار the plural of دِوَار. "Constant rain unaccompanied by thunder and lightning;" derived from دَوَأ "Perpetuity;" دَوَأ "Many times;" the plural of دِوَأ. "Once;" &c.

REMARKS.

The non-permutation of wāo, notwithstanding the presence of the conditions described in the rule, is held to be anomalous: as حُرْج the plural of حَرْج. "A want;" which ought to have been regularly حُرْج. And so, also, is the permutation of wāo in the absence of the conditions: as ثَيْر the plural of ثُيْر. "A bull;" where wāo, in the plural, is not followed by alif: طَوْيل the plural of طَوْيَل. "Long;" where wāo is not quiescent in the singular number. It is to be observed, however, that the regular forms طَوْال and عُرْد are also commonly employed in the Language. The rule does not operate in the plural of عِرْد. "An aged camel;" the plural of كَوْر. "A pitcher;" &c. because wāo, in the plural, is not followed by alif.

RULE
RULE SEVENTEENTH.

Words formed on قَلَبْ change a medial wao or ya into humza; first, if these letters suffer permutation in the tenses of the corresponding verb: as قَلَبْ تَأَلَّفْ "A speaker;" قَلَبْ "A vender;" &c. and, secondly, if there be no corresponding verb: as قَلَبْ سَأَيْف "Bounty;" قَلَبْ "A swordsman;" &c. This rule does not operate on قَلَبْ عَا فَرْ "Blind of one eye;" قَلَبْ صَايِد "Having a twist in the neck;" or قَلَبْ عَرْ "Holding it high from pride;" because neither of the verbs قَلَبْ or قَلَبْ suffer permutation.

RULE EIGHTEENTH.

Every قَلَبْ following a لَيْف in a plural formed on قَلَبْ must be changed into humza. Examples: قَلِيْل "Mission;" قَلِيْل "A book;" قَلِيْل "An old woman;" &c. The rule does not operate on قَلِيْل جَدَّا وَلُ "A small stream;" because wao is not here a Mudda. Nor in the plural of قَلِيْل مَعْوَة "Assistance;" قَلِيْل the plural of قَلِيْل مَعْيَشة "Any thing pleasant;" because Mudda is radical not servile. Its operation is anomalous in قَلِيْل مَعَا يُشْ which is commonly used, the plural of قَلِيْل مَعَا "Living;" قَلِيْل مَصْا "A calamity;""
calamity;" &c. The rule does not operate on plurals formed on مَعَا عِيلُ with ياء.

RULE NINETEENTH.

When two letters of infirmity occur on either side of أَلِف in a plural formed on مَعَا عِيلُ the second must be changed into هُمزة. Examples: أَوَارُلُ أَرَائْلُ, the plural of خَبْرُ "First;" أَوَالُ خَبْرًا بِأَرَائِلًا the plural of خَبْرُ "Virtuous;" بِأَرَائِلَ بِبَاوَعْجُ the plural of بِرُعَيَةَ which is insignificant; سِيَأَوِنُ سِيَآئِلُ the plural of سِيَآئِلُ "A chieftain;" صِيوُنُ أُنْ صِيَوَنَ "A tom-cat," is anomalous; and should have been regularly ضِيَاقُ ينُ ضِيَآئِلُ. And, on the contrary, واو is properly preserved in عُوَآ وِرُ "A coward;" whence it follows that the measure of the plural is not مَعَا عِيلُ but طَلَّوَوُسُ طَلَآ وَوُسُ "A peacock," Plural طَلَّوَوُسُ &c.

REMARKS.

The preceding rule is supported by the authority of سَهْبَوْث; but أَعْفَعُش restricts its operation to the occurrence of two واوُس on either side of the letter أَلِف of the measure مَعَا عِيلُ, and believes it to be inapplicable, either to two ياء; or to واو and ياء; whence ضِيَاقُ ينُ is analogous in his opinion.

* Under the measure مَعَا عِيلُ, I mean to include all plurals of five letters, having the two first letters مَرْعُوْم; the third quiescent أَلِف; and the fourth مَرْعِوْم: as مَعَا عِيلُ; مَعَا عِيلُ &c. So, also, مَعَا عِيلُ includes مَعَا عِيلُ, and other plurals, which differ from the former only in having a penultimate ياء.
RULE TWENTIETH.

Either of the letters \( \text{alif} \) or \( \text{ya} \), occurring in the singular number of a noun as a \( \text{مدة} \) or \( \text{servile mudda} \), will be changed into \( \text{wao} \) in the plural number, if it be followed by the letter \( \text{alif} \) of the Measures \( \text{سما عل} \); \( \text{نوا عل} \); \( \text{ثواب عل} \); \( \text{مكا عل} \); &c.

Examples: "A rule;" Plural: \( \text{نوا عن} \) "Mutual slaughter;" Plural: \( \text{ثواب عل} \); &c.

RULE TWENTY-FIRST.

If the letters \( \text{wao} \) and \( \text{ya} \), or \( \text{ya} \) and \( \text{wao} \), occur together in the same word, the first being quiescent and unpermutated, it becomes necessary to change \( \text{wao} \) into \( \text{ya} \); after which, the two homogenous letters will coalesce together under the sign \( \text{Tushred} \) and the preceding vowel point, if it happen to be \( \text{Zumma} \), will be changed into \( \text{Kusma} \). Examples: \( \text{سبك} \) "A chieftain;" originally \( \text{موحث} \); \( \text{مبت} \); \( \text{سبات} \); "Dead;" originally \( \text{موحث} \); \( \text{مسلايم} \); \( \text{ثواب} \); "Thrown;" originally \( \text{موحث} \); \( \text{مسلايم} \); \( \text{موحث} \); "My Moosulmans;" originally \( \text{موحث} \); \( \text{مسلايم} \); in which last example, the letter \( \text{ya} \), being a pronominal termination of the first person, is not held to be a separate word.

REMARKS.

The preceding rule does not operate in \( \text{تپيوه} \) or \( \text{ثوبور} \) the passive forms of "He travelled;" "He sold;" because the letter \( \text{wao} \), in both cases, is a permutation of the letter \( \text{alif} \) in the active voice. But it may optionally, not necessarily operate in \( \text{أحوياء} \) or \( \text{ا حوياء} \); "Being very brown;" because
because the letter ya of the conjugation \( R\hat{\imath}\hat{\imath} \) is held to be unpermuted by some Grammarians, while others consider it as a permutation of alif which occurs in \( R\hat{\imath}\hat{\imath}a \) the form of the past tense. The example \( \hat{\imath}\hat{\imath} \) otherwise \( \hat{\imath}\hat{\imath} \) "Howling," is anomalous; and so, also, is \( \hat{\imath}\hat{\imath} \) "A great prohibitor;" originally \( \hat{\imath}\hat{\imath} \). The regular forms of these nouns should have been \( \hat{\imath}\hat{\imath} \) and \( \hat{\imath}\hat{\imath} \) by the preceding rule. The words \( \hat{\imath} \) for \( \hat{\imath} \) and \( \hat{\imath} \) for \( \hat{\imath} \) with Humza, occur in the Kooran: as \( \hat{\imath} \) "If you are interpreters of dreams;" \&c. but this permutation is held to be anomalous. In plurals formed on \( \hat{\imath} \), and having \( w\hat{\imath}o \) and \( y\hat{\imath} \) for the medial and final, \( f\hat{\imath} \) may receive either Kusra or Zumma: as \( \hat{\imath} \) originally \( \hat{\imath} \) the plural of \( \hat{\imath} \) "A bitter enemy."

**Rule Twenty-Second.**

After the operation of the preceding rule, the second \( y\hat{\imath} \) is sometimes optionally rejected if the measure of the noun be \( \hat{\imath} \) as \( \hat{\imath} \) for \( \hat{\imath} \) "A chieftain;" \&c. And the rejection becomes necessary, not optional, if the measure of the noun be \( \hat{\imath} \) as \( \hat{\imath} \) originally \( \hat{\imath} \) "Existence;" \&c. There are examples, however, of its retention in poetry: as \( \hat{\imath} \) for \( \hat{\imath} \) "Existence;" \&c.

**Rule Twenty-Third.**

The vowels Zumma or Kusra, being applicable to a letter of infirmity occurring as the final radical of any word, must be rejected
rejected or transferred to the preceding letter, if that letter be Muzoom or Muksoor. Zumma following Kusra and followed by wa' must be transferred not rejected: as "They were strong;" originally حَشَوا: تُؤوْوا. "They feared;" originally كَشَروا. And so, also, of Kusra following Zumma and followed by ya: as تُد عِين "Thou dost claim;" (Feminine;) originally تَعَمَيْن: تُم عْوَيْن "Thou art wise;" (Feminine;) originally عَمْيَن: عَوَيْن from the verb نُهُر originally نَعِيْن inflected as رَم: &c. In every other case, the vowels Zumma or Kusra must be rejected, not transferred to the preceding letter.

Examples: "Thou shootest;" (Feminine;) originally يُد عَوَن: يَعَن. "They claim;" (Masculine;) originally يُد عَوَن: يَعَن "He claims;" originally يُعَوَن: يَعَن. "He shoots;" originally يَعْمَن: يَم. &c.

RULE TWENTY-FOURTH.

Every unpermuted letter of infirmity, occurring at the end of an 9 or "Noun admitting the terminations of case;" will change a preceding inherent Zumma into Kusra; and being wa', will, itself, be changed into ya. Examples: أَي ل: أَي مَلَك "A bucket;" أَذْهُب: أَذْهِب "A fawn;" &c. So, also, we have أَذْهُب: أَذْهِب "Fighting once in the cause of religion;" أَذْهُب: أَذْهِب "Meeting once;" &c. because the letters wa' and ya, though not absolutely at the end of these words, are followed only by a.
separable termination. The reader will observe that and reject Ya to prevent the coincidence of two quiescents, namely the letter Ya and the Noon of Tunvern. In the absence of Tunvern the letter Ya will be therefore restored:

\[ \text{aLm} \]
\[ \text{aLm} \]

R E M A R K S.

The preceding rule does not operate in "A pearl," originally لون because waو is here in exchange for Humza by the effect of و to be considered hereafter. Or in "He claims," because it is a verb. Or in "He," because it does not admit the terminations of case. Or in the plural of خطوة "A step," because the medial Zumma is accidental only, but not inherent, as appears from its absence in the singular number. Or in the plural of ضبل "A speaker," ضبل the plural of ضبل "A torrent," because the letters of infirmity are not final. Or in عنصر "Scattered herbage; or Dishevelled hair;" "Camomile," &c. because the terminations are here inseparable; a case which requires the preservation of waو, and even the permutation of Ya into waو: as ارمي an insignificant noun formed from ارمي. Yet if the letter of infirmity shall follow waو Muzoom, it will be changed into Ya, and the vowel Zumma into Kusra: as طويان "He folded," طويان originally طويان from ظوا "Strength," &c.

RULE
RULE TWENTY-FIFTH.

rarely مُتَّقَدَمَ “Approved;” مُتَّقَدَمَ “Desired;” &c.

**Remarks.**

The rule is rarely applicable, 1st. to passive participles having a final wāw, of which the verbs are not inflected on ُمَلَم because the verb is inflected as ُمَلَم نَصَر. 2d. To infinitives formed on the measure ُعَلَّم "Kneeling;” ُعَلَّم "Passing bounds;” more commonly ُعَلَّم; &c. 3d. To nouns formed on ُعَلَّم as ُعَلَّم جَيْب, ُعَلَّم جَيْب; more commonly ُعَلَّم جَيْب, ُعَلَّم جَيْب; “Any place where the ostrich lays her eggs;” ُعَلَّم “An enigma;” &c.

After the operation of the two last rules, the first letter of the permuted word often receives the vowel KUSRA, on account of the KUSRA by which it is followed. Examples: ُلَم previously ُلَم اُلَم originally ُلَم اُلَم “A bucket.” And so, also, of ُعَلَّم جَيْب ُعَلَّم جَيْب; &c.

It should be observed that SERBUNEH prefers the preservation of the two wāwos in all the cases stated in the preceding rule: as ُعَلَّم; &c.

**Rule Twenty-seventh.**

An original wāw, occurring after three or more letters at the end of a word, will be changed into یا if it shall not follow the vowel ZUMMA, or the letter wāw quiescent. Examples: یَعَى "He is claimed;” یَعَى "I was exalted; “ &c.

**Remarks.**
REMARKS.

The rule does not operate in حُبَلٍ originally "Pregnant," because wao is here in exchange for Alif, by the effect of أُسْتَحْوَرَ "He prevailed," because wao is not here at the end of the word. Or in دَعَا "He claimed," because it does not follow three letters. Or in يَدُ عَرُ "He claims;" because it follows Zumma. Or in رَأَى "An enemy;" because it follows wao quiescent.

RULE TWENTY-EIGHTH.

Wao following Kusra at the end of a word, will be changed into ياء. Examples: نَعُوُذُ بِعَيْنِ "It was claimed;" رَضَيُ "He acquiesced;" &c. And so, also, though wao be followed by certain terminations, such as those of the feminine gender, or of the plural number; or the letters Alif Noon of the measure ثَلَاثَةٌ. Examples: نَعُوُذُ بِعَيْنِ "A claim;" Plural نَعُوُذَاتِ "Claimed;" Plural غَرَىْنِ "A child;" originally غَرَىْنِ. &c.

REMARKS.

The change of wao into ياء, when a quiescent intervenes between it and Kusra, is anomalous: as قُنُوْةٌ for قَوْةٌ "A capital stock;" صَبِيْنِ or صَبْوَاتِ (regularly صَبْوَاتِ or صَبِيْنِ neither of which are used in the Language,) the plural of صَبِيَتِ "A child;" &c. So, also, the preservation of wao in opposition to the rule is held anomalous: as تْرَوْةٌ the plural of تَرَوْ "A wooden dish"
for feeding dogs;” “Equal,” the plural of سَوَاء the plural of سَوَاء سَوَاء;” “A servant,” Primitive مَعْتَسِي “Service;” &c. The permutation described in the rule having taken place in رُضُي after the rejection of the vowel كُسَرَا in order to facilitate the utterance of the word; because كُسَرَا, though not expressed, is still understood. Yet in the plural number, with reference to the rejection or retention of ياء, regard may be had indifferently, either to the quiescent mark which is expressed; and in this case we have رُضُي or to the vowel كُسَرَا which is understood; and in this case we have رُضُي by the rejection of the final radical according to the rule of خَشْوَا originally خَشْوَا &c.

RULE TWENTY-NINTH.

Substantive nouns, or epithets employed as substantive nouns, being formed on the measure دَعْلَى will change a final رَا into ياء. Examples: دَنْيَا “This world;” دَنْيَا “Heaven;” دَنْيَا The word حُزُوْي “The name of a place,” is therefore anomalous, and should have been regularly أَحْزُوْي. In opposition to أَحْزُوْي the feminine gender of أَحْزُوْي “More or most warlike,” which, being an epithet not used as a substantive noun, regularly retains the letter رَا.

REMARKS.

The permutation described in the preceding rule is thought, by many Grammarians, to be inapplicable to substantive nouns;
and to be applicable only to epithets, whether employed as substantive nouns or not; as originally the feminine gender ofً نَبَيْتُا “Most remote;” originally ُذَوْعَي “The world;” derived from ُذَوْعَي “Vicinity;” &c. In this case, the feminine gender ofً َحَلْيَا “Sweeter or Sweetest,” must be accounted anomalous; and should have been regularly ُحَلْيَا.

**RULE THIRTIETH.**

Substantive nouns formed onً ُتَعَلَّى change a final ُيَأ into ُوَاو. Examples: ُبَعْوَي “Mercy;” originally ُبَعْوَي; ُتَقِيά “Piety;” originally ُتَقِيَا; &c. In opposition to epithets formed on the same measure, which are observed to retain the final ُيَأ: as ُصَدَّيَا “A thirsty woman;” ُحُرُيَا “A modest or blushing woman;” &c.

**RULE THIRTY-FIRST.**

The letter ُيَأ occurring at the end of a verb, after Zumma expressed or understood, must be changed into ُوَاو. Examples: ُرَمَي “He was wise;” ُرَمَي (like ُشُرُم) “He shot;” &c.

**RULE THIRTY-SECOND.**

ُوَاو or ُيَأ following servile ُلَي at the end of a word, or before a separable termination, must be changed into Humza. Examples: ُكُسَا “A garment;” ُكُسَا; ُعَبَيَا “A species of coarse cloth;” &c. The use of ُعَبَيَا for ُعَبَيَا ُكُسَا ُعَبَيَا is therefore anomalous; and so, also,
The end or extremity;" because the existence of
proves the termination ۵ to be separable from the former.
And, on the contrary, ۶ "Selected," ۶ "Knowledge," are both analogous; because the termination ۵ is in-
separable in both. And so, also, ۶ "The understanding," is analogous; because the letter Alif is not servile; being here
a permutation of the radical Humza.

Rule Thirty-Third.

The letter ya occurring at the end of ۵" must be rejected
in the nominative and genitive cases; and its place will then be
supplied by Tunveen. Examples: ۶ originally ۶ in the nominative case; or ۶ in the genitive case; (since
the word, being ۶ "Imperfectly declinable," does
not admit of the vowel Kusra.) In opposition to the accusative
case ۵ in which the letter ya must be retained. Thus
we say ۶ "These are slave girls:" ۶ "I passed by some slave girls:" ۶ "I saw some
slave girls;" &c. Yet the letter ya, together with Tunveen, is some-
times retained in poetry: as ۶ "I have never seen and shall never see in the course of my
life, ۶ such girls as these who are playing in the fields."

Rule Thirty-Fourth.

The reader is aware that a final ya occurring at the end of
a plural formed on ۵ must be changed into Alif: as
the plural of "A fault;" &c. And in plurals formed on متاعب; &c. one of two yas may be rejected; and the other may be treated as the letter ya of the word. Example: "These are fields;"
"I passed by some fields;" "I saw some fields;" &c. The word originally ضحايا is the plural of "A field; or A desert."

RULE THIRTY-FIFTH.

A quiescent letter of infirmity occurring at the end of an imperative, or at the end of an aorist following اورثي or any other that is, any other particle which gives حرام to the last letter of the aorist, must be rejected. Examples: "Preserve thou;" "Claim thou;" "He did not preserve;" "He did not claim;" &c. But it returns, first, with the double or single نون of corroboration: as لم يَذَعدُ or لم يَذَعدُ "He certainly did not claim;" "He certainly did not preserve;" &c. And, secondly, with the pronominal terminations of the dual and plural number, termed by the Arabs ضمية AGA because they are thought to form the pronominal nominative to the verb: as تي commonly written تية "Preserve thou;" in which there is no pronominal termination at all: في in the dual number, and دلأ (afterwards دلأ) in the plural number, in which ال and و are the pronominal terminations. I say دلأ afterwards دلأ because ya, after its return,
return, must be ultimately rejected in the plural, though not in dual number, by the rule of ُخَشْوًا originally ُخَشْوًا; &c.

**CONCLUSION.**

The preceding are all the rules of ُعَلَادل; and it remains, therefore, to illustrate by examples, the inflexion of verbs subject to the operation of the rules. The reader is aware that those verbs are divided into various classes termed ُنَا ُقْص; ُُجَفْوُ ُمِئًا لَ ُلُفِيفُ; each of which I shall now proceed to consider in their order.

**SECTION SECOND.**

**VERBS TERMED ُمَّتًا ل OR SIMILAR.**

These verbs, having the letter ُوُلُل for the primal radical, are inflected, *first*, on ُيُئَبَ ُصَرَبَ "He leapt;" Aorist ُوُرَعَ ُمُمَجَ "He restrained;" Aorist ُوُرَعَ ُصَمَ "He was indisposed;" Aorist ُوُرَعَ ُصَمَ "He was impudent;" Aorist ُوُرَعَ ُصَمَ; Aorist ُوُرَعَ ُصَمَ; Aorist ُوُرَعَ ُصَمَ; and, *finally*, on ُوُرَعَ ُصَمَ "He inherited;" Aorist ُوُرَعَ ُصَمَ; &c. And if the letter ُيُلُل be the primal radical, they are still inflected on the same conjugations. Examples:

ُسَرُ "He gambled;" Aorist ُبَنَعَ "The fruit was ripe;" Aorist ُبَنَعَ "He was awake;" Aorist ُبَنَعَ "It was little;" Aorist ُبَنَعَ "It was dry;" Aorist ُبَنَعَ; &c.

These verbs are generally inflected as those of the sound or healthy class; and being subject only to a few permutations, it cannot be necessary to detail their inflexions. The permutations to which they are subject are, *first*, those described in the 7th, 8th, and 9th **RULES**
RULES; and, secondly, those described in the 3d rule; to which the reader is therefore referred. By the 7th rule, the aorist active becomes بُدْنَانِ بُدْنُ بُدَّوَتِ بُدُّدُ بُدَّدَ بُدُّدُنِ; &c. By the 8th rule, the imperative active becomes بُعِدُنِ وَبُعْدَ وَبُعِيدُ بُعْدُ وَبُعِيدُ; &c. By the 9th rule, the infinitive starts بُعِدُنِ, becomes بُعِدُنِ as the infinitive; &c. By the 10th rule, the augmented forms بُعْدُنِ and بُعْدَ and بُعِيدُ، and بُعِيدُ or, in the passive voice, بُعِيدُ and بُعْدُ; &c. By the 3d rule, the imperative becomes فَأَيُّجِلْ, "Fear thou;" as بُعْدُ becomes بُعْدُ, "Be thou little;" &c. And so, also, in the augmented forms بُعْدُ, or بُعْدَ, or بُعِيدُ, or بُعِيدُ or بُعْدُ, or بُعِيدُ; &c. It is plain, from these examples, that the rules to which I have now referred will enable the reader to carry verbs of the class termed مَثَةُ or similar, through every possible form of inflexion.

SECTION THIRD.

VERBS TERMINED أَجُونِ OR HOLLOW.

Verbs of this class, having the letter واو for the medial, are inflected, first, on • نَصُرْ: as "He spoke;" Aorist • يَقُولُ:

secondly, on • سَمَعَ: as "He feared;" Aorist • يَخَافُ:

thirdly, though rarely, on • صَبَرَ: as "He died;" Aorist • يَمِيتُ; more commonly • يَمَيتُ and, sometimes • يَمِيتُ; and, finally, though rarely, on • طَلَّ: as "He was long;" Aorist • يَطُولُ; &c. They are subject to many permutations, and I think it necessary, therefore, to detail the inflexions of the verb • تَأَا.
The original form تَوَّلَ becomes تَّلَّ by the 10th rule, which is applicable to all the inflexions of this tense. But those inflexions in which the letter لام is quiescent, necessarily reject the letter الف, to prevent the junction of two quiescents; and the primal radical then receives the vowel زمٌّما, according to the principle stated in the 11th rule: as تَوَّلَنَّ; afterwards تَّلَّنَّ; afterwards تَّلَّنَّ; and finally تَّلَّنَّ; &c.

### Past Tense Passive

<table>
<thead>
<tr>
<th>Feminine</th>
<th>Masculine</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Plural.</strong></td>
<td><strong>Dual.</strong></td>
</tr>
<tr>
<td>1st Person. 3rd Person.</td>
<td>تَلَّنا</td>
</tr>
<tr>
<td>3rd Person.</td>
<td>تَلَّنا</td>
</tr>
<tr>
<td>1st Person. 2nd Person. 3rd Person.</td>
<td>تَلَّنا</td>
</tr>
</tbody>
</table>
The original form \( \text{قول} \) becomes \( \text{قبل} \) by the 12th rule; for \( \text{قول} \), though accurate, is not generally used. So, also, \( \text{أهل} \) becomes \( \text{ألن} \) by the 13th rule; for \( \text{أهل} \), though accurate, is not generally used. The same rules will account for all the remaining inflexions of this tense, and it is scarcely necessary to remark that the active and passive forms are similar in all those inflexions from which the medial has been rejected.

### Aorist Active

<table>
<thead>
<tr>
<th>Feminine</th>
<th>Masculine</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Plural</strong></td>
<td><strong>Dual</strong></td>
</tr>
<tr>
<td>1st Person</td>
<td>2nd Person</td>
</tr>
<tr>
<td>يقولون</td>
<td>يقولون</td>
</tr>
<tr>
<td>يقولوا</td>
<td>يقولوا</td>
</tr>
<tr>
<td>يقولون</td>
<td>يقولون</td>
</tr>
</tbody>
</table>

The original form \( \text{يقول} \) becomes \( \text{يقل} \) by the 14th rule; and \( \text{و} \) is rejected from \( \text{يقلن} \) originally \( \text{يقلن} \) to prevent the junction of two quiescents. In the passive voice \( \text{يقلن} \); originally \( \text{يقول} \); the medial vowel point being transferred to the primal, the letter \( \text{و} \) is changed into \( \text{ل} \) by the 14th rule. The reader will easily inflect the passive forms \( \text{يقلن} \) \( \text{يقلن} \) \( \text{يقلن} \) \( \text{يقلن} \); \( \text{يقلن} \) \( \text{يقلن} \) \( \text{يقلن} \) \( \text{يقلن} \); which it is not therefore necessary to detail. I also omit the forms \( \text{يقلن} \) \( \text{يقلن} \) \( \text{يقلن} \) \( \text{يقلن} \); because they present no new permutations.

5 R Aorist
<table>
<thead>
<tr>
<th></th>
<th>FEMININE.</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>PLURAL.</td>
<td>DUAL.</td>
<td>SINGULAR.</td>
</tr>
<tr>
<td>3rd Person</td>
<td>لم تقل</td>
<td>لم يقل</td>
<td>ولم يقلن</td>
</tr>
<tr>
<td></td>
<td>لم يقل</td>
<td>لم يقل</td>
<td>ولم يقلن</td>
</tr>
<tr>
<td>2nd Person</td>
<td>لم تقول</td>
<td>لم تقول</td>
<td>ولم تقولن</td>
</tr>
<tr>
<td></td>
<td>لم تقول</td>
<td>لم تقول</td>
<td>ولم تقولن</td>
</tr>
<tr>
<td>1st Person</td>
<td>لم تقل</td>
<td>لم يقل</td>
<td>ولم يقلن</td>
</tr>
<tr>
<td></td>
<td>لم يقل</td>
<td>لم يقل</td>
<td>ولم يقلن</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>MASCULINE.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>PLURAL.</td>
</tr>
<tr>
<td>3rd Person</td>
<td>لم يقل</td>
</tr>
<tr>
<td>2nd Person</td>
<td>لم يقل</td>
</tr>
<tr>
<td>1st Person</td>
<td>لم يقل</td>
</tr>
</tbody>
</table>

It is scarcely necessary to remark that the active *لم يقل* becomes *لم يقلَّ* in the passive voice; as *لم يقلَّ* becomes *لم يقلَّ* and becomes *لم يقلَّ*; &c. The medial in both is rejected in those inflexions alone, which present a combination of two following quiescent letters. The imperative in the 2d and 1st persons, is inflected precisely as the aorist with * ولم* or *لم*; or *لم تقول*; or *لم تقل*; or *لم تقول*; &c. In the 2d person passive, we have *لم ثقل*; and in the active voice *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم تقول*; *لم T...
The following tables present the 3d persons singular, dual, and plural, of the past tense and aorist, active and passive, of the verbs گَرَمُ; ُضَبَرٍ; سَيِّعٍ; and مَامَاتُ; یَكِفَّ. The other persons of the same tenses are omitted as unnecessary.

<table>
<thead>
<tr>
<th>Past Tense Feminine</th>
<th>Past Tense Masculine</th>
</tr>
</thead>
<tbody>
<tr>
<td>Active</td>
<td>Active</td>
</tr>
<tr>
<td>Plural.</td>
<td>Plural.</td>
</tr>
<tr>
<td>2d Person.</td>
<td>2d Person.</td>
</tr>
<tr>
<td>3d Person.</td>
<td>3d Person.</td>
</tr>
<tr>
<td>Dual.</td>
<td>Dual.</td>
</tr>
<tr>
<td>2d Person.</td>
<td>2d Person.</td>
</tr>
<tr>
<td>3d Person.</td>
<td>3d Person.</td>
</tr>
<tr>
<td>Singular.</td>
<td>Singular.</td>
</tr>
<tr>
<td>2d Person.</td>
<td>2d Person.</td>
</tr>
<tr>
<td>3d Person.</td>
<td>3d Person.</td>
</tr>
<tr>
<td>Passive</td>
<td>Passive</td>
</tr>
<tr>
<td>Plural.</td>
<td>Plural.</td>
</tr>
<tr>
<td>2d Person.</td>
<td>2d Person.</td>
</tr>
<tr>
<td>3d Person.</td>
<td>3d Person.</td>
</tr>
<tr>
<td>Dual.</td>
<td>Dual.</td>
</tr>
<tr>
<td>2d Person.</td>
<td>2d Person.</td>
</tr>
<tr>
<td>3d Person.</td>
<td>3d Person.</td>
</tr>
<tr>
<td>Singular.</td>
<td>Singular.</td>
</tr>
<tr>
<td>2d Person.</td>
<td>2d Person.</td>
</tr>
<tr>
<td>3d Person.</td>
<td>3d Person.</td>
</tr>
<tr>
<td>Aorist Feminine</td>
<td>Aorist Masculine</td>
</tr>
<tr>
<td>Active</td>
<td>Active</td>
</tr>
<tr>
<td>Plural.</td>
<td>Plural.</td>
</tr>
<tr>
<td>2d Person.</td>
<td>2d Person.</td>
</tr>
<tr>
<td>3d Person.</td>
<td>3d Person.</td>
</tr>
<tr>
<td>Dual.</td>
<td>Dual.</td>
</tr>
<tr>
<td>2d Person.</td>
<td>2d Person.</td>
</tr>
<tr>
<td>3d Person.</td>
<td>3d Person.</td>
</tr>
<tr>
<td>Singular.</td>
<td>Singular.</td>
</tr>
<tr>
<td>2d Person.</td>
<td>2d Person.</td>
</tr>
<tr>
<td>3d Person.</td>
<td>3d Person.</td>
</tr>
</tbody>
</table>

Aorist
### Inflexions of the Imperative in the 2d Persons Active and Passive.

<table>
<thead>
<tr>
<th>Feminine</th>
<th>Masculine</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Active</strong></td>
<td><strong>Active</strong></td>
</tr>
<tr>
<td><strong>Floral</strong></td>
<td><strong>Furai</strong></td>
</tr>
<tr>
<td><strong>Dual</strong></td>
<td><strong>Dual</strong></td>
</tr>
<tr>
<td><strong>Singular</strong></td>
<td><strong>Singular</strong></td>
</tr>
<tr>
<td><strong>Passive</strong></td>
<td><strong>Passive</strong></td>
</tr>
<tr>
<td>3d Person</td>
<td>3d Person</td>
</tr>
<tr>
<td>حَفَّنِي</td>
<td>حَفَّنِٰ</td>
</tr>
<tr>
<td>مَيْتِئَ</td>
<td>مَيْتِٰئَ</td>
</tr>
<tr>
<td>طَلُّ</td>
<td>طَلُّ</td>
</tr>
<tr>
<td><strong>Singular</strong></td>
<td><strong>Passive</strong></td>
</tr>
<tr>
<td>3d Person</td>
<td>3d Person</td>
</tr>
<tr>
<td>لَتَحْفَنِ</td>
<td>لَتَحْفَنِ</td>
</tr>
<tr>
<td>لَمْ يَمْتَئَنِ</td>
<td>لَمْ يَمْتَئَنِ</td>
</tr>
<tr>
<td>لَتَطْلُنِ</td>
<td>لَتَطْلُنِ</td>
</tr>
</tbody>
</table>
The reader will easily trace all the permutations which occur in these verbs, and I shall there.

<table>
<thead>
<tr>
<th>ACTIVE</th>
<th>PASSIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>extracted</em></td>
<td><em>extracted</em></td>
</tr>
<tr>
<td><em>extracted</em></td>
<td><em>extracted</em></td>
</tr>
<tr>
<td><em>extracted</em></td>
<td><em>extracted</em></td>
</tr>
<tr>
<td><em>extracted</em></td>
<td><em>extracted</em></td>
</tr>
<tr>
<td><em>extracted</em></td>
<td><em>extracted</em></td>
</tr>
<tr>
<td><em>extracted</em></td>
<td><em>extracted</em></td>
</tr>
<tr>
<td><em>extracted</em></td>
<td><em>extracted</em></td>
</tr>
<tr>
<td><em>extracted</em></td>
<td><em>extracted</em></td>
</tr>
<tr>
<td><em>extracted</em></td>
<td><em>extracted</em></td>
</tr>
<tr>
<td><em>extracted</em></td>
<td><em>extracted</em></td>
</tr>
<tr>
<td><em>extracted</em></td>
<td><em>extracted</em></td>
</tr>
<tr>
<td><em>extracted</em></td>
<td><em>extracted</em></td>
</tr>
<tr>
<td><em>extracted</em></td>
<td><em>extracted</em></td>
</tr>
</tbody>
</table>

Training forms of the inflected verbs.

He set an foot? "I am," He demanded assistance? "and [he] had," and having the letter was for the medial radical.
SECTION FOURTH.

VERBS TERMED أَجْرُف OR HOLLOW, HAVING THE LETTER ِيَ For THE MEDIAL.

These are inflected, first, on سُمَعَ: "He imagined;" originally حَيْلَ: secondly, on بَاعَ: "He sold;" originally بَيعَ: and, finally, though rarely, on نَصَرَ: as عَاطَ "He had a long neck;" originally عَيَّضَ: &c. In the past tense active and passive, the medial being rejected, the primal must receive invariably the vowel كُسْرَة by the 11th and 12th rules: as or or عَاطَ or يَعَبَ or بَعَ or بَيَعَ or عَاطَ: &c. In the aorist, يَا remains after كُسْرَة: as يَبَعُ; and is changed into أَلِف or وَاو, after فَتْحَة or زَمْمَة: as عَاطَ طَ: بَعَ: &c. In the event of its rejection from the aorist or imperative, it transfers its vowel point to the primal radical: as بَعَ; and عَاطَ: but it must be resumed in the dual number: as عَاطَ; بَيَعَ: &c. The active participle changes يَا into هُمْزَة by the 17th rule: as هُمْزَتْ: and the passive participle becomes هُمْزَتْ: &c. The 14th rule.

Among the augmented verbs of this class, those which are subject to permutation are, first, أَتَعَلَّ: "He caused to rejoice;" inflected as أَتَعَلَّ: secondly, أَتَعَلَّ: "He exposed to sale;" inflected as أَتَعَلَّ: and, finally, أَتَعَلَّ: as أَتَعَلَّ: &c.

SECTION
SECTION FIFTH.

VERBS TERMED OR IMPERFECT, HAVING THE LETTER WAO FOR THE FINAL.

These verbs are inflected, first, on "He claimed; or invited to a feast:" secondly, on "He acquiesced:" thirdly, on "He was a chief:" fourthly, on "He went into the Sun:" and, finally, though rarely, on "He valued:" &c. They are subject to a great many permutations, and I think it necessary, therefore, to detail the inflexions of the verb دَعَأ.

<table>
<thead>
<tr>
<th>Past Tense Active</th>
<th>Feminine</th>
<th>Masculine</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Plural</td>
<td>Dual</td>
</tr>
<tr>
<td>3rd Person</td>
<td>دَعَنَّا</td>
<td>دَعَنَّا</td>
</tr>
<tr>
<td>1st Person</td>
<td>دَعَوَتْ</td>
<td>دَعَوَتْ</td>
</tr>
</tbody>
</table>

The original form دَاوُأ becomes دَعَا by the 10th rule; but in the dual number, namely دَعَا دَعَا, that rule cannot operate, being restrained by the condition No. 8, comprised in the remarks annexed to the rule. The plural دَعَا دَعَا was originally دَاوُأ: wao, being changed into alif by the 10th rule, is rejected.
rejected without transferring its vowel point, for the reasons stated in the 23d rule; and so, also, of the originally \( \text{ذَعَت} \); and \( \text{ذَعَنَا} \) originally \( \text{ذَعَن} \). The other inflexions of this tense suffer no permutations at all.

<table>
<thead>
<tr>
<th>PAST TENSE PASSIVE.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>FEMININE.</strong></td>
</tr>
<tr>
<td><strong>MASCULINE.</strong></td>
</tr>
<tr>
<td><strong>PLURAL.</strong></td>
</tr>
<tr>
<td>1st Person. 2d Person. 3d Person.</td>
</tr>
</tbody>
</table>

The original form \( \text{ذَعَن} \) is changed into \( \text{ذَعَن} \) by the 28th rule, which operates through all the inflexions of this tense. The 3d person plural masculine, originally \( \text{ذَعَن} \), becomes \( \text{ذَعَن} \) after which, the vowel ZUMMA being transferred to the medial by the 23d rule, the letter YA must be rejected to prevent the junction of two quiescents; and thus \( \text{ذَعَن} \) becomes \( \text{ذَعَن} \).

AORIST
The original form يَدْعُو becomes by the 23d rule, which also accounts for يَدْعُون and for يَدْعُو; أَدْعُو; أَدْعُون. From each of the two last, originally يَدْعُون and يَدْعُون, the letter و is rejected, to prevent the junction of two quiescents after the rejection of the vowel زَمْمَا. The words يَدْعُون and يَدْعُون of the feminine plural have suffered no permutation at all; being obviously formed on يَنْصَرُون and يَنْصَرُون. Nor is there any permutation in the dual forms يَدْعَاكَ and يَدْعَاكَ. Measures يَنْصَرَانَ and يَنْصَرَانَ. The form يَدْعَوان originally is accounted for by the 23d rule, which requires that كُشْرَا following زَمْمَا and followed by يَا, shall be transferred to the preceding letter.
## Aorist Passive

<table>
<thead>
<tr>
<th></th>
<th>Feminine</th>
<th></th>
<th>Masculine</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Plural</td>
<td>Dual</td>
<td>Singular</td>
<td>Plural</td>
</tr>
<tr>
<td>1st Person</td>
<td>نَّذَعُونَ</td>
<td>نَذِعَانِ</td>
<td>يَذَعُونَ</td>
<td>يَذِعَانِ</td>
</tr>
<tr>
<td>2nd Person</td>
<td>نَذَعُونَ</td>
<td>نَذِعَانِ</td>
<td>يَذَعُونَ</td>
<td>يَذِعَانِ</td>
</tr>
<tr>
<td>3rd Person</td>
<td>نَذَعُونَ</td>
<td>نَذِعَانِ</td>
<td>يَذَعُونَ</td>
<td>يَذِعَانِ</td>
</tr>
</tbody>
</table>

The original form نَذَعُونَ is first changed into نَذِعَانِ by the 27th rule; after which, يَا is changed into أَلِف, and thus the word becomes نَذِعَانِ. In نَذَعُونَ originally نَذَعُونَ, يَا, being first changed into يَا, and subsequently into أَلِف, is afterwards rejected to prevent the junction of two quiescents. نَذَايَانِ of the feminine plural, نَذَعُونَ, becomes نَذَايَانِ. In نَذَعُونَ originally نَذَعُونَ, نَذَايَانِ of the feminine singular, نَذَعُونَ, becomes نَذَايَانِ أَلِف, is then rejected to prevent the junction of two quiescents.
**Aorist Accompanied by م.**

<table>
<thead>
<tr>
<th></th>
<th>Feminine</th>
<th></th>
<th>Masculine</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Plural</td>
<td>Dual</td>
<td>Singular</td>
<td>Plural</td>
</tr>
<tr>
<td>1st Pers.</td>
<td>لم تدعوا لم تحتوا لم يدعوا</td>
<td>لم تدعوا لم تحتوا لم يدعوا</td>
<td>1st Pers.</td>
<td></td>
</tr>
<tr>
<td>2nd Pers.</td>
<td>لم تدعوا لم تحتوا لم يدعوا</td>
<td>لم تدعوا لم تحتوا لم يدعوا</td>
<td>2nd Pers.</td>
<td></td>
</tr>
<tr>
<td>3rd Pers.</td>
<td>لم تدعوا لم تحتوا لم يدعوا</td>
<td>لم تدعوا لم تحتوا لم يدعوا</td>
<td>3rd Pers.</td>
<td></td>
</tr>
</tbody>
</table>

The original form active is يدعون afterwards and by the 35th rule, the final radical must be rejected after م.

The same rule will account for the return of واو in the dual inflexions; and its return in the masculine plural is not prevented by م but by other causes, since يدعون becomes معدون in the absence of م. In the passive voice, واو is changed into يا by the 27th rule. The imperative, excepting the 2d persons active, is inflected as above; the particle م incompletely being superceded by م. The 2d persons of the imperative active are معدون معدوا معدا معدوا.

AORIST
The word ِيِدِّ عُونُ was originally ِيِدِّ عُونُ. ِيِدِّ عُونُ loses the vowel Zumma by the 23d rule, and is itself rejected to prevent the junction of two quiescents. So, by the same rule, ِيِدِّ عُونُ becomes ِيِدِّ عُونُ; because Kusra follows Zumma, and is itself followed by Ta understood, though not expressed; the original form of this inflexion being ِيِدِّ عُونُ. In the absence of the corroborative Noon, the word ِيِدِّ عُونُ (Passive) would be ِيِدِّ عُونُ as ِيِدِّ عُونُ would be ِيِدِّ عُونُ. The reader,
der, on reference to Rule 4th, Page 107 of this Volume, will perceive that the corroborative Noon, in this case, bestows the vowel Zumma on the letter wao; and the vowel Kusra on the letter ya: whence we have like and.

### PARTICIPLES.

<table>
<thead>
<tr>
<th>FEMININE</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Plural</td>
<td>Dual</td>
<td>Singular</td>
</tr>
<tr>
<td>داعية</td>
<td>داعم</td>
<td>داعمة</td>
</tr>
<tr>
<td>داعية</td>
<td>داعم</td>
<td>داعمة</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>PLURAL</th>
<th>DUAL</th>
<th>SINGULAR</th>
</tr>
</thead>
<tbody>
<tr>
<td>داع</td>
<td>داهم</td>
<td>داعم</td>
</tr>
<tr>
<td>داع</td>
<td>داهم</td>
<td>داعم</td>
</tr>
</tbody>
</table>

The original form داعي becomes داعي by the 28th Rule; after which, ya, becoming quiescent by the 23d Rule, is rejected to prevent the junction of two quiescents, namely itself, and the Noon of Tunveen.

The past tense active of each of the verbs صعدa "He went into the Sun," and حزأ "He valued," being formed on the measure تعجل, is necessarily inflected as دعا. The same tense of the verbs رضى "He acquiesced," and سر "He was a chief," are inflected according to the following table.
<table>
<thead>
<tr>
<th>FEMININE</th>
<th>Masculine</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>PLURAL</td>
</tr>
<tr>
<td>3rd Person.</td>
<td></td>
</tr>
<tr>
<td>2nd Person.</td>
<td></td>
</tr>
<tr>
<td>1st Person.</td>
<td></td>
</tr>
</tbody>
</table>

The original form رضیئه becomes رضیئه by the 28th rule. So رضیئه and سروئه become رضیئه and سروئه by the 23rd rule. The past tense passive of all these verbs, being necessarily formed on یفعل, must be inflected as یفعل. The aorist active, formed on یفعل must be inflected on یفعل = "He is a chieftain," &c. But the same tense being formed on یفعل; as or on یفعل; as یفعل; must be inflected as follows.

AORIST
The original forms  and  of the masculine plural, first change \textit{waq} into \textit{alif}, and then reject it to prevent the junction of two quiescents. So, also, of \textit{sa-
\textit{alif}} originally of the feminine singular. The forms  and  of the feminine plural exhibit no permutations at all.

The original form \textit{zawt} becomes \textit{zaww} by the 27th Rule; and afterwards \textit{zaww} by the 23d Rule; which also accounts for \textit{zawro} and \textit{zawro}, originally \textit{zawro} and \textit{zawro}, and \textit{zawro}, and \textit{zawro}, \textit{waq} is changed into \textit{ta} and remains.
<table>
<thead>
<tr>
<th>ACTIVE</th>
<th>PASSIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>He was excited</td>
<td>He was excited</td>
</tr>
<tr>
<td>He cleared</td>
<td>He cleared</td>
</tr>
<tr>
<td>Measure X</td>
<td>Measure X</td>
</tr>
<tr>
<td>He was excited</td>
<td>He was excited</td>
</tr>
<tr>
<td>He cleared</td>
<td>He cleared</td>
</tr>
<tr>
<td>Measure X</td>
<td>Measure X</td>
</tr>
</tbody>
</table>

Because there it does not follow these letters.

whereas it is at once changed into Alph in the past tense of the primitive word. He was high, and afterwards into Alph, because it follows these or more letters in all verbs, is first changed into XA, and afterwards into XA', because it follows these or more letters in all the letters which is the final radical of these verbs. I proceed, therefore, in the following table to exhibit the leading senses of the augmented forms of the preceding verbs, being necessarily formed on the model.
SECTION SIXTH.

VERBS TERMED OR IMPERFECT, HAVING THE LETTER YA FOR THE FINAL RADICAL.

These verbs are inflected, *first,* on رُمِىَمُ “He threw or shot arrows;” *secondly,* on رُعُفُ “He grazed;” *thirdly,* on خَشْيَ “He feared;” and *fourthly,* though rarely, on نُصُرُ “He was very old;” &c. The occurrence of سُكَرُمُ is scarcely worthy of notice; since it has never, in fact, been observed to occur, except in two phrases: namely, تُصِمُرُ الرَّجَلُ رُبُد “Zyde was at the point of death;” and رُمَوَتُ التَّيْدُيدُ a phrase which cannot be literally translated, but is commonly applied to a man who has made a good shot with an arrow. The following table presents the 3d persons of the past tense active of three verbs, formed on the Measures نَعَلُ, تَعَلُ, and تَعَلُ. The other inflexions of that tense are omitted as unnecessary.

<table>
<thead>
<tr>
<th>FEMININE</th>
<th>MASCULINE</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Plural.</strong></td>
<td><strong>Dual.</strong></td>
</tr>
<tr>
<td>رُمَتُ</td>
<td>رُمَيَا</td>
</tr>
<tr>
<td>خَشَيْتُ</td>
<td>خَشَايَا</td>
</tr>
<tr>
<td>تُضَوَّتُ</td>
<td>تُضَوَا</td>
</tr>
</tbody>
</table>

In ُةُقُصُمُ the letter يا is changed into ِوُأُبُ by the 31st rule. The past tense passive of these verbs, being necessarily formed on ُذُعُمُ, must be inflected on ُذُعُمُ.

5 X

INFLEXIONS
Inflexions of the Arabic active formed on each of the Measures  يَفْعَلُ، يَفْعَلُ، يَفْعَلُ.

<table>
<thead>
<tr>
<th></th>
<th><strong>FEMININE</strong></th>
<th></th>
<th><strong>MASCULINE</strong></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Plural</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1st Person.</td>
<td>أَخُشُى، أَخُشُى، أَخُشُى</td>
<td></td>
<td>أَخُشُى، أَخُشُى، أَخُشُى</td>
<td></td>
</tr>
<tr>
<td>2nd Person.</td>
<td>أَخُشُى، أَخُشُى، أَخُشُى</td>
<td></td>
<td>أَخُشُى، أَخُشُى، أَخُشُى</td>
<td></td>
</tr>
<tr>
<td>3rd Person.</td>
<td>أَخُشُى، أَخُشُى، أَخُشُى</td>
<td></td>
<td>أَخُشُى، أَخُشُى، أَخُشُى</td>
<td></td>
</tr>
<tr>
<td><strong>Dual</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1st Person.</td>
<td>أَخُشَى، أَخُشَى، أَخُشَى</td>
<td></td>
<td>أَخُشَى، أَخُشَى، أَخُشَى</td>
<td></td>
</tr>
<tr>
<td>2nd Person.</td>
<td>أَخُشَى، أَخُشَى، أَخُشَى</td>
<td></td>
<td>أَخُشَى، أَخُشَى، أَخُشَى</td>
<td></td>
</tr>
<tr>
<td>3rd Person.</td>
<td>أَخُشَى، أَخُشَى، أَخُشَى</td>
<td></td>
<td>أَخُشَى، أَخُشَى، أَخُشَى</td>
<td></td>
</tr>
<tr>
<td><strong>Singular</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1st Person.</td>
<td>أَخُشَى</td>
<td></td>
<td>أَخُشَى</td>
<td></td>
</tr>
<tr>
<td>2nd Person.</td>
<td>أَخُشَى</td>
<td></td>
<td>أَخُشَى</td>
<td></td>
</tr>
<tr>
<td>3rd Person.</td>
<td>أَخُشَى</td>
<td></td>
<td>أَخُشَى</td>
<td></td>
</tr>
</tbody>
</table>

The
The aorist passive of these verbs being necessarily formed on ُعَلَْلُ يُعَلَْلُ
must be inflected as ُعَلَْلُ ُعَلَْلُ.

The active participle ُرَمَيْتُ has the passive participle ُرَمَيْتُ by the 21st rule; and so, also, of all other verbs having the letter ُا for the final radical. The augmented verbs ُأَهْدِي ُأَهْدِي "He sent a present," ُأَهْدِي ُأَهْدِي "He found the right way," and ُأَسْتَهِي ُأَسْتَهِي "He asked the right way," are inflected precisely as ُأَسْتَهِي ُأَسْتَهِي; and already detailed.

SECTION SEVENTH.

VERBS OF THE CLASS TERMED ُتُلُيَف. These are of two kinds; the first being ُمُفْرَوَتُ in which the infirm letters are not successive; and the second ُمُفْرَوَتُ in which the infirm letters are successive. The class termed ُمُفْرَوَتُ are inflected, first, on ُوُشَلُ: طَرَبُ as ُوُشَلُ "He printed a garment;" secondly, though rarely, on ُوُلُجُ: حُسْبُ as ُوُلُجُ "He was near;" and, finally, though rarely, on ُوُلُجُ: سِيُعُ as ُوُلُجُ "The horse's hoof was worn;" &c. The past tense ُوُشَلُ is inflected as ُوُشَلُ whereas ُوُلُجُ and ُوُلُجُ are inflected as ُوُلُجُ. The aorist ُيُوُسُيُ is inflected as ُيُوُسُيُ; but the aorist ُيُوُسُيُ originally ُيُوُسُيُ or ُيُوُسُيُ loses the letter ُوُا by the 7th rule. The following table presents the inflexions active and passive of the aorist ُيُوُسُيُ on which the reader will inflect ُيُوُسُيُ.

AORIST
## Aorist Active

<table>
<thead>
<tr>
<th>Feminine</th>
<th>Masculine</th>
</tr>
</thead>
<tbody>
<tr>
<td>Plural</td>
<td>Dual</td>
</tr>
<tr>
<td>1st Person</td>
<td>2nd Person</td>
</tr>
<tr>
<td>يَفْعَلْنَي ُفْعَلَّي ُفْعَلَ ُفْعَلٌ</td>
<td>يَفْعَلْنَي ُفْعَلَّي ُفْعَلَ ُفْعَلٌ</td>
</tr>
<tr>
<td>تَلِينَ ُتِلِينَ ُتِلِينَ ُتِلِينَ</td>
<td>تَلِينَ ُتِلِينَ ُتِلِينَ ُتِلِينَ</td>
</tr>
<tr>
<td>نَمَيْنَ ُنمَيْنَ ُنمَيْنَ ُنمَيْنَ</td>
<td>نَمَيْنَ ُنمَيْنَ ُنمَيْنَ ُنمَيْنَ</td>
</tr>
</tbody>
</table>

## Aorist Passive

<table>
<thead>
<tr>
<th>Feminine</th>
<th>Masculine</th>
</tr>
</thead>
<tbody>
<tr>
<td>Plural</td>
<td>Dual</td>
</tr>
<tr>
<td>1st Person</td>
<td>2nd Person</td>
</tr>
<tr>
<td>يُفْعَلُ ُفْعَلٌ ُفْعَلٌ ُفْعَلٌ</td>
<td>يُفْعَلُ ُفْعَلٌ ُفْعَلٌ ُفْعَلٌ</td>
</tr>
<tr>
<td>تَنْوَلَيْنَ ُتَنْوَلَيْنَ ُتَنْوَلَيْنَ ُتَنْوَلَيْنَ</td>
<td>تَنْوَلَيْنَ ُتَنْوَلَيْنَ ُتَنْوَلَيْنَ ُتَنْوَلَيْنَ</td>
</tr>
<tr>
<td>نَوْلُيْنَ ُنَوْلُيْنَ ُنَوْلُيْنَ ُنَوْلُيْنَ</td>
<td>نَوْلُيْنَ ُنَوْلُيْنَ ُنَوْلُيْنَ ُنَوْلُيْنَ</td>
</tr>
</tbody>
</table>

The aorist passive being formed on the Measure يَفْعَلْ never
loses the letter واُء; and is therefore inflected on

The following table presents the imperative active and passive
of the verbs وَلَيْنَ and وَلَيْنَ.
<table>
<thead>
<tr>
<th>Feminine</th>
<th>Masculine</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Active</strong></td>
<td><strong>Passive</strong></td>
</tr>
<tr>
<td><strong>Plural</strong></td>
<td><strong>Dual</strong></td>
</tr>
<tr>
<td>لَوْجَ</td>
<td>لِيُهْجَي</td>
</tr>
<tr>
<td>لَوْجَ</td>
<td>لِيُهْجَي</td>
</tr>
<tr>
<td>لَوْجَ</td>
<td>لِيُهْجَي</td>
</tr>
<tr>
<td><strong>Feminine</strong></td>
<td><strong>Masculine</strong></td>
</tr>
<tr>
<td><strong>Active</strong></td>
<td><strong>Passive</strong></td>
</tr>
<tr>
<td><strong>Plural</strong></td>
<td><strong>Dual</strong></td>
</tr>
<tr>
<td>لِيُهْجَي</td>
<td>لَوْجٍ</td>
</tr>
<tr>
<td>لِيُهْجَي</td>
<td>لَوْجٍ</td>
</tr>
<tr>
<td>لِيُهْجَي</td>
<td>لَوْجٍ</td>
</tr>
</tbody>
</table>

**Feminine.**

5 Y
### Feminine

<table>
<thead>
<tr>
<th>Passive</th>
<th>Plural</th>
<th>Dual</th>
<th>Singular</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd Person</td>
<td>لَمْ تُنَّوَّل</td>
<td>لَمْ تُنَّوَّل</td>
<td>لَمْ تُنَّوَّل</td>
</tr>
<tr>
<td>2nd Person</td>
<td>لَمْ تُنَّوَّل</td>
<td>لَمْ تُنَّوَّل</td>
<td>لَمْ تُنَّوَّل</td>
</tr>
<tr>
<td>1st Person</td>
<td>لَمْ تُنَّوَّل</td>
<td>لَمْ تُنَّوَّل</td>
<td>لَمْ تُنَّوَّل</td>
</tr>
</tbody>
</table>

### Masculine

<table>
<thead>
<tr>
<th>Passive</th>
<th>Plural</th>
<th>Dual</th>
<th>Singular</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd Person</td>
<td>لَمْ تُنَّوَّل</td>
<td>لَمْ تُنَّوَّل</td>
<td>لَمْ تُنَّوَّل</td>
</tr>
<tr>
<td>2nd Person</td>
<td>لَمْ تُنَّوَّل</td>
<td>لَمْ تُنَّوَّل</td>
<td>لَمْ تُنَّوَّل</td>
</tr>
<tr>
<td>1st Person</td>
<td>لَمْ تُنَّوَّل</td>
<td>لَمْ تُنَّوَّل</td>
<td>لَمْ تُنَّوَّل</td>
</tr>
</tbody>
</table>

The imperative يَلُون, commonly written يَلُون, was originally يَلُون. Wao falls out by the 8th Rule, and with it, Humza-tool Wusl; because the letter Lam is here moveable. The final Ya falls out by the 35th Rule.

### Participles

#### Feminine

<table>
<thead>
<tr>
<th>Active</th>
<th>Plural</th>
<th>Dual</th>
<th>Singular</th>
</tr>
</thead>
<tbody>
<tr>
<td>وَالِيَات</td>
<td>وَالِيَات</td>
<td>وَالِيَات</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Passive</th>
<th>Plural</th>
<th>Dual</th>
<th>Singular</th>
</tr>
</thead>
<tbody>
<tr>
<td>مَولِيَات</td>
<td>مَولِيَات</td>
<td>مَولِيَات</td>
<td></td>
</tr>
</tbody>
</table>

#### Masculine

<table>
<thead>
<tr>
<th>Active</th>
<th>Plural</th>
<th>Dual</th>
<th>Singular</th>
</tr>
</thead>
<tbody>
<tr>
<td>وَالِيَان</td>
<td>وَالِيَان</td>
<td>وَالِيَان</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Passive</th>
<th>Plural</th>
<th>Dual</th>
<th>Singular</th>
</tr>
</thead>
<tbody>
<tr>
<td>مَولِيَان</td>
<td>مَولِيَان</td>
<td>مَولِيَان</td>
<td></td>
</tr>
</tbody>
</table>

The following table presents the leading tenses of the augmented verbs أوجُب. "He wore out the horse's hoof;" Measure إنْقَلْ إحْتْلَلَ. "He shunned;" Measure إنْتَفَعَ. and إسْتُفَعَ. "He demanded the whole of any thing;" Measure إسْتَفَعَ.  

**Passive.**

SECTION EIGHTH.

OF THE COMBINATION OF HUMZA AND THE LETTERS OF INFIRMITY.

INFLATION OF COMPLEX VERBS.

The same root is very commonly observed to have the letter Humza for one radical, while wa or ya occurs as another; and the complex verbs of this nature have been divided into thirteen classes. They are inflected according to the rules which have already been detailed, but the extreme intricacy of those rules will justify the insertion of some examples.

FIRST AND SECOND CLASSES.

The first class comprises all verbs having Humza for the primal, and wa for the medial; and these are inflected, first, on أَرْتُ "Returning;" and, secondly, on يُصَبِّ "Being crooked;" &c. The second class comprises all verbs having Humza for the primal, and ya for the medial; and these are invariably inflected on ُصَبِّ "Returning;" &c. The following tables present such of the inflexions of these verbs as I think it necessary to insert here.

<table>
<thead>
<tr>
<th>Past Tense Feminine</th>
<th></th>
<th></th>
<th>Past Tense Masculine</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Active</td>
<td>Plural</td>
<td>Dual</td>
<td>Singular</td>
<td>Plural</td>
<td>Dual</td>
</tr>
<tr>
<td>2d Person.</td>
<td>أَبَتْ أَبْتَا أَبْنَ</td>
<td>أَبَا أَبْرَا</td>
<td>أَدُتْ أَدْتَا أَدْنَ</td>
<td>أَدَا أَدْوَا</td>
<td></td>
</tr>
<tr>
<td>3d Person.</td>
<td>أَدُتْ أَدْتَا أَدْنَ</td>
<td>أَدَٰث أَدْثَا أَدْنَ</td>
<td>أَدُتْ أَدْتَا أَدْنَ</td>
<td>أَدَا أَدْوَا</td>
<td></td>
</tr>
<tr>
<td>Pluperfect</td>
<td>إِبَتْ إِبْتَا إِبْنَ</td>
<td>إِبَتْ إِبْنَا إِبْنٌ</td>
<td>أَضْ أَضْتَا أَضْنَ</td>
<td>أَضَا أَضْوَا</td>
<td></td>
</tr>
</tbody>
</table>

The
The passive plural feminine of اَسْمَ اَلَّاَمَّ and اَسْمَ اَلَّاَمَّ becomes اَسْمَ اَلَّاَمَّ by the 13th rule.

<table>
<thead>
<tr>
<th>AORIST FEMININE.</th>
<th>AORIST MASCULINE.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>ACTIVE</strong></td>
<td><strong>ACTIVE</strong></td>
</tr>
<tr>
<td><strong>Plural.</strong></td>
<td><strong>Plural.</strong></td>
</tr>
<tr>
<td>3d Person.</td>
<td>3d Person.</td>
</tr>
<tr>
<td>مَوَرَبُ</td>
<td>مَوَرَبُ</td>
</tr>
<tr>
<td>تُوَرَبُ</td>
<td>تُوَرَبُ</td>
</tr>
<tr>
<td>تَوْرَبُ</td>
<td>تَوْرَبُ</td>
</tr>
<tr>
<td>أَتُوُرَبُ</td>
<td>أَتُوُرَبُ</td>
</tr>
<tr>
<td>ثَيَوُرَبُ</td>
<td>ثَيَوُرَبُ</td>
</tr>
<tr>
<td>ثُيَوُرَبُ</td>
<td>ثُيَوُرَبُ</td>
</tr>
<tr>
<td>أَدَيْ أَدَأْ</td>
<td>أَدَيْ أَدَأْ</td>
</tr>
<tr>
<td>أَدَيْ أَدَأْ</td>
<td>أَدَيْ أَدَأْ</td>
</tr>
<tr>
<td>نَأَثُبُ</td>
<td>نَأَثُبُ</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>IMPERATIVE FEMININE.</th>
<th>IMPERATIVE MASCULINE.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>ACTIVE</strong></td>
<td><strong>ACTIVE</strong></td>
</tr>
<tr>
<td><strong>Plural.</strong></td>
<td><strong>Plural.</strong></td>
</tr>
<tr>
<td>3d Person.</td>
<td>3d Person.</td>
</tr>
<tr>
<td>أَبُ</td>
<td>أَبُ</td>
</tr>
<tr>
<td>أَبُ أَبُ</td>
<td>أَبُ أَبُ</td>
</tr>
<tr>
<td>أَمْ</td>
<td>أَمْ</td>
</tr>
<tr>
<td>أَمُ أَمُ</td>
<td>أَمُ أَمُ</td>
</tr>
<tr>
<td>أَدُ</td>
<td>أَدُ</td>
</tr>
<tr>
<td>أَدُ أَدُ</td>
<td>أَدُ أَدُ</td>
</tr>
<tr>
<td>نَأَثُبُ</td>
<td>نَأَثُبُ</td>
</tr>
</tbody>
</table>

The active and passive participles are أَبُ and أَبُ originally أَبُ and أَبُ respectively. And if the medial be أَبُ, according to the rules (17th and 14th), they will be أَبُ and أَبُ respectively. And they will be أَبُ and أَبُ respectively.
will be formed as ِضْمُعَ(fill, fill.) and ِضْمُعَ(fill, fill.) if the medial be ِةَلَّة; because the passive participle, in that case, is subject to no permutation whatever.

**THIRD AND FOURTH CLASSES.**

The third class comprehends all verbs having همزة for the primal, and ِوَلَأَ for the final; and these are invariably inflected on ِةَلَّة as "Coming." The fourth class embraces all verbs having همزة for the primal, and ِةَلَّة for the final; and these are inflected, first, on جْرَب ِةَلَّة or جْرَب ِةَلَّة as "Coming!" and, secondly, though rarely, on جْرَب ِةَلَّة as "Burning with enmity;" &c.

<table>
<thead>
<tr>
<th>PAST TENSE FEMININE</th>
<th>PAST TENSE MASULINE</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>ACTIVE</strong></td>
<td><strong>PLURAL.</strong></td>
</tr>
<tr>
<td>3d Person.</td>
<td>ِئِثْيَتَ</td>
</tr>
<tr>
<td>3d Person.</td>
<td>ِئِثْيَتَ</td>
</tr>
<tr>
<td>3d Person.</td>
<td>ِئِثْيَتَ</td>
</tr>
<tr>
<td>3d Person.</td>
<td>ِئِثْيَتَ</td>
</tr>
</tbody>
</table>

**AORIST**
The active and passive participles are ُتِّيْبَمَتُّ and ُتِّيْبَمَتُّ if the final be wao; or ُتِّيْبَمَتُّ like ُتِّيْبَمَتُّ if the final be ya.

FIFTH AND SIXTH CLASSES.

The fifth class comprises all verbs having wao for the primal, and Humza for the medial; and these are invariably inflected on ُتِّيْبَمَتُّ.
The sixth class embraces all verbs having ya for the primal, and humza for the medial; and these are inflected, first, on سْمْعَ; and, secondly, on يَمْسَ: as "He despaired;" Aorist سَمْعَ يَمْسَ or سَمْعَ يَمْسَ; &c.

<table>
<thead>
<tr>
<th>Past Tense Feminine.</th>
<th>Past Tense Masculine.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Active</td>
<td></td>
</tr>
<tr>
<td>مَأَزَنْ     رُأَدا     رَأَدَتْ</td>
<td>مَأَزَنْ     رُأَدا     رَأَدَتْ</td>
</tr>
<tr>
<td>3d Person.</td>
<td>3d Person.</td>
</tr>
<tr>
<td>مَيْسَنِسْ     يَبْعِسَوْ</td>
<td>مَيْسَنِسْ     يَبْعِسَوْ</td>
</tr>
<tr>
<td>مَقَدَنَتْ     وُنَدَّا     وَنَدَتْ</td>
<td>مَقَدَنَتْ     وُنَدَّا     وَنَدَتْ</td>
</tr>
<tr>
<td>3d Person.</td>
<td>3d Person.</td>
</tr>
<tr>
<td>مَيْسَنِسْ     يَبْعِسَوْ</td>
<td>مَيْسَنِسْ     يَبْعِسَوْ</td>
</tr>
</tbody>
</table>

Aorist Feminine. | Aorist Masculine.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>مَيْدِانْ     يَبْدَوْنَ</td>
<td>مَيْدِانْ     يَبْدَوْنَ</td>
<td>مَيْدِانْ     يَبْدَوْنَ</td>
<td>مَيْدِانْ     يَبْدَوْنَ</td>
<td>مَيْدِانْ     يَبْدَوْنَ</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3d Person.</td>
<td>3d Person.</td>
<td>3d Person.</td>
<td>3d Person.</td>
<td>3d Person.</td>
<td>3d Person.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>تَيَاسْـَنْ     تَيَاسْـَنْ</td>
<td>تَيَاسْـَنْ     تَيَاسْـَنْ</td>
<td>تَيَاسْـَنْ     تَيَاسْـَنْ</td>
<td>تَيَاسْـَنْ     تَيَاسْـَنْ</td>
<td>تَيَاسْـَنْ     تَيَاسْـَنْ</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>اِتّْـِدْ   مَيْدِانْ</td>
<td>اِتّْـِدْ   مَيْدِانْ</td>
<td>اِتّْـِدْ   مَيْدِانْ</td>
<td>اِتّْـِدْ   مَيْدِانْ</td>
<td>اِتّْـِدْ   مَيْدِانْ</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3d Person.</td>
<td>3d Person.</td>
<td>3d Person.</td>
<td>3d Person.</td>
<td>3d Person.</td>
<td>3d Person.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>مَيْدِانْ     يَبْدَوْنَ</td>
<td>مَيْدِانْ     يَبْدَوْنَ</td>
<td>مَيْدِانْ     يَبْدَوْنَ</td>
<td>مَيْدِانْ     يَبْدَوْنَ</td>
<td>مَيْدِانْ     يَبْدَوْنَ</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

It is scarcely necessary to remark that the Aorist يَبْعِسَ in the passive voice.

Imperative
The participles are regularly یئِسُ: سُؤْرُونَ: رَائِدُ but, in the two last, the first and second radicals very commonly change places; and thus we have یئِسُ; and یئَسُ: مِثْوِسُ; which last word seems invariably to supercede میووس. So, also, بیسُ is perhaps as common as یئَسُ in the past tense of the verb; but the transposition of letters will be considered hereafter.

**SEVENTH AND EIGHTH CLASSES.**

The seventh class comprehends all verbs having همزة for the medial, and واو for the final; and these are inflected, first, on ۝۝۝۝۝ َنْشُحُمَّرُ "Deceiving:" and, secondly, on ۝۝۝۝۝۝۝۝۝۝۝ ۝۝۝۝۝۝۝۝۝۝۝ ۝۝۝۝۝۝۝۝۝۝۝ ۝۝۝۝۝۝۝۝۝۝۝ "Driving cattle;" or "The withering of vegetables;" &c. The eighth class embraces all verbs having همزة for the medial, and يا for the final; and these are inflected, first, on ۝۝۝۝۝۝۝۝ ۝۝۝۝۝۝۝۝ ۝۝۝۝۝۝۝۝ ۝۝۝۝۝۝۝۝ ۝۝۝۝۝۝۝۝ "The bursting of a stitch;" and, secondly, on ۝۝۝۝۝۝۝۝۝۝۝ ۝۝۝۝۝۝۝۝ ۝۝۝۝۝۝۝۝ ۝۝۝۝۝۝۝۝ ۝۝۝۝۝۝۝۝ "The croaking of a frog;" or "The cry of a young mouse;" &c.
### Past Tense Feminine

<table>
<thead>
<tr>
<th>Active</th>
<th>Plural</th>
<th>Dual</th>
<th>Singular</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd Person</td>
<td>دَوَّانٌ</td>
<td>دَوَّانٌ دَوَّانٌ</td>
<td>دَوَّانٌ</td>
</tr>
<tr>
<td>3rd Person</td>
<td>صَائِمٌ</td>
<td>صَائِمٌ صَائِمٌ</td>
<td>صَائِمٌ</td>
</tr>
<tr>
<td>3rd Person</td>
<td>دِينٌ</td>
<td>دِينٌ دِينٌ</td>
<td>دِينٌ</td>
</tr>
</tbody>
</table>

### Past Tense Masculine

<table>
<thead>
<tr>
<th>Active</th>
<th>Plural</th>
<th>Dual</th>
<th>Singular</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd Person</td>
<td>دَوَّانٌ</td>
<td>دَوَّانٌ دَوَّانٌ</td>
<td>دَوَّانٌ</td>
</tr>
<tr>
<td>3rd Person</td>
<td>صَائِمٌ</td>
<td>صَائِمٌ صَائِمٌ</td>
<td>صَائِمٌ</td>
</tr>
<tr>
<td>3rd Person</td>
<td>دِينٌ</td>
<td>دِينٌ دِينٌ</td>
<td>دِينٌ</td>
</tr>
</tbody>
</table>

### Aorist Feminine

<table>
<thead>
<tr>
<th>Active</th>
<th>Plural</th>
<th>Dual</th>
<th>Singular</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st Person</td>
<td>يَدَائِي</td>
<td>يَدَائِي يَدَائِي</td>
<td>يَدَائِي</td>
</tr>
<tr>
<td>3rd Person</td>
<td>تَصِيِّبٌ</td>
<td>تَصِيِّبٌ تَصِيِّبٌ</td>
<td>تَصِيِّبٌ</td>
</tr>
<tr>
<td>3rd Person</td>
<td>تَدَوُّرٌ</td>
<td>تَدَوُّرٌ تَدَوُّرٌ</td>
<td>تَدَوُّرٌ</td>
</tr>
</tbody>
</table>

### Aorist Masculine

<table>
<thead>
<tr>
<th>Active</th>
<th>Plural</th>
<th>Dual</th>
<th>Singular</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st Person</td>
<td>يَدَائِي</td>
<td>يَدَائِي يَدَائِي</td>
<td>يَدَائِي</td>
</tr>
<tr>
<td>3rd Person</td>
<td>تَصِيِّبٌ</td>
<td>تَصِيِّبٌ تَصِيِّبٌ</td>
<td>تَصِيِّبٌ</td>
</tr>
<tr>
<td>3rd Person</td>
<td>تَدَوُّرٌ</td>
<td>تَدَوُّرٌ تَدَوُّرٌ</td>
<td>تَدَوُّرٌ</td>
</tr>
</tbody>
</table>

### Imperative Feminine

<table>
<thead>
<tr>
<th>Active</th>
<th>Plural</th>
<th>Dual</th>
<th>Singular</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st Person</td>
<td>إِداَرُونَ</td>
<td>إِداَرُونَ إِداَرُونَ</td>
<td>إِداَرُونَ</td>
</tr>
<tr>
<td>3rd Person</td>
<td>إِصِيًّا</td>
<td>إِصِيًّا إِصِيًّا</td>
<td>إِصِيًّا</td>
</tr>
<tr>
<td>3rd Person</td>
<td>أَدُوُّرُنَ</td>
<td>أَدُوُّرُنَ أَدُوُّرُنَ</td>
<td>أَدُوُّرُنَ</td>
</tr>
</tbody>
</table>

### Imperative Masculine

<table>
<thead>
<tr>
<th>Active</th>
<th>Plural</th>
<th>Dual</th>
<th>Singular</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st Person</td>
<td>إِداَرُونَ</td>
<td>إِداَرُونَ إِداَرُونَ</td>
<td>إِداَرُونَ</td>
</tr>
<tr>
<td>3rd Person</td>
<td>إِصِيًّا</td>
<td>إِصِيًّا إِصِيًّا</td>
<td>إِصِيًّا</td>
</tr>
<tr>
<td>3rd Person</td>
<td>أَدُوُّرُنَ</td>
<td>أَدُوُّرُنَ أَدُوُّرُنَ</td>
<td>أَدُوُّرُنَ</td>
</tr>
</tbody>
</table>
The participles are formed as ِدْوَرٌ if the final be ُداِوَرٌ or ِدْوَرٌ and ِمَصْبَحٌ if the final be ِبْصْبِحٌ.

The reader who refers to rule 3d for the permutation of هُمْزَة, will observe the optional application of that rule to many inflexions of the preceding verbs; but it is necessarily applicable to the same inflexions of the verb ٍرَوْيَةٌ or ٍرَوْيَةٌ "Knowing" or Seeing;" inflected as ٍرَوْيَةٌ and these, therefore, I proceed to detail.

<table>
<thead>
<tr>
<th>Past Tense Feminine</th>
<th>Past Tense Masculine</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Plural.</strong></td>
<td><strong>Dual.</strong></td>
</tr>
<tr>
<td>ِرَأْبَتٌ</td>
<td>ِرَأْبُانٌ</td>
</tr>
<tr>
<td>ِزَرَأْبَتٌ</td>
<td>ِزَرَأْبُانٌ</td>
</tr>
<tr>
<td>ِرَبَتٌ</td>
<td>ِرَبَٰی</td>
</tr>
<tr>
<td>ِزَرَبَتٌ</td>
<td>ِزَرَبَٰی</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Aorist Feminine</th>
<th>Aorist Masculine</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Plural.</strong></td>
<td><strong>Dual.</strong></td>
</tr>
<tr>
<td>ِبَرَئٌ</td>
<td>ِبَرَٰی</td>
</tr>
<tr>
<td>ِزَرَبَئٌ</td>
<td>ِزَرَبَٰی</td>
</tr>
<tr>
<td>ِرَبَئٌ</td>
<td>ِرَبَٰی</td>
</tr>
<tr>
<td>ِزَرَبَئٌ</td>
<td>ِزَرَبَٰی</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Imperative Feminine</th>
<th>Imperative Masculine</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Plural.</strong></td>
<td><strong>Dual.</strong></td>
</tr>
<tr>
<td>ِرَئَیٌ</td>
<td>ِرَئَٰی</td>
</tr>
<tr>
<td>ِزَرَئَیٌ</td>
<td>ِزَرَئَٰی</td>
</tr>
<tr>
<td>ِرَئٌ</td>
<td>ِرَٰی</td>
</tr>
<tr>
<td>ِزَرَئٌ</td>
<td>ِزَرَٰی</td>
</tr>
</tbody>
</table>

The
The participles are رأى and مَرَأٰى. The imperative ير, originally يَرَى, rejects both Humzas, after transferring to the preceding letter, the vowel point applicable to the last Humza.

**Ninth Class.**

The ninth class embraces all verbs having وَأَو for the primal, and Humza for the final; and these are inflected, first, on باٰم as وَدَّن “Finding fault”; secondly, on as وَدَّن “Having a clean face;” and, finally, on as وَدَّن “Hurting the hand without breaking the bone;” &c.

<table>
<thead>
<tr>
<th>Past Tense Masculine</th>
<th>Past Tense Feminine</th>
<th>Aorist Feminine</th>
<th>Aorist Masculine</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Active</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Plural</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3d Person</td>
<td>طَدَّت, طَدَّن</td>
<td>طَدَّت, طَدَّن</td>
<td>طَدَّت, طَدَّن</td>
</tr>
<tr>
<td>Dual</td>
<td>طَدَّت, طَدَّن</td>
<td>طَدَّت, طَدَّن</td>
<td>طَدَّت, طَدَّن</td>
</tr>
<tr>
<td>Plural</td>
<td>طَدَّت, طَدَّن</td>
<td>طَدَّت, طَدَّن</td>
<td>طَدَّت, طَدَّن</td>
</tr>
<tr>
<td>3d Person</td>
<td>طَدَّت, طَدَّن</td>
<td>طَدَّت, طَدَّن</td>
<td>طَدَّت, طَدَّن</td>
</tr>
<tr>
<td></td>
<td>طَدَّت طَدَّن</td>
<td>طَدَّت طَدَّن</td>
<td>طَدَّت طَدَّن</td>
</tr>
<tr>
<td>Plural</td>
<td>طَدَّت طَدَّن</td>
<td>طَدَّت طَدَّن</td>
<td>طَدَّت طَدَّن</td>
</tr>
<tr>
<td>3d Person</td>
<td>طَدَّت طَدَّن</td>
<td>طَدَّت طَدَّن</td>
<td>طَدَّت طَدَّن</td>
</tr>
<tr>
<td></td>
<td>طَدَّت طَدَّن</td>
<td>طَدَّت طَدَّن</td>
<td>طَدَّت طَدَّن</td>
</tr>
</tbody>
</table>

**Aorist**
The participles are formed as 

\[ \text{wādi} \] which exhibits no permutations at all; and \n
\[ \text{muḍ} \text{wād} \] optionally by the second rule applicable to the letter Ḥumzā.

**TENTH AND ELEVENTH CLASSES.**

The Tenth class embraces all verbs having \( wād \) for the medial, and Ḥumzā for the final; and these are inflected, *first, on* 

\[ \text{ṣāwiyā} \] “Confessing a fault;” and, *secondly, on* 

\[ \text{ṣāwiyā} \] as \( \text{ṣāwiyā} \) (originally \( \text{ṣāwiyā} \) “Suffering pain.” Under the Eleventh class, are comprised all verbs having \( yā \) for the medial, and Ḥumzā for the final; and these are inflected, *first, on* 

\[ \text{ṣāwiyā} \] “Coming;” *secondly, on* 

\[ \text{ṣāwiyā} \] “Being timid or coward-
and, finally, on the phrase "The man is well formed," which ought to have been regularly...
The active participle is formed as مَجَّانُ or مَجَّانْ; originally مَجَّانَ; afterwards مَجَّانِ or مَجَّانْ; by the rule of مَجَّانِ; after the 17th of the مَجَّانِ; afterwards مَجَّانِ or مَجَّانْ; (Rule 8th, Page 392); afterwards مَجَّانَ or مَجَّانْ; the finalヤ being rendered quiescent by Rule 23d of the مَجَّانِ; and then rejected to prevent the junction of two quiescents; namely itself, and the Noon of Tunebn. The passive participle is formed by the rule of مَجَّانُ if the medial be واو: as مَجَّانُ; originally مَجَّانُ; and by the rule of مَجَّانُ if the medial beヤ: as مَجَّانُ; originallyمَجَّانُ; &c.

**Twelfth and Thirteenth Classes.**

The twelfth class embraces all verbs having Humza for the primal, and two infirm letters for the medial and final: as اوی

"Having a place of refuge." Under the thirteenth class, are comprised all verbs having Humza for the medial, and two infirm
infirm letters for the primal and final: as "To pro-
mise." Both are invariably inflected on ضرب.

<table>
<thead>
<tr>
<th>PAST TENSE FEMININE</th>
<th>PAST TENSE MASULINE</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>AC TIVE</strong></td>
<td><strong>PLURAL</strong></td>
</tr>
<tr>
<td>3d Person</td>
<td>أَوْتِ</td>
</tr>
<tr>
<td>2d Person</td>
<td>أَوْتِ</td>
</tr>
<tr>
<td>1st Person</td>
<td>أَوْتِ</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>AORIST FEMININE</th>
<th>AORIST MASULINE</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>AC TIVE</strong></td>
<td><strong>PLURAL</strong></td>
</tr>
<tr>
<td>3d Person</td>
<td>تَأْوَى</td>
</tr>
<tr>
<td>2d Person</td>
<td>تَأْوَى</td>
</tr>
<tr>
<td>1st Person</td>
<td>تَأْوَى</td>
</tr>
<tr>
<td>3d Person</td>
<td>يَأْوَى</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>IMPERATIVE FEMININE</th>
<th>IMPERATIVE MASULINE</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>AC TIVE</strong></td>
<td><strong>PLURAL</strong></td>
</tr>
<tr>
<td>3d Person</td>
<td>إِبْوَى</td>
</tr>
<tr>
<td>2d Person</td>
<td>إِبْوَى</td>
</tr>
<tr>
<td>1st Person</td>
<td>إِبْوَى</td>
</tr>
</tbody>
</table>

**IMPERATIVE**
The original form 

\[ \text{\textit{آوى}} \]

becomes 

\[ \text{\textit{كاثي}} \]

like 

\[ \text{\textit{ davranış}} \]

and afterwards 

\[ \text{\textit{بَحَاجة}} \]

like 

\[ \text{\textit{بَحَاجة}} \].

So, also, of 

\[ \text{\textit{وَأَرَى}} \]

originally 

\[ \text{\textit{وَأَرَى}} \].

The original form 

\[ \text{\textit{مَأْوَى}} \]

becomes 

\[ \text{\textit{مَأْوَى}} \] as 

\[ \text{\textit{ماَوَى}} \] by rule 21st, page 423.

CONCLUSION:

It would be easy to illustrate the application of the rules of 

\[ \text{\textit{اعْلَاء}} \]

to many augemented verbs which have been omitted for the sake of brevity; but in fact, the reader who has 

6 C

mastered.
mastered the rules, together with the inflexions of the verbs already detailed, will have little difficulty in applying the same principles to all other verbs, on what measure soever they may happen to be formed, and of whatever letters they may be composed. I proceed therefore to detail the rules of Idgham.

CHAPTER TWELFTH.

SECTION FIRST.

**THE COALESCENCE OF LETTERS.**

The word اذاعم is thought in Koopfa to be an infinitive formed on the Measure افعاع ل; but the people of Busra read اذاعم; in which case, it is an infinitive formed on the Measure افعاع ل. In its literal sense it means "The insertion of one thing into another" as أذاعم التاجم ني تيم ملفرسه "I put the bridle into the mouth of the horse;" but as a term of Grammar, it indicates the utterance of two homogeneous letters at once; the first letter being termed مدةغم or Bridled; and the second مدةغم or "That to which the other is Bridled." Its operations are variously performed by the means of بددل لم, and تعريك, as formerly explained; and they proceed according to the following rules.

**RULE FIRST.**

Two following homogeneous letters, occurring together in the same word, must coalesce under the sign Tushdhek, if the first letter shall happen to be quiescent. Examples: مدةغم "Prolongation;" originally حقيق "True;" originally حقيق: &c.

**RULE**
RULE SECOND.

If both letters be inherently, not accidentally moveable, the coalescence between them is also necessary. Examples: "He fled" originally ُدَّابَّةٍ; "Cattle" originally ُدَّابَّةٍ; &c. Nor can it be set aside though the second letter shall become quiescent by what is termed َوقف: that is to say, "A quiescent mark given to a letter originally moveable, in order to mark a pause in a sentence:" as ُدَّرَان; properly ُدَرَان; ُدَّابَّةٍ properly ُدَّابَّةٍ; ُدَّابَّةٍ properly ُدَّابَّةٍ; &c.

REMARKS.

The preceding rule is optionally, not necessarily applicable, 1st. to the letter ُع occurring as the medial radical of a verb formed on the Measure ُتُنَبَّال: as ُتُنَبَّال "The party committed mutual slaughter;" otherwise ُتُنَبَّال by the operation of the rule. 2d. To verbs formed on the Measure ُنَعِلُ and having ُوُلُو for the medial and final radical: as ُوُلُو ُحُوِّرَتٌ or ُوُلُو ُحُوِّرَتٌ "The vegetation was of a dark green;" originally ُوُلُو ُحُوِّرَتٌ: &c. 3d. To verbs active and passive formed on ُنُسِّئُ or ُنُسِّي and having the medial and final infirm: as ُنُسِّي "He lived;" Passive ُنُسِّي; otherwise ُنُسِّي or ُنُسِّي by the operation of the rule. 4th. To passive verbs of the same class, formed on ُنُسِّي: or ُنُسِّي: as ُنُسِّي "He was brought to life;" otherwise ُنُسِّي otherwise ُنُسِّي: ُنُسِّي the passive form of ُنُسِّي "He blushed;" otherwise ُنُسِّي ُحُوِّرَتٌ (notwithstanding the junction
tion of two quiescents,) an insignificant form of the same root.

5th. To words infirm in the medial and final, and formed on

otherwise

Salutation:” or “ Rain:” or

otherwise the plural of “ Living:” Measure ُنِعَّمِل. For in all these cases, the second

yas is moveable by an inherent vowel point, and therefore both

yas may coalesce together; but the coalescence is optional only,

not necessary, because the medial of a نَاتِئ should suffer no change. The rule does not operate in

A giver of life:” or in the dual number of “ Rain:” because the second

yas, in all these cases, is moveable by an accidental vowel point; occasioned, in ُنِحَيْبَة, by the occurrence of the termination of the feminine gender; in ُنِحَيْبَة, by the governing verb ُنِحَيْبَة; and in ُنِحَيْبَة, by the dual termination in Alif Noon.

The verbs ُنِحَيْبَة:” “ The city was full of lizards:”

ُنِحَيْبَة “ His eyes were shut and bleared;” “ He curled his hair:” and ُنِحَيْبَة “ The water bottle stunk;” are anomalously excepted from the operation of the rule.

It is to be observed that the verb ُنِحَيْبَة, becoming ُنِحَيْبَة by

the operation of the rule, might be mistaken for a past tense

originally formed on the Measure ُنِحَيْل; and therefore derived

from the infinitive ُنِحَيْل. To prevent this obscurity, it is

optional
optional only, but not necessary, in all the examples of this nature, to give the vowel Kusra to the primal radical: as ِتُنل or ِحَرِي; or to the medial radical: as ِتُنل or ِحَرِي; or to both: as ِتُنل or ِحَرِي; &c. So, also, حَرِي sometimes, though rarely, becomes حَرِي; though there is here no obscurity at all.

RULE THIRD.

If the second of two homogeneous letters be moveable by an accidental, not an inherent vowel point, the coalescence is optional, but not necessary. Example: َأُمَدِّدُ الْقُومِ “Assist the tribe;” otherwise َأُمَدِّدُ الْقُومِ by the operation of the rule. Or, to express nearly the same rule in other words, if the second letter be naturally, yet not necessarily quiescent, and not quiescent by ُسَكَوْنُ الْوَتَف, the coalescence between them is optional only, but not necessary. Examples: َأَمَدِّت “Assist thou;” َلَا أُمَدِّي “Do not thou assist;” otherwise َأَمَدِّي or َلَا أُمَدِّي by the operation of the rule. It is to be observed that the second Dal of َأَمَدِّي is naturally quiescent, not quiescent by ُسَكَوْنُ الْوَتَف; yet it is not therefore necessarily quiescent, since it receives a vowel point in َأُمَدِّدُ الْقُومِ. Whereas the second Dal of َمَدَّت “I assisted;” َمَدَّن ت “The women assisted;” َيَمَدَّن ت “The women assist;” &c. is necessarily, as well as naturally quiescent; that is to say, it never admits of any vowel point; a case in which the coalescence of the two homogeneous letters has been declared to be wholly inadmissible. After coalescence, the second of the two homogeneous
ous letters may receive Ḳusra: (as مُسْر) according to the adage
"When a quiescent letter shall be rendered moveable, the vowel Ḳusra is to be applied;" or
Futḥa: (as مُث) according to the adage
"Fut-ha is the lightest of the short vowels." But it cannot receive Zumma, unless the preceding letter be also Muẓẓumm: as مُظ which is accurate only on that account. Whence it follows that Zumma would be inaccurate in فُرُغٌ, originally فَرْغٌ "Free thou;" because the preceding letter is not Muẓẓumm. In the case of فَرْغٌ, both letters may remain quiescent: as مُظ مودد.

R E M A R K S.

The preceding rule is not permitted to operate in مُقَحَيْه because the medial and final are both infirm. Nor does it operate in Ḥ̲a‘az if the second letter be naturally quiescent: as مُقَحَيْه; whether it be necessarily quiescent or not. And, on the contrary, it operates optionally among the tribe of بنو بكر بن واثلة even on letters commonly thought to be necessarily, as well as naturally quiescent: as مُجَيْه; مُقَيْه; مُقَيْه for which they sometimes substitute مُجَيْه; مُقَيْه; مُقَيْه giving either of the vowels Futḥa or Ḳusra to the second of the two homogeneous letters, without regard to the vowel point which may have been originally applicable to the first. At other times, that vowel point is transferred by them to the second letter: as مُقَيْه for مُقَيْه "The women were wise;" for مُقَيْه for مُقَيْه "The
The women rested;" &c. So, also, the same tribe have been occasionally observed to insert an Alif after the second homogene-ous letter: as مَدَّ ُتْ َبَلْياَتْ for مَدَتْ ُتْ ُبَلْياَتْ; or, in the feminine plural, to render the letter Noon Mooshuddud: as مَدَّ ُتْ َكَانْاْ لْلَّاَتْ for مَدَتْ ُتْ ُكَانْاْ لْلَّاَتْ; مَيْتْ ُتْ ُيَكْلَ زْ وْرَيْبَاتْ for مَيتْ ُتْ ُيَكْلَ زْ وْرَيْبَاتْ; &c.

RULE FOURTH.

A movable letter to be rendered مِنْعَةٍ must, in the first place, be rendered quiescent; and this is done by rejecting its vowel point if the preceding letter be also moveable, or if it be Lenn servile, not radical. Examples: مَدَّ ُتْ َبَلْياَتْ; originally مَدَتْ ُتْ ُبَلْياَتْ; Measure مَدَّ ُتْ ُبَلْياَتْ; originally مَدَتْ ُتْ ُبَلْياَتْ. Measure مَدَّ ُتْ ُبَلْياَتْ; originally مَدَتْ ُتْ ُبَلْياَتْ; a diminutive formed from مَدَتْ ُتْ ُبَلْياَتْ "Cattle." &c. The word رُدْنَ (originally رُدْنَ) regularly and more commonly رُدْنَ (originally رُدْنَ) "He was repelled," is therefore anomalous. If the preceding letter be neither moveable, nor Lenn servile, the vowel point must be transferred to that letter. Examples: مِنْعَةٍ; originally مُجَرَّر; مِنْعَةٍ; originally مُجَرَّر; مِنْعَةٍ; &c.

SECTION SECOND.

CONDITIONS AND OBSTACLES TO THE RULES OF انَّ عَامَّ.

The rules of انَّ عَامَّ cannot operate, 1st. if opposed by the rules of انَّ عَامَّ as اَرْعَوْتِي اَعْلَالاٍ; انَّ عَامَّ; originally انَّ عَامَّ. "He restrained from evil;" &c. 2d. In substantive nouns, if
if their operation shall occasion one substantive to assume the
form of another having a different sense: as "A liga-
ture;" not سیب; because that word signifies "Abuse;"٢ "Thrones;" not سر; because that word signifies "The cut
avel string of a new born child;" &c. 3d. If the second let-
ter (the first being moveable) shall be introduced for the purpose,
temed جلَبْب; "Rough and high ground;" جلَبْب "He put on a sheet;" opposed to حظب "Easily made angry;"
originally حظب; Measure دُمْر; in which the first letter is
quiescent, and therefore does not prevent the Idgham. 4th. If
the first of two homogeneous letters shall be itself مْؤُغم نَّبْيح: as بِنَص. "He dispersed;" &c. 5th. If it shall occur at the
beginning of a word: as فَذْن "Play;" &c. Yet the coale-
scence is admissible in such verbs: as تَتَرَس "He covered him-
self with a shield;" or تَتَرَك "He relinquished;" &c.
since these may become اِنَاَراَك اَتَرَس by the intro-
duction of Humza-tool Wusl. And, on the same principle, the
Aorist جَرْن "She descends slowly;" جَرْن "She is distant;" admits coalescence; first, after a moveable letter: as جَرْن or
 gallons جَرْن; and, secondly, after a Mudda: as جَرْن or
 gallons جَرْن; &c. 6th. The rules of Idgham cannot operate,
if the first of the two homogeneous letters shall be brought in
exchange for a لَخَن introduced for some other purpose, not for
the purpose of coalescence: as قُرُن the passive form of قَرُن in which, وَاو is in exchange for آلِف; introduced, not for the
purpose
purpose of coalescence, but only as a mark of the third conjugation of augmented triliterals. 7th. The coalescence will not take place, if the first letter be brought in exchange for Humza; either necessarily, as "He was taken to a place of shelter;" originally 
finally "He carries some one to a place of shelter." Yet, in the latter case, that is to say, if the change be optional not necessary, some Grammarians admit the coalescence: as 
for &c. And even if the change be necessary, not optional, the coalescence is necessary according to the opinion of some Grammarians, provided it shall not tend to con found together two regular Measures of the Language. In this case, "I carry some one to a place of refuge," necessarily becomes whereas Measure cannot become because the Measure would seem to be .
8th. Two Alifs never coalesce; nor even two Humzah, except on certain Measures; naturally Mooshuddad: as , which is insignificant; Measure or "A possessor of pearls;" Measure 
&c.

SECTION THIRD.

COALESCEENCE OF TWO SUCCESSIVE HOMOGENEOUS LETTERS OCCURRING IN TWO FOLLOWING WORDS.

RULE FIRST.

The first letter being quiescent, and the second moveable, the coalescence

6 E
coalescence between them becomes necessary in utterance, though not in writing, if the first shall neither be Mudda, nor the letter ُل or Silent, the nature of which will be explained hereafter. Examples: "Listen to knowledge;" رمَواُ وَصَلٌ. "They shot arrows at Wasil;" &c.

RULE SECOND.

If the second letter be quiescent, they cannot coalesce. Example: أرْسِلَ الْعَبْدَ "Send the slave;" &c. And, so, also, if the first be Mudda: as ْيَوْمَا ُهُدِّى ا "In this our time;" or if it be the letter ُل termed ُسُمَّت or Silent: as مَا نَناَوْعَدُ ُزِيَةَ ُهُدُك "What have we to fear now my enemy is dead?" in which example, the silent ُل is added to the phrase ُعَدُوُّ ُرَيْك "My enemy."

RULE THIRD.

Bare letters being moveable, the coalescence is optional only, but not necessary, if the preceding letter shall be also moveable. Example: ۡعَلَى الْأَرْضِ or ۡمَنَّا or "He fixed us;" عَلَى الْأَرْضِ or ۡتُوبَ بَيَّنُ or ۡتَأَلَّ لَبَيْك "Upon the ground;" &c. And, so, also, if the preceding letter, being quiescent, shall be inm bir as ۡتَأَلَّ لَبَيْك or ۡتُوبَ بَيَّنُ or "Lubeed has said;" تُوبَ بَيَّن or "The clothes of Bukr;" &c. But if the preceding letter shall be a quiescent of the sound or healthy class, the coalescence between them is inadmissible: as ۡقُرْمُ ۡمَا لَكَ "The master of Malik;" حَرَبُ بَدْرِ ۡبَدْرُ ۡحَرَبُ ۡبَدْرِ "The battle of Buda;" &c.

REMARKS.
REMARKS.

Some of the or professed readers of the Koran, whose authority in matters of pronunciation is held to be unimpeachable, are said to have read for "The month of Rumuzan," in opposition to the last clause of the preceding rule; and Grammarians, unwilling either to question their authority, or to admit the accuracy of this coalescence, have termed it, not "A palpable coalescence;" but "An obscure utterance of the first letter." It should be observed, however, that coalescence, in cases of this nature, has received the sanction of the schools of Koran; sometimes by transferring the first vowel point to the preceding quiescent; as قروم ما لاك: and sometimes by rejecting the vowel point altogether, notwithstanding the junction of two quiescents; as زرم ما لم: &c.

SECTION FOURTH.

COALESCENCE OF PROXIMATE LETTERS.

Two or more letters are said to be proximate, first, when they are formed nearly at the same mukhruj: as Jeem and Sheen; and, secondly, when the same property is common to both: as Waa and Ya; which are both ليئية: and both جهورة: &c. In either case, they are often subject to the rules of coalescence, which is effected by changing one letter into the other; either in utterance only, but not in writing: as دعت pronounced "1
"I promised;" or in writing also, as well as in utterance: "Treasing up;" originally Measure &c.

In all the cases of this nature, it is a general rule of the language that the first letter shall be changed into the second: and thus "A goat went out," may be uttered as if the letter JERM were a quiescent SHERN, coalescing with the SHERN by which it is followed. But this process must be reversed, in the event of the occurrence of what is termed an or Accident, of such a nature as to require its reversal; and thus becomes not because the letter has or of easier utterance than WAO." So, also, becomes ; not because the Arabs are fond of the property termed which exists in but not in , and would therefore be lost, in the event of the change of into . It may be inferred, therefore, that the accidents to which I allude are, first, the comparative facility of utterance by which one letter may be distinguished over another; and, secondly, the existence, in one letter, of some favorite property which may not happen to exist in the other; these circumstances generally requiring that the favored letter shall be preserved.

Coalescence however is sometimes effected by changing two proximate letters into a third; and thus the tribe of often utter for and with them; and
They observe that the regular permutation, in this case, should have been \( \text{سُمَّا} \) and \( \text{سُمَّا} \) and \( \text{سُمَّا} \); but \( \text{سُمَّا} \) being formed nearer the mouth, is therefore \( \text{سُمَّا} \) or \"Lighter\" than the letter \( \text{سُمَّا} \); an accident which requires the substitution of \( \text{سُمَّا} \) for \( \text{سُمَّا} \); and \( \text{سُمَّا} \) for \( \text{سُمَّا} \). But \( \text{سُمَّا} \) and \( \text{سُمَّا} \) are both harsh according to the opinion of all the Arabs; and therefore the tribe of \( \text{سُمَّا} \) change both letters into \( \text{سُمَّا} \) which is connected with \( \text{سُمَّا} \) by the proximity of \text{Mukhraj}, and participates with \( \text{سُمَّا} \) in the property termed \( \text{سُمَّا} \). The rest of the Arabs hold this permutation to be inelegant at least, if not inadmissible, and have therefore condemned the coalescence altogether, reading \( \text{سُمَّا} \) and \( \text{سُمَّا} \).

The word \( \text{سُمَّا} \) is anomalous; the original form being \( \text{سُمَّا} \) since it forms its diminutive \( \text{سُمَّا} \). It should have been \( \text{سُمَّا} \) by the general rule; or \( \text{سُمَّا} \) by the effect of an accident, namely, that \text{Dal} is of easier utterance than \text{Sera}. Both are thought to be inelegant, and therefore give way to \( \text{سُمَّا} \) because \( \text{سُمَّا} \) is formed nearly at the \text{Mukhraj} of \text{Dal}, and participates in the property \( \text{سُمَّا} \) with \text{Sera}. The following are the most useful of the rules for the coalescence of proximate letters.

**RULE FIRST.**

In verbs, two letters being formed very nearly at the same \text{Mukhraj}, must coalesce in utterance if the first be quiescent, and the second a conjunctive pronominial nominative to the verb. Examples: \( \text{زد} \) \( \text{زد} \) \( \text{زد} \), \( \text{زد} \) \( \text{زد} \), \( \text{زد} \) \( \text{زد} \), "I promised," "I returned," "I augmented."
augmented," &c. But if the second shall not be the conjunctive
pronominal nominative to the verb, the coalescence between them
is optional only in the general opinion, but necessary, according to
an opinion maintained in the Kafir. Examples: ١ صَعِدُهُ يَنْتَا
or ١ صَعِدُهُ يَنْتَا "Ascend the mountain Tyte;" or
١ صَعِدُهُ يَنْتَا "A party said;" &c.

RULE SECOND.

The letter ٢ of the form لَا must be changed into مَا after any of the letters termed مَسْتَفْتَانَا, as comprised in the insig-
nificant word مَتْسَا. This permutation having taken place, the
coalescence is necessary after مَا. "He asked;" originally مَا طَلَّبَ. And it is optional only, but not necessary, after مَا, by changing either letter into the other; as مَا ١ طَلَّمَ more com-
monly مَا طَلَّمَ, more elegantly مَا طَلََمَ "He suffered oppression;" or-
originally مَا طَلََمَ; &c. So, also, the coalescence is optional after مَا، and مَا مَا, but مَا must be changed into these letters, not
these letters into مَا. Examples: مَا صَبَرَ or مَا صَبَرَ "He was
patient;" originally مَا صَبَرَ or مَا صَبَرَ; مَا صَبَرَ or مَا صَبَرَ "He was
agitated;" originally مَا صَبَرَ or مَا صَبَرَ; &c. Yet we have مَا صَبَرَ for مَا صَبَرَ "He slept on his side;" according to the
authority of سهريث.

RULE THIRD.

After مَا, and M, Dāl, Dāl, the letter ٣ of the form مَا مَا must be changed into Dāl, and the two Dāls must then
coaalesce under the sign تُشَبُّ تُشَبُّ. Example: مَا مَا "He
contracted
contracted debt;" originally نَّىٰ ثَنَىٰ ثَنَىٰ "Debt;" &c. After ﷺ the coalescence is optional only, but not necessary, by changing Dal into that letter, not that letter into Dal. Examples: ﷽ or ﷺ "He ornamented;" originally ﷺ. And so, also, after ﷺ ; by changing either letter into the other. Example: ﷽ or ﷺ or ﷸ "He hoarded;" originally ﷺ ; &c.

REMARKS.

The letter ﷺ of the form ﷺ may be converted into ﷺ or VICE VERSA, according to the opinion of سَرْبِعْوَهْ, whenever it happens to follow that letter. Examples: ﷺ or ﷺ or ﷺ "He demanded blood due to him by the law of relation;" or ﷺ or ﷺ or ﷺ "He broke bread;" &c.

This rule is not perhaps generally observed, though its observance is necessary, not optional, according to the opinion of زِمْرِخْـه. After ﷺ or ﷺ , the same ﷺ is sometimes changed into these letters, but this is rare: as اسْمَعْ more commonly اسْمَعَ "He heard;" or اسْمَعَ more commonly اسْمَعَ "It was doubtful;" &c.

RULE FOURTH.

The letter ﷺ of the form ﷺ followed by ﷺ, ﷺ, ﷺ, ﷺ, ﷺ, ﷺ, ﷺ, ﷺ, ﷺ, ﷺ, ﷺ, ﷺ, ﷺ, ﷺ, ﷺ may be changed into the letter by which it is followed; after which, both letters will necessarily coalesce under the sign ﷽. Examples: ﷺ or ﷺ "The party committed mutual slaugh-

Digitized by Google
"He piled up the merchandise;" or "He bound the or lower garment around his waist;" "He found the right way;" "He obtained food;" "He claimed relationship;" "He drank;" "He stood in awe;" "The party practised mutual enmity;" "He withheld the right of such a one;" "He seized by force;" "He was favored;" &c. It is to be observed, however, that all these verbs, after permutation, assume the Measure and seem therefore to be formed from . In order to prevent this obscurity in any one of them, for example, we may read or in the past tense. Aorist: Imperative: Infinitive: Active Participle: Passive Participle: &c. Among some of the Arabs occasionally becomes notwithstanding the junction of two quiescents, but this is inelegant at least, if not inadmissible.

**RULE FIFTH.**

The preceding rule is optionally applicable to the letter of either of the forms whenever it happens to be followed by any one of the twelve letters detailed in the rule. In the event of its operation, the letter must be introduced wherever it is necessary to prevent the occurrence of
of the doubled letter at the beginning of the word. Examples:

"He covered himself with a shield.;" ٓرَنَّ ِّ َّنَرَس
"He relinquished.;" ُّنِّ َّنَرَس
"The bread broke in the oven.;" ْنِّ َّنَنَنَل
"It was heavy.;" ْنِّ َّنَنَنَل
"The party assembled from all quarters.;" َّنِّ َّنَنَنَل
"He committed to memory.;" ِّ َّنَنَنَل
"He found or overtook.;" َّنِّ َّنَنَنَل
"The party mutually remembered.;" َّنِّ َّنَنَنَل
"He was ornamented.;"
"The party mutually opposed each other.;"
"He listened.;"
"He fell.;"
"He took pains to shew bravery.;"
"The party mutually opposed the opinions of each other.;"
"He recommended patience;
pretended to patience.;"
"The party were patient with each other.;"
"He supplicated.;"
perhaps insignificant, since I cannot find it in any Lexicon;
"He took a bad omen.;"
"It was scattered.;"
"He complained of oppression.;"
"He imputed oppression to such a one.;" &c. The inflexions of all these verbs, after coalescence, may be inferred from the example: Aorist ِّٰ َّنَرَس
Imperative ٓرَس
Infinitive ُّنِّ َّنَرَس
Participles ِّٰ َّنَرَس
&c. And so, also, of ِّٰ َّنَرَس
It is to be observed, however, that the Aorist or sometimes becomes or as we shall see in the sequel; and, in this case, the coalescence described in this rule cannot take place.

**Remarks.**

After the letters the pronounal termination which occurs at the end of an Arabic verb in the past tense, is sometimes, though rarely, changed into after which, though still more rarely, the two letters may be occasionally observed to coalesce together under the sign Tsonndad. Examples: more rarely originally and generally "I sewed;" more rarely originally and generally "I entered the water;" originally and generally "I struck the tree with a staff, in order to shake off the leaves or the fruit;" more rarely originally and generally "I preserved;" &c. The same pronounal termination, following or, is sometimes, though rarely, changed into Dal: after which, though still more rarely, coalescence may be sometimes observed to occur. Examples: originally and generally "I returned;" originally and generally "I sought refuge;" very rarely originally and generally "I accomplished my object;" &c.

**Rule Sixth.**

The letter Lam of the definitive ُأُ, being followed by Lam,
must coalesce with it under the sign Tushand. Example: ﷐ childbirth; &c. And so, also, the coalescence is necessary in utterance, but not in writing, by changing the Lam of ﷐ into the following letter, if that letter shall happen to be any one of these thirteen: namely, ﷐; ﷐; ﷐; ﷐; ﷐; ﷐; ﷐; ﷐; ﷐; ﷐; ﷐; ﷐. This rule is very rarely infringed by the Arabs, and never, if the Lam of ﷐ be followed by Lam Noon or Ra. In the case of the other letters, its occasional infringement has been remarked by Kisaab, but I recommend its universal observance by the Learner.

REMARKS.

Every quiescent Lam followed by ﷐ must be rendered Moonghum into that letter in the general opinion. Example: ﷐. "Not so; but the sins which they have committed overpowers their understandings;" (the understandings of unbelievers who had asserted that the Kooran was a tissue of old stories, dressed up by the Prophet; ) &c. In the case of the other twelve letters, the coalescence of quiescent Lam, not being ﷐, is optional only, but not necessary. Example: ﷐ or ﷐. "Do you know?" &c. And in where the Language is spoken in its greatest purity, Sëmbiyth states that quiescent Lam, not being ﷐, is not necessarily rendered Moonghum, even though followed by the letter Ra. Other opinions have been maintained, which I
do not think it necessary to insert; nor shall I detail the reasons assigned by Arabian writers for the coalescence described in the preceding rule which is founded, first, on proximity of Mukhruj between the two coalescing letters, or secondly, on the identity or affinity of properties common to both or peculiar to each.

SECTION FIFTH.

THE COALESCEENCE OF NOON WITH THE LETTERS COMPRISED IN وَلِ مَنِّ الْآخِرَةِ AND OTHERS.

The word مَنِّ الْآخِرَةِ signifies "the leaf of a date tree soiled by the sand;" but it is only the letters comprised in that word, with which we have at present any thing to do. The coalescence of Noon with those letters, is guided and restricted by the following rules.

RULE FIRST.

Noon moveable, followed by any of the letters comprised in مَنِّ الْآخِرَةِ, may coalesce with it under the sign Tushered; but the coalescence is of optional, not of necessary observance. Its coalescence with Lam and Ra is thought to be determined by the proximity of Mukhruj: as ضَرَّ رَأِسُهُ "His head was weak;" رُجُبُ لِلنَّاسِ "It was pleasing in the sight of men;" &c. Its coalescence with Merm is determined by the participation of both in the nasal property termed غَنْتَة by the Arabs: as مَلِك "Malik was intelligent;" &c. And as wao has nearly the same Mukhruj with Merm, Noon may coalesce with that letter also: as
"Wusel was grieved;" &c. Of its coalescence with Ya, the example "Yafera consolidated," may be adduced.

RULE SECOND.

Noon quiescent, followed by any of the letters comprised in مً، must coalesce in utterance with those letters. Examples: "From filthy water;" "To whom he pleases;" "From a master;" "I took from him;" "From his God;" &c. It is to be observed, however, that before 

Waw and Ya, but not before Lam and Ra, something of the nasality or غنة of Noon is elegantly preserved; and that the danger of obscurity is considered as a sufficient cause to prevent coalescence; as "Bunches of dates;" "A circular wall;" formed on the Measures or نَّنَالَرِ or نَّفعاً لَّ as might be imagined if the coalescence were here permitted to take place.

REMARKS.

Noon quiescent, is thought to have too much of the غنة, which is the reason why it coalesces with Lam and Ra: as "That it may not be;" &c.

Merm quiescent, having the غنة in a more moderate degree, cannot coalesce with these letters. Before Ba, the letter Noon quiescent must be changed in utterance, but not in writing, into Merm; a rule which I believe to be common to every Tongue. Examples: "Amber;" "After
"After this;" &c. Whereas Noon moveable suffers no change:

RULE THIRD.

There are fifteen letters termed حروف الاخفاء or "Letters of concealment;" because the sound of Noon quiescent, followed by any one of them, is said to be indistinct. The letters in question are ص, س, ز, ز, ل, و, ل, ج, ن, ت, ك, ن, ف, و, م, and the nearer the مكروى to that of Noon, the more indistinct is the sound of that letter.

On the contrary, Noon quiescent, followed by any one of the six guttural letters, is plainly pronounced; because the مكروى of those letters is at a great distance from that of Noon. I think it unnecessary to furnish examples of the operation of this rule, which foreigners cannot be expected to observe.

SECTION SIXTH.

SPECIFICATION OF THOSE PROXIMATE LETTERS WHICH ARE MOST COMMONLY OBSERVED TO COALESCE.

Among these, I have to remark, 1st. the coalescence of ح with a following عين. Examples: اجبه حراميا "Strike a robber on the forehead;" ارفع حايطا "Raise حاطم;" &c. 2d. The coalescence of ح with ح or عين. Examples: ین ح عتولدا "Sacrifice a kid of one year old;" ین ح هئل "Sacrifice this;" &c. 3d. The coalescence of عین.
with عين or خم. Examples: “He raised a slave,” “Khalf heard;” &c. 4th. The coalescence of عين with خم or خم. Examples: “He sacrificed a goat;” “Khalid was pleased;” &c. 5th. The coalescence of عين with خم. Example: ان مع خصما “Knock out the brains of an enemy.” 6th. The coalescence of خمسية with خم. Example: خرج شاً “A goat went out.” Or the contrary, according to some Grammarians: as خم جم “Jaffur was thirsty;” but this coalescence is very rare. 7th. The coalescence of ب with خم or خم. Examples: “He drank water;” “He went away happy.” 8th. The coalescence of كاف with خم. Example: خلقتمه “He created you.” Or the contrary; which, however, is of rare occurrence: as لك قال “He said to thee.” 9th. The coalescence of the letters فاء, طاء, دال, دال, خم, خم, with each other. Example: سكتت ثابتة “Sabit was silent.” And so, also, of حرف دا جر followed by خم, خم, كريمة, كين, دال, دال. Or نبأ تأ جر “A merchant attempted;” or قرض تأ جر “A merchant threw from his hand;” or ف حرف تأ جر “A merchant hastened;” or خ حرف تأ جر “A merchant preserved;” &c. each verb being followed indifferently by فاء, دال, &c. 10th. The coalescence of the خمسية, namely خمسية راء, خمسية الصغير, خمسية سائر, خمسية راء, or خمسية, with each other: as مس ف slew or خس سائر or خس راء or سيد خس or ١١ “A visitor or a traveller escaped;” &c. 11th. The coalescence of...
SECTION SEVENTH.

OBSERVATIONS ON THE COALESCENCE OF PROXIMATE LETTERS.

RULE FIRST.

Two proximate letters occurring together in the same word cannot coalesce, if their coalescence shall be the cause of producing obscurity. Examples: "He consolidated the affair;" "He drove a peg;" &c. By coalescence, both would become ُوَتَدُّرَ which might be mistaken for each other, as well as for ُوَرُدَّ "He loved;" originally ُوَرُدَّ &c. Yet if the first letter be quiescent, and if both be formed very nearly at the same َمُكْحْرِعُ, the coalescence is optional on account of the proximity of َمُكْحْرِعُ; but not necessary, if it give birth to obscurity. Example: عَدَّةٌ عَدَّانَ the Plural of عَدَّ "A kid;" though عَدَّ اَن is palpably obscure, because it has also the sense of time: as "That happened in the time of such a one;" &c.

REMARKS.
REMARKS.

According to the tribe of Tumur, coalescence is necessary in the case of ٌرَدَّةٍ "Driving a peg;" (with a quiescent medial,) on account of the common use of that word. They say ٌرَدَّة therefore, notwithstanding the obscurity resulting from the use of ٌرَدَّة in the sense of friendship also. Yet they hold coalescence to be inadmissible in the case of ٌرَدَّة "Kids;" or ٌرَدَّة "Consolidating;" because the former is not of constant use, and the property termed ٌرَدَّة should be preserved in the latter. And coalescence is optional in ٌرَدَّة or ٌرَدَّة for ٌرَدَّة "He called to mind;" ٌرَدَّة for ٌرَدَّة "It was erased or annulled;" ٌرَدَّة for ٌرَدَّة "He was purified;" ٌرَدَّة for ٌرَدَّة "He visited;" &c. because it gives birth to no obscurity at all.

RULE SECOND.

One guttural letter cannot generally coalesce with another which is deeper than itself; yet this happens occasionally, in the case of ٌرَدَّة followed by ٌرَدَّة or ٌرَدَّة by the change of these letters into ٌرَدَّة which is formed higher up in the mouth, and consequently lighter than they are. Examples: ٌرَدَّة for ٌرَدَّة "Sacrifice a kid;" ٌرَدَّة for ٌرَدَّة "Sacrifice this;" &c. And it happens also, though rarely, by changing ٌرَدَّة into ٌرَدَّة; ٌرَدَّة into ٌرَدَّة; according to the opinion of some Grammarians.

RULE THIRD.

The letters comprised in ٌرَدَّة cannot be rendered ٌرَدَّة.
MOODGHUM into the proximate letters; as for example: صمان into شنين; يا into ميم وجمجم; لا م into لام; قار into يا; را into لام. These letters are termed proximate, because they are formed nearly at the same MUKHAJlâ; but the rule extends to other letters, termed proximate because they have some one or more properties common to the letters comprised in صمان.

REMARKS.

The foundation of the preceding rule depends entirely on certain favorite properties peculiar to the letters comprised in صمان; for coalescence becomes admissible if it be consistent with the preservation of those properties, and inadmissible if the case be otherwise. The properties in question are لام in شنين and ميم وجمجم; لام in ين and ون in قار; نام in را and تبهر in تبهر. Thus صمان cannot coalesce with لام because لام would then be lost in the former; but and قار and ين may coalesce together (as ين originally because لام being a property common to both, necessarily continues to survive their coalescence.

RULE FOURTH.

The letters termed صمان, صمان, صمان, صمان, صمان, are not be rendered MOODGHUM into any letter which has no صمان nor can the صمان coalesce either with another صمان or with any proximate letter. The phrase They were not able, is therefore anomalies, and
and much less elegant than the original form; since it presents a combination of two quiescents, namely, the letter سِبْن and the first of the two coalescing letters.

SECTION EIGHTH.

IN Flexion Of Verbs Of The Class Termed مُضَافَعَة.

These verbs are inflected, first, on ضَرَّ بَ: as ّ دِرُّ "He fled;" secondly, on نَصْرُ: as ّ مِدْ "He prolonged;" thirdly, on طَمَّ "He understood physic;" and, finally, on ّ كُرُمُ: as ّ لَبُ "He was wise;" &c. The following tables exhibit such of the inflexions of these verbs as I think it necessary to detail here.

<table>
<thead>
<tr>
<th>PAST TENSE FEMININE</th>
<th>PAST TENSE MASCUlINE</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd Person.</td>
<td>1st Person.</td>
</tr>
<tr>
<td>ٌتُرُتْ</td>
<td>ُتُرُتْ</td>
</tr>
<tr>
<td>ُتُرُتْ</td>
<td>ْتُرُتْ</td>
</tr>
<tr>
<td>ٌتُرُتْ</td>
<td>ْتُرُتْ</td>
</tr>
<tr>
<td>ٌتُرُتْ</td>
<td>ْتُرُتْ</td>
</tr>
<tr>
<td>ٌتُرُتْ</td>
<td>ْتُرُتْ</td>
</tr>
</tbody>
</table>

The original forms طَبْبُ, كُرْمُ, ٌلَبُ, and ٌلَبُ, become كُرْمُ, طَبْبُ, ٌلَبُ, and ٌلَبُ; by Rule 2d, Section 1st, of this Chapter; and Rule 3d, assigns the reasons why coalescence cannot take place in ٌلَبُ, طَبْبُ, كُرْمُ, and ٌلَبُ; &c.

AORIST
The original forms ُيفُدُّ, ُيَقُرُّ, ُيُطَبُبُ, become ُيَلِبُّ, ُيَقُرُّ, ُيُطَبُبُ; and the vowel point applicable to the medial radical, being transferred to the primal before coalescence; by the operation of Rule 4th, Section 1st, of this Chapter.

<table>
<thead>
<tr>
<th>AORIST FEMININE</th>
<th>AORIST MASCULINE</th>
</tr>
</thead>
<tbody>
<tr>
<td>PLURAL</td>
<td>PLURAL</td>
</tr>
<tr>
<td>Dual</td>
<td>Dual</td>
</tr>
<tr>
<td>Singular</td>
<td>Singular</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>IMPERATIVE FEMININE</th>
<th>IMPERATIVE MASCULINE</th>
</tr>
</thead>
<tbody>
<tr>
<td>PLURAL</td>
<td>PLURAL</td>
</tr>
<tr>
<td>Dual</td>
<td>Dual</td>
</tr>
<tr>
<td>Singular</td>
<td>Singular</td>
</tr>
</tbody>
</table>
In the original forms 

of the two homogeneous letters is naturally but not necessarily quiescent, since it may receive an accidental vowel point: as ً۝ أَمَدَّ نَأْمَرَزَ إِلَّبُبَ "Assist the tribe;" &c. The coalescence is optional therefore, but not necessary; by Rule 3d, of the 1st Section. In the event of coalescence, Humza-tool Wusl is rejected as unnecessary; because the following letter becomes moveable. And the second of the two coalescing letters may accurately receive either of the vowels: Put-ha or Kusma; or even Zumma, if the medial be Musamm; for the reasons explained in the 3d Rule.

The active participle, as ۡفَارِسَ, necessarily becomes ۡتَأَرَّسَ; for though we have here a junction of two quiescents, yet the first is Mudda and the second Moodhum; &c. It is scarcely worthy of remark that the form ۡمَسَّحَبَ or ۡمَسَّحَبْ, originally ۡمَسَّحَ بِبَبْ, is necessarily common to both participles.

CONCLUSION.

Verbs of the class termed مَضَعَفُ may be also مَضَعَفٌ; ۡهُمَّرُ ۡالْقَاۡعِدَ. and,
and, in this case, they are inflected, first, on as آب "He put his hand to his sword;" Aorist ضرب secondly, on as "He complained;" Aorist ىبن: or, finally, on سمع as "She was a mother;" Aorist ـت: &c. (The non-coalescence of the homogeneous letters is anomalous in the verb أَلَّا إِلَـسَفَا "The water bag stunk," which belongs to this class.) Or the letter َلَا َوُمَي َمْحَبَبٍ َمْبَنِي نُبُوٍّ َمْبَنِي "He liked, or had a friendship for such a one;" Aorist ٍبُنُو: &c. The word "He was thrown into the sea," used only in the passive voice, and generally supposed to be inflected سُمَي; is perhaps the only existing verb of the class termed مَسْتَعِف which has the letter يُا for the primal radical. I think it unnecessary to detail the inflexions of these verbs, and will therefore proceed to the subject of the following chapter.

CHAPTER XIII.

SECTION FIRST.

الْمَلَأُمُ فِي النَّفْسِ

FORMATION OF THE DUAL NUMBER.

The word مَنْيَة signifies Duality; and a noun put into the dual number, is known by the term مَدَمَدٍ or Doubted. The dual is formed from the singular number, by adding the letters أَلِف َنُون for the nominative case: as ٌجَا ٌلَرُجَّا ٌنِ "The two men came," or يُا َنُون for the genitive and objective cases:
cases: as مَوْرَتِيْ بِرَجُلِيْنِيْ "I passed the two men;"
رَأَيْتُ الرَّجُلِيْنِ "I saw the two men;" \\

The letters Alif and Ya are invariably quiescent in the dual number; and both follow the vowel Fut-Ha, rejecting the letter Noon, when followed by a substantive noun in the genitive case: as عينَتَا or عينَتْنَا "His two eyes;" and. It is to be observed, however, that some of the Arabs, as بنَوْكَاخَانَة، بنَوْكَاخَانَة، بنَوْكَاخَانَة, and others, retain Alif through all the cases of the dual number: as مَوْرَتِيْ بِرَجُلِيْنِ; جَاهِلَ الرَّجُلِيْنِ; رَأَيْتُ الرَّجُلِيْنِ \\

And to this dialect has been ascribed the phrase إنَّ هَذَا هُوَ لَسْا حُرَّانِ "Verily these two are both magicians," which occurs in the Kooran. There are other examples of the same nature: as

for كَرَّمَتَا in the words of the Prophet; namely,
من أُحِبَّ كَرِيمَتَا "He who loves his two eyes will not write towards the close of day;" but such examples may be accounted for by the rule of تَابِعَة "Repentance;" originally بُثَبَتْ. Page 412 of this Volume.

The letter Noon of the dual number is almost invariably Mufassor; yet Kisare and Furqaa state that it is sometimes Mufassor after Ya: as جَمَآ ذِينِ (هَأَةَ لَوْءِ) or (without جَمَآ ذِينِ) نَبْدَ "The two months of Joomada the first and second;" \\

So, we have sometimes, though rarely, اَتَعَدَّا نَيْنِ with Fut-Ha, for اَتَعَدَّا نَيْنِ with Kusra, "Do you two threaten me?" and even هُمَا خَلَیْلَا نَيْنِ with Zumma, for هُمَا خَلَیْلَا نَيْنِ
with Kūshā, "They two are friends;" &c. In the phrase
أَحِبَّ مَنْيَا الْنَّفْسِ وَالْعَيْنَانَا «I love her nose and her two
eyes," the word عَيْنَا نَا for عَيْنَا يَا presents two anomalies;
namely, the vowel Fut-ḥa, which is applicable to the dual Noon;
and the letter Alif, which supercedes َيَا in the objective case. The
final Alif is introduced for the purpose termed شِبَاهَ عَيْنَانَا to be con-
sidered hereafter.

In the case of words having a plurality of senses, as عَيْنَا نَا which signifies, "The Sun; The eye; Gold; A balance;" &c.
some Grammarians admit the formation of the dual number for
the purpose of indicating any two of these senses: as عَيْنَا نَا
"Gold and a balance;" &c., but this is condemned by the gene-
ral voice. But if two nouns be very commonly associated togeth-
er, as "The Sun and the Moon," the dual number may then
be formed from one of them, in order to indicate the sense of
both; and the noun from which it may happen to be formed, is
said to prevail over the other; this prevalence being termed
تَقْلُبٌ. Two nouns being of the same gender, the shorter must
be preferred to the other: as حُسَينُ or حُسَيْنُ "The two
Husuns;" that is, حُسَيْنُ and حُسَينُ. But if the two nouns be
of different genders, the masculine is preferred to the feminine
gender: as أَبْوَانِ or أَباَنِ (not أَباَنِ or أَباَنِ) "Both
parents;" or دَمْرُ مِنْ حُجَر or دَمْرُ مِنْ حُجَر
"The Sun and the Moon;" not دَمْرُ حُجَر or دَمْرُ حُجَر
because it is masculine, whereas شَمْسُ is feminine. If there be no reason to prefer
either,
either, the dual may then be formed from both; as مَعَرِّبُ الْيَدْ or مَعَرِّبُ الْيَدَى or مَعَرِّبُ الْيَدْ; "The East and West;" &c. The formation of the dual number is subject to the operation of the following rules.

RULE FIRST.

The letter χω, being changed into أَلْيِ in the singular number, must be restored in the dual, if it be the third letter. Example: "A staff;" χُصَّ أَلْيِ. But if it shall follow three or more letters, it must be changed into يَا in the dual number. Example: "A man's name;" مُصَّهِّغةُ يَا &c. So, also, an original أَلْيِ, occurring as the third letter in the singular number, must be changed into χω in the dual number of words not subject to the rules of لَمْ يَا. Example: إِلَيْ; which is the name of a particle; χِلْوَانِ هِيَ &c. And the same rule, under the same conditions, is applicable to the letter أَلْيِ; that is to say, "of unknown origin;" because it is impossible to determine whether it were originally χω or يَا. Example: "Play;" دِيَا &c.

RULE SECOND.

The letter يَا, being changed into أَلْيِ in the singular number, must be restored in the dual number, whether it be the third letter or not. Examples: وَرْحَى "A mill stone;" وَرْحَيَّانِ &c. وَحْيِ "A youth;" وَحْيَانِ &c. So, also, an original أَلْيِ must be changed into يَا in the dual number of words subject to the
the rules of امَّا لَكَ. Examples: ﺑَﻠَيْنِ "Yes;" Dual ﺑَﻠَيْنِ ﺑَﻠَيْنِ "When?" Dual ﺑَﻠَيْنِ ﺑَﻠَيْنِ. And hence ﺗَا، ﻲَأ، ﺑَأ، &c. form the Dual ﺗَا، ﻲَأ، ﺑَأ، ﮫَأ، &c. because they are subject to the rules of امَّا لَكَ. Whereas ﺗَا، ﻲَأ، ﺑَأ، &c. retain Humza in the dual number, namely ﻲَأ، ﻲَأ، ﻲَأ، &c. because they are not subject to the rules of امَّا لَكَ.

R E M A R K S.

The letter Ayn servile, following four or more letters, is often rejected in the dual number; and this rule, held at Busra to be merely prescriptive, is thought to be analogous by the schools of Kufa. Examples: ﺧَرْقَيِ "The name of a tree;" Dual ﺧَرْقَيِ ﺧَرْقَيِ or ﺥَرْقَيِ ﺧَرْقَيِ "A strong camel;" also "The name of a sea animal, and of a city;" Dual ﺧَرْقَيِ ﺧَرْقَيِ or ﺧَرْقَيِ ﺧَرْقَيِ &c.

R U L E T H I R D.

The letter Humza radical, occurring at the end of a word, must be retained in the dual number. Example: ﻰَأ "A skilful reader;" Dual ﻰَأ ﻰَأ but sometimes ﻰَأ ﻰَأ with some of the Arabs, according to the authority of ﺎًبًﻮٌرٌ. But Humza, being in exchange for waw or ya radical, may be optionally retained in the dual, or changed into waw. Examples: ﺟُسْأَلِ "A blanket;" Dual ﺟُسْأَلِ ﺟُسْأَلِ or ﺟُسْأَلِ ﺟُسْأَلِ; and sometimes, though rarely, ﺟُسْأَلِ ﺟُسْأَلِ originally ﺟُسْأَلِ "A sheet;" Dual ﺟُسْأَلِ ﺟُسْأَلِ or ﺟُسْأَلِ ﺟُسْأَلِ &c. And Humza, being a mark of the feminine gender, must be
be generally changed into waoo. Example: جَمِلَةٌ "Red;"
Dual حَمِيْلَةٌ or even حَمِيْلَهٌ, according to the authority of certain Grammarian. Yet Serra-
per states the necessary retention of همزة after waoo: as لَوُأَمٍّ "Difficulty;" Dual عَشْرَاءٌ لَوُأَمٍّ "Blind
in the night;" Dual عَشْرَاءٌ هَوُأَمٍّ "&c.

REMARKS.

According to Kisare, an original يأ, changed into همزة, should be resumed in the dual number; and, in this case, ۶۶ رَدَأٍ regularly forms the Dual ۶۶ رَدَأٍ which last, though used in the Language, is nevertheless accounted anomalous by him. After four or more letters, the dual is regularly formed at Koofa by rejecting the long Alif, if it shall happen to be a mark of the feminine gender; but this rule is prescriptive, not analogous, according to the decision maintained at Busra:

Examples: "A mouse hole;" Dual قَصَعَانِ "A bug;" Dual ٰخْنَفسَانِ илл. &c.

RULE FOURTH.

The final radical of certain substantive nouns is said to be مَنْسِبٌ or "Utterly rejected and banished from the memory;" and this happens, when, after rejection, the medial admits the terminations of case: as أَبٍ "A father;" inflected into أَبٍ or أَبٍ; originally أَبٍ, &c. A letter so rejected in the singular number, will be resumed in the dual number, if it be resumed in the singular before a substantive noun in the ge-

RULE FIFTH.

If the rejected letter shall not be resumed before a substantive noun in the genitive case, it will not be resumed in the duat number. Examples: يد “The hand;” خال “His hand;” يداين “Both hands;” ذو “Blood;” خال “His blood;” ذو “Two bloods;” فم “The mouth;” فم or خال “His mouth;” فم “Two mouths;” &c. Yet we have also خحني which is rare; and خحني which is still rarer; and so of خحني and خحني.

REMARKS.

The word خال was originally فعور; and خال being rejected مهنيا, the letter خال is changed into مهنيم, which admits the three terminations of case: as خم; خم; خم. Yet خال may be retained before a substantive noun in the genitive case: as خم “His mouth;” and the inflexions of the noun are then خم; خم; خم. According to سربويه, the word فم was originally فم or فم or فم with the medial quiescent; because it forms its plural فم or فم or فم. So, also, خال was originally خال.
like في his opinion: but other opinions of all these words have been maintained, such as that نُمُّ نُمُّ was originally or or The masculine أَپَرَأَيْن أَپَرَأَيْن "A possessor," originally أَپَرَأَيْن أَپَرَأَيْن, forms the dual أَپَرَأَيْن أَپَرَأَيْن; but being invariably followed by a substantive noun in the genitive case, it necessarily rejects the letter Noon: as نَبِي مَع اللّٰه "Two possessors of wealth," &c. So, the feminine أَپَرَأَيْن أَپَرَأَيْن "A possessor," originally أَپَرَأَيْن أَپَرَأَيْن, forms the dual أَپَرَأَيْن أَپَرَأَيْن; but rejects Noon for the same reason: as أَپَرَأَيْن مَع اللّٰه "Two female possessors of wealth," &c.

RULE SIXTH.

The letter نَج occurring at the end of any noun, whether expressed or rejected in the singular, must be expressed in the dual number. Examples: نَاي "A judge;" نَاي "The judge;" نَاي نَاي نَاي; &c. So, also, the letter في at the end of the singular, must be preserved in the dual number. Examples: "A testicle;" نَي نَي نَي "The hip;" نَي نَي نَي نَي نَي; &c. It is to be observed, however, that we have also نَي نَي and without في, but these are generally accounted anomalous.

RULE SEVENTH.

The words أَلف "A hundred," أَلف "A thousand," are the only numerals which admit the formation of the dual number; but that number may be accurately formed, Ist. from the أَلف أَلف أَلف or "Collective plural
plural of common nouns;" as رَكْبَتُ " A rider;" رَكْبَانِ " A collection or party of riders;" رَكْبَاتُ " Two parties of riders;" &c. 2d. From any form of the imperfect plural which is not a form of the جُمْهُرْ and, in this case, the imperfect plural acquires the sense of the collective plural: as جُمْهُرِ " A camel;" جُمْهُرِ " Two parties of camels;" &c. 3d. From generic nouns, whether infinitives or not; for the purpose of denoting individuals or species: as جَلَّسْتُ جِلْسَتْ " We have two dates, or two species of dates;" جَلَّسْتُ جِلْسَتْ " I sat down twice;" " I sat down in two different postures;" &c.

RULE EIGHTH.

Compounded proper names admit the formation of the dual number, provided the first component part of the name shall be مَصْنُوْنِ or indeclinable, and the second not so. Example: بَلْبِكُ " The idol Baal;" which is here بُكُ " Baal;" and بَلْبِكُ The name, I believe, of a worshipper of that idol; which is مَصْنُوْنِ or imperfectly declinable, but not مَصْنُوْنِ or wholly indeclinable. But if both parts be wholly indeclinable, the dual is formed from the masculine مَثَّت or the feminine مَثَت prefixed to the name. Examples: مَثَتْ نَوَآ سِبْيَرُ عَ " Two men named Seebewy;" مَثَتْ نَوَآ سِبْيَرُ عَ " Two women named Seebewyth;" that word being thought to be compounded of the Persian سِبْيَرُ which is an exclamation of admiration. " An apple;" and مَثَتْ which is an exclamation of admiration.
tion. So, also, they say "Two men named خمسة عشر," which literally signifies, Fifteen; or دوأ خمسة عشر "Two women having that name." Or in the case of a perfect sentence employed as a proper name, the words دوأ or دوات will still be employed: as "Two men named بطن،" which literally signifies, "He embraced vice or took vice in his arms;" &c.

But if the two component parts of the name be connected by the relation of the genitive case, the dual is then given to the first: as عبد ا منا or "Two men named من بأ ودرين;" or optionally to both, in the case of a "Patronymic name:" as أب ودرى or "Two men named في من بأ ودرى;" &c.

SECTION SECOND.

ON THE MASCULINE FORM OF THE PERFECT PLURAL:

The masculine perfect plural is formed from the singular by adding the letters Wao Noon for the nominative case, and Ya Noon for the relative and objective cases. The letters Wao and Ya, being themselves quiescent, follow, in this case, their homogeneous vowels; and the letter Noon must be Mufrooh: as جاء الزيدون "The Zydres came;" رأيت الزيدين "I saw the Zydres;" ممررت يا أزيد "I passed by the Zydres;" &c. It must be rejected before a substantive noun in the genitive case: as مسلمون "My Musulmans;" and there are some
some rare examples in which itself or its correlative, namely the termination applicable to the numerals "Twenty," "Thirty," &c. are said to receive the vowel Kusba; as in the following verse:

وَرَتَّدَ جَوَرَتَ حَدَّ اللَّهَ الْرَّبِّيّينَ

"And verily you have passed the age of 40," where the rhyme, in the next couplet, is at variance with the vowel Fut-ha.

In the case of words having a plurality of senses, some Grammarians admit the formation of the plural number for the purpose of denoting the aggregate of all those senses, as already stated in treating of the dual; but this opinion has been rejected by the general voice. Others consider the perfect plural, in both genders, as a plural of paucity; inapplicable to any number which is less than three or more than ten; but the better opinion is, that it indicates simple plurality, being applicable indifferently to the number three, and to all higher numbers whatever. The masculine form of the perfect plural, termed indifferently سا لُم or صَفَحُ; is subject to the operation of the following rules.

RULE FIRST.

It is applicable by analogy to all proper names of men, those only excepted, which end, in the termination کَتَبُ جَنْنَا نِعْمَتْ. Plural کُتَبَا وَنَّتَبَا; &c. In opposition to which forms the plural مَلْكُاتُ because it ends in the termination بُنْبَر أَلْلَّاهِ نِعْمَتْ. This is the creed of Busra, but the Grammarians of Koofa form the masculine, perfect plural from all proper names of men, without regard to the condition, at all; as
Plural with لام moveable, according to the opinion of ابن كيسان. A woman's name, not ending in the termination ت، may assume the masculine form of the perfect plural, if it shall happen to become the name of a man as لَجُّد. Plural لَجُّودَ &c. And so, also, if ت being expressed, shall be in exchange for some other letter: as لَعْجَة; originally لَعْجَة; which would form its plural لَعْجَةٍ by the rejection of ت, if it should happen to become the proper name of a man.

**RULE SECOND.**

The same form of the plural is generally applicable to the masculine gender of all attributives significant of attributes belonging to rational beings: as "Learned"; Plural لَمْونَ &c. But this rule is liable to the following exceptions. 1st. It is not applicable to any masculine attributive ending in the termination لَا لَتَأْتَيْث "Most learned" &c. 2d. Or to the Measure أَتَعْلُلُ having the feminine أَتَعْلُلْ "Red" &c. 3d. Or to the Measure نَقَّلُتُ having the feminine نَقَّلَتْ "Drunk" &c. 4th. Or to any attributive (unless it be an اسم الفئضي or A QUINQUELITERAL) which may happen to be common to both genders: as "Wounded" جَعْرُ &c. "Slain" صَوْرُ &c. "Very patient" &c. In opposition to the Measure أَتَعْلُلُ of the Ismoot تُعْلِل, which forms the masculine plural لَعْلَودَ (رِجَال لَعْلَودٍ) notwithstanding the fact that لَعْلُود is common to both genders: as زِدَ أَتَعْلُ مِنْ عُمَرَ و...
more learned than Amr;" "Hind is more learned than Zynub;" &c. So, also, they say Clamorous men;" because, though common to both genders, is a quinqueliteral noun.

REMARKS.

Ireno Kyban and the Grammarians of Koopa admit the application of this form of the plural to "Red;" Plural and to                                    as "Drunk;" Plural having its feminine is generally admitted, though with some dissenting voices: as Penitent;" Feminine with some exceptions noticed in the preceding rule on principles fanciful and unsatisfactory, such as I do not think it necessary to obtrude on the reader.

RULE THIRD.

It is also applicable by analogy, first, to all diminutive; and secondly, to all relative nouns; provided, in both cases, they may have any relation to masculine rationals. Examples: A little man;" Plural A little red;" Plural A little drunk;" Plural Slightly wounded;" Plural Of or belonging to Besra;" Plural &c.

RULE FOURTH.

It is applicable, by the authority of prescription, to many nouns
nouns ending in the feminine ُ following Fut-ha, provided the final radical shall have been rejected. Examples: ُسنّة  "A year;" originally ُسّنة or ُسنّة; Plural ُسّنون; sometimes ُقلة ُسنّة  "The smaller of two sticks used at a certain game common among the Arabian children?" (the larger of the two being termed ُمقلاق ُـا) originally ُمّ cata; Plural ُمّات cata; "A hundred;" originally ُسّماي; Plural ُسمات; sometimes ُقْنُوت ُسّمـون; ُقْنُوت ُسّمي; "A tribe;" originally ُفّنّة; Plural ُفّوت ُفّنّون; &c. According to Sébouwyh, the feminine ُ, following Fut-ha at the end of a noun having lost the primal radical, sometimes admits this form of the plural: as ُرّـقّة ُرّـقّات  "A promise;" Plural ُرّـقّات ُرّـقّات  "Silver;" (originally ُرّـقّة or ُوّرّق) Plural ُرّـقّات ُرّـقّات  &c. Moonruld, however, condemns both examples, forming the plural ُبيت ُبيت  and ُرّـقّة.

RULE FIFTH.

It is sometimes applicable to nouns ending in permuted Alif, by rejecting that letter: as ُأصوّة ُأصوّات  "Low ground in which water is collected;" Plural ُأصوّات ُأصوّات  "A spear;" originally ُقّنت ُقّون  Plural ُقّون ُقّون  &c. So, also, to nouns of the class termed ُعّف ُعّف as ُأورّة  "A duck;" Plural ُأورّة ُأورّة  "Earth abounding in black stones;" Plural ُحّرّة ُحّرّة and sometimes ُحّرّون ُحّرّون  according to Yoonoos.

RULE SIXTH.

It is anomalously applicable to the following nouns: namely, ُأرض  "Land;" Plural ُأرض ُأرض  "A thing; also The parts
parts of generation in either sex;” originally Plural
"The world; or The universe;” Plural Diminutive of
"A family;” Plural "A brother;” Plural
"A father;” Plural Diminutive of
"A young camel;” Plural
"A young camel;” Imperfect Plural
It should be observed also, that certain
plurals irregularly formed in ن أ ن, sometimes incorporate these
letters, being, in that case, inflected as nouns in the singular num-
ber. Examples: مْ مْ "Many years passed
over him or it;” وَإِنِّي لَا أَبَأ أَنْ أُحْسَّس أَنْهُ
"And verily Aboo Husun Albe is our virtuous ancestor, and we
are his children or descendants;” &c.

RULE SEVENTH.

COMPOUNDED proper names of men, admit this form of the plu-
ral, provided, first, that the relation between the component parts
shall not be that of the genitive case; and, secondly, that the first
component part shall be or INDECLINABLE, but not the
second. Example: "The name of a city;” but here sup-
posed to be the name of a man: Plural &c. But if
both parts shall be indeclinable, the plural is formed from the
word as : "Many men named Serbuwth;”
"Many men named Khumsata Ashara. Or
in the feminine : "Many women named Serbu-

RULE
RULE EIGHTH.

But if the relation be that of the genitive case, the first component part only, will then assume the plural number; unless the noun shall be a "مَكْتِبَة"، that is to say, *patronymic* or *filonymic*, being then compounded of the words *father* or *son* for the masculine, or *mother* or *daughter* for the feminine gender.

Example: "A man's name;" Plural وَعَمِّدُ وَمَمَّنَى فِ يُبَيْن ۖ ﴿ ﴾ ﴿ &c. But if patronymic or filonymic, the *imperfect* plural must be generally given to the first component part, while the second optionally retains the singular number, or assumes the form of the *perfect* plural. Examples: ﴾ ﴿ ﴿ or the plural of ﴾ ﴿ ﴿ or the plural of ﴿ ﴿ ﴿ &c.

RULE NINTH.

But if the words ﴿ ﴿, ﴿ ﴿, or ﴿ ﴿, shall be rendered to a common substantive noun, then if both parts taken together, shall form the proper name of a masculine rational, the first part only, will assume the plural, which may be perfect or imperfect: as ﴾ ﴿ or ﴿ ﴿ ﴿ or ﴿ ﴿ ﴿ or ﴿ ﴿ ﴿ &c. And if both together shall not be the proper name of a masculine rational, the plural will then be formed in *A'ur* *Ta':* as ﴿ ﴿ the plural of ﴿ ﴿ (not the plural of ﴿ ﴿ *A young camel in the third year;* Plural of ﴿ ﴿ Plural of ﴿ ﴿ "Any one of

6 O
three stars at the tail of the Bear; the plural of "The name of a month;" &c. Ankhush, in this case, admits the masculine form of the perfect plural, &c. but his opinion has not been generally adopted.

**Rule Tenth.**

The letter Alif مُقَصُورَة at the end of the singular, must be rejected in the plural number; and the preceding letter retains Fut-ha, as a mark of the rejection of the letter Alif. Examples: "Higher, or Highest;" Plural مُوسَس, "Moses;" Plural مَعْسَس, "Jesus;" Plural مَعْسَس, "A man's name;" Plural مَعْسَس, "We saw." This is the creed of Busra; but Koopa has determined in favor of مُوسَس, with Zumma for the nominative case; and مُوسَس, or مَعْسَس, with Kusra for the oblique cases; though this is at variance with common usage, and has been condemned as erroneous by Sibbawayh.

**Rule Eleventh.**

The letter Alif Mumqūda, being an unperturbed radical, will be preserved in the plural number: as "A reader;" Plural قَارِئْوُن, rarely and inelegantly قَارِئْوُن, according to the authority of Amoo Alex. If it be brought in exchange for a radical letter, it may be optionally retained or changed into waa. Examples: "originally كَبَسَوْرُن, Plural كَبَسَوْرُن; رَدَى, Plural رَدَيْوُن, or"
or it is stated to occur, though held to be anomalous in the general opinion. If it be a servile introduced for the purpose termed "A nerve in the neck;" Correlative with Plural or &c. If it be a mark of the feminine gender, as "Red," it admits not the masculine perfect plural, unless the noun shall belong to masculine rationals, in which case Alif must be changed into Wao: as rarely and inelegantly or &c. After four or more letters, it must be rejected by analogy according to Koopa; but the rule is prescriptive according to Busra: as "A mouse-hole;" Plural "A bug;" Plural &c.

SECTION THIRD.

ON THE FORMATION OF THE FEMININE PERFECT PLURAL.

The feminine plural is formed from the singular, by adding the letters Alif Ta: as "A Moosulman woman;" Plural in the nominative case, and in the other two cases. Its application is guided and restricted by the following rules.

RULE FIRST.

It is analogously applicable to all proper names of women, whether feminine by termination or not. Examples: Plural
The terminations of the feminine gender are, first, the letter ُ expressed or understood; and, secondly, the letter أ or ُماضية as in the preceding examples.

**Rule Second.**

It is analogously applicable to every feminine substantive noun ending in the long or short أ, provided that such noun shall not be assumed as the name of a masculine rational. Examples:

"Glad tidings;" Plural ُرَأْيُاتِ, "Distress or Famine;" Plural ُرَأْيَاتِ. Also, to substantive nouns feminine by the termination ُ expressed, even though they may happen to be the proper names of men. Examples:

ُرَمَيْتُوُا, Plural ُرَمَيْتُوُاتِ; ُعُرَجُوُا, Plural ُعُرَجُوُاتِ. So, also, of ُنَحَاجُوُا, Plural ُنَحَاجُوُاتِ; ُطَلَقُوُا, Plural ُطَلَقُوُاتِ; ُحَمَّرَوُا, Plural ُحَمَّرَوُاتِ; ُخَمَّرَوُا, Plural ُخَمَّرَوُاتِ; ُخَمَّرَوُا, Plural ُخَمَّرَوُاتِ; ُخَمَّرَوُا, Plural ُخَمَّرَوُاتِ; ُخَمَّرَوُا, Plural ُخَمَّرَوُاتِ; ُخَمَّرَوُا, Plural ُخَمَّرَوُاتِ; ُخَمَّرَوُا, Plural ُخَمَّرَوُاتِ; ُخَمَّرَوُا, Plural ُخَمَّرَوُاتِ; ُخَمَّرَوُا, Plural ُخَمَّرَوُاتِ; ُخَمَّرَوُا, Plural ُخَمَّرَوُاتِ; ُخَمَّرَوُا, Plural ُخَمَّرَوُاتِ; ُخَمَّرَوُا, Plural ُخَمَّرَوُاتِ; ُخَمَّرَوُا, Plural ُخَمَّرَوُاتِ; ُخَمَّرَوُا, Plural ُخَمَّرَوُاتِ; ُخَمَّرَوُا, Plural ُخَمَّرَوُاتِ; ُخَمَّرَوُا, Plural ُخَمَّرَوُاتِ; ُخَمَّرَوُا, Plural ُخَمَّرَوُاتِ; ُخَمَّرَوُا, Plural ُخَمَّرَوُاتِ; ُخَمَّرَوُا, Plural ُخَمَّرَوُاتِ; ُخَمَّرَوُا, Plural ُخَمَّرَوُاتِ; ُخَمَّرَوُا, Plural ُخَمَّرَوُاتِ; ُخَمَّرَوُا, Plural ُخَمَّرَوُاتِ; ُخَمَّرَوُا, Plural ُخَمَّرَوُاتِ; ُخَمَّرَوُا, Plural ُخَمَّرَوُاتِ; ُخَمَّرَوُا, Plural ُخَمَّرَوُاتِ; ُخَمَّرَوُا, Plural ُخَمَّرَوُاتِ; ُخَمَّرَوُا, Plural ُخَمَّرَوُاتِ; ُخَمَّرَوُا, Plural ُخَمَّرَوُاتِ; ُخَمَّرَوُا, Plural ُخَمَّرَوُاتِ; ُخَمَّرَوُا, Plural ُخَمَّرَوُاتِ; ُخَمَّرَوُا, Plural ُخَمَّرَوُاتِ; ُخَمَّرَوُا, Plural ُخَمَّرَوُاتِ; ُخَمَّرَوُا, Plural ُخَمَّرَوُاتِ; ُخَمَّرَوُا, Plural ُخَمَّرَوُاتِ; ُخَمَّرَوُا, Plural ُخَمَّرَوُاتِ; ُخَمَّرَوُا, Plural ُخَمَّرَوُاتِ; ُخَمَّرَوُا, Plural ُخَمَّرَوُاتِ; ُخَمَّرَوُا, Plural ُخَمَّرَوُاتِ; ُخَمَّرَوُا, Plural ُخَمَّرَوُاتِ; ُخَمَّرَوُا, Plural ُخَمَّرَوُاتِ; ُخَمَّرَوُا, Plural ُخَمَّرَوُاتِ; ُخَمَّرَوُا, Plural ُخَمَّرَوُاتِ; ُخَمَّرَوُا, Plural ُخَمَّرَوُاتِ; ُخَمَّرَوُا, Plural ُخَمَّرَوُاتِ; ُخَمَّرَوُا, Plural ُخَمَّرَوُاتِ; ُخَمَّرَوُا, Plural ُخَمَّرَوُاتِ; ُخَمَّرَوُا, Plural ُخَمَّرَوُاتِ; ُخَمَّرَوُا, Plural ُخَمَّرَوُاتِ; ُخَمَّرَوُا, Plural ُخَمَّرَوُاتِ; ُخَمَّرَوُا, Plural ُخَمَّرَوُاتِ; ُخَمَّرَوُا, Plural ُخَمَّرَوُاتِ; ُخَمَّرَوُا, Plural ُخَمَّرَوُاتِ; ُخَمَّرَوُا, Plural ُخَمَّرَوُاتِ; ُخَمَّرَوُا, Plural ُخَمَّرَوُاتِ; ُخَمَّرَوُا, Plural ُخَمَّرَوُاتِ; ُخَمَّرَوُا, Plural ُخَمَّرَوُاتِ; ُخَمَّرَوُا, Plural ُخَمَّرَوُاتِ; ُخَمَّرَوُا, Plural ُخَمَّرَوُاتِ; ُخَمَّرَوُا, Plural ُخَمَّرَوُاتِ; ُخَمَّرَوُا, Plural ُخَمَّرَوُاتِ; ُخَمَّرَوُا, Plural ُخَمَّرَوُاتِ; ُخَمَّرَوُا, Plural ُخَمَّرَوُاتِ; ُخَمَّr
which end in the letter "اً", or either "ال" of the feminine gender. Example: "Most learned," Plural "عَدَّلُ مَنَة" "Very sharp or cutting;" Plural "صَيْرُ مَتْ" "A beater;" Plural "كَبْلَى مَرْبَات" "Pregnant;" Plural "ثَنَايَا مَات" "A woman having born a child within 40 days;" Plural "ثَنَايَا مَات" &c. Yet the Measures "كَعِيلِي" and "كَعِيلِي" admit not this form of the plural, if the masculine of the former shall be "كَسَرُ اَتْ" "Drunken;" or that of the latter "حَمِرَاء اَتْ" "Red;" &c. The reason assigned, is, that the masculine gender of these attributives admits not the masculine perfect plural, except in the opinion of "يَوْسُ نَسَبَت" who also permits the feminine form to assume the feminine perfect plural: as "كَحْمَرُ اَتْ"; "كَسَرُ اَتْ" &c. And this plural may be assumed, according to the opinion of all Grammarians, in the event of the conversion of a given attributive into a practical substantive noun: as "كَخْضَرُ اَتْ" properly the feminine gender of "أَخْضَرُ" "Green;" but often used substantively to signify "A vegetable;" in which case only, it forms its plural "كَخْضَرَات". So, also, this form of the plural is applicable to all proper names (not being masculine rationals) formed on either of the Measures "كَعِيلِي" or "كَعِيلِي"; and to feminine attributives of the quinqueliteral class: as "صَيْصَنَتْ" "A clamorous woman;" Plural "كَخْضَرَات" "An old woman;" Plural "كَخْضَرَات" &c.
RULE FOURTH.

It is analogously formed from all attributives not applicable to rational beings: as 

A horse standing on three legs;

Plural 

A strong camel;

Plural 

Empty;

Plural 

Past;

Plural &c. Also, from all diminutive nouns not significant of rational beings, because such nouns involve an attributive: as 

A small camel;

Plural 

A little book;

Plural &c. Also, from such compounds as 

Plural &c. provided both component parts together, shall not be the name of a masculine rational; as already stated in Section 3d.

RULE FIFTH.

It prevails in masculine nouns substantive or attributive, from which no imperfect form of the plural has ever been derived.

Examples: 

A curtain;

Plural 

A tall camel;

Plural 

A handsome or excellent camel;

Plural &c. Furraa indeed states it to be analogously applicable to such nouns. But if these, having no feminine termination, should happen to be used in any imperfect form of the plural, they will rarely receive the feminine plural, though some examples may be adduced: as 

A tent-pole;

Plural or 

A dining table;

Plural or &c. It prevails
vails also in quinqueliteral substantive nouns: as سَقَرَاءِ "A quince;" Plural سَقَرَاءُة, &c. And in imperfect plurals which admit no subsequent form of the imperfect plural: as بَيْتُ "A house;" the plural of بَيْتُة, &c. the plural of رَجُلُ "A man;" the plural of رَجُلَة, &c. the plural of صَوَاحِبُ "A female companion;" &c. In opposition to قُولُ "A speech;" كَلْبُ "A dog;" &c. because from these are formed the plurals کَلْبَة, &c.

RULE SIXTH.

Nouns not significant of female animals, but feminine by the termination 
؝ understood, though not expressed, sometimes admit the feminine plural, not by analogy, but only by the authority of prescription alone. Examples: أَرْضُ "Land;" Plural أَرْضَا. Plural The sky;" Plural سَمَا. Plural "Whatever exists;" Plural "The left hand;" Plural صَمَعَة. The termination 
؝ is known to be understood in these examples, because it must be expressed in their diminutives: namely شَمَيْلَة; قُرْمِيَة; سِمْيَة; أَرْصَدَة; &c. as will be fully explained hereafter.

RULE SEVENTH.

The final radical, being rejected from the singular number of nouns feminine by the termination 
؝, will be generally restored
ed in the feminine plural, if the primal radical shall be Murtoon.
Examples: ُضَعَّوَةٔ; originally ُضَعَّوَةٔ “The name of a tree;”
Plural ُضَعَّوَاتъ; more rarely ُضَعَّوَةٔ; originally ُضَعَّوَةٔ “The organs of generation in either sex;” Plural ُقَفَّوَاتъ; more rarely ُقَفَّوَاتъ: &c. Yet some of these nouns reject this
form of the plural entirely, admitting only the imperfect plural:
as ُشَّأ; originally ُشَّوَةٔ “A goat;” Plural ُشَّوَةٔ or ُشَّوَةٔ “The lip;” Plural ُشَّوَةٔ: &c.
And some admit both forms: as ُمَّأ “A female servant;” originally ُمَّوَأ: or more rarely ُمَّوَأ; &c.

RULE EIGHTH.

But if the primal radical shall be Muzoom, the rejected letter
will be sometimes, but not generally, resumed in the feminine
plural. Examples: ُمَّئ “A hundred;” originally ُمَّئ “The lungs;” originally ُمَّئ; Plural
ُمَّئ; or ُمَّئ “A daughter;” originally ُمَّئ; Plural
ُمَّئ “The name of a thorny tree;” originally
ُمَّوَأ; &c. And if the primal radical
shall be Muzoom, the rejected final cannot be resumed as ُكَرٔ “A ball;” originally ُكَرٔ “The sharp
edge of a sword;” originally ُكَرٔ; Plural ُكَرٔ. It is to be
observed, however, that ُكَرٔ “A sister;” originally ُكَرٔ;
forms its Plural ُكُرٔ.

RULE NINTH.

The letter ALIF ُمَّئ, occurring as the third letter in the
singular
singular number, will be changed into \( \text{wā} \) in the feminine plural, 1st. if it were brought in exchange for an original \( \text{wā} \): as "A Staff;" Plural \( \text{wā\textsuperscript{2}zā\textsuperscript{a}t} \): &c. 2d. If, being itself original, it shall not be subject to the rules of \( \text{mā\textsuperscript{a}lāt} \): &c. The name of a particle;" Plural \( \text{mā\textsuperscript{a}lāt} \): &c. And, finally, if the original form cannot be determined: as \( \text{dā\textsuperscript{a}t} \) "Play;" Plural \( \text{dā\textsuperscript{a}t} \): &c. In every other case, the short \( \text{alīf} \) must be changed into \( \text{yā\textsuperscript{a}t} \) as "The name of a tree;" Plural \( \text{mā\textsuperscript{a}lāt} \): \( \text{mā\textsuperscript{a}lāt} \): &c. "Chosen;" Plural \( \text{mā\textsuperscript{a}lāt} \): &c. In these examples, the short \( \text{alīf} \) happens not to be the third letter. Or \( \text{bā\textsuperscript{a}t} \) "Yes;" Plural \( \text{bā\textsuperscript{a}t} \): &c. because \( \text{alīf} \), being original, is yet subject to the rules of \( \text{mā\textsuperscript{a}lāt} \). Or \( \text{rā\textsuperscript{a}t} \) "A mill stone;" Plural \( \text{rā\textsuperscript{a}t} \): &c. because \( \text{alīf} \) is here in exchange for \( \text{yā\textsuperscript{a}t} \).

**Remarks.**

The short \( \text{alīf} \) servile, following four or more letters, is analogously rejected at \( \text{koopa} \); but this rule is prescriptive at \( \text{busra} \).

Examples: \( \text{zā\textsuperscript{a}t\textsuperscript{a}t} \) "A female crocodile;" Plural \( \text{zā\textsuperscript{a}t\textsuperscript{a}t} \) \( \text{tā\textsuperscript{a}t\textsuperscript{a}t} \) "A strong camel;" Plural \( \text{tā\textsuperscript{a}t\textsuperscript{a}t} \): &c. The letters \( \text{tā\textsuperscript{a}t\textsuperscript{a}t} \) form their Plurals \( \text{tā\textsuperscript{a}t\textsuperscript{a}t\textsuperscript{a}t\textsuperscript{a}t} \); &c. whereas \( \text{bā\textsuperscript{a}t\textsuperscript{a}t\textsuperscript{a}t\textsuperscript{a}t\textsuperscript{a}t} \) \( \text{bā\textsuperscript{a}t\textsuperscript{a}t\textsuperscript{a}t\textsuperscript{a}t\textsuperscript{a}t} \); &c. retain \( \text{humza} \) as \( \text{bā\textsuperscript{a}t\textsuperscript{a}t\textsuperscript{a}t\textsuperscript{a}t\textsuperscript{a}t} \) &c.

**Rule Tenth.**

The letter \( \text{alīf} \), being radical and unpermuted,

\[ 6Q \]

will
will be retained in the plural number: as ُأَمْرُكَ "A reader;"
Plural ُأَمْرَكَاتِ very rarely ُأَمْرَكَاتِ; according to the authority of Aboo Alee. The same letter, being a mark of the feminine gender, must be changed into ُوَقتِ; rarely ُوَقْتَاتِ and still more rarely ُوَقْتَاتِ according to Mazuneh. But being permuted, it may be optionally retained or changed into ُوَقْتِ; ُوَقْتَاتِ or ُوَقْتَاتِ or ُوَقْتَاتِ; &c. And so, also, if it be servile introduced for the purpose termed ُعَلَبَا or ُلَبِسَاتِ (like ُخَبْطَاتِ "A nerve in the neck;" Plural ُخَبْطَاتِ or ُخَبْطَاتِ; &c.

REMARKS.

The feminine ُعَلَيْ مَعْمُونَة, following four or more letters, is analogously rejected according to Koora; but the rule is prescriptive according to BuSHA. Examples: ُخَبْطَة "A mouse-hole;" Plural ُخَبْطَاتِ "A bug;" Plural ُخَبْطَاتِ &c. And the Grammarian Kisar changes the long ُعَلَي into ُعَا by analogy in ُعَلَي; forming the Plural ُعَلَيَاتِ; but though that plural occurs in the Language, the permutation is prescriptive in the general opinion.

RULE ELEVENTH.

Feminine substantive nouns formed on either of the Measures ُعَلَي or ُعَلَيّ, become مَعْمُوَّة in the feminine plural; first, if the medial shall not be infirm; and, secondly, if the noun shall not be مَعْمُوَّة. Examples: ُأَرْضِ "Land;" Plural ُأَرْضَاتِ.
RULE TWELFTH.

The vowel Fut-ha is generally and optionally, but not necessarily, given to the medial plural of feminine substantive nouns formed on ُنّ نة or ُنا نة, if they shall not belong to the class termed مصّ عرف. Examples: "A woman's name;" Plural ُنّ نة : هَنَّاءَات. "The name of a tree;" Plural ُنّ نة : سِرَات. But Kusra is also optional, (because the pronominal receives Kusra,) first, if the noun shall not be Ajwuf; and, secondly, if the final shall not be wao. Examples: ُمّ مات بَيَّات بِسِرَات. This is the opinion of Seebuwyth; but the accuracy of Kusra, according to Furaa, depends on the authority of prescription alone. But if the noun be Ajwuf, the quiescent mark will be generally retained in the feminine plural; since Kusra is inaccurate, and Fut-ha is rare: as more rarely ُمّ مات دِيَّات دِيَّات. The plural of ُمّ مة: Constant rain, ُمّ مات دِيَّات. The plural of ُمّ مة: A Christian
Christian church;" &c. So, also, if wao be the final: as more rarely ُرِسَأَت بَرِيَّات "Brides;" &c. Or even ya, according to the opinion of some Grammarians: as ُلِعْيَات ُرِسَأَت more rarely ُلِعْيَات بَرِيَّات "Beards;" &c. The word the plural of ُجِرْوَات "A wolf's cub;" is anomalous, because it presents a final wao.

**RULE THIRTEENTH.**

The vowel Fut-ha is generally given to the plural medial of feminine substantive nouns formed on ُفَعَل or ُفَعَّل, if they shall not belong to the class termed مَصَّا عَفُف. Examples: ُعْرَس "A bridal feast;" Plural ُعَرْسَات "A step;"

Plural ُعَرْسَات Yet the quiescent mark may be retained: (as ُخَطْوَات ُعَرْسَات) according to the dialect of ُنَوْطْوُم and others; and the vowel Zumma may supercede Fut-ha (ُخَطْوَات ُعَرْسَات) first, if the medial shall not be infirm; as ُلَهْوَات ُلُؤْلَات, the plural of ُسَكْنَيَة "Fortune;" and, secondly, if the final shall not be ya: as "The Kidneys;" Plural ُسَكْنَيَات; not ُسَكْنَيَات; &c. It is to be observed that the optional supercession of Fut-ha by the vowel Zumma is analogous according to Sembuwyn, and prescriptive according to Furraa.

**RULE FOURTEENTH.**

In substantive nouns of the class termed مَصَّا عَفُف, all the six measures above mentioned, retain the quiescent mark in the plural number. Examples: ُرَة "A small ant, or An atom;"

Plural
"A few;" Plural مَعْدَةٌ "A period of time;" Plural مَعْدَةٌ &c. And so, also, of all attributives; on whichever of the six measures they may happen to be formed, and without reference to any condition. Examples: صعبة "Difficult;" Plural صعبةٌ "A fat female wild ass;" Plural حلوة "Sweet;" Plural حلوةٌ &c. There are, however, some exceptions: as رُبِّعَةٌ "A middle sized woman;" Plural رُبِّعَةٌ: but these are not numerous, notwithstanding the opinion of the Grammarian, who affirms that تعلَّد, being attributive, may analogously assume Fut-Ha in the feminine plural. It is scarcely necessary to observe, after the examples which have been adduced, that the termination عا, when it occurs in the singular, is rejected in the formation of the feminine plural.

CHAPTER FOURTEENTH.

SECTION FIRST.

ON THE IMPERFECT PLURAL.

The imperfect plural, commonly termed مَكْسَر or Broken, because it is formed, not like the perfect plural, by adding certain terminations to the singular number; but by the assumption of new and peculiar Measures, as the plural of قول "A speech;" has been divided into two classes: the first termed جمع or THE PLURAL OF PAUCITY; and the second termed جمع or THE PLURAL OF MULTITUDE.
The plural of multitude will be considered hereafter, and we are now to consider the plural of paucity; so termed, because it is thought by Grammarians to be generally inapplicable to any number above ten; though the fact is not universally true, because it is sometimes employed as a plural of multitude; being then applicable to the number eleven, or to any higher number whatever. Duality being expressed by the dual number, it is common to both plurals to be generally inapplicable to any number below three; yet many examples might be found in the Language of the supercession of the dual by the plural number.

Whether the preceding limitation of the plural of paucity to numbers not exceeding ten, is really borne out by the usage of the Arabic Language, is a question which I shall not venture to decide. It is reasonable to infer that it must have some foundation in fact, since it is confirmed by the opinion of all Grammarians; yet I am disposed to believe that the form of the singular very commonly determines the form of the plural without reference to the limitation at all; and it is certain at least, that there are many nouns from which both plurals cannot be derived.

SECTION SECOND.

MEASURES OF THE PLURAL OF PAUCITY.

The measures of the plural of paucity are four: namely َتَفْلُّ; َتَفْلُّ; َتَفْلُّ; and َتَفْلُّ; for though Furraa has added three more, namely َتَفْلُّ; and َتَفْلُّ; yet these are held to be plurals of
of multitude by most Grammarians, and will be so considered in this work. The following rules will determine the nature and form of the nouns to which each of these measures of the plural of paucity may be applied.

**Measure 1st.**

**Rule First.**

This form of the plural is applicable, by analogy, to all substantive nouns, (but not to attributives,) formed on the Measure ۢۢۢۢ; provided the medial shall not be infirm. Examples: ۢۢۢ ۢۢۢ "A small coin; or The scale of a fish;" Plural ۢۢۢ "The face;" ۢۢۢ "The hand;" ۢۢۢ "A bucket;" ۢۢۢ "A deer;" ۢۢۢ "A lizard;" ۢۢۢ "A gazelle;" ۢۢۢ "A gazelle;" ۢۢۢ "A gazelle;" ۢۢۢ &c. Yet in the case of nouns termed ۢۢۢ، as ۢۢۢ or of nouns having ۢۢۢ for the primal, as ۢۢۢ the application of this form of the plural is prescriptive, not analogous, according to the opinion of certain Grammarians.

**Rule Second.**

It is applicable, by analogy, to all substantive nouns of four letters, (the third being MUNNA,) which are feminine by the letter ۢۢۢ understood, but not expressed. Examples: ۢۢۢ "A female kid;" Plural ۢۢۢ "A cubit;" ۢۢۢ "An eagle;" ۢۢۢ "An oath;" ۢۢۢ &c. The letter ۢۢۢ is known to be understood in such nouns, by referring to other inflexions, as the diminutive for example, in which it must be expressed:

**Rule**
RULE THIRD.

It is applicable, by the authority of prescription, 1st. to the Measure \( قلول ؛ \) as \( لفل ؛ \) "A wolf;" Plural \( سجع ؛ \) "A kettle;" Plural \( جنف ؛ \) "Hollow;" &c. 2d. To \( الها ؛ \) as \( فعول ؛ \) "A lock;" Plural \( سجع ؛ \) "A demon;" Plural \( لفول ؛ \) "Understanding;" &c. or more rarely \( لب ؛ \) which is contrary to rule; &c. 3d. To \( عنة ؛ \) "The neck;" \( حكب ؛ \) "A period of eight years;" \( حكب ؛ \) "An affair carried too far; also, A swift horse;" &c. 4th. To \( دم ؛ \) as \( جم ؛ \) "A step;" \( جم ؛ \) "A mountain;" \( عصا ؛ \) "A staff;" &c. 5th. To \( تعل ؛ \) as \( جعل ؛ \) "A panther;" &c. 6th. To \( ضلع ؛ \) "A rib;" \( ضلع ؛ \) "A grape seed;" &c. 7th. To \( سبع ؛ \) "A beast of prey;" \( سبع ؛ \) "A hyena;" \( جنف ؛ \) "The buttocks;" &c. 8th. To \( تعل ؛ \) though this is very rare: as \( ناصع ؛ \) "Affluence;" &c. 9th. To \( ناصع ؛ \) originally \( نصع ؛ \) "The edge of a sword;" \( فت ؛ \) &c. 10th. To \( رصع ؛ \) "The neck;" \( فت ؛ \) "A hillock;" &c. originally \( وصع ؛ \) "A female servant;" &c.

RULE FOURTH.

It is anomalously applicable, by the authority of prescription, 1st. to certain nouns infirm in the medial, formed on either of the Measures \( جع ؛ \) or \( تعل ؛ \). Examples: \( ثر ؛ \) "A garment;"
2d. To attributives of four letters, the third being مَدَّة, which are not feminine by تَأْتِي understood as “sent;” “A child in the womb;” “a child;” &c. 3d. To masculine substantive nouns of the same description as مَدَّة “The day;” مَدَّة “The spleen;” مَدَّة “A raven;” مَدَّة “A cake of bread;” مَدَّة “A child;” &c. 4th. To substantive nouns feminine by the termination تَأْتِي expressed, not understood as مَدَّة “A cloud;” &c. 5th. To nouns substantive or adjective, formed on مَدَّة “A house beam;” مَدَّة “A rider;” &c. 6th. To nouns formed on مَدَّة “The name of a month;” &c. The same opinion is maintained by يونس, if the noun be formed on مَدَّة; but not otherwise.

CONCLUSION.

The preceding rules are supported by the general opinion of grammarians; but فَرْقَان considers this form of the plural as applicable, by analogy, to all feminine substantive nouns formed on the measure مَدَّة; as مَدَّة; Plural مَدَّة. The same opinion is maintained by يونس, if the noun be formed on مَدَّة; but not otherwise.
R U L E  F I R S T.

This form of the plural is applicable, by analogy, to all nouns substantive or attributive; formed on the Measure &\textsuperscript{7} لول, and having an infirm letter in the medial. Examples: \textsuperscript{9} تُحَبّ "A garment," \textsuperscript{9} سَيَف "A sword," \textsuperscript{9} أُهِب "A helper," \textsuperscript{6} حَي "Living," &c.

R U L E  S E C O N D.

It is applicable, by analogy, to all nouns substantive or attributive, formed on any one of the following measures, whether infirm in the medial or not; and without reference to any condition. Namely \textsuperscript{6} نع "An order," \textsuperscript{9} نَع "Light," \textsuperscript{6} حَر "Free," \textsuperscript{6} حَلَو "Sweet," \textsuperscript{6} أَنْوَأ "&c. Or \textsuperscript{6} جَمِيل "A lamb," \textsuperscript{6} جَمِيل "A festival," \textsuperscript{6} بَيْكَر "A virgin," \textsuperscript{6} يَكَر "A friend," &c. Or \textsuperscript{6} جَمِيل "A camel," \textsuperscript{8} ذَلِك "The foreteeth," \textsuperscript{6} أَقْعَب "Old," \textsuperscript{6} أَثَم "A follower," &c. Or \textsuperscript{6} جَلَع "A thigh," \textsuperscript{6} عَقِب "Fearful," &c. Or \textsuperscript{6} عَتِّيق "The arm," \textsuperscript{6} عَتِّيق "Wakeful or Vigilant," &c. Or \textsuperscript{6} أَنْوَأ "The ear," \textsuperscript{6} عَرْق "Unarmed," &c.

R U L E  T H I R D.

It is applicable, by analogy, to all nouns substantive or attributive, formed on the Measure &\textsuperscript{7} لول, and having the letter واو for
for the final radical. Examples: "The colt of a horse or an ass, no longer suckled by the dam;" "An enemy;" &c. Also, to all substantive nouns, (not to attributives,) formed on ٌ عَلِيٌّ or اٌعَلِيٌّ as "A grape seed;" "A camel;" &c. Also, to all attributives formed on either of the Measures ٌ عَلِيٌّ or اٌعَلِيٌّ; provided the former shall not have the sense of the passive participle. Examples: "Noble;" "Excellent;" &c. In opposition to ٌ جَعَلُ "Wounded," which, having the sense of the passive participle, cannot assume this form of the plural. It is to be observed, however, that the application of this form of the plural to either of the Measures ٌ عَلِيٌّ or اٌعَلِيٌّ, is accounted prescriptive by some Grammarians.

RULE FOURTH.

It is applicable, by the authority of prescription, to many nouns substantive or attributive, formed on the Measure ٌ عَلِيٌّ, of which the medial is not infirm. Examples: "A streamlet;" "Understanding;" "A thousand;" "A conception of the mind;" "Single;" "Virtuous;" &c. This is the general opinion, but Furqaa affirms its application, by analogy, to all nouns formed on the Measure ٌ عَلِيٌّ, and having واو or همza for the primal radical.

RULE FIFTH.

It is applicable, by the authority of prescription, to the follow-

Measure 3d. Ṭ̄ēb Ṭ̄ēb Ṭ̄ēb

**RULE FIRST:**

This form of the plural is analogously applicable to all masculine substantive nouns having four letters, of which the third is a **Mudda.** Examples: Ṭ̄ēb Ṭ̄ēb Ṭ̄ēb "Food;" Ṭ̄ēb Ṭ̄ēb Ṭ̄ēb "An ass;"
The word "A book," Plural ِکتاب, is anomalous; because the plural of paucity should have been ِکتاب; whereas ِکتاب is the only form of the plural in use; being indifferently applicable to the number three, and to all higher numbers whatever. According to an opinion stated by Abū Hytān, the Measure ِفَلَة is the only regular form of the plural applicable to masculine substantive nouns formed on either of the Measures ِقَال or ِفَلَل; and being either مُتَّمَلْلِل اوُلَم or مَمَدَع. In this case ِعنَّ ت "A rein;" Plural ِسُمِّي and ِحَجَّاج "A camel's halter;" Plural ِسُمِّي and ِحَجَّاج "The sky;" Plural ِسُمِّي are anomalous; the regular plurals of paucity and multitude being both formed on ِفَلَة as ِفَلَة and ِفَلَة; all which are commonly observed to occur in the Language.

RULE SECOND.

It is applicable, by the authority of prescription, 1st. to many attributives formed on the Measure ِفَلَيْل, and having the medial and final homogeneous. Examples: ِبِرَّ "Precious;" ِشَحِب "Glorious;" ِفَث "Covetous;" ِفَث "Stammering;" ِفَث ِفَث "A child;" ِفَث ِفَث "A confidant;" ِفَث ِفَث ِفَث ِفَث ِفَث "Stammering;"
To مثُل "A chicken".
"An arrow not yet feathered or pointed;" مثُل As "An ear-ring;" مثُل. 4th. To مثُل "The cover of any thing;" مثُل As "A house;" مثُل. 5th. To مثُل "A maternal uncle;" مثُل. 6th. To مثُل "A banner;" مثُل. 7th. To مثُل "Winter;" مثُل. It is to be observed, however, that Moosuaud considers *شَتَّى* as the plural of *شَتَّة*; and *أَشْتَيْة* as the plural of *أَشْتَة*; whereas this last is held to be singular by most Grammarians, being accounted synonymous with *شَتَّة*.

8th. To مثُل "A draught of water;" مثُل. 9th. To مثُل "The skin or bark of any thing;" مثُل. 10th. To مثُل "A man's family; or Those who depend on him for subsistence;" مثُل. It is to be observed, however, that *مَلِمْلِيْة* forms its plural *مَلِمْلِيَاتْ*, whence *أمْلِمْلِيْة* or *أمْلِمْلِيَاتْ*, according to the opinion of some Grammarians.

11th. To مثُل "A wing;" مثُل. 12th. To مثُل "Any place where the ostrich lays her eggs;" مثُل. It is to be observed; however, that *أمْلِمْلِيْة* occurs in
the sense of ُأَن ُحَوْرُ ِنْحَيَةُ ُأَن ُحَيْثُ ُأَن ُحَيَّةُ and gives birth to the plural ُأَن ُحَيَّةُ according to the opinion of some Grammarians. The application of this form of the plural to ُعِلْلَن ُنْقَعُ ُلْوَائُ or ُعِلْلَن ُنْقَعُ ُلْوَائُ is of rare occurrence: as ُمِنْبَحَةُ; Plural ُمِنْبَحَةُ. "One of the names of the month ُرَمَضَانُ; Plural ُرَمَضَانُ; ُرَمَضَانُ. "The name of the month Ramazan;" &c.

Measure 4th. ُعِلْلَن


SECTION
SECTION THIRD.

FIRST CLASS OF THE PLURALS OF MULTITUDE.

The plural of multitude has been divided into two classes; the second class being distinguished from the first, by the term منْتَقَبَتْ or كَثِيرَةٌ; the last of plurals; for reasons which I shall soon have occasion to explain. Those plurals of multitude which are not comprised under the second class, necessarily belong to the first class; being invariably formed on one or other of the nineteen Measures detailed in the following table.

<table>
<thead>
<tr>
<th>MEANING</th>
<th>SINGULAR</th>
<th>PLURAL</th>
<th>MEASURES</th>
</tr>
</thead>
<tbody>
<tr>
<td>Great</td>
<td>مَعَالَةٌ</td>
<td>حُورَاءَ</td>
<td>مَعَالَةٌ</td>
</tr>
<tr>
<td>Knowledge</td>
<td>مَعَالَةٌ</td>
<td>حُورَاءَ</td>
<td>مَعَالَةٌ</td>
</tr>
<tr>
<td>Black</td>
<td>مَعَالَةٌ</td>
<td>حُورَاءَ</td>
<td>مَعَالَةٌ</td>
</tr>
<tr>
<td>A boy</td>
<td>مَعَالَةٌ</td>
<td>حُورَاءَ</td>
<td>مَعَالَةٌ</td>
</tr>
<tr>
<td>Slain</td>
<td>مَعَالَةٌ</td>
<td>حُورَاءَ</td>
<td>مَعَالَةٌ</td>
</tr>
<tr>
<td>A kind of partridge</td>
<td>مَعَالَةٌ</td>
<td>حُورَاءَ</td>
<td>مَعَالَةٌ</td>
</tr>
<tr>
<td>Noble</td>
<td>مَعَالَةٌ</td>
<td>حُورَاءَ</td>
<td>مَعَالَةٌ</td>
</tr>
<tr>
<td>Independent</td>
<td>مَعَالَةٌ</td>
<td>حُورَاءَ</td>
<td>مَعَالَةٌ</td>
</tr>
<tr>
<td>A decision</td>
<td>مَعَالَةٌ</td>
<td>حُورَاءَ</td>
<td>مَعَالَةٌ</td>
</tr>
<tr>
<td>Drunk</td>
<td>مَعَالَةٌ</td>
<td>حُورَاءَ</td>
<td>مَعَالَةٌ</td>
</tr>
</tbody>
</table>
The following rules will determine the nature and form of the nouns to which each of these plurals may be applied.

**Measure 1st.**

**Rule First.**

This form of the plural is analogously applicable to all attributives formed on either of the Measures اَلْجَزِّ, which is masculine, or النَّافَذَة which is feminine. Examples: حَمْرَةٌ or حَمْرَةٌ "Red;" فَوْسَاءٌ or فَوْسَاءٌ "Black;" ضَخْمَاءٌ or ضَخْمَاءٌ "Green;" صَمَّاءٌ or صَمَّاءٌ "Deaf;" دَمْطَاءٌ or دَمْطَاءٌ "Dumb;" تَلْفَى or تَلْفَى "An uncircumcised man;" أَنْفِي or أَنْفِي "Imprecca coeunti (mulier);" ّ &c.

**Rule Second.**

It is applicable, by the authority of prescription, 1st. to many substantive nouns formed on the Measure. 

"The name of a white headed bird;" (common to both genders) بنَاءٌ "A desert;" بِئِينٌ originally بَيْئَن. 2d. To attributives formed on لَدْتُ "Soft;" لَدْتُ. In opposition to substantive nouns formed on the same measure, which rarely admit this form of the plural, though some examples may be adduced: as سَقَفُ "A roof;" سَقَفُ: perhaps originally سَقَفُ, according to the opinion of Abū Hy-Yan. 3d. To nouns substantive and attributive formed on the Measure: "A lion;" أَلْسَنُ "Fire;" تَوْزُ "An aged she-camel;" ّ 4th.
To singular nouns formed on the Measure عَلَّٰلٍ; in which case, both numbers exhibit the same form, as ذَكَّلٍ "A ship or ships;" عَلَّٰلٍ Measure عَلَّلٍ for the singular; or بَسْلٍ for the plural number.

5th. To عَلَّلٍ: as عَلَّلَ "An unarmed man;" عَلَّلٍ 6th. To عَلَّلٍ: as ضَبْعٍ "A hyena;" ضَبْعٍ 7th. To عَلَّلٍ: as "The seminal fluid;" عَلَّلٍ 8th. To عَلَّلٍ: as "A she-camel;" عَلَّلٍ "A camel or bullock destined for sacrifice at Mecca;" بُلُّ 9th. To عَلَّلٍ: as عَلَّلٍ "The inferior part of a camel's hoof;" عَلَّلٍ 10th. To عَلَّلٍ: as بَزِّ "A camel having cut his færetooth;" بَزِّ "A woman or camel not producing young for some years, but not barren;" بَزِّ 11th. To عَلَّلٍ: as نَعُوُو "A sharp sword;" عَلَّلٍ "Very forgiving;" عَلَّلٍ 12th. To عَلَّلٍ: as "A camel shedding his teeth in the sixth year;" عَلَّلٍ 13th. To عَلَّلٍ: as عَمْدٍ "A tall woman;" عَمْدٍ "A carriage for ladies;" عَمْدٍ 14th. To عَلَّلٍ: as "Soft or Weak;" عَلَّلٍ 15th. To عَلَّلٍ: as "A she-camel abounding in milk;" عَلَّلٍ 

RULE THIRD.

According to some Grammarians, this form of the plural is also pretty commonly applicable, by the authority of prescription, 1st. to عَلَّلٍ having the final sound or healthy: as غَلَبٍ "A well;" غَلَبٍ, غَلَبٍ, غَلَبٍ 2d. To عَلَّلٍ as
as رَبَعٌ; "A camel having shed his foreteeth;" 3d. To جَرَابٌ "A wallet;" دَبِّرُ "Saturday;" "A fly;" ذُبُرُ "Vapour; or The heat of the Sun, or of the fire;" أَوْزَرُ.

4th. To نَفْسًا "A woman having born a child within 40 days;" نفس. 5th. To نِبْوَة "An aged she-camel;" نِبْمَة  &c. It is probable, however, that its application to these measures is of rare occurrence. The word زَعُوبُ "A mean little man," (correlative with زَعِيمُ) forms the Plural زَعَايِبُ which is anomalous; or زَعَايِبُ which, though analogous, is perhaps inaccurate, since I cannot find it in any dictionary.

RULE FOURTH.

In poetry, or in measured prose, the form قَثَلُ of the plural number, may be converted, if necessary, into قَتَلُ: as حَمَرٌ for حَمِيرٌ; but this, in common Language, is at least inelegant, if not inadmissible. Nor is it admissible even in poetry, first, if the medial or final shall be infirm: as مَنْى; or, secondly, if the noun shall belong to the class termed مُضَدُّتَ فُفُ: as قَمَرٌ the plural of قَمَرٌ  &c.

MEASURE 2d. قَثَلُ.

RULE FIRST.

The application of this form of the plural, to any word of the class termed نَصِصَتُ, is very rare, and always anomalous, on whatever measure the word may be formed. Example: سَنْى "A camel
"A camel shedding his teeth in the sixth year;" afterwards, and finally, by rule 24th, Page 425 of this volume. It must be understood, therefore, that words having the final infirm, are generally excepted from the operation of all the following rules.

**RULE SECOND.**

The plural of a noun, is analogously applicable, 1st. to all substantive nouns formed on either of the Measures or ; provided the medial and final shall not be homogeneous.

Examples: 

- "A she-ass;"
- "The back of the head;"
- "An ass;"
- "A book;" 

&c. 2d. To all attributives (in the general opinion,) which may happen to fall under the same description, though in this case it is prescriptive, not analogous, according to the opinion of certain Grammarians.

Examples:

- "A dexterous woman;"
- "A female averse to the society of men;"
- "A large and fleshy camel;"

&c. 3d. To all nouns substantive or attributive, formed on either of the Measures or ; provided they have not the sense of passive participles; though, in the case of its application is prescriptive, not analogous, according to the opinion of certain Grammarians.

Examples:

- "A cake of bread;"
- "A throne;"
- "An admonisher;"
- "New;"
- "A pillar;"
- "Patient;"
- "Jealous;"

&c. **RULE**
RULE THIRD.

It is applicable, by the authority of prescription, 1st. to attributives formed on the attributive 

A merchant; "A camel having cut some 

new teeth at 8 or 9 years old;" &c. 2d. To 

A pledge; "A slave;"

A roof; "Any thing new or rare, also A generous or noble minded man;" &c. 3d. To 

The sphere of the stars;" A middle aged man or woman;" A panther;"

Rough;" &c. 4th. To 

A hyena;" The ear;" the form of 

both numbers being, in this last noun, precisely the same. 5th. To 

Wood;" Fruit;" A panther;" The 
saddle girth of a camel;" A fool;" &c. 6th. To 

A book;" A city;" Forage for 
cattle;" &c. 7th. To 

A limit or march-mark;" A tike louse;" "A flea;"

A bold woman;" A woman having born a 

child within 40 days;" &c. It may be proper to remark 

that some Grammarians consider &"R"n &"R"m &"R"r &"R"h themselves plurals of &"R"n &"R"m &"R"r. So,

6 X
So, also, ـ جۤل (whence ٌۤل) may be the plural of ۡلـ "A limit."

**RULE FOURTH.**

A MEDIAL WAQ occurring in a plural formed on ـمـ must be rendered quiescent. Examples: ۡمـ "Middle aged;" Plural ۡمـ; originally ۡمـ فـ "A dining table;" Plural ۡمـ; originally ۡمـ فـ &c. The exceptions are anomalous: as ۡمـ "An instrument for cleaning the teeth;" ۡمـ "A bracelet;" ۡمـ "Pubes tum maris tum feminae;" &c.

**RULE FIFTH.**

A MEDIAL YA occurring in a plural formed on ـلـ, may be optionally, but is not necessarily, (though it is generally,) rendered quiescent; and, in that case, the primal Zumma becomes KUSRA. Examples: ۡسـ لـ "The name of a thorny tree;" Plural ۡسـ لـ; more commonly ۡسـ لـ "A piece of iron affixed to the butts at which arrows are shot;" Plural ۡسـ لـ; more commonly ۡسـ لـ &c.

**RULE SIXTH.**

The medial of any plural formed on ـلـ, may be optionally rendered quiescent, if it shall not belong to the class termed مـلـ. Examples: ۡمـ لـ for "Asses;" ۡمـ لـ for "Pledges;" &c. But if it shall happen to belong to the class termed مـلـ, it must retain Zumma according to SABBWYH and others: as ۡسـ لـ "A throne;" Plural ۡسـ لـ.

Whereas
Whereas Zumma may be accurately and optionally changed into Fut-Ha, according to and others: as الْسَّرُّ "Thrones;" or الْلُّلُ "Base;" &c. Aboo Hy-Yan and his party admit the accuracy of Fut-Ha, only in the case of attributives (of the class termed مُضَاءَ عَفَ) which have not the sense of passive participles: as الْلُّلُ "Base;" &c.  

Measure 3d. "\'\text{مِعَالَةً.}"  

R U L E F I R S T.  

This form of the plural is analogously applicable, Ist. to all substantive nouns formed on either of the Measures مِعَالَةً or مُعَلَّة. Examples: مَتَّع "The knee;" مَذَلِّة "Darkness;" مَثَلِّة "A mouthful;" مَعْرِفة "An image;" مَعْرِفة "The handle of anything;" مُتَّلُّ "The kidneys;" مَتَّع "A shadow;" مَتَّع "A tribe;" مَتَّع "Friday;" &c. 2d. To the feminine gender of every Ismoo\' Tufzkel, formed on the Measure مِعَالَة, and derived from the Masculine مِعَالَة. Examples: مَتَّع "Greater, or Greatest;" مَتَّع "Smaller, or Smallest;" مَتَّع "First;" مَتَّع "Last;" مَتَّع "More or Most remote;" مَتَّع "Nearer, or Nearest;" مَتَّع "More, or most glorious;" مَتَّع &c.  

R U L E S E C O N D.  

It is applicable, by the authority of prescription in the general
neral opinion, and by analogy in the opinion of Furrāa, 1st. to substantive nouns formed on the Measure ٍجَعٍ: as ٍجَعٍ "Return;" ٍجَعٍ "A dream;" &c. And
2d. to substantives formed on ٍجَعٍ, and having ٍجَعٍ for the medial radical: as ٍجَعٍ "A turn; or A period of time;" ٍجَعٍ "Fortune;" &c. Moorbud affirms its application by analogy to feminine substantive nouns formed on the Measure ٍجَعٍ: as ٍجَعٍ "A woman's name;" ٍجَعٍ: but here also, it is prescriptive in the general opinion of Grammarians.

**RULE THIRD.**

It is applicable, by the authority of prescription, 1st. to attributives formed on ٍجَعٍ: as ٍجَعٍ "A brave horseman;"
ٍجَعٍ. 2d. To ٍجَعٍ or ٍجَعٍ: as ٍجَعٍ "A village;" ٍجَعٍ "The beard;" ٍجَعٍ "An ornament;"
RULE FIRST.

This form of the plural is analogously applicable to all substantive nouns formed on the Measure نُعُلَةً, from which no radicals have been rejected. Examples: نَعَمْ "Affluence;" سَمَرْ "A trade;" قَرْنِ "Prices;" سَمَرْ "Disposition;" رِسَةُ "A bribe;" "The beard;" "A few;" "A story;" تَصَصُصُ "Description;" &c. In opposition to قُصِّةٌ originally وُصْةٌ; "Description;" which admits not this form of the plural, because it has lost the letter وَاو.

RULE SECOND.

It is applicable, by the authority of prescription in the general opinion, and by analogy in the opinion of Furras, 1st. to substantive nouns formed on the Measure نُكْرَتْي: as "Admonition;" and, 2d. to substantives formed on the Measure نُعُلَةً; and having the letter ۶۶ for the medial radical: as "Landed property;" خَيمَة "A tent;" &c. Mooburruad affirms its application by analogy to feminine substantives formed on the Measure نُعُلَةً: as هُنَدَ "A woman's name;" هُنَدَة: &c. but here, also, it is prescriptive in the general opinion of Grammarians.

RULE THIRD.

It is applicable, by the authority of prescription, 1st. to جَرَفْ "A side, or A corner;" ۶۶ ۶۶
"A gentle shower;" "An old garment;"  "The wind;" "An aged she-camel;" "A purse;" "A large cup;"

&c. 2d. To attributives formed on مَلَعْلا whether they have lost a radical letter or not: as مَلَعْلا, "A camel giving milk;"

مَلَعْلا, originally مَلَعْلا, "The gum;" مَلَعْلا, originally مَلَعْلا, "A party of men;" &c. 3d. To مَلَعْلا: مَلَعْلا, "Stature;"

مَلَعْلا, "Habit;" مَلَعْلا, "The stomach;"

مَلَعْلا, "Strength;" &c. 4th. To مَلَعْلا: مَلَعْلا, "An enemy;"

مَلَعْلا, "Desolate;" &c. مَلَعْلا: مَلَعْلا, "A twig of the vine;" Plural مَلَعْلا; according to Anoo Hy-Yan; though I have not been able to find that plural in any of the Lexicons in my possession. No noun having the letter مَلَعْلا for the primal radical admits the plural مَلَعْلا.

Measure 5th. مَلَعْلا.

Rule First.

This form of the plural is analogously applicable to all attributives formed on the Measure مَلَعْلا; significant of attributes belonging to masculine rational beings, and having neither مَلَعْلا nor مَلَعْلا for the final radical. Examples: مَلَعْلا, "A seeker;" مَلَعْلا, "An agent;" مَلَعْلا, "An agent;"

مَلَعْلا, "An infidel;" مَلَعْلا, "Treacherous;"

مَلَعْلا, "A vender;" مَلَعْلا, "Virtuous;" &c.
&c. Its application to attributives formed on the same measure, and significant of attributes not belonging to rational beings, is anomalous and rare: as ُلوُنَّ "A crow;" (literally "A croaker;" from ُلُقَاء "The croaking of a raven;") Plural ُلُفْحَة: &c.

RULE SECOND.

It is applicable, by the authority of prescription, 1st. to ُثِّب "Virtuous;" ُبُر "Dull or Stupid;" ُصُلُب "Rough, or Rude;" ُطَبْي "A tent rope;" ُطَ دي "A builder;" ُجُل "A wealthy man or woman;" Plural of both ُعَلَى: ُعِيْل: &c.

To: ُعِيْل ُيُت "Base;" ُسُرَّ "Noble;" ُخَيْي "Bold;" ُكُر "Virtuous;" ُخَيْي "A chief;" ُعُي "A man's family;" ُعُي "A husbandman;" ُعُي "A man having a distorted countenance;" Plural ُعُي: which is contrary to rule, since it should have been regularly ُعَلَى: &c.

MEASURE 6th. ُعَلَى.

RULE FIRST.

This form of the plural is analogously applicable to all attributives formed on the Measure ُلُكَّ; significant of attributes belonging to masculine rational beings, and having ُلُكَّ or ُلُكَّ for the final radical. Examples: ُعُر "A religious warrior;"
warrior;" "A judge;" "A rebel;"
"A sinner;" "A Grammarian;"
"A narrator;" &c. Its application to
originally "A hawk;" Plural is anom-
alous; because that noun is not significant of an attribute belong-
ing to masculine rational beings.

REMARKS.

The permutations applicable to
will account for; originally
originally &c. The plurals, necessarily become
"by the rule of;" originally &c.

RULE SECOND.

It is applicable, by the authority of prescription, to "A
hut built of reeds;" "Falling;" "Bold;" "A she-camel lean from the
fatigues of travel;" "Liberal;" "An enemy;" "Naked;" &c. It is to be observed, however, that may
be the regular plurals of "An enemy;" "Naked;" both formed on the Measure.

MEASURE 7th.

RULE FIRST.

This form of the plural is not applicable, by analogy, to anyone class of Arabic nouns; but it is applicable, by the authority of prescription,

Measure 8th. تُعلَّل.

RULE FIRST.

This form of the plural is analogously applicable to both genders of all attributives formed on the Measures تُعلَّل: those only excepted, which belong to the نَأ or Imperfect class. Examples: مَـل "A beater;" مَـل "A prostrate;" مَـل "A menstruous woman;" &c. Its application to attributives of the imperfect class, is anomalous and rare; though some examples may be adduced: as سَّت "A giver.
of water;" "A religious warrior;" "Old and worn out;" &c.

RULE SECOND.

It is applicable, by the authority of prescription, 1st. to
as "Middle aged;" "Weak;" "Rain falling in successive showers;" &c. 2d. To as. "An unarmed man;"
or to the feminine gender of as: "First;" Feminine or Plural of the feminine: "First;" Feminine or Plural of the feminine: "A modest woman, or A virgin;" Plural of both "A man who watches and prays in the night;" "A runaway slave;" "A sheath;" "A woman having born a child within 40 days;"
&c.

RULE THIRD.

In plurals formed on the letter wao being the medial radical, the primal receives occasionally the vowel kusra; in which case, both waoes must be changed into ya. Examples:
"Fearing;" Plural or "Sleeping;" Plural or "Fasting;" Plural or &c.

MeASURE 9th. 

RULE FIRST.

This form of the plural is analogously applicable to all masculine
cuneiform attributives formed on the Measure ناعل; and having neither wāḥ or ya for the final radical. Examples: "A beater;" "Ignorant;" "Vicious;" "Fasting;" "A deputy;" "An enemy;" &c. Its application to "A religious warrior;" "A traveller by night;" "A criminal; also, A gatherer of fruit;" is anomalous and rare; because these nouns have the final infirm.

RULE SECOND.

It is applicable, by the authority of prescription, to عَرَب: "Weak;" عَرَب: "The Arabians;" بَقَرَة: "A bullock;" بَقَرَة: "One who turns away his face;" صَدَأ: "A woman having born a child within 40 days;" &c. The words حَقَّة, and حَقَّة, said by some Grammarians to be plurals of حَقّم "A wise man;" and حَقّم "A guardian;" may be more probably referred to حَقّم "A wise man, or A ruler;" and حَقّم "A guardian;" from which حَقّم may be formed by analogy.

MEASURE 9th.

RULE FIRST.

This form of the plural is applicable, by analogy, to all nouns substantive or attributive, formed on the Measure ناعل; provided

RULE SECOND.

It is applicable, by analogy, to all nouns substantive or attributive, formed on the Measure ْنَعَل; provided, 1st. that they shall not belong to the class termed ْمُصَّعَّف; and, 2d. that they shall not be infirm in the medial or final. Examples: ْبَجْر “A camel,” ْبَجْر “A hill,” ْبَجْر “A stone,” ْبَجْر “A reed,” ْبَجْر “Beautiful;” ْبَجْر “Single;” ْبَجْر &c. It is to be observed, however, that its application to attributives of this class, is accounted prescriptive by some Grammarians.

RULE THIRD.

It is applicable, by analogy, 1st. to all nouns substantive or attributive, formed on either of the Measures ْنَعَل or ْنَعَل. Examples: ْقَصِّعَة “A large cup,” ْقَصِّعَة “The disposition;” ْوَرَطْي ْوَرَط ْوَرَط “A whirlpool,” ْوَرَط “A garden,” ْوَرَط “A tent;” ْوَرَط “A deer;” ْرَكْب “Once;”
"Once;' "Paradise;" "Large;
or Gross;" "A camel giving much milk;" "&c. Or "The neck;" "Fruit;" "A she-camel;" originally "A goat;" originally "A female servant;" originally "The lip;" originally "Single;" "Beautiful;" &c. 2d.

To all substantive nouns formed on the Measure as:

"A pass in a hill;" "A woman's breast-band;"
"A wolf;" "The wind;"
"A shadow;" "The covering of a bud;" &c.

RULE FOURTH.

It is applicable, by analogy, 1st. to every substantive noun formed on either of the Measures or of ; of which the medial radical is not wao, and the final radical is not ya. Examples:

"A spear;" "A stocking;"
"A whelp;" "A subtilty;"
"A point;" "A dwelling;"
"A dome;" "The top of a mountain;"
&c. 2d. To feminine nouns formed on the Measure ; those only excepted, which, having the masculine belong to the class of the . Examples:
"A female;" "A hermaphrodite;"
"Pregnant;" &c. In opposition to the
the feminine gender of 'بَعْرُ وَلْتَفْضِيلِ' which is an اسم للفضيل and therefore admits not this form of the plural.

**RULE FIFTH.**

It is applicable, by analogy, to both genders of every attributive formed on the Measures قُبْلُ; فَعُلْيًا; provided such attributives shall neither have the sense of passive participles, nor an infirm letter for the final radical. Examples: "Noble." "Great." "Long." "Unworthy!" &c. But if the final radical shall happen to be infirm, its application is prescriptive, not analogous: as "Pure." &c. And so, also, of attributives having the sense of passive participles: as "Wounded," "Sacrificed;" neither of which admit this form of the plural number, because it is not supported by the authority of usage.

**RULE SIXTH.**

It is applicable, by analogy, 1st. to all attributives formed on the Measures قُبْلُ; فَعُلْيًا. Examples: "Cautious;" "Painful;" "Virtuous;" "Excellent;" "A man's family;" "A fat camel;" "A white camel;" "A spacious channel bedded with pebbles;" "A camel in the 10th month of her pregnancy;" &c. 2d. To both genders of all attributives
attributives formed on "Thirsty"; "Angry"; "Hungry"; &c. Or
"Thin"; "Extenuated belly"; &c.

RULE SEVENTH.

It is applicable, by the authority of prescription in the general opinion, and by analogy in the opinion of some Grammarians, to attributives formed on "a fool" or "a merchant". Examples: "A merchant;" "Standing;" "Standing;"
"Fasting;" "A shepherd;" "Liberal;" "A camel having cast his four foreteeth;" &c. Its application to the feminine is prescriptive according to the opinion of all Grammarians: as
"Fasting;" &c.; "Standing;" &c.

RULE EIGHTH.

It is applicable, by the authority of prescription, 1st. to as "A fool;" "A he or she-panther;" "A small stout horse or mare;" &c. To substantives formed on "A wild beast;" "A hyena;" &c. 4th.

RULE NINTH.

It is more rarely applicable, by the authority of prescription,

filled with water;" "A milch camel;" &c. 5th. To "A wolf;" or "A hyena;" &c.

R U L E T E N T H.

It is still more rarely applicable to "A kite;" "A glass bottle;" &c. And its application is contrary to rule, and therefore anomalous, in the case of nouns formed on "A kid fastened to a trap for the purpose of ensnaring a wolf, or any other beast of prey;" "A slave;" "A guest;" &c.

R U L E E L E V E N T H.

The letter " is sometimes optionally added to the end of plurals formed on the Measure " for the purpose of confirming and corroborating the sense of plurality; but the accuracy of that letter, in each example, is determined by the authority of prescription alone. Examples: "Stones;" "Panthers;" "Camels;" "Houses;" &c.

M E A S U R E 1 1 t h. "

R U L E F I R S T.

This form of the plural is applicable, by analogy, to all substantive nouns formed on the Measure " those only excepted, which have the letter " for the medial radical. Examples:

7 B
RULE SECOND.

It is applicable, by analogy, to all substantive nouns formed on the Measure ُنُعِّل; provided the medial shall not be an original ِوَأُو changed into ِيَأ; whereas there is no exception to an original ِيَأ. Examples: ٌجَسْمٍ "A body;" ٌجُسْمٌ "A vein;" ٌجِلْدٌ "The skin;" ٌجَلْدٌ "Science;" ٌجَلْدٌ "The neck;" ٌجِلْدٌ "An elephant;" ٌجِلْدٌ "The half of any thing;" ٌجُسْمٌ "A thief;" ٌجُسْمٌ "A printed
A printed garment; "A branch;" جنس "A screen made of leaves and branches, behind which, the huntsman shoots at his prey," is contrary to rule, and therefore anomalous. And so, also, of "A ditch dug round a tent for the purpose of keeping off the rain water;" &c.

RULE FOURTH.

It is applicable, by analogy in the general opinion, and by prescription in the opinion of some Grammarians, to every substantive noun, without restriction, which is formed on either of the Measures or . Examples: "A horse%; "A male;" "A lion;" "A vestige;" "The foreteeth;" "A ruined house;" "A panner;" "The liver;" "A mountain goat;" &c.

RULE FIFTH.

It is applicable, by the authority of prescription in the general opinion, and by analogy in the opinion of some Grammarians, to every attributive formed on the Measure , which is neither nor infirm in the medial. Examples: "A rider;" "A sitter;" "A witness;" "An
"An ambassador;" "A weeper;" "Passing bounds;" &c. Its application to the plural of "A speaker," is contrary to rule, and therefore anomalous.

RULE SIXTH.

It is applicable, by the authority of prescription, 1st. to "A cheerful slave girl;" &c.

2d. To attributives formed on, whether infirm in the medial or not: as "Middle aged;" "An old man;" &c.

3d. To substantives infirm in the medial, formed on the Measure: "An army;" "A year;" "A bow;" afterwards: and finally: which last form of the word is very commonly employed in the Language.

4th. To attributives formed on or as: "A friend;" "Intelligent;" "An aged she-camel;" &c.

RULE SEVENTH.

It is more rarely applicable, 1st. to "A direction post;" "A ditch dug round a tent to keep off the water;"


**Rule Eighth.**

By the authority of prescription, the letter Ṭā is sometimes added to plurals of this class, for the purpose of corroborating and confirming the sense of plurality. Examples: "Lions;" "Males;" "Mares;" "Material uncles;" &c. And if ūd be the medial, the primal receives occasionally the vowel Kusra: as "Aged camels;" "Old men;" &c.

**Measure 12th.**

**Rule First.**

This form of the plural is applicable, by analogy, 1st. to all substantive
substantive nouns formed on the Measure جيل. Examples:

"A cake of bread;" "A camel;"

"An ostrich;" "A branch;"

"A child;" صبيّا or صبّان.

To all substantive nouns formed on the Measure جيل, and having no infirm letter in the medial. Examples:


"One;" "Agora;" &c.

To all substantive nouns formed on either of the Measures جيل or جيل as جيل: "The back;" "The belly;"


R U L E S E C O N D.

It is applicable, by the authority of prescription in the general opinion, and by analogy in the opinion of some Grammarians, 1st. to the masculine attributive جيلل, having the feminine formed on جيل. Examples:

RULE THIRD.

It is applicable, by the authority of prescription, 1st. to attributives formed on either of the Measures or دَعْل. Examples: "Unworthy;" جَدَّ عُنْدَا نَم "Young;"
_old clothes;" خَلْقَانِ: جُدُعُ عُنْدَا. 2d. To the Measures or دَعْل as حَرَاء "Dirt;" خَرَائِنَ. 3d. To substantive: as A female kid; رِجْلَانِ. 4th. To substantives formed on دَعْل: "The beam of a house;" جُورَانِ. 5th. To substantive: as "A cubit;" جَمَار: ذُرَعَانِ. An ass;" شَهْب: حَمْرَانِ. "A meteor;" زَرَّانِ. 6th. To substantive: as "A young camel not yet weaned;" حُورَانِ. "A quantity of grass or other herbage;" ثَمِيلة: غَدْ رَائِن. "The name of an animal resembling a cat;" صَيْبَانِ. 7th. To substantive: as "Having a strong voice;" صَيْبَانُ. Or "The name of an herb from which a red dye is extracted;" حَمْمَانِ. &c.
RULE FIRST.

This form of the plural is applicable, by analogy, 1st. to all substantive nouns formed on either of the Measure ُعَلْلِ or ُعَلِّلَ. Examples:

- A species of bird; ُصَرْدَات
- The name of a bird; ُنَخَرْتُ
- A kind of owl; ُطَفْرَات
- The name of a bird; ُنَخَرَان
- A flea; ُخَرْبُ
- The name of an aquatic bird; ُخَرْبَان
- A flock of sheep; ُبَدْجَان
- A species of lizard; ُبَدْرُان
- A fire; ُنَارُ
- A house; ُخَالُ
- A black mole; ُقُحِّلَان
- A neighbour; ُخَرَان
- A diadem; ُجَيْرَان
- A brother; ُخِوَان
- A youth; ُنَثِيَان

2d. To all substantive nouns formed on the Measure ُعَلْلِ. Examples:

- A slave or a boy; ُعَلَّب
- A raven; ُعَقَاب
- A fly; ُنَزَّب

3d. To all substantive nouns formed on the Measure ُعَلِّلَ and having the letter ِلُو for the medial radical. Examples:

- A worm; ُدَوَان
- Light; ُحُوت
- The name of a large fish; ُنَبِّر
- Wood of aloes; ُجِبْيَان

RULE SECOND.

It is applicable, by the authority of prescription, 1st. to ُعَلْلِ:

- A slave; ُعَلَّد
- A mouse; ُعَلَّد
- A guest; ُضِيَفَان
- A lizard; ُضِيَفِان

ضبيان
"Bold;" or rarely to ضَفْقَنِ "A short thick man, or A fool;" ضَفْقُنِ. &c.

**RULE THIRD.**

In plurals formed on the Measure نَفَعُّلِنَّ, the vowel كُسْرَة is optionally given to the medial radical; because the primal receives كُسْرَة: as إنَّكُنا نُقِرَّنَّ or إنَّكُنَا نُقِرَّنَّ "Back-bones;" or إنَّكُنا نُقِرَّنَّ "Ostriches;" &c.

**Measure 14th.**

**RULE FIRST.**

This form of the plural is analogously applicable to all attributives formed on the Measure نَعِيلُ; which, having the sense of passive participles, are significant of some injury or calamity sustained by the object. Examples: "Slain;" تَنْتَبِيِل. "Wounded;" أَسْمَرِي. "Imprisoned;" كُسْرِي. "Broken;" كُسْرِي. &c. It is prescriptive in the absence of the sense of the passive participle: as مَرْيَضُ "Sick;" حَرْيَضُ. "Burning;" حَرْيَضُ. "Immersed;" عَمَّرَضُ. &c. And it cannot be formed from حَمَيدُ "Praised;" because that passive participle is significant of no injury or calamity sustained by its object.

**RULE SECOND.**

It is applicable, by the authority of prescription, 1st. to attributives formed on نَعِيلُ or نَعِيلُ: as مُرْحَمُ "Aged;" مُرْحَمُ "Painful;" &c. 2d. To نَعِيلُ: نَعِيلُ.
as "Dead;" "Perishing;"
"A fool;" "A fool;"
"Drunk;" "Relaxed or weak;" &c. Its application to "Intelligent;"
"Active;" "Is held to be anomalous; because neither of these attributives are significant of any injury or calamity sustained by the object.

Measure 15th.

Rule.

This form of the plural is thought to be applicable only to two words, namely, "A partridge;" "A pole cat;" Ignas Siraj considers it as an اسم الجماع; and there are other opinions, omitted here, as too unimportant to merit insertion.

Measure 16th.

Rule First.

This form of the plural is analogously applicable to all masculine attributives formed on the Measure تَأْ جَعَلْ, which are significant of attributes belonging to rational beings. Examples: " Learned;" " Ignorant;" " Vicious;" " Virtuous;" " Wise;" " Knowing;" " A poet;" &c.

Rule Second.

It is analogously applicable to all masculine attributives belonging
longing to rational beings, which, being formed on the Measure 

is contrary to rule, and therefore anomalous.

**Rule Third.**

It is applicable, by the authority of prescription in the general opinion, and by analogy in the opinion of some Grammarians, to the Measures significant of attributes belonging to masculine rational beings. Examples: "A coward;" "Liberal;" "Bold;" "Distant;" &c.

**Rule Fourth.**

It is applicable, by the authority of prescription, 1st. to certain attributives formed on the Measures as "Liberal;" "A man fond of women;" "A boaster;" &c. 2d. To "Eloquent;" as "Sent;" "A friend;" &c. 3d. To having the sense of "Slain;" "Imprisoned;" &c. 4th. To "A successor;" "A poor woman;" &c.

It
It is to be observed, however, that **Semhyn** considers ُكَتْبُ عَلّةً as the plural of ُخَلِيفٌ and ُخَلِيفَةٌ as the plural of ُخَلِيفٌ. Yet ُكَتْبُ عَلّهٌ admits not ُكَتْبُ عَلّهْ, and has no plural but ُكَتْبٌ عَلّهٌ. (573)

**Rule First.**


**Rule Second.**

It is applicable, by the authority of prescription, 1st. to certain substantive nouns formed on the Measure ُتَعْيِلُي: as ُتَعْيِلُي ُطَنْيِي “A portion,” ُتَعْيِلُي “A road,” ُتَعْيِلُي “The hum of a fly,” &c. 2d. To certain attributes formed on the same measure, which are neither مَضْعَفٌ عَقّفٌ nor ُمَعْلُومٌ الدِّمَ as ُتَعْيِلُي ُقَزِيمٌ “Generous,” ُتَعْيِلُي “A relation,” ُتَعْيِلُي “A prophet,” ُتَعْيِلُي “Pure,” &c. 3d. To the Measures ُتَعْيِلُي or ُتَعْيِلُي: as ُتَعْيِلُي ُقَزِيمٌ or ُتَعْيِلُي ُقَزِيمٌ.
as “A tale bearer;” "Free from stains;” "Evident;” "Avender;” "Easy;” &c. Its application to فَعَّالٌ is of rare occurrence: as فَعَّالٌ “A mountain herb;” &c. And so, also, of the plural of صَدِيقٌ “Faithful;” (Feminine;) or perhaps of صَدِيقٌ since that noun is common to both genders: as فِهيَ صَدِيقٌ or وَهُوَ صَدِيقٌ “He is faithful, or she is faithful;” &c.

Measures 18th. فَعَّالٌ.

Rule First.

This form of the plural is analogously applicable, 1st. to all substantive nouns formed on the Measures فَعَّالٌ: &c. and having therefore the short أَلِف for the fourth and last letter. Examples: "A wish;" "A legal decree;" "A species of herb;" عَذَّبُهَا "The projecting bone behind the ear;" نَازِئ: "A woman's name;" &c.

2d. To all substantives formed on the Measure صَحَرٌ: "A field;" "A desert;" &c.

3d. To attributives formed on تَعْلَى, and having no masculine gender: as حَرْمًا مُّنْتَمَيْي رَأْي "A hot bitch;" &c.

4th. To attributives formed on تَعْلَى, not being the feminine of the Ismoot Tufzeel: as "A female;" "A hermaphrodite;" "Pregnant;" &c.

5th. To attributives formed on تَعْلَى, of which the
the masculine is neither & as "Red;"
 nor & as "Perplexed." Example: "A virgin;" &c. It is to be observed, however, that Ibn Malik considers it as prescriptive in this case.

6th. To both genders of all attributives formed on "Drunk;" "Jealous;" &c.
Or & as "Penitent;" "Slothful;" &c.

7th. To the masculine (not to the feminine) gender of all attributives formed on "Perplexed;" &c.

RULE SECOND.

It is applicable, by the authority of prescription, 1st. to attributives formed on & as "Cautious;"
"A boaster;" "Having a swelled belly;"
"Painful;" &c. 2d. To & as "The colt of an ass and of other animals;"
"A mean or low man;"
"A young camelion;" &c. 3d. To & as "The buttocks;"
"A goat;" &c. 4th. To & as "A hot she-camel;"
"A fool;" "Pure;" &c. 4th. To & as "An orphan;" "Grieved;"
A well, made of stone;" A
Unmarried," &c. 5th. To
The middle of the neck behind;"  A
staff;" &c. 6th. To
A large eminence or rising ground;
The feathers of a cock's neck;
Or as  A large troop of camels;
(also  Measure  )  The middle of
the neck behind;"  &c. It is also applicable to cer-
tain relative nouns: as  A species of camels;
taking their name from Plural Plural
&c.

Measure 19th.

Rule.

This form of the plural is prescriptive, not analogous; being
applicable, by the authority of prescription, to attributives formed
on the Measure : "Single;" Or
\[ \text{حَمَّامُ تَيِّنَى} \]  A fool;" Or
\[ \text{مَعْجَيْنَ} \]  whether
possessing the sense of the passive participle or not: as \[ \text{كَسْأَرِى} \]  Broken;
\[ \text{أَسَارِى} \]  Imprisoned;" \[ \text{كَسْأَرِى} \]  Old,; Or
\[ \text{مَعْجَيْنَ} \]  having the
feminine \[ \text{مَعْجَيْنَ} \]  or \[ \text{فَعَالَة} \]  "Penitent;"
\[ \text{فَعَالَة} \]  Perplexed;" Or
as \[ \text{فَعَالَة} \]  "The long feathers of a bird's wing;" Or
I shall take this opportunity of offering a few observations on the nature of the rules applicable, first, to the formation of the Plural of Paucity; and, secondly, to the formation of those Plurals of Multitude, already treated, which have been assigned to the first class.

The rules in question, according to the general usage of Grammarians, have been distinguished, first, into those termed قَبْيَةٌ سِئْ or ANALOGOUS, because their application is held in theory to be wholly independent of the authority of prescription; secondly, into those termed سَمَعِيْ or PRESCRIPTIVE, because their application depends on that authority; and, finally, into those termed نَمَارِ or RARE, because the examples of their application are not numerous; or أَنَوَامِيْ or ANOMALOUS, because they are applied in opposition to some general principle, which ought regularly to have excluded their operation.

But the rules termed قَبْيَةٌ سِئْ or ANALOGOUS, are theoretically, not practically analogous; for the Plural أَعْيَا شَ cannot be formed from أَعْيَش because it is unsupported by the authority of general usage. It is plain, therefore, that سَمَيَةٌ "A sword," forms its plural أَمْيَا فِ, not by analogy, as Grammarians assert; but merely by the authority of general usage: and, accordingly, it has been admitted by many Grammarians, that the rules...
termed 

or Analogous, are really Prescriptive by their own nature; though it is also true, that the examples of their occurrence are more numerous than the examples of the occurrence of those rules, to which the term سماعي or Prescriptive, has been applied.

In employing the term سماعي or Analogous, sometimes superceded by the term عا لب or Prevailing, no Grammarian means, therefore, to set aside the authority of general usage, when that authority can be obtained; but there may exist, in the Arabic Language, nouns of which the plural number has never yet been required or employed; and if the plural number of such nouns should accidentally happen to be required hereafter, some Grammarians authorise its formation by the rules of analogy which I have detailed.

Others, as Seebuwyn, grant the liberty of forming the plural by the rules of analogy, first, to Poets; and, secondly, to the Writers of measured prose, when they may happen to stand in need of a rhyme; but as my readers are not likely to be in that predicament, the licence to them is of little use. Prescription, therefore, (which is a great defect in the Arabic Language,) and not analogy, determines those forms of the imperfect plural hitherto treated, which can alone be accurately employed in the Language; and the decisions of prescription on this subject, should be recorded, (as generally speaking they are recorded,) in the best Lexicons of the Arabic Language, to which my readers are therefore referred.

SECTION
SECTION FOURTH.

SECOND CLASS OF IMPERFECT PLURALS.

I have already stated that the second class of imperfect plurals is indifferently distinguished by the terms مَنْتَقَى الْجُمْعَةَ or مَنْتَقِي الْجُمْعَةَ "The last of plurals;" and sometimes by the term جَمِيعُ الْجُمْعَةَ "The Plural of Plurals."

It is so termed, because its measures admit of no subsequent forms of the imperfect plural: as in the case of مَسْتَجْدَدٌ "Tem-
plas," which, being a مَنْتَقَى الْجُمْعَةَ, admits the feminine perfect plural مَسْتَجْدَدتٌ but does not admit of any imperfect form of the plural, subsequent to that which is here exhibited.

So, also, اِلْأَفْرِيقَيْنِ "Tribes," being a مَنْتَقَى الْجُمْعَةَ, has no subsequent form of the imperfect plural; nor has it much occasion for any such form, being itself the plural of اِلْأَفْرِيقَتِ, which is the plural of أَفْرِيقَةٍ, which is the plural of أَفْرَءٍ "A tribe."

Nay, those nouns in the singular number, which may happen to exhibit the form of مَنْتَقَى الْجُمْعَةَ, admit none but the feminine plural in Alif تَأ: as سَرَّاوَيْلٌ "A pair of trousers;" Plural سَرَّاوِيَّاتَ, &c. For though some Gramma-
rians consider سَرَّاوَيْلٌ as the plural of سَرَّاوُةٍ, it is held to be singular in the general opinion, and apparently on very sufficient grounds; since the form سَرَّاوَةٍ is merely fictitious, having never been observed to occur in the Language. That سَرَّاوَيْلٌ presents the form of مَنْتَقَى الْجُمْعَةَ, will be ob-
vious
vious to those who advert to the following observations on that class of plurals.

The may consist of five or of six letters. If it consist of five letters, the two first letters must be , the third must be a servile quiescent , and the fourth letter must be , as the plural of "A temple." If it consist of six letters, the fifth must be a servile quiescent: as the plural of "A climate," or the sixth must be the letter servile: as the plural of "A teacher." The presence or absence of the letter or of the letter , and the admission by of the mark , constitute, therefore, the only circumstances by which plurals of the second or third class can be distinguished from those of the first.

The is often formed from the plural number of nouns comprising but three letters in the singular number; as the plural of , which is itself the plural of "speech," but it is rarely formed from the singular number of such nouns, because the singular is defective in the necessary number of letters. The word "Land," indeed, anomalously forms its plural : (originally by Rule 3d. Page 432, of this volume:) as "Beauty," forms its plural ; but such examples necessarily exhibit an arbitrary assumption, in the plural number of letters which have no existence in the singular number; and
and are therefore of rare occurrence in the Language, and wholly independent of the rules of Grammar.

The should be equally inapplicable (and is in fact, I believe, rarely applied,) to nouns exhibiting, in the singular number, more letters than can be retained under that form of the imperfect plural: as فرَرْتُ نِعُمْ "A cake of bread;" مُدْهَبْ نِعُمْ "A revolver;" مُفْتَحْ نِعُمْ "A goer;"ايِسْتَخْرَجْ نِعُمْ "Selection;" &c. In this case, however, Grammarians have determined by rule, the letters to be rejected in the event of its formation; that is to say, they have determined; first, that radicals are to be retained in preference to servile letters: as دَحَا رَجُمٌ the plural of مُدْهَبْ رَجُمٌ. Secondly, that of two or more servile letters, that letter must be retained, which is most likely to mark the part of Speech to which a word may happen to belong: as مُفْتَحْ للَّيْنِ the plural of مُفْتَحَةٌ للَّيْنِ. And, finally, that of two radical or two servile letters, either may be retained or rejected, when both shall appear to be equally important: as فَرَرْتُ نِعُمْ; Plural يِسْتَخْرَجْ فَرَرْتُ or فَرَرْتُ نِعُمْ; Plural يِسْتَخْرَجْ فَرَرْتُ نِعُمْ; &c.

These mutilating expedients are very awkward; and if I may trust my own limited observation, the is generally formed from those nouns only, which admit the retention in their order, under that form of the plural, of all the letters, or at least of all the important letters comprised in the singular; those letters, in point of number, being neither defective nor superabundant.

But
But if all the letters comprised in the singular, shall be retained in their order in the مَتْنِيَّةٍ ٱلْجَمْعُ, it is easy to see that the measures of the latter will generally vary with those of the former: as مَعْلُونُ Plural مَعْلَعُونَ Plural مَعْلَعَتْنَيْنَ Plural مَعْلَعَتْنِينَ Plural مَعْلَعَتْنِينَ Plural مَعْلَعَتْنِينَ Plural مَعْلَعَتْنِينَ Plural مَعْلَعَتْنِينَ Plural مَعْلَعَتْنِينَ &c. Accordingly, each class of the مَتْنِيَّةٍ ٱلْجَمْعُ comprises an unlimited number of measures; but as the rule for the formation of that class of plurals does not generally vary with the measures, (since the same rule is applicable to the formation of مَعْلَعُونَ from مَعْلَعُونَ or مَعْلَعَتْنِينَ from مَعْلَعَتْنِينَ &c.) so, any one measure may be assumed as the general representative of all the measures comprised in the class to which it belongs. It is on this principle, that plurals of the first class are often said to be formed universally on مَعْلَعُونَ; and those of the second on مَعْلَعَتْنِينَ: the former including مَعْلَعَتْنِينَ &c. and the latter including مَعْلَعَتْنِينَ: and other plurals of that class, distinguished from the former by the penultimate ٱل. So, also, مَعْلَعَتْنِينَ might represent all the plurals of the third class; but these are of rare occurrence in the Language, and admitting, as they do, the mark تُنْصَرُمُ, have been therefore excluded by some Grammarians from the class termed مَتْنِيَّةٍ ٱلْجَمْعُ.

The following table exhibits such of the measures of the مَتْنِيَّةٍ ٱلْجَمْعُ as are most commonly observed to occur in the Language.
<table>
<thead>
<tr>
<th>Number</th>
<th>Meaning</th>
<th>Singular</th>
<th>Plural</th>
<th>Measure</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>A field</td>
<td>مَفَّارِقَة</td>
<td>مَفَّارِقَة</td>
<td>تَماْرِقَة</td>
</tr>
<tr>
<td>2</td>
<td>A chair</td>
<td>كَرَاسَة</td>
<td>كَرَاسَة</td>
<td>تَكَرَّاسَة</td>
</tr>
<tr>
<td>3</td>
<td>A ship</td>
<td>سَفِينَة</td>
<td>سَفِينَة</td>
<td>تَسَفِينَة</td>
</tr>
<tr>
<td>4</td>
<td>A gem.</td>
<td>جَوْهَر</td>
<td>جَوْهَر</td>
<td>تَجَوْهَر</td>
</tr>
<tr>
<td>5</td>
<td>A rule</td>
<td>تَراَبِّيْنَ</td>
<td>تَراَبِّيْنَ</td>
<td>تَتَراَبَيْنَ</td>
</tr>
<tr>
<td>6</td>
<td>Greater</td>
<td>أَكْبَرُ</td>
<td>أَكْبَرُ</td>
<td>أَكْبَرُ</td>
</tr>
<tr>
<td>7</td>
<td>A climate</td>
<td>تَوْابِيْنَ</td>
<td>تَوْابِيْنَ</td>
<td>تَتَوْابَيْنَ</td>
</tr>
<tr>
<td>8</td>
<td>An object or aim.</td>
<td>مَثَلُ مَثَل</td>
<td>مَثَلُ مَثَل</td>
<td>مَثَلُ مَثَل</td>
</tr>
<tr>
<td>9</td>
<td>A key</td>
<td>مَفتَحْ</td>
<td>مَفتَحْ</td>
<td>مَفتَحْ</td>
</tr>
<tr>
<td>10</td>
<td>Experience</td>
<td>رَحْبَة رَحْبَة</td>
<td>رَحْبَة رَحْبَة</td>
<td>رَحْبَة رَحْبَة</td>
</tr>
<tr>
<td>11</td>
<td>A figure</td>
<td>تَقَعُّ مَثَلُ تَقَعُّ مَثَلُ</td>
<td>تَقَعُّ مَثَلُ تَقَعُّ مَثَلُ</td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>A polisher</td>
<td>صَيْقَل</td>
<td>صَيْقَل</td>
<td>صَيْقَل</td>
</tr>
<tr>
<td>13</td>
<td>A devil</td>
<td>شَيْطَانُ</td>
<td>شَيْطَانُ</td>
<td>شَيْطَانُ</td>
</tr>
<tr>
<td>14</td>
<td>The name of a bird.</td>
<td>مَخَالِفَة</td>
<td>مَخَالِفَة</td>
<td>مَخَالِفَة</td>
</tr>
<tr>
<td>15</td>
<td>A bat</td>
<td>خَيْلُ تَيْرَة</td>
<td>خَيْلُ تَيْرَة</td>
<td>خَيْلُ تَيْرَة</td>
</tr>
<tr>
<td>16</td>
<td>A camel's hoof.</td>
<td>سَلْطِينَاتُ سُلْطَانُ</td>
<td>سَلْطِينَاتُ سُلْطَانُ</td>
<td>سَلْطِينَاتُ سُلْطَانُ</td>
</tr>
<tr>
<td>17</td>
<td>A prince</td>
<td>سَلَاطِينُ سُلْطَانُ</td>
<td>سَلَاطِينُ سُلْطَانُ</td>
<td>سَلَاطِينُ سُلْطَانُ</td>
</tr>
<tr>
<td>18</td>
<td>The temper of a sword.</td>
<td>نَقَعُ عَلَّ نَقَعُ عَلَّ</td>
<td>نَقَعُ عَلَّ نَقَعُ عَلَّ</td>
<td></td>
</tr>
<tr>
<td>19</td>
<td>A thick secked lion.</td>
<td>فَنَّ اَنُوَّل</td>
<td>فَنَّ اَنُوَّل</td>
<td>فَنَّ اَنُوَّل</td>
</tr>
<tr>
<td>20</td>
<td>A rivulet.</td>
<td>جُدُوَّ اَنُوَّل</td>
<td>جُدُوَّ اَنُوَّل</td>
<td>جُدُوَّ اَنُوَّل</td>
</tr>
<tr>
<td>21</td>
<td>Long legged.</td>
<td>وَلِيَ وَلِيَ</td>
<td>وَلِيَ وَلِيَ</td>
<td>وَلِيَ وَلِيَ</td>
</tr>
<tr>
<td>22</td>
<td>A species of garment.</td>
<td>يَقَا عَلَّ يَقَا عَلَّ</td>
<td>يَقَا عَلَّ يَقَا عَلَّ</td>
<td></td>
</tr>
<tr>
<td>23</td>
<td>A fountain.</td>
<td>يَتْبَعُ</td>
<td>يَتْبَعُ</td>
<td>يَتْبَعُ</td>
</tr>
<tr>
<td>24</td>
<td>An element.</td>
<td>عَصَّر</td>
<td>عَصَّر</td>
<td>عَصَّر</td>
</tr>
<tr>
<td>25</td>
<td>A sparrow.</td>
<td>قُصَّرْ</td>
<td>قُصَّرْ</td>
<td>قُصَّرْ</td>
</tr>
<tr>
<td>26</td>
<td>An Afghan.</td>
<td>مَعْلَة مَعْلَة</td>
<td>مَعْلَة مَعْلَة</td>
<td>مَعْلَة مَعْلَة</td>
</tr>
</tbody>
</table>
But if all the letters comprised in the singular, shall be retained in their order in the substantive, it is easy to see that the measures of the latter will generally vary with those of the former: as سَقَعْلُ : سَقَعْلُ ; Plural سَقَعْلُ لَ : سَقَعْلُ لَ ; Plural مَقَعَعُ لَ : مَقَعَعُ لَ ; Plural نَعَا عَلُّ : نَعَا عَلُّ ; Plural لَعَا لِبَلْ : لَعَا لِبَلْ ; Plural نَعَا لِبَلْ : نَعَا لِبَلْ ; Plural &c. Accordingly, each class of the مَنْتَى الْجُمُوعُ comprises an unlimited number of measures; but as the rule for the formation of that class of plurals does not generally vary with the measures, (since the same rule is applicable to the formation of مَقَعَعُ from مَقَعَعُ or نَعَا عَلُّ from نَعَا عَلُّ ; &c.) so, any one measure may be assumed as the general representative of all the measures comprised in the class to which it belongs. It is on this principle, that plurals of the first class are often said to be formed universally on مَقَعَعَ ; and those of the second on مَقَعَعَ عَلٌّ: the former including نَعَا عَلُّ : نَعَا عَلُّ ; &c. and the latter including لَعَا لِبَلْ : لَعَا لِبَلْ ; and other plurals of that class, distinguished from the former by the penultimate ِـلا. So, also, مَقَعَعَ عَلَّ might represent all the plurals of the third class; but these are of rare occurrence in the Language, and admitting, as they do, the mark ُـلا, have been therefore excluded by some Grammarians from the class termed مَنْتَى الْجُمُوعُ.

The following table exhibits such of the measures of the مَنْتَى الْجُمُوعُ as are most commonly observed to occur in the Language.
<table>
<thead>
<tr>
<th>Meaning</th>
<th>Singular</th>
<th>Plural</th>
<th>Measures</th>
</tr>
</thead>
<tbody>
<tr>
<td>The name of a bird.</td>
<td>جَنَةٌ</td>
<td>فَرَاءٌ</td>
<td>1</td>
</tr>
<tr>
<td>A bat.</td>
<td>جَبَلٌ</td>
<td>دُخَلٌ</td>
<td>2</td>
</tr>
<tr>
<td>A camel's hoof.</td>
<td>حَنَّةٌ</td>
<td>مرَّةٌ</td>
<td>3</td>
</tr>
<tr>
<td>A prince.</td>
<td>سُلْطَانٌ</td>
<td>دَوَّارٌ</td>
<td>4</td>
</tr>
<tr>
<td>The temper of a sword.</td>
<td>ذَلُّ</td>
<td>سَلَّطَةٌ</td>
<td>5</td>
</tr>
<tr>
<td>A thick necked lion.</td>
<td>نَبْرُ</td>
<td>حَرَابٌ</td>
<td>6</td>
</tr>
<tr>
<td>A rivulet.</td>
<td>جَعَالٌ</td>
<td>سُحُولٌ</td>
<td>7</td>
</tr>
<tr>
<td>Long legged.</td>
<td>شَبَابٌ</td>
<td>سُلْطَانٌ</td>
<td>8</td>
</tr>
<tr>
<td>A species of garment.</td>
<td>بَيْضٌ</td>
<td>دَفْعُ</td>
<td>9</td>
</tr>
<tr>
<td>A fountain.</td>
<td>عِطَاطٌ</td>
<td>دُنْسُ</td>
<td>10</td>
</tr>
<tr>
<td>An element.</td>
<td>عِينٌ</td>
<td>صَالِحٌ</td>
<td>11</td>
</tr>
<tr>
<td>A sparrow.</td>
<td>نَحْراً</td>
<td>صَيْفُ</td>
<td>12</td>
</tr>
<tr>
<td>An Afghan.</td>
<td>طَيْبٌ</td>
<td>صَيْفُ</td>
<td>13</td>
</tr>
<tr>
<td>A field.</td>
<td>عَلِيٌ</td>
<td>ضَرْرٌ</td>
<td>1</td>
</tr>
<tr>
<td>A chair.</td>
<td>كَرِمٌ</td>
<td>فَرَاءٌ</td>
<td>2</td>
</tr>
<tr>
<td>A skip.</td>
<td>سَيْفٌ</td>
<td>قَفْرٌ</td>
<td>3</td>
</tr>
<tr>
<td>A gem.</td>
<td>جَواهرٌ</td>
<td>مَنْىَةٌ</td>
<td>4</td>
</tr>
<tr>
<td>A rule.</td>
<td>ضَحاَبٌ</td>
<td>نَجَابٌ</td>
<td>5</td>
</tr>
<tr>
<td>Greater.</td>
<td>أَكْبَرَ</td>
<td>أَكْبَرَ</td>
<td>6</td>
</tr>
<tr>
<td>A climate.</td>
<td>أَمْرٌ</td>
<td>أَقْلُ</td>
<td>7</td>
</tr>
<tr>
<td>An object or aim.</td>
<td>مَا عَلِّيَ</td>
<td>مَعْلُوبٌ</td>
<td>8</td>
</tr>
<tr>
<td>A key.</td>
<td>مَعْلُوَةٌ</td>
<td>مَعْلُوَةٌ</td>
<td>9</td>
</tr>
<tr>
<td>Experience.</td>
<td>خَيْرٌ</td>
<td>بَحْرٌ</td>
<td>10</td>
</tr>
<tr>
<td>A figure.</td>
<td>عَلِيٌ</td>
<td>عَلَّامٌ</td>
<td>11</td>
</tr>
<tr>
<td>A polisher.</td>
<td>ضَيْعٌ</td>
<td>ضَيْعٌ</td>
<td>12</td>
</tr>
<tr>
<td>A devil.</td>
<td>غَضِبٌ</td>
<td>غَضِبٌ</td>
<td>13</td>
</tr>
</tbody>
</table>
But if all the letters comprised in the singular, shall be retained in their order in the مئِتی لِجْمُوع، it is easy to see that the measures of the latter will generally vary with those of the former: as مَعَالَل، Plural مَعَالَل، Plural مَعَالَل، Plural مَعَالَل، Plural مَعَالَل، Plural مَعَالَل، Plural مَعَالَل، Plural مَعَالَل، &c. Accordingly, each class of the مئِتی لِجْمُوع comprises an unlimited number of measures; but as the rule for the formation of that class of plurals does not generally vary with the measures, (since the same rule is applicable to the formation of مَعَالَل from مَعَالَل or مَعَالَل from مَعَالَل;&c.) so, any one measure may be assumed as the general representative of all the measures comprised in the class to which it belongs. It is on this principle, that plurals of the first class are often said to be formed universally on مَعَالَل; and those of the second on مَعَالَل: the former including مَعَالَل: &c. and the latter including مَعَالَل: and other plurals of that class, distinguished from the former by the penultimate مَعَالَل. So, also, مَعَالَل might represent all the plurals of the third class; but these are of rare occurrence in the Language, and admitting, as they do, the mark تنْحِين, have been therefore excluded by some Grammarians from the class termed مئِتی لِجْمُوع.

The following table exhibits such of the measures of the مئِتی لِجْمُوع as are most commonly observed to occur in the Language.
<table>
<thead>
<tr>
<th>Meaning</th>
<th>Singular</th>
<th>Plural</th>
<th>Measures</th>
</tr>
</thead>
<tbody>
<tr>
<td>The name of a bird.</td>
<td>عَلَمُ الْحَرْبِ</td>
<td>عَلَمٌ الْحَرْبِ</td>
<td>A field.</td>
</tr>
<tr>
<td>A bat.</td>
<td>عَلَمُ الْحَرْبِ</td>
<td>عَلَمٌ الْحَرْبِ</td>
<td>A chair.</td>
</tr>
<tr>
<td>A camel's hoof.</td>
<td>عَلَمُ الْحَرْبِ</td>
<td>عَلَمٌ الْحَرْبِ</td>
<td>A ship.</td>
</tr>
<tr>
<td>A prince.</td>
<td>عَلَمُ الْحَرْبِ</td>
<td>عَلَمٌ الْحَرْبِ</td>
<td>A gem.</td>
</tr>
<tr>
<td>The temper of a sword.</td>
<td>عَلَمُ الْحَرْبِ</td>
<td>عَلَمٌ الْحَرْبِ</td>
<td>A rule.</td>
</tr>
<tr>
<td>A thick-seked lion.</td>
<td>عَلَمُ الْحَرْبِ</td>
<td>عَلَمٌ الْحَرْبِ</td>
<td>Greater.</td>
</tr>
<tr>
<td>A rivulet.</td>
<td>عَلَمُ الْحَرْبِ</td>
<td>عَلَمٌ الْحَرْبِ</td>
<td>A climate.</td>
</tr>
<tr>
<td>Long legged.</td>
<td>عَلَمُ الْحَرْبِ</td>
<td>عَلَمٌ الْحَرْبِ</td>
<td>An object or also.</td>
</tr>
<tr>
<td>A species of garment.</td>
<td>عَلَمُ الْحَرْبِ</td>
<td>عَلَمٌ الْحَرْبِ</td>
<td>A key.</td>
</tr>
<tr>
<td>A fountain.</td>
<td>عَلَمُ الْحَرْبِ</td>
<td>عَلَمٌ الْحَرْبِ</td>
<td>Experience.</td>
</tr>
<tr>
<td>An element.</td>
<td>عَلَمُ الْحَرْبِ</td>
<td>عَلَمٌ الْحَرْبِ</td>
<td>A figure.</td>
</tr>
<tr>
<td>A sparrow.</td>
<td>عَلَمُ الْحَرْبِ</td>
<td>عَلَمٌ الْحَرْبِ</td>
<td>A polisher.</td>
</tr>
<tr>
<td>An Afghan.</td>
<td>عَلَمُ الْحَرْبِ</td>
<td>عَلَمٌ الْحَرْبِ</td>
<td>A devil.</td>
</tr>
</tbody>
</table>
But if all the letters comprised in the singular, shall be retained in their order in the مَنْتَقَيْهِ َالمَجْمِعُ, it is easy to see that the measures of the latter will generally vary with those of the former: as Plural مَعْلُونَ؛ Plural مَعْلُونَ ؛ Plural مَعْلُونَ ؛ Plural مَعْلُونَ ؛ Plural مَعْلُونَ ؛ Plural مَعْلُونَ ؛ Plural مَعْلُونَ ؛ Plural مَعْلُونَ ؛ &c.

Accordingly, each class of the مَنْتَقَيْهِ َالمَجْمِعُ comprises an unlimited number of measures; but as the rule for the formation of that class of plurals does not generally vary with the measures, (since the same rule is applicable to the formation of مَعْلُونَ from مَعْلُونَ or مَعْلُونَ from مَعْلُونَ; &c.) so, any one measure may be assumed as the general representative of all the measures comprised in the class to which it belongs. It is on this principle, that plurals of the first class are often said to be formed universally on مَعْلُونَ; and those of the second on مَعْلُونَ: the former including مَعْلُونَ: &c. and the latter including مَعْلُونَ: and other plurals of that class, distinguished from the former by the penultimate مَعْلُونَ. So, also, مَعْلُونَ might represent all the plurals of the third class; but these are of rare occurrence in the Language, and admitting, as they do, the mark تَنْبَزَنَ, have been therefore excluded by some Grammarians from the class termed مَنْتَقَيْهِ َالمَجْمِعُ.

The following table exhibits such of the measures of the مَنْتَقَيْهِ َالمَجْمِعُ as are most commonly observed to occur in the Language.
<table>
<thead>
<tr>
<th>Meaning</th>
<th>Singular</th>
<th>Plural</th>
<th>Measure</th>
</tr>
</thead>
<tbody>
<tr>
<td>The name of a bird</td>
<td>عَنَّا لِيْلَةٍ</td>
<td>عَنَّا لِيْلَةٍ</td>
<td>1</td>
</tr>
<tr>
<td>A bat</td>
<td>عَنَّا عَلَى</td>
<td>عَنَّا عَلَى</td>
<td>2</td>
</tr>
<tr>
<td>A camel's hoof</td>
<td>عَنَّا اِلْبَنْيَةَ</td>
<td>عَنَّا اِلْبَنْيَةَ</td>
<td>3</td>
</tr>
<tr>
<td>A prince</td>
<td>عَنَّا لِيْنَ</td>
<td>عَنَّا لِيْنَ</td>
<td>4</td>
</tr>
<tr>
<td>The temper of a sword</td>
<td>عَنَّا لِيْنَ</td>
<td>عَنَّا لِيْنَ</td>
<td>5</td>
</tr>
<tr>
<td>A thick sated lion</td>
<td>عَنَّا لِيْنَ</td>
<td>عَنَّا لِيْنَ</td>
<td>6</td>
</tr>
<tr>
<td>A rivulet</td>
<td>عَنَّا لِيْنَ</td>
<td>عَنَّا لِيْنَ</td>
<td>7</td>
</tr>
<tr>
<td>Long legged</td>
<td>مَفَاعِلٌ مَثَّلٌ</td>
<td>مَفَاعِلٌ مَثَّلٌ</td>
<td>8</td>
</tr>
<tr>
<td>A species of garment</td>
<td>عَيَّا عَلَى مَثَّلٌ</td>
<td>عَيَّا عَلَى مَثَّلٌ</td>
<td>9</td>
</tr>
<tr>
<td>A fountain</td>
<td>عَيَّا عَلَى مَثَّلٌ</td>
<td>عَيَّا عَلَى مَثَّلٌ</td>
<td>10</td>
</tr>
<tr>
<td>A element</td>
<td>عَيَّا عَلَى مَثَّلٌ</td>
<td>عَيَّا عَلَى مَثَّلٌ</td>
<td>11</td>
</tr>
<tr>
<td>A sparrow</td>
<td>عَيَّا عَلَى مَثَّلٌ</td>
<td>عَيَّا عَلَى مَثَّلٌ</td>
<td>12</td>
</tr>
<tr>
<td>An Afghan</td>
<td>عَيَّا عَلَى مَثَّلٌ</td>
<td>عَيَّا عَلَى مَثَّلٌ</td>
<td>13</td>
</tr>
</tbody>
</table>
Measure 1st. 

The Measure, originally ْفا ل تعا ي ل, loses or retains the letter ْي أ, according to the principle stated in Rule 33, Page 432 of this volume, to which the reader is therefore referred. It may be added however, in this place, that the letter ْي أ is always retained in the absence of تونفان: as أراضي “The lands;” &c. The following are the rules applicable to the formation of the plural on the Measure ْفا ل تعا ي ل.

Rule First.

It is applicable, by analogy, 1st. to all nouns substantive or attributive, formed on the Measure ْفا ل تعا ي ل. Examples: "A field;" "A field;" "A virgin;" &c. 2d. To all substantive nouns formed on ْنَعُو ْتِلِي, and also to attributives formed on ْنَعُو ْتِلِي. Examples: "The name of an herb;" "The bone behind the ear;" "A shoemaker’s awl;" "A woman’s name;" "Pregnant;" "A hermaphrodite;" &c. 3d. To relative and other nouns formed on ْنَعُو ْتِلِي or ْنِعْي ْلِي: جنات "A species of camel;" "A bright star;" "A man’s offspring;" as ْفُرُو ْتِح ْلِي "A kept mistress;" &c. 4th. To ْفُلَوْتِي ْلِي as "Rough ground;" Or ْفُلْو ْتِا ْلِي "The collar bone;"
"The cross bar of a bucket;" &c.

5th. To "Night;" as نَّهَرَةٌ لَّكَ. A species of demon;" &c.

R U L E S E C O N D.

It is applicable, by analogy, to nouns formed on various measures, presenting two serviles, either of which may be rejected. The measures alluded to, are, 1st. ُهَتْنُثُةٌ: "A cap;" ُلَلَسَّ مِنْ تَلَاسٍ or ُلِلَّاسَ مِنْ تَلَاسٍ: "Luxurious living;" ُقُرْعَي لِبَلَأَ دَلَّ. 3d. نَفْعَت لِبَلَأٍ or ُبَلَأ يِنْتَي: "An old and high tree;" sometimes as ُنَفْعَةٌ ُبَلَأٍ or ُبَلَأ يِنْتَي.

4th. ُهَوْبَةٌ: "A triple pointed arrow;" ُتَحْبَاٌبٍ or ُتَحْبَاٌب يِنْتَي; sometimes ُهَتْنُثُةٌ: "A strong lion;" ُقُرْعَي رَنٍّ or ُقُرْعَي ُقُرْعَي. 5th. ُحِبْنُطُي: "A short man with a great belly;" ُحِبْمَانَطٍ or ُحِبْمَانَط يِنْتَي. 7th. ُعَاٌلِي: "A bustard;" ُحِبَّرُ or ُحِبَّر يِنْتَي. The reader will easily perceive that in the event of the rejection of the second servile, the plural is not ُنَّعَرٌ or ُنَّعَر يِنْتَي; as ُنَّعَرٌ or ُنَّعَر يِنْتَي and so, also, of other examples.

R U L E T H I R D.

It is applicable, by the authority of prescription, 1st. to ُعَجَّلَنَّ ُكَسَلٍ: "Weak or Lax;" "Making haste;" or ُعَجَّلٍ لِّيِجَبَأٌ لَّكَ. 2d. To ُعَجَّلٍ: "Land;" ُعَجَّلٍ لِّيِجَبَأٌ لَّكَ. 3rd. ُهُأَلٍ لِّيِجَبَأٌ or ُهُأَلٍ "People;" &c. Its application to ُنَّعَلٌ is very rare: as ُكِسَكَةٌ "An egg;" &c.
This form of the plural is applicable, by analogy, to all substantive nouns, (but not to relatives,) formed on ە. Examples: "A chair", "A crane"; &c. Its application to ە or ە, of "A species of camel"; Plural ە, is anomalous, because these are relative nouns; and so, also, of ە (originally ە) Plural ە; because the medial radical is here moveable.

RULE SECOND.


Measure 3d. ە.

RULE FIRST.

This form of the plural is applicable, by analogy, 1st. to all substantive nouns formed on the Measure ە. Examples:
&c. 2d. To all attributives formed on the same measure, provided they shall not have the sense of the passive participle.


RULE SECOND.

It is also applicable, by analogy, to 9th. "Great!" "A large man with a great belly;" "A strong and short man;" "A northeaster wind;" "A bustard;" "Firmness in battle;" "A woman's name;" &c.
RULE THIRD.


RULE FOURTH.

It is rarely applicable to "Night;" "Enmity;" Or "A camel;" "Either of two women married to the same husband;" "A free woman;" "A want;" "Desolate;" &c. as "A bold woman;" &c.

CONCLUSION.
CONCLUSION.

I have only further to observe on this form of the plural, that the permutations to which it is liable are chiefly those ascribed to خَطَّاء, Rule 11th. Page 393 of this volume. Thus مَطْعَّة "A horse," forms its plural مَطَّعُو; but يا being مَعْدَة زَعْقَة in the singular number, becomes هُمْزَة in the plural number, by Rule 18th. Page 421. So, also, the final وَلَد becomes ِيا by Rule 28th. Page 429; after which مَطَّعُي becomes مَطَّعُي as خَطَّاءَي ِيا becomes خَطَّاءَي ِيا.

Measure 4th. نَعَّا عَلِيً.

Rule First.

This form of the plural is applicable, by analogy, 1st. to all substantive nouns formed on the Measure ِعَلِيً. Examples:

"A man's name;" خَوَّا لَدُ "The space between the shoulders;" سَحِلُ "The shore;" حَالُ "A hoof;" حَافِرُ "A side;" جَانِبُ "A ring;" &c. 2d. To attributives formed on the same measure, and significant, 1st. of attributes peculiar to the female sex: as مَطَّعُي "A divorced woman;" حَوَّا بِلُ "A pregnant woman;" حَوَّا بِنُ "A menstruous woman;" &c. or 2dly. of attributes not applicable to rational beings: as "A braying animal, or an ass;" صَوْا هَلُ "A neighing animal, or a horse;" تَوَاعِي "A crow;" &c. 2dly. 1st.
"A camel having cut his four lancet teeth;" &c. 3d. To all nouns substantive or attributive formed on the Measure ٌ علَّة. Examples: َكَكْيَة "Fruit;" َنَدْنَة "A rule;" َنَعْعَد "Gain;" َنَعْعَد "A misfortune;" َنَعْمَة "A claim;" َدَهَشْة "A corner;" َرَوْيَا "which is anomalous, since it should have been regularly رُوَاع, the letter was being radical, not servile as required by the rule of خَطَا يَا. ضَارِبة "A beater;" َنَوْأَب "A slayer;" َعَامِم "Common;" َحَمَصَة "Particular;" &c.

RULE SECOND.

If it is also applicable, by analogy, 1st. to ٌ عُلَّ: as َتا لُب "A ring;" َلُب "A mould;" َذَا لُب "A seal-ring;" َذَا الْمُلع "The world;" &c. 2d. To جَوْر "A gem;" جَوْر "A star;" جَوْر "A stream in paradise;" جَوْر "A stocking;" جَوْر "The crop of a bird;" جَوْر "A place of worship;" &c. 3d. To َنَعْمَ "The hole at which a mouse enters;" َنَأَمَ "A mouse hole;" (different from the former, َنَأَمَ "A mouse hole;" (different from either of the other two, for these vermin are said to have many holes or outlets, framed for the purpose of eluding their pursuers;) &c.

RULE
RULE THIRD.

It is applicable, by the authority of prescription, 1st. to attributes formed on أَلْوَاءُ, and significant of attributes belonging to men. Examples: "A horseman" نَجُورًا "A witness" نَشَاهِد "A Perishing" قُوَائِب "Absent" قُوَائِب &c. Its application to nouns having neither أَلْوَاءُ nor مَلْوَاء servile after the primal radical, is rare: as بَنْس "A bull or cow" بَنْس "Smoke" بَنْس "A woman having born a child within 40 days" بَنْس &c. And so, also, of طُواْجِين, which should have been regularly طُواْجِين the plural of مَخْرَة "A mill" مَخْرَة.

CONCLUSION.

In the case of poetry or of measured prose, some Grammarians authorise the universal conversion of أَلْوَاءُ into أَلْوَاءُ when the harmony of the measure shall happen to require it; but this licence is generally restricted to أَلْوَاءُ formed from أَلْوَاءُ as قُوَائِب for the plural of أَلْوَاءُ "A mould" قُوَائِب for the plural of أَلْوَاءُ "A small coin" قُوَائِب &c. If we affirm the restriction, it follows, therefore, that جُبْرَاءُ cannot supercede جَبْرَاءُ, even in verse or in measured prose; because the singular جَبْرَاءُ "A gem" is formed on جَبْرَاءُ not جَبْرَاءُ.

MEASURE
Measure 5th.

RULE.

This form of the plural is applicable, by analogy, to all nouns formed on the Measure َة، as ُة "A seal-ring;" ُة "A covered passage between two houses;" ُة "An emperor;" &c. Or ُة "A canon or law;" ُة "A lady;" ُة "A gardener;" ُة "A hemorrhage;" &c. Or ُة "A glass bottle;" &c. Or ُة "The 10th day of the month Muharram;" &c. Or ُة "A seal-ring;" ُة "A register office;" ُة "Mutual beating;" ُة "A volume;" &c. Or ُة "Gloves;" ُة "Gloves;" &c. In other words, this form of the plural is regularly applicable to all nouns having ُة or S向下 MUDA, for the second and fourth letters. Its application to the plural of ُة "Vapour," is irregular.

Measure 6th.

RULE FIRST.

This form of the plural is applicable, by analogy, 1st. to every substantive noun formed on the Measure َة، without regard to the vowel points. Examples: ُة "A finger;" ُة "A hare;" ُة "The tip of the finger;" ُة "A species of snake;" &c.
&c. And, 2d. to the masculine gender of the Ismoor Tur-
zesl. Examples: أَكْثَرْ "Greater or Greatest;" أَوْلَ "Smaller or Smallest;
أَقْصَرْ "Former or First;" أَعْلَ "Higher or Highest;" أَنْقِصُ "More or Most remote;
أَثُنَ "Nearer or Nearest;" &c.

R U L E  S E C O N D.

It is applicable, by the authority of prescription, Ist. as ُرَكْحَتْ "A tribe;" صَرْمَ "A herd;"
ُبِيءَ "Evil;" &c. 2d. To as ُعَلَ "A camel;" ُرَجْلُ "A man;" &c.
3d. To or ُعُلَ "A goat;" ُرَجْلُ "A foot soldier;" &c.

It is rarely applicable, Ist. To ُجُوَّل ُعُلَ "The feet of cattle or sheep;" ُرَعَ "An oath;"
&c. And, 2dly. to ُعُلَ "A place;" ُمَكَّنُ "A bracelet;" &c.

C O N C L U S I O N.

Some Grammarians consider ُرَكْحَتْ as the plural of ُرَكْحَتْ "A tribe;" and it is certain that the
form ُعَلَ is not unfrequently derived from either of the plurals ُعَلَ "A dog;" ُعَلَ "Wealth;"
ُيَلَ "The hand;" ُعَلَ "A plank;" or ُعَلَ "A place;" ُعَلَ "A plate;" &c.
Rule First.


Rule Second.

CONCLUSION:

The word "A desert," and "The dog-teeth," form their plurals "A deserts," and "the dog-teeth," whence "A desert;" or "A tribe;" whence "A pillar;" according to the opinion of many Grammarians. So, also, we have "A quadruped;" "A speech;" "A blossom;" "A tribe;" "A tribe;" and so on, and so forth.

Rule First.

This form of the plural is applicable, by analogy, Ist. to every trilateral infinitive of the radical class, which presents a servile مَثْعَم before the primal radical. (See page 212 of this Volume.) Examples: "A desire;" "An aim;" "A promise;" "Hunger;" "A question;" "Knowledge;" "Weeping;" "Bounty;" "Assistance;" and so forth. 2d. To all nouns of the class termed اسم الفظ or مَثْعَم; (Page 312,) whether formed on مَثْعَم or مَثْعَم. Examples: "A vehicle;" "A source;" "A stage;" "The time or place of fear;" etc.
"A strait;" &c. 3d. To the instrumental noun, (Page 316,) formed on the Measures مَعْلُوم or مَعْلَى; or مَعْلُوم or مَعْلَى. Examples: مَعْلُوم "A ruler;"
مَصْلَب "A pulpit;" مَصْلَب "A bird's claw;"
مَصْلَب "A ewer;" مَصْلَب "A polishing instrument;"
مَصْلَب "A whispering trumpet;"
مَصْلَب "A seive;" مَصْلَب "A collyrium box;" &c.

RULE SECOND.

It is applicable, by analogy according to some Grammarians, and by the authority of prescription according to others, to the Measure مَعْلُوم significant of attributes peculiar to the female sex. Examples: مَيْتُ "A woman having children;"
مرضع "A milk nurse;" مرضع "A doe having grown up young ones;" &c. Its application to مَعْلُوم is not significant of such attributes, appears to be unusual or inadmissible, and its application to مَعْلُوم is prescriptive according to all Grammarians. Examples: مَيْتُ "Predicated;"
مَيْتُ "Favored;" مَيْتُ &c.

It is rarely applicable to عَبِيد "A slave;"
حسن "A likeness;" حسن &c.
المَيْتُ "A glance;" المَيْتُ &c.

MEASURE 9th. مَيْتُ عَبِيد.

RULE FIRST.

This form of the plural is applicable, by analogy, 1st. to all nouns

RULE SECOND.

It is applicable, by the authority of prescription, to many passive participles formed on the Measure مفعول. Examples: معلوم "Accursed;" معلوم "Blessed;" معلوم "Broken;" معلوم "Celebrated;" معلوم "Possessed;" معلوم "Prohibited;" &c. Its application to مفعول is rare: مفعل "A woman having children;" مفعل "A milk nurse;" مفعل "One who eats after a long fast;" مفعل "Rich;" مفعل "Predicated;" مفعل "Vicious;" (as an action.) مفعل "An abandoned woman;" مفعل "The offspring of a free man by a slave;" مفعل "Base;" also مفعل "A female palm-tree not producing after impregnation by the flowers of the male;" مفعل "The penis;" &c.

Measures 10th. and 11th. مفعولاً مفعولاً.

No. 10 is applicable, by analogy, to all nouns formed on مفعل.
without regard to the vowel points. Examples:

The name of a tree; Any thing solid; Experience; Re-

verence; &c. No. 11 is applicable, by analogy, to nouns
having a primal Ta'ser or, and a penultimate Madza; as in
the Measures or, Examples: A
to, Monday; as a picture; Inflection;

Detail; Trouble; Bread; &c. Its application to
plural, is anomalous.

Measures 12th. and 13th.

No. 12 is applicable, by analogy, to a polisher; as excellent;

&c. No. 13 is applicable to the devil; mutual beating;

&c.

Measures 14th. and 15th.

No. 14 is the plural, by analogy, of ; without regard to the
vowel points: as The name of a bird; &c. No. 15 is the plural of ; without regard to the vowel
points: as A bat; &c.

Measures 16th. and 17th.

No. 16 is the plural, by analogy, of ; without regard to
the vowel points: as A camel's hoof; &c. No. 17 is the plural of

A field; &c.
No. 18 is the plural, by analogy, of  without regard to the vowel points: as "The temper of a sword;" &c. No. 19 is the plural of  which differs from the former merely in having a penultimate MUDDA ZAIDA: as "A thick necked lion;" &c.

No. 20 is the plural, by analogy, of  without MUDDA as "A stream;" &c. No. 21 is the plural of  with MUDDA: as "A tall man or camel;" &c.

No. 22 is the plural, by analogy, of  without MUDDA as "A species of Garment;" &c. No. 23 is the plural of  with MUDDA: as "A field mouse;" "A fountain;" &c.

This form of the plural is applicable, by analogy, 1st. to every quadriliteral noun of the radical class. Examples: "A small stream;" "The name of a flower;" "An army;" "A scorpion;"

R U L E S E C O N D.

It is applicable, by the authority of prescription, to many quinqueliteral nouns radical or augmented; in which case, the final radical must be rejected. Examples: "A quince;" جُجَس "An old woman;" جُحَس "A nightingale;" "Old wine;" &c. This is the general opinion of Grammarians;
marians; but Ibn Malik and others, authorise the optional rejection of the fourth radical, provided, 1st. that it shall be one of those which are very commonly servile, as Meem; or, 2dly.: that it shall be formed nearly at the same Mukhraj with a letter very commonly servile; as Dal, formed nearly at the Mukhraj of ت. Examples: "A fat camel;" or تاًء ظعُم يم: "A man's name, or a cake of bread;" or تاًء ظعُم: "A quince;" or ساقُفْرَان: "Saffron;" or ساقُفْرَان: "A bug;" or خُحُتْسُاء خُحُتْسُاء: "An old woman;" or خُحُتْسُاء خُحُتْسُاء: &c. No radical letter preceding the fourth, can be rejected; in opposition to Ashush and the schools of Koofa.

Rule Third.

Plurals formed on لَمُلَّ may assume the form لَمُلَّ in the event of the rejection of any of the radical or servile letters comprised in the singular number. Examples: عام بطا، "A flock of goats;" or عام بطا، "A quince;" or ساقُفْرَان: "Saffron;" or ساقُفْرَان: "A bug;" or خُحُتْسُاء خُحُتْسُاء: "An old woman;" or خُحُتْسُاء خُحُتْسُاء: &c.

Measure 25th. لَمُثُلَّ.

Rule.

This form of the plural is applicable, by analogy, 1st. to every augmented quadriliteral noun having a Mudda Zaida after the third radical. Examples: هوَ لَمُثُلَّ وَطَواَطَ "A bat;" or دَنَا رَ "A small coin;" or دَنَا رَ (originally رَ عصْبُرُ "A sparrow;" or عصْبُرُ ( 7 م زرور
A camel let loose to feed; "A hog, "A candlestick"
"A hardy camel;" &c. 2d. To triliteral nouns correlative with the preceding quadrilaterals; as "Putting on a sheet;" &c. &c.

OF LETTERS TO BE REJECTED IN THE JAMUʿUJ.

These principles applicable to the rejection of letters, in order to the formation of the JAMUʿUJ, have already been explained at Page 581 of this Volume. According to those principles, ḫanāni forms its plural ḫa ṭām, by the rejection of ṭā, which is doubled in the singular; and so, also, we have ḫa ṭām: ṭā ṭām: ḫa ṭām: ṭā ṭām: ḫa ṭām or ḫa ṭām; &c. It would be easy but useless to multiply the examples of this nature; because, in point of fact, these highly mutilated plurals are scarcely ever observed to occur in the Language, notwithstanding the sanction given to their formation by the general decision of the writers on Grammar.

OF THE PENULTIMATE YA, CONSIDERED AS A MARK OF THE JAMUʿUJ.

The presence or absence of the letter ΥΑ, considered as a mark of the JAMUʿUJ, is generally determined by the rules already detailed; for as ḫalāl forms Nāʿa lāl, so, &c. It should be observed, however, 1st. that either
either form is sometimes found to supersede the other, either in
day, that the rejection of any one or more letters from the singular number, renders optional, the introduction of the penultimate \( \text{ال} \) into the plural number: as ٌما رَأَيْتُم for ٌما رُأَيْتُ لِمَا رَأَيْتُ لِمَا رَأَيْتُ لِمَا رَأَيْتُ لِمَا رَأَيْتُ لِمَا رَأَيْتُ لِمَا رَأَيْتُ لِمَا رَأَيْتُ لِمَا رَأَيْتُ لِمَا رَأَيْتُ لِمَا رَأَيْتُ لِمَا رَأَيْتُ لِمَا رَأَيْتُ لِمَا رَأَيْتُ لِمَا رَأَيْتُ لِمَا رَأَيْتُ لِمَا رَأَيْتُ لِمَا رَأَيْتُ لِمَا رَأَيْتُ لِمَا رَأَيْتُ لِمَا رَأَيْتُ لِمَا رَأَيْتُ لِمَا رَأَيْتُ لِمَا رَأَيْتُ لِمَا رَأَيْتُ لِمَا رَأَيْتُ لِمَا رَأَيْتُ لِمَا رَأَيْتُ لِمَا رَأَيْتُ لِمَا رَأَيْتُ لِمَا رَأَيْتُ لِمَا رَأَيْتُ لِمَا رَأَيْتُ لِمَا رَأَيْتُ لِمَا رَأَيْتُ لِمَا رَأَيْتُ لِمَا رَأَيْتُ لِمَا رَأَيْتُ لِمَا رَأَيْتُ لِمَا رَأَيْتُ لِمَا رَأَيْتُ لِمَا رَأَيْتُ لِمَا رَأَيْتُ لِمَا رَأَيْتُ لِمَا رَأَيْتُ لِمَا رَأَيْتُ لِمَا رَأَيْتُ لِمَا رَأَيْتُ لِمَا رَأَيْتُ لِمَا رَأَيْتُ لِمَا رَأَيْتُ لِمَا رَأَيْتُ لِمَا رَأَيْتُ لِمَا رَأَيْتُ لِمَا رَأَيْتُ لِمَا رَأَيْتُ لِمَا رَأَيْتُ لِمَا رَأَيْتُ لِمَا رَأَيْتُ لِمَا رَأَيْتُ لِمَا رَأَيْتُ لِمَا رَأَيْتُ لِمَا رَأَيْتُ لِمَا رَأَيْتُ لِمَا رَأَيْتُ لِمَا رَأَيْتُ لِمَا رَأَيْتُ لِمَا رَأَيْتُ لِمَا رَأَيْتُ لِمَا رَأَيْتُ لِمَا رَأَيْتُ لِمَا رَأَيْتُ لِمَا رَأَيْتُ لِمَا رَأَيْتُ لِمَا رَأَيْتُ لِمَا رَأَيْتُ لِمَا رَأَيْتُ لِمَا رَأَيْتُ لِمَا رَأَيْتُ لِمَا رَأَيْتُ لِمَا رَأَيْتُ لِمَا رَأَيْتُ لِمَا رَأَيْتُ لِمَا رَأَيْتُ لِمَا رَأَيْتُ لِمَا رَأَيْتُ لِمَا رَأَيْتُ لِمَا رَأَيْتُ لِمَا رَأَيْتُ لِمَا رَأَيْتُ لِمَا رَأَيْتُ لِمَا رَأَيْتُ L

In the case of plurals having at the end, a letter of infirmity which is not radical, Ibn Malik admits the supercession of the penultimate 
\( \text{ة} \), by the vowel 
\( \text{ة} \), in which case the letter of infirmity becomes 
\( \text{ة} \): as ٌما حَمَّطَهُ طَيْلَانٌ for the plural of "A short man having a large belly;" &c.

In opposition to ٌما حَمَّطَهُ طَيْلَانٌ, in which there is no letter of infirmity at all: or ٌما حَمَّطَهُ طَيْلَانٌ (originally ٌما حَمَّطَهُ طَيْلَانٌ) in which the letter of infirmity is the final radical.

THE PLURAL OF THE PLURAL.

The reader is aware that several plurals are often formed in succession from the same noun: as ٌما كُلْبُ "A dog;" ٌما َقُدُّ "A quadruped;" ٌما جَمَلْ "A camel;" ٌما صَبْرُ "Patient;" ٌما مَثْرَةُ "A tribe;" &c. The second, and every subsequent form of the plural, is said to be inapplicable to any number below nine; and most Grammarians authorise its formation by analogy from the plural of paucity;
paucity; though it cannot be formed from the plural of multitude, without reference to the authority of usage. I am of opinion, with سَبُلْوَيْنِ, that the authority of usage is necessary to the accuracy of its formation, even when derived from the plural of paucity.

**OF THE ANNEXATION OF نا TO THE مُنْتَقَّيْنِ أَجْمَوْعٍ.**

In the absence of the penultimate يَا, the letter نا is often added to many of the forms of the مُنْتَقَّيْنِ أَجْمَوْعٍ; creating an entire series of new Measures, as َنَا عَلَّةٍ: ُنَا عَلَّةٍ: نَا عَلَّةٍ: &c. These measures, admitting تنور, are on that account excluded by most Grammarians from the class termed مُنْتَقَّيْنِ أَجْمَوْعٍ; of which one of the characteristics is, that تنور is not applicable to them.

The plural in نا can be derived only from those nouns which exhibit, in the singular number, a combination of letters susceptible of the form of the مُنْتَقَّيْنِ أَجْمَوْعٍ; and under this restriction, its application is determined by the following

**RULE.**

It is applicable, by analogy, 1st. to all foreign words: as "Pharaoh," "A chess queen;" نَمْرُوز: نَمْرُوز: "A village;" نَمْرُوز: نَمْرُوز: &c. And, 2d. to all nouns of the class termed مُنْتَقَّيْنِ أَجْمَوْعٍ or RELATIVE: (formed from the primitive by adding يَا مَوْحُدُود:) as َمْشَرٍ: "A man's name;" Relative َمْشَرٍ: َمْشَرٍ: "A man's name;" Relative َمْشَرٍ: َمْشَرٍ: "An Armenian;"
menian;” &c. It is also for

prescription, from many of the measures as "A polisher;" "A polisher or cheat;" "An angel;"

Some plurals are very irregular in the
as "A mole;" "A mole;"

Others present a combination of letters
which prevails in the singular: as "A possessor;"

CONCLUS

In the case of the rules termed or Analogous, gous in the strict and proper sense of certainly forms its plural with the sense of usage, and so also of
SECTION FIFTH.

FORMS OF THE COLLECTIVE PLURAL.

Collective plural is distinguished from collective nouns, such as قوم "A tribe," An army," &c. merely as it is verbally derived from that noun which denotes duals comprised in itself as if the word FLEET were derived from the word TREE in our Language. It requires, in Arabic the same regimen which is applicable to the singular number of nouns: as A set of cups;* which is the collective plural of جم (originally جم "A retinue, or A complement of servants," which is the collective plural ل "A servant;" &c. The following table exhibits the measures on which monly found to occur; but these are prescriptive, not analogous; whence it sol-no example of the اسم لجمع can be accurately employed in the Language, not supported by the authority of usage.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Collective Plural</th>
<th>Measure</th>
<th>Meaning</th>
<th>Singular</th>
<th>Collective Plural</th>
<th>Measure</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>مَعْلَى</td>
<td>تاَعَلٌ</td>
<td>A cup.</td>
<td>حَوْمَة</td>
<td>جَامِ</td>
<td></td>
</tr>
<tr>
<td></td>
<td>سَمَّة</td>
<td>نَعَلٌ</td>
<td>A son.</td>
<td>وَلُدْ</td>
<td>وَلُدَّ</td>
<td></td>
</tr>
<tr>
<td></td>
<td>مَالٍ</td>
<td>نَعَالٌ</td>
<td>A servant.</td>
<td>خَادِمٌ</td>
<td>خَادِمَ</td>
<td></td>
</tr>
<tr>
<td></td>
<td>عَرَقٌ</td>
<td>نَعَالٌ</td>
<td>A man.</td>
<td>رَجُلٌ</td>
<td>رَجُلْ</td>
<td></td>
</tr>
<tr>
<td>Meaning</td>
<td>Singular</td>
<td>Collective Plural</td>
<td>Measures</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>-----------------</td>
<td>--------------</td>
<td>-------------------</td>
<td>----------</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>A companion</td>
<td>صاحبة</td>
<td>غَاش َة</td>
<td>20</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>A bull, or A cow</td>
<td>بَقِّة</td>
<td>بَقِّة</td>
<td>21</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>A man</td>
<td>رجل</td>
<td>مَعْلَى جِبْرِيل</td>
<td>22</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>An old man</td>
<td>مَسْتَغْلِيّة</td>
<td>مَسْتَغْلِيّة</td>
<td>23</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>A slave</td>
<td>عبد</td>
<td>عَبْد</td>
<td>24</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>A slave</td>
<td>عَبْد</td>
<td>عَبْد</td>
<td>25</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>A slave</td>
<td>عَبْد</td>
<td>عَبْد</td>
<td>26</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>A slave</td>
<td>عَبْد</td>
<td>عَبْد</td>
<td>27</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>A slave</td>
<td>عَبْد</td>
<td>عَبْد</td>
<td>28</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
The name of the month is رَبِّ عَشْرَة (الربيع).

A she-goat having lost her milk;

&c. No. 2 occurs in "A son;" شاة: رايت (originally شرة: شرة)

"A goat;"

&c. No. 3 is applicable to "A tent;"

"A ring;"

"Growing;"

"Noble;"

"Distant;"

"A pillar;"

"A skin;" حلق: عين

"Wood;"

&c. No. 4 includes "A man;"

"A foot soldier;"

&c. Under No. 5 we have "A portion;"

"A brother;"

"Intelligent;"

"A companion;"

&c. No. 6 presents "A camel;"

"A bull, or A cow;"

"A keeper of fast;"

&c. No. 7 exhibits "A lion's whelp;"

"Fruit;"

"Aged;"

&c. No. 8 presents "A picked bone;"

"A nurse;"

"A she-lamb;"

"Rassad: Ruxa, L.

"A shepherd;"

"Acute;"

"A twin;"

"A woman having born a child within 40 days;"

"A new born kid;"

&c. No. 9 exhibits "A goat;" رحی: میهن "A
SECTION SIXTH.

ON GENERIC NOUNS.

Generic nouns, by their own nature, are believed by the Arabs to be applicable, first, to any quantity of the same substance: as "Water," whether consisting of a single drop, or comprising all the water in the sea; and, secondly, to any number of individuals
Individuals comprised under the same species: as "One man," or Any number of men;"  "One horse, or Any number of horses;" &c.

Now the word 'water,' in our Language, is unquestionably applicable to any quantity of water; and it seems reasonable to infer by analogy, that the word man should be naturally applicable to any number of men. And this generally happens in the Arabic Language, where the simple form of the generic noun has no reference to number at all, though it may be restricted to either number: as "Date," which is the simple form applicable to one or many dates; or "A date," the form of the singular; or "Dates," the form of the plural.

But it is not necessary to have recourse to analogy, in order to prove that the simple form of a generic noun, as man for example, has no reference to number at all; for if we examine the abstract sense of the noun, it will clearly appear to be significant of an idea to which number is by no means applicable. When I say of an individual that he is a man, I affirm nothing of him, which is not common to every individual of the same species; for the term man is applicable to all; and the sense of the term exists as perfectly in each individual, as it does in all the individuals comprised in the species.

It follows, therefore, first, that the sense of the term man includes nothing by which we can distinguish one individual from another; and, secondly, that it includes every thing which is essential
tial and common to all men. In other words, it denotes an idea very similar to that signified by human nature; for what is there, but human nature, which is essentially common to all men? When I see a stranger, I know him to be a man, because I perceive in him the common characteristics of human nature; and I apply to him the term man, because it is significant of those characteristics. As an individual, he has no doubt many characteristics by which he is distinguished from other men; but it is quite obvious that these are not comprised under the sense of the term man, because that term would then be applicable to some individuals, but could not possibly be applicable to all.

I say, therefore, that generic nouns, by their own nature, are not significant of any one or more individuals comprised under a given species; but merely of those general characteristics of the species, which are essentially common to every individual. Whence it follows that generic nouns are naturally applicable to any one or more individuals, having no reference to number at all; but they may be restricted to either number, according to the idiom of any given Language.

"In our Language, the simple form of such nouns corresponds with the form of the singular number, and is therefore generally restricted to unity: as one man; or many men; &c. In the Arabic Language, the simple form of the noun is generally common to both numbers, as we have already seen; but there are many examples in which it has acquired a plural sense: as Significant
"Significant words," opposed to "A significant word," and therefore synonymous with its plural. By its own nature, the word, being the simple form of the generic noun, should have been common to one or more significant words, and its restriction to plurality is therefore held to be an arbitrary consequence of general usage.

Generic nouns are restricted to unity, 1st. by adding the letter Ya Mooshuddun: as "The Grecians;" "A Grecian;" "The Arabs;" "An Arab;" &c. 2d. By adding the letter or Ta of unity: as "Grape seeds;" "A grape seed;" "Moist dates;" "A moist date;" &c. 3d. By rejecting ٌ, though the examples of this class are not numerous: as "Mushrooms;" "A mushroom;" "Mule drivers;" "A mule driver;" "Camel drivers;" "A camel driver;" &c.

Whether employed in the sense of the plural or singular number, the regimen applicable in Syntax to the simple form of a generic noun, is commonly that of the singular number.

With regard to the discussion of such nouns in the same chapter that treats of the plural, that circumstance must be referred to the plural sense which they are so commonly found to denote.

I shall only add that generic nouns are easily distinguished from proper names, because they must be significant of general ideas. Thus the word Sun, though applicable only to a single object
object, is properly considered as a generic noun, because it denotes a general idea; that is to say, an idea which might exist in more objects than one. If, by a miracle, a hundred Suns should appear in the heavens, the term Sun would be equally applicable to all, and would be so applied by all mankind; a clear proof that the idea attached to that term is accidentally only, but not necessarily, restricted to one individual object. In this respect, it is precisely on a par with the word man, which I can apply, without the least danger of error, to every stranger who appears before me; whereas I cannot divine the proper name of a stranger, as John or James, because proper names convey no general ideas to the mind.

A proper name is therefore the arbitrary name of an individual object; and the acts of convention, as Baptism, are as numerous as the individuals to whom it may be applied. On the contrary, a generic noun is not the name of an individual object, but of such properties as may be conceived to belong, (in point of fact they may or may not belong,) to more than one individual object. It is obvious, therefore, that the application of generic nouns to any number of individual objects, implies no new acts of convention; because the properties signified by such nouns are necessarily and equally common to all; whence it follows that their application to all is determined by the same act of convention which determines their application to any single object.
CHAPTER FIFTEENTH.

SECTION FIRST.

ON THE FORMATION OF DIMINUTIVE NOUNS.

The word َمُصَغر signifies "To diminish," and the diminutive noun is termed َمُصَغر: as opposed to the َمُكِبَر or UNDIMINISHED NOUN. It is formed, 1st. to indicate the diminutive size of an object: as ُكْلَيْبُ "A little man;" ُرَجَيلُ "A little dog;" &c. 2d. To indicate the absence of respect for an object, in which case, it implies contempt, and the operation is commonly termed ُعَمَرُ or ُرَيْبَتُ "A contemptible man having the name of َزَيْدُ or َأَمْرَ;" &c. 3d. To indicate paucity of number: as ُنَرَمِتْنَا "A few dirhums;" ُنَرَمِتْنَا "A few deenars;" &c. 4th. To diminish the force and efficacy of a given attributive: as ُصَارُ "A beater;" ُصَوَّرُ "A gentle beater, or One who beats little;" ُأَلِمُ "Learned;" ُوَلَيْمُ "Having a little learning;" &c. 5th. To diminish any portion of time or space: as ُلِدَدَ "A little before this;" ُبَعْيَدُ "A little after that;" ُقُلْبَ "A little above this;" ُفَوْيَ "A little below that;" &c. 6th. To indicate affection or endearment: as ُيَا أَيُّهَا ُءِيْضَ "O my dear child;" ُيَا أَخُي "O my dear brother;" &c. And finally, though rarely, to denote the awe or veneration inspired by an object: as ُءِيْضَ "A calamity;" ُعيَّدَ "An awful calamity;" which occurs in the following verse of َلِبَّر. َوَكُلُ
An aweful calamity (Death,) will shortly enter the houses of all men, and render them livid to the fingers' ends.

**Rule First.**

All declinable nouns presenting three letters, form the diminutive on the Measure  
but the vowel ZUMMA may be optionally changed into KUSRA in the event of the occurrence of a medial YA. Examples:  
“A man,”  
“A bow,”  
“The foreteeth,”  
“An old man,”  
“A bucket,”  
“A fawn;”  
&c. So, also, of compounded proper names, the diminutive being formed from the first component part of the name. Examples:  
(Originally  

**Remarks.**

The preceding rule is not affected by the occurrence of the termination ٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌFIGURE.png
RULE SECOND.

All nouns presenting four letters, whether radical or servile, form the diminutive on جمجمة. Examples: "A man's name," جمجمة "A bird's claw;" جمجمة "A ruddy cloud;" جمجمة "Beauty;" جمجمة "Favoring or Favored;" جمجمة "A man's name;" جمجمة &c. And so, also, of quinqueral radicals, from which the final must be rejected. Examples: جمجمة "A quince;" جمجمة "A cake of bread;" جمجمة &c. The occurrence of جمجمة for جمجمة is anomalous and rare; and so is the preservation of the final radical in quinqueral radicals: as جمجمة Measure جمجمة &c. Or the rejection of any other than the final radical: as جمجمة regularly جمجمة; Primitive جمجمة "A large camel;" &c.

RULE THIRD.

Words presenting more than four letters, whether radical or servile, form the diminutive on جمجمة: provided the fourth letter shall not be لين servile, either before or after the rejection of letters, in order to the formation of the diminutive. Examples: جمجمة "The name of a tribe;" جمجمة (by the rejection of the short آلف) جمجمة "A certain mode of sitting;" جمجمة (by the retention of the long آلف) &c.

RULE FOURTH.

But if the fourth letter be لين servile, the diminutive
is formed on "A key;" "Paper;" "A species of nut;" &c. And so, also, if LEEH servile shall become the fourth letter, after the rejection of such letters as are not retained in the diminutive. Example: "Old wine;" because LEEH servile becomes the fourth letter after the rejection of the letter Noon, which is not retained in more commonly.

**RULE FIFTH.**

The termination ALIF Noon servile, occurring in the generally preserved in the because its preservation does not interfere with the formation of the measures of the diminutive. Examples: "Drunk;" "Saffron;" "A male serpent;" &c. Yet it will be changed into YA Noon in the diminutive formed from common substantive nouns, if it be changed into the same letters in the; but not otherwise. Example: "A wolf;" Diminutive; not because the plural is as opposed to "A civet cat;" Diminutive because the plural is not.

**REMARKS.**

Plurals formed on the Measure retain ALIF in the diminutive, even though assumed as proper names. Example: "Camels;" not &c. In opposition
position to nouns singular, formed on the same measure; because
Alif must then be changed into xa. Examples: أَقْصَى نَفْسًا : A broken spear; أَمْسَى جَيْفًا : Semen virile cum semine muliebri mixtum; &c.

RULE SIXTH.

Nouns formed on the Measure نُعْلُيُّات, with تُنْعَرْن, form the diminutive on نُعْلُيُّات: as نَفْرَى نُعْلُيُّات. "A bone behind the ear;" نَيْرُى نُعْلُيُّات; originally since the Primitive نَيْرُى, originally نَيْرُى, is correlative to نُيْرُى: &c. But if the measure of the primitive be نُعْلُيُّات without تُنْعَرْن, (and both measures are often applicable to the same noun,) the diminutive is then نُفْرَى نُعْلُيُّات: as نُفْرَى نُعْلُيُّات. &c. So, also, نُعْلُيُّات forms the diminutive: as نُعْلُيُّات: Noise; whereas نُعْلُيُّات forms 

RULE SEVENTH.

In the case of augmented triliterals, either of two serviles may be rejected; first, if the preservation of both be inconsistent with the formation of the diminutive; and, secondly, if both shall appear to be of equal value. Examples: كَلْدُوِرَ : A cap; كَلْدُوِرَ or كَلْدِنْسَة : A short man having a large belly; كَلْدِنْسَة or كَلْدِنْسَة: &c.

RULE EIGHTH.

But if one servile be more valuable than the other, it must be retained; and those serviles are most valuable, which serve to distinguish
distinguish the parts of Speech; as مَعْمَم at the beginning of an
active or a passive participle; &c. Examples: مَتَّنَّتُكَ "A
goer;" مَتَّنَّتُكَ "A bather;" مَتَّنَّتُكَ "A beater;" &c. So, also, servile مُذَّبَّح must
be retained when it follows the vowel كَسْرَة of the diminutive;
as مَلَك "A prince;" ملَك "A prince;" &c.

Rule Ninth.

All serviles exceeding the number of two, must be rejected,
if their preservation be inconsistent with the formation of the
diminutive. Examples: مَعْمَمَة السَّمِّ "Mūmam’s;"
مَعْمَمَة السَّمِّ "Mūmam’s;" &c. And serviles, however
important, must be rejected in preference to radicals: as مَعْمَمَة;
Diminutive مَعْمَمَة; not مَعْمَمَة because را is here rad-
eal not servile; whereas the second شَهْنَة is servile not radical
in مَعْمَمَة; Diminutive مَعْمَمَة; not مَعْمَمَة &c. In the
event of the rejection of a servile letter, in order to the formation
of the diminutive, a penultimate را may be introduced into the
latter: as مَعْمَمَة for مَعْمَمَة مَعْمَمَة for مَعْمَمَة &c.

Rule Tenth.

Augmented quinqueliterals form the diminutive by rejecting
all the serviles and the final radical: as دُرَّ امْبَلَة "The name of
an animalcule;" &c. Yet servile مُذَّبَّح, becoming
the fourth letter in the primitive after the rejection has taken
place, must be retained in the diminutive: as مَتَّنَّتُكَ "Old
wine;" Diminutive مَتَّنَّتُكَ; but more commonly مَتَّنَّتُكَ;
&c.
It should be observed, however, that the diminutive is rarely and inelegantly formed from quinqueliteral nouns of any class, because it is always inelegant to reject radicals. In the event of its formation, the penultimate ṭā should be introduced: as ُسَقَرَجَلَمٌ ُسَقَرُّحَجٌ which is less inelegant than ُسَقَرَحٌ: &c.

SECTION SECOND.

ON THE ABBREVIATED DIMINUTIVE.

The term ُتَصِيَّغِّمٌ signifies "To cut off the tail;" but the diminutive to which that term has been applied, is formed from augmented nouns triliteral or quadriliteral, by the rejection of all the servile letters: as ُسَقَرَحٌ or ُسَقَرَحِّمٌ: &c. So, also, radical letters are sometimes rejected in order to the formation of this noun: as ُبِرَدَّةٌ "A man's name;" ُبِرَدِّمٌ ُبِرَدَّمٌ or ُبِرَدِّمٌ ُبِرَدَّمٌ: &c. ُفُرَرَّا, and perhaps the schools of ُكَوْرَا, admit the formation of this noun, only in the case of proper names; but it is not peculiar to proper names according to the general opinion of Grammarians, who form ُمَصِرَفٌ ُمَصِرَفٌ or ُمَصِرَفٌ ُمَصِرَفٌ: &c.

In the event of its formation from nouns feminine by ṭā understood, that letter will be expressed in the diminutive: as ُسَعَىٰ ُسَعَىٰ ُسَعَىٰ ُسَعَىٰ which would be converted into ُسَعَيْكِ, if it should happen to become the proper name of a man. I have nothing more to observe on the nature of this
this diminutive which is rarely observed to occur in the Language, being generally superceded by the ordinary form: as or more commonly or more commonly &c.

SECTION THIRD.

PERMUTATION AND REJECTION OF LETTERS.

RULE FIRST.

The feminine Alif Maksda, following four or more letters, must be rejected in the diminutive. Examples: "The name of a tribe;" "The name of a village;" &c. Whereas the feminine Alif Mumdooda remains: as Darkness; &c. Either Alif, not being a mark of the feminine gender, and being the fourth letter in the primitive, becomes ya in the diminutive. Examples: "Throwing;" originally originally "The name of a tree;" originally "A nerve in the neck;" &c. But if it be the fifth or any subsequent letter, it must be rejected: as (like "A thick necked man;" &c.

RULE SECOND.

Radical letters rejected in the primitive, must be resumed in the diminutive, provided the number of letters retained in the former shall be less than three. Examples: ; originally afterwards "Water;" originally "Such a one;" originally "A word;"
or more rarely 

*A son;*

*A daughter;*

*A name;*

"Since, or During;"

The primitive, in all these examples, may be said not to exhibit more than two letters, because the feminine *Ta* and the letter *Humzool Wusl* are of no account.

But if the primitive exhibit three or more letters, the rejected radicals will not be resumed: as 

"Man-kind;"

"A suspecter;"

more rarely 

&c. It is to be observed, however, that Yoonoos and others admit the resumption of rejected radicals in all cases.

**Rule Third.**

Words originally consisting of two letters, assume, in the diminutive, the letter *Ya*:

"Who; or From; If; or That; &c. And so, also, of words consisting of three letters, provided the original form of the final shall not be known: as 

"Play;;

&c. Yet and (and so of other examples of the same nature,) may double the final according to the opinion of some Grammarians: as 

&c.

**Rule Fourth.**

Nouns presenting three letters, and feminine by the termination *Ta* understood, assume that letter in the diminutive: as 

"A woman's name;" 

&c. And so, also, of nouns
nouns presenting more than three letters, provided the diminutive shall be formed by the rejection of all the supernumerary letters, but not otherwise: as سَعْنَا "A woman's name;" سَعْنَى or سَعْنَدَة by the TUSBHROOT TURKHEEM. Yet notwithstanding the rejection of the supernumerary letters, the termination تا will not be expressed in a diminutive formed from a primitive verbally masculine, yet common by sense to both genders, or even peculiar to the feminine gender: as حَمِيسٌ "A lover;" حَمْيَة; more commonly حَمَيْيَةٌ حَمِيْسُ; &c. حَمْيَةٌ "Monstruous;" حَمِيْسُ; more commonly حَمَيْيَةٌ حَمِيْسُ; &c.

RULE FIFTH.

A letter having suffered permutation in the Mookubhur, will be restored in the Moosughbun, provided the cause of the change shall cease to exist. Examples: بَابٌ; originally بَيْبٌ "A door;" بَيْبٌ; originally بَيْبٌ "The foreteeth;" بَيْبٌ; originally بَيْبٌ "A deenar;" بَيْبٌ; originally بَيْبٌ "Indigestion;" Diminutive بَيْبٌ; not بَيْبٌ; because (as we shall see in the sequel,) the cause of the change does not cease to exist.

RULE SIXTH.

Alif servile, being the second letter in the Mookubhur, must, in the diminutive, become واو as ضَارِبٌ "A beater;" ضَارِب. And so, also, of permuted Alif, if the original form shall not be known: as صَابِبٌ "The name of a tree;" صَابِبٌ; &c. Quiescent يَا servile becomes واو in the same situation:
situation: as ∫ Mutual slaughter;" &c.
The word "An egg" forms its diminutive - Yeṣṣa; and should have been regularly Yeṣṣa; yet the schools of Kufa optionally change a second radical ūa into wao: as wao "An old man;" or wao : &c.

RULE SEVENTH.

A third alif becomes ūa, unless rejected by the Tashkhīrroot Tashkhīr: as ūa ḥamār: more rarely ūa ḥamār: &c. And so, also, wao occurring as the third letter becomes ūa; first, if it should happen to be the final radical: as ūa ṭfur "A bucket;" &c. And, secondly, if it should happen to be quiescent in the Mokárrib, whether radical: as ūa muṣṭan: "Assistance;" &c. or servile: as ūa ḫurjūr: "An old woman;" &c. Every moveable wao, being the third letter, becomes ūa: as ūa āsrān: "Black;" ūa jādīl: "A stream;" &c. Yet it may be retained in this situation: as ūa āsurū: ūa būlūl: &c. After the vowel Kusra of the diminutive, every infirm letter is changed into ūa: as ūa ṭirīqih: "The collar bone;" &c.

RULE EIGHTH.

One of two ūa, following the diminutive ūa, must be rejected: as ūa: originally ūa "A child;" Diminutive ūa: originally ūa; the letter wao being changed into ūa, (because it follows Kusra at the end of the word,) and afterwards rejected by this rule. So, also, ūa Moosḥubbūd, not being a mark
mark of the relative noun, must be rejected when it follows Ya Mooshuddud at the end of the diminutive: as جَمْرَةٌ "Related;" Diminutive جَمْرُي; afterwards جَمْرُي; and finally جَمْرُي by this rule. But being a mark of the relative, it must be retained: as جَمْرَةَ عَرَضَ "Warlike;" &c.

Rule Ninth.

Himzutool Wusl occurring in the primitive, must be rejected in the diminutive, because the following letter is there movable. Examples: ُنْا "A woman;" ُنْا "A son;" &c. Whereas the disjunctive Himza must be retained: as ُفْت "Greater;" &c. Two radicals having changed places in the Mookibur, are not restored to their proper places in the مُصْفَر as ُفْت "A bow;" Plural ُفْت; afterwards ُفْت; and finally ُفْت which forms its Diminutive ُفْت; &c.

Rule Tenth.

Diminutives not formed according to the preceding rules, are anomalous: as جَلَّ "A man;" بَلْ "The West;" بَلْ "The close of day;" بَلْ "The night, from sunset to the second watch;" غَلِبَ "Slaves;" غَلِبَ "Children;" &c. They say َتَنْمُك مُغْرَبًا "I came to you near the close of day;" giving to the word

7 S
"The time or place of the setting of the Sun," the form
of the diminutive and of the plural number.

SECTION FOURTH.

OBSTACLES TO THE FORMATION OF THE DIMINUTIVE.

RULE FIRST.

The diminutive is wanting in all nouns originally formed on
the measure of a diminutive: as جِمَّلٌ "A small bird resem-
bling a sparrow;" كُعْبَت "A nightingale;" كِمْيَت "A bay
horse;" &c. Nor can it be formed from particles or numerals,
unless they are employed as proper names; in which case, it
is formed according to the rules already adduced: as مَئَاء;
خمسة عشر; خمسة عشر; مَئِينِداً; مَئِينِي; &c.

RULE SECOND.

It cannot be formed from nouns or pronouns that is to say, having no declension of case at all; but to this
rule there are some exceptions: as للّ That; Diminutive
ذلكُ للّ That; هَذَا for That; كَبَيْنِ كَ ثَانِيَانِ Those two;
أَوَّلَيْنِ Thanes; أَوْلِيَاء Those; أَوْلِيَاء Those;
أَلْدِينَانِ He who; أَلْدِينَانِ Dual those; أَلْدِينَانِ Plural
أَلْدِينَانِ in the oblique cases: أَلْدِينَانِ She who;
أَلْدِينَانِ Plural أَلْدِينَانِ; Undimi-
nished Plural أَلْدِينَانِ.

RULE THIRD.

The plural of paucity is preferred to the plural of multitude
in
in the formation of diminutive nouns; and thus "Little boys," is formed from the plural of paucity; not from the plural of multitude derived from the singular "A boy." Yet it may be formed from the perfect plural: as Primitive أَرْضَةٌ Primitive عُمْوَةٌ "Lands;" in which last, the masculine plural, being irregular, is superseded in the diminutive by the feminine plural. The word "The evening," forms the plural of multitude whence the diminutive which is irregular in the general opinion; yet some Grammarians admit the analogous formation of the diminutive from those plurals of multitude, as which present measures common to the singular number of nouns. As a proper name, the diminutive may be regularly formed from , and other plurals of multitude, according to the opinion of all Grammarians.

RULE FOURTH.

There are two forms of the verb, commonly termed , because both are employed to denote admiration. The first is as "How beautiful is ZYDE!" and the diminutive is very commonly formed from it, by analogy according to , though the rule is prescriptive in the general opinion. Examples:

"How admirable is the youth and beauty of ZYDE!"  "How admirable is the youth and grace of AMR!" &c. The second is as: "How
"How beautiful is ZYDE!" Diminutive جَيْسِ زَيْدٍ. "How admirable is the youth and beauty of ZYDE!" which is analogous in the opinion of Ibn Kysan, and prescriptive according to other Grammarians. In both cases, the diminutive, according to the Irtishaf, indicates the youth of the admired object, and consequently tends to enhance the sense of admiration.

RULE FIFTH.

With the exceptions stated in the preceding rule, the diminutive is never formed from verbs; nor can it be formed from participles and other nouns (the infinitive excepted,) having the government of verbs, when that government is called into action. We cannot therefore say زَيْدُ صَوْبُ عَمْرًا, though we may accurately say زَيْدُ صَائِرٌ عَمْرًا: but there is no error in زَيْدُ صَوْبُ عَمْرًا, because the diminished particle is here followed by the genitive case, and consequently does not assume the verbal government. The phrase زَيْدُ سَرْ تَرُسُخُتَا "ZYDE will travel a furlong," is held to be anomalous; but there is no anomaly in اَعْجَبَني ضَرِبَةٌ زَيْدًا derived from زَيْدُ سَرْ تَرُسُخُتَا "I was surprised at his beating ZYDE;" because the infinitive may be diminished, even though followed by the nominative or objective case. Nouns having the sense of verbs, as حَكَبُ: "It sufficeth," never admit the form of the diminutive.

RULE SIXTH.

The diminutive cannot be formed, 1st. from the names of
of the months or days of the week. 2d. From the words
"All;" "Some;" "Last night;" "Other;" "Equal;" &c.
3d. From nouns significant of paucity or abundance: as
"Little;" "Much;" &c. And, finally, from the names of God, or the Prophets;
since it is held impious to consider "The protector;"
an attribute of the Dārīy, as a diminutive formed from "The protector;" though the change of Humza into ِ is of
common occurrence in the Arabic Language.

CHAPTER SIXTEENTH.

ON THE FORMATION OF RELATIVE NOUNS.

The word ِ signifies "Relation;" and the Relative
Noun is termed ِ. It is generally formed from the names
of Persons, Places, Countries, or Tribes, though it may be ac-
curately formed from any species of nouns; and is known by the
termination ِ: as ِ "Of or belonging to
Busra;" &c. It denotes an indefinite and general relation to
the primitive, and is consequently applicable, like an English
adjective, to all those nouns with which the primitive may hap-
pen to have any sort of relation. The termination ِ, by which it is formed, is applicable, however, to other
purposes: as ِ "Very red;" in which it conveys a
superlative sense: ِ "A Grecian;" opposed to
"The Grecians;" in which it restricts the primitive to the sin-

7 T

ular
regular number. The following are the most important of the rules applicable to the formation of the Relative Noun.

RULE FIRST.

It rejects the letter TA of the feminine gender: as "Of or belonging to Koofoa;" &c. And the terminations of the dual and plural number: as "Two;" "Twenty;" &c. Even proper names ending in ALIF TA, commonly reject that termination: as "The name of a mountain in Mecca;" opposed to "The name of a place;" Relative more rarely; because, in the case of a proper name not ending in ALIF TA, the terminations are most commonly retained. The plural "Dates," forms the Relative after the rejection of the medial Fut-ha, because it does not exist in the singular number; yet , as a proper name, would form the Relative that being a case in which the vowel Fut-ha must be retained.

RULE SECOND.

A double YA, following three or more letters at the end of a noun, must be rejected to make way for the double YA of the Relative; whence it follows that both nouns have the same form: as "A chair;" Relative &c. Yet, in the case of a servile followed by a radical YA, it is also optional to reject one of them, and change the other YA into wao: as "Thrown;" Relative or "Thrown;" Relative &c.
RULE THIRD.

The second of two yas, being muksoon, must be rejected in the Relative, when followed by a final radical which is not infirm: as

"A chief;" مهیم : سیئ " Fascinating;" مهیم : سیئ

derived from هَدیمة : عَلِيَ "He was fascinated by love;" &c.

Yet: هَوِم "He slumbered," has the active participle هَوِم ;

Diminutive هَوِم ; more rarely هَوِم ; whence the Relative

RULE FOURTH.

Nouns of the كَنْنَص or imperfect class, being formed on any one of the Measures فَعْلِةٍ , تَعْبِلّة , تَعْبِلِ , نَعْبِل , نَعْبِلِ, reject ya in the form of the Relative, and the final radical, becoming wao, bestows fut-ha on the medial radical. Examples:

غَنِي "Rich;"

"The name of a tribe;" طُوْبِي تَصْرِي "Intention;"

"The name of a tribe;" ُمَرِي : طُوْبِي : تَصْرِي &c. So, also, forms the Relative تَحَوْيِي , because, after the coalescence of the two yas, it assumes a form similar to that of تَحَوْيِي .

RULE FIFTH.

Nouns formed on either of the Measures نَعْبِل or تَعْبِلّة, reject the letters wao and ya, 1st. if the medial shall not be infirm; and 2d, if the noun shall not be مَصَعَع. Examples:

"A man's name;" صَعْرُ : مَخَنِّي "A man's name;"

&c. As opposed to طُوْبِي "Long;"

"The burning of thirst;" طُوْبِي &c.
&c. The Measures ٍعَّلِيٍّ and ﺔأَو generally retain ﻭاء and ﻋاٰ: as ﺔبَرَيٌّ; ﺔبَرٌّ: ﺔسَعَدِيٌّ; ﺔسَعَدٌ ﻭ. &c. Yet there are some exceptions held to be anomalous: as ٍخَرَفٌ: &c. "Autumn;" ﺔخَرَىٰ: &c.

RULE SIXTH.

The letter ﻋاٰ of the Measure ٍعَّلِيٍّ must be rejected, if the medial and final shall not be homogeneous. Examples: ﺔسوّىٰةٌ: ﺔجَهَّسٌ "The name of a tribe;" ﺔسوّىٰةٌ: ﺔعَبَيٌّ "A small market;" ﺔسوّىٰةٌ: ﺔعَبَيٌّ "The name of a tribe;" ﺔعَبَيٌّ ﺔعَبَيٌّ &c. As opposed to ﻭاء ﺔمُدَيٌّةٌ (Significant); Relative ﻭاء ﺔمَدَيٌّىٰ: &c. The Measure ٍعَّلِيٍّ retains ﻋاٰ, without reference to any condition: as ٌقَنْفَمٌ "The name of a tribe;" ٌقَنْفَمٌ ﺔقَنْفَمٌ &c. Yet there are some anomalous exceptions to the rule: as ٌعَلَاىٰهُ; ٌعَلَاىٰهُ; ﺔعَلَاىٰ: &c.

RULE SEVENTH.

Words presenting three letters, change a medial كَسْرَا into فَعْتِرَا. Examples: ﺔنَأِرٌ "A panther;" ﺔنَأِرٌ ﺔنَأِرٍ "A camel;" ﺔنَأِرٌ ﺔنَأِرٌ &c. but not unfrequently ﺔنَأِرٌ ﺔنَأِرٌ "A man's name;" ﺔنَأِرٌ ﺔنَأِرٌ &c. Nouns presenting four letters, retain كَسْرَا in the general opinion, but change it into فَعْتِرَا according to some: as ﺔتَ階ٌ "The name of a tribe;" ﺔتَ階ٌ ﺔتَ階ٌ &c. In words of more than four letters, كَسْرَا must be retained: as ٌعَلَا ٌبَطٌ "A large camel;" ٌعَلَا ٌبَطٌ &c.

RULE EIGHTH.

A final أَلِف, being the third letter, becomes ﻭاء: as ٌرَحِىٰ "A mill-
"A mill-stone;" "A staff;" "The name of a tree;" &c. And so, also, of a final Alif being the fourth letter, provided it be original: as "Even to;" sometimes or even "Throwing;" Or a permuted radical: as "Play;" "A good travelling camel;" &c. But Alif, being a mark of the feminine gender, is commonly rejected in this situation: as "Pregnant;" sometimes, though rarely, "A bustard;" "A man's name;" &c. Or if it follow four or more letters: as (Insignificant,) "A radical Humza, following Alif servile, is generally retained, though sometimes changed into waò: as "A reader;" very rarely "Red;" but sometimes according to the authority of Aboo Hatim. The rejection of this Humza is anomalous: as "The name of a place;" &c. Permuted Humza may be retained or changed into waò: as "A blanket;" &c. And so, also, of Humza introduced for the purpose termed
A final ya, being the third letter, must be changed into wao after kasra, and that vowel point becomes fut-ha. Example: "Mentally blind;" &c. And so, also, after ya: as "Living;" &c. But that letter, being permuted, must be restored to its original form: as ُطَوْعِي; Relative ُطَوْعِي: &c. Ya following three letters, may be rejected: as ُتَّاَضَعُي: or changed into wao, as ُتَّاَضَعُي: the preceding letter being rendered muftooch. Every subsequent ya must be rejected: as ُمُهْتَمْرِي: &c.

A final wao, being the third letter, remains after zamma, which is changed into fut-ha: as ُسَرَّوُي (Insignificant,) ُسَرَّوُي: &c. But being the fourth or any subsequent letter, it must be rejected: as ُعِزِّوُي "The cross-bar of a bucket;" sometimes, though rarely, ُدَمَّحْدَحِي ُعِزِّوُي "The hinder part of the head;" ُدَمَّحْدَحِي: &c.

Ya following servile alif, and followed by the doubled ya,
of the Relative, becomes مزَا as "A measure of wine;" sometimes, though rarely, بی as "Understanding;" or لانی as "A desert;" or وی as "When?" &c. After permuted علیف, it may be retained or changed into مزَا or وی as "Understanding;" or لانی as "A desert;" or وی as "When?" &c.

Rule Thirteenth.

The letters وی or تا, following a quiescent letter at the end of a word, generally form the Relative without any change; except the rejection of the feminine تا, if it should happen to occur. Examples: بی "A deer;" بی "The name of a city;" "A desert;" &c. The exceptions are anomalous: بی "A desert;" in which the medial receives نث-ح. And the rule does not operate, 1st. on words presenting تا مودحیم: as بی: (See Rule 10th.) and 2d. on علیف followed by تا: as بی: (See the preceding rule.) It should be observed, however, that some Grammarians analogously form بی from بی: &c. whereas بی from بی without تا, is held to be anomalous by general consent.

Rule Fourteenth.

Words of two letters, presenting a لین, double that letter in the Relative Noun: as بی "If;" لین: &c. But if the لین be تا, that letter becomes میتوان, and the second تا becomes وی as لین: "In;" "When?" &c. And if the لین be علیف, the second علیف becomes مزَا.
Words of two letters, presenting a final of the sound or healthy class, also double the final letter, unless they are employed as proper names. Examples: "How many?" whence "The quantity, number, or value of any thing?" "Why?" or as "A proof in which we argue from cause to effect," opposed to "A proof in which we infer the cause from the effect;" the word being formed from "Verily." In proper names, the second letter would not be doubled, as &c.

RULE SIXTEENTH.

Words presenting two letters after rejection, will resume the rejected letter in the Relative, provided, 1st. that the medial shall be originally moveable; 2d. that the rejected letter shall be the final; and 3d, that after rejection, the word shall not exhibit Humzutool Wusul. Examples: "A brother;" originally "The rectum;" &c. So, also, the rejected letter must be resumed in the case of a having lost the primal radical: as "Printing a garment;" Relative because
because the medial receives Fut-Ha, and the final ya is changed into woa. But the rejected letter will not be resumed, if the final radical, being retained, shall belong to the sound or healthy class: as سَعِيدَٰی: originally زَعَدَیٰ; "A promise;" سَتِهٰ: originally سَتِهٰ: "The rectum;" &c.

**Rule Seventeenth.**

With the exception of the cases stated in the preceding rule, the resumption of the rejected letter is always optional, but never necessary. Examples: دم "Blood;" originally دَمْ; Relative دَمْمُ or دَمْمَیٰ; because the word is نَا تَصِر, having lost the final, not the primal radical: or ابن "A son;" originally بَنُو; Relative بَنُو ابْنَیٰ or ابنَیٰ; because ابن, having lost the final, afterwards assumes هُمُعَطَیٰل, Wusl: &c. So, also, we have اسم "A name;" اسْمُ or اسمَیٰ; "The rectum;" فمُ (زَوُّر) or فَمْ; "The mouth;" (originally فَمْ; فَمْ تَوُّر) or فَمْ; &c.

**Rule Eighteenth.**

The medial of a relative in which rejected letters have been restored, necessarily assumes the vowel Fut-Ha: as حَرَح. Originally حَرَحیٰ "Pudendum mulieris;" &c. Except in the case of words which belong to the class termed مُصَبَّ عَفَ: as رُبَن. Originally رَبُنیٰ "Few;" &c. This is the general opinion, but Akurush retains the quiescent mark in all cases: as حَرُح. Relative حَرَحیٰ: &c. The word حَدَحیٰ, originally حَدَحیٰ "A sister," forms حَدَحیٰ: as بُنُت, originally بُنَتٰی.
originally بْنَوْيٍ "A daughter," forms بَنُوَيْ by the 16th Rule.
Yet Yoonoos retains the feminine تا brought in exchange of a
radical letter, and therefore forms دَيْتِيَّةٌ and دَيْتِيَّةٌ; &c. So,
also, دَيْتِيَّةٌ and دَيْتِيَّةٌ "Thus and thus," originally دَيْتِيَّةٌ and دَيْتِيَّةٌ or دَيْتِيَّةٌ in the general opinion. The word
 Plattُي, originally دَيْتِيَّةٌ or دَيْتِيَّةٌ sometimes or دَيْتِيَّةٌ or دَيْتِيَّةٌ; &c.

RULE NINETEENTH.

A plural not employed as a proper name, must be generally
restored to the form of the singular; as دَيْتِيَّةٌ not دَيْتِيَّةٌ "Of
or belonging to books," &c. But proper names having the
form of the plural, retain that form in the relative noun; as
مَدْ يِنَّةٌ "The name of a city;" Relative مَدْ يِنَّةٌ; opposed
to the plural of مَدْ يِنَّةٌ "A city," which forms the
Relative مَدْ يِنَّةٌ; &c. It should be observed, however, that
anomalous plurals do not resume the form of the singular, and
therefore جِنَّةٌ; &c. The plural of جِنَّةٌ "Beauty," forms the
Relative جِنَّةٌ; very rarely جِنَّةٌ. So, also, جُبُرُبُتُ the
plural of جُبُرُبُتُ "A dog," sometimes forms the Relative جُبُرُبُتُ;
first, because the Measure جُبُرُبُتُ is common to the singular as
well as to the plural number; and, secondly, because it admits
the plural to be formed from it: as جُبُرُبُتُ; جُبُرُبُتُ; Plural جُبُرُبُتُ; &c.

RULE
RULE TWENTIETH.

Compounded proper names, not being connected by the relation of the genitive case, form the relative by the rejection of the second component part of the name. Examples:  "The name of a city,"  حَمْسَة عَشْرَة  ؛  نَا بَيْلِي  ؛  نَا الْأَرْضِ  ؛  بَلَى  حَمْسِينَ.  &c. This is the general opinion, but some Grammarians reject, optionally, either component part of the name: as  بَلَى  or  بَيْلِي  &c. And others retain both parts: as  بَلَى بَيْلِي  &c. Sometimes, though rarely,  بَيْلِي بَلَى  by giving the double  لل  to each. The word "I was" forms the Relative  كُنتُ  sometimes, though rarely,  كُنتُ  "An egotist; Or one who employs habitually the word  كُنتُ  that is to say, talks of himself."

RULE TWENTY-FIRST.

Compounded proper names connected by the relation of the genitive case, generally reject the second component part of the name; but either part may be rejected: as  دَبْيِنَي  الْأَمْرِ  ؛  أَمْرِ يَكُونُ للنَّاِسِ.  Yet the first component part, being a Geographical or Patronymic name, must be rejected: as  أَمْرهُ  وَعْرَى  &c. And so, also, if it be common to many proper names: as  رَسُوْلِ  وَعْرَى  "Of or belonging to  "عبدّ الرّسُول" &c. And so, also, if it be common to many proper names: as  رَسُوْلِ  وَعْرَى  "Of or belonging to  "عبدّ الرّسُول" &c. Sometimes, too, the relative is formed on  مَعْلَى  by selecting two letters from each of the two component parts of the name: as  عَبْدُ يَلْهُبْي  from  عَبْدُ اللَّهِ  &c. Or the first may furnish three letters,
letters, while the second supplies but one letter: as ٌعبدَّرَيٌّ ٌعبدَّرَى ٌعبدَّرَى &c.

CONCLUSION.

It would be easy to insert many examples of the irregular formation of the relative noun: as ٌنَّفَرَى "Time;" Relative ٌنَّفَرَى ٌنَّفَرَى "The name of a city;" Relative ٌنَّفَرَى ٌنَّفَرَى &c. but these are omitted for the sake of brevity.

The same cause has also induced me to omit many observations of no great importance, which might have been annexed to each of the preceding rules; and it remains only to notice a species of substantive nouns formed from the primitive by adding a doubled ٌفَٰل followed by the letter ٌتَل: as ٌأَيَّنَّسَانَ "A man;" ٌأَيَّنَّسَانَ "Humanity;" &c. Such nouns may be formed by analogy, first, from all participles active and passive: as ٌخَادَم "A servant;" ٌخَادَم "Service; or The act of serving;" ٌخَادَم "Served;" ٌخَادَم "Service; or The being served;" in a passive sense: &c. and, secondly, from simple attributives of every species: as ٌأَحَمِّر "Red;" ٌأَحَمِّر "Redness;" ٌخَسِس "Beautiful;" ٌخَسِس "Beauty;" &c. They are also formed, by the authority of prescription, from many substantive nouns and other words: as ٌرُجُل "A man;" ٌرُجُل "Manhood;" ٌطَفِيل "A child;" ٌطَفِيل "Childhood;" ٌهُم "He; or It;" ٌهُم "Existence; or It-ism;" &c. And though considered as a species of the relative noun, they are invariably significant of the name of an attribute; whence it follows, in my apprehension,
apprehension, that they might be assigned to the class of infinitives. The reader is aware that the correlatives of the active participle (Page 296 of this volume,) have been considered, by some Grammarians, as a species of the منصرف or Relative Noun.

CHAPTER SEVENTEENTH.

ON THE GENDERS OF NOUNS.

All Arabic nouns are either masculine or feminine, and those are generally masculine which have no termination to mark the feminine. The terminations of the feminine gender are three: namely, the letter ُل, which is a separable termination: as صاربة "A beater," and the two أَلْيَف termed or Short: as جَذِبـي "Pregnant," نِيَأ "Nearer," &c. and مَدَّ ُنَّة or Long; in which case, it is represented by هَمـزـأ following أَلْيَف: as ُنـبـتـأ "A field;" "A woman having born a child within 40 days;" &c. The two أَلْيَف are not separable, and those attributives in which they occur, have the masculine formed on other Measures: as ُعْطَيْتُ "Greater; or Greatest," Feminine ُعْطَيْتَ "Thirsty;" Feminine ُعْطَيْتُ "Perplexed;" Feminine ُعْطَيْتَ &c.

RULE FIRST.

The letter ُل is applicable, by analogy, 1st. to the feminine gender of all participles, active and passive, to whatever conjuga-
tion they may happen to belong. Examples: "A beater;" "Beaten;" "Favoring; or Favored;" &c. 2d. To the intensive superlative of those participles: as "A great beater;" &c. 3d. To all simple attributives, those only excepted, which do not admit the mark Tunveen: as "Noble;" "Beautiful;" &c. 4th. To all relative nouns: as "Of or belonging to Busra;" &c.

RULE SECOND.

It is rarely applicable, by the authority of prescription, (not by analogy as maintained at Koofa,) to certain substantive nouns significant of males among animals, in which case, it forms the female sex. Examples: "A man;" "A woman;" "A man;" "A woman;" "A boy;" "A girl;" "A lion;" "A lioness;" &c. It is to be observed, however, that the sexes among animals, in the case of substantive nouns not common to both genders, are usually distinguished by different names.

RULE THIRD.

Inanimate nouns exhibiting the termination Ta, are all feminine: as "Darkness;" "Wisdom;" &c. And that termination may be understood where it is not expressed: as in the case of "A house;" which is held to be feminine by Ta understood, because that letter must be assumed in the Diminutive &c.

RULE
RULE FOURTH.

The Ismoot Tafzeel, formed on the Measure َّفعلٌ, has the feminine formed on أَكبرٍ: َّفعلٌ “Greater; or Greatest;” َّتَنَأٍ: “Nearer; or Nearest;” &c. And the simple attributive on أَفعلٌ, forms the Feminine َّفعلٌ َّيَوْمٌ “White;” َّيَوْمٌ َّيَزْرِعٌ: “Black;” َّيَوْمٌ َّيَلَّوْصٌ “Having large fine eyes;” &c.

RULE FIFTH.


RULE SIXTH.

Inanimate nouns ending in either Alif not radical, must be assigned to the feminine gender: َّوُثْرُبٌ “Glad tidings;” Measure َّوُثْرُبٌ َّثَرْبٌ “A field;” Measure َّوُثْرُبٌ َّثَرْبٌ. In opposition to َّوُثْرُبٌ “Throwings;” Measure َّوُثْرُبٌ َّثَرْبٌ “The howl of a dog or a wolf;” Measure َّوُثْرُبٌ َّثَرْبٌ because the final is radical in either noun.

RULE SEVENTH.

Plurals, with the exception of the masculine form of the perfect plural, are universally treated as nouns of the feminine gender: عَتْوَرٌ: َّتَحَوُّرٌ “Correct observations;” &c. And, in opposition
position to all other nouns, the numerals, from three up to nine, form the masculine by the assumption of \( \text{T}_{\text{a}} \), and the feminine by the rejection of that letter: as \( \text{أَرِبَعَةُ رِجَالٌ} \) "Four men;" \( \text{أَرِبَعَ نِسَاءٌ} \) "Four women;" &c.

**RULE EIGHTH.**

The names of Places, Countries, Cities, &c. are universally common to both genders, but the feminine gender will be generally preferred in the case of all those nouns which end in \( \text{T}_{\text{a}} \), or in either \( \text{A} \text{L} \text{I} \text{P} \) servile. Examples: \( \text{أَلْصَحِّب} \) "Busra;" \( \text{أَلْصَمِّي} \) "China;" &c. It is almost unnecessary to state that the genders of animals are determined by nature, without regard to the termination at all: as \( \text{ضَلْحَة} \) "A man's name," which is masculine; \( \text{زَيْنَبُ} \) "A woman's name," which is feminine; &c.

**RULE NINTH.**

The letters of the Alphabet are common to both genders; and so, also, are the names of particles: as \( \text{فَيْنُ} \) "In;" &c. Generic plurals, distinguished from the singular number only by the presence or absence of \( \text{T}_{\text{a}} \), are also common to both genders: as \( \text{بَنَانُ} \text{وُسْمَة} \) or \( \text{بَنَانُ} \text{عُمُّ سَمَب} \) "Fingers tinged with a species of red dye;" &c.

**REMARKS.**

Besides being a mark of the feminine gender, the letter \( \text{T}_{\text{a}} \) is applicable to many purposes of speech, some of which I shall notice here: namely, 1st. It serves to restrict to unity a generic name:
name: as "Pearl;" "One pearl;" "Beating;" "One blow;" &c. 2d. To convert the individual into the species, though this is of rare occurrence in the Language: as "One mushroom;" "Mushroom;" &c. 3d. To form the plural from the singular number: as "A mule driver;" "Mule drivers;" &c. and of this nature is the phrase "Men of Busra;" as opposed to "A man of Busra;" &c. 4th. To supply the omission of a substantive noun: as for "A scarified goat;" &c. 5th. To augment the superlative sense of a noun, in which case it still continues to be applicable to males: as "Very learned;" "Most exceedingly learned;" &c. Of the two Alifs, I have nothing to remark, except, that whether servile or not, the long may be changed into the short Alif when the measure of a verse shall happen to require it: as for "Strife, or Contention;" &c. And, on the contrary, the change of the short into the long Alif, though held admissible in Koopa, has been condemned by the schools of Busra.

CONCLUSION.

Many attributives exhibiting the terminations of the feminine gender, are nevertheless accurately applicable to males: as "A great reproacher;" &c. And so, also, many attributives not exhibiting those terminations, may yet be accurately applied to females: as "A woman"
woman fond of her husband;" &c. There are, too, a considerable number of substantive nouns irregularly feminine; and a good many more, irregularly common to both genders. Of these I submit to the inspection of the reader, all that I have been able to discover in the Language; but the Dictionary probably contains many more.

**Alphabetical Table of Nouns Irregularly Feminine.**

<p>| The west wind. | نُوُر | 21 | A fox. | ٌٌْْعْلُب | 11 | The name of a mountain. | ٌٌْْحُجْلا | 1 |
| Armour. | ٍْدِرْعُ | 22 | Hell. | ٌٌْْجُحْمِيَم | 12 | The ear. | ٌٌْْثِن | 2 |
| A bucket. | ٍْدِرْعُ | 23 | The south wind. | ٌٌْْجَنْوِب | 13 | Land. | ٌٌْْآُرَض | 3 |
| Armour. | ٍْدِرْعُ | 24 | Hell. | ٌٌْْجَهَمِم | 14 | A hare. | ٌٌْْآُرَبِب | 4 |
| The sun. | ٌْكَأٌ | 25 | Fighting. | ٌٌْْحُرَبِ | 15 | The rectum. | ٌٌْْصُرٌ | 5 |
| A bucket. | نُوُر | 26 | Hot winds blowing at night. | ٌٌْْحُرُور | 16 | A snake. | ٌٌْْعُي | 6 |
| Any number of camels from 3 to 10. | ٌْدَوُر | 27 | A hyena. | ٌٌْْحَصَمِجِّر | 17 | Vapour. | ٌٌْْاٌل | 7 |
| Gold. | ٌْذِهِبُ | 28 | Wine. | ٌٌْْحُرَمِ | 18 | A well. | ٌٌْْمِيِر | 8 |
| The foot. | ٌْرِجل | 29 | The little finger. | ٌٌْْخُنْصِر | 19 | The third finger. | ٌٌْْبَنْصَرِ | 9 |
| A mill-stone. | ٌْرُحَي | 30 | A house. | ٌٌْْدَأٌر | 20 | A dragon. | ٌٌْْهُمِيَتِ | 10 |</p>
<table>
<thead>
<tr>
<th>Arabic Word</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>دَكْتُكَ</td>
<td>The morning breeze.</td>
</tr>
<tr>
<td>تَمُّولُ</td>
<td>A hyena.</td>
</tr>
<tr>
<td>ذَمْم</td>
<td>A step.</td>
</tr>
<tr>
<td>ضَرْبُ</td>
<td>White honey.</td>
</tr>
<tr>
<td>ِ عَلَمْبُ</td>
<td>A well.</td>
</tr>
<tr>
<td>تَوْسُ</td>
<td>A rib.</td>
</tr>
<tr>
<td>يَعْسَ</td>
<td>An idol.</td>
</tr>
<tr>
<td>طَمْعُ</td>
<td>Prosody.</td>
</tr>
<tr>
<td>عِرْقُضُ</td>
<td>The rectum.</td>
</tr>
<tr>
<td>شَوْعُلُ</td>
<td>A pair of trousers.</td>
</tr>
<tr>
<td>كَبْدُ</td>
<td>The liver.</td>
</tr>
<tr>
<td>عَصَصُ</td>
<td>A staff.</td>
</tr>
<tr>
<td>عَصِدَ</td>
<td>The arm.</td>
</tr>
<tr>
<td>عَصَدَ</td>
<td>Hell.</td>
</tr>
<tr>
<td>تَرْشُ</td>
<td>A spider.</td>
</tr>
<tr>
<td>عِينُ</td>
<td>The eye.</td>
</tr>
<tr>
<td>عِينِ</td>
<td>The teeth.</td>
</tr>
<tr>
<td>أَطَيُّ</td>
<td>A demon.</td>
</tr>
<tr>
<td>فَلْسُ</td>
<td>An ax.</td>
</tr>
<tr>
<td>جُذُونُ</td>
<td>The thigh.</td>
</tr>
<tr>
<td>جُذُونُ</td>
<td>The north wind.</td>
</tr>
<tr>
<td>سَبَنُ</td>
<td>Death.</td>
</tr>
<tr>
<td>سَبَنُ</td>
<td>The sun.</td>
</tr>
<tr>
<td>مُجْنَوْنُ</td>
<td>A water wheel.</td>
</tr>
<tr>
<td>مُجْنَوْنُ</td>
<td>Paradise.</td>
</tr>
<tr>
<td>مُجِبِنْيُنُ</td>
<td>A large sling.</td>
</tr>
<tr>
<td>English</td>
<td>Arabic</td>
</tr>
<tr>
<td>------------------</td>
<td>-----------------</td>
</tr>
<tr>
<td>The soul</td>
<td>نفس</td>
</tr>
<tr>
<td>The morning breeze</td>
<td>مَنْعَنَة</td>
</tr>
<tr>
<td>A razor</td>
<td>مِسْرَع</td>
</tr>
<tr>
<td>The hipline</td>
<td>أنْظَر</td>
</tr>
<tr>
<td>A shoe</td>
<td>نُبْلِ</td>
</tr>
<tr>
<td>An oath</td>
<td>يُنْبِع</td>
</tr>
<tr>
<td>The hand</td>
<td>يَد</td>
</tr>
</tbody>
</table>

**ALPHABETICAL TABLE OF Nouns Irregularly Common to Both Genders.**

<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Barley</td>
<td>نَبْحَر</td>
<td>21</td>
</tr>
<tr>
<td>A measure of quantity</td>
<td>سَحْبَمٌ</td>
<td>22</td>
</tr>
<tr>
<td>A road</td>
<td>سَحْبَمٌ</td>
<td>23</td>
</tr>
<tr>
<td>Goodness, or virtue</td>
<td>صَلَح</td>
<td>24</td>
</tr>
<tr>
<td>The side of the neck</td>
<td>صَلَح</td>
<td>25</td>
</tr>
<tr>
<td>The middle hour between sunrise and the meridian</td>
<td>صَلَح</td>
<td>26</td>
</tr>
<tr>
<td>A road</td>
<td>طَرْطَب</td>
<td>27</td>
</tr>
<tr>
<td>The hinder part of any thing</td>
<td>طَرْطَب</td>
<td>28</td>
</tr>
<tr>
<td>A bridal feast</td>
<td>مَرْضَنَة</td>
<td>29</td>
</tr>
<tr>
<td>Honey</td>
<td>عَسَل</td>
<td>30</td>
</tr>
<tr>
<td>The womb</td>
<td>مَرْضَنَة</td>
<td>11</td>
</tr>
<tr>
<td>The thumb</td>
<td>مَرْضَنَة</td>
<td>12</td>
</tr>
<tr>
<td>Trousers, or drawers</td>
<td>مَرْضَنَة</td>
<td>13</td>
</tr>
<tr>
<td>A finger</td>
<td>مَرْضَنَة</td>
<td>14</td>
</tr>
<tr>
<td>Mankind</td>
<td>مَرْضَنَة</td>
<td>15</td>
</tr>
<tr>
<td>The breast, or nipple of a woman</td>
<td>مَرْضَنَة</td>
<td>16</td>
</tr>
<tr>
<td>Peace</td>
<td>سَلَام</td>
<td>17</td>
</tr>
<tr>
<td>A ladder</td>
<td>سَلَام</td>
<td>18</td>
</tr>
<tr>
<td>A state or condition</td>
<td>سَلَام</td>
<td>19</td>
</tr>
<tr>
<td>A shop</td>
<td>سَلَام</td>
<td>20</td>
</tr>
<tr>
<td>A young hare</td>
<td>سَلَام</td>
<td>21</td>
</tr>
<tr>
<td>Page Numbers</td>
<td>Arabic Words</td>
<td>English Translation</td>
</tr>
<tr>
<td>--------------</td>
<td>--------------</td>
<td>---------------------</td>
</tr>
<tr>
<td>619</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**CHAPTER EIGHTEENTH.**

**SECTION FIRST:**

**ON PUNCTUATION.**

The word ٍزَدْنَف signifies "To stop," whether in an active or a neuter sense; and, as a term of Grammar, it may be said to indicate a pause in a sentence, marked by certain specific changes applicable to the word paused on, which is commonly termed ٍموَتَوَف عليه. Thus if I say ٍجاَءَنِي زَدْنَف "Zyde came to me," we have a complete sentence which must be followed by a pause of the voice; but there is no ṭukf, because the word ٍزَدْنَف has suffered no alteration by which that pause can be determined. But it is optional to substitute ٍجاَءَنِي زَدْنَف for ٍجاَءَنِي زَدْنَف, depriving the noun Zyde of the double vowel point, for the express purpose of marking the pause; and this deprivation furnishes an example of what is meant by the term ṭukf.
Wuṣr, that term being rarely applied, except as significant of such alterations, the nature of which it is the object of this section to explain.

In poetry, the rules of Wuṣr are very commonly of necessary application: as ṭaqqūt al-shūwa naṯb šībūb "My grey hairs are to be traced to the calamities which I have endured;" ʿawal bi-lḥurūrī ʿašna sīn tlabūb "And truly man is subject to the caprices of fortune;" &c. For if we read for šībūb, and tlabūb; it is obvious that the measure of the verse will be wholly destroyed. So, also, the rules of Wuṣr are very commonly and elegantly applied to measured prose: as tatlīt la ma aʿḍūr wa['l]a'mīlīk "I said to him, how abundant is the rain (or fertility) of your genius!" faqā l wa lašīr wa ma 'mīlīk "To which he replied, it is incumbent on men to perform their engagements;" &c. For though it would be no error to substitute ʿablīk for ṭabādīk, and for ʿablīk, yet there is no doubt that the two latter are preferable, and that the Language is indebted for much harmony and variety of cadence, to the judicious application of the rules of Wuṣr, occasionally restrained or permitted to operate, according to the taste of a skilful reader. In conversation, too, the rules of Wuṣr are optionally and very commonly observed by the Arabs; apparently with a view to the advantages of brevity, by rejecting terminations, the utterance of which is not necessary to prevent obscurity. The Arabs have treated the rules of Wuṣr at considerable
derable length; but many of their observations are remarkably
trivial, and the following are the only rules which I think it ne-
cessary or useful to submit to the reader.

RULE FIRST.

Nouns ending in the termination ئ of the feminine gender,
change that letter into ه quiescent, through all the cases: as
"A man's name," &c. Thus we say, "This
Standing," &c. It is to be observed, however, that the letter ن of the
words "A sister," نت "A daughter," &c. supplies the
place of the rejected final, and is not therefore considered as a
mark of the feminine gender. These words, in a state of وعیر,
form نت or نت, and نت or نت with الیف, for نت or نت with تونبین.

RULE SECOND.

Nouns not feminine by the termination ت, reject a final vowel
point, whether double or single; except only in the objective case,
where تونبین is necessarily changed into الیف. Thus زاً
becomes زاً; &c. And زاً becomes زاً; &c. So, also, we
say "The moon rose;" "I saw the
moon;" "I swear by the moon;" because there is here no تونبین, whence it happens that الیف is not assumed
in the objective case.

RULE
RULE THIRD.

In a state of Wukf, verbs ending in a moveable letter generally lose the last vowel point: as "زیدر" (Zyde beat); &c. But the letter Noon Kufa must be rejected in favor of Alif if it follow Fut-Ha: as "أُصِرِبَ" for "اُصِرِبَ" "Do thou certainly beat?" And in favor of Wao after Zamma: as "أُصِرِبَ" for "أُصِرِبَ" or Ya after Kusra: as "أُصِرِبَ" for "أُصِرِبَ" &c.

RULE FOURTH.

A vowel point applicable to the letter Humza, may be accurately transferred to the preceding letter: as "هَذَا الْحَبْر" (This is the thing concealed); &c. the word being originally "حَبْر." And so, also, in the case of any other letter; provided, first, that the transferred vowel point shall not be Fut-Ha; secondly, that the preceding letter shall be a quiescent of the sound or healthy class; thirdly, that it shall not be Moodhum; and, finally, that the operation shall not give birth to an ugly measure: as "تَعْلُ" for example, which is not recognised in the Language at all. Thus we say "هَذَا الْحَبْر"; originally "بَعْر" or "بَعْر"; originally "بَعْر" &c. But we cannot say "رَأَيْتُ بَلَاء" for "رَأَيْتُ بَلَاء"; nor can we say "يَنْبُولَ" for "يَنْبُولَ" "This is ink," because "يَنْبُولَ" gives the Measure "يَنْبُولَ" which is inadmissible.

RULE FIFTH.

Whether in a state of Wukf or not, the letter ك, termed سكنة or Silent, is necessarily added to words presenting but one letter,
litter, after having suffered the rejection of all the rest: as رة for ر "See thou;" تة for ت "Preserve thou;" &c. So, also, it is necessarily added (in the absence of Alif) to the Interrogative ما What? when following a noun by which it is governed in the genitive case: as مثلك من أنت "What like are you?" &c. Whereas the insertion of ها is optional only, but not necessary, if that word follow a preposition: as علامة or عن على ما On what? &c. By what? &c. It is also optional, after certain pronouns conjunctive or disjunctive: as هُوَ for He, or It; هَيَّة for She, or It; "My slave;" نَصَرَنيَّ for "He assisted me;" &c.

CONCLUSION.

I shall only further remark that the pronoun لَكِ of the second person singular feminine, is sometimes changed into سهرن, whether in a state of Wukf or not: as لما حاجك for لما حاجك "What is your condition?" and thus مجنون, addressing a fawn, and speaking of his mistress, has the following lines: "Your eyes and your neck resemble hers" "But the bone of her leg is more slender than yours." Perhaps, indeed, there are no changes incident to words in a state of رَطَف, which may not be occasionally observed to occur, also, in a state of رَصَل; that is to say, where there is no pause in the sentence at all. I omit, among other things equally trivial,
trivial; an account of what is termed
where the vowel point originally applicable to the letter rendered
quiescent, is indistinctly uttered, not wholly suppressed: and
where, though the vowel Zumma
is not uttered, the lips are closed, as if in the act of pronouncing
that vowel point.

SECTION SECOND.

THE JUNCTION OF TWO QUIESCENT LETTERS.

RULE FIRST.

Two following quiescent letters may accurately occur in a state
of WURF: as تَلَّ رَبِّ تَلَّ رَبِّ "Zyde said;" &c.
So, also, we may have a LAIN followed by a letter doubled under
the sign TUSHRED: as دَوَاب "Cattle;" "It was
stretched or extended;" خَاصَّة the diminutive of دَوَاب "Particular;" &c. The word دَوَاب (and so of other simi-
lar examples,) becomes دَوَاب in a state of WURF, and thus
presents three following quiescent letters; namely, the letter
ALEF and the double BA. In the cases not comprised under this
rule, the occurrence of two following quiescent letters requires the
treatment about to be specified.

RULE SECOND.

The first letter must be generally rejected, if it shall happen
to be MUNDA preceding a letter not doubled under the sign
TUSHRED. Examples: خَفف "Fear thou;" بِع "Sell thou;"
"Be thou;" originally "كَنْتَ" ʿaḥqaʿ. Yet if the second letter shall happen to belong to another word, the rejection takes place in utterance only; but not in writing; as "You fear the tribes;" تَعَفِّرِي الْجُمُهُرَ "You fight the armies;" كُرَّدِي الْعَدَدُ فَ "You shoot arrows at the butt;" pronouncing تَعَفِّرِي الْجُمُهُ مُهَدَّدًا; تَعَفِّرِي الْجُمُهُ; &c. The corroborative Noon termed Khufafa or Light, is also rejected, when followed by another quiescent letter: as لَأَتَهْيَنِي اِلَّهُ "Do not despise the poor;" &c.

RULE THIRD.

In the first quiescent shall neither be Mudha nor the corroborative Noon, it must receive a vowel point: as "لْخَشَوْا ُاللَّهِ" (originally لْخَشَوْا the masculine plural; "لْخَشَيْنِ اللَّهِ" (originally لْخَشَيْنِ the feminine singular); &c. Yet the vowel point is sometimes given to the second quiescent letter: as لْأَنْطَلِقَ; originally لْأَنْطَلِقَ "Go thou;" &c. The question, what vowel point is to be given to one of two letters previously quiescent? is determined by the adage "A quiescent letter to be rendered movable, must receive the vowel Khurra;" but though the fact is very generally true, there are, nevertheless, some exceptions which form the subject of the following rules.

RULE FOURTH.

The first quiescent being the letter Meem following Zumma as a mark
mark of the plural number, whether in disjunctive pronouns, or in 
the pronominal terminations applicable to verbs, must receive the 
vowel ZUMMA: as "You;" "You are poor:" "They;" "They are virtuous:" "You came;" "You came to-day:" "I beat you;" "I beat you yesterday:" &c.
N. B. WAO is understood, though not expressed in these pro-
nouns: as "Thou:" Dual اَنَاُ ْنَاُ; Plural اَنَاُ; originally اَنَاُ: and so, also, of all the rest.

RULE FIFTH.

The first quiescent may optionally receive ZUMMA or KUSRA,
when the second quiescent is followed, in the same word, by 
ZUMMA inherent, not accidental. Example: ُلاَسْلَمٌ ْلَعْجٌ "She said, Go out." For though the two quiescents, namely ُلا and 
خَا, are in different words, yet the second quiescent, namely ُلا, 
is followed by ZUMMA in the same word. So, also, they say 
ُلاَسْلَمٌ ْلَعْجٌ (originally ُلاَسْلَمٌ ْلَعْجٌ "Fight thou," in the feminine 
singular;) because ZUMMA is understood, though not expressed after 
GHAIN. Yet KUSRA necessarily supercedes ZUMMA in ُلاَسْلَمٌ ْلَعْجٌ (originally ُلاَسْلَمٌ ْلَعْجٌ) because ZUMMA is accidental, not inherent 
or essential to MIM; having previously belonged to the letter TA.
So, also, they say ُلاَسْلَمٌ ْلَعْجٌ "Authority belongs to 
God alone;" not ُلاَسْلَمٌ ْلَعْجٌ; because the LAM of ُلا, which is 
the second quiescent, is followed by ZUMMA, not in the same, but in 
another word, namely the word ُلاَسْلَمٌ. The first quiescent is
the letter Noon of the negative َنْ. Zumma is preferred to Kusra, (though both are accurate,) in َنْ أَنْتَ اللَّهُ; because Wao follows Fut-ha as a mark of the plural number:

RULE SIXTH.

The letter Noon of the word َمْنْي, followed by the definitive َلْ, necessarily receives the vowel Fut-ha: as مَنْي اَلْقُومَم "From the tribe;" مَنْي اَلْمَيْتَم "From this time," sometimes contracted into ملَُنْي اَلْقُومَم: &c. So, also, in verbs of the class termed مُضَأْعَف, followed by the feminine pronoun َهَا "Repel her," &c. But the same verbs, followed by ُهْ, require Zumma: as ُهَّرُبِّهَا "Repel him." And followed by another quiescent letter, the vowel Kusra must be applied: as َرُبِّهِ اَلْقُومَم "Repel the tribe." In all other cases, Fut-ha and Kusra are optionally applicable to such verbs: as َفِئِيِّمْي بِرَايِهَا "Flee or ZYDE." And Zumma also, if the aorist be Muzmoom in the medial: as َمْمُدْهُ "Prolong thou;" &c.

SECTION THIRD.

THE RULES OF IMALA.

The word َمُسَأَلَة literally signifies "The causing of one thing to incline to another," and, in its technical sense, it means "The giving to Fut-ha a sound approaching to that of Kusra;" in consequence of which, a subsequent Alif acquires a sound approaching to that of Ya: as َكَتَبَ ْكِتَابُونَ A book, optionally uttered as if it were written َكَتَبَ كِتَابُونَ; &c.

RULE 8 B
RULE FIRST.

IMALA is generally optional in the case of all words presenting the letter ALIF followed by the vowel KUSRA or INHERENT: as ٢٣٥٥ for “Learned;” ٢٧٧٥ for “Alight thou;” &c. But if the vowel KUSRA be ٢٧٧٥ or ACCIDENTAL, it must be applicable to the letter RA, otherwise IMALA is inadmissible: as ٢٧٧٥ for “From a house;” in which KUSRA is accidentally applicable to RA, being merely a mark of the relative case.

RULE SECOND.

IMALA is generally optional in the case of all words presenting KUSRA followed by ALIF, not directly, but after the intervention of one letter: as ٢٧٧٥ for “A book;” &c. Or of two letters, the first being quiescent: as ٢٧٧٥ for “Finding;” &c. So, also, of ALIF brought in exchange for YA: as ٢٧٧٥ for “It flowed;” &c. Or in exchange for WAQ movable by the vowel KUSRA: as ٢٧٧٥ for “He was near doing so and so;” &c.

RULE THIRD.

IMALA is optionally applicable to ALIF directly following YA: as ٢٧٧٥ for “The name of a place;” &c. And so, also, though one letter intervene between them: as ٢٧٧٥ “The name of either of two tribes;” for ٢٧٧٥ “An animal;” &c. Or two letters, the second being following FUT-RA: as ٢٧٧٥ for “Between them;” ٢٧٧٥ for “I saw her hand;” &c.
RULE FOURTH.

IMALA is optionally applicable to the letter ALIF occurring in one form of inflexion, when that letter is changed into YA MUFTOH in any other inflexion of the same word. Examples: َعَلَى for َعَلِيْنَ for َعَلِيّ. "He claimed;" because َعَلِيّ becomes َعَلِيّ in the passive voice: َعَلِيّ for َعَلِيّ. "Pregnant;" because َعَلِيّ becomes َعَلِيّات in the plural number.

RULE FIFTH.

ONE IMALA having taken place according to rule, becomes occasionally the cause of another IMALA in the same word. Thus َكِتَّب becomes َكِتِّب by rule 2d; and َكِتَّب َكِتَّب (the accusative case in a state of WUKH,) may optionally become َكِتِّب; the first IMALA being the cause of the second.

OBSTACLES TO THE RULES OF IMALA.

RULE FIRST.

The letter ALIF, occurring on either side of RA not moveable by the vowel KUSRA, is not generally subject to the rules of IMALA: as ٌشَجٌ (not ٌشَجٌ) "Shewing mercy;" ٌرَأٌ "Generous men;" ٌحَمٌ "An ass;" &c. Yet RA followed by ALIF, does not, in this case, prevent IMALA; first, if ALIF were originally َلَوٌ MUKADDIM; as َرِأٌ َرِأٌ for َرَأٌ; originally َرُبُّ "He was pleased:" secondly, if it were YA: as َرِأٌ َرِأٌ for َرَأٌ; originally َرُبُّ َرُبُّ for َرَبُّ; "He prevailed:" and, finally, if it become YA in any other inflexion of the same word: as َسُرِيٌ َسُرِيٌ for َسُرِيٌ "He travelled by night;" because the form of the passive is َسُرِيٌ: &c.

RULE
RULE SECOND.

The letters termed مَسْتَعْلِيمَة, namely صَدَأ, غَلِيْنِ, حَا أ, تَا فِ, نَطَأَ, طَأَ, ضَا ن, prevent Imaļ, first, if they occur on either side of Alif: as (not خَلْبِي) "A man's name;" Prevailing;" Covetous;" "Giving occupation;" &c. Secondly, if they follow Alif after the intervention of one, or even of two letters: as سَلَح "A species of snake;" the plural of سَمِعَ "A black smith's bellows;" &c.

And, finally, if followed by Alif, provided they are movable, and only one letter intervenes between them: as صَلْح "Correctitude;" Yet these letters cannot prevent Imaļ in طَمَّ "He feared;" originally حَوْقَ "It was pleasant;" originally طَيِبَ "It was pure;" and صَفِي "He beat us;" &c.

Passive صَفِي: just as Imaļ is not prevented in رَاحٌ "Going out;" &c.

as already stated in the preceding rule. So, also, Alif, directly followed by را Muksoor, admits Imaļ, notwithstanding the occurrence of a preceding مَسْتَعْلِيمَة as خَا رَجَ "Going out;" &c.

RULE THIRD.

The particles لُكْنَ, بَلْ, أَي, أَر, وُلْ, أَلْتَ, حَتَّى, أَلْتَ, إِي, بَلْ, يُبْنِي, أَي, مَنْ, E ven to, نَأَلْتُ, حَتَّى, مَنْ, مِثْلِي, لَبَنِي, لإِي, لِي, أَي, أَلْتُ, حَتَّى, مَنْ, مِثْلِي, لَبَنِي, إِي, لِي, أَي, مِثْلِي, لَبَنِي, إِي, لِي, أَي, مِثْلِي, لَبَنِي, إِي, لِي, أَي, مِثْلِي, L ukeen, or. &c. And so, also, we have for تَحْيَّي, لَبَنِي, إِي, لِي, أَي, مِثْلِي, لَبَنِي, إِي, L ukeen, or. &c. And so, also, we have for تَحْيَّي, لَبَنِي, إِي, L ukeen, or. &c. And so, also, we have for تَحْيَّي, لَبَنِي, إِي, L ukeen, or. &c. And so, also, we have for تَحْيَّي, L ukeen, or. &c. And so, also, we have for تَحْيَّي, L ukeen, or. &c. And so, also, we have for تَحْيَّي, L ukeen, or. &c. And so, also, we have for تَحْيَّي, L ukeen, or. &c.
ending in Alif, though some of them exhibit a مسأ or "Obstacle:" as مسأ or تلی مسأ و &c. With these exceptions, indeclinable words are not generally subject to the rules of إمالة.

SECTION FOURTH.

أَقْتَلَّ مِنَ الْإِبَادَةِ

ON THE PERMUTATION OF CERTAIN LETTERS.

The letters termed هُوَرْرُوْرُتْ إِبَادَة, because they are subject to occasional permutation, are fourteen: namely "Ilham" صاد را دال حيتم تاء ياء واء ألف comprised in the phrase أَنْجَبَتْ تَفْوِّيْتَهَا مِمَّنْ لَمْ ْأَنْجَبَتْ تَفْوِّيْتَهَا مِمَّنْ لَمْ "I assisted him on the day when he was attacked by the tribe ِجْسَةُ رُطْبُ" an Arabic corruption of ِجْسَةُ رُطْبُ which is the name of a tribe in هِنْدُوْسْتَان. Those who have learnt the rules of permutation, coalescence, and rejection, are aware of the most important changes of letters, which are observed to occur in the Arabic Language; but there are some permutations to which those rules are not applicable, and these, therefore, I am now to detail.

RULE FIRST.

In the case of two following homogeneous letters, the second, being quiescent, is pretty commonly changed into ياء; not by analogy, but by the authority of usage. Examples: ْيَمْتَمِتْ for ْيَمْتَمِتْ "I obeyed such a one;" or more literally, "accepted of him as my ِأَمْلِمْتُ ِالْأَكْتَابَ بِمُرْتَبَ for ِأَمْلِمْتُ ِالْأَكْتَابَ بِمُرْتَبَ "I wrote
"I wrote the letter," &c. It is to be observed, however, that though synonymous with إِعْلَامَةٍ "Writing a letter," is verbally unconnected with it, according to the opinion of certain Grammarians.

RULE SECOND.

In the case of three following homogenous letters, the third is pretty commonly changed into ya, provided the first and second shall coalesce together under the sign تُمُسَبَّد. Examples: قَصَصَتُ الْأَطْفَارُ for قَصِّبَتُ الْأَطْفَارُ "I cut my nails;" تَقَصَّصَ البَاَرَى for تَقَصِّصَ البَاَرَى "The hawk descended from the air;" &c. In the case of substantive nouns, (not infinitives,) formed on the Measure ٥٦٦٦, the first of two homogenous letters is also pretty commonly changed into ya. Examples: دِيْنَارٍ "A deenar;" كَارَتُ "A carat;" originally كَارَتُ اٞ ا٠, Plural كَارَتَ اٞ ا٠ Plural كَارَتُ ا٠ ا٠, &c.

RULE THIRD.

A quiiescent سِيَن or صَٰتَ سِيَن followed by دَلٍ, may be analogously changed into رَا. Examples: يُزْدِّنُ for يُزْدَنُ صَٰبَنُ "He loosens his garment, or lets it hang down;" يُسْكَنُ for يُسْكَنُ "He speaks truth;" &c. The same permutation is analogously applicable to سِيَن, following مَجِمَّ, or followed by رَا: as جَرْتُ جَرْتُ "I went about in search of any thing;" Infinitive جُوس "To search;" جُوُس for سِرَّاً زَرَأ٥, "A road;" &c.

RULE
RULE FOURTH.

The letter سح, followed by حاء, may be analogously changed into سح. Examples: سح "He ridiculed him;" سح "Hunger;" سح "Amplitude;" سح "Hell;" &c. And though another letter may intervene between them, the same permutation is observed to occur: as سح "He skinned the goat;" سح "A road;" &c.

RULE FIFTH.

The letter Noon quiescent, followed by باء, is necessarily changed in utterance, though not in writing, into ميم: as ميم "Amber;" ميم "A fountain;" &c. And the letter لام of the definitive ميم, is said to suffer, generally, the same permutation, according to the dialect of ميم "It is not virtue to fast on a journey;" because the duty of keeping the fast of رامان, is declared not to extend to travellers.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>A woman's name</td>
<td>ظاية</td>
<td>ظاية</td>
<td>One.</td>
<td>ظاية</td>
<td>ظاية</td>
</tr>
<tr>
<td>2</td>
<td>1</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Arabic</td>
<td>English</td>
<td>Arabic</td>
<td>English</td>
<td></td>
<td></td>
</tr>
<tr>
<td>--------</td>
<td>---------</td>
<td>--------</td>
<td>---------</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Fire</td>
<td>16</td>
<td>The fifth.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>A habit</td>
<td>17</td>
<td>The sixth.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>A bee</td>
<td>18</td>
<td>Frogs.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>Have you seen?</td>
<td>19</td>
<td>The waves or fineness of the sea.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>He fears.</td>
<td>20</td>
<td>A small tree.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>He despairs.</td>
<td>21</td>
<td>A prohibitor.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>I read.</td>
<td>22</td>
<td>A wild beast's den.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>I performed ablutions.</td>
<td>23</td>
<td>Opposite.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>A man.</td>
<td>24</td>
<td>Abstinence from sin.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>A man.</td>
<td>25</td>
<td>He suffered by famine.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>13</td>
<td>A harem</td>
<td>26</td>
<td>The edges of cloth.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>A fox</td>
<td>27</td>
<td>A thief.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>15</td>
<td>The third.</td>
<td>28</td>
<td>A bason.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Meaning</td>
<td>Permutated Form</td>
<td>Original Form</td>
<td>Meaning</td>
<td>Permutated Form</td>
<td>Original Form</td>
</tr>
<tr>
<td>----------------------------------</td>
<td>-----------------</td>
<td>---------------</td>
<td>-----------------------------------</td>
<td>-----------------</td>
<td>---------------</td>
</tr>
<tr>
<td>White clouds in the beginning of summer.</td>
<td>٦٨٦</td>
<td>٦٨٦٦٩</td>
<td>A man's name.</td>
<td>٦٩٩</td>
<td>٦٩٩٩٩</td>
</tr>
<tr>
<td>The mouth.</td>
<td>٦٩٩</td>
<td>٦٩٩٩٩</td>
<td>Evening.</td>
<td>٩٩٩</td>
<td>٩٩٩٩٩</td>
</tr>
<tr>
<td>Of or belonging to Sura.</td>
<td>٩٩٩</td>
<td>٩٩٩٩٩</td>
<td>The tribe assembled.</td>
<td>٩٩٩</td>
<td>٩٩٩٩٩</td>
</tr>
<tr>
<td>Perhaps.</td>
<td>٩٩٩</td>
<td>٩٩٩٩٩</td>
<td>A thin membrane between the navel and pubes.</td>
<td>٩٩٩</td>
<td>٩٩٩٩٩</td>
</tr>
<tr>
<td>I poured.</td>
<td>٩٩٩</td>
<td>٩٩٩٩٩</td>
<td>Removing, or putting away.</td>
<td>٩٩٩</td>
<td>٩٩٩٩٩</td>
</tr>
<tr>
<td>Thee.</td>
<td>٩٩٩</td>
<td>٩٩٩٩٩</td>
<td>He slept on his side.</td>
<td>٩٩٩</td>
<td>٩٩٩٩٩</td>
</tr>
<tr>
<td>Verily you are standing.</td>
<td>٩٩٩</td>
<td>٩٩٩٩٩</td>
<td>Little evening.</td>
<td>٩٩٩</td>
<td>٩٩٩٩٩</td>
</tr>
<tr>
<td>Is Zvaq going?</td>
<td>٩٩٩</td>
<td>٩٩٩٩٩</td>
<td>The origin of any thing, or the flower of youth; &amp;c.</td>
<td>٩٩٩</td>
<td>٩٩٩٩٩</td>
</tr>
<tr>
<td>If you do it, I will do it.</td>
<td>٩٩٩</td>
<td>٩٩٩٩٩</td>
<td>The fingers.</td>
<td>٩٩٩</td>
<td>٩٩٩٩٩</td>
</tr>
</tbody>
</table>

**CONCLUSION.**

It remains to be remarked that the permutation of one letter into another is discovered in various ways: as 1st. by a reference to the root or primitive: and thus Wād not Alif is the medial radical in لَنْ "He spoke," because it occurs in مَلْو "Speech." 2d. By a reference to some one or other of the derivative
derivative forms: as "The mouth," originally َبَيْرُ because it forms the plural َمَاء: "Water," originally َمَا َمْرًى. 3d. By comparing one derivative with another, both being derived from the same root: as ُرَأَت ثَرِث َوْرَث. "Inherited property," originally ُرَأَت َوْرَث; because the verb is not َثَرِث. 4th. By a reference to common usage; the letter least commonly employed being accounted a permutation of the other letter: as َلِلْعَأْلِي "Foxes," originally َلِلْعَأْلِي َلِلْعَأْلِي; because the latter is most generally used. 5th. By a reference to the measure of the word; that letter being accounted original which is most consistent with the analogy of the Language: as َلِلْعَأْتِ "He poured," originally َلِلْعَأْتِ. Measure because, if we suppose َأَلْعَأْتِ to be the original letter, the measure is َأَلْعَأْتِ; and the former has no existence in the Language at all. It may be added that the permutation, No. 29, 30, of the preceding table, is only admissible in a state of َعَوْرَي, as َعَوْرَي, َعَاوْرَي: "My maternal uncles are َعَاوْرَي and َعَاوْرَي." َعَاوْرَي: "Who feed men with flesh (or practice the most generous hospitality) in the evening." It would be easy but useless to illustrate in verse many of the other permutations marked in the table: as (No. 15) َنَدْمَرَأْمَنِ َوْهَذَنَ. "Two days are passed, and this is the fourth." َلِكَسْرَأْمَنِ َوْهَذَنَ. "Yet still you persist in your absence from me." The word َمَنْلَدَن is a diminutive
diminutive formed from the plural of "The evening."

SECTION FIFTH.

ON THE TRANSPOSITION OF LETTERS.

The transposition of radical letters occurs pretty frequently in the Arabic Language, but is not subject to the operation of any rules.

Examples: أَنَّى "A well;" Plural أَنَاي; Measure أَنَّى لَهُ; afterwards أَنَاي لَهُ; Measure أَنَاي لَهُ. "Being remote?"

Verb أَنَاي لَهُ; Measure أَنَاي لَهُ; afterwards أَنَاي لَهُ; Measure أَنَاي لَهُ; "The face;" Measure أَنَاي لَهُ; afterwards أَنَاي لَهُ; and then irregularly أَنَاي لَهُ; "Dignity;" Measure أَنَاي لَهُ; since the derivative is أَنَاي لَهُ; "A man of dignity.

A bow;" Plural أَنَاي لَهُ; Measure أَنَاي لَهُ; afterwards أَنَاي لَهُ; Measure أَنَاي لَهُ; and finally أَنَاي لَهُ; by the rule of أَنَاي لَهُ; Page 428 of this Volume.

One;" Measure أَنَاي لَهُ; afterwards أَنَاي لَهُ; Measure أَنَاي لَهُ; as أَنَاي لَهُ; "The eleventh;" &c. أَنَاي لَهُ "A white deer;" Plural أَنَاي لَهُ; Measure أَنَاي لَهُ; afterwards أَنَاي لَهُ; Measure أَنَاي لَهُ; "A house;" Plural أَنَاي لَهُ; Measure أَنَاي لَهُ; afterwards أَنَاي لَهُ; Measure أَنَاي لَهُ; "The clouds dispersed;" Measure أَنَاي لَهُ; afterwards أَنَاي لَهُ; Measure أَنَاي لَهُ; "I swear by my life;" afterwards أَنَاي لَهُ; "He despaired;" Measure أَنَاي لَهُ; afterwards أَنَاي لَهُ; Measure أَنَاي لَهُ;
"A thing;" Collective Plural ٌمَفْلَأٌ ; Measure ٌلَفْعَةٌ ; Measure ٌلَفْعَةٌ ; &c.

In most of the preceding examples, the transposed form is easily determined by adverting to other inflexions of the same word, in which the letters are not transposed : and thus the root ِبَكُرٌ "A well;" proves the transposition of letters in its plural ِبَكُرٌ: as the derivative ُجَمِيعٌ "A man of dignity;" proves the transposition of letters in its primitive ُجَمِيعٌ "Dignity;" But if we suppose the absence of this proof, there are other modes by which the question may be determined: namely, 1st. The rare occurrence of the transposed form: as ِمَكْسَلٌ "The clouds dispersed." 2d. The non-application of the rules of permutation: as ِبَسٌ "He despaired;" which ought regularly to have become ِبَسٌ if the letters had suffered no transposition. And, finally, the imperfect declension (termed in Grammar ِمَنْعُ اَلْعَرْفِ) of a word perfectly declinable on the supposition that the letters have suffered no transposition: as ِمَفْلَأٌ "A collection of things," which is imperfectly declinable; a proof that it is not formed on ِلَفْعَةٌ ِلَفْعَةٌ (ِلَفْعَةٌ ِلَفْعَةٌ) because ِلَفْعَةٌ is perfectly declinable. It is formed therefore on ِلَفْعَةٌ ِلَفْعَةٌ, which is imperfectly declinable, and the letters have suffered the transposition already pointed out.

SECTION
SECTION SIXTH.

ON THE REJECTION OF CERTAIN LETTERS.

Certain letters are occasionally rejected according the operation of the following rules.

RULE FIRST.

The letter تاء, followed by تاء in the aorist active of a verb formed on any one of the Measures تَفْعِيل or تَفْعَّل, may be analogously rejected; and so, also, of their Correlatives. Examples: تَفْعِيل for تَفْقِيل "She accepts, or You accept;" تَفْصَّل for تَفْصِّل "She fights, or You fight;" تَنْصَرَت for "It revolves, or You revolve;" تَجُورَت for "She wears socks, or You wear socks;” &c. This rejection is inadmissible in the passive, as تَفْعِيل: because its operation would leave تَفْقِيل which is the form of the aorist active: or تَفْقِيل which might be mistaken for the aorist passive of the form تَفْعِيل.

RULE SECOND.

The first of two homogeneous letters may be rejected, when the second, being quiescent, is followed by the conjunctive pronominal termination which forms the agent or nominative to the verb. In this case, the vowel point applicable to the first quiescent, must be transferred to the preceding letter, if that letter shall happen to be quiescent: أَخْسَسْتُ "I perceived;” &c. Otherwise it may be rejected or transfer-
red at pleasure: as Originally ﮟْلَتْ ﮟْلَتْ "I spent the
day:" Originally ﮦْلِبْتَ ﮦْلِبْتَ "I was intelligent:" &c.

RULE THIRD.

The letter Ya of the word ﮭ ﮬ ﮲ ﮭ and the letter Noon of the
words ﮭ ﮬ ﮲ ﮭ and ﮪ ﮬ ﮲ ﮪ, are optionally rejected before the defi-
nitive ﮮ ﮲. Examples: ﮭ ﮬ ﮲ ﮬ ﮲ ﮬ ﮲ ﮬ ﮲ ﮬ ﮲ for ﮭ ﮬ ﮲ ﮬ ﮲ ﮬ ﮲ ﮬ ﮲ ﮬ ﮲ 
"On the
water;" ﮪ ﮬ ﮲ ﮬ ﮲ ﮬ ﮲ ﮬ ﮲ ﮬ ﮲ for ﮪ ﮬ ﮲ ﮬ ﮲ ﮬ ﮲ ﮬ ﮲ ﮬ ﮲ 
"From the water;" ﮪ ﮬ ﮲ ﮬ ﮲ ﮬ ﮲ ﮬ ﮲ ﮬ ﮲ for ﮪ ﮬ ﮲ ﮬ ﮲ ﮬ ﮲ ﮬ ﮲ ﮬ ﮲ 
"The children of Umber;" &c. So, also, the
letter Hamza of the word ﮭ ﮬ ﮲ ﮬ ﮲ ﮬ ﮲ ﮬ ﮲ 
may be optionally rejected be-
fore the negative ﮬ ﮲ or the vocative ﮭ ﮬ ﮲: as ﮬ ﮲ ﮬ ﮲ 
"He has no father;" ﮬ ﮲ ﮬ ﮲ ﮬ ﮲ ﮬ ﮲ ﮬ ﮲ ﮬ ﮲ for ﮬ ﮲ ﮬ ﮲ ﮬ ﮲ ﮬ ﮲ ﮬ ﮲ ﮬ ﮲ 
"O Anoo
Zyde!" &c.

CONCLUSION.

It would be easy but useless to multiply examples of the irregu-
lar rejection of certain letters: as ﮬ ﮬ ﮬ ﮬ 
"He
bore;" Aorist ﮬ ﮬ ﮬ ﮬ ﮬ ﮬ ﮬ ﮬ ﮬ 
"It is spacious;" ﮬ ﮬ ﮬ ﮬ ﮬ ﮬ ﮬ ﮬ ﮬ 
"He shuns;" or ﮬ ﮬ ﮬ ﮬ ﮬ ﮬ ﮬ ﮬ ﮬ 
and ﮬ ﮬ ﮬ ﮬ ﮬ ﮬ ﮬ ﮬ ﮬ 
"Man-
kind;" by the rejection of the primal: ﮬ ﮬ 
"The
rectum;" by the rejection of the medial: and ﮬ ﮬ ﮬ ﮬ 
"The mouth;" by the rejection of the final, and the permuta-
tion of the medial radical: &c.

SECTION
SECTION SEVENTH.

ON THE MEANS BY WHICH RADICALS ARE
DISTINGUISHED FROM SERVILE LETTERS.

All the letters of the Alphabet are occasionally servile: ٢٥٢٢٢; Measure ٢٥٢٢٢٢٢, in which the second ٢٥٢٢٢٢٢ is servile, being doubled for the purpose of coalescence; or ٢٥٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢.png
not occur in the derivative "Negligent;" &c. This then is the proof intended by the term which is much more satisfactory than either of the other two.

But there are many words to which this proof cannot be applied: such, for example, as "A dwarf," which is completely insulated in the Arabic Language, and might be formed, apparently, with equal accuracy, on either of the Measures or . But the Measure is held to be utterly unknown to the Language; that is to say, it has no similar; and therefore yields to the Measure on which some examples are known to occur: such as (or ) "An able bodied man;" &c. So, also, "An angel," has been derived from three roots: namely "He sent;" in which case is the medial radical: or "Sending;" in which case is the primal: or "Being an owner;" in which case is servile. The measure, therefore, is either from or from (that is to say, Measure afterwards Measure ; the primal and medial having changed places,) or from . But , though not absolutely unknown to the Language, is very rarely observed to occur, and has been therefore rejected: and moreover, the office of an angel is believed to be that of a messenger between and his creatures, which seems to imply one or other of the roots or . But yields to because
because مفعول is more common than مفعول; and thus, the proof intended by the phrase عد م انتظير consists in comparing all the possible measures of a word, and selecting that which is most common, in preference to others, either wholly unknown to the Arabic Language, or at least rarely observed to occur.

But it is also known that the ten servile letters are generally servile when they happen to occur in certain positions; and as this constitutes the proof intended by the phrase علما الريانة it becomes necessary to detail the positions to which I allude.

The letters همزة and ميم, followed by three radicals, are generally servile at the beginning of a word: as "A finger;" Measure مفعول "A coward;" Measure مفعول "The name of a place;" Measure مفعول: &c.

noon, following ألف at the end of a word, is generally servile: as "Saffron;" Measure مفعول. And so, also, is نون quiescent, being the third letter: as "A man having thick or muscular arms and legs;" Measure مفعول.

واو, not being the first letter, is generally servile when accompanied by three or more radical letters: as "A small stream;" Measure مفعول "Acceptance;" Measure مفعول: &c. And so, also, ألف is generally or invariably servile under the same circumstances: as "An ass;" Measure مفعول "A man's name;" Measure مفعول: &c. يا, accompanied by three or more radical letters, is generally servile: as "A strong youth;" Measure مفعول.
"Having a bad disposition?" Measure "A tortoise?" Measure Yet ɣa, not being a mark of the aorist, is generally radical, (though some account it servile,) at the beginning of quadrilaterals or quinqueliterals: as ɣَيْسَعِرُ "The name of a place?" Measure ɣَيْسَعِرُ دَعْلَولَ or perhaps ɣَيْسَعِرُ دَعْلَولَ: &c. Ṭam and Ḥa are very rarely servile, yet some examples may be adduced: as ɣَرِيدٌ لَ "A man's name?" Measure ɣَرِيدٌ لَ دَعْلَولَ for ɣَرِيدٌ لَ "To pour out water?" &c. The letter ṭa, following wao or ya at the end of a word, is uniformly servile: as ɣَرِحْوَتَ "Desiring earnestly?" Measure ɣَرِحْوَتَ دَعْلَولَ "A demon?" Measure ɣَرِحْوَتَ دَعْلَولَ: &c. I hold it unnecessary to remark that ʿalif is uniformly servile in ٌتَا عُلَّ لَ; Ṽmem and wao in ُمُقَعَعُلَ; ṭa and ya in ُتَتَقَيِّرَلَ; &c. &c. and will therefore proceed to detail the following rules.

RULE FIRST.

The derivation of a word (where it can be obtained,) determines the measure, in opposition to the proof termed ُعَدَمَا ُلَحظَر. Examples: ُعَنْسِسَ "A swift camel?" Measure ُعَنْسِسَ دَعْلَولَ "Trembling?" Measure ُعَنْسِسَ: &c. Both measures are of rare occurrence, and by the ُعَدَمَا ُلَحظَر they would be superceded by ُعَنْسِسَ دَعْلَولَ; but the question is properly determined otherwise, because the former is derived from ُعَنْسِسَ "To hasten?" and the letter from ُعَنْسِسَ "To tremble?" &c. So, also, derivation supersedes the proof termed
as it would be by the proof termed عَلَّمَةٌ, since أَلِف Noon are generally servile at the end of a word. The same proof would indicate فَرَعَل as the true measure of أَوَّل “The first;” but that word forms the Feminine أَوَّلِي and is therefore formed on أُوَّلٌ; Feminine نُوَّعَل *not* نُوَّعُل; Feminine فَرَعَلُ. The root is أَوَّل or أَوَّلَ, or أَوَلْ “Taking refuge;” according to the opposite opinions maintained on the subject.

**Rule Second.**

Of two derivations equally obvious, neither has any right to the preference. Thus it may be affirmed that كَفْعَل is the measure of أَرَطْلٌ “The name of a tree;” because the fact is implied in the derivatives بِعِيْرَ أَرَطْل “A camel feeding on the tree أَرَطْل;” كَفْعَلُ “Leather tanned by the bark of that tree.” But we have also, in the same sense, بِعِيْرَ رَاَطْل أُمْرَطْلٌ; and these derivatives imply كَفْعَلُ; on which, as well as on كَفْعَلٌ, the noun أَرَطْلٌ may therefore be formed. But if all derivations be not equally obvious, the most obvious must be preferred: as مَالِك “An angel;” Measure مَتْفَعِل for reasons already known to the reader.

**Rule Third.**

In the absence of كَفْعَل, we may have recourse, in the next resort, to the proof termed عَلَّمَةٌ: as كَفْعَلٌ “According to the Ætym.” Measure not كَفْعَلْلٌ: because the latter has no similar. So, also,
also, "A foxes whelp," is formed on not ; not because, though exists in the Language, we have no such measure as . But if both measures be foreign to the Language, the doubtful letter is then generally declared to be servile: as "The name of a flower," Measure not ; though neither measure has any similar. Yet it must be held radical, if it be generally radical in the same position: as "Sweet marjoram," Measure ; not because at the beginning of a quadriliteral or quinqueliteral, is generally radical, except in the case of nouns connected with verbs; such as the active and passive participles.

RULE FOURTH.

But it may happen, in the absence of derivation, that neither of two or more possible measures of the same word are known to the Language; and, in that case, we must have recourse to the proof termed ; declaring that letter to be servile, which is generally servile in the same situation: as "A man having thick arms and legs;" Measure ; not ; though both measures are known to the Language. So, also, of a plurality of letters; ( since all are held servile, if generally servile in the same position; provided three radical letters remain. Examples: "A great talker;" Measure ; "The name of a bird;" Measure ; &c. But if three radicals shall not remain, we must then select the letters to be held servile; preferring measures
sures familiar to the Language, to those which are wholly unknown, or less commonly observed to occur: as "A woman's name;" Measure مَعْلُونٌ; not تَعِبَّلُ.

**RULE FIFTH.**

But if a familiar measure cannot be obtained, as it happens in the case of "The first part of any thing," the measure of which is equally foreign to the Language, whether we form it on وَقَعَلَانِ or وَقَعَلَانِ; the question is then determined by what has been termed or Doubtful Derivation. Thus the Measure وَقَعَلَانِ implies the root وَقَعَلٰ; whereas وَقَعَلَانِ implies the root وَقَعَلٰ. But تَعِبَّلُ has no existence in the Language at all; whereas فَلِلْنَّا "Fy! For shame!" does exist; though, in point of sense, it has no connexion with تَعِبَّلُ. That word is therefore referred to تَعِبَّلُ by the ضَمَّةٌ الَّذِي تَعِبَّلَانِ, and consequently the measure is تَعِبَّلُ; not تَعِبَّلُ: &c.

**RULE SIXTH.**

But the word كَوْءٌ الْلَّمٰ، "Short," might be referred, by the ضَمَّةٌ الَّذِي كَوْءٌ الْلَّمٰ, to either of two roots; since كَوْءٌ الْلَّمٰ implies the root لَمْ كَوْءٌ الْلَّمٰ "Buying or Selling one debt for another;" as كَوْءٌ الْلَّمٰ implies the root كَوْءٌ الْلَّمٰ "The name of a village in Persia;" both which exist in the Language. In this case, that letter is held to be servile, which is most generally servile in the same situation; and consequently the Measure is تَعِبَّلُ; not تَعِبَّلُ: &c. It is to the principles
principles stated in this and the preceding rule, that the Arabs allude by the phrase "Giving the preference to one measure over another, first, by adverting to the ظناتَا the most commonly servile.”

**RULE SEVENTH.**

But there is another principle, termed ﴿ ﴾ by which questions of this nature may be determined; and it is of equal authority with the ظناتَا when they are found in opposition to each other. Thus: ﴿ ﴾ “The name of a place,” may be formed on ظناتَا because we have ﴿ ﴾ “The fire burn.” But it may be also formed on ظناتَا or “Non-coalescence of the homogeneous letters,” because that circumstance implies the reduplication of the final radical, for the purpose of rendering the word ظناتَا or correlative with ﴿ ﴾ ﴿ ﴿. Yet ﴿ ﴿ “The name of a woman,” is formed on ظناتَا not because, though we have ﴿ ﴿ in either case, as ﴿ ﴿ “A cradle;” or ﴿ “To break;” we have also a ظناتَا on one side; namely, if we suppose the root to be ظناتَا and that circumstance determines the question.

**RULE EIGHTH.**

If there be no ظناتَا the question is determined by the ظناتَا even though opposed by what is termed ظناتَا or “The prevailing measure.” Thus: ﴿ ﴿ ﴿ ﴿ ﴿.
"A pomegranate," is formed on 

though the latter is thought to be the prevailing measure; that is to say, the measure most commonly applicable to the names of fruits: as 

"An apple;" &c. The reason is, that implies the root 

which has no existence in the Language at all; whereas implies which does exist: as 

"He mended the thing;" &c. Yet 

"A species of herb;" is formed on 

root 

"A body of strong camels;" not 

root 

"A small tike louse;" though both roots exist in the Language. The reason is, that the question is determined by the prevailing measure; namely, 

(not which is of rare occurrence;)

because there is a 

on either side.

RULE NINOTH.

If there be a 

on both sides, and no prevailing measure in the case, either measure may be adopted: as an Arabic corruption of the Persian 

"The name of a flower;" Measure 

from  

"He hoped;" or 

from 

"The perfume diffused its odour;" &c. If there be no 

on either side, the prevailing measure determines the question: as 

"A man who has no opinion of his own;" like "A kind of linen;" Measure which prevails over 

though neither of the roots 

exists in the Language.

In the absence of a prevailing measure, and of the 

there
there is no means to determine the question, and either measure may be adopted: as a corruption of the Persian سَمْوُت a pillar; Measure or ُتَعْلُوا لَلَّا لَلَّا لَلَّا لَلَّا لَلَّا لَلَّا لَلَّا لَلَّا لَلَّا L and the roots ُتَعْلُوا L and equally unknown.

SECTION EIGHTH.

ON THE NATURE OF CON-RELATION.

The nature of or Con-relation, has already been explained at Page 149 of this Volume, to which the reader is therefore referred. It is equally common to nouns and verbs, as ُجَعْفَر or ُغُرَر لَّا لَّا L and correlative with ُجَعْفَر and ُغُرَر L and correlative with ُبَعْثَر &c. Some Grammarians, as Mazunne, believe that all triliters may accurately assume the quadriliteral forms, by the reduplication of the final radical: as "Chieftainship;" otherwise ُسَوْدُت otherwise رَمَا نَ ُجَعْفَر: Ashes;" otherwise ُرَمَت ُجَعْفَر; correlative with ُرَمَت ُجَعْفَر; I apprehend, however, that the final radical cannot be doubled, without reference to the authority of usage; and it is certain that the other means by which ُحَشَت may be obtained, are entirely dependent on that authority: as ُمَهْوُنُ لَّا L and ُبَعْثَر &c.

The reader is aware that the quadriliteral form of a given root, is not necessarily connected by sense, with the triliteral form of the same root: and thus "A gem, or An essence," has no apparent connection by sense, with the root ُجَعْفَر." To pub...
lish; 'To raise the voice;' &c. to which, however, it has been referred. The accuracy of the reference is therefore determined in this and a multitude of other cases, merely by adverting to the general analogy of the Language; according to which, the letter wāw is declared to be servile in because, as we have seen in the preceding section, it is generally servile in the same situation.

Triliterals may be rendered correlative with any one of the measures of a quadriliteral radical; as 1st. بَرْنَةٌ "A bird's claw;" Measure ﺪُخَلْلُ "One who interferes in the affairs of another;" Measure ﺪُخَلْلُ:

2d. بَرْجٌ "A ruddy cloud;" Measure ﺪُخَلْلُ: on which are formed ﺪُخَلْلُ "An old camel;" Measure ﺪُخَلْلُ: &c. 3d. ﺪُرْدُم "A small coin;" Measure ﺪُخَلْلُ: on which are formed ﺪُخَلْلُ "The name of a shrub or tree;" Measure ﺪُخَلْلُ: &c. 4th. ﺪُمَّرَ "A book case;" Measure ﺪُخَلْلُ: on which are formed ﺪُخَلْلُ "Mean or Avaricious;" Measure ﺪُخَلْلُ: ﺪُخَلْلُ "Strong;" Measure ﺪُخَلْلُ: &c.

So, also, triliterals may be rendered correlative with augmented quadriliterals of any class: as ﺪُخَلْلُ "A lion;" Measure ﺪُخَلْلُ: on which is formed ﺪُخَلْلُ "Strong;" or ﺪُخَلْلُ "A sparrow;" Measure ﺪُخَلْلُ: on which is formed ﺪُخَلْلُ.
"Intense blackness;" &c. Or they may be rendered correlative with quinqueliteral nouns of the radical class, on whatever measure the latter may happen to be formed: as ُعَمَّرُ نَّلَأَرْتُ "One who hesitates in speech;" Measure ٌمَّنُعَعْرُتُ; correlative with ُحَلَّلَتٌ ٌسَقَّرْجَلَتُ "Intense blackness;" Measure ُحَلَّلَتٌ ٌسَقَّرْجَلَتُ; correlative with ُخَرْعُبِلٌ ٌمَّنُعَعْرُتُ &c. But they are rarely rendered correlative with augmented quinqueliters of any class, though some examples may be adduced: as ُمَّرَسُ مَّرَسُسُ "Hardship or Calamity;" Measure ُمَّرَسُسُ; correlative with ُبَرَتِمَبٌ &c.

Quadriliterals may be rendered correlative with quinqueliters of any class: as ُنَّدُوُّ ٌرَكُسُ "A lion;" correlative with ٌنَّدُوُّ ٌرَكُسُ ُسَقَّرْجَلَ "A big headed camel;" correlative with ُبَرَتِمَبٌ &c. It would be easy but useless to multiply examples of this nature, and I shall therefore pass on to the following section.

SECTION NINTH.

اَلْآِلِبِيَّةَ ُاَلْمُشْرَكَةَ

ON THE MEASURES COMMON TO MORE THAN ONE OF THE PARTS OF SPEECH.

This reader must be aware that the same measure is often applicable to more than one of the parts of Speech: and thus ُقَعَأَلٌ for example, is common, 1st. to Jamīds: as ُعَدَأَرْتُ "The face;" &c. 2d. To triliteral infinitives of the radical class: as ُقَعَأَلٌ "Standing;" Verb ُقَأَمٌ; &c. 3d. To augmented infinitives of the
the 3d. conjugation: as مَتَتَّ لِلْيَدَ "Mutual slaughter!"
&c. 4th. To simple attributives: as حَصَّات "A chaste woman;" or A fine horse;" &c. 5th. To the plural number of nouns substantive or attributive, formed on various measures formerly detailed: as جَمِّ "Slaves;" حَصَّات "Camels;" رِمَاح "Spears;" كَرَام "Generous men or women;" &c.
6th. To instrumental nouns: as رَكَا بِ "The instrument of mounting, or A stirrup;" &c. 7th: To nouns having the sense of the passive participle: as جَمِّ "A prelate, or one who is placed before the congregation;" &c. And finally to other nouns described at page 253 of this Volume: as "The time of gathering grapes;" عَلَب "A broad mark on the neck of a camel;" &c.

It would be tedious and unprofitable to detail all the measures of this nature, which occur in the course of the preceding pages; and I shall therefore pass over the subject entirely, leaving the reader (to whom the exercise may be found advantageous,) to form a collection of such measures for himself. It may be well, however, to repeat an observation formerly made; namely, that many of the measures applicable to the formation of triliteral infinitives of the radical class, are occasionally found to assume the sense of active or passive participles; or simple attributives: as زَيْدُ صَائِم "Zyde is keeping fast;" زَيْدُ عَدَل "Zyde is just;" &c.

SECTION
SECTION TENTH.

O R T H E T R I A L.

The word تَمْرَيْنِ تَمْرَيْنِ, literally signifies "To soften; or To become familiar with any thing;" but, in the Language of Grammar, it means, "To try the proficiency of the student by proposing all sorts of difficult questions relating to the form assumed by a given root when carried into a given measure of inflexion." But the root, being triliteral, may accurately assume the quadriliteral or even the quinqueliteral forms; and so, also, quadriliterals may assume the quinqueliteral forms, by the means stated in a preceding section. It follows, therefore, that the student may be fairly required to carry triliteral roots into those forms, though he cannot be required to reverse that process, because the rejection of radicals is wholly inadmissible; whence it follows that no root can assume the forms of another root, whose radicals are less numerous than its own. Having premised these observations, I present the reader with the following Dialogue, supposed to pass between a Tutor and his Pupil:

Q. Inflect the root غَرَبَّا into the form of the plural غَرَبَّات.

A. The root غَرَبَّا, originally غَرَبَّ, being carried into the Measure غَرَبَّةٌ, forms غَرَبَّةٌ غَرَبَّةٌ by Rule 21st. Page 423. The plural, originally غَرَبَّا غَرَبَّا by Rule 18th. Page 421; afterwards غَرَبَّا غَرَبَّا غَرَبَّا غَرَبَّا by Rule 28th. Page 429; and finally غَرَبَّا غَرَبَّا غَرَبَّا غَرَبَّا غَرَبَّا غَرَبَّا غَرَبَّا غَرَبَّا غَرَبَّا غَرَبَّا غَرَبَّا (which is the answer to the question,) by Rule 11th. Page 393.
Q. Inflect the root دلعا into each of the forms of اسم

"A name;" and غد. "Tomorrow?"

A. The word اسم was originally اسم and the changes to which it has been subjected, being arbitrary, or determined by no Grammatical rule, are not to be extended to any other word. Consequently in this case forms دلعا; not غد except in the opinion of certain Grammarians, by whom the latter has been preferred. The same observations are applicable to غد originally غد "Tomorrow;" since the rejection of واو is merely arbitrary; consequently forms دلعا in the general opinion, or غد by the rejection of واو.

Q. Inflect ْيدلعل ْعام into the form دلعل?

A. The word ْيدلعل, "A bow," forms its plural ْيوفر ْتيدلعل afterwards by the transposition of the medial and final radicals; afterwards ْيدلعل by Rule 25th. Page 427; and finally ْيدلعل by the Remarks at Page 428. So ْيدلعل forms ْيدلعل ْعلم afterwards by the transposition of the medial and final radicals; and this (not ْيدلعل ْعمول) is the answer to the question, because ْيدلعل ْعمول presents a combination of letters, not subject to the Rules of Permutation.

Q. Inflect ْمستعفر into the form ْجذع "The trunk of a tree."

A. It forms ْيغدر since all the serviles must be rejected.

Q. Form أَلْتَتَنَمْ ْإِبْلَوَتْ ْأَلا ْنَأَس "Madness."

A. It forms ْنَأَس ْإِبْلَوَتْ ْأَلا ْنَأَس; for ْنَأَس was originally ْنَأَس.
and the rejection of Humza, being contrary to rule, does not take place in ُلاَثَّي. The word Measure becomes ُمَعَّنِعُلُ by Rule 7th. Page 391.

Q. Aboo Alhe directed Ireno Khaluwyh to inflect 

Originally ُأُرْقُمْ "The name of a tree," into the form of ُقَعَلُ; and he, believing the measure to be ُمَفَعَلُ, was not able to answer the question. Can you answer it for him?

A. The verb is ُسُطَثْتَا رَأَفْمْ! "The morning dawned;" and the passive participle Measure ُمَسْتَطْبِرُ becomes ُمَسْتَطَا رُ; afterwards ُمَسْتَطَا رُ by the rejection of ُلَا followed by ُلَا; as in the examples noticed (Page 670) at the conclusion of the 6th. Section of this Chapter. Now ُأُرْقُمْ formed on ُمَسْتَطْبِرُ necessarily becomes ُمَسْتَطَا رُ; afterwards ُمَسْتَطَا رُ by Rule 14th. Page 415; and this, therefore, is the answer to the question. Aboo Alhe, however, rejects ُلَا, and the answer is then ُمَسْتَطَا رُ.

Q. Ireno Jinner directed Ireno Khaluwyh to inflect ُزَأْي "A promise," into the form of ُةَكُوكِبُ; to give it the masculine perfect plural; and to add the pronominal termination يَا ُمَسْتَطُم. or the letter ُخَا of the first person singular. Ireno Khaluwyh was again puzzled, and you will please, therefore, to step in to his aid?

A. The form ُوْرَايَي ُةَكُوكِبُ gives ُورَايَي ُةَكُوكِبُ; but ُخَا, becoming Alif, is rejected in utterance, to prevent the junction of two quiescents; namely itself and the Noon of Tunvern: and thus, there-
fore, we have \( \ddot{\text{r}}\dot{\text{a}}^{1} \). But \( \text{Humza} \), having transferred its \( \text{vowel} \) point to the preceding letter, may be rejected by Rule 3d. Page 888; and in that case we have \( \ddot{\text{r}}\dot{\text{w}}^{1} \), afterwards necessarily \( \ddot{\text{a}}\dot{\text{r}}^{1} \) by Rule 2d. Page 403. And the termination of the masculine perfect plural requires the rejection of the short \( \text{Ala}^{1} \), and consequently forms \( \ddot{\text{a}}\dot{\text{r}}^{1} \) by Rule 10th. Page 518. But we shall see in the Syntax, that the letter \( \text{Noon} \) of the masculine plural must be rejected before nouns or pronouns in the genitive case; consequently \( \ddot{\text{a}}\dot{\text{r}}^{1} \) being followed by the pronominal termination \( \ddot{\text{b}}\dot{\text{a}}^{1} \), necessarily forms \( \ddot{\text{a}}\dot{\text{r}}^{1} \); afterwards \( \ddot{\text{a}}\dot{\text{r}}^{1} \) which is the answer to the question, by Rule 21st. Page 423.

Q. \( \text{Inflect} \) \( \ddot{\text{b}}\dot{\text{a}}^{1} \) into the form of \( \ddot{\text{b}}\dot{\text{h}}^{1} \)?

A. The word \( \ddot{\text{b}}\dot{\text{h}}^{1} \) is a Relative Noun derived from the active participle \( \ddot{\text{b}}\dot{\text{h}}^{1} \); originally \( \ddot{\text{m}}\dot{\text{h}}^{1} \); Measure \( \ddot{\text{m}}\dot{\text{h}}^{1} \).

But the last \( \text{ya} \) becomes quiescent by Rule 23d. Page 424; and is then rejected to prevent the junction of two quiescents, namely itself and the \( \text{Noon of Tunveen} \). This accounts for \( \ddot{\text{m}}\dot{\text{h}}^{1} \) which forms the Relative \( \ddot{\text{m}}\dot{\text{h}}^{1} \); as \( \ddot{\text{m}}\dot{\text{h}}^{1} \) forms \( \ddot{\text{m}}\dot{\text{h}}^{1} \) by Rule 2d. Page 630. None of these changes are applicable to the corresponding inflexion of the root \( \ddot{\text{m}}\dot{\text{h}}^{1} \) which therefore forms \( \ddot{\text{m}}\dot{\text{h}}^{1} \) in the general opinion; though \( \text{Anoo Alea} \) extends the changes to this example, and therefore forms \( \ddot{\text{m}}\dot{\text{h}}^{1} \).

Q. \( \text{Inflect} \) each of the roots \( \ddot{\text{k}}\dot{\text{s}}^{1} \) and \( \ddot{\text{j}}\dot{\text{y}}^{1} \) into each of the
the forms "The people crowded together;" and "Thick lipped."

A. They form جُنَِّلْنِلْلُ; كُسَّرْنِلْلُ; كَسَرْنِلْلُ; A كُسَّرْنِلْلُ; جُنَِّلْلُ; كُسَّرْنِلْلُ; A كُسَّرْنِلْلُ.

But the letter Noon, being quiescent, ought to coalesce with the following letter by Rule 2d. Page 493; producing クْسْرْنِلْلُ. The non-coalescence of Noon with the following letter is inelegant, and therefore condemns the original forms; and the coalescence of Noon is productive of obscurity, which also condemns the coalesced forms; since the measures of these appear to be not تَعُلَّلًا; تَعُلَّلًا; not تَعُلَّلًا. It follows, therefore, that the roots in question cannot be carried into either of the proposed measures of Inflexion.

Q. Inflect each of the roots باَعْ and كُرَمْ into the form of A تَشَعَّرَ "His hair stood on end."

A. The original form اَكْرَمْ and اَشَعَّرَ will furnish and بِعَعْ and بِعَعْ in the general opinion, because there is no reason why the coalescence should not take place between the first and second homogeneous letters. Akhfpus, however, forms اَكْرَمْ; and B بِعَعَ; Measure اَشَعَّرَ by the coalescence of the 2d. and 3d. homogeneous letters. The condition No. 3, comprised in the Remarks at Page 416, accounts for the non-permutation of Ta into Alef, in the form بِعَعَ.

Q. Inflect each of the roots اَرَى "To promise," and اَرَى "Taking refuge," into each of the forms A لُمْ "Thick lipped;"
lipped, "The name of an herb;" "A duck;" and "The night was dark."

A. The root \( \textit{أبَلِم} \) carried into the form \( \textit{أَوْرَة} \) Measuré becomes \( \textit{أَوْرُي} \) by Rule 24th. Page 425. On \( \textit{أَوْرَة} \) Measuré it becomes \( \textit{أَوْرُي} \); afterwards \( \textit{أَوْرُي} \) by Rule 3d. Page 404; and finally \( \textit{أَوْرُي} \) by Rule 23d. Page 424. On \( \textit{أَوْرَة} \) originally \( \textit{أَوْرُي} \) it becomes \( \textit{أَوْرُي} \); afterwards \( \textit{أَوْرُي} \) by Rule 3d. Page 404; and finally \( \textit{أَوْرُي} \) by Rule 10th. Page 409. On \( \textit{أَوْرَة} \) originally \( \textit{أَوْرُي} \) it becomes \( \textit{أَوْرُي} \); afterwards \( \textit{أَوْرُي} \); 1st. because the last \( \textit{Ya} \) is changed into \( \textit{Alif} \); 2d. because the two preceding \( \textit{Ya} \) coalesce; and finally, because \( \textit{Wao} \) is changed into \( \textit{Ya} \).

The root \( \textit{أَوْرَي} \) formed on \( \textit{أَبَلِم} \) becomes \( \textit{أَوْرُي} \); afterwards \( \textit{أَوْرُي} \) by Rule 7th. Page 391; and finally \( \textit{أَوْرُي} \) by Rule 24th. Page 425; not \( \textit{أَوْرُي} \) for the reason stated at No. 7, Page 481. On \( \textit{أَوْرَي} \) it becomes \( \textit{إِبَرِي} \); afterwards \( \textit{إِبَرِي} \) by Rule 7th. Page 391; and finally \( \textit{إِبَرِي} \) by Rule 23d. Page 424; not \( \textit{إِبَرِي} \) because \( \textit{Ya} \), being in exchange for \( \textit{Humza} \), is not subject to Rule 21st. Page 423. On \( \textit{أَوْرَي} \) it becomes \( \textit{إِرَي} \) (rarely \( \textit{إِرَي} \)) by the change of \( \textit{Ya} \) into \( \textit{Alif} \), and of \( \textit{Humza} \) into \( \textit{Ya} \). On \( \textit{أَوْرَي} \) it becomes \( \textit{إِرَي} \); afterwards \( \textit{إِرَي} \) by an obvious process.

**Conclusion.**

It would be easy to extend this section, by the multiplication of questions.
questions similar to the preceding; but it is sufficient to have furnished a specimen of the manner in which an examination of this nature is conducted by the Arabs, and I proceed, therefore, to consider the only subject which yet remains to be treated in this Volume; already, I apprehend, longer than may accord with the patience of the most of my readers.

APPENDIX.

THE RULES OF WRITING.

The Arabic character now in use, is said to have been invented by the Tribe; and the general system of its orthography, as explained in the 1st. Chapter of this Volume, will be admitted by those who have mastered the subject, to merit the praise of sufficient precision. The system of writing the character, is subject to the operation of the following Rules.

RULE FIRST.

The letters \( \text{ز} \) and \( \text{ر} \) never unite with each other on either side: as \( \text{ز} \text{ر} \) "Provisions;" \( \text{ز} \text{ر} \) "Driving away;" &c. In combination with the other letters of the Alphabet, they unite with the preceding, not with the following letter: as \( \text{ت} \text{ا} \) "He spoke;" \( \text{ت} \text{ا} \) "Speech;" &c. The other letters unite with each other on both sides; and, with the exception of the last letter, most of them assume an imperfect form: as \( \text{ف} \text{ص} \) "Detail;" \( \text{ب} \text{ل} \) "Brave;" &c.

RULE
RULE SECOND.

The use of diacritical points is to distinguish two or more letters having the same form: as ب; ت; &c. and we are therefore authorised to omit those points, wherever this distinction can be obtained without them. Thus ب becomes ب wholly written, have no occasion for points at all; but the same letters, imperfectly written, must receive points: as ّPoverty;" opposed to ّA desert without herbage;" &c. The number of points need not be greater than is necessary to distinguish a given letter; and therefore some people are said to give only one point to the letter د.

RULE THIRD.

The names of the letters, taken singly, are generally written at full length: as ل, ط, س, ي; sometimes, nay always in the Kooran, contracted into يس, ت, ظ. So, in Logic and other Sciences, they say, كل ج ب (not كُل ج ب) "Every ج is ج; or, in other words, "Every man is an animal;" &c. since the letters ج and ب may represent the extreme terms of any proposition.

RULE FOURTH.

It is a general rule of the Language that those letters only should be written, which are pronounced when a word is uttered singly in a state of Wukf: as ٌل ٌرز with Alif for ٌن، ٌرن with Noon; because it becomes ٌن، ٌرا in a state of Wukf: ٌرا ُيَة pronounced راَيُيُوُه رَأْيَة "I saw him;"
him;" but written as above, because it becomes رَأَيَةٌ RAI-
toh in a state of WUKF. So, also, of تَأَسِّس without YA; or
أَلْتَقَضِي with YA; because the former, not the latter, becomes
تَأَسِّس in a state of WUKF.

RULES FOR WRITING THE LETTER HUMZA.

RULE FIRST.

At the beginning of a word, the letter HUMZA invariably
assumes the form of ALIF: as أَنْصَر "Praise;" أَسْتَخْرِيج "Ass-
sist thou;" أَعْلَم "Know thou;" أَنْتُم "Favor thou;" أَلْتَقَضِي
"One;" أَلْلَه "A camel;" &c. So, also, though the word
beginning with HUMZA should follow a particle or any other
word: as مَا أَحْذِي; فَأَكْرُمُ مَا أَلْلَهُ; &c. But in this case there
are some exceptions: as لَتْنَا "In order that not;" originally
لَتْنَا "Verily if;" originally com-
pounded of لَمْ and لَتْنَا "In this case;" a contraction for لَتْنَا "At the time when
it shall be so;" or, which is the same thing, لَمْ تَلْتَنَا for
سَاعَةٌ إِنْ كَانَ كَتَدْ لَيْتَنَا لَمْ تَأَسِّس for
رَمَةٌ إِنْ كَانَ كَتَدْ لَيْتَنَا لم تَأَسِّس &c.

RULE SECOND.

The form of a quiescent medial HUMZA is determined by the
preceding vowel point: as بَوْس "A head;" بَوْس "Diffi-
culty or Distress;" لِثْب "A wolf;" &c. But being moveable
after a quiescent letter, its form is determined by its own vowel
point:
point: as "He asks;"  "He is base;"  "He fatigues;"  "The party questioned each other;"  "A questioner;" &c. And, being moveable after a moveable letter, it assumes the form of that letter into which it would be changed by the Rules of Permutation. By Rule 5th. Page 390, it therefore assumes the form of was in  "A delayer;" and of ta in "A tribe." So, also, by Rule 6th. Page 390, its form is determined by its own vowel point in "He asked;"  "He was fatigued;"  "He was base or avaricious;"  the plural either of  "A head;"  or  "A chieftain;" &c. And by the same rule, its form is usually determined by its own vowel point in "It was asked;" yet AHRUSH, in this case, determines the form by the preceding vowel point: as  &c.  

**RULE THIRD.**

A final HUMZA quiescent or moveable, has its form determined by the preceding vowel point, when the preceding letter happens to be moveable: as  "He read;"  "He causes to read;"  "It perished." Or  &c. But if the preceding letter should happen to be quiescent, HUMZA is generally omitted by the ancients, though now written in its own shape: as  "Concealed;"  "Heat;"  "A portion." In this case, however, we have sometimes  for with the primal MUZMOON:  

S L
for ₪ with the primal Muksoon: and there are other variations of rare occurrence, and therefore not worthy of insertion. The objective case of these nouns assumes Alif: as ₪; حُبّاً; جَرِّعًا; &c.

RULE FOURTH.

If the Humza described in the preceding rule should be followed by a conjunctive pronoun, or other termination of any kind, it is then treated as a medial Humza; having its form determined by its own vowel point: as ﮫ ﺡٰدَأ ﺮُؤْرَت ﻪْبَيْرُت ﺮَأٰيْت ﺟِرْأً ﻰ ﮫ ﺡٰدَأ ﺮُؤْرَت ﻪْبَيْرُت ﺮَأٰيْت ﺟِرْأً ﻰ “I saw your portion;” ﮫ ﺡٰدَأ ﺮُؤْرَت ﻪْبَيْرُت ﺮَأٰيْت ﺟِرْأً ﻰ “I passed by your portion.” So, also, of ﮫ ﺡٰدَأ ﺮُؤْرَت ﻪْبَيْرُت ﺮَأٰيْت ﺟِرْأً ﻰ; yet, in the objective case; ﮫ ﺡٰدَأ ﺮُؤْرَت ﻪْبَيْرُت ﺮَأٰيْت ﺟِرْأً ﻰ most commonly supercedes ﮫ ﺡٰدَأ ﺮُؤْرَت ﻪْبَيْرُت ﺮَأٰيْت ﺟِرْأً ﻰ. Final Humza, following a vowel point, and followed by a pronominal or other termination, is also treated as medial Humza, and has its form determined by its own vowel point. Thus ﮫ ﻪْبَيْرُت ﻰ ﮫ ﻪْبَيْرُت ﻰ becomes ﮫ ﻪْبَيْرُت ﻰ ﮫ ﻪْبَيْرُت ﻰ or ﮫ ﻪْبَيْرُت ﻰ ﮫ ﻪْبَيْرُت ﻰ ﮫ ﻪْبَيْرُت ﻰ sometimes, though rarely, ﮫ ﻪْبَيْرُت ﻰ ﮫ ﻪْبَيْرُت ﻰ. Yet final Humza, followed by any given termination, as the letter Ta of the feminine gender, is generally omitted, or written in its own shape, or above the line, in words subject to the operation of Rule 2d.

Page 387 of this Volume: as ﮫ ﻪْبَيْرُت ﻰ ﮫ ﻪْبَيْرُت ﻰ or ﮫ ﻪْبَيْرُت ﻰ ﮫ ﻪْبَيْرُت ﻰ "Read;" &c.

RULE FIFTH.

Humza followed by Mudda, is very commonly omitted, or written in
in its own shape, or above the line, when the form applicable to Humza, happens to be that of the following Mudda. Examples:

Readers; very commonly "Readers"

Heads; very commonly "Heads"

Provisions; very commonly "Provisions"

I knew a fault; very commonly "I knew a fault"

with one Alif: "Scorners"

&c. So, if ya be the Mudda, the insertion or omission of Humza is equally common: as "Scorners" or "Scorners" &c. But if the rejection of Humza be the cause of obscurity, that letter cannot be omitted in writing: as "They two read;" which might be mistaken for "They read," if either Alif should be rejected. There are other cases in which Humza cannot be rejected, though written in the form of the following Mudda; such as where it assumes the shape of the imperfect or medial ya, not of the final ya by which it is followed.

RULES FOR WRITING THE LETTER ALIF.

RULE FIRST.

The letter Alif, whether permuted or unpermuted, assumes the form of ya, whenever it follows three or more letters: as originally "He bestowed;" originally "He rendered independent;" originally "Pregnant;"
"He chose;" *chosen;* "The name of a poet;" &c. But it resumes its proper form, 1st. when followed by the letter *ta* of the feminine gender: as *أَئِنْتَيْضىْ* &c. 2d. When followed by a pronoun in the relative or objective case: as *أَرْضَصَفْ* &c. 3d. When it follows the letter *ya* in any other than a proper name: as *يَحْيَىْ* opposed to *يَحْبِيلْ* &c. The words *أَحْدَاهُمْ* and *أَحْدَثْهُمْ* &c. "One of two, or of many women," where *alif* retains the form of *ya*, though followed by pronouns in the relative case, are rare exceptions from this rule.

**RULE SECOND.**

A third *alif*, being a permuted *ya*, assumes the form of *ya* as *فَتْيَىْ* "a youth;" *رَكْيَىْ* "a millstone;" *رَكْبُىْ* "he threw;" &c. But it acquires the form of *alif*, *first*, before the termination *ta* of the feminine gender: as *بُنْتِيْ* "a girl;" and, *secondly*, before a pronoun in the relative or objective case: as *رُحْاَىْ* "his millstone;" *رَمَاَىْ* "he threw him;" &c. A third *alif*, being a permuted *wa*, is written in its own shape as *عُصِصَىْ* "a staff;" *عَصَصَىْ* "his staff;" *عَاَىْ* "he called;" &c. And so, also, when its origin happens to be unknown: as *بَنُبْيَىْ* "play;" *بَنُوْيَىْ* "his play;" &c. Yet the measure of a word being *مَعْلُوْىْ* or *نَعْلُوْىْ* an original *wa* changed into *alif*, assumes the form of *ya* according to *koofa*; and this rule seems to prevail generally.
as not "Exaltation not not not Alâlî Alâlî quiescence;" &c.

**RULE THIRD.**

There are a few words, in which permuted Alif has a sound approaching to that of waw, and therefore assumes the form of that letter: as "Prayer;" "Life;" "Alms;" "Gain;" &c. But it resumes its own form, 1st. in the dual number: as رَكَرَّ مَانِسِب مَانِسِب; and 2d. before a conjunctive pronoun in the genitive case: as "My prayers;" "My alms;" &c. I shall only add that Alif, under the form of ta, preserves that form in all the three cases: as رَمَتْ رَمَتْ; مَرْتُ رَمَتْ; هذِهِ رَمَتْ in opposition to Mazunee, who writes رَحَّا in all the cases; and to Sheruwy, who writes رَحَّا in the objective case only.

ما يُغَرَّبِّي بِهِ أَصُلُ الأَلِف

**THE MEANS BY WHICH THE ORIGINAL FORM OF ALIF MAY BE KNOWN.**

The original form of Alif is known, 1st. by a reference to the dual number: as عَصَمَ "A staff;" عَصَمَ "A millstone;" غَرَّ "He fought in the cause of religion;" غَرَّ "He shot arrows;" &c. 2d. By the feminine plural in Alif Ta: as "A spear;" "A girl;" &c. 3d. By the form of the infinitive restricted to unity or species, and treated at Page 235 of this Volume: as غَرَّ "Fighting;" "Shooting arrows;" &c.

8 M 4th.
4th. By the junction of any moveable letter employed as a pronominal nominative to the verb: as غَرَّوْتُ رَمَيْنِ "I sought," where تَآ is the nominative; رَمَيْنِ "The women shot arrows," where نَوْن is the nominative; &c.

5th. By the form of the aorist: as يَخُزُّوْرُ "He fights;" يَخُزُّوْرُ "He shoots;" &c.

6th. By the occurrence of وَآ as the primal or medial, because then the final is very rarely وَآ: as وَقَنَّ "He preserved;" وَقَنَّ "He baked;" originally وَقَنَّ and وَقَنَّ; &c. 7th. By the admission or otherwise of the rules of ێمَل ێا because an unknown ێل، admitting ێمَل ێا, was originally تَآ: otherwise وَآ: as وَنَتْيَ "When;" وَنَتْيَ "When;" and وَتَيَ "He baked;" &c. It is to be observed, however, that "Near," is written with تَآ, though that word does not admit of ێمَل ێا; and so, also, when followed by a conjunctive pronoun in the relative case: as لَدْ يُكَ "Near you;" لَدْ يُكَ "Near him;" &c.

"لَدْ يُكَ "Near me;" مَكَ "Near us;" &c.

OF LETTERS UTTERED BUT NOT WRITTEN.

RULE FIRST.

One of the two homogeneous letters coalescing together under the sign تَشْهُر, is rejected in writing, though not in utterance, when both occur in the same word: as فَرَّرُ "He fled;" &c. So, also, if the second be the pronominal تَآ directly following another تَآ: as بَيْتُ "I passed the night;" &c. In opposition to
"I counted;" pronounced عدت but written as above; because the two coalescing letters are not really homogeneous in this example. And also in opposition to "Strike him on the forehead;" where the second لّا is the accusative not the nominative to the verb.

RULE SECOND.

The Lam of أل is generally written, notwithstanding its coalescence with the letter by which it is followed: as أُلْجَم "The flesh;" أُلْجَل "The man;" &c. Yet it must be omitted in the words أُلْذِي "He who;" أُلْذِي "She who;" أُلْذِي "Those who." Though it is retained in all the other inflexions of the same word: namely أُلْذِي أُلْذِي أُلْذِي أُلْذِي أُلْذِي أُلْذِي أُلْذِي. The Humza of أل is rejected after لّم or "The Preposition Lam:" as لّم أُلْجِم "For the horse." And after لّم or "The Inceptive Lam:" as لّم أُلْجِم "The horse;" &c. In this case, if the following word begin with Lam, the definite أل must be rejected in writing altogether: as أُلْذِي "For the milk;" أُلْذِي "For the person who;" &c. The word أَلله God, is a contraction for أَلله أَلله "The God; or The True God;" for أَلله أَلله "A God;" أَلله أَلله; after which, Humza is rejected; and then it receives the definitive أل. So, also, the word ألله أَلله "The most merciful," rejects أَلله, which ought to follow مسم, but is generally written above the line.

RULE
RULE THIRD.

The word *هُمْزَة* rejects *هَمَزَة* in one phrase only; namely,

"In the name of God the most merciful." Every where else it retains *هَمْزَة* as

"In the name of God;" *هُمْزَة* "In the name of your God;" &c. The word occurring between two proper

names, rejects *هَمْزَة* as *جَمِيلُ زَيْدَ بن عَمْرَو* "Zyde

the son of Amr came to me;" &c. Every where else it retains

*هَمْزَة* as *رَأَيْتُ زَيْدًا أَبِنَ حَالِكَ* "I saw Zyde the son

of your maternal uncle;" &c. *هَمَزْتُ عُوسُلَ Wusl*, following the

interrogative *هَمْزَة*, must be generally rejected both in writing and utterance: as *اَيْنُ هَذَا* "Is this your son?" originally

*اَيْنُ هَذَا* &c. But the *هَمْزَة* of *اَلْرَجُلُ* in the same si-
tuation, may be retained or rejected with equal accuracy:

*اَلْرَجُلُ* or *اَلْرَجُلُ* "Is the man standing?" &c;

RULE FOURTH.

The word *هُوَ* *هُوَ* *هُوَ* Hol! is often prefixed to the demonstrative

mounes; in which case, it rejects *اِلَّا* as *هُدَى هُدَى*;

*أُلْيُنَّ دَا لَكَ* for *أُلْيُنَّ لَكَ* &c. So, also, they write *لَكَ* for

*لَكَ* &c. omitting *اِلَّا* in these and many other exam-

ples: as "Three;" *تَلْهِينُ" Thirty;* or *يَلَسْنُ" or "But;"

*هُرُونُ" إِسْكَنُ رَسْمِعَلِ فَرَّهُمُ اَمْعَمُ" all of them

proper names of men; &c. But there are many proper names in

which *اِلَّا* though sometimes omitted, is more commonly in-
serted: as *مَوْرِيَة* مَلْك* سَلِيمُ حَرْثٌ عِمْمَلُ; more

commonly
commonly مَعَ عَدَمُ مَلْكَ يُنْصَرُون* عِنْدَ مَعَ وَالَّيْنَ يُنْصَرُون* عِنْدَ مَعَ وَالَّيْنَ &c.

OF LETTERS WRITTEN BUT NOT UTTERED.

RULE FIRST.

The letter واو final of the plural number, is followed, in every tense and mode of the verb, by a silent آي; intended, it is said, to distinguish the plural واو from the conjunctive واو: as نَصْرْوُا; لَنْ يُنْصَرُوا; نَصْرَا; &c. But if واو become as it were a medial letter, by the junction of any following termination, this آي must be rejected: as يُنْصَرُون* "They do or will assist;" يُنْصَرُون* "They assist me;" نَصْرْوُا; "They assisted him;" نَصْرَا; "They assisted them;" &c. This last example is opposed to نَصْرَا أَهْمُ "They themselves assisted;" where the preservation of آي indicates the disjunctive character of the pronoun أَهْمُ; which is here referable to the agent, not to the object of the verb. Some Grammarians consider the silent آي as unnecessary, and therefore reject it, either in the aorist alone, or in all the tenses and modes of the verb. Others give it even to nouns in the masculine form of the perfect plural, when the letter نون is thrown out by the خافع as مَا رَبَّوْا الْمَاءَ "Drinkers;" مَا رَبَّوْا الْمَاءَ; more commonly مَا رَبَّوْا الْمَاءَ "Drinkers of water;" &c.

RULE SECOND.

The letter آي is merely written, but not uttered, in the word مَائَة

8 N
pronounced مَئَةٌ "A hundred;" and in the dual مِئَاتٌ or مِئَاتٍ. In the plural number, namely مِئَاتٌ مِئَاتٌ مِئَاتٌ; the letter A لِيَ is neither uttered nor written. The word عمر "Amroon"

"A man's name," requires to be followed by a silent وَلَ, to distinguish it from عمر Oomur, which is also the name of a man. We write therefore "This is Amr;" and I passed by Amr." But وَلَ is omitted, 1st. in the objective case; as "I saw Amr:" 2d. when followed by a conjunctive pronoun; as "His Amr:" and finally, when it rhymes with any other word, because عمر and عمر can never rhyme to the same word. The diminutive from both is عمر; to which the silent وَلَ is never added, notwithstanding the obscurity that results from its absence. The letter وَلَ is also written, but not uttered, in the words أولَ or أَوَّلَ and أَوَّلَ "Those;" and أَوَّلَ اَلْأَلْمُ or أَوَّلِي "Possessors," pronounced أَوَّلِي or أَوَّلَ.مَ رَلْلٌ اَلْكَمَةَ مُعَ أَصَلِّ لِلْقَلَّةُ

THE JUNCTION OF WORDS IN WRITING.

Every word should be written separately, with the exceptions comprised in the following rules.

RULE FIRST.

The negative لا following the particle ان coalesces with it, and both together become لا whenever the particle ان gives تصْبُر or the vowel فَثُلَّا, to the last letter of the aorist of a verb.
a verb by which it is followed: as اَحْبَيْتُ أَنْ لَا تَقْفُعْ رَبّيّینَ
I wished that you would not quit me;" opposed to
أَحْبَيْتُ أَنْ لَا تَقْفُعْ رَبّيّینَ where أَنْ and لَا are written sepa-
rately, because the verb retains the vowel ZUMMA. So اَنْ لَا تَقْفُعْاٰ
followed by لَا, becomes لَا لَا تَقْفُعْاٰ: "If you do not act;"
whereas اَنْ لَا تَقْفُعُوُا لَا لَا تَقْفُعُوُا for اَنْ لَا تَقْفُعُوُا لَا لَا تَقْفُعُوُا "Verily;" does not coalesce with that
particle: اَنْ لَا تَقْفُعُوُا لَا لَا تَقْفُعُوُا "I said, verily he will
not do it." The word لَا also coalesces with لَا لَا تَقْفُعُوُا لَا لَا تَقْفُعُوُا "That you may not grieve for what
you have lost, or do not possess;" &c.

RULE SECOND.
The particle مَا, being a pleonasm, coalesces in writing with
certain particles and other words prefixed to it: as اَنْ مَا or اَرَى
"Verily;" اَنْ مَا or اَنْ مَا or اَنْ مَا "That verily;"
"Like;" اَنْ مَا or اَنْ مَا "Would that;"
"Perhaps;" اَنْ مَا or اَنْ مَا "But;"
"Few;" اَنْ مَا or اَنْ مَا "From;"
"Where;" اَنْ مَا or اَنْ مَا "Wherever;"
"It is seldom;" اَنْ مَا or اَنْ مَا "It is long;" &c. The particle
مَا termed مَصْدَقٌ رِيتًا because it reduces that member of the
sentence in which it occurs to the sense of the infinitive,
should not coalesce in writing with the word which precedes it,
though the coalescence may be sometimes observed to occur:
"Verily your standing is matter of surprise; to
to me;" &c. The word َما which is a relative pronoun, coalesces with َنَعُم and َبيِّس as َنَعُمْلَت, "That is good which you have done;" َبيِّسْلَت, "That is bad which you have done;" &c. Whereas it does not generally coalesce with other words: as َكُلُّمَا َعَنْدَكَ َحُسْنُ "Every thing which he has, is good;" opposed to َكُلُّيَا ُحَسْتَ "As often as you come to me I will receive you with honor;" where َلَا is supposed to be a particle, not a relative pronoun. The word َأَن in invariably coalesces in writing with the verb َحَبُّ as َحَبَّلَا َرِيْكَ "Zyde is good;" and the word َتُلْبِسَ َثَلََّمَا َتُك "Three hundred;" &c.

**Rule Third.**

The following contractions are in common use: namely, َلَدَّيُ "The most high God;" َعَلَّيُ َلَدَّيُ for َعَلَّيُ َلَدَّيُ "On him be peace;" َرَحْمَةُ َلَدَّيُ or َرَحْمَةُ َلَدَّيُ "May God have mercy upon him;" َرَضِيُ َلَدَّيُ for َرَضِيُ َلَدَّيُ "May God be satisfied with him;" َصُلِّيُ َلَدَّيُ َسَلَمُ for َصُلِّيُ َلَدَّيُ َسَلَمُ "The peace and blessing of God be upon him;" َمُتَلْبِرُ بُ َمُتَلْبِرُ بُ "The thing intended;" َمُسْمَّى for َمُسْمَّى "Inadmissible;" or sometimes for َمُسْلَمَ "Granted;" َمُسْلَمَ for َمُسْلَمَ "Evident;" َمُسْلَمَ "In this case;" َمُسْلَمَ for َمُسْلَمَ "False;" َمُسْلَمَ "We do not grant;" َمُسْلَمَ for َمُسْلَمَ "An author;" َمُسْلَمَ for َمُسْلَمَ "This is absurd;" or more literally "the opposite of that which
which has already been granted; "Like that;" or "To the end of it;"

CONCLUSION.

The preceding are the rules of writing prescribed in the works of the best Grammarians; but some of them appear to have become obsolete, and as I have followed the practise of modern times, this volume will furnish examples in which they have been disregarded accordingly. It only remains to observe that I have omitted no rule of Arabic Inflection which I believe to be essential to the progress of the learner, and will continue to pursue the same plan in the next Volume, which treats of the Syntax.

END OF THE

FIRST VOLUME.

CALCUTTA:—PRINTED BY F. DISSERT,
UNDER THE INSPECTION OF T. WATLEY,
AT THE HONORABLE COMPANY'S PRESS.—1813.