ARABIC SYNTAX

CHIEFLY SELECTED FROM

THE HIDAYUT-OON-NUHVI,

A TREATISE ON SYNTAX
IN THE
ORIGINAL ARABIC.

BY H. B. BERESFORD, B.C.S.

LONDON:
JAMES MADDEN AND C°.
8 LEADENHALL STREET.

M DCCC XLIII.
LONDON:

PRINTED BY RICHARD WATTS, CROWN COURT, TEMPLE BAR.
TO

THE HONOURABLE

THE CHAIRMAN, DEPUTY CHAIRMAN,

AND

COURT OF DIRECTORS

OF THE

UNITED EAST-INDIA COMPANY,

THIS SMALL VOLUME

IS MOST RESPECTFULLY DEDICATED,

BY THEIR VERY OBLIGED AND HUMBLE SERVANT,

THE AUTHOR.
PREFACE.

The object of this Volume is, to furnish the Student with such Rules of Arabic Syntax as have not yet appeared in English.

Mr. Lockett's Translation of the "Miut Amil" and "Shurhoo Miut Amil," two Elementary Treatises on Arabic Syntax, has been long before the world; and, accompanied as it is throughout with philological and explanatory annotations, contains a body of highly valuable information: but it is avowedly incomplete, and embraces only a particular portion of Arabic regimen. The purport of this volume is, to supply such other requisite Rules of Arabic Syntax as are not comprised in Mr. Lockett's book.

The present work was indeed suggested by some remarks contained in the Preface to the Translation just adverted to; and has been undertaken in the hope that it will be found, in conjunction with Mr. Lockett's volume, to furnish a body of Arabic Syntax sufficiently comprehensive for all practical purposes.

A work of this nature, in English, has long appeared to me a desideratum; and the various objects of peculiar interest which the study of the Arabic Language may be said to present would, naturally enough, seem to enhance the desirableness of some such work as the one here offered to the public.
In whatever point of view we regard the Arabic Language, whether as the language of a people who in the middle ages contributed so materially to the literature and refinement of Europe, or as the language of a religion which numbers upwards of 100,000,000 followers, and at the present day affects greater numbers of mankind than Christianity itself; or whether it be regarded as the medium for communicating sound European knowledge to the whole body of the learned Mahommedans of India, and as one of the inexhaustible fountains for enriching some of the Indian vernaculars, so as to render them competent vehicles of European science and literature to the great mass of the Mahommedan population throughout British India; under all the above, and various other points of view, Arabic may be said to be an object of deep and peculiar interest: and should my humble endeavours to facilitate the study of this interesting language prove not altogether unsuccessful, I shall be more than compensated for my labours.

The different heads into which the Syntax is divided and subdivided in the original treatise appearing to be clear and intelligible, I have thought it desirable to abide as much as possible by the arrangement laid down therein, so as to make the work correspond, in some measure, with Mr. Lockett's Translation.

With the original treatise as my guide, I am not without hope that I have succeeded in preserving a happy medium between treating the subject too extensively and minutely on the one hand; or, on the other, too shortly
and meagrely, so as to convey no clear and precise infor-
mation;—a desirable mean between the detail of Monsieur
De Sacy's elaborate work, and the futile brevity of (as Mr.
Lockett calls them) those Twopenny-halfpenny Guides to
the Eight Parts of Speech, which every Dyche and
Dilworth may deem it his duty to work up into what he
calls a new grammatical system.

Where the matter treated of under certain heads in the
original treatise appeared to appertain to the inflexion
portion of grammar, or had been previously handled by
Mr. Lockett, specific references have been given; in the
first case, to Lumsden, or De Sacy's Grammar, or both;
and in the second case, to the particular page, &c. of Mr.
Lockett's valuable Translation, and to the corresponding
matter in the last edition of Monsieur De Sacy's Gram-
maire Arabe.

It would be vain to suppose that no errors should have
crept into a work of this nature; but should they be of a
more serious kind, or more numerous than I anticipate,
I trust that the rapidity with which the work (owing to
peculiar circumstances) has been executed, and hurried
through the press, will in some measure tend to disarm
the severity of criticism, and entitle me to more indul-
gence than could otherwise have been justly awarded.
## CONTENTS

<table>
<thead>
<tr>
<th>CHAP.</th>
<th>INTRODUCTORY</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>CHAP. I.</td>
<td>INTRODUCTORY</td>
<td>1</td>
</tr>
<tr>
<td>CHAP. II.</td>
<td>ON NOMINATIVES</td>
<td>3</td>
</tr>
<tr>
<td>Sect. I.</td>
<td>On the Agent</td>
<td>3</td>
</tr>
<tr>
<td>Sect. II.</td>
<td>On the Object of an Action, the agent of which is not named</td>
<td>6</td>
</tr>
<tr>
<td>Supplement to Section I.</td>
<td>On the Rules to be observed when One Noun serves as agent to more than One Verb; or as agent to one verb, and object of action to another</td>
<td>7</td>
</tr>
<tr>
<td>Sect. III.</td>
<td>On the Inchoative and on the Enouncer</td>
<td>12</td>
</tr>
<tr>
<td>Sect. IV.</td>
<td>On the Predicate of the Particle “Innu,” and its Sister Particles</td>
<td>16</td>
</tr>
<tr>
<td>Sect. V.</td>
<td>On the Noun of the Verb “Kanu” and its Sister Verbs</td>
<td>17</td>
</tr>
<tr>
<td>Sect. VI.</td>
<td>On the Noun of the Particles “Ma” and “La” resembling the verb “Luesu,”</td>
<td>18</td>
</tr>
<tr>
<td>Sect. VII.</td>
<td>On the Predicate of the Particle “La,” when used to deny the existence of a thing in general</td>
<td>18</td>
</tr>
<tr>
<td>CHAP. III.</td>
<td>ON ACCUSATIVES</td>
<td>18</td>
</tr>
<tr>
<td>Sect. I.</td>
<td>On the Object of Action Absolute</td>
<td>19</td>
</tr>
<tr>
<td>Sect. II.</td>
<td>On the Object of Action</td>
<td>20</td>
</tr>
</tbody>
</table>
CONTENTS.

Sect. III. On the Complement indicating the Time or Place of Action. 22
Sect. IV. On the Circumstantial Term expressing the Motive of the Action. 23
Sect. V. On the Circumstantial Term indicating the Person or Thing which has taken part in the Action. 23
Sect. VI. On the Circumstantial Term of State or Condition. 25
Sect. VII. On the Specificative, or the Noun of Specification, المستثنى. 26
Sect. VIII. On the thing excepted, المشتبه. 27
Sect. X. On the Predicate of the Imperfect Verb "Kanu," and its Sister Verbs. 28
Sect. IX. On the Noun of the Particle "Innu," and its Sister Particles. 29
Sect. XI. On the Noun put in the Accusative Case, by the Particle لا, in its character of Universal Negation. 29
Sect. XII. On the Predicate of the Particles "Ma" and "La" which resemble the verb "Luesu," خبر بالماع. 30

CHAP. IV. On GENITIVES. 31

CHAP. V. On APPOSITIVES. 33
Sect. I. On the Qualificative, الفعّل. 33
Sect. II. On the Corroborative, التوکید. 35
Sect. III. On the Conjunctive formed by a Particle; otherwise called the "Conjunctive of Order," عطف بالحروف. 37
Sect. IV. On the Permutative, or word substituted, البديل. 38
Sect. V. On the Explicative Conjunctive, عطف البيان. 39
## CONTENTS

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>CHAP. VI</td>
<td>On the INDECLINABLE NOUN</td>
<td>40</td>
</tr>
<tr>
<td>Sect. I</td>
<td>On the Pronouns</td>
<td>40</td>
</tr>
<tr>
<td>(*) Sect. II</td>
<td>On the Demonstrative Articles</td>
<td>41</td>
</tr>
<tr>
<td>Sect. III</td>
<td>On the Conjunctives</td>
<td>42</td>
</tr>
<tr>
<td>(L') Sect. IV</td>
<td>On Verbal Nouns</td>
<td>43</td>
</tr>
<tr>
<td>(*) Sect. V</td>
<td>On the Interjections</td>
<td>43</td>
</tr>
<tr>
<td>(*) Sect. VI</td>
<td>On the Compound Words</td>
<td>43</td>
</tr>
<tr>
<td>(L') Sect. VII</td>
<td>On the Substituted Expressions; i.e. certain words of a vague signification which are substituted for more definite expressions</td>
<td>44</td>
</tr>
<tr>
<td>Sect. VIII</td>
<td>On certain Circumstantial Terms of Time and Place</td>
<td>44</td>
</tr>
<tr>
<td>CHAP. VII</td>
<td>On the NUMERALS</td>
<td>48</td>
</tr>
<tr>
<td>(*) CHAP. VIII</td>
<td>On the GENDER OF NOUNS</td>
<td>50</td>
</tr>
<tr>
<td>(*) CHAP. IX</td>
<td>On the DUAL NUMBER</td>
<td>50</td>
</tr>
<tr>
<td>(*) CHAP. X</td>
<td>On the PLURAL</td>
<td>50</td>
</tr>
<tr>
<td>(L') CHAP. XI</td>
<td>On the INFINITIVE</td>
<td>51</td>
</tr>
<tr>
<td>(L') CHAP. XII</td>
<td>On the ACTIVE PARTICIPLE</td>
<td>51</td>
</tr>
<tr>
<td>(L') CHAP. XIII</td>
<td>On the PASSIVE PARTICIPLE</td>
<td>51</td>
</tr>
<tr>
<td>(L') CHAP. XIV</td>
<td>On the ADJECTIVE</td>
<td>52</td>
</tr>
<tr>
<td>CHAP. XV</td>
<td>On the NOUN OF SUPERIORITY</td>
<td>52</td>
</tr>
<tr>
<td>(L') CHAP. XVI</td>
<td>On the VERB</td>
<td>55</td>
</tr>
<tr>
<td>(L') CHAP. XVII</td>
<td>On the VERBS OF THE MIND</td>
<td>56</td>
</tr>
<tr>
<td>(L') CHAP. XVIII</td>
<td>On the IMPERFECT VERBS</td>
<td>56</td>
</tr>
<tr>
<td>(L') CHAP. XIX</td>
<td>On the VERBS OF PROPINQUITY</td>
<td>56</td>
</tr>
<tr>
<td>(L') CHAP. XX</td>
<td>On the VERBS OF PRAISE AND CENSURE</td>
<td>57</td>
</tr>
</tbody>
</table>
## CONTENTS.

<table>
<thead>
<tr>
<th>Chapter/Section</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>CHAP. XXI.</td>
<td>On the Verb of Admiration</td>
<td>57</td>
</tr>
<tr>
<td>CHAP. XXII.</td>
<td>On the Particle</td>
<td>58</td>
</tr>
<tr>
<td>(L') Sect. I.</td>
<td>On the Prepositions</td>
<td>59</td>
</tr>
<tr>
<td>(L') Sect. II.</td>
<td>On Particles resembling Verbs</td>
<td>59</td>
</tr>
<tr>
<td>Sect. III.</td>
<td>On the Conjunctions</td>
<td>59</td>
</tr>
<tr>
<td>Sect. IV.</td>
<td>On the Particles of rousing Attention</td>
<td>63</td>
</tr>
<tr>
<td>(L') Sect. V.</td>
<td>On the Vocative Particles</td>
<td>64</td>
</tr>
<tr>
<td>Sect. VI.</td>
<td>On the Particles of Affirmation</td>
<td>64</td>
</tr>
<tr>
<td>Sect. VII.</td>
<td>On the Redundant Particles</td>
<td>65</td>
</tr>
<tr>
<td>Sect. VIII.</td>
<td>On the Two Particles of Elucidation</td>
<td>67</td>
</tr>
<tr>
<td>Sect. IX.</td>
<td>On the Infinitive Particles</td>
<td>68</td>
</tr>
<tr>
<td>Sect. X.</td>
<td>On the Particles of Excitement</td>
<td>68</td>
</tr>
<tr>
<td>Sect. XI.</td>
<td>On the Particle of Expectation</td>
<td>69</td>
</tr>
<tr>
<td>Sect. XII.</td>
<td>On the Two Interrogative Particles</td>
<td>70</td>
</tr>
<tr>
<td>Sect. XIII.</td>
<td>On the Conditional Particles</td>
<td>71</td>
</tr>
<tr>
<td>Sect. XIV.</td>
<td>On the Particle of Indignation</td>
<td>73</td>
</tr>
</tbody>
</table>

(L') N.B. Each Chapter and Section to which this mark has been prefixed, is treated in Mr. Lockett's "Shurhoo Miut Amil."

(*) Each Chapter and Section to which this mark has been prefixed, appertains to the Etymology and Inflexion of Grammar.
CHAPTER I.

1. A phrase (كلام) or proposition (جملة) is a combination of at least two words, the union of which enounces an "attribute" as appertaining to a "subject." This connexion between the attribute and the subject is termed أساند.

2. The word which expresses the "attribute" is named مسند, that is, "attributed," "that by which the predication is made;" and the word which expresses the "subject" is called مسند إليه, that is, "that to which an attribute is given," "that of which something is predicated."

3. A proposition (جملة) may be "nominal" إسمية, or "verbal" فعلية. In order to understand this distinction, be it observed, that it is not necessary to employ a verb to express the relation of subject and attribute: ex. gr. الله غفور "God (is) merciful." In these cases the proposition is nominal. If, on the other hand, the attribute be expressed by a verb, ex. gr. "Zued stood," ماتأخي "My brother is dead," the proposition is verbal.

4. There are also other kinds of propositions, viz. Conditional and Circumstantial Propositions. A Conditional Proposition (جملة شرطية) is that which enounces the attri-
bute as appertaining to the subject under a certain condi-
tion; *ex. gr.* "Zued, if he come to me, I will honour him;" and the Circumstantial Proposition

(*جملة ظرفية*) is that which appears to have for an attribute a circumstance of place, which is termed "a vase, or container;" *ex. gr.* "Zued (is) in the mosque."

5. The Nine Parts of Speech are divided into the Three following Classes; viz.

**Class 1. Noun (اسم)**, comprises Noun, Pronoun, and Adjective.

**Class 2. Verb (فعل).**

**Class 3. Particle (حرف)**, comprising the Article, Preposition, Adverb, Conjunction, and Interjection.

6. Nouns (اسم) are divided into Two Classes; viz. Declinable (مُنازِن) and Indeclinable (مُعرب); and the Declinable (مُعرب) Noun is again divided into Variable (منصَرَف)، and Invariable (غيرمنصَرَف).

* The Variable (منصَرَف) Noun comprises all such nouns and adjectives as have three different inflexions, and admit the nasal vowels. The Invariable (غيرمنصَرَف) Noun comprises all such as do not admit the nasal vowels, and have only two inflexions; one peculiar to the nominative, and the other common to the genitive and accusative.

N.B. In the original treatise, under the head of "Declinable Noun," the inflexions of the various nouns—Sound, Defective, Singular, Plural, &c., are detailed; as also the especial conditions which subject all nouns and adjectives termed Invariable (غيرمنصَرَف) to a particular declension; the characteristics of which are, the non-admission of the nasal vowels, and the admission of only two inflexions; viz. the vowel ـ for the nominative, and the vowel ـ for the genitive and accusative. As these details appertain to the Inflexion Part of Grammar, the Reader is referred to Lumsden; or De Sacy, vol. I. ch. iii. § viii. pp. 397 et seq.
CHAPTER II.
ON NOMINATIVES ( 마련فعات).

7. There are eight kinds of Nominatives, or words that are governed in the nominative case; as follows:

1. The agent.
2. The object of action, the agent of which is not named.
3. The "inchoative," or subject.
4. The "enouncer," or predicate.
5. The predicate of the particle "innu," and its sister particles.
7. The noun of the particles "ma" and "la," resembling the verb "luesa."
8. The predicate of the particle "la," when used to deny the existence of a thing in general.

SECTION I.
ON THE AGENT (الفاعل).

8. The agent is that noun which is connected with the verb that precedes it. The agent ought always be placed after the verb, or the active participle which has the function of a verb. Ex.

"Zued arose."
"Zued's father (is) the beater."

In these two sentences, the word زيد in the first, and the word ابوه in the second, are respectively the agents of the verb وارد, and of the active participle قام.
9. Every verb necessarily requires an apparent or non-apparent agent in the nominative case. Ex.

\[ \text{Zued went.} \]

\[ \text{Zued (he) went.} \]

10. If the verb be active, it must have an object of action in the accusative case. Ex.

\[ \text{Zued beat Oomr.} \]

11. If the agent be apparent, the verb will uniformly be in the singular number, in order that there may not be two agents for a single verb. Ex.

\[ \text{Zued beat.} \]

\[ \text{The two Zueds beat.} \]

\[ \text{All the Zueds beat.} \]

12. If the agent be understood (مُصَمَّر), and in the singular number, the verb will be in the singular; and if in the dual, dual; and if in the plural, plural. Ex.

\[ \text{Zued (he) beat.} \]

\[ \text{The two Zueds (the two) beat.} \]

\[ \text{All the Zueds (they) beat.} \]

* In this sentence, "Zued (he) went," the word "Zued" is no longer the agent: it is the Inchoative, and the verb "went" carries its own agent in itself; viz. the pronoun "He" understood.

This remark also applies to the three examples in No. 12.
13. If the agent be a real feminine noun (مُؤْنَتُ حَقِيقِيِّي) (i.e. of the feminine sex, as contra-distinguished from the masculine), the verb will be uniformly feminine, provided no word intervene between the verb and the agent. Ex.

قَامَتْ هِنَدْ “Hind arose.”

But if any word intervene, it becomes optional to make the verb masculine or feminine. Ex.

قُرِبَ الْيَمَ هِنَدْ

or

قُرِبَ الْيَمَ هِنَدْ

“Hind one day beat.”

14. If the agent be a “Conventional Feminine” مُؤْنَتُ غِير حَقِيقِيِّي, which is purely “grammatical,” and the verb precede the agent, the verb may be either masculine or feminine. Ex.

تَلَعَّت السَّمَّاسُ “The sun arose.”

But the verb, if it come after, must necessarily be feminine. Ex.

السَّمَّاسَ تَلَعَّت “The sun (she) arose.”

15. The same rule is to be observed in the broken or imperfect plurals. Ex.

قَامَ الرَّجَالُ

قَامَتْ الرَّجَالُ

الرَّجَالْ قَامَتْ “The men arose.”

16. The agent ought always to precede the object of
action, when both of them are defective nouns, and the one might be confounded with the other. Ex.

"Moses beat Jesus."

But where there is no fear of confusion, the object of action may not incorrectly be put before the agent. Ex.

"John eat the pears."

17. The verb may be correctly suppressed when the meaning of the sentence is sufficiently evident from the context. Ex.

"Who struck?"

18. Sometimes both verb and agent are suppressed. Ex.

"Is Zued standing?"

19. In the case of a passive verb, the agent is omitted, and the object of action is substituted for it.

SECTION II.
ON THE OBJECT OF AN ACTION, THE AGENT OF WHICH IS NOT NAMED.

المفعول مالم يسمى فاعلاً.

20. All that has been said above, in respect to the agent, is equally applicable to the noun or pronoun which serves as a subject to a verb passive, and which is
called "the object of an action, the agent of which is not named": this subject is regarded in the light of an agent, and is otherwise named "the substitute of the agent,"

Ex.

"Zued was beaten."

SUPPLEMENT TO SECTION I.

OF THE RULES TO BE OBSERVED WHEN ONE NOUN SERVES AS AGENT TO MORE VERBS THAN ONE; OR AS AGENT TO ONE VERB, AND OBJECT OF ACTION TO ANOTHER.

21. It sometimes happens that one and the same noun is required to serve as agent to two verbs or more; and, again, that one and the same noun is required to serve as agent to one verb, and as object of action to another. This sort of contest between two parts of speech, for the government of the same word, is called, by Arabian Grammarians, "Contention for government."

22. When two verbs contend for the government of the expressed noun coming after them, i.e. when each of the verbs designs to govern such noun, such contest may be of four kinds, as follows:

N.B. The essential members of a proposition, viz. the "subject" and the "attribute," assume different names according to the place which they occupy in the proposition. Each assumes two different names; e.g. the "subject" is called, 1st, "the inchoative" (مبدأ); 2dly, "the agent" (فاعل). And the "attribute" is called, 1st, "the enouncer" (خبر) when it corresponds to an "inchoative"; 2dly, the verb (فعل) when it is in relation with an agent (فاعل).
(1) Both require the agent,

\[ \text{"Zued beat me, and honoured me."} \]

(2) Both require the object of action,

\[ \text{"I beat, and I honoured Zued."} \]

(3) The first verb requires an agent, and the second an object of action,

\[ \text{"He (i.e. Zued) struck me, and I honoured Zued."} \]

(4) The first verb requires an object of action, and the second an agent,

\[ \text{"I beat him (i.e. Zued), and Zued respected me."} \]

23. Be it observed, that in the four different species of contest just above enumerated, either the first verb* or the second may correctly have the governing power.

24. The two great Schools of Busruh and Koofuh are divided on the above points. The School of Busruh gave the governing power to the second verb, on account of its proximity to the noun; and the School of Koofuh prefer the governing power to the first verb, by way of preserving its precedence and rightful claim.

25. The rules of the Busruh School are as follow:

* According to De Sacy, it would appear that, in the case of two verbs demanding an agent, the preferring the governing power to the first verb, as the School of Koofuh do, is the more authorised mode of expression. Gram. Arab. vol. II. ch. xvii. pp. 246 et seq.
(1) If both verbs require an agent:

* "He (Zued) beat me, and Zued honoured me."
* "The two (Zueds) beat me, and the two Zueds honoured me."
* "They (the Zueds) beat me, and the Zueds honoured me."

(2) If one verb requires an agent, and the other an object of action:

* "He (Zued) beat me, and I honoured Zued."
* "The two (Zueds) beat me, and I honoured the two Zueds."
* "They (the Zueds) beat me, and I honoured the Zueds."

(3) If both verbs require an object of action, and are not of the description termed "Verbs of the mind" (أعمال القلب):

* "I beat, and honoured Zued."
* "I beat, and honoured the two Zueds."
* "I beat, and honoured the Zueds."

(4) If one verb requires an object of action, and the other an agent:

* "I beat (Zued), and Zued honoured me."
* "I beat (the two Zueds), and the two Zueds honoured me."
* "I beat (the Zueds), and the Zueds honoured me."

26. When the two verbs are of the description termed "Verbs of the mind," أفعال القلب, the object of action of
the first verb must be expressed; for this reason, that the object of action of "Verbs of the mind" cannot correctly be suppressed, nor can the pronoun, having reference to the object of action, be correctly introduced before the object of action itself. Ex.

"He (Zued) thought me going, and I thought Zued going;" i.e. "Zued thought I was departing, and I thought Zued was departing."

27. The following are the rules of the Koofuh School, who give the governing power to the first verb.

(1) If both verbs require an agent:

"Zued beat me, and he (Zued) honoured me."

"The two Zueds beat me, and the two (Zueds) honoured me."

"The Zueds beat me, and they (the Zueds) honoured me."

(2) If one verb requires an object of action, and the other an agent:

"I beat Zued, and he honoured me."

"I beat the two Zueds, and the two (Zueds) honoured me."

"I beat the Zueds, and they honoured me."

(3) If both verbs require an object of action, and are not "Verbs of the mind," then either of the following rules obtain; viz. either the object of action is suppressed,
or a pronoun is introduced; but the latter is the more correct:

مُرَّتُ وَأَكُونُتُ زَیدًا
"I beat Zued, and I honoured (Zued)."

مُرَّتُ وَأَكُونُتُ الْزَّیدُانِ
"I beat the two Zueds, and I honoured (the two Zueds)."

مُرَّتُ وَأَكُونُتُ الْزَّیدُنَّ
"I beat all the Zueds, and I honoured (the Zueds)."

Or with the pronoun:

مُرَّتُ وَأَكُونُتُ مَنْ زَیدًا
"I beat Zued, and I honoured him."

مُرَّتُ وَأَكُونُتُ مَنْ الْزَّیدُانِ
"I beat the two Zueds, and I honoured the two."

مُرَّتُ وَأَكُونُتُ مَنْ الْزَّیدُنَّ
"I beat the Zueds, and I honoured them."

4. If one verb require an agent, and the other an object of action:

مُرَّتُ وَأَكُونُتُ زَیدًا
"Zued beat me, and I honoured (Zued)."

مُرَّتُ وَأَكُونُتُ الْزَّیدُانِ
"The two Zueds beat me, and I honoured (the two Zueds)."

مُرَّتُ وَأَكُونُتُ الْزَّیدُنَّ
"The Zueds beat me, and I honoured (the Zueds)."

Or with the pronoun:

مُرَّتُ وَأَكُونُتُ مَنْ زَیدًا
"Zued beat me, and I honoured him."

مُرَّتُ وَأَكُونُتُ مَنْ الْزَّیدُانِ
"The two Zueds beat me, and I honoured the two."

مُرَّتُ وَأَكُونُتُ مَنْ الْزَّیدُنَّ
"The Zueds beat me, and I honoured them."

28. When both the verbs are of the kind termed

"Verbs of the mind," اَنْعَامُ الْقَلْبِ, the object of action
must be expressed.
The two Zueds thought me going, and I thought the two (Zueds) going; i.e. "the two Zueds fancied I was going, and I fancied they were going."

SECTION III.
ON THE INCHOATIVE, AND THE ENOUNCER.

29. The inchoative or subject, and the enouncer or predicate, are two words construed independently of any grammatical construction. The first is the مصض، "that of which something is predicated," and is called المبتدأ، "the inchoative": the second is the مصض، "that by which..."

* The expressing the object of action in this example (No. 28) is necessary, for this reason, that both the verbs حسبتُهُما and حسبتُهُما demand the object of action، ممنطَلْقَةٌ; and the governing power has been given to the first verb، viz. حسبتُهُما. If, therefore, you cut off the word ممنطَلْقَةٌ، حسبتُهُما، and say حسبتُهُما الزيدان ممنطَلْقَةٌ "The two Zueds thought me going, and I thought the two," then the elision of the second object of action of the "Verbs of the mind" takes place, and this is incorrect: and if you introduce a pronoun, it must be either a singular pronoun, as حسبتُهُما وحسبتُهُما إياها الزيدان ممنطَلْقَةٌ "The two Zueds thought me going, and I thought the two this"; and then the second object of action does not correspond with the first object of action، viz. the word إياها in the word حسبتُهُما، and this is incorrect: or you must introduce a dual pronoun، حسبتُهُما إياهما الزيدان ممنطَلْقَةٌ; and then a dual pronoun has reference to a word in the singular، viz. حسبتُهُما، the word disputed by the two verbs، and this is incorrect: therefore, whenever the elision of the object of action، as well as the introduction of a pronoun، be incorrect، the object of action must be expressed.
this predication is made," and is termed "the enouncer." Ex.

"Zued (is) standing."

Here "Zued" is the inchoative. The government of them is logical.

30. Generally speaking, the inchoative is a definite noun, and the enouncer an indefinite one.

31. The inchoative and enouncer ought to be in the nominative case.

32. When an indefinite noun is qualified by an epithet, it may correctly be the inchoative. Ex.

"The Orthodox slave is better than the Polytheist."

33. An indefinite noun, particularized in another way, may correctly be the inchoative. Ex.

"Is there a man in the house, or a woman?"
"There is not any one better than you."
"Evil causes to bark those having teeth," i.e. the dogs.
"There is a man in the house."

34. If of two nouns or words one be definite and the other indefinite, make the definite word the inchoative, and the indefinite word the enouncer.
35. If both nouns be definite, either the one or the other may be the inchoative. Ex.

الله إلهنا "God is our God," or, "Our God is God."
Adam is our father, or, "Our father is Adam."
Mahommud is our Prophet, or vice versa.

36. In certain cases, the inchoative, المبتدأ, is not regarded as the subject of the proposition, but as the attribute. Ex.

ما قالب زي "Zueb is not standing?"
آمأم زي "Is Zueb standing?"

In these examples, the inchoative is the attribute صفة, coming after the negative particle ما, and after the interrogative particle آم.

37. Sometimes the enouncer خبير is a nominal proposition, جملة اسمية. Ex.

زياب أبا أَبَأ "Zueb's father, i.e. Zueb's father, is standing."

* There would appear to be some confusion and difference of opinion amongst Grammarians in regard to these terms, المبتدأ and المبتدأ. De Sacy states, that in the very sentence quoted in No. 36, viz. ما قالب زي, the word زي is the inchoative and subject, and the word ما is the enouncer and attribute, preceded by the negative particle ما. Gram. Arab. vol. II. No. 718. In the last edit. (1831) of De Sacy's Gram. Arab., the example given varies a little, inasmuch as the words are put in the dual instead of the singular number: متالياثم الرجلان "The two men are not standing." Gram. Arab. vol. II. p. 515. No. 950. The point, according to De Sacy, appears to turn on the circumstance of the agreement or non-agreement, in gender and number, of the attribute with the subject, when preceded by a negative or interrogative particle; that is, if they so agree, the subject is the inchoative; and if not, the attribute becomes the inchoative governing the subject, which is then regarded as the agent in the nominative case.
In this example, زيد is the subject and inchoative, and أبو is a complete nominal proposition (No. 3.), which here performs the function of the predicate or attribute.

38. Sometimes the enouncer خبر is a verbal proposition, جملة فعلية (No. 3.) Ex.

"Zued's father stood," i.e. "Zued's father arose."

In this example, زيد is the subject and inchoative, having for a predicate the complete verbal proposition قام أبو "His father arose," composed of a verb and an agent.

39. Sometimes the enouncer is a conditional proposition, جملة شرطية (No. 4.) Ex.

"Zued, if he come to me, I will honour him."

40. Sometimes the enouncer is a circumstantial proposition, جملة ظرفية (No. 4). Ex.

"Zued (is) behind you, or in the house."

41. There must necessarily be a pronoun, as in the foregoing examples, having reference to the inchoative; but it may be omitted when the meaning is sufficiently evident from the context. Ex.

"The oil, two lb. for a dirhum."
"The wheat, 7100 lb. for sixty dirhums."

42. Sometimes the enouncer precedes the inchoative:

"In the house (is) Zued."
43. There may correctly be several enouncers, for a single inchoative. Ex.

"Zued (is) learned, wise, excellent, honourable."

SECTION IV.
ON THE PREDICATE OF THE PARTICLE "INNU" AND ITS SISTER PARTICLES.

44. This particle إن, and its sister particles إن، إن، إن، إن، are put before the subject and predicate of a proposition, and govern the subject in the accusative and the predicate in the nominative case; and the predicate of إن is the attribute. Ex.

"Indeed, Zued (is) standing."

45. The rules enumerated in the foregoing section, in regard to the enouncer إن or predicate, are also applicable to the predicate of these particles.

46. The predicate of إن cannot precede the noun of إن, except it be a ظرف, i.e. a circumstantial term of time or place. Ex.

"Truly, Zued (is) in the house."
SECTION V.
ON THE NOUN OF THE DEFECTIVE VERB "KANU" AND ITS SISTER VERBS.

اسم كن وأخواتها.

47. The verb \(\text{كنا} \) and its defective sister verbs, viz. 
\(\text{ما يلْفُك} \), \(\text{ما إِناَرَال} \), \(\text{ما إِناَرَحُ} \), \(\text{ما بَات} \), \(\text{ما ظَلَل} \), \(\text{ما فَصَّل} \), \(\text{ما مَسِيل} \), \(\text{ما مَاضِي} \), \(\text{ما} \) 
govern the inchoative, or in the nominative case; and it is called the noun of the verb \(\text{كنا} \), and the enouncer حُبُر in the accusative; and it is called the predicate of the verb \(\text{كنا} \), and the noun of the verb \(\text{كنا} \) is the subject مُسَنَد النَّبِي of the proposition. Ex.

كان زيد قائماً "Zued was standing."

48. The predicates of the verbs may correctly be made to precede their nouns in the order of construction. Ex.

كان قائماً زيد "Zued was standing."

49. The whole of the above imperfect verbs, with the exception of ليس and those verbs to which ما is prefixed, may themselves be preceded by their predicate. Ex.

Standing was Zued.

And so on of the rest.
ON THE NOUN OF THE TWO PARTICLES “MA” AND “LA,” WHICH RESEMBLE THE VERB “LUESU.”

50. These two particles govern their noun, which is the subject of the proposition, in the nominative case. Ex.

"Zued is not standing."
"There is not any one better than you."

The particle ٍ is used with an indefinite noun only.

SECTION VII.
ON THE PREDICATE OF THE PARTICLE “LA,” WHEN USED TO DENY THE EXISTENCE OF A THING IN GENERAL.

51. The particle ٍ, of universal negation, governs its predicate, which is the predicate of the proposition in the nominative case. Ex.

"There is no one standing."

CHAPTER III.
ON ACCUSATIVES منصوبات.

52. There are twelve kinds of Accusatives, or words that are governed in the accusative case; as follows:

1. The object of action absolute.
2. The object of action.
The complement, indicating the time or place of action.

The circumstantial term, expressing the motive of the action.

The circumstantial term, indicating the person or thing which has co-operated in the action with the agent.

The circumstantial term of state or condition.

The specificative, or noun of specification.

The thing excepted.

The predicate of the verb "kanu" and its sister verbs.

The noun of the particle "innu" and its sister particles.

The noun put in the accusative case by the particle "la," in its character of universal negation.

The predicate of the particles "ma" and "la," which resemble the verb "luenu."

SECTION I

ON THE OBJECT OF ACTION ABSOLUTE.

The "object of action absolute" is the infinitive or noun of action, joined to the verb itself, or to a verb of equivalent signification. Ex.

"I beat a beating," i.e. "I beat well."

"I sat a sitting."
54. It is introduced for various purposes: 1st, for giving emphasis to proposition. Ex.

"I beat severely."

Or 2dly, to explain a particular mode. Ex.

"I sat the mode of sitting of the Qooran-reader,"

i.e. "I sat the way the Qooran-reader sits."

Or 3dly, for the sake of enumeration. Ex.

"I sat one sitting, or two, or more."

Or 4thly, in order to specify, as the noun of specification. Ex.

"I beat him with blows, and he beat me with piercing or thrusting."

55. Sometimes, where the meaning is evident, the verb may be suppressed; as you would say to a traveller, "Well of arriving," which stands for "You have arrived well," i.e. "Right welcome!"

56. Sometimes the verb is prescriptively elided. Ex.

"Refreshing;" which stands for "May God drive thirst from you!" And again, "Thankfully," which stands for "I thanked you heartily."

SECTION II.
ON THE OBJECT OF ACTION.
المفعول

57. This noun is the veritable objective complement of the verb. Ex.

"I beat Zued."

"I slew Oomr."
58. The noun which serves as object of action to a transitive verb is put in the accusative case. Ex.

لا بشر خمرًا قط

"He never drank wine."

59. Verbs doubly transitive, i.e. which have two objects of action, put both in the accusative case. Ex.

زوجت زيدا أختا أخي

"I have given in marriage to Zued the daughter of my brother."

60. The object of action of a transitive verb is sometimes placed before the verb; and this gives force to the expression. Ex.

(الله نعبد لا الأوثان)

"(It is) God we worship, and not idols."

61. The object of action sometimes precedes the agent. Ex.

ضرب عمرا زيد

"Zued beat Oomr."

62. When the meaning of the sentence is evident, the verb is sometimes elided; as, زيدا "Zued," in answer to the person who says م من أفرب "Whom shall I strike?"

63. An ellipsis of the verb sometimes takes place, either

(1) Agreeably to prescription; as follows:

(الامرأة ونفسه) "The man and himself," i.e. "Leave the man to himself."

This was originally,

أترك امرأة ونفسه "Let go the man," i.e. "Leave him to himself."
Again, اًلْتَهَرْوا خَيرَ الْأَلْفِمُ، "Abstain from Trinitarianism, and which is originally, اًلْتَهَرْوا عَنْ الْتَلْمِيْثِ وَأَصْدِرْوا خَيْرًا لَّكُمْ aim at that which is good for you, اًنْيُّ بِأَمْلَكَ، "You have come to your own," i.e. اَهْلَا، "Welcome!" Again, اًنْيُّ بِأَمْلَكَ، "You have put your foot on soft level ground." and اَهْلَا، "Welcome!"

(2) Agreeably to analogy; as follows:

اًئِلُّ وَالْأَسْدُ "Beware of the lion!"

Originally, اًتِ النَّفْسَتُ وَالْأَسْدُ "Save yourself from the lion."

Again, اًتِ الْطَّرِيقُ الْأَطْرِيقُ "The road! the road!"

Originally, اًتِ الْطَّرِيقُ الْأَطْرِيقُ "Beware of the road." "Fly the road."

SECTION III.
ON THE COMPLEMENT WHICH INDICATES THE TIME OR PLACE OF ACTION.

64. This complement indicates the time or place at which an action takes place: it is also called ظْرُفُ الْزَّمَانِ وَالْمَكَانُ "The container of time and place." It is of two kinds, viz. unlimited; as for example, دُهْرُ "an age," حَيْيَ "time"; and limited, as يَوْمُ "a day," نَيْمُ "a night," شَهْرُ "a month," سَوْمَة "a year." It is uniformly put in the accusative case, the preposition في being understood. Ex.

صَمُّتُ دُهْرًا "I fasted an age."

سَافَرتُ شَهْرًا "I travelled for a month."

65. The foregoing examples have reference to "time."
The term of place, ظرف مكان, is likewise limited and unlimited. 1st, When limited, it is governed in the accusative case. Ex.

"I sat behind you and before you."

2dly, When unlimited, it is not governed in the accusative, but in the genitive case, because the preposition في is expressed. Ex.

"I sat in the house, in the market, and in the mosque."

SECTION IV.
ON THE CIRCUMSTANTIAL TERM WHICH EXPRESSES THE MOTIVE OF THE ACTION.

66. This term expresses the motive of the action; and is put in the accusative case in consequence of the preposition ل being understood. Ex.

"I beat him correctively," i.e. "for his correction," i.e. "in order to correct him."

"I abstained from battle through cowardice."

SECTION V.
ON THE CIRCUMSTANTIAL TERM INDICATING THE PERSON OR THING WHICH HAS TAKEN PART IN THE ACTION.

67. This term indicates the person or thing which has participated in the action with the agent. It is joined to

* Every noun of Itinerary measure, as ميل "A mile," and ضرخ "A parasang," is put in the accusative case.
the agent by the particle ـ، which has the signification of the preposition "with," and governs the accusative case. Ex.

"The cold came with the cloaks;" i.e. "When winter came, the cloaks were required."

ماصْمِتْ وِزِيدًا "What have you been doing with Zued?"

جيَبْتُ اَنَا وِزِيدًا "I came with Zued."

68. If the verb be expressed, and the introduction of a simple conjunction be correct, the sentence may be expressed in two ways. Ex.

جيَبْتُ اَنَا وِزِيدًا "I came with Zued."

69. If the verb be not expressed, and the introduction of the conjunction be correct, the particle ـ will only perform the function of a simple conjunction. Ex.

ما تُرَيد وُمْر "What are Zued and Oomr doing?"

70. If the introduction of a simple conjunction be incorrect, the noun coming after the ـ will always be in the accusative. Ex.

ما لَكَ وِزِيدًا "What are you doing with Zued?"

ما شَأَنُتْ وُمْر "What have you to do with Oomr?"
SECTION VI.
ON THE CIRCUMSTANTIAL TERM OF STATE.

71. This noun is used to explain some circumstance relative to the state of the agent or object of action, or of both. Ex.

"Zued came to me riding."

72. Sometimes there is no agent expressed. Ex.

"Zued is in the house standing."

73. Sometimes there is no object of action expressed:

The meaning of which is, "The person pointed out as standing, is Zued."

74. The "Term of state," is always an indefinite noun; and the noun of which it expresses the state is generally definite, as has been shewn in the above examples.

75. If the noun, of which the "Term of state," expresses the condition, be indefinite, the "Term of state" will precede it. Ex.

"A man came to me riding."

And this is in order to prevent the "Term of state" from
being confounded with the attributive صفة, or adjective in the accusative case. Ex.

\[\text{I saw a man riding, or a riding man.}\]

76. Sometimes the "Term of state" is an جملة خبرية enunciative proposition. Ex.

\[\text{Zued came to me when his slave was riding.}\]

77. Sometimes, where the meaning is evident, the verb is elided; as you would say to a traveller، سالما وعائما "Securely and profitably;" i.e. "May you travel with safety and profit!"

SECTION VII.
ON THE SPECIFICATIVE, OR THE NOUN OF SPECIFICATION.

78. The noun of specification is always indefinite, and is placed after nouns of number, measure, weight, distance, &c. in which the signification is vague, in order to render it specific. Ex.

\[\begin{align*}
\text{Near me (there are) twenty men.} \\
\text{Near me (are) two measures (of) wheat.} \\
\text{Two pounds (of) fat.} \\
\text{Two measures (of) cotton.} \\
\text{Upon the dates is the same quantity (of) cream.}
\end{align*}\]
79. It is sometimes used when "quantity" is not intended. Ex.

خاتم حديدًا "A ring (of) iron."

سوار ذهبًا "A bracelet (of) gold."

80. It sometimes is used in order to define the meaning of the proposition with greater precision. Ex.

طالب زيد نفسه أو علمًا أو أبا "Zued was fortunate as to person, or as to learning, or as to father."

SECTION VIII.
ON THE THING EXCEPTED.

81. This particular term excepts a part from the mass of persons or things primarily mentioned in a proposition. It is of two kinds; viz., "conjunct" or "homogeneous," مصل، and "disjunct" or "heterogeneous," منقطع.

82. When "conjunct," it signifies that the thing excepted is homogeneous with the things or persons from which the exception is made، i.e. the word preceding the exceptive particle. Ex.

جئني القوم إلا زيدا "The tribe came to me, except Zued."

83. When "disjunct," it signifies that the thing excepted، and the things or persons from which the exception is made، are heterogeneous، or dissimilar in their nature. Ex.

جئني القوم إلا حمارا "The tribe came to me، save an ass."
84. The thing excepted,ِ مُستثنى، is uniformly governed in the accusative case, under the following circumstances

(1) When found in an "assertive" sentence:

جَافَنِي الْقُرُومُ إِلا زِيَادًا "The tribe came to me, save Zued."

(2) When the excepted thing,ِ مُستثنى، precedes the thing or things from which the exception is made

مَلاً أَخَالْتُ إِحْدَى "No one came to me, except your brother."

(3) When the thing excepted,ِ مُستثنى، follows either of the particles مَا خَالَأ or مَا خَالَأ

جَافَنِي الْقُرُومُ مَا خَالَأ زِيَادًا "The tribe came to me, except Zued."

(4) When the thing excepted,ِ مُستثنى، follows either of the verbs لَيْس or لَيْس

SEGMENT IX.

ON THE PREDICATE OF THE IMPERFECT VERB "KANU," AND ITS SISTER VERBS.

خَبَركُانٍ وَخَرَائِتَهَا

85. The imperfect verb كَانَ and its sister verbs (No. 47) govern their predicate, which is the predicate or attribute of the proposition in the accusative case. The rules relating to the "Enouncer" خَبَر (No. 29—43) apply to the predicate of these verbs; except that the predicate of these verbs may be correctly put before their nouns, notwithstanding the noun be "definite" مَعَنَّة; and this is not the case with the ordinary predicate. Ex.

كَانَ الْقَامِسَ زَيْدُ "Zued was standing."
SECTION X.
ON THE NOUN OF THE PARTICLE "INNU" AND ITS SISTER PARTICLES.

86. These particles govern their noun (called "the Noun of Innu"), which is the subject of the proposition in the accusative case. Ex.

"Indeed Zued (is) standing."

SECTION XI.
ON THE NOUN PUT IN THE ACCUSATIVE CASE, BY THE PARTICLE "LA," IN ITS CHARACTER OF UNIVERSAL NEGATION.

87. This word, which is the subject of the proposition, comes immediately after the negative ِ. It is an indefinite noun, either in the state of construction with another word, or having connexion of a similar nature with a noun in the state of construction. Ex.

"There is not any slave of a witty man in this house."

"There are not twenty dirhums in the purse."

88. If the noun coming after the negative ِ be an indefinite noun in the singular number, it becomes indeclinable, and assumes over its final letter the vowel "Futha" (>). Ex.

"There is not a man in the house."
89. If the noun which follows the negative لَلَّا be a definite noun, or an indefinite noun with some word intervening between it and the negative, it will be in the nominative case; and in both these cases the negative must be repeated before each noun. Ex.

لا يَدَّ في الدَّارِ لا عَمَرٌ
لا في الدَّارِ جَلَّ ولا اِمْرَأَةٌ

"Nor Zued nor Oomr is in the house."

"There is no man nor woman in the house."

90. In such sentences as the following, the nouns may be both put in the nominative case or in the accusative case, without the "Tanween" or nasal vowels; or the one in the nominative and the other in the accusative case, or, vice versa, without the nasal vowels. Ex.

لا حَوَلِ ولا قُوَّةِ الا بِاللَّهِ

"There is neither power nor virtue, but in God."

91. Sometimes the noun of the negative لَلَّا is elided, when the meaning is evident, لَعِلَّ وَلَا عَلِينَتْ; which means لَعِلَّ وَلَا عَلِينَتْ "Nothing on you;" i.e. "You have nothing to fear."

SECTION XII.
ON THE PREDICATE OF THE PARTICLES "MA" AND "LA"
WHICH RESEMBLE THE VERB "LUESU."

92. These two particles govern their predicate, which is the attribute مُسَنَّد in the accusative case. Ex.

مَارِدٌ ثَابِمًا
لا جَلَّ حَاضِرًا

"Zued (is) not standing."

"There is not any man present."
93. The particle \( \text{\textsection} \) must not precede the predicate, nor must the predicate precede the noun of these particles, nor the expletive particle \( \text{'\textsection} \) be introduced after the negative particle, otherwise the government is destroyed. Ex.

\[
\begin{align*}
\text{\textsection} \text{ما} \text{\textsection} \text{ذاء} \text{\textsection} \text{تاء} & \quad \text{"Zuèd is not but standing."} \\
\text{\textsection} \text{ماثا} \text{\textsection} \text{زايد} & \quad \text{"Zuèd is not standing."} \\
\text{\textsection} \text{ما} \text{\textsection} \text{ذاء} \text{\textsection} \text{تاء} & \quad \text{"Zuèd is not standing."}
\end{align*}
\]

CHAPTER IV.

ON GENITIVES (مجرورات).

94. The term "Mujroor" signifies a noun put in the genitive case. This noun is the "consequent" in a sentence. It serves,

(1) As a complement to a preposition حرف جر.

Ex.

\[
\begin{align*}
\text{مجرورت} \text{\textsection} \text{بزيّد} & \quad \text{"I passed by Zuèd."} \\
\text{خرجت} \text{\textsection} \text{من الدار} & \quad \text{"I went out of the house."}
\end{align*}
\]

This species of connexion is expressed by the term جموجرور, "a preposition and its genitive noun."

(2) As a complement to a noun substantive, or an adjective. Ex.

\[
\begin{align*}
\text{عائم} \text{\textsection} \text{بزيّد} & \quad \text{"Slave of Zuèd."} \\
\text{جميل الوجه} & \quad \text{"Beautiful of countenance."}
\end{align*}
\]

This species of connexion is termed اضامىحة "connexion"; the antecedent is called المضاف "the annex," and the consequent المضاف المضف "that which receives the annex."
95. The antecedent مضاف must always necessarily be stripped of the nasal vowels, تلود, and the ن of the dual and plural. Ex.

"The slave of Zued, and the two slaves of Oomr, came."

"The Mussulmen of Egypt came."

96. Annexion or relation is of two kinds: the one is termed "Perfect" or "Logical" relation، or اضافة حرفية، and the second, "Imperfect" or "Verbal" relation، or اضافة معنوية.

97. This relation, if "perfect," has, 1st, the force of the preposition لم understood; provided the consequent مضاف الية is neither of the same genus as the antecedent مضاف، nor the ظرف (i.e. "the circumstantial term of time or place") to it. Ex.

"Zued's boy or slave;" i.e. غلامُ زيد "The slave belonging to Zued."

2dly, Is equivalent to the preposition من understood, when the consequent مضاف الية is referrible to the same genus as the antecedent مضاف. Ex.

"A ring of silver;" i.e. حائط من فضة "A ring from silver."

3dly, Is equivalent to the preposition في, if the consequent مضاف الية be the "circumstantial term of time" ظرف to it. Ex.

"Beating of to-day;" i.e. ضرب في اليوم "Beating in the day," i.e. "in the course of the day."
98. "Imperfect" or "verbal" relation is that in which the antecedent مضاف is an active participle, or an adjective expressive of an attribute or a quality; and the consequent مضاف اليه is the subject of which the antecedent is the attribute. Ex.

\[
\begin{align*}
\text{مارب زيد} & \quad \text{"Beater of Zued."} \\
\text{حسن الوجه} & \quad \text{"Beautiful of countenance."}
\end{align*}
\]

CHAPTER V.

ON APPOSITIVES

99. The Appositive is a noun added to another noun which has been previously expressed: its use is, to present the same person or the same thing under different points of view, or, otherwise, to modify and define the said person or thing. Of the Appositives there are five species; as follows:

1. The Qualificative.
2. The Corroborative.
3. The Conjunctive formed by a Particle, otherwise called the "Conjunctive of Order."
4. The Permutative, or word substituted.
5. The Explicative Conjunctive.

SECTION I.

ON THE QUALIFICATIVE

100. This appositive demonstrates the meaning of the noun to which it is apposed. Ex.

\[
\text{جاف يرجل عالم} \quad \text{"A wise man came to me."}
\]
101. It also demonstrates the meaning of the word connected with the noun to which it is apposed. Ex.

جَالِسِي رَجُلٌ عَالَمُ إِبْرَاهِيمَ
“A man, whose father is learned, came to me.”

102. When the appositive qualifies the noun to which it is apposed، it must agree with it in number, gender, and case; and it must be definite or indefinite, according to the noun. Ex.

جَالِسِي رَجُلٌ عَالَمُ وَامْرَأَةٌ عَالَمَةٌ وَرَجُلَانِ عَالِمَيْنَ وَرَجُالٌ عَالِمَاءٌ وَوَرَجَالٌ عَالِمَيْنَ وَرَجُالٌ عَالِمَاءٌ وَوَرَجَالٌ عَالِمَيْنَ وَرَجُالٌ عَالِمَاءٌ
“(There) came to me a wise man and a wise woman, and two wise men and many wise men, and Zueid the Wise and Hind the Wise.”

103. When the appositive qualifies the word connected with the noun to which it is apposed, it must agree with its apposed noun, in case; and it must be definite or indefinite accordingly. Ex.

رَبِّي أَخْرَجْنَا مِنْ هَذِهِ الْفَرَايْدِ الْطَالِمِ أَهْلِهَا
“O my God! take me out of this village, the inhabitants (of which are) oppressive!”

104. Sometimes this appositive is only used for commendation. Ex.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
“In the name of God the Merciful the Compassionate.”

And sometimes only for blame. Ex.

إِعْنَ اللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
“I take refuge with God from Satan the execrable.”

And sometimes only for emphasis. Ex.

ْنَفْخَةٌ واحِدَةٌ
“A single blow.”
105. Sometimes an indefinite noun may be qualified by means of an enunciativ proposition. Ex.

"I passed by a man whose father (is) standing."

"I passed by a man whose father was standing."

SECTION II.
ON THE CORROBORATIVE.

106. This appositive is used for the purpose of giving expression to a sentence; as the word "all," in the sentences "They are all come," "I have seen them all;" or the word "themselves," in the sentence "They are come themselves." Ex.

"The tribe, the whole of them, came to me."

107. This appositive is of two kinds; viz. verbal and logical. The verbal consists in the repetition consecutively of the whole or part of a proposition. Ex.

"Zued, Zued came to me."

"Came, came Zued."

"Zued arose, Zued arose."

108. The logical consists in adding, after having specified the name of a thing, some one of the following words; viz. ُنَفْسُ or ُعَيْنُ, corresponding to our terms
"self," "self-same," "himself," "herself," or "itself," and "كننا" "كنى" "كنى" "كنى," all meaning "the whole."

And thus, in the same way, 'اعينهم' and 'عينها.' Ex.

109. The words 'كنى' and 'كنى' are used expressly for the dual number; 'كنى' for the masculine, and 'كنى' for the feminine. Ex.

جايل الرجلان كنما

جادات هندان كنما

The two men, both of them, came.

The two Hinds (women), both of them, came.

110. To the appositive 'كنى' may sometimes be added another appositive, agreeing in number, gender, and case with the same noun which is already in apposition with 'كنى.' Ex.

القوم كنما اجتمع

النساء كنما اجتمع

The tribe, the whole of them, all came to me.

The army, the whole of it, all came.

111. To the foregoing appositives, 'كنى' and 'اجتمع,' sometimes others of precisely the same meaning are added. Ex.

القوم كنما اجتمع

النساء كنما اجتمع

The tribe, the whole of them, the entire, the full, the total came.

The women, the whole of them, the full, the entire, the total arose.
SECTION III.

ON THE CONJUNCTIVE FORMED BY A PARTICLE; OTHERWISE CALLED THE CONJUNCTIVE OF ORDER.

العطف بالحروف.

112. This appositive is the word which is joined to another by means of a conjunction*. Ex.

"Zaed and Oomr arose."

113. Of the two nouns or words joined together by a conjunction, the first is called the word bearing on the conjunct, i.e. "the co-conjunct"; and the last is called the conjunct.

114. If a noun be conjoined to a nominative-affix-pronoun, a distinct pronoun must be introduced, for emphasis' sake. Ex.

"I beat, I and Zued."

Unless some other word intervene. Ex.

"I beat to-day and Zued."

115. If a word be conjoined to a pronoun in the genitive case, the genitive particle or preposition must be repeated. Ex.

"I passed by you and by Zued."

* The Particles performing this connexion between the and are as follows: "and," "or," "or with," "and even," "and," "then," "and," "with," "no," "but," "but"; but this is only in their capacity of Simple Conjunctions.
SECTION IV.
ON THE PERMUTATIVE, OR WORD SUBSTITUTED.

116. This appositive is the word partially or wholly substituted for the noun to which it is apposed, and with which it ought to agree in case. It is of four kinds:

(1) بدل الكل من الكل "The change of the whole for the whole;" i.e. when any thing is enounced by one or more words, another enunciation is added to the same effect, but in a different point of view.
Ex. 
جاهلي عمراختر "Oomr came to me, (I mean) thy brother."

(2) بدل البض من الكل "The change of a part for the whole;" i.e. when, after having expressed a thing by means of a noun, which signifies that thing entire, there be another added which restricts the signification to a part.
Ex. 
ضربت زيدا رأسه "I struck Zued, (that is to say) his head."
جامعي القوم بعضهم "The tribe, (that is to say) some of them, came to me."

(3) بدل الاشتهال "The change of the contained for the container," or vice versa.
Ex. 
سلبب زيد نوته "Zued was stripped, (that is to say) his garment."
ARABIC SYNTAX.

"The change of error;" i.e. when, after having said one word for another, the speaker corrects himself. Ex.

"I passed by a dog, (I mean to say) a horse.
Zued, (I would say) Jafir, came to me.
I saw a man, (I should say) an ass."

117. The appositive, if it be an indefinite noun, and the apposed noun a definite one, requires a qualifying epithet. Ex.

"I will certainly lay hold of the forelocks, the false forelocks."

SECTION V.
ON THE EXPLICATIVE CONJUNCTIVE.

The use of this appositive is as follows: when to a noun but little known is added another better known, in order to make the meaning still clearer, or to remove some ambiguity. Ex.

"Aboo Hufs, (otherwise called) Oomr, stood.
Aboo Ubdoollah, (called) Oomr, stood.
Thy brother, (to wit) Zued, came to me."

119. This appositive differs but little from the first kind of "permutative" appositive, (No. 116). Ex.

"I (am) the son of the abandoner of Bukree, (by name) Bishr, on whom the birds are waiting, in expectancy of falling."
120. There are eight kinds of indeclinable nouns, as follows:

1. The Pronouns.
2. The Demonstrative Articles.
3. The Conjunctives.
4. Verbal Nouns.
5. The Interjections.
6. The Compound Nouns.
7. The Substituted Expressions, i.e. words of a vague signification which are substituted for more definite expressions.
8. Certain circumstantial terms of time and place, called "Containers."

SECTION I.
ON THE PRONOUNS.*

121. The detached or isolated pronoun ought...
ARABIC SYNTAX.

not to be introduced, unless there be difficulty in using the affix pronoun. Ex.

إِبَّاكَ نُبِدَ "You we worship."
ما قَرِيتِ أَلآ أَنا "Not (any one) has beaten, save I."

122. The pronoun is sometimes introduced at the commencement of a sentence, for emphasis sake. Ex.

قُلَ اللَّهُ أَحَدَ "Say he, God is one."
هي هَذِهُ مَلِكَةُ "She, Hind, is beautiful."

123. When the predicate in any sentence is a definite noun or a noun of superiority، اسم تعديل، with the particle من، an isolated pronoun may be introduced between the subject and predicate: and this pronoun is called the ضمير فصل "pronoun of separation," because it distinguishes the predicate from the epithet. Ex.

زَيْدُ هُوَ القائمُ "Zued (he) is standing."
كان زَيْدُ هُوَ أَفْضَلُ مِن عُمْرٍ "Zued, he was better than Oomr."
كُلُّ أَنْتَ الرَّأْسِ عَلَيْهِم "You, were you, the watcher over them."
اللَّهُ هُوَ الْمُقِيمُ "God, He, the Living, the Self-existing."

SECTION II.
ON THE DEMONSTRATIVE ARTICLES.*

اسمة الأشارة

Nos. 966—975.

* The matter under this head in the original treatise appertains to the Etymology and Inflexion Part of Grammar, to which the Reader is referred.
SECTION III.

ON THE CONJUNCTIVES.

125. The conjunctions and conjunctive words, be they nouns or be they adjectives, are all comprised by the Arabian Grammarians under the denomination موصول حرفی. The conjunctions properly so called are named موصول حرفی "particle-conjunctives"; and the conjunctive nouns and adjectives موصول اسمی "noun-conjunctives."

126. The conjunctive adjectives, otherwise more commonly called "relative pronouns," necessarily require after them a conjunctive proposition, termed مصاف "adjunction"; and there is this character peculiar to these relative pronouns, that they ought to be followed by a personal pronoun, either isolated or affixed, and agreeing with them in gender and number. Ex.

جاهنی الدی ایبو تانیم
او تانی ایبو

"There came to me he who his father is standing,"

i.e. "He, whose father is standing or stood, came to me.”

127. In the dialect of the ما, بنی طفی "that which," مس "he who," مس "which," مس "fem.," and مس, have the same meaning as the relative الدی. Ex.

فان الماید مس ایی وجدی وبری
دیو میس ودیو میس

"Truly this water is the water of my father and my grandfather; and of my well, which I dug and which I made.”

128. Sometimes the definite article ال is used in the
sense of the relative وَلَدُ يَدَأَ; and its conjunctive preposition مَلَّة is the active or passive participle. Ex. 

جَانِي الضَّارِبُ زِيدًا. i.e. جَانِي الَّذِي يَضَرِّبُ زِيدًا. جَانِي المَضَرُّ زِيدًا. "The beater of Zued came to me," i.e. "He who is or was beating Zued came to me." Came to me the beaten, his slave," i.e. "He whose slave is or was beaten came to me."

129. If the pronoun, having reference, عَلَى, to the relative, be the object of action, it may be elided. Ex. 

قَامَ الَّذِي ضَرَّبَهُ or ضَرَّبَهُ "He whom I beat arose."

SECTION IV.
ON THE VERBAL NOUNS.

اسماء الفعال


SECTION V.
ON THE INTERJECTIONS.

الصوات


SECTION VI.
ON THE COMPOUND WORDS.

المركبات

SECTION VII.
ON THE SUBSTITUTED EXPRESSIONS.*

السكنيات

133. Under this head are comprised certain words of a vague signification, which take the place of other words of a definite signification; as, كم "How many?" "How much?" كيبت "So much"; دبت and كيبت "So," "In such a manner." Vid. Lockett, Shurhoo Miut Amil. Class viii. p. 142; and De Sacy, Grammaire Arab. vol. II. chap. v. No. 135. p. 66. and chap. 32. Nos. 1121—1124. pp. 573, 574.

SECTION VIII.
ON CERTAIN CIRCUMSTANTIAL TERMS OF TIME AND PLACE.

بعض الظروف

134. There are several "terms of time and place" which are indeclinable; such as قبل "before," بعد "after," كيبت "above," تحت "below". Ex.

"Of God, the command is before and after."

Here the terms and and كيبت stand for من قبل "From before every thing," and من بعد كيبت "From after every thing."

* The whole Section in the "Hidayat-on-Nuhvi" is taken up with rules relative to the Particle كم; which particular word is treated of in Lockett, p. 142. Vid. Text, and Annotations.
135. The above terms are here used adverbially: when used as prepositions, they are declinable.

136. The word “Where?” is one of these terms. Ex.

"Sit where Zued is sitting."

"I will quickly consign them where they will not know."

"Do you not see where the star Canopus is rising?"

"A bright star, it shines like the Sihab."

137. The word إذا has particular reference to future time, and, if added to a verb in the past tense, gives it a future signification. Ex.

"When the assistance of God shall come."

138. It also has a conditional meaning, and ought to have after it either a nominal or verbal sentence. Ex.

"I will come to you when the sun is rising."

"I shall come to you when the sun shall rise."

139. It is sometimes used to express the sudden appearance of any thing, in the sense of "Behold!" "Lo!" and then the inchoative may be correctly used after it.

Ex.

"I came out, and, lo! a wild beast was standing."

140. The word إذا has particular reference to past time;
and either a nominal or verbal sentence may be used after it. Ex.

أنتِ تكلُّك اذ الشَّمس طالعة or طلعت الشمس

“I will come to you when the sun has risen.”

141. The words أين “Where?” and أين “Where?” are used interrogatively. Ex.

أين تمشي

“Where are you going?”

أين تتمعد

“Where will you sit?”

142. They are also used in a conditional sense. Ex.

أين تجلس أجلس

“Where you sit, I will sit.”

أين تتمعد أتمعد

“Where you sit, I will stand.”

143. The word متى “When?” is used interrogatively and conditionally. Ex.

متى تسافر

“When shall you set out on your travels?”

متى تصوم أصوم

“When you shall fast, I shall fast.”

144. The word أيان is used interrogatively. Ex.

أيان يوم الدين

“When (is) the day of Judgment?”

145. The word كيف is used interrogatively with reference to present time. Ex.

كيف أدّمت في أي حال i.e. “How are you?” meaning, “In what condition?”

146. The words مَدَّ and مَنَدَ are used to indicate the
commencement of a certain period of time, past or present, if used in answer to the word متى. Ex.

"I have not seen Zued since Friday."

In answer to the person who asks—

"Since when have you not seen Zued?"

147. They are used to indicate the whole time, if in answer to the word ك م "How much?" Ex.

"I have not seen him these two days."

In answer to the person who asks—

"How long have you not seen Zued?"

148. The words ل د ن and ل د ن are used in the sense of the preposition عن د "near," "with." Ex.

"The property (is) with you."

And the difference between these words and ل د ن is this, that by ل د ن is not implied the actual presence which is by ل د ن. The word ل د ن is written variously: ل د ن, ل د ن, ل د ن, ل د ن, ل د ن, and ل د ن.

149. The word ق ط is used to give emphasis to the negative past tense. Ex.

"I saw not ever."

150. The word ع ر ع is used to corroborate the future negative. Ex.

"I will not beat him ever."
CHAPTER VII.

ON THE NUMERALS.

151. With all the Numerals, from Three and upwards, a noun of specification must necessarily be used. With the numerals from Three to Ten (3—10) the specified noun will be put in the genitive case plural; except when the numeral ḥālī happens to occupy the position of the specified noun, and this numeral will be in the genitive case singular. Ex.

"Three men."  三点 ṣannī
"Ten men."    عشرة ṣannī
"Three women."  ثلاث نسْوان  "Three hundred up to nine hundred."  "

152. The aforesaid, viz. 3 to 10, may be used as adjectives; and in such case they must agree with the noun, specifying the thing numbered, in gender and case. Ex.

"He had three sons and five daughters."  كان له بِنْيَانَ ٣ نَفْسٍ حَسْمٍ

153. All the numerals from Eleven to Nineteen (11—19), and the tens from Twenty to Ninety (20—90), and the numerals composed of tens and units from Twenty-one to Ninety-nine (21—99), all govern the noun of the thing
numbered in the accusative case singular, as a noun of specification. Ex.

"Eleven men."
"Eleven women."
"Ninety-nine men."
"Ninety-nine women."

154. With all the numerals composed of tens and units, above twenty, the units must always be placed before the tens. Ex.

"Three-and-eighty years."

155. All the numerals from twenty to ninety-nine (20—99) conform, with reference to the other parts of speech, to the ordinary rules of Syntax. Ex.

"I passed by five and forty she-camels."
"I slaughtered six and ninety sheep."

156. After the numerals of hundreds and thousands, as "one hundred," "two hundred," &c., "one thousand," and "two thousand," &c., the noun specifying the thing numbered will uniformly be in the genitive case singular. Ex.

"One hundred men."
"Two hundred asses."
"Five hundred dogs."
"One thousand cities."
"Two thousand books."
CHAPTER VIII.
ON THE GENDER OF NOUNS.


CHAPTER IX.
ON THE DUAL NUMBER.


CHAPTER X.
ON THE PLURAL.

CHAPTER XI.
ON THE INFINITIVE.

المُصَدَّر


CHAPTER XII.
ON THE ACTIVE PARTICIPLE.

اسم الفاعل


CHAPTER XIII.
ON THE PASSIVE PARTICIPLE.

اسم المفعول

CHAPTER XIV.
ON THE ADJECTIVE, OR ATTRIBUTE.

الصفة المُشتبَهة


CHAPTER XV.
ON THE NOUN OF SUPERIORITY.

اسم التفضيل

164. This noun corresponds with the comparative and superlative degrees of comparison in other tongues. Ex.

زيد أَعْلَمْ مَنْ عَمْروٌ
"Zuef (is) more learned than Oomr."

زيَد أَعْلَمْ النَّاس
"Zuef (is) the most learned of men."

165. The measure of this noun is invariably أَعْلَمْ for the masculine gender, and أَعْلَمْيُل for the feminine. According to general opinion, it can only be derived from verbs of the triliteral radical class; and these should, moreover, be perfect verbs, تَلِم, and not significant of colours or personal defects.

166. In the case of all verbs from which the measure أَعْلَم cannot be derived, the sense of superiority must be expressed by circumlocution. Some word significant of
beauty or ugliness, strength or weakness, hardness or softness, &c., must first be formed on the measure أَفْضُلُ, and followed by the infinitive of the required verb, governed as the noun of specification in the accusative case. Ex.

"This is stronger as to whiteness," i.e. "whiter than that."

"Zued is quicker as to going," i.e. "a faster goer than Oomr."

"He is more frequent as to restlessness," i.e. "more restless than Zued."

167. This noun is used in three different ways; viz. 1st, as an antecedent مَضَافِم in a definite state of construction with another noun or adjective; 2dly, in an absolute manner with the definite article; and, 3dly, free of all construction, with the preposition من "from." Ex.

"The best of men."

"Zued the best."

"Zued (is) the best from among men."

168. When this noun is the antecedent مَضَافِم, it may either be put in the singular number, masculine gender; or be made to agree in gender and number with the noun with which it is connected. Ex.

"Zued (is) the best of the tribe."

"The two Zueds are the best of the tribe."

"The Zueds the best of the tribe."

"The two Zueds the two best of the tribe."

"The Zueds all the best of the tribe."
169. This noun, when used with the definite article, ought to agree in gender and number with the noun or pronoun which it qualifies. Ex.

"Zaied the best."

"The two Zaeds the two best."

"Those are the two very smallest women."

"Those are the most excellent among men."

170. This noun, when used, free of all construction, with the preposition مَنِّ, must always be in the masculine singular. Ex.

"Zaied and the two Zaeds, and all the Zaeds and Hind, and the two Hinds and all the Hinds, are better than Oomr."

"Sedition is worse than murder."

"We have more right to the government than he."

171. In all the foregoing examples, the agent of this noun is the pronoun concealed in the noun itself: but there are some very rare examples*, in which, after the noun of superiority, the noun which serves as the subject is considered as the agent, and put, as such, in the nominative case. Ex.

"I have not seen any man in whose eyes the collyrium was more beautiful than in those of Zaied."

* The Author of the "Hidayut-oon-Nuhvi" says there is much to be said, and much difference of opinion, on this point.
CHAPTER XVI.
ON THE VERB.

الفعل

172. The rules relative to the classification of verbs, to the inflexions of the past and aorist tenses, and to the inflexions of the imperative and prohibitive moods, and to the conjugations of triliteral radical verbs, &c., are to be found in Lumsden, chap. iii. iv. and v. pp. 92 to 162; or in De Sacy, vol. I. liv. ii. chap. ii.

173. Such portion of the contents under this head as relates to the particular particles which render the final letter of the aorist tense "Nusub," نصَب، is contained in Mr. Lockett's Shurhoo Miut Amil. Class v. pp. 115 to 118. And such portion as relates to the particular particles, which, being prefixed to the aorist tense of verbs, render the final letter جَم or quiescent—and to other particular words, which, possessing a hypothetical signification, also render the final letter of the aorist جَم or quiescent—is comprised in Lockett's Shurhoo Miut Amil. Class vi. pp. 121 to 126; and Class vii. pp. 128 to 135.
CHAPTER XVII.
ON THE VERBS OF THE MIND.

افعال القلوب


--------

CHAPTER XVIII.
ON THE IMPERFECT VERBS.

الأفعال الناقصة


--------

CHAPTER XIX.
ON THE VERBS OF PROPINQUITY.

افعال المقاربة

CHAPTER XX.
ON THE VERBS OF PRAISE AND CENSURE.

افعال المديح والدّيم


CHAPTER XXI.
ON THE VERB OF ADMIRATION.

فعّل التّعَيَب

178. This verb, which is used for the purpose of expressing surprise and admiration, has two forms; viz. ﺍَمْلَيْل وَمَا اَمَلَلِ. With the first of these forms, the noun or pronoun designating the person or thing which is the object of admiration is placed immediately after the verb, and is put in the accusative case. Ex.

ما أَخْسَسَ زِداً "How beautiful is Zued!"

179. Under the second form ﺍَمْلَيْل وَمَا اَمَلَلِ, the word which expresses the object of admiration is put in the genitive case, and is preceded by the preposition ﺑِ. Ex.

"How beautiful is Zued!"

"How clearly they will hear and see!" or, "They will hear and see very clearly."
180. It is a disputed point with Grammarians, whether, in any sentence with the verb of admiration, any transposition of words may be made, or any word introduced between the verb and object of admiration. According to some, a circumstantial term of time or place, or a preposition with its complement, may intervene. Ex.

"How beautiful is Zued to-day!"

"How beautiful is its aspect in the day of battle! and how abundant are its gifts in time of scarcity!"

CHAPTER XXII.

ON THE PARTICLE.

حرف

181. There are fourteen kinds of Particles, as follows:

1. The Particles of Attraction, or Prepositions which govern the Noun in the Genitive Case.
2. The Particles resembling Verbs.
3. The Conjunctions.
4. The Particles of rousing the Attention.
5. The Vocative Particles.
6. The Particles of Affirmation.
7. The Redundant Particles.
8. The two Particles of Elucidation.
9. The Infinitive Particles, i.e. Particles with the functions of an Infinitive, or Noun of Action.
ARABIC SYNTAX.

SECTION I.
ON THE PREPOSITIONS.


SECTION II.
ON THE PARTICLES RESEMBLING VERBS.


SECTION III.
ON THE CONJUNCTIONS.

184. The conjunctions are ten in number, viz. (1) "and"; (2) "and," "but," "in that case," "in consequence,"
“for fear that”;  
“then,” “afterwards,” “after that,”  
“and then”;  
“and also,” “even to”;  
“unless that,” “except that”;  
“but,” “now,” “and” ;  
“or”;  
“not”;  
“but.”

185. The conjunction ُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُ~

Ex.

"Zued and Oomr came to me."

* The conjunction ُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُ~

† The conjunction ُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُ~
186. The conjunction $\textit{ت}$ serves ordinarily to join two sentences together, and indicates a certain order of things or events without the lapse of any interval. Ex.

\[
\textit{زود} \textit{came to me, and then زود.}
\]

Here the $\textit{ت}$ indicates that "Zued" came first, but that "Oomr" came immediately after.

187. The conjunctions $\textit{ث} \textit{and حقح}$ imply an order of things or events with the lapse of a certain interval; and there is this difference between them, that the interval implied by $\textit{حقق}$ is shorter than that implied by $\textit{ث}$. Ex.

\[
\textit{زود} \textit{entered, and afterwards خالد.}
\]

\[
\textit{The Pilgrim, and also the pedestrians, arrived.}
\]

The word $\textit{حقق}$ sometimes implies that the "conjunct word" is included in the "co-conjunct word" Ex.

\[
\textit{The men died, even to the Prophets.}
\]

188. The three conjunctions, $\textit{و}, \textit{أو}, \textit{إما}$ and $\textit{الما}$, have all much the same meaning, viz. the indefinite confirmation of one of two acts, without reference more to the one than the other. Ex.

\[
\textit{I passed by a man or a woman.}
\]

189. The conjunction $\textit{إما}$ ought correctly to precede the conjunction $\textit{أو$}. Ex.

\[
\textit{زود} \textit{is either learned or stupid.}
\]

190. The conjunction $\textit{أم}$ is of two kinds; viz."adjunct"
or "disjunct" "منقطع، ". There are three conditions attending the use of the adjunct "أم": 1st, that a *humza*(أ) precede it. Ex.

"Is Zued with you, or Oomr?"

2dly, That the word next to the conjunction be like the word next to the "humza" ٌ، i.e. two similar kinds of nouns, or two similar kinds of verbs.

"Is Zued with you, or Oomr?"

"Is Zued standing, or is he sitting?"

3dly, That the interrogation be specific, so that the answer of ٌ، be definite. Ex.

"Is Zued with you, or Oomr?"

It is evident that, in the answer to this question, either the one or other personage must be specified.

191. The "Disjunct," ٌ، has the sense of the conjunction ٌ "but," accompanied with a "humza" ٌ، as if, on seeing an object indistinctly at a distance, you were to say, with some degree of certainty, ٍأّثما لابسل "It is indeed a camel!" and afterwards, on some doubt arising as to whether it were a sheep or not, you were to say ٍأّثما شا "or a sheep," with the intention of running away from your first assertion, and commencing with a second question, meaning ٍأّثما شا "Is it a sheep?"

192. The conjunction ٌ is used to negative in a second word what has been affirmed in a previous one. Ex.

"Zued came to me, not Oomr."
193. The conjunction بَلْ indicates aversion from one term in favour of a second, which it confirms. Ex.

ما جاءني نشىء بَلْ عمر

"Zuæd did not come to me, but Oomr."

194. The conjunction لَكِن is used to explain some uncertainty supposed to exist in the first branch of a compound proposition: it can therefore only occur between two sentences contrasted with each other by reason of some opposition contained in them. Ex.

ما جاءني نشىء لَكِن جاء عمر

"Zuæd did not come to me; but Oomr came."

قَام بِكرّ لكَن خالد لم يقم

"Bukr arose, but Khalid arose not."

SECTION IV.
ON THE PARTICLES OF ROUSING THE ATTENTION.

حروف التَّذبـيحة

195. These particles are three in number; viz. أَلَّا "Come on," أَمَّا and أَلَّا "Behold," " Here is." They are used for the purpose of attracting the attention of the person addressed.

196. أَلَّا and أَمَّا are used either in nominal or verbal propositions. Ex.

أَلَّا أَنْهَ هُمُ المُفسَّرُونَ

"Know that, verily, they are the seditious ones."

أَلَّا أَنْهَ إِنْ يُقْتَلَ بَلْ إِنْ يُقاَلُ

"Know for sure I swear by Him who caused to weep and to laugh, and by Him who put to death and restored to life, and by Him whose mandate is the mandate."

أَلَّا أَنْهَ تَفْلُّ

"Take care, do not do (this)!"

أَلَّا أَنْهَ تَفْلُّ

"Be sure do not strike!"
ARABIC SYNTAX.

197. The particle ١٠ is used either in a proposition or with a single word. Ex.

١٠ ١٠ "Behold! Zued is standing."
١٠ ١٠ "(Remember) this."

SECTION V.
ON THE VOCATIVE PARTICLES.


SECTION VI.
ON THE PARTICLES OF AFFIRMATION.

199. These particles are six in number; viz. ١٠ "Yes,"

Or, ١٠ "Is Zued not come to you?" Answer, "Yes."

200. The particle ١٠ expresses assent to a sentence previously uttered, whether affirmative or negative; as, ١٠ "Is Zued come to you?" Answer, "Yes."
201. The particle بلي is used, 1st, after a proposition interrogatively negative, to affirm the contrary. Ex.

الست بريكم

"Am I not your supporter?"

Answer,

قالوا بلي

"They said, 'Surely.'"

And, 2dly, after a proposition enunciatively negative; as, لم يقم بيد "Zueb is not standing." Answer, بلي "Yes,"

i.e. ند قام "He is indeed standing."

202. The particle اب is used for affirmation, after an interrogation; and accompanied with a form of oath; as, الا والله "Was it so?" Answer, اب والله "Yes, by God!"

203. The particles جيبر, اجل, and لان, are used in acknowledgment of an affirmation; as, جاءزيد "Zueb is come." Answer, اجل "Yes," or جيبر "Even so," or لان "Yes,"

i.e. "I acknowledge the truth of the affirmation."

SECTION VII.

ON THE REDUNDANT PARTICLES.

حرف الزيادة

204. These particles are seven in number; viz. ان, إن, ب, م، and ل.

205. The particle لان is redundant when used with the negative ما. Ex.

ما لان زيد قام "Zueb is not standing."
Or when used with the infinitive, 

Wait until the Ameer sit," i.e. "until the sitting of the Ameer."

Or when used with لَمَّا. Ex.

"Wherever you shall sit, I shall sit."

206. The particle أَن is redundant, 1st, when used with لَمَّا.

Ex.

"When the messenger of happy tidings came."

2dly, When introduced between the particle كَوَّ and an oath. Ex.

"By God! if you stand, I will stand."

And, 3dly, after the لِت of similitude. Ex.

"Like a doe, you lay hold of."

207. The particle مَا is redundant when used with إنّا and مَّا and مَّي and أَيّ and the conditional إنّمَا. Ex.

"When you fast, I will fast."

And so on of the rest: and, 2dly, when used after certain prepositions. Ex.

"Through the mercy of God."

"Through, or by, a few."

208. The particle أَذَا is redundant when used, 1st, with the conjunction و, after a negation. Ex.

"Zued and Oomr came not to me."
And, 2dly, after the infinitive ان, i.e. having the force of a noun of action. Ex.

ما مالت ان لا تسبد

"What has prevented you that you should make prostration," i.e. "from making prostration?"

And, 3dly, before the word أقسم as ل أقسم, the meaning of which is "I swear."

209. The particles and ل و and ل, when redundant, have been treated of in Mr. Lockett's Shurhoo Miut Amil. Class i. pp. 31, 23, and 50.

SECTION VIII.

ON THE TWO PARTICLES OF ELUCIDATION.

210. The two particles of elucidation are, أي "that is to say," and ان. Ex.

أوسل القرية أي اهل القرية

"And ask of the village, that is to say, of the people of the village."

211. The particle ان is used to elucidate the meaning of any verb resembling in sense the word قول. Ex.

وناديلاه ان يا ابراهيم

"And I called him; that is to say, or saying, Oh, Abraham!"

* The sense in which ان is here used, viz. as an explanatory particle, is noticed in Lockett's Annotations to the Shurhoo Miut Amil. Class v. p. 115.
SECTION IX.
ON THE INFINITIVE PARTICLES.

٢١٢. These particles are three in number, viz. مَا "that," and أنَّ "that," and أنَّ "that," and have the meaning and force of an infinitive or noun of action.

٢١٣. The two first are used in verbal propositions. Ex.

أَنَّى فَضَلَّت عَلَيْهِمُ الْأَرْضُ بِمَا رَحَبَتْ أَيُّ بِرَحْبِهَا "And the earth became narrow," i.e. "oppressive to them, notwithstanding it was spacious," i.e. "its spaciousness."

يُسَرْ أَلِمَّرُ ما دَهَّبَ اللِّيالي وَكَانَ ذَهَابَهُ لَهُ ذَهَابًا "It pleases the man that the nights pass away; and the passing away of them is his own passing away."

نِمَا كَانَ جَوَابَ تَوَهِّهِ أَلَا أَنَّ قَالُو "There was not an answer of his tribe, except that they spoke," i.e. "they had no answer to make but the one they made."

٢١٤. The particle أنَّ is only used in a nominal proposition. Ex.

عَلِمَت انَّكَ قَالَمْت أي قِيَامْت "I knew that you were standing," i.e. "I knew of your standing."

SECTION X.
ON THE PARTICLES OF EXCITEMENT.

٢١٥. These particles are four in number, viz. لَّا "Come along!" "Ho there!" and لَّا "Come on!" and لَّا "Come

* For the particle أنَّ in this sense, vide Lockett, Class v. p. 116.
on!” and لَوْمَا "Come away!” They are placed at the commencement of a sentence; and when used with a verb in the future tense, they have the meaning of instigating to action: as,

حَلَّاحَلٍ “Come along! you will eat.”

And when used with a verb in the past tense, they imply accusation and reproach. Ex.

حَلَّاحَلٍ حَرَصَتْ زِيدًا “For shame! you did not beat Zued.”

216. These particles are all compounded of two words, of which the first is a conditional, interrogative, or infinitive particle; and the second a negative particle: they are only used with verbs; and if a noun should happen to come after them, a verb is understood; as you would say to him who had beaten a tribe—

حَلَّاحَلٍ حَرَصَتْ زِيدًا i.e. "Why not Zued?” i.e. "Why did you not beat Zued?” i.e. “For shame, not beating Zued.”

SECTION XI.
ON THE PARTICLE OF EXPECTATION.

حرف الترّقع

217. This particle is قَدَّ; it is called the حَرَف الترّقع, or "particle of expectation," as being indicative of a thing which is to be expected. When used with a verb in the past tense, it approximates it to present time. Ex.

قَدَّ مَاتَ زِيد “Zued is just dead,” i.e. "He has breathed his last, just as you have been expecting.”

قَدَّ رَكَّبَ الْأَمِير “The Ameer is just now mounted.”
ARABIC SYNTAX.

218. It is sometimes used to give emphasis, as in answer to the person who asks "Is Zued standing?" you would say "Zued truly is standing."

219. It also has the sense of "sometimes" and "often," when used with the aorist tense. Ex.

أَنْ الَّذِينَ بَيْنَ الحَقَّ وَالْبَاطِلِ بَلْ يَسْمَعُونَ "Verily the liars sometimes speak truth."

أَنْ الَّذِينَ بَيْنَ الحَقَّ وَالْبَاطِلِ بَلْ يَتَرَكُونَ "The munificent often make a slip."

220. It is sometimes used with the aorist tense in an emphatic sense. Ex.

قَدْ يَعْلَمُ اللَّهُ الَّذِينَ الْأَغْرَقُونَ "In truth, God knows the averters."

221. Sometimes a form of oath may be permitted to intervene between this particle and the verb. Ex.

قَدْ وَأَلَّهُ أَحْسَنَت "By God, you have indeed done well!"

SECTION XII.
ON THE TWO INTERROGATIVE PARTICLES.
حرفُ الأَسْتَفْهَام

222. The two interrogative particles أَ and هلَ are always put at the commencement of a proposition, and are used either in nominal or verbal sentences. Ex.

أَ زَهُدَ قَامَ "Is Zued standing?"

هِلْ قَامَ زَهُدَ "Was Zued standing?"
223. The particle لَنَّ is used in many places where لَنَّ cannot be substituted. Ex.

أَنْتَ مَرْيَمَةً "Have you beat Zuéd?"
أَنْتَ مَرْيَمَةً وَهُوَ أَخُوكَ "Are you beating Zuéd; and he your brother?"
أَنْتَ مَرْيَمَةً وَعَمْرُ "Is Zuéd with you, or Oomr?"
أَنْتَ مَرْيَمَةً "Is he, who was?"

SECTION XIII.
ON THE CONDITIONAL PARTICLES.

224. These particles are three in number, viz. ْإِنْ "If," and ْإِنْ "If," and ْأَمَا "But." They are always put at the beginning of a sentence: they are used before two sentences; the first of which must be a verbal one, and the second either verbal or nominal.

225. The particle ْإِنْ, even if used with the past tense, denotes future time. Ex.

إِنْ ْرَزْقَتِي ْأَكُرِمْتُ "If you will visit me, then I will honour you."

226. For these particles there must be a verb expressed or understood. Ex.

إِنْ أَنْتَ زائري فَأَكُرِمْتُ "If you will be my visitor, I will certainly honour you."

227. The particle ْإِنْ is only applicable to doubtful events, i.e. events that may or may not come to pass. You could not say, Ex.

أَنتَ طَلْبَتِ الشَّمْسُ "I will come to you, if the sun rise."
228. If there be an oath preceding the conditional particle contained in the first sentence, the verb with which the conditional particle is used will be either, bond fide, in the past tense, or have the sense of the past tense.

Ex.

"By God, if you had come to me, I had certainly honoured you!"
"By God, if you had not come to me, I had certainly abandoned you!"

229. The particle و denotes past time, even when used with the aorist tense. Ex.

"If you had visited me, I would certainly have honoured you."

330. The particle و sometimes implies the non-existence of the second member of a sentence, by reason of the non-existence of the first. Ex.

"If there had been in the two (viz. heaven and earth) gods beside the God, they would certainly have been corrupted."

231. The particle أم is used to distinguish the several parts of a general enunciation. Ex.

"Man is good and bad; but those who have done good (will go) to Paradise, and those who have done evil to Hell."
SECTION XIV.
ON THE PARTICLE OF INDIGNATION.

232. This particle is ك "No assuredly." It is used for the purpose of reprimanding the speaker, and to deter him from that which he is saying. Ex.

"He says, My Lord despised me never."

i.e. Do not say such words, for he is not such a one.

233. It is sometimes used after the imperative, as if it were said to you أضرب زيدا "Beat Zued," and you were to answer ك "Assuredly not," i.e. "I will certainly not do that."

234. This particle is sometimes used in the sense of حقة "verily." Ex.

"Verily you will soon know."