This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

3235.4

Harvard College Library

FROM

Prof. J. B. Thayer.

AN

ARABIC GRAMMAR.

Cambridge:
PRINTED BY C. J. CLAY, M.A.
AT THE UNIVERSITY PRESS.

A CONCISE GRAMMAR

OF THE

ARABIC LANGUAGE

REVISED BY

SHEIKH ALI NADY EL BARRANY.

BY

William John

W. J. BEAMONT, M.A.

FELLOW OF TRINITY COLLEGE, CAMBRIDGE, AND INCUMBENT OF ST MICHAEL'S CAMBRIDGE, SOMETIME PRINCIPAL OF THE ENGLISH COLLEGE, JERUSALEM.

CAMBRIDGE:

DEIGHTON, BELL, AND CO.

LONDON: BELL AND DALDY.

1861.

32.35.4

HARVARD COLLEGE
NOV 5 1900
LIBRARY.
Prof. J. B. Thayer

38-225

PREFACE.

THE Grammar now offered to the Public is the result of a conviction long entertained, that we pay in England far too little attention to the Arabic language. The importance of that language to the study of Hebrew, the living to the dead, can scarcely be overrated, for almost, if not quite, every Hebrew root has its place in Arabic Lexicons. The language of the Koran is also the sacred tongue of Mohammedanism throughout the world, and is the native speech of a very large proportion of the empire which Christian powers have saved from annihilation. To attempt the conversion of the Moslem subjects of Turkey to the Christian faith, is, as it appears to me, an imperative duty: but, in order to do this, we must be able to hold familiar intercourse with them. The absence of a

compendious introduction to Arabic Grammar for the use of English students, is a serious impediment to the acquisition of the language. For those who desire to pursue their studies into elaborate detail, nothing better than De Sacy's *Grammaire Arabe* can be desired. It is full of research, is accurate and comprehensive. Its very size, however, renders it a tedious book for beginners, and it appeared to me possible to compress into a short manual the main principles of the language. The distinction between the Vulgar and the Written Arabic is not more than the distinction between the speech of a ploughboy and the essay of a philosopher; I have not thought it necessary, with some authors, to treat them as separate objects of study. In the preparation of the present work I have availed myself largely of the labours of preceding writers, and gladly acknowledge my especial obligations to De Sacy, (of whose book Stewart's is a poor abridgment,) to Caspari, and to the Grammar of the American Missionaries published in Arabic at Beyrout for the use of Arab boys. That I might have the advice of native philologists, I visited Cairo for the third time last winter, and

obtained the assistance of Sheikh Ali Nady el Barrany, one of the Sheikhs of the El Azhar Mosque. My mode of proceeding was to translate portions of the manuscript into Arabic and amend or improve it according to his criticisms. He was pleased to bestow a high commendation upon the work, and made a special request that I would connect his name with it on publication.

W. J. B.

TRINITY COLLEGE,
Oct. 9th, 1861.

CONTENTS.

PAGE

PREFACE v

ORTHOGRAPHY.

Alphabet 1
Classes of Letters 5
Weak Letters 6
Orthographic Signs 10
Paradigms of Changes of Weak Letters 11

PARTS OF SPEECH.

Classes of Verbs 15
Conjugations of Triliteral Verbs 17
Paradigm of Conjugations of Triliteral Verbs . . . 19
Tense and Mood 20
Paradigms of Triliteral Verbs 25
Conjunctive Particles 39
Nun et toukid 43
Passive Voice 46
Paradigm of Passive Voice 47
Quadriliteral Verbs 48
Paradigm of Regular Primitive Quadriliterals . . . 49
Paradigm of Derivative Conjugations 50
Remarks on Derivative Conjugations 51
Paradigms of Derivative Conjugations of Irregular Triliteral Verbs 54
Passive of Derivative Conjugations and of Primitive Quadriliterals 61

PAGE

Verbals 63
Nouns of Action 64
Noun of Singleness 73
,, Time and Place 74
,, Instrumentality 75
Verbal Adjectives 77
Relative Adjectives 79
Genders of Nouns 80
Comparative Adjectives 84
Numbers of Nouns 87
Declension of Nouns 94
Observations on Declension 100
Pronouns 102
Numerals 113
The Article 119
Particles 121
Inseparable Particles . . . . . *ib.*
Adverbs 128
Conjunctions 135
Prepositions 137
Interjections 141

SYNTAX.

First Concord 144
Second Concord 147
Syntax of Numerals 149
Comparatives and Superlatives 151
Syntax of Relative 152
Concurrence of Substantives . . . . . *ib.*
Subject and Predicate 154
Accusative Case 158
Dependent Present 163
Particles of Exception 164

ERRATA.

Page	8,	line 1,	*for*	إِبنَةٌ	*read*	إِبنَةٌ
...	10,	... 15,	...	*Madda*	...	*Maddah*
...	21,	... 5,	...	ةٌ	...	ةٌ
...	41,	... 3,	*in*	فَأَكْرِمكَ	...	ز not ر
...	45,	... 7,	*for*	يَنصرن	...	يَنصرن
...	49,	... 5,	*in* Dual *dele* ¯ over ر			
...	52, last word, *for* ذ *read* ذّ					
...	58,	line 7,	*for*	إِقتَالَ	*read*	إِقتَالَ
...	66,	... 4,	...	طَولٌ	...	طَولٌ
...	71,	... 3,	...	ووع	...	وقوع

Page	75, last line, *in* مِفْتَاعٌ	*for* ع	*read* ح	
...	77, line 2, *for* زُيَيْنِبٌ	...	زُبِينَبٌ	
...	80, last line but one, *for* سر	...	س	
...	89, line 7, *for* ئِ	...	يّ	
...	92, ... 3, in Fem. *for* حٌ	...	حَ	
...	93, ... 15, *for* ف	...	ق	
...	112, ... 4, ... مِنْ	...	مَنْ	
...	120, ... 9, ... جِمَلٌ	...	جَمَلٌ	
...	130, lines 10 and 11, *for* رُبْ	...	رُبَّ	
...	134, line 10, *for* إِنَّيِ	...	إِنِّي	

The Arabic Alphabet contains 28 letters whose forms and values are as follows:

	Isolated.	Joined to preceding letter.	Medial.	Joined to succeeding letter.
Alif	ا	ا	.....	.....
Bay	ب	بـ	ـبـ	ـب
Tay	ت	تـ	ـتـ	ـت
Thay	ث	ثـ	ـثـ	ـث
Jim	ج	جـ	ـجـ	ـج
1 Hhay	ح	حـ	ـحـ	ـح
2 Khay	خ	خـ	ـخـ	ـخ
3 Dal	د	د	.....	.....
4 Thal	ذ	ذ	.....	.....
5 Ray	ر	ر	.....	.....
1 Zay	ز	ز	.....	.....
2 Sin	س	سـ	ـسـ	ـس
3 Shin	ش	شـ	ـشـ	ـش
4 Ssaod.	ص	صـ	ـصـ	ـص
5 Ddaod	ض	ضـ	ـضـ	ـض
1 T-ta	ط	طـ	ـطـ	ـط
2 Zza	ظ	ظـ	ـظـ	ـظ
3 Ain	ع	عـ	ـعـ	ـع
4 Ghrain	غ	غـ	ـغـ	ـغ
5 Fay	ف	فـ	ـفـ	ـف

	Isolated.	Joined to preceding letter.	Medial.	Joined to succeeding letter.
Cawf.....	ق	ـقـ	ـقـ	ـق
Kaf	ك	ـكـ	ـكـ	ـك
Lam	ل	ـلـ	ـلـ	ـل
Mim	م	ـمـ	ـمـ	ـم
Nun	ن	ـنـ	ـنـ	ـن
Hay	ه	ـهـ	ـهـ	ـه
Wow	و	و	.....	.....
Yay	ي	ـيـ	ـيـ	ـي
To these Lam-alif	لا	لا	.....	.....

is commonly added, but this is merely a combination of ل and ا and cannot properly be reckoned as an independent letter.

The office of short vowels in Arabic is discharged by 3 accents, *fethah*, *kesrah*, and *dammah*.

ـَ fethah = short *a* or *e*; اَ = long *a*.

ـِ kesrah = short *i*; ىِ = long *e*.

ـُ dammah = short *u*; وُ = long *u*.

Arabic is read and written from right to left.

اَ is equivalent to *a* long, but if ا be accented with *kesrah* or *dammah* it assumes the sound of short *i* or *u*,

as اِضْرِبْ *Idrib,* أُتِي *outee,* the ا serving as a slight breathing.

وَ = *au,* as يَوْم, *yaum.*

يَ = *ai,* as لَيْل, *lail.*

At the end of nouns, and to distinguish their cases, the accents *fethah, kesrah,* and *dammah* are doubled, ً *an,* ٍ *in,* ٌ *oun.*

This accentuation is called the *nun et tanwin,* and the nunnation in *oun* ٌ, in *an* ً, and in *in* ٍ, indicates the nominative, accusative and genitive cases respectively, as N. رَجُلٌ *Rajouloun,* Acc. رَجُلًا *Rajoulan,* Gen. رَجُلٍ *Rajoulin.*

NOTE.—The ً is followed by ا, except when it is placed over ة or the orthographic sign *hamzah* ء (see below), or when it precedes ى mute; thus we write, as above, رَجُلًا in the Accusative, but حِكْمَةً, شَيْئًا, هُدًى. Words of this last class do not admit a distinction of nunnation in the different cases.

Alif serves sometimes as a mere breathing, sometimes as a slight guttural, and is occasionally mute, as in the 3rd pl. masc. of the Past Tense; but when preceded by

its appropriate accent, *fethah*, it usually has the sound *a* long, as دار, *dar*, أفضال *afdal*.

ا, ب, ت, ث, ج, د, ذ, ر, ز, س, ش, ف, ك, ل, م, ن, ه correspond to our *b*, *t*, *th* in 'thing,' *j*, *d*, *th* in 'those,' *r*, *z*, *s*, *sh*, *f*, *k*, *l*, *m*, *n*, *h*, respectively.

It may, however, be observed that in common usage ث and ذ are confounded with ت or س and with د or ز respectively, and that in Egypt the *Jim* is commonly, but incorrectly, sounded as a hard *g*.

ح is a guttural *h*.

خ is a still stronger guttural, uttered, as it were, with a scratch in the throat during pronunciation.

ص is an emphatic *s*.

ض is an emphatic *d*.

ط is an emphatic *t*.

ظ is an emphatic *z*.

ع is a guttural effort ordinarily expressing itself under the sound *aa*.

غ is a very strong guttural, with a scratch in the throat during pronunciation. It is represented by *gh*, with the addition of a slight sound of *r*.

ق is a *k*, as it might be pronounced by a person in the act of suffocation; the Copts drop the sound of *k*, and give only the nisus in the throat.

ة very frequently serves as the feminine termination. In this case it is surmounted by two dots ۃ, and receives the sound of *eh*. When followed by a noun in construction, or an adjective in agreement with it, it assumes the pronunciation of *t*. Ex. دِيرَةْ حَلَب *deeret Haleb;* اَلسَّجَادَةْ اَلْكَبِيرَةْ *Essejadet el kebeereh.*

و and ى are sometimes consonants corresponding to *w* and *y*, at others vowels.

The order of the letters was formerly different, and was formed according to a series of eight unmeaning words, the first of which, ابجد *Abjad*, is the Arabic term for the alphabet. It was according to the *Abjad* that the letters received their significance as numerals.

The Arabs divide the letters into two classes, Solar and Lunar. The Solar letters are ت ,ث ,د ,ذ ,ر ,ز ,س ,ش ,ص ,ض ,ط ,ظ ,ن. The Lunar, ا ,ب ,ج ,ح ,خ ,ع ,غ ,ف ,ق ,ك ,ل ,م ,ه ,و ,ى.

ج though a Lunar letter is generally treated as a Solar.

The difference between these two classes is, that if the definite article ال precede a Solar letter the sound of the ل is merged in the succeeding Solar letter, which is thereby doubled. Thus التّراب, التّور are pronounced *Et-turab, eth-thour.*

ش and ق, the first letters of شمس *sun*, and قمر *moon*, exhibit the characteristics of these classes respectively: hence the terms Solar and Lunar.

The letters are also divided into Radical and Servile.

The Servile are those used to effect conjugation, inflection, and declension, and are nine in number: ا, ت, س, ل, م, ن, ة, و, ى.

They are comprised in the word سلتمونيها.

The letters ا, و, ى are called weak letters. This weakness is of three kinds.

1st. They are rejected.

2ndly. They are interchanged or contracted.

3rdly. They are mute.

As the large majority of irregularities in Arabic orthography and conjugation arise from the changes incident to the occurrence of these weak letters, the following rules should be remembered.

It may be stated generally, that when a weak letter, itself accented, follows an unaccented letter, the accent of the weak letter is thrown back upon the preceding letter, and the weak letter quiesces.

Ex. يَطْوُلُ for يَطْوُلُ ; يَسِيرُ for يَسْيِرُ.

The weak letters are rejected in three cases:

1st. When a weak letter, itself quiescent, is followed by a jezmated letter, the weak letter is omitted and its place supplied by the corresponding accent.

Ex. أَقَمْتُ for أَقَامْتُ ; يَقُمْ for يَقْوُمْ.

From this rule the *alif* of union and mute terminal *alif* are excepted: thus we write فَانْصُرْ, نَصَرُوا, the ا in فَانْصُرْ serving to unite the particle فَ to the verb.

NOTE. The *alif* of union is an initial أ united by *Wasl* to the preceding word. It only occurs in four cases.

(1) In the article الْ.

(2) In Imperatives of the 1st form of the Primitive Triliteral.

(3) In the 7th form of Derivative Verbs.

(4) In the ten nouns ابن, ابنة, ابنم, اثنان, اثنتان, است, اسم, امرا, امرأة, ايمن.

Notwithstanding the exception made by Grammarians in the case of alif of union, it is scarcely a violation of the general rule; for though accented with *Wasl* it properly retains its vowel, which is sometimes written in addition to the *Wasl*.

2ndly. When the weak letter of the defective verb is jezmated, as لم يرم, لم يغز, لم يخش, لم, the final و and ى being rejected.

3rdly. In the present tense of verbs beginning with و whose second radical is kesrated, as يعد for يوعد, and in certain other verbs of the same class, as وسع يسع.

They are changed or contracted in four cases.

1st. و or ى accented become ا when their accent becomes *fethah* and they follow a quiescent letter, as مقام for مقوم. According to the general rule above stated مقام becomes مقام.

2ndly. When the weak letter is unaccented and the

accent preceding it is changed, the weak letter is changed into the weak letter analogous to the preceding accent.

NOTE. ا and ـَ, و and ـُ, ى and ـِ, are analogous respectively. A similar rule applies to the orthographic sign *Hamzah.*

Ex. سُوهِدَ Pass. of سَاهَدَ; مِيلَادٌ for مِوْلَادٌ.

و and ى occasionally remain after *fethah* and form a diphthong with it, as يَوْمٌ, لَيْلٌ, pronounced *yaum, lail;* or are pronounced as ا, though not written so, as رَمَضَانُ, صَلٰوةٌ, pronounced *salat, ramaho.*

3rdly. When و is the fourth letter in the inflection of Defective Verbs, the persons are inflected with ى and not with و, except the accent preceding و be *dammah.*

Ex. أُغْزِيَتْ for أُغْزُوَتْ.

4thly. When و and ى come together and the first is quiescent they are changed into ى as مَرْمِيٌّ for مَرْمُوٌ; كَيٌّ for كَوٌ.

Of the weak letters ى is weak, و weaker, ا weakest.

ORTHOGRAPHIC SIGNS.

ء *Hamzah*, is a slight pause followed by a guttural breathing.

In *Alif-hamzah* أ, *Hamzah* accompanies the vowel attached to ا; and when *Alif* is changed by the rules of permutation the *Hamzah* remains attached to the و or ى, which replace ا. It not unfrequently happens that *Hamzah*, with the appropriate vowel, serves the office of ا, و, or ي. Medial ى, hamzated, is usually written without dots.

ْ *Soucoun*, or *Jezm*, indicates that the letter over which it is placed is quiescent, i.e. is not immediately followed by any vowel.

ّ *Teshdid* doubles the letter over which it is placed.

ٓ *Madda* serves the office of *Teshdid* to ا. When two *Alifs* coalesce, ٓ is placed over the first; and *Hamzah*, with its appropriate vowel, takes the place of *Alif-hamzah* for the second.

ٱ *Wasl* is placed over the initial *Alif* to indicate that this *Alif* is united in pronunciation to the preceding word. In case that this preceding word terminates in a jezmated letter, the conjunction gives rise to certain changes of this *Jezm* into *fethah*, *kesrah*, or *dammah*. The student will find the numerous rules for these changes in De Sacy, but it is not necessary to burden his memory

with them in the commencement of his Arabic studies. In ordinary writing the accents are for the most part omitted.

The accompanying Paradigms present in a tabular form the usual permutations of the weak letters.

Medial

أُ or إِ becomes وُ or يِ. Ex. رَوُفَ for رَأُفَ;

سِيُلَ for سِأُلَ.

Final أُ or إِ becomes و or ى. Ex. يَدْنُوُ for يَدْنَأُ;

هَانِيُ for هَانِأُ.

And Medial

أَ or إَ becomes و or ى. Ex. سُؤَالٌ for سُأَالٌ;

فِيَةٌ for فِأَةٌ.

أَأْ or أَا becomes أَا or آ. Ex. أَامَنَ or آمَنَ for أَأْمَنَ.

For euphony

أَا sometimes becomes وَا. Ex. تَوَامَرُوا for تَأَامَرُوا.

In a question أَأَ becomes أَءَ. Ex. أَءَقْتُلُ for أَأَقْتُلُ,

sometimes أَأُ becomes أَوُ. Ex. أَوُنَبِّئُكُمْ for أَأُنَبِّئُكُمْ;

and أَإِ ——— أَيِ. Ex. أَئِذَا for أَأِذَا.

NOTE. Initial *alif* is still considered initial though it may be preceded by the inseparable particles أ, بِ, فَ, كَ, لَ, لِ, or وَ, and hence is not affected by the accents of these particles. Thus, لِأَبٍ, كَأْمٍ are written, not لِئَبٍ, كَؤُمٍ. To this rule there are a few exceptions in the case of compound words, as حِينَئِذٍ, يَومَئِذٍ.

Often وِ becomes يِ. Ex. ثِيَابٌ for ثِوَابٌ.

Frequently وُو becomes وُ. Ex. طَاوُسٌ for طَاوُوسٌ.

Final وَ must quiesce, and

وَ becomes اَ, as غَزَا for غَزَوَ in Triliterals.

—— يَ, as إِسْتَغْزَى for إِسْتَغْزَوَ in Multiliteral words.

Hence also

وٌ, وً and وٍ become ً. Ex. عَصًا for عَصَوٌ, عَصَوًا, عَصَوٍ;

مُعْطًى for مُعْطَوٌ, مُعْطَوًا, مُعْطَوٍ.

Final وٌ becomes وٌ. Ex. يَغْزُو for يَغْزُوُ in Defective Verbs.

Final وو becomes وّ. Ex. عدوّ for عدوو.

Final يو becomes يّ. Ex. صبيّ for صبيو in Nouns of the form فعيل.

Final و becomes ي. Ex. رضي for رضو.

Medial يئ becomes ئي. Ex. رئس for رئيس.

Final ى must quiesce, Ex. أولى for أولى, also final ي or ي. Ex. حافي for حافي and حافي.

Hence

ي and ي become ٍ. Ex. رامٍ for رامي and رامي,

and

ى, ي, ى —— ًى. Ex. فتًى for فتى, فتيًا and فتي.

Final يى becomes يا. Ex. هدايا for هدايى.

But the proper names يحيى, ربّى, retain يى.

Final ـّى becomes ـِى. Ex. تَمِنِّى for تَمِنُّى.

Often Medial ـّى becomes ـِى, Ex. بِيض for بُيض,

and often

Medial يْو or وْى ——— ىّ. Ex. أَيَّامٌ for أَيْوَامٌ;

كَىّ for كَوْى.

Final

وْى or يْى becomes ـِىّ. Ex. مَرْمِىّ for مَرْمُوى;

سَرِىّ for سَرِيىٌ.

Final اْو or اْى becomes آءٌ. Ex. سَمَآءٌ for سَمَاوٌ;

نَجَآءٌ for نَجَاوٌ.

Often Medial وَ or ىَ becomes اَ. Ex. قَامَ for قَوَمَ;

سَارَ for سَيَرَ.

If و or ى accented and preceded by a vowel be followed by either ى or و quiescent, the first of the concurrent letters disappears. If the preceding vowel be *fethah*, it is retained, if it be not *fethah* it is made to coincide with the accent of the lost letter.

Ex. رَمَوْا for رَمَيُوا; تَغْزَيْنَ for تَغْزَوِينَ; أُغْزِى for أُغْزُوِى; غَازُونَ for غَازِوُونَ.

The finality of the vowels و and ى is not considered as affected by the affix of the termination ة, nor by that of the possessive pronouns.

Ex. عدوة for عدووة; مرماة for مرمية; غزاه for غزوه; رمية for رميه. In the last example ا is frequently written for ى, as رماه.

The finality of ا is usually regarded as affected by the affixed possessive pronouns or the termination ة, but the rule is not absolute in these cases. Thus we may write either ماوه, treating the ا as medial, or ماءه, treating it as final.

PARTS OF SPEECH.

The Arabs divide the parts of speech into three: Verb (فعل), Noun (اسم), and Particle (حرف).

VERBS.

The Verb is of two kinds, Primitive (أصلي), and Derived (مجرد).

Primitive Verbs are divided into Triliteral (الثلاثي) and Quadriliteral (الرباعي).

The inflection admits a distinction of Gender.

The Triliteral Verb contains three Radicals in the 3rd Singular Masculine of the Past Tense Active, which is considered the Root.

If in the Root there be no duplication of letter, nor any of the weak letters ا, و or ى, the Verb is Regular, (سالم), as نصر, otherwise it is Irregular, (غير سالم).

Of Irregular Verbs we have the following classes:

1. Reduplicated (مضاعف), as مدّ.

*2. Hamzated (مهموز) on the 1st, 2nd, or 3rd Radical respectively, as i. أخذ; ii. سأل; iii. برأ.

* The Arab Grammarians use the word فعل to express the changes produced by conjugation and inflection, and its three letters ف, ع, ل to designate the 1st, 2nd, and 3rd radicals; thus a verb hamzated on the 1st Radical is called مهموز بالفاء, on the 2nd, مهموز بالعين, on the 3rd, مهموز باللام.

3. Assimilated (مِثَالٌ), as وَعَدَ.

4. Concave (أَجْوَفُ), as *a* قَالَ; *b* سَارَ.

5. Defective (نَاقِصٌ), as *a* رَمَى; *β* غَزَا; *γ* رَضِيَ.

We may observe that the true second radical of Concave Verbs is not ا but و or ى, and that in the Conjugation of *a* and *b* these reappear respectively.

In *β* and *γ* of Defective Verbs the true third radical is و.

Of the primitive Triliteral Verb there are six Conjugations (وَزْنٌ) distinguished by the change or persistence of the vowel of the second radical. These variations are shewn by the Arab Grammarians on the word فَعَلَ.

	PRES.	PAST.
1st Conj.	يَفْعَلُ	فَعَلَ
2nd ...	يَفْعِلُ	فَعَلَ
3rd ...	يَفْعَلُ	فَعِلَ
4th ...	يَفْعَلُ	فَعِلَ
5th ...	يَفْعِلُ	فَعَلَ
6th ...	يَفْعُلُ	فَعُلَ

By other Grammarians the order of the 1st and 2nd Conjugations is changed.

Of these Conjugations it may be remarked, that the 1st and 2nd include by far the largest number of Verbs. The 3rd is restricted to such as have a guttural for the 2nd or 3rd radical.

All the Conjugations except the 6th contain both Transitive (مُتَعَدِّى) and Intransitive (لَازِم) Verbs. The 4th and 5th are more commonly Intransitive, and the 6th is exclusively so.

The accompanying Paradigm will shew under what Conjugations the Regular and Irregular Triliteral Verbs range themselves.

CONJ.	REG. PRES.	REG. PAST.	RED. PRES.	RED. PAST.	HAMZ. I. PRES.	HAMZ. I. PAST.	HAMZ. II. PRES.	HAMZ. II. PAST.	HAMZ. III. PRES.	HAMZ. III. PAST.	ASSIM. PRES.	ASSIM. PAST.	CONC. PRES.	CONC. PAST.	DEF. PRES.	DEF. PAST.
1	نصر	ينصر	مد	يمد	أخذ	ياخذ							قال	يقول	غزا	يغزو
2	ضرب	يضرب	فر	يفر					هنأ	يهنئ	وجد	يجد	سار	يسير	رمى	يرمي
3	فتح	يفتح	عض	يعض	أبق	يابق	سأل	يسأل	ملأ	يملأ	ودع	يدع			نهى	ينهى
4	فهم	يفهم			أنس	يانس	صئب	يصأب	خرئ	يخرأ	وسن	يوسن			رضي	يرضى
5	حسب	يحسب									وثق	يثق				
6	سهل	يسهل					بوس	يبوس	دنو	يدنو	وثر	يوثر			رخو	يرخو

Many Verbs are irregular under more than one of these five heads; they do not however form a separate class, but partake of the various irregularities incident to their component radicals.

Ex. وَلِيَ ; أَتَى ، يَأْتِي ; رَأَى ، يَرَأَى ; كَوَى ، يَكْوِي

أَوَى ، يَأْوِي ; يَلِيَ.

ON THE CONJUGATION OF THE VERB.

The Verb has only two varieties of form for the expression of time. These may be termed the Past (فِعْلٌ مَاضٍ) and the Present Tense (فِعْلٌ مُضَارِعٌ). The Present is also used to supply the place of a Future (فِعْلٌ المُسْتَقْبِلِ). The 3rd Sing. Masc. of the Past Tense is considered as the Root (أَصْلٌ), and is the part given in Arabic Lexicons.

To express the differences of Past and Present Time the Arabs employ certain Particles and the Auxiliary Verb كَانَ, prefixing them to the Past and Present Tenses. These Particles are قَدْ, سَ, and سَوْفَ.

قَدْ may be prefixed either to the Past or Present Tense. When prefixed to the former it indicates either emphasis, as قَدْ نَصَرَ, *He did assist*, or recent completion of the action of the Verb, as قَدْ قَامَتِ الصَّلٰوةُ, *Prayer is just over;* when prefixed to the Present it expresses either that the action of the Verb is customary or is rarely repeated.

Ex. قَدْ يَجُودُ ٱلْبَخِيلُ or قَدْ يَجُودُ ٱلْكَرِيمُ, *The generous man gives*, or *the miserly man gives.*

سَ and سَوْفَ are prefixed only to the Present, the former indicates an immediate, the latter a more remote, future. Ex. سَيَنْصُرُ, سَوْفَ يَنْصُرُ, *He will assist.*

كَانَ prefixed to the Past forms a Pluperfect Tense; prefixed to the Present an Imperfect. The Number and Gender of the Verb and the auxiliary must correspond. With the Participles both of the Active and Passive Voice كَانَ forms a Compound Tense exactly as in English.

Ex. كَانَ كَتَبَ, *He had written;* كُنْتُ أَكْتُبُ, *I was writing;* كُنْتَ رَاكِبًا, *Thou wast riding.*

The characteristics of the Past Tense are,

1st. The last Radical of the 3rd Sing. is always accented with *fethah*, as نصر Masc., نصرت Fem., except in some Defective Verbs where it is quiescent, as رمى Masc., رمت Fem. (See Paradigm of Permutation of Weak Letters).

2nd. The 3rd Sing. Fem. and the other persons of the Past Tense are distinguished by affixes, as نصرت 3rd Sing. Fem.; نصرت 2nd Sing. Masc.; نصرتِ 2nd Sing. Fem.

In the Regular Primitive Triliteral none of the Radicals of the root is quiescent.

The characteristics of the Present are,

1st. Its last Radical in the 3rd Sing. is accented with *dammah*, as ينصر Masc., تنصر Fem. Except in Defective Verbs, as يرمِى Masc., ترمِى Fem. (See Rules of Permutation of Weak Letters).

2nd. Its Persons are formed by prefix as well as affix. The prefixed letters are the four comprised in the word أتين, as ينصرون 3rd Pl. Masc., أنصر 1st Sing. Common.

In Primitive Triliterals the first Radical is quiescent, as ينصر 3rd Sing. Masc., تنصرون 2nd Pl. Masc. Except in

Reduplicated Verbs, as يمدّ, مدّ, and in certain Assimilated Verbs where the 1st Radical disappears, as يسع, from وسع, the و being lost.

If the Present Tense of Reduplicated Verbs be conjugated Triliterally the 1st Radical quiesces in this case also, as يمدد, مدد.

The Present Participle is formed in Primitive Triliterals by inserting ا between the 1st and 2nd Radicals, kesrating the 2nd Radical, and replacing the final *fethah* by the case accent, thus from نصر we have in the Pres. Part. ناصرٌ N. ناصرًا Acc. ناصرٍ G.

The Imperative Mood (فعلِ أمرٍ) is formed from the Present Tense. The servile prefix is rejected, the 2nd Radical retains its vowel, the last Radical is jezmated by the accent ْ, or by the rejection of terminal ن, except in the 2nd Pl. Fem. which retains the ن; and if the 1st Radical be jezmated, but not otherwise, اُ is prefixed to the 2nd Persons of the Imperative.

Ex. انصرْ, ينصرْ; ارمِ, يرمي.

Where the 2nd Radical is dammated, the prefixed اُ is dammated, otherwise it is kesrated.

The 2nd Person of the Imperative is the only one given in Paradigms; to form the 3rd or 1st Persons لِ is prefixed to the corresponding Persons of the Present and the last Radical is jezmated.

Ex. لِيَنْصُرْ, لِأَرْمِ.

The Arabs form the Subjunctive and Optative Moods by an alteration of the terminal accent corresponding to the effect of certain prefixed or preceding Particles.

The Infinitive is expressed by placing the respective Persons of the Present in sequence to the Verb of purpose or desire with or (though less correctly) without the intervention of the Particle أَنْ.

Ex. *We wish to go,* نُرِيدُ أَنْ نَرُوحَ or نُرِيدُ نَرُوحَ.

A third method preferable to either of the other two is to use a Verbal Noun of Action.

Ex. *We learnt to write,* عَلَّمْنَا الْكَتْبَا = *We learnt writing.*

The Verb has three Numbers; Sing., Dual and Plural.

PARADIGM OF THE REGULAR TRILITERAL.

1st Conj. نَصَرَ ,يَنْصُرُ *To assist.*

Past Tense.

Plural.			Dual.			Singular.			Pers.
Fem.	Com.	Mas.	Fem.	Com.	Mas.	Fem.	Com.	Mas.	
نَصَرْنَ		نَصَرُوا	نَصَرَتَا		نَصَرَا	نَصَرَتْ		نَصَرَ	3rd
نَصَرْتُنَّ		نَصَرْتُمْ		نَصَرْتُمَا		نَصَرْتِ		نَصَرْتَ	2nd
	نَصَرْنَا					نَصَرْتُ			1st

Present.

يَنْصُرْنَ		يَنْصُرُونَ	يَنْصُرَانِ		يَنْصُرَانِ	تَنْصُرُ		يَنْصُرُ	3rd
تَنْصُرْنَ		تَنْصُرُونَ		تَنْصُرَانِ		تَنْصُرِينَ		تَنْصُرُ	2nd
	نَنْصُرُ					أَنْصُرُ			1st

Imperative.

اُنْصُرْنَ		اُنْصُرُوا	اُنْصُرَا			اُنْصُرِي		اُنْصُرْ	2nd

Act. Part.

نَاصِرَاتٌ		نَاصِرُونَ	نَاصِرَانِ		نَاصِرَتَانِ	نَاصِرَةٌ		نَاصِرٌ	Nom.

In conversation the illiterate Arabs not unfrequently prefix ب to the Pres. Sing., and sometimes م to the 1st Plur. These prefixes are not admitted by the learned, and are never written.

REDUPLICATED VERB.

2nd Conj. فَرَّ, يِفَرّ *To flee.*

Past.

Plural.			Dual.			Singular.			Pers.
Fem.	Com.	Mas.	Fem.	Com.	Mas.	Fem.	Com.	Mas.	
فررن		فروا	فرتا		فرا	فرت		فر	3rd
فررتن		فررتم		فررتما		فررتِ		فررت	2nd
	فررنا						فررتُ		1st

Present.

يفررن		يفرون	تفرّان		يفرّان	تفرّ		يفرّ	3rd
تفررن		تفرون		تفرّان		تفرّين		تفرّ	2nd
	نفرّ						أفرّ		1st

The Present may also be conjugated as a regular Triliteral; 3rd Pers. Masc. Sing. يِفَرِّر, Fem. تِفَرِّر.

Imperative.

Plural.			Dual.			Singular.			Pers.
Fem.	Com.	Mas.	Fem.	Com.	Mas.	Fem.	Com.	Mas.	
إِفْرِرْنَ		فِرُّوا		فِرَّا		فِرِّي		فِرَّ	2nd
									or
إِفْرِرْنَ		إِفْرِرُوا		إِفْرِرَا		إِفْرِرِي		إِفْرِرْ	2nd

The duplication of the 2nd and 3rd Radicals in this form renders it an exception to the rule that the last radical of the imperative is jezmated.

Act. Part.

فَارَّات	فَارُّون	فَارَّتَان	فَارَّان	فَارَّة	فَارِّي	فَارّ
فَارِرَات	فَارِرُون	فَارِرَتَان	فَارِرَان	فَارِرَة	فَارِرِي	فَارِر

Nom.
or
Nom.

In vulgar Arabic the 2nd and 1st Persons of the Past Tense are usually formed by the insertion of ي after the reduplicated letter and the usual terminal ت.

Ex. 2nd Pers. فَرِّيت, 1st Pers. فَرِّيت.

VERBS HAMZATED ON THE FIRST RADICAL.

3rd Conj. أَبَقَ ، يَأْبِقُ *To run away as a slave.*

Past.

Plural.			Dual.			Singular.			Pers.
Fem.	Com.	Mas.	Fem.	Com.	Mas.	Fem.	Com.	Mas.	
أَبَقْنَ		أَبَقُوا		أَبَقَتَا	أَبَقَا		أَبَقَتْ	أَبَقَ	3rd
أَبَقْتُنَّ		أَبَقْتُمْ		أَبَقْتُمَا		أَبَقْتِ		أَبَقْتَ	2nd
	أَبَقْنَا						أَبَقْتُ		1st

Present.

يَأْبِقْنَ		يَأْبِقُونَ		تَأْبِقَانِ	يَأْبِقَانِ		تَأْبِقُ	يَأْبِقُ	3rd
تَأْبِقْنَ		تَأْبِقُونَ		تَأْبِقَانِ		تَأْبِقِينَ		تَأْبِقُ	2nd
	نَأْبِقُ						أَبِقُ		1st

Imperative.

Plural.			Dual.			Singular.			Pers.
Fem.	Com.	Mas.	Fem.	Com.	Mas.	Fem.	Com.	Mas.	
إِيبقن		إِيبقوا		إِيبقا		إِيبقِى		إِيبق	2nd

Act. Part.

اِبقات	اِبقون	اِبقانِ	اِبقتانِ	اِبقانِ	اِبقة	اِبق	Nom.

In respect of Verbs whose second or third Radical is *hamzah*, it is not necessary to give a separate Paradigm. They are conjugated on the model of the Regular Triliteral, subject only to the changes arising from the Permutation of the Weak Letters and Hamzah. Thus we have يصاب, صب; يبوس, بوس; يبرو, برا; يهنى, هنا.

ASSIMILATED VERB.

2nd Conj. وجد ، يَجِدُّ *To find.*

Past.

Plural.			Dual.			Singular.			Pers.
Fem.	Com.	Mas.	Fem.	Com.	Mas.	Fem.	Com.	Mas.	
وجدن		وجدوا		وجدتا	وجدا		وجدت	وجد	3rd
وجدتن		وجدتم		وجدتما		وجدتِ	وجدتَ		2nd
	وجدنا						وجدتُ		1st

Present.

يَجِدْنَ		يَجِدُّونَ		تَجِدَانِ	يَجِدَانِ		تَجِدُّ	يَجِدُّ	3rd
تَجِدْنَ		تَجِدُّونَ		تَجِدَانِ			تَجِدِينَ	تَجِدُّ	2nd
	نَجِدُّ						أَجِدُّ		1st

Imperative.

Plural.			Dual.			Singular.			Pers.
Fem.	Com.	Mas.	Fem.	Com.	Mas.	Fem.	Com.	Mas.	
جِدْنَ		جِدُوا		جِدَا		جِدِي		جِدْ	2nd

Act. Part.

وَاجِدَاتٌ	وَاجِدُونَ	وَاجِدَتَانِ	وَاجِدَانِ	وَاجِدَةٌ	وَاجِدٌ	Nom.

NOTE. Assimilated Verbs commencing with و and belonging to the 2nd and 5th Conjugations, follow the Paradigm given above; with those of other Conjugations the irregularity is not uniform, but some are conjugated as the regular Triliteral, retaining the و throughout.

Ex. وَدِمَ، يَوْدَمُ؛ وَرِسَ، يَوْرَسُ.

The few Verbs which commence with ى are conjugated as regular Triliterals, observing however the law of Permutation of the Weak Letters.

CONCAVE VERB.

1st Conj. قَالَ, يَقُولُ *To say.*

Past.

Plural.			Dual.			Singular.			Pers.
Fem.	Com.	Mas.	Fem.	Com.	Mas.	Fem.	Com.	Mas.	
قُلْنَ		قَالُوا	قَالَتَا		قَالَا	قَالَتْ		قَالَ	3rd
قُلْتُنَّ		قُلْتُمْ		قُلْتُمَا		قُلْتِ	قُلْتَ		2nd
	قُلْنَا						قُلْتُ		1st

Present.

يَقُلْنَ		يَقُولُونَ	تَقُولَانِ		يَقُولَانِ	تَقُولُ		يَقُولُ	3rd
تَقُلْنَ		تَقُولُونَ		تَقُولَانِ		تَقُولِينَ	تَقُولُ		2nd
	نَقُولُ						أَقُولُ		1st

Imperative.

قُلْنَ		قُولُوا	قُولَا			قُولِي	قُلْ		2nd

Act. Part.

Plural.			Dual.			Singular.			Pers.
Fem.	Com.	Mas.	Fem.	Com.	Mas.	Fem.	Com.	Mas.	
قَـابِلَات	قَـابِلُون		قَـابِلَانِ	قَـابِلَتَانِ		قَـابِلَة	قَـابِل		Nom.

2nd Conj. سَارَ ,يَسِيرُ *To go.*

Past.

سِرْن	سَارُوا	سَارَا	سَارَتَا	سَارَتْ	سَارَ	3rd
سِرْتُن	سِرْتُم	سِرْتُمَا		سِرْتِ	سِرْتَ	2nd
سِرْنَا				سِرْتُ		1st

Present.

يَسِرْن	يَسِيرُون	يَسِيرَانِ	تَسِيرَانِ	تَسِيرُ	3rd
تَسِرْن	تَسِيرُون	تَسِيرَانِ		تَسِيرِينَ	2nd
نَسِيرُ				أَسِيرُ	1st

Imperative.

Plural.			Dual.			Singular.			Pers.
Fem.	Com.	Mas.	Fem.	Com.	Mas.	Fem.	Com.	Mas.	
سِرْنَ		سِيرُوا		سِيرَا		سِيرِي		سِرْ	2nd

Act. Part.

سَائِرَاتٌ		سَائِرُونَ		سَائِرَانِ	سَائِرَتَانِ		سَائِرَةٌ		سَائِرٌ	Nom.

By comparing the Paradigms of the two Verbs قَالَ and سَارَ with each other and with that of the Regular Triliteral, it will be seen how exactly the Irregularity of the two corresponds, and how in each case that Irregularity is owing to the occurrence of the Weak Letters و and ى in the root respectively.

DEFECTIVE VERB.

1st Conj. غزا، يغزو *To plunder.*

Past.

Plural.			Dual.			Singular.			Pers.
Fem.	Com.	Mas.	Fem.	Com.	Mas.	Fem.	Com.	Mas.	
	غزون	غزوا	غزتا		غزوا	غزت		غزا	3rd
	غزوتن	غزوتم		غزوتما		غزوتِ	غزوت	غزوت	2nd
		غزونا					غزوت		1st

Present.

	يغزون	يغزون	تغزوانِ		يغزوانِ	تغزو		يغزو	3rd
	تغزون	تغزون		تغزوانِ		تغزِين		تغزو	2nd
		نغزو					أغزو		1st

Imperative.

	اغزون	اغزوا		اغزوا		اغزِى		اغز	2nd

Act. Part.

Plural.			Dual.			Singular.			Pers.
Fem.	Com.	Mas.	Fem.	Com.	Mas.	Fem.	Com.	Mas.	
غَازِيَاتٌ	غَازُونَ		غَازِيَتَانِ	غَازِيَانِ		غَازِيَةٌ		غَازٍ	Nom.

2nd Conj. رَمَى ,يَرْمِي *To throw.*

Past.

رَمَيْنَ	رَمَوْا	رَمَتَا	رَمَيَا	رَمَتْ	رَمَى	3rd
رَمَيْتُنَّ	رَمَيْتُمْ	رَمَيْتُمَا		رَمَيْتِ	رَمَيْتَ	2nd
رَمَيْنَا				رَمَيْتُ		1st

Present.

يَرْمِينَ	يَرْمُونَ	تَرْمِيَانِ	يَرْمِيَانِ	تَرْمِي	يَرْمِي	3rd
تَرْمِينَ	تَرْمُونَ	تَرْمِيَانِ		تَرْمِينَ	تَرْمِي	2nd
نَرْمِي				أَرْمِي		1st

Imperative.

Plural.			Dual.			Singular.			Pers.
Fem.	Com.	Mas.	Fem.	Com.	Mas.	Fem.	Com.	Mas.	
إِرْمِينَ		إِرْمُوا		إِرْمِيَا		إِرْمِي		إِرْمِ	2nd

Act. Part.

رَامِيَاتٌ	رَامُونَ	رَامِيَانِ	رَامِيَتَانِ	رَامِيَةٌ		رَامٍ	Nom.

By a comparison of the Paradigms of غَزَا and رَمَى with each other and with that of the Regular Triliteral, it will be easily seen that the Irregularities are traceable, as in the case of Concave Verbs, to the occurrence of a Weak Letter in the Root, and to the observance of the Rules of Permutation of the Weak Letters.

4th Conj. رَضِيَ ,يَرْضَى *To please.*

Past.

رَضِينَ	رَضُوا	رَضِيَا	رَضِيَتَا	رَضِيَ	رَضِيَتْ	3rd
رَضِيتُنَّ	رَضِيتُمْ	رَضِيتُمَا		رَضِيتِ	رَضِيتَ	2nd
رَضِينَا				رَضِيتُ		1st

Present.

Plural.			Dual.			Singular.			Pers.
Fem.	Com.	Mas.	Fem.	Com.	Mas.	Fem.	Com.	Mas.	
يرضين	يرضون		ترضيانِ		يرضيانِ	ترضى		يرضى	3rd
ترضين	ترضون		ترضيانِ			ترضين	ترضى		2nd
نرضى						أرضى			1st

Imperative.

إرضين	إرضوا		إرضيا			إرضي		إرضْ	2nd

Act. Part.

راضيات	راضون		راضيتانِ	راضيانِ		راضيةٌ		راضٍ	Nom.

As an example of a Verb combining two Irregularities we may take

5th Conj. وَلِيَ ، يَلِي *To aid.*

Past.

ولين	ولوا		وليتا	وليا		وليت		ولي	3rd
وليتن	وليتم		وليتما			وليتِ	وليتَ		2nd
ولينا						وليتُ			1st

Present.

Plural.			Dual.			Singular.			Pers.
Fem.	Com.	Mas.	Fem.	Com.	Mas.	Fem.	Com.	Mas.	
يَلَيْنَ		يَلُونَ	تَلِيَانِ	يَلِيَانِ		تَلِي		يَلِي	3rd
تَلَيْنَ		تَلُونَ	تَلِيَانِ			تَلِينَ		تَلِي	2nd
	نَلِي						أَلِي		1st

Imperative.

وَلَيْنَ	لُوا	وَلِيَا		وَلِي	لِ	2nd

Act. Part.

وَالِيَاتٌ	وَالُونَ	وَالِيَانِ	وَالِيَتَانِ	وَالِيَةٌ	وَالٍ	Nom.

The terminal *dammah* of the Present Tense, as given in the Paradigms, is liable to be affected by certain Particles prefixed to the clause. The verb, when preceded by some of these Particles, serves as a Subjunctive Mood. Of these Particles ten affect the final radical with *fethah* in place of *dammah*. They are as follows:

1. أَنْ *That*, inferential. When this particle connects the two verbs by the statement of a mere fact,

it does not require the second to be *fethated;* in such cases, however, أنّه is more usual.

2. لَنْ *Not,* strong negative.

3. إذَنْ *Then,* in sequence of a preceding statement.

4. كَيْ *That, in order that.*

5 and 6. لِ = كَيْ; or, لامِ الجُحُودِ, i. e. لِ after a negative assertion.

7. حَتَّى *In order that.*

8 and 9. فَ and وَ, in conveying an answer.

10. أوْ *Or else,* an alternative.

The ten Particles which affect the verb with *fethah* are of two kinds; the first four do so by their innate force, the last six by the force of the particle أنْ implied in them.

Ex. أُرِيدُ أنْ أضرِبَ زيدًا *I desire to strike Zeid.*

إذَنْ أدخُلَ الجَنَّةَ *Good, I will enter the garden.*

تُبْ لِيَغْفِرَ لَكَ اللّٰهُ *Repent, that God may pardon thee.*

زُرْنِي فَأُكْرِمَكَ *Visit me, and I will honour thee.*

لَأَمْنَعَنَّكُمْ أَوْ تَتُوبُوا *I will keep you back, or else (= unless) you repent.*

Nineteen Particles affect the verb with *jezm*. They are as follows:

1. لَمْ *Not*, strong negative.
2. لَمَّا *Not yet.*
3, 4. أَلَمْ, أَلَمَّا Interrogatives of the two preceding.
5. لِ In command and entreaty.
6. لَا In prohibition and entreaty.
7. إِنْ *If.*
8. مَا *That which.*
9. مَنْ *Whoever.*
10. مَهْمَا *Whatsoever.*

11. إِذْمَا *Whenever.*

12. أَيّ *Whoever, whatever.*

13. مَتَى *When.*

14. أَيَّانَ *When.*

15. أَنَّى *Wherever.*

16. أَيْنَ *Whenever.*

17. حَيْثُمَا *Wheresoever.*

18. كَيْفَمَا *However.*

19. إِذاً *When,* in poetic language.

To these may be added some other indefinite relatives, as كُلّ مَنْ, كُلّ مَا which affect the verb with *fethah* in virtue of the مَا and مَنْ contained in them.

These particles may also be divided into two classes; the first six affect only one verb; the rest, from 7 to 19, affect with *fethah* both the verb of the dependent and of the independent clause.

The word أَلَّا as a compound of أَنْ and لَا has a similar force with the second of these classes.

Ex. لَمْ أَذْهَبْ بِعَمْرٍو *I did not take Amrou.*

أَلَمْ أُحْسِنْ إِلَيْكَ *Have I not done thee good?*

لِيَرْحَمْنَا اللَّهُ *May God pity us.*

مَا تَفْعَلْ تَلْقَ عِنْدَ اللَّهِ *What thou doest thou shalt find with God.*

أَيًّا تُصَاحِبْ أُصَاحِبْ *Whomsoever thou takest for companion I will take.*

أَنَّى تَنْزِلِ الرِّيحُ تَعْدِلْ *Wheresoever the victory falls thou wilt do justly.*

إِذَا تُصِبْكَ خَصَاصَةٌ فَتَحَمَّلْ *When poverty befals thee bear it.*

In addition to the inflection of the Present and Imperative given in the foregoing Paradigms, the Arabs not unfrequently affix a terminal *nun*, single or double نْ or نَّ. This *nun* is called *nun et toukid*, نُونُ التَّوْكِيدِ, and is principally used in five cases.

1. It is an emphatic affirmative. Ex. وَاللهِ لَأَفعلَنَّ.
I swear by God, I will do it.

2. It is a forcible imperative. Ex. اِحْمِلَنَّ سَرِيرَكَ.
Take up thy bed.

3. It is a negative imperative. Ex. لَا تَضْطَرِبَنَّ قُلُوبُكُمْ. *Let not your hearts be troubled.*

4. It is interrogative. Ex. هَلْ يَجِدَنَّ إِيمَانًا.
Shall he find faith?

5. It is optative. Ex. لَيْتَكَ تَنْسَكَنَّ.
O that thou wouldst devote thyself to God!

The Conjugation of the Present with the affixed *nun et toukid*, the *nun* being double نّ, is as follows:

Plural.			Dual.			Singular.			Pers.
Fem.	Com.	Mas.	Fem.	Com.	Mas.	Fem.	Com.	Mas.	
يَنْصُرْنَانِّ	يَنْصُرَانِّ	يَنْصُرُنَّ	تَنْصُرَانِّ	يَنْصُرَانِّ	تَنْصُرَانِّ	تَنْصُرَنَّ	يَنْصُرَنَّ	هَلْ يَنْصُرَنَّ	3rd
تَنْصُرْنَانِّ		تَنْصُرُنَّ		تَنْصُرَانِّ			تَنْصُرِنَّ	تَنْصُرَنَّ —	2nd
		نَنْصُرُنَّ						أَنْصُرَنَّ —	1st

The single *nun et toukid* ن is only admissible in the persons of the Singular Number and in the Masculine and Common Plural. The Present is then conjugated thus:

Plural. Com.	Plural. Mas.	Dual.	Singular. Fem.	Singular. Com.	Singular. Mas.	Pers.
	يَنْصُرْنَ		تَنْصُرْنَ	يَنْصُرْنَ	لَيْتَ	3rd
	تَنْصُرْنَ		تَنْصُرِنَ	تَنْصُرْنَ	—	2nd
	نَنْصُرْنَ		أَنْصُرْنَ		—	1st

The Imperative when conjugated with *nun et toukid* assumes the following forms:

With the double نّ,

Plural. Fem.	Plural. Mas.	Dual. Com.	Singular. Fem.	Singular. Mas.	
اُنْصُرْنَانِّ	اُنْصُرُنَّ	اُنْصُرَانِّ	اُنْصُرِنَّ	اُنْصُرُنَّ	2nd

With the single ن,

اُنْصُرْنَ		اُنْصُرِنَ	اُنْصُرْنَ	2nd

The Arabs convert the Active Voice into the Passive by changing the vowels, and retaining the letters of the Active, or by using one of the Derivative Conjugations to be noticed below.

The Rule for the vowels in the Passive Voice is to change the vowel of the 1st Radical into *dammah*, and that of the second into *kesrah* in the Past Tense, Ex. ضَرَبَ ضُرِبَ, and to change the vowel of the servile prefixed into *dammah*, and the vowel of the 2nd Radical into *fethah* in the Present, Ex. يَضْرِبُ يُضْرَبُ. The Passive Participle is formed from the root by prefixing مـ and inserting و between the second and third Radicals, Ex. ضَرَبَ مَضْرُوبٌ. In changing the vowels regard must be had to the Permutation of the Weak Letters. The effect of this law of Permutation will be seen in the Paradigm of the Passive Voice.

PASSIVE VOICE.

Part.	Imp.	Pres.	Past.	
مَنْصُور	اُنْصُر	يُنْصَر	نُصِرَ	Reg. Trilit.
مَشْكُوك		يُشَكّ	شُكَّ	Reduplicated.
مَأْخُوذ		يُؤْخَذ	أُخِذَ	Hamz. i.
مَسْؤُول		يُسْأَل	سُئِلَ	Hamz. ii.
مَمْلُوء		يُمْلَأ	مُلِئَ	Hamz. iii.
مَوْدُوع		يُودَع	وُدِعَ	Assimilated.
مَقُول		يُقَال	قِيلَ	Concave.
مَبِيع		يُبَاع	بِيعَ	
مَغْزُو		يُغْزَى	غُزِيَ	Defective.
مَرْمِي		يُرْمَى	رُمِيَ	
مَرْضِي		يُرْضَى	رُضِيَ	
مَكْوِي		يُكْوَى	كُوِيَ	Doubly Irregular.
مَوْطُوء		يُوطَأ	وُطِئَ	

The use of the Active Voice is much preferred by the Arabs to that of the Passive, which in common language is somewhat rare.

It may be observed with reference to its construction that a Transitive Verb, which in the Active governs a Dative of the Person and an Accusative of the thing or a double Accusative, admits in the Passive an Accusative after it, thus: *The king entrusted the command to his son*, expressed passively would be أُوتِيَ السلطانُ ابنَهُ الأمرَ, *The king, his son was entrusted with the command.*

OF THE REGULAR PRIMITIVE QUADRILITERAL.

For this Verb there is only one Conjugation; it has a *fethah* over the first and third Radicals in the Past, a *fethah* over the first and a *kesrah* under the third Radical in the Present, the second is jezmated in both cases, and the servile prefix of the Present is dammated.

EXAMPLE.

بَرْطَلَ يُبَرْطِلُ *To bribe.*

Past.

Plural.			Dual.			Singular.			Pers.
Fem.	Com.	Mas.	Fem.	Com.	Mas.	Fem.	Com.	Mas.	
	برطلن	برطلوا		بوطلتا	برطلا	برطلت	برطلت	برطل	3rd
	برطلتن	برطلتم		برطلتما		برطلت	برطلتِ		2nd
		برطلنا					برطلتُ		1st

Present.

	يبرطلن	يبرطلون		تبرطلان	يبرطلان	تبرطل	تبرطل	يبرطل	3rd
	تبرطلن	تبرطلون		تبرطلان		تبرطلين	تبرطل		2nd
		نبرطل					أبرطل		1st

Imperative.

	برطلن	برطلوا		برطلا		برطلي	برطل		2nd

Act. Part.

	مبرطلات	مبرطلون		مبرطلتان	مبرطلان	مبرطلة	مبرطل		Nom.

Of Primitive Verbs the Triliteral very far surpass in number the Quadriliteral; but the latter serve as a model for the conjugation of the Derivative Quadriliterals from the Primitive Triliteral. We proceed to consider

these Derivatives, and shall commence by giving Paradigms of the Derivatives of the various kinds of Primitive Triliterals. Of these the ordinary forms are nine, and are as follows. The Primitive is reckoned the 1st Conjugation.

Derivative Conjugations of the Regular Triliteral.

Pass. Part.	Act. Part.	Imp.	Pres.	Past.	
مكسر	مكسِر	كسِر	يكسِر	كسَر	2nd
مضارب	مضارِب	ضارِب	يضارِب	ضارَب	3rd
مضرب	مضرِب	اضرِب	يضرِب	اضرَب	4th
متكسر	متكسِر	تكسر	يتكسر	تكسر	5th
متضارب	متضارِب	تضارب	يتضارب	تضارب	6th
منكسر		انكسِر	ينكسِر	انكسَر	7th
مكتسر	مكتسِر	اكتسِر	يكتسِر	اكتسَر	8th
محمر	محمر	احمر	يحمر	احمر	9th
محمرر	محمرِر	احمرِر			
مستضرب	مستضرِب	استضرِب	يستضرِب	استضرَب	10th

NOTE.—The foregoing Paradigm of Derivative Conjugations has been composed of the Derivatives of three Primitives to indicate that no Primitive has all these Derivative Conjugations in use; the large majority of Verbs have not more than three or four. Not unfrequently the Primitive is obsolete, and one or more Derivative Conjugations remain.

Ex. أَحْجَفَ, حَاجَفَ; تَلَهَّبَ, اِلْهَبَّ, لَهَّبَ; إِنْجَفَّ, إِحْتَجَفَ; where we have the 2nd, 4th, and 5th; and the 3rd, 4th, 7th, and 8th Conjugations in use respectively.

REMARKS ON THE DERIVATIVE CONJUGATIONS.

The 2nd Derivative adds an intensive force to the Primitive, as قَطَّعَ, *to cut into many pieces*, or makes a neuter verb transitive, as عَظَّمَ, *to make great*, or gives a verb already transitive a doubly transitive sense, as كَتَّبَ, *to make to write.*

The 3rd and 6th derivatives indicate reciprocity between two agents, as 3rd, سَابَقَ, *to emulate*, 6th, تَضَارَبَ,

to be struck mutually. The 3rd however has very frequently the sense of the Primitive, as سَافَرَ, *to travel.*

The 4th has generally the same sense as the Primitive, where this is transitive; where it is not, the 4th makes it so, as تَعِبَ, *to be weary,* أَتْعَبَ, *to make weary.*

The 5th and 6th may be considered the Passives of the 2nd and 3rd forms, as تَكَسَّرَ, *to be broken to pieces,* تَضَارَبَ, *to be struck mutually.*

The 7th is generally passive, as إِنْضَرَبَ, *to be struck.*

The 8th has generally the signification of the Primitive, as إِفْتَرَسَ, *to devour;* it may however be passive, as إِنْتَصَرَ, *to be assisted.*

When the 1st Radical is ط, ظ, ص, ض, the ت characteristic of the 8th Derivative is changed into ط, as صَادَ, إِصْطَادَ; ضَرَبَ, إِضْطَرَبَ. When the 1st Radical is د or ذ it is doubled, as دَعَا, إِدَّعَى; ذَكَرَ, إِذَّكَرَ.

The 9th form is employed for colours, as اِسوَدّ, *it grew black*, or infirmities, as اِعوَجّ, *he was crooked*. This form is not often used, and has no Passive voice.

The 10th form very frequently has merely the signification of the primitive; it however is specially used to express a request, as اِستَنصَر, *to ask assistance*.

From the foregoing Paradigm it is evident that in the Derivative Conjugations the Passive Participle is formed from the active merely by changing the *kesrah* of the penultimate radical into *fethah;* hence, in succeeding Paradigms it will not be necessary to indicate more than one of these forms.

Three other forms of Derivative Conjugation are given in Grammars, but are rarely used. They are 11th, اِنصارّ; 12th, اِنصوتر; 13th, اِنصورّ.

For the sake of convenience in the Paradigms of the Irregular Verbs a single verb will be taken as the 1st Conjugation, and the Derivatives will be formed upon it; such Conjugations as are not in use will be marked with an asterisk.

REDUPLICATED VERB.

Act. Part.	Imp.	Pres.	Past.	
مُمَدِّد	مَدِّد	يُمَدِّد	مَدَّد	2nd
مُمَادّ	مَادِدْ	يُمَادّ	مَادَّ	3rd
مُمَادِدْ		يُمَادِدْ	مَادَدْ	
مُمِدّ	أَمْدِدْ	يُمِدّ	أَمَدَّ	4th
مُتَمَدِّد	تَمَدَّدْ	يَتَمَدَّد	تَمَدَّد	5th
مُتَمَادّ	تَمَادَدْ	يَتَمَادّ	تَمَادَّ	6th*
مُتَمَادِدْ		يَتَمَادِدْ	تَمَادَدْ	
مُنْمَدّ	اِنْمَدِدْ	يَنْمَدّ	اِنْمَدَّ	7th*
مُمْتَدّ	اِمْتَدِدْ	يَمْتَدّ	اِمْتَدَّ	8th
مُمْتَدِدْ	اِمْتَدِدْ	يَمْتَدِدْ	اِمْتَدَدْ	
مُسْتَمِدّ	اِسْتَمِدّ	يَسْتَمِدّ	اِسْتَمَدَّ	10th

HAMZATED DERIVATIVES.

Act. Part.	Imp.	Pres.	Past.	
مُؤَخِّذٌ	أَخِّذْ	يُؤَخِّذُ	أَخَّذَ	2nd*
مُؤَاخِذٌ	آخِذْ	يُؤَاخِذُ	آخَذَ	3rd
مُؤْخِذٌ	آخِذْ	يُؤْخِذُ	آخَذَ	4th
مُتَأَخِّذٌ	تَأَخَّذْ	يَتَأَخَّذُ	تَأَخَّذَ	5th
مُتَآخِذٌ	تَآخَذْ	يَتَآخَذُ	تَآخَذَ	6th
مُنْأَخِذٌ	اِنْأَخِذْ	يَنْأَخِذُ	اِنْأَخَذَ	7th*
مُتَّخِذٌ	اِتَّخِذْ	يَتَّخِذُ	اِتَّخَذَ	8th
مُؤْخِذٌ	اِيْخِذْ	يُؤْخِذُ	اِيْخَذَّ	9th*
مُسْتَأْخِذٌ	اِسْتَأْخِذْ	يَسْتَأْخِذُ	اِسْتَأْخَذَ	10th

More usually in the 3rd and 6th forms,

	Act. Part.	Imp.	Pres.	Past.	
	مواخذ	واخذ	يواخذ	واخذ	3rd
	متواخذ	تواخذ	يتواخذ	تواخذ	6th

The Derivatives of the Verbs whose second vowel is *Hamzah* are regularly formed, but are very little used. The 3rd Derivative assumes the accompanying form owing to the concurrence of Weak Letters.

Act. Part.	Imp.	Pres.	Past.	
ملايم	لايم	يلايم	لاءم	3rd

The Derivatives of Verbs Hamzated in the third radical are regularly formed, observing the rule of Permutation for the *Hamzah*.

Ex.	مهنِى	هنِى	يهنِى	هنّأ	2nd

ASSIMILATED VERBS.

The Derivatives of Assimilated Verbs present no irregularity except in the 8th form. Thus we have

	موحد	وحد	يوحد	وحد	2nd

But for the 8th we have و changed into ت, and thus

the form becomes like that of the 8th Derivative of the verbs Hamzated in the 1st radical.

Act. Part.	Imp.	Pres.	Past.	
مُتَّحِدٌ	اِتَّحِدْ	يَتَّحِدُ	اِتَّحَدَ	8th

DERIVATIVES OF CONCAVE VERBS.

Act. Part.	Imp.	Pres.	Past.	
مَقُولٌ	قُلْ	يَقُولُ	قَوَّلَ	2nd
مُسَيِّرٌ	سَيِّرْ	يُسَيِّرُ	سَيَّرَ	
مُقَاوِلٌ	قَاوِلْ	يُقَاوِلُ	قَاوَلَ	3rd
مُسَايِرٌ	سَايِرْ	يُسَايِرُ	سَايَرَ	
مُقِيلٌ	أَقِلْ	يُقِيلُ	أَقَالَ	4th
مُسِيرٌ	أَسِرْ	يُسِيرُ	أَسَارَ	*
مُتَقَوِّلٌ	تَقَوَّلْ	يَتَقَوَّلُ	تَقَوَّلَ	5th
مُتَسَيِّرٌ	تَسَيَّرْ	يَتَسَيَّرُ	تَسَيَّرَ	*

DERIVATIVES OF CONCAVE VERBS—*continued.*

	Act. Part.	Imp.	Pres.	Past.	
	مُتَقَاوِلٌ	تَقَاوَلْ	يَتَقَاوَلُ	تَقَاوَلَ	6th
	مُتَسَايِرٌ	تَسَايَرْ	يَتَسَايَرُ	تَسَايَرَ	
	مُنْقَالٌ	اِنْقَلْ	يَنْقَالُ	اِنْقَالَ	* 7th
	مُنْسَارٌ	اِنْسَرْ	يَنْسَارُ	اِنْسَارَ	*
Passive Form.	مُقْتَالٌ	اِقْتَلْ	يُقْتَالُ	اِقْتَالَ	8th
Passive Form.	مُسْتَارٌ	اِسْتَرْ	يُسْتَارُ	اِسْتَالَ	
	مُقَوَّلٌ	اِقْوَلِلْ	يُقَوَّلُ	اِقْوَلَّ	* 9th
	مُسَيَّرٌ	اِسْيَرِرْ	يُسَيَّرُ	اِسْيَرَّ	
	مُسْتَقِيلٌ	اِسْتَقَلْ	يُسْتَقَالُ	اِسْتَقَالَ	* 10th
	مُسْتَسِيرٌ	اِسْتَسِرْ	يُسْتَسَارُ	اِسْتَسَارَ	*

It will be remarked that the 4th, 7th, 8th, and 10th of these Derivative Conjugations are the same for Verbs

Concave in و and in ی, and that the Weak Letter in the other conjugations is treated like an ordinary radical.

DEFECTIVE DERIVATIVES.

	Act. Part.	Imp.	Pres.	Past.	
	مرمٍ	رمِ	يرمِي	رمى	2nd
	مرامٍ	رامِ	يرامِي	رامى	3rd
	مرمٍ	ارمِ	يرمِي	ارمى	4th
	مترمٍ	ترمّ	يترمّى	ترمّى	5th
	متراٍم	تراٍم	يتراٍمى	تراٍمى	6th
Past Form.	منرمى	انرمِ	ينرمِي	انرمى	7th
	مرتمٍ	ارتمِ	يرتمِي	ارتمى	8th
	مستمٍ	استرمِ	يسترمِي	استرمى	10th

The forms of the Derivatives of the Defective Verb are the same, whether the final radical be و or ی.

DERIVATIVES OF VERBS DOUBLY IRREGULAR.

	Act. Part.	Imp.	Pres.	Past.	
	مُوتٍ	اُتِ	يُوتِى	أَتَى	2nd
	مُؤَاتٍ	آتِ	يُؤَاتِى	آتَى	3rd
	مُوتٍ	آتِ	يُوتِى	آتَى	4th
	مُتَاتٍ	تَاتَ	يَتَاتَّى	تَاتَّى	5th
	مُتَاتٍ	تَاتَ	يَتَاتَى	تَاتَى	6th
Pass. Form.	مُنْأَتًى	إِنَاتِ	يُنْأَتَى	إِنْأَتَى	7th
	مُتْأَتٍ	إِتَاتِ	يُتْأَتَى	إِتْأَتَى	8th
	مُسْتَاتٍ	إِسْتَاتَ	يُسْتَاتَى	إِسْتَأْتَى	10th

أَتَى combines the Irregularities of a Verb Hamzated on the first Radical and of a Defective Verb, and its Derivatives are formed accordingly.

The 3rd and 6th might admit the same variation as the 3rd and 6th of أَخَذَ, viz. they might be

Act. Part.	Imp.	Pres.	Past.
مُوَاتٍ	وَاتِ	يُوَاتِي	وَاتَى 3rd
مُتَوَاتٍ	تَوَاتِ	يَتَوَاتَى	تَوَاتَى 6th

The Passive Voice of Quadriliterals, either Primitive or Derived, is as follows:

Past Part.	Imp.	Pres.	Past.	
مُقَمْطَرٌ	قُمْطَرْ	يُقَمْطَرُ	قُمْطِرَ	*To be fastened.*

Past.

Plural.			Dual.			Singular.			Pers.
Fem.	Com.	Mas.	Fem.	Com.	Mas.	Fem.	Com.	Mas.	
قُمْطِرْنَ	قُمْطِرُوا	قُمْطِرُوا	قُمْطِرَتَا	قُمْطِرَتَا	قُمْطِرَا	قُمْطِرَتْ	قُمْطِرَتْ	قُمْطِرَ	3rd
قُمْطِرْتُنَّ	قُمْطِرْتُمْ	قُمْطِرْتُمْ	قُمْطِرْتُمَا			قُمْطِرْتِ	قُمْطِرْتِ	قُمْطِرْتَ	2nd
قُمْطِرْنَا						قُمْطِرْتُ			1st

Present.

Plural.			Dual.			Singular.			Pers.
Fem.	Com.	Mas.	Fem.	Com.	Mas.	Fem.	Com.	Mas.	
يقمطرن	يقمطرون		تقمطرانِ		يقمطرانِ	تقمطر		يقمطر	3rd
تقمطرن	تقمطرون		تقمطرانِ			تقمطرِين	تقمطر	تقمطر	2nd
	نقمطر						أقمطر		1st

Imperative.

قمطرن	قمطروا		قمطرا			قمطرِى	قمطر		2nd

Participle.

مقمطرات	مقمطرون		مقمطرتانِ		مقمطرانِ	مقمطرة	مقمطر		

Of the Primitive Quadriliteral only one Derivative Conjugation is in frequent use. It is of the form of the 5th Derivative of Primitive Triliterals.

Act. Part.	Imp.	Pres.	Past.
متبرطِل	تبرطِل	يتبرطل	تبرطل

The Passive of this Derivative, as of the 5th, 6th, 7th, and 8th Derivatives of the Primitive Triliteral where a Passive is admissible, is of the following form :

DERIVATIVE OF QUADRILITERALS.

Part.	Imp.	Pres.	Past.
متبرطل	تبرطل	يتبرطل	تبرطل

OF TRILITERALS.

5th	تكسر	يتكسّر	تكسر	متكسر
6th	تصورب	يتضارت	تضارب	متضارب
7th	انكسر	ينكسر	انكسر	منكسر
8th	اكتسر	يكتسر	اكتسر	مكتسر

The Passive of the 10th Derivative of Triliterals is of the form

استصرب	يستضرب	استضرب	مستضرب

OF VERBALS.

Under the head of Verbals may be ranged, 1st, Substantives, 2ndly, Adjectives, 3rdly, Participials.

Derivative Verbal Substantives are of two kinds, mimmated and non-mimmated.

The Mimmated Derivative Noun of Action of Primitive Triliterals, whether regular or irregular, is formed from the 3rd Sing. Masc. of the Present by substituting مـ for the servile prefix, and accenting the 2nd Radical with *fethah* if the accent of that Radical be *fethah* or *dammah*, with *kesrah* if it be *kesrah*. The Arab term مَصْدَر is itself an example of this formation. Other examples are

مَنْصَر *help*, from Pres. يَنْصُر

مَرَدّ *return*, —— يَرُدّ

مَقَام *position*, —— يَقُوم

مَسِير *course*, —— يَسِير

مَوْعِد *promise*, —— يَعِد

A terminal ة is sometimes added to this mimmated masdar of the Primitive Verb. Ex. مَحْمَدَة, *a laudable exploit.* In the 3rd Derivative Conjugation this affix is normal.

The Mimmated Nouns of Action of the Derivative Conjugations are formed by substituting مـ for the ser-

vile prefix of the 3rd Sing. Masc. of the Present, and fethating the Penultimate Radical.

Ex. مُكْرَم 2nd Deriv. *a noble act*, from Pres. يُكْرِم

مُكَاتَبَة 3rd — *a letter*, —— يُكَاتِب

مُقَام 4th — *a station*, —— يُقِيم

مُسْتَغْفَر 10th — *pardon*, —— يَسْتَغْفِر

Non-Mimmated Masdars of Primitive Triliterals are of very various forms; they may however be classed generally under three heads:

I. The second Radical is jezmated; the first is accented with *fethah*, *dammah*, or *kesrah*, and terminal ى or ان not unfrequently added.

Ex. ضَرْب *striking*, from ضَرَبَ

قَطْع *cutting*, — قَطَعَ

شَكْل *resemblance*, — شَكَلَ

ذِكْرَى *memorial*, — ذَكَرَ

طُوفَان *deluge*, — طَافَ

II. The second Radical is fethated; the accent of the first varies as in I.

Ex.	كَرْبٌ	*grief*,	from	كَرَبَ
	طُوْلٌ	*length*,	—	طَالَ

III. ا, و or ى is introduced after the second Radical, which is fethated, dammated, or kesrated respectively. The accent of the first Radical varies.

Ex.	شِمَالٌ	*the left hand*,	from	شَمَلَ
	قَرَارٌ	*stability*,	—	قَرَّ
	جُلُوْسٌ	*session*,	—	جَلَسَ
	رَحِيْلٌ	*journey*,	—	رَحَلَ

In all these classes a terminal ة is not unfrequently found, as

	قَدَامَةٌ	*priority*,	from	قَدُمَ
	سُهُوْلَةٌ	*facility*,	—	سَهُلَ

To these may be added a few rare forms, as شَكِيَّةٌ *complaint*, from شَكَى; تِلْقَاءٌ *blame*, from لَقِيَ; تَذْكَارٌ

recollection, from ذَكَرَ; بَيِّنَة *evidence*, from بَانَ, a form peculiar to Concave Verbs; قَلِيلَى *entireness*, from قَلَّ, which is emphatic.

No Verb possesses more than a few of these Derivative Nouns of Action; the most common are of the forms فَعْل, فِعْل, فِعَالَة, فَعُول and فَعُولَة.

Transitive Verbs of the forms قَتَلَ and فَعِلَ usually construct their Nouns of Action on the model of فَعْل, as قَتَلَ *to kill*, قَتْل; فَهِمَ *to understand*, فَهْم.

Intransitive Verbs of the form فَعَلَ usually follow the model of فَعُول, as قَعَدَ *to sit*, قُعُود; جَاسَ *to sit*, جُلُوس.

Neuter Verbs like فَعَلَ usually form their Nouns of Action after the manner of فَعُولَة or فِعَالَة, as سَهُلَ *to be easy*, سُهُولَة; جَزَلَ *to be liberal*, جِزَالَة.

Neuter Verbs of the form فَعِلَ generally take the

model of فَعِل, as فَرِحَ *to be glad,* فَرَحٌ; حَزِنَ *to be sorry,* حَزَنٌ.

When the Vowels of the preterite are different, different derivatives are formed from it accordingly. Thus from رَفَعَ *to raise,* is derived رَفْعٌ *raising;* from رَفِعَ *to be of a high station,* رِفْعَةٌ or رُفْعَةٌ *high rank;* from رَفَعَ *to have a loud voice,* we have رِفَاعَةٌ, رُفَاعَةٌ, رَفَاعَةٌ, *raising of the voice.*

Infirmities are indicated by the form فَعَال, as سَعَال from سَعَلَ *to cough.* Change is indicated by the form فَعَلَان, as طَوَفَان from طَافَ *to turn.* The form فَعِيل belongs especially to verbs of movement, as رَحِيلٌ from رَحَلَ *to set out;* فُعَال and فُعِيل indicate a voice or cry, as نُعَاب نُعِيب, from نَعَبَ *to croak;* an art or profession assumes the form فِعَالَةٌ, as كِتَابَةٌ *the art of writing,* from كَتَبَ.

The Derivative Noun of Action ordinarily indicates the action with reference to the subject of the Verb; it has, however, sometimes respect to the impression received by the object of the Verb.

Non-Mimmated Derivative Nouns of Action of the Derivative Conjugations:

	Past.	Noun of Action.	
2nd	فعل	تفعيل	or تفعلة
3rd	فاعل	افعال	
4th	أفعل	افعال	
5th	تفعل	تفعل	
6th	تفاعل	تفاعل	
7th	انفعل	انفعال	
8th	افتعل	افتعال	
9th	افعلّ	افعلال	
10th	استفعل	استفعال	

The Mimmated Nouns of Action of Primitive Quadriliteral Verbs follow the form of the Past Participle; the non-Mimmated are, of

	Past.	Noun of Action.
I.	دحرج,	دحراج and دحرجة
of II.	تدحرج,	تدحرج

The Derivative Nouns of Action of Reduplicated and Hamzated Verbs require in their formation the observance of the Rules of Contraction and of Permutation of the Weak Letters, but when these are observed they present little or no difficulty.

Non-Mimmated Derivative Nouns of Action of Assimilated Verbs.

Assimilated Verbs which lose the 1st letter of the root in the present tense usually form their nouns of action by dropping the servile letter and affixing terminal ة, as وعد, يعد, عدة; وعظ, يعظ, عظة and the like. Many of them however resume the 1st radical in the noun of action, and thus are regular, as وجر from وجر. Some have both forms, as وزن, يزن, وزن or زنة. Such forms as عدة, زنة are considered to belong to the form فعل, the ة being regarded as a compen-

sation for the loss of the initial radical; all the other forms of Nouns of Action of Assimilated Verbs are regular, as وُرُودٌ, وُوُوعٌ, وِجْدَانٌ.

Some Assimilated Verbs have peculiar Nouns of Action, as تَضْعٌ and تُضْعٌ from وَضَعَ, يَضَعُ; تُقًى, تَقَاةٌ, تَقْوَى from وَقِيَ, يَقِيَ; رِيعَةٌ from وَرِعَ, يَرَعُ, and the like.

In all the Derivative Conjugations the Nouns of Action are regularly formed, due attention being paid to the Permutation of the Weak Letters.

Non-Mimmated Nouns of Action of Concave Verbs.

With the exception of the frequent Permutations of the Weak Letters consequent upon the forms of these Verbs, there is little irregularity in their Nouns of Action. The form فَعْلُولَةٌ however is peculiar to them; in it the 2nd radical is always ى, as دَيْمُومَةٌ, بَيْنُونَةٌ, غَيْبُوبَةٌ from دَامَ, بَانَ, غَابَ.

Likewise the Derivative Nouns of Action of the 4th and 10th Derived Conjugations have a peculiar irregularity. Thus they assume the forms إِقَامَةٌ and إِسْتِقَامَةٌ,

not إِقْوَامٌ and إِسْتِقْوَامٌ, as they would be if the regular rule were followed.

Non-Mimmated Nouns of Action of Defective Verbs.

In the forms of Derivative Nouns of Action where the 2nd radical is jezmated, no irregularity is experienced; thus, غَزْوٌ, رَمْيٌ, لَقْيٌ, رَضْوٌ, رِضْوَانٌ, &c. are perfectly regular.

But in Triliteral forms if the second radical is accented with *fethah*, the third is always ى, and quiesces, thus in the form فَعَلٌ we have رَضًى, لُقًى, &c.

Also, on a similar principle, شَكَاةٌ for شَكَوَةٌ, &c.

Where in the formation of these Nouns of Action two weak letters come together, the rule of Permutation must be carefully observed. Thus in the forms فُعُولٌ and فُعُولَةٌ we have عَلُوٌّ for عُلُوُوٌ; رُقِيٌّ for رُقُوِيٌ; in the forms فَعَالٌ, فِعَالٌ, فَعَالٌ we have سَرَآءٌ for سَرَاوٌ, بَكَآءٌ for بَكَاوٌ, &c.

As the Derivative Conjugations take in all cases ى as their final letter, so do the Nouns of Action derived from them. When the rules of Permutation are observed, other apparent irregularities are explained.

Ex. إِعْطَآءٌ from أَعْطَى; إِرْتِجَآءٌ from إِرْتَجَى. تَمَطٍّ for تَمَطُّىٌ, تَوَانٍ for تَوَانِىٌ. When the nunnation disappears the ى returns as ٱلتَّمَطِّى.

The formation of Derivative Nouns of Action from Doubly Irregular Verbs requires merely the accurate observance of the Rules of Permutation. Thus from قَوِى comes قُوَّةٌ; from شَوَى comes شَىٌّ.

NOUN OF SINGLENESS.

By adding to the form فَعْلٌ the Noun of Action of the Primitive Triliteral ة, and accenting the ل with *fethah*, a Noun is formed which restricts the signification of the Derivative to a single occurrence. Thus نَصْرَةٌ, قَعْدَةٌ signify *help*, *session* for once. Similar is the individualization of a collective Noun by the addition of ة, as ذَهَبَةٌ *a piece of gold*, from ذَهَبٌ *gold*; حَمَامَةٌ *a pigeon*, from حَمَامٌ *pigeons*. By changing the *fethah* of the Noun of singleness into *kesrah* the Arabs sometimes form what they call a Noun of specification. This

noun is used after adjectives to limit the quality or attribute they express, to one particular branch, as *good to the taste,* جيد الطعمة; *this is beautiful to the sight,* هذا حسن النظرة.

NOUN OF TIME AND PLACE.

In Simple Triliterals this Derivative is formed from the 3rd Sing. Masc. of the Present by changing the servile prefix into م, as مامن ,يامن *a place of security.* If the second radical of the Present be *dammah,* it is changed into *fethah,* except in the twelve Nouns following, where it becomes *kesrah:* منبت ,مسقط ,منجر ,مطلع ,مفرق ,مسكن ,مسجد ,مشرق ,مغرب ,مرفق ,منسك ,منحر. In the last five and, according to some Grammarians, in the first six of these Nouns, *fethah* is also admissible as the accent of the 2nd radical.

In Assimilated Verbs the lost و is restored, as وعد, موعد ,يعد.

In Roots Concave in و, the Rules of Permutation must be carefully observed. Thus from قام we have

مقام, يقوم; in Roots Concave in ى the formation is regular, as صار, يصير, مصير.

In Defective Verbs it is only necessary to observe the rules of Permutation; thus نجى, ينجى, منجى, not مُنجِى.

Many of these Derivatives take a final ة, as مقبرة, محكمة, منارة; but in such cases seem for the most part to have a collective signification, as مكلبة *a dog kennel*, مطبخة *a pastrycook's*, مسبعة *a series of weeks*, &c. In such words as محكمة and منارة this meaning may be latent. Thus محكمة *court*, literally signifies a place of decisions, منارة *minaret*, literally a place where many lights are collected.

NOUN OF INSTRUMENTALITY.

The Derivative, signifying the instrument, has three forms, 1. مِفعل, as مبرد *a cooler;* 2. مِفعال, as مفتاح *a key;* 3. مِفعلة, as مِحجمة *cupping-glass handle.*

The peculiarity of this Derivative is the prefixed مـ and the *fethah* of the 2nd Radical.

Some few of this class, signifying however rather a vase for containing something indicated by the Noun, assume the form مِفْعَل or مِفْعَلَة, as مِدْهَن *a perfume jar,* مِكْحَلَة *kohl pot.*

By far the larger number of Arabic Substantives are classed under the head of Derivatives from Verbs, after the manner indicated in the above rules. There is, however, a smaller class which, though the substantives composing it may frequently bear this relation to a verb as far as accent is concerned, must be rather considered as having given origin to the verbs connected with them than as having been originated by them. Such substantives are called Primitive. Examples are, وَجْه *a face,* كَلْب *a dog,* سَنَة *a year.*

From nouns both primitive and derivative, diminutives can be formed. The rules for such formation are very numerous: suffice it to say that the ordinary characteristics of diminutives are the introduction of ى after the second Radical, and the accentuation of the first Radical with *dammah;* the concurrence of weak letters with this ى gives rise to various modifications in the form of the diminutive.

Ex. كَلْب *dog*, Dim. كُلَيْب; قَلْعَة *castle*, Dim. قُلَيْعَة; زَيْنَب *Zeineb*, Dim. زُيَيْنَب.

VERBAL ADJECTIVES.

The following forms are enumerated as Adjectival Derivatives of the Primitive Triliteral: فَعِل, فَعَل, فَعْل, فَعِيل, فَعُول, فَعَال, فَعَّال, أَفْعَل, فَعْلَان, فَعْلَان.

Examples. شَرِيف *noble*, رَحِيم *merciful*, حَسَن *beautiful*, صَعْب *difficult*, كَذُوب *mendacious*, رَؤُوف *compassionate*, أَكُول *voracious*, سَكْرَان *drunken*, غَضْبَان *angry*, عُرْيَان *naked*.

These adjectives are for the most part derived from neuter verbs.

Of these forms فَعِيل is perhaps the commonest; it belongs especially to Verbs of the 4th Conjugation; أَفْعَل expresses colours or infirmities, as أَحْمَر *red*, أَعْوَج *crooked*, أَحْدَب *humpbacked*; فَعْلَان, فَعْلَان, mental or bodily affections, as عَطْشَان *thirsty*, نَدْمَان *penitent*.

Several Adjectives of the forms فَعُول and فَعِيل, derived from Active Verbs, admit either an active or a passive signification.

To these we may add the form فَعَّال, which indicates frequency or intensity, as أَكَّال *a great eater*, غَفَّار *placable*. Hence it is employed to denote trades, as خَبَّاز *a baker*, i. e. one who frequently bakes; خَيَّاط *a tailor*, one who frequently sews, &c.

To the form فَعَّال, ة is occasionally added, and communicates a signification of great intensity, as عَلَّامَة *extraordinarily wise*. This Adjective ought perhaps rather to be considered as a Substantive, as it does not admit of a distinction of Gender.

Other intensive or frequentative Adjectives assume the forms فَعَّال, فَعِّيل, فَعِّل, فَعْلَة, فَعَالَة, فَعُولَة, مِفْعَل, مِفْعَال, مِفْعَلَة, مِفْعِيل, though it may be questioned whether this last form should not rather be regarded as a Substantive Noun of instrumentality; thus مِكْثِير *a great talker* = an instrument for word-making.

Beside the Adjectives derived from Verbs, the Arabs have a class derived from Substantives, or occasionally

even from other Adjectives, called Relative Adjectives. Such are adjectives denoting origin, family, country, &c. Their characteristic is the addition of ـِيّ to the end of the substantive whence they are derived, though the form of the adjective suffers various modifications, owing to the occurrence of the weak letters in the root and to the laws of euphony.

Ex. أَرْض *land*, أَرْضِيّ; سَمَاء *heaven*, سَمَاوِيّ; شَمْس *sun*, شَمْسِيّ; مَلِك *king*, مَلَكِيّ; مَكَّة *Mecca*, مَكِّيّ; جَزِيرَة *island*, جَزَرِيّ; أَب *father*, أَبَوِيّ; دَم *blood*, دَمَوِيّ.

Occasionally we find the form of termination ـَانِيّ, as جِسْمَانِيّ, نُورَانِيّ, but in this case there is usually a figurative signification attached, as *material*, *enlightening*, not *bodily*, *lucid*, which would be expressed in the usual forms, جِسْمِيّ, نُورِيّ.

The Relative Adjective is usually formed from the Singular Number, but in some instances likewise from the plural, as سَاعَاتِيّ *a clockmaker*, كُتُبِيّ *a librarian*.

We may also call Relative Adjectives some which assume the form فَاعِل, as they are derived from Nouns rather than Verbs, for example, لَابِن *a milk dealer*, طَاعِم *a provision dealer*.

From the Relative Adjectives, Substantives may be derived by the addition of ة, which then indicate the quality expressed by the Adjective, as جَمعِيّ *plural*, جَمعِيّة *plurality*, كُتُبِيّ *librarian*, كُتُبِيّة *library*.

Of the same class are such words as مَاهِيّة *quiddity*, كَيفِيّة = ποιότης *quality*, كَمِّيّة = ποσότης *quantity*.

GENDERS OF NOUNS.

The Arabs have two Genders, Masculine and Feminine.

Nouns become Feminine from two causes: I. Signification; II. Termination.

Class I. contains two kinds.

1. Those whose nature is necessarily Feminine, as مَرِيم *Mary*, هِنْد *Hind*, عَرُوس *a bride*, أُم *mother*, أُخْت *sister*.

2. Those conventionally Feminine, as names of towns and provinces, and parts of the body which are double, as مِصر *Cairo* or *Egypt*, الشَّام *Syria*, يَد *hand*, رِجل *a foot*, أُذُن *an ear*.

Class II. comprises Nouns which end

1. In ة, as جَنَّة *a garden*, ظُلمَة *darkness*.

2. In آ, non-radical, as كِبرِيَاء *pride*, صَحرَاء *field*.

3. In ي servile quiescent preceded by *fethah*, as ذِكرَى *memorial*.

أَرض *the earth*, شَمس *the sun*, رِيح *the wind*, and a few other words are used as Feminine Nouns.

The letters of the Alphabet though of either gender, are most commonly treated as Feminine, and a few other Nouns are common, as رُوح *spirit*, طَرِيق *path*.

Nouns not included in the foregoing enumeration are Masculine; and even amongst those Feminine by termination some exceptional Masculines may be found, as خَلِيفَة *khalif*.

In Adjectives the Feminine Gender is usually formed from the Masculine by adding ة, as جَمِيلٌ, جَمِيلَةٌ; صَغِيرٌ, صَغِيرَةٌ; كَيِّسٌ, كَيِّسَةٌ.

A similar change of Gender is effected by the same addition in certain Substantives, as جَدٌّ *a grandfather*, جَدَّةٌ *a grandmother*, عَمٌّ *uncle*, عَمَّةٌ *aunt*.

In Adjectives of the form أَفْعَلُ, not being comparatives or superlatives, the feminine becomes فَعْلاَءُ, as أَحْمَرُ *red*, حَمْرَاءُ; أَصْفَرُ *yellow*, صَفْرَاءُ. From this rule is excepted أَرْمَلُ *orphan*, whose Feminine is أَرْمَلَةٌ.

If the Adjective be a comparative or superlative, the Feminine is of the form فُعْلَى, as أَكْبَرُ *very great*, كُبْرَى; أَعْظَمُ *magnificent*, عُظْمَى. Similarly, أَوَّلُ *first*, which represents أَوْوَلُ or وَوْلُ, makes أُولَى; أَخَرُ *latter*, for أَأْخَرُ makes أُخْرَى.

أَحَدٌ *one*, makes in the Feminine إِحْدَى.

Adjectives of the form فعلان usually form their Feminine on the model of فعلى, as غضبان *angry*, غضبى; سكران *drunken*, سكرى. But not invariably, for غضبانة, سكرانة are also allowable; and in those of the form فعلان this is the regular Feminine, as عريان *naked*, عريانة.

Adjectives of the forms فعلة, فعولة, فعلة, فعالة, مفعلة, مفعال, and مفعيل, as also Adjectives and Superlatives where the term of comparison is expressed, and Comparatives in all cases are invariable in Gender. Except مسكين *poor*, which makes in the Feminine مسكينة.

The forms فعيل and فعول are sometimes variable and sometimes invariable in Gender. When the first has an active, or the second a passive signification, they admit a distinction of Gender whether the substantive be expressed or understood; when the first has a passive or the second an active signification, they only admit a distinction when the subject is understood.

DEGREES OF COMPARISON.

Comparative Adjectives are formed from the Positive by prefixing أَ, jezmating the first radical and fethating the second, as حَسَنٌ *beautiful*, أَحْسَنُ *more beautiful*; غَنِيٌّ *rich*, أَغْنَى *richer*.

The Feminine of these Adjectives of Comparison usually takes the form فُعْلَى. Thus we have كُبْرَى, عُظْمَى, سُفْلَى, from أَكْبَرُ, أَعْظَمُ, أَسْفَلُ. When the Superlative Masculine ends in ى the Feminine termination is يَا, according to the rules of Permutation, as عُلْيَا, Superlative Form of أَعْلَى. Thus دُنْيَا *the present world*, is properly a Superlative Feminine of أَدْنَى *inferior*, Comparative of دَنِيٌّ.

If one of the weak letters be introduced between the second and third Radicals in the Positive, it is retrenched in the Comparative, as جَمِيلٌ *pretty*, أَجْمَلُ *prettier*; كَبِيرٌ *great*, أَكْبَرُ *greater*. For the Comparative of *good*,

the form خير is ordinarily employed, not أَخْيَر, which would be the regular form.

If the last letter of the Positive be و or ا it is changed into ى in the Comparative, as حلْو *sweet*, أَحْلَى.

If the Positive begin with و or ى, and ا is the second letter, و or ى is retained and ا retrenched, as واسِع *wide*, أَوْسَع ; يابِس *dry*, أَيْبَس.

The Comparative however is invariable both in Gender and Number, whether the term of Comparison be expressed or understood, as

ثُمَّ قَسَتْ قُلُوبُكُمْ وَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً *Then your hearts were hardened and were like stone, or even harder.*

كَالَّذِينَ مِنْ قَبْلِكُمْ كَانُوا أَشَدَّ قُوَّةً وَ أَكْثَرَ أَمْوَالًا *After the manner of those who before you were greater in strength and more abundant in possessions, &c.*

If the Adjective be derived from a Reduplicated Verb, and of the form فَعِيل in the Positive, the Weak Letter is dropped and the second and third Radicals

coalesce in the Comparative, as قَلِيل *little,* أَقَلّ *less;* حَبِيب *beloved,* أَحَبّ *more beloved.*

The Superlative is formed either by expressing the term of comparison, or by prefixing the Article to the Comparative.

As there are only certain adjectives, viz. the verbals derived from the primitive triliteral, whose Positives admit a change of form for the Comparative and Superlative, it is common in other cases to make the necessary distinction for these degrees by the words أَشَدّ, أَكْبَر, أَقَلّ, or the like followed by the quality of the thing in reference to which the comparison is made, as أَشَدّ ٱلْحَرْب *more warlike* = stronger in war; أَكْبَر الفَهْم *more intelligent* = greater in understanding. The term of comparison is expressed by مِن.

NUMBERS OF NOUNS.

The Arabs have three numbers, Singular, Dual, and Plural.

The Dual has only one form; it is derived from the Singular by affixing اِنِ. This rule holds for all Nouns Masculine or Feminine; in fem. Nouns terminating in ة, this ة is changed into ت.

Ex. كِتَابٌ *book*, كِتَابَانِ, أُمَّةٌ *nation*, أُمَّتَانِ.

If the last Radical be a weak letter, and have been changed or suppressed in the Singular, it reappears in the Dual.

Ex. عَصًا *stick*, عَصَوَانِ; أَخٌ *brother*, أَخَوَانِ; رَامٍ *casting*, رَامِيَانِ.

In affixing the Pronouns to the Dual Number the final ن disappears, as كِتَابَاكَ, عَصَوَاكَ. The same takes place when a Genitive follows in construction, as كَلْبَا زَيْدٍ.

Plurals are of two kinds, regular and irregular. The regular Plural Masculine is formed by adding terminal

ـُونَ to the singular; the Feminine by the addition of terminal ـَاتٌ, or the substitution of ـَاتٌ for ـَةٌ if the Noun end in ـَةٌ.

Ex. كَاتِبٌ *writing*, Part. كَاتِبُونَ; جَمِيلٌ *pretty*, جَمِيلُونَ; كَاتِبَةٌ *writing*, Fem. Part. كَاتِبَاتٌ; تَقَلَّبَ *change*, تَقَلُّبَاتٌ; مَرْيَمُ *Mary*, مَرْيَمَاتٌ.

If the Masculine Singular suffer contraction by the weakness of the last Radical, the Plural does so likewise, as قَاضٍ *judging*, قَاضُونَ; رَامٍ *casting*, رَامُونَ; مُوسَى *Moses*, مُوسَوْنَ.

The generality of Feminine Nouns, whether substantives or adjectives, form their plurals regularly. Some few, however, take the masculine form; these are mostly such as have for their 3rd Radical و, ى or ءٌ.

Ex. سَنَةٌ *year*, سِنُونَ; though such Nouns may also have the regular Fem. Plu., as سَنَةٌ, سَنَوَاتٌ.

The restoration of the last Radical, where it is a weak letter, must not be neglected in the formation of the plural.

Ex. سماءٌ *heaven*, سموات; صلوةٌ *prayer*, pronounced صلاةٌ, صلوات.

The regular masc. pl., on the contrary, is almost exclusively restricted to proper names of men, to their diminutives, to verbal adjectives and participles, to superlatives of the form أفعل, or to professional Adjectives, as خيّاطٌ, خيّاطون *tailors.*

Some few Masculine Nouns of foreign origin take the feminine form of plural, as أغا *Agha*, أغوات; باشا *Basha*, بشوات.

The irregular, or broken plurals, as they are called, are the most capricious formation in the language. They can only be learnt by careful study of the dictionaries. De Sacy enumerates thirty-one forms. The following rules, taken from Delaporte's *Idiome Arabe*, indicate some of the more usual modes of formation.

1. Substantives of three letters, the second of which is ا, form their plural by changing ا into ى and adding ان, as جار *neighbour*, جيران; فار *a mouse*, فيران; نار *fire*, نيران. But دار *house*, makes ديار.

2. Substantives of five letters, of which the 4th is a weak letter, form their plural by inserting ا after the second; the weak letter of the singular becomes or remains ى in the plural.

Ex. قِرْطَاس *paper*, قَرَاطِيس; سُلْطَان *Sultan*, سَلَاطِين; مَكْتُوب *letter*, مَكَاتِيب; مِسْكِين *poor*, مَسَاكِين.

3. The generality of Triliteral Substantives, in which a weak letter is neither second nor third, form their plural by the insertion of ا or و before the ultima, as كَلْب *dog*, كِلَاب; قَلْب *heart*, قُلُوب; رَجُل *man*, رِجَال.

Also in Triliteral Nouns whose second letter is ى, the plural is frequently formed by the insertion of و before the last radical, as بَيْت *house*, بُيُوت; طَيْر *bird*, طُيُور.

4. Substantives of four letters none of which are weak, form the Plural by inserting ا after the second, as مَطْرَح *chamber*, مَطَارِح; مَفْصِل *section*, مَفَاصِل. When ة terminal is added in the singular it is rejected in the plural, as قَنْطَرَة *bridge*, قَنَاطِر.

The greater number of words indicating flowers or fruits, or a part of an entire species, ending in ة, form their plural merely by rejecting this ة, as تِبْنَة *a piece of straw*, تِبن *straw*; بَصَلَة *an onion*, بَصل *onions*.

5. Professional Adjectives of which ا is the second letter, form their plural by transposing the ا to the third place, and doubling the second radical, as كَاتِب, كُتَّاب *a scribe*; حَاكِم, حُكَّام *a physician*. Note however that the same forms, if not professional, form the plural regularly, as كَاتِب, كَاتِبُون *he who writes, they who write*; حَاكِم, حَاكِمُون *the wise*.

6. Quadriliterals of which the last letter is ى form the plural by inserting ا in the third place, as كُرْسِي *chair*, كَرَاسِي.

7. Names of trades and relative Adjectives ending in ى form their plurals by adding ة, as شَافِعِيّ *Shafite* شَافِعِيَّة; صُوفِيّ *Sofi*, صُوفِيَّة.

Adjectives of the form أفعل, not being comparatives or superlatives, form their plural for both genders on the mode of فعل, as أحمر *red,* Fem. حمراء, Pl. حمر; أبيض *white,* Fem. بيضاء, Pl. بيض for بيض.

Adjectives of the form فعال commonly take the form فعل in Pl., as حرام, حرم.

As has been already observed, Comparative Adjectives do not vary according to number. The same is the case with Superlatives when the term of comparison is expressed; otherwise they vary as positive Adjectives.

The following table, taken from Erpenius, and representing the more ordinary forms which the plural assumes, may be useful:

	SING.		PLUR.
1.	غرفة	*chamber*	غرف
2.	جدار	*wall*.....	جدر
3.	أحمر	*red*	حمر
4.	قربة	*jar*	قرب

	SING.		PLUR.
5.	رَجُلٌ	*man*.....	رِجَالٌ
6.	بَزْرٌ	*seed*.....	بُزُورٌ
7.	ضَارِبٌ	*striking*.....	ضُرَّبٌ
8.	كَامِلٌ	*perfect*.....	كَمَلَةٌ
9.	رَامٍ	*an archer*	رُمَاةٌ
10.	قِرْدٌ	*monkey*.....	قِرَدَةٌ
11.	غُصْنٌ	*branch*.....	غُصُنَةٌ
12.	وَجْهٌ	*face*.....	أَوْجُهٌ
13.	مَطَرٌ	*shower*.....	أَمْطَارٌ
14.	قِلَادٌ	*necklace*	أَقْلِدَةٌ
15.	طَابِقٌ	*frying-pan*	طَوَابِقُ
16.	شَمَالٌ	*left*	شَمَائِلُ
17.	غُلَامٌ	*boy*	غِلْمَانٌ

	SING.		PLUR.
18.	سقف	*roof*.....	سقفان
19.	شريف	*noble*.....	شرفاء
20.	حبيب	*dear*.....	أحباء
21.	جريح	*wounded*.....	جرحى
22.	صحراء	*field*.....	صحارى

DECLENSION OF NOUNS.

The Arabic Noun admits three inflections of case: Nominative, Genitive and Accusative.

The form of the Genitive serves likewise for the Dative and Ablative.

Nouns are Triptotes, Diptotes, and Monoptotes, or Indeclinable.

The Regular Declension of Arabic Nouns is that of Triptotes, which includes all Nouns not excepted in the following cases:

In Triptotes the Nominative ends in ـُ, the Genitive in ـِ, the Accusative in ا or ـَ.

DIPTOTES.

All Duals and Regular Plurals are Diptotes.

Duals form the Nominative in اَنِ, the Genitive and Accusative in يْنِ, as N. كَاتِبَانِ *writer*, Gen. and Acc. كَاتِبِيْنِ; N. قَصْعَتَانِ *plate*, Gen. and Acc. قَصْعَتَيْنِ.

Regular Plurals Masculine form the Nominative in ُوْنَ, the Genitive and Accusative in يْنَ terminal, as N. مُؤْمِنُوْنَ *believer*, Gen. and Acc. مُؤْمِنِيْنَ.

Regular Plurals Feminine form the Nominative in اَتٌ, the Genitive and Accusative in اَتٍ, as N. مُؤْمِنَاتٌ *believer*, Fem., Gen. and Acc. مُؤْمِنَاتٍ.

A large class of Diptotes form the Nominative by accenting the terminal letter with *dammah*, and the Genitive and Accusative with *fethah*. Such are

1. Positive and Comparative Adjectives of the form أَفْعَلُ, as N. أَحْمَرُ, أَكْبَرُ, Gen. and Acc. أَحْمَرَ, أَكْبَرَ.

Where these Adjectives form their feminine in ة they are Triptotes, thus from أَرْمَل *orphan*, Fem. أَرْمَلَة, we have Masc. N. أَرْمَلٌ, Gen. أَرْمَلٍ, Acc. أَرْمَلًا.

Appellative Nouns of the form أَفْعَل may be either Diptotes or Triptotes, as N. أَجْدَلٌ or أَجْدَلٌ *hawk*.

2. Adjectives ending in انٌ servile, whose feminine is not formed in ة, thus from غَضْبَانٌ, Fem. غَضْبَى, we have Masc. N. غَضْبَانٌ *angry*, Gen. and Acc. غَضْبَانَ.

3. Substantives and Adjectives Singular, and Irregular Plurals ending in *hamzah*, preceded by *Alif* accented with *maddah*, as

NOM.		GEN. AND ACC.
عَذْرَاءٌ	*damsel*.....	عَذْرَاءَ
صَحْرَاءٌ	*field*.....	صَحْرَاءَ
حُكَمَاءٌ	*sages*.....	حُكَمَاءَ
أَوْلِيَاءٌ	*chiefs*.....	أَوْلِيَاءَ

If the *alif-hamzah* be part of the root, they are Triptotes, as N. رِدَآءٌ *cloak*, Gen. رِدَآءٍ, Acc. رِدَآءً.

4. Irregular Quadrisyllabic Plurals, of which the first two syllables are accented with *fethah*, the third with *kesrah*, as

NOM.		GEN. AND ACC.
عَجَآئِبٌ	*wonders*	عَجَآئِبَ
مَدَارِسٌ	*schools*.....	مَدَارِسَ
مَفَاتِيحٌ	*keys*.....	مَفَاتِيحَ
نَوَاصِرٌ	*helpers*	نَوَاصِرَ

5. Proper names of men, countries and cities, &c., as

NOM.		GEN. AND ACC.
عُثْمَانٌ	*Othman*.....	عُثْمَانَ
إِبْرٰهِيمٌ	*Abraham*.....	إِبْرٰهِيمَ
قُبْرُسٌ	*Cyprus*.....	قُبْرُسَ

If these names be Triliteral, and the second letter be jezmated, they may be also treated as Triptotes, as N. هِنْد *Hind*, دَعْد *Dad*.

Under the head of Diptotes may be likewise ranged nouns whose last letter is ى preceded by *kesrah*. Of these the N. and G. are alike, and end in ـٍ—. The Accusative ends in ـِيًا, or in Derivatives from the Defective Triliteral in ـِيّ.

NOM. AND GEN.		ACC.
قَاضٍ	*Cadi*	قَاضِيًا
غَازٍ	*spoiler*.....	غَازِيًا
رَامٍ	*caster*	رَامِيًا
مُغْزٍ	*smearing*.....	مُغْزِيًا

MONOPTOTES.

When a Noun ends in ا, و or ى, preceded by *fethah*, it admits no variation of case, as Nom., Gen. and Acc. عَصًى *rod*, رَحًى *mill*, بُشْرَى *good news*, ذِكْرَى *memorial*, شِفًا *medicine*, هَدَايَا *presents*.

Six Nouns when placed in construction make a distinction of case by a change of terminal vowel. These Nouns are written absolutely, أَبٌ *father*, أَخٌ *brother*, حَمٌ *father-in-law*, فَمٌ *mouth*, هَنٌ *a thing*, ذُو *endowed with;* but when in construction the Nominative terminates in و, the Genitive in ى, the Accusative in ا. Thus we have in construction,

Nom. جَاءَ أَبُوكَ, أَخُوكَ, حَمُوكَ, فُوكَ, هَنُوكَ, ذُو مَالٍ

Acc. رَأَيْتُ أَبَاكَ, أَخَاكَ, حَمَاكَ, فَاكَ, هَنَاكَ, ذَا مَالٍ

Gen. مَرَرْتُ بِأَبِيكَ, بِأَخِيكَ, بِحَمِيكَ, بِفِيكَ, بِهَنِيكَ, بِذِى مَالٍ

Note. The *mim* of فَمٌ is elided.

The above variation does not take place in the case of the affixed pronoun of the first person ى; thus we write in all cases

أَبِى, أَخِى, حَمِى, فَمِى, هَنِى

The Regular Declension of Triptotes to which all nouns, except those already enumerated, belong, is

Nom.	قَصَاعٌ	رِجَالٌ	كَبِيرٌ	قَصْعَةٌ	رَجُلٌ
Gen.	قَصَاعٍ	رِجَالٍ	كَبِيرٍ	قَصْعَةٍ	رَجُلٍ
Acc.	قَصَاعاً	رِجَالاً	كَبِيراً	قَصْعَةً	رَجُلاً

The difference of number does not of itself make any difference in the declension, provided that the conditions of a Triptote noun are fulfilled.

To express the Vocative case the Arabs use the Accusative or the Nominative.

The Accusative is used when the person addressed is not defined by name or by presence, or in compound expressions, as يَا رَجُلاً *O man,* the man addressed not being pointed out; يَا عَبْدَاللّٰه *O Abdallah;* يَا طَالِعَ جَبَلاً *O climber of the mountain.*

The Nominative without *tanwin* is used when the person addressed is a single noun, either a proper name or an appellative which is specially pointed out, as يَا زَيْدُ *O Zeid,* يَا رَجُلُ *O man,* the man being pointed out.

OBSERVATIONS ON DECLENSION.

1. The *nun et tanwin* is never admissible when the noun is preceded by the definite article. In that case the ـٌ, ـٍ, ـً become ـُ, ـِ, ـَ, respectively; thus we have

from رَجُلٌ, الرَّجُلُ; from مَدِينَةٌ, الْمَدِينَةُ; from حَسَنٌ, الْحَسَنُ.

2. When a genitive case, definite either by reason of the article or of its own signification, follows one or more substantives placed in construction with it, it deprives the one or more preceding substantives of the *nun et tanwin.*

Ex. جَاءَ رَسُولُ اللَّهِ *the prophet of God came;* رَأَيْتُ عَبْدَ مَلِكِ مِصْرٍ *I saw the servant of the king of Egypt;* أَتَيْتَ بِكِتَابِ عَجَائِبَ *thou broughtest the book of wonders.*

3. Duals and Regular Masc. Plurals, when followed by a substantive in construction with them, as the latter of two substantives, or by an affixed pronoun, lose their final ن.

Ex. نَصَرْتُ عَبْدَا زَيْدٍ *I assisted Zeid's two servants;* جَاءَتْ بَنُوا أَبِي *my father's sons came.*

4. Terminal ة when followed by the latter of two Substantives, or by an affixed Pronoun is pronounced as ت. In the latter case it is also written ت.

Ex. مَدِينَةُ الْمَلِكْ is pronounced *medeenet el melek;* إِبْنَتِى written and pronounced *ebnet-ee.*

PERSONAL PRONOUNS.

The Arabs have two kinds of Personal Pronouns, Separate and Affixed.

The Separate are as follows:

Singular.

Fem.	Com.	Mas.	
هِىَ		هُوَ	3rd Pers.
أَنْتِ		أَنْتَ	2nd —
	أَنَا		1st —

Dual.

	هُمَا		3rd —
	أَنْتُمَا		2nd —

Plural.

هُنَّ		هُمْ	3rd —
أَنْتُنَّ		أَنْتُمْ	2nd —
	نَحْنُ		1st —

If هُوَ or هِيَ are preceded by وَ or فَ conjunctional, they sometimes lose their *dammah* and *kesrah*, as وهُوَ, فهِيَ.

The Affixed Pronouns serve as the oblique cases of the Separate Personal Pronouns, and also as Possessives. They are

Singular.

Fem.	Com.	Mas.	
هَا		هُ	3rd Pers.
كِ		كَ	2nd —
	يِ or نِي		when the object of Verbs.

Dual.

هُمَا			3rd —
كُمَا			2nd —

Plural.

هُنَّ		هُمْ	3rd —
كُنَّ		كُمْ	2nd —
	نَا		1st —

Ex. عَلَيْهِ *upon him;* عَلَيْهَا *upon her;* لَكَ, لَكِ *to thee;* عَنِّي *concerning me;* ضَرَبَنِي *he struck me;* دَارُهُمَا *the house of the two;* رَأَيْتُهُمْ, رَأَيْتُهُنَّ *I saw them;* كِتَابُكُمْ, كِتَابُكُنَّ *your book;* عَلِّمْنَا *teach us.*

In attaching the affixed Personal and Possessive Pronouns to Nouns and Verbs, the following rules must be observed:

1. *Nun et tanwin* disappears, as أَخَذَ كِتَابَكَ *He took thy book.* In the affix of the 1st Pers. to the Noun, the ultimate letter of the Noun is merged in the *kesrah* preceding ى, as أَشَفْتَ كَلْبِي *hast thou seen my dog?*

2. Terminal ة becomes ت, as زَادَتْ نِعْمَتِي *my favour increased.*

3. The final ن of duals and plurals in nouns is rejected, as قَرَأْتُ كِتَابَاكَ *I have read thy two books;* قَالَتْ بَنُوكَ *thy sons said;* رَجَعُوا نَاصِرُوكَ *thy helpers returned.* In the 3rd Pl. Masc. of the Past the mute ا is rejected, as كَثِيرُونَ نَصَرُوكَ *many helped thee.* When

the affixes of the 1st Pers., نِي and نَا are subjoined to the 2nd and 3rd Pl. Masc. of the Present, the terminal ن of the Present may be omitted, as تَأْمُرُونِّي *you order me.*

4. Nouns ending in *alif-hamzah* accented with *maddah* change the *alif* into و or ى if the vowel accenting it be *dammah* or *kesrah*, thus from بَلَآءٌ *affliction*, we have when the pronoun ه is annexed, بَلْوَهُ سَارَ *his affliction was heavy*, بَيِّنْ سَبَبَ بَلْئِهِ *explain the cause of his affliction.*

5. When a Pronoun is affixed to the 2nd Pl. Masc. of the Past Tense a strengthening و is introduced between the terminal م and the affixed pronoun, as رَأَيْتُمُوهُمْ *you saw them.*

6. The quiescent terminal ى of Nouns or Verbs preceded by *fethah* and having in pronunciation the force of ا may be written ا when a pronoun is affixed, as رَمَاهُ *he threw it*, فَتَاهُ *his boy.* This change is not imperative. رَمَيْهِ and فَتَيْهِ are also correct.

7. When ا or و quiescent precede the affix ى, its *kesrah* becomes *fethah*, as خطاياى *my sins*. If ى quiescent precede ى, a diphthong ىّ is formed, as علّى *upon me*.

و quiescent after *dammah* is changed into ى and forms a similar diphthong; as مسلمّى *my Moslems*.

The affixes of the 3rd Pers. in all numbers change their *dammah* into *kesrah* when preceded by *kesrah*, or by ى quiescent, as كتابهِ, حمارِهما, قلبِهمْ, بِهمْ, علَيهِ, &c.

There is a form of Pronoun used in the Accusative compounded of the unmeaning expletive إيّا and the affixed pronouns. It is used for all persons and numbers, as

Singular.

Fem.	Com.	Mas.	
إيّاها		إيّاهُ	3rd Pers.
إيّاكِ		إيّاكَ	2nd —
	إيّاىَ		1st —

Dual.

Fem.	Com.	Mas.	
	إِيَّاهُمَا		3rd Pers.
	إِيَّاكُمَا		2nd —

Plural.

إِيَّاهُنَّ		إِيَّاهُمْ	3rd —
إِيَّاكُنَّ		إِيَّاكُمْ	2nd —
	إِيَّانَا		1st —

This form is used when an affix has been already added to the verb, or even when there is no affix, for the sake of emphasis, as in the phrase

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ *thee we serve, from thee we ask help.*

Several other particles are used as supports to the affixed pronouns. In such cases these pronouns would be called in English grammar nominatives, but the Arabic Syntax refers them to the accusative case.

Ex. إِنِّي *I;* إِنَّا *we;* إِنَّكَ *thou;* إِنَّهُ *he;* لَكِنِّي *but I;* لَكِنَّا *but we;* كَأَنَّكَ *as if thou;* كَأَنَّهُ *as if he;* لَيْتَكَ *would that thou;* لَعَلَّنَا *perhaps we.*

When ى is affixed to particles ending in simple ن, it is strengthened by the addition of a second ن, as عَنِّي ,مِنِّي &c.

Occasionally two pronouns are affixed to the same word; in this case the affix of the 1st person precedes the 2nd, the 2nd the 3rd.

Ex. أَعْطَانِيهِ *he gave it to me;* يَكْفِيكَهُمْ *it will suffice thee against them;* حُبِّيهِ *my love for him.*

The Demonstrative Pronoun *this* is thus declined:

Singular.

Mas.	Fem.		
ذَا	ذِي	ذِهِي	ذِهْ
	تِي	تِهِي	تَا

Dual.

ذَانِ	تَانِ	Nom.
ذَيْنِ	تَيْنِ	Gen. and Acc.

Plural.

Com.

أُولَاءِ or أُولَا

That is thus declined:

Singular.

Fem.	Mas.	
تَاكِ	ذَاكَ	

Dual.

تَانِكَ	ذَانِكَ	Nom.
تَيْنِكَ	ذَيْنِكَ	Gen. and Acc.

Plural.

Com.

أُولَايِكَ or أُولَاكَ

ل is often inserted before ك, and in this case the ا is frequently suppressed, as تِلْكَ, ذَلِكَ.

ها is frequently prefixed and the ا written over the line, as هٰذَا, هٰذِهٖ, هٰؤُلَاءِ, or omitting the ا we have هٰذَا, هٰذِهٖ, هٰؤُلَاءِ. To make an emphatic demonstrative م is added to ذَلِكَ, as ذَٰلِكُمْ خَيْرٌ لَكُمْ *that course is the best for you.*

Substantives qualified by demonstratives require the Article.

The relative اَلَّذِى *who* or *which*, is thus declined:

Singular.

Fem.	Mas.	
اَلَّتِى	اَلَّذِى	Nom. Gen. and Acc.

Dual.

اَللَّتَانِ	اَللَّذَانِ Nom.
اَللَّتَيْنِ	اَللَّذَيْنِ Gen. and Acc.

Plural.

اَللَّاتِى	اَلَّذِينَ Nom.
اَللَّوَاتِى	اَلَّذِينَ Gen. and Acc.

There are several variations in the declension of this relative, but they are not frequently used.

This relative does not admit any prefixed particles except و, ل, ك, ف; the genitive is not often employed except after the prefixes ك and ل. Where the construction is such as to require a genitive, the accusative of the relative is usually employed, and the genitive of the demonstrative or personal pronoun governed by a preposition supplied.

Ex. هٰذَا هُوَ الرَّجُلُ الَّذِى مَرَرْتُ بِهِ *this is the man by whom I passed.*

مَن *who*, is of both genders and of all numbers. It may also be used without an antecedent in the signification of *he who, she who.*

مَا is similarly used for things without life.

Which, interrogative, is expressed by أَيٌّ, the feminine form of which is أَيَّةٌ. This interrogative relative governs the genitive, as أَيُّ كِتَابٍ. It is joined likewise with the various personal pronouns of the dual and plural, as أَيُّهُمَا, أَيُّهُمْ.

Whosoever, whichsoever, are expressed by أَيُّمَا, أَيُّمَن.

When أَيٌّ is used alone it is regularly declined:

Singular.

Fem.	Mas.	
أَيَّةٌ	أَيٌّ	Nom.
أَيَّةٍ	أَيٍّ	Gen.
أَيَّةً	أَيًّا	Acc.

Dual.

أَيَّتَانِ	أَيَّانِ	Nom.
أَيَّتَيْنِ	أَيَّيْنِ	Gen. and Acc.

Plural.

أَيُّونَ	أَيَّاتٌ
أَيِّينَ	أَيَّاتٍ

Nom.

Gen. and Acc.

When used alone in an interrogative sense مَنْ also admits inflection as follows:

Singular.

Mas.	Fem.
مَنُو Nom.	مَنَهْ ,مَنْتَ ,مَنْتْ
مَنِى Gen.	
مَنَا Acc.	

Dual.

مَنَانْ	مَنْتَانْ
مَنَيْنْ	مَنْتَيْنْ

Nom.

Gen. and Acc.

Plural.

مَنُونْ	مَنَاتْ
مَنِينْ	

Nom.

Gen. and Acc.

NUMERALS.

	Fem.	Mas.		Fem.	Mas.
1	وَاحِدَة / إِحدى	وَاحِد / أَحد	1st	أُولَى	أَوَّل
2	إِثْنَتَانِ	إِثْنَانِ	2nd	ثَانِيَة	ثَانٍ
3	ثَلَاث	ثَلَاثَة	3rd	ثَالِثَة	ثَالِث
4	أَربع	أَربعة	4th	رَابِعَة	رَابِع
5	خَمس	خَمسة	5th	خَامِسَة	خَامِس
6	سِت	سِتَّة	6th	سَادِسَة	سَادِس
7	سَبع	سَبعة	7th	سَابِعَة	سَابِع
8	ثَمَانِ	ثَمَانِيَة	8th	ثَامِنَة	ثَامِن
9	تِسع	تِسعة	9th	تَاسِعَة	تَاسِع
10	عشر	عشرة	10th	عَاشِرَة	عَاشِر

ثلاثة أرباع	¾	نصف	½
خمس	⅕	ثليث or ثلث, ثلث	⅓
خمسة أسداس	⅚	ربع	¼

Note.—The form of these fractional numerals from 3 to 10 is usually in the Sing. فعل, in the Pl. always أفعال, as Sing. ثلث, Pl. أثلاث.

The Cardinals and Ordinals from 12 to 19 are formed by adding the Masc. units to the Fem. form of 10 for the Masc.; the Fem. units to the Masc. form of 10 for the Fem. respectively. To express 11th a peculiar Ordinal is employed.

	Masc.	Fem.
11	أحد عشر	إحدى عشرة
12	إثنا عشر	إثنتا عشرة
13	ثلاثة عشر	ثلاث عشرة
	&c.	&c.

	Fem.	Mas.
11th	حَادِيَةَ عَشْرَةَ	حَادِى عَشَرَ
12th	ثَانِيَةَ عَشْرَةَ	ثَانِى عَشَرَ
13th	ثَالِثَةَ عَشْرَةَ	ثَالِثَ عَشَرَ
	&c.	&c.

The decimal numbers 20 to 90 do not experience any change when used as ordinals. The same remark applies also to the hundreds and thousands.

20	عِشْرُونَ	30	ثَلَاثُونَ	40	أَرْبَعُونَ

100	مِأَةٌ	300	ثَلَاثُ مِأَةٍ
200	مِأَتَانِ	400	أَرْبَعُ مِأَةٍ

1000	أَلْفٌ	3000	ثَلَاثَةُ آلَافٍ
2000	أَلْفَانِ	4000	أَرْبَعَةُ آلَافٍ

أَحد عشر أَلفًا 11,000

إِثْنَا عشر أَلفًا 12,000

مِأَةُ أَلفٍ 100,000

مِأَتَا أَلفٍ 200,000

رِبوة 1,000,000

It is curious that the masculine cardinal numbers from three to ten have a feminine termination.

The cardinal numbers from three to ten may be regarded as substantives or as adjectives; in the former case they precede the substantive which they qualify, and it follows them as the latter of two substantives; in the latter case they follow the substantive, and agree with it in gender and case.

They are declined as Triptotes.

From 11 to 19 the cardinals are indeclinable, with the exception of 12, in which the unit is declined, as in إِثْنَانِ and إِثْنَتَانِ; thus we have Masc. N. إِثْنَا عشر,

Gen. and Acc. إثنى عشر; Fem. Nom. إثنتا عشرة, Gen. and Acc. إثنتى عشرة. The ordinals decline the unit when preceded by the article after the manner of Triptotes, the decimal remains indeclinable.

Numbers between 11 and 19 require the substantive qualified in the singular.

The decimal numbers 20, 30, 40 &c. are declined as Diptotes. N. عشرون, Gen. and Acc. عشرين. They are used as substantives. The substantive whose number they express follows in the accusative absolute, as عشرون رجلا.

In Numeration the unit always precedes the decimal, as 23 ثلاث وعشرون.

In the numeration of hundreds, De Sacy asserts that the unit is declinable. This is contrary to the opinion of other Grammarians, who write أربعمائة, ثلاثمائة, as if the unit were indeclinable. There seems no reason why the units should not be declined, and De Sacy confirms his opinion by other authors. Hence we may consider that أربع مائة, ثلاث مائة are more correct than

ثلاثمائة, أربعمائة. It is however remarkable that مائة should remain in the singular number.

ألف is a substantive, and when following the numerals from 3 to 10 is used in the plural, thus we say ثلاثة آلاف; أربعة آلاف. Herein the usage of ألف is different from that of مائة.

In the numeration of hundreds and thousands it is the custom to express first the thousands, then the hundreds, then units, lastly tens; or first units, then tens, then thousands, and lastly hundreds.

Ex. فِى سَنَةِ أَلْفٍ وثَمَانِى مِائَةٍ وأَرْبَعِين *in the year one thousand eight hundred and forty.*

Distributive numbers are expressed by repeating the cardinal number, as إثْنَانِ إثْنَانِ *two by two,* أربعة أربعة *in fours,* or by a peculiar number of the forms فُعَال or مَفْعَل, as أحاد أحاد or موحد موحد *one by one;* رباع رباع or مربع مربع *in fours.* These distributive numerals are Diptotes.

Relative adjectives may be formed in the regular manner from the cardinal numbers, as خمسِيّ *belonging to five;* of *two* however the relative adjective is اثنِيّ.

Two-fold, three-fold, and the like, are formed by the addition of يّ to the first form of distributive numeral, as ثُلاثِيّ, ثُنائِيّ.

THE ARTICLE.

The Arabs have only one Article اَلْ *the.* It is indeclinable.

The usage of this Article is much the same as that of our English *the.* Where, however, in abstract nouns and in classes we speak indefinitely, the Arabs prefix the Article, as البِرّ يرفع الامّة *righteousness exalteth a nation,* الانسان يتبع الغرور *man pursues vanities.*

When the Article is prefixed to a noun subject to *tanwin,* the *tanwin* is retrenched and becomes a simple vowel, thus رجُلٌ indefinite becomes الرَّجُلُ *the man.*

The Article is not prefixed to proper names, which are considered as in themselves sufficiently defined.

Also it may be observed, that where there is a succession of substantives terminated by a definite genitive case, and where all in English would be preceded by the definite Article in Arabic, the last only is preceded by ٱلْ, thus, *the camel of the sons of the desert* is expressed, جَمَلُ بَنِي ٱلصَّحْرَآءِ.

If *camel* were indefinite it would be necessary to separate it by a particle from *sons*, thus we might say, جَمَلٌ لِبَنِي ٱلصَّحْرَآءِ.

The Article is occasionally prefixed to a phrase, which is thus considered as constituting a single noun, but this usage is not common.

When the Article is prefixed to nouns beginning with a solar letter, the sound of the ل is merged in pronunciation with that letter, which is thereby doubled, thus ٱلشَّمْس is pronounced *Esh shems*.

The Article is connected by *wasl* with the preceding word, and is even written thus when it is the first word in a sentence. Thus ٱلْجَمَلُ, ٱلرَّجُلُ are correct.

Where the Article is prefixed to the genitive case of a Diptote it changes the final *Fethah* into *Kesrah*.

PARTICLES.

The Arabs divide particles into two classes, Separate and Inseparable. The second of these classes consists of eight single letters, viz. أَ, بِ, تَ, سَ, فَ, كَ, وَ and لِ and لَ.

To these م and ع are usually added, but they cannot be properly included in the list as they are mere contractions for عَنْ and مِنْ.

The Inseparable Particles are united as prefixes to the words or sentences with which they are connected.

أَ. Interrogative. It is prefixed to verbs, nouns, and also to other particles.

Ex. أَقَامَ زَيْدٌ *has Zeid risen?*

أَزَيْدٌ عِنْدَكَ *is Zeid at your house?*

أَ followed by أَمْ conveys the alternative *whether—or.*

Ex. سَوَاءٌ عَلَيْهِمْ أَأَنْذَرْتَهُمْ أَمْ لَمْ تُنْذِرْهُمْ *it is the same thing to them whether thou warn them or warn them not.*

أَزَيْدٌ عِنْدَكَ أَمْ عَمْرٌو *is it Zeid who is at thy house or Amrou?*

أَفِي الْبَيْتِ (*do you mean*) *in the house?*

أَ is also vocative, as أَيُوسُفُ *O Joseph!*

بِ

بِ signifies,

1. Place, or proximity, as أَنَا بِالدَّارِ *I am in the house,* مَرَرْتُ بِهَا *I passed near her.*

2. Employment, as هُوَ بِالصَّلَوَاتِ *he is at prayers.*

3. Instrumentality, as كَتَبَ بِقَلَمٍ *he wrote with a pen.*

4. Expresses an oath, as بِاللَّهِ *by God.*

5. Signifies, by reason of, at the price of, &c., as لَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا *life for life,* النَّفْسُ بِالنَّفْسِ يَكْذِبُونَ *they shall have a grievous punishment for their calumnies.*

6. It is prefixed to a predicate, and converts the nominative into a genitive, especially in negative sentences and after إِذَا, as مَا اللَّهُ بِغَافِلٍ *God is not neglectful,* إِذَا بِالرَّجُلِ *behold the man!*

7. It expresses the object of a neuter verb, so as to form a *quasi* transitive construction, as أَتَى بِالْكِتَابِ *he came with the book,* i. e. *he brought the book;* إِنِّي مُمِدُّكُمْ بِأَلْفٍ مِنَ الْمَلَائِكَةِ *I supply to your want a thousand angels.*

تَ.

تَ is used merely as an oath, but always implying that God is invoked in such oath as تَرَبِّي, تَاللَّهِ *by God; by my Lord,* i.e. God.

سَ.

The letter س prefixed to the Present gives it a Future signification. The particle سَوْفَ is prefixed for the same purpose, but س assigns a more immediate, سَوْفَ a more distant future.

Ex. سَيَأْتِي *he will come;* so also سَوْفَ يَأْتِي *he will come at a more distant period.*

فَ.

This letter is prefixed to verbs, nouns, and particles; it indicates sequence either of effect or time. It gives emphasis to the imperative, and is commonly prefixed to this mood after a conditional sentence, and is united, as a kind of buttress, to other particles. Sometimes it loses its sequential meaning, and is a mere copulative, like وَ.

Ex. لِيَكُنِ ٱلنُّورُ فَكَانَ ٱلنُّورُ *let there be light, and there was light.*

جَاءَ زَيْدٌ فَرَكِبَ ٱلْحِصَانَ *Zeid came, and then mounted the horse.*

قُلِ ٱلْأَنْفَالُ لِلّٰهِ وَ ٱلرَّسُولِ فَاتَّقُوا ٱللّٰهَ *say, the spoils belong to God and the prophet; reverence God.*

فَ may be prefixed to the verb with a signification equivalent to *or else,* as *do not approach this tree or else you will be transgressors* لَا تَقْرَبُوا هٰذِهِ ٱلشَّجَرَةَ فَتَكُونَا مِنَ ٱلظَّالِمِينَ.

Ex. وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ *if one of the idolaters ask thee for help, help him.*

فَإِنَّ *and*, فَلَمَّا *and when.*

كَ.

كَ *like*, is a preposition governing the genitive case, and is prefixed to nouns and independent pronouns; rarely to affixed pronouns.

Ex. كَرَجُلٍ *like a man*, كَنَا *like us.* United with مَا it forms an adverb, as كَمَا *as*, كَمِثْلِ is pleonastic, *like the likeness of.*

لِ.

1. لِ is prefixed to Nouns as the sign of the dative, and as a preposition signifying *because of, for the sake of*, or expressing an oath with wonder.

Ex. اَلْحَمْدُ لِلَّهِ *praise be to God.*

Note. لِ becomes لَ when prefixed to all the affixed pronouns except of the 1st Pers. Sing.

Ex. لِي, لَنَا, لَكَ.

ضَرَبْتُهُ لِكَذِبِهِ *I beat him because of his lie.*

ضَرَبْتُهُ لِلتَّادِيبِ *I beat him for the sake of instructing him.*

لِلّٰهِ *by God.*

When ل is prefixed to the Article it causes a contraction, as in the instances already given. لال becomes لِل.

2. لَ is used pleonastically with the vocative in calling for help as يَا لَزَيْدٍ; and as expressing the predicate, particularly when إِنَّ has been prefixed to the subject, as إِنَّ اللّٰهَ لَقَادِرٌ, and as forming the apodosis to a conditional sentence, as لَوْ جِئْتَنِي لَأَكْرَمْتُكَ *if thou camest to me I would honour thee.*

3. لِ prefixed to the Present forms the 3rd Pers. of the Imperative, and all the persons of the Subjunc-

tive, as لِيَكْتُبْ, لِيَكْتُبُوا *let him write, let them write;* لِأَكْتُبَ, لِتَكْتُبَ, لِيَكْتُبَ *that he, thou, or I may write.*

لِ prefixed to the Present forms an Optative, as وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ *let the faithful trust in God,* i.e. *I wish that they would so trust.*

وَ

1. وَ couples nouns and sentences; it signifies merely *and;* as أَنَا وَ أَنْتَ *I and thou,* نَاكُلُ وَ نَشْرَبُ *we eat and drink.*

2. It expresses an oath, as وَٱللَّهِ *by God.*

3. It signifies *with,* and then governs the accusative, as مَالَكَ وَ زَيْداً *what hast thou to do with Zeid?*

4. It is equivalent to *whilst,* and then throws the verb into the subjunctive, as لَا تَاكُلِ ٱلسَّمَكَ وَ تَشْرَبَ ٱللَّبَنَ *thou shalt not eat fish whilst thou art drinking milk;* or to *though,* and is loosely added with a verb in the present, as لَا تُوَلُّوا عَنْهُ وَ أَنْتُمْ تَسْمَعُونَ *turn not away from him* (God), *though you hear his commands.*

ADVERBS.

In special forms of Adverb the Arabic language is scanty, but the deficiency is amply supplied by the power of *adverbializing*. The accusatives of all substantives and verbals may be used adverbially.

Ex. نَهَارًا *by day*, لَيلًا *by night*, رَغبَةً *anxiously*, يَمِينًا *on the right*, شَمَالًا *on the left*, يَومًا *some day*, دَاخِلًا *within*, كَبِيرًا *much*, أَبَدًا *for ever*.

The following list of common Adverbs may be useful:

Place:

أَينَ حَيثُ *where*, interrogative, or otherwise.

إِلَى أَينَ *whither*, مِن أَينَ *whence*.

أَينَمَا *wheresoever*.

حَيثُ signifies also *inasmuch as*.

فَوقَ *above*, تَحتَ *below*, أَسفَلَ *underneath*.

قُدَّامَ *before*, وَرَا *behind*.

Time:

الآنَ or الآنَ *now.*

بعدُ *afterwards.*

قبلُ *before.*

متى *when.*

يومئذٍ *on that day,* حينئذٍ *then.*

أمسِ *yesterday,* البارحةَ *yesterday.*

إذْ or إذا *when,* إذما, إذاما *whenever.*

إذن *then,* or *behold.*

أيّانَ or أيّ حينٍ *when,* interrogatively or not.

قدْ and قطْ are verbal adjuncts; the first is prefixed to the Past to increase the completeness of the action, as قد قام المسيحُ *Christ has risen;* قطْ is employed after a negative and increases its force, as ما رأيتهُ قطّ *I never saw him.*

INTERROGATIVE ADVERBS.

أَ (see above under Inseparable Particles) and هَلْ are simple Interrogatives; أَ is prefixed to the first word of the sentence, and may be used in all cases; but هَلْ cannot be employed when the accusative precedes the verb, or when فَ, or وَ, or ثُمَّ, or the disjunctive أَمْ follow.

رُبَّ lit. *perhaps*, is used either as expressive of multitude or paucity, as,

رُبَّ رَجُلٍ كَرِيمٍ لَقِيتُ *I met but few generous men.*

أَرُبَّ رَجُلٍ قَائِمٍ رَأَيْتَهُ *I saw many men standing.*

لَعَلَّ lit. *perhaps*, expresses a hope or a possibility, as لَعَلَّ اللَّهَ يَرْحَمُنَا *perhaps God will have mercy upon us*, i. e. I hope he will.

لَعَلَّ admits the affixed pronouns, as لَعَلِّي, لَعَلَّكَ, لَعَلَّهُ, &c.

Why, for what reason, is expressed by لِمَ, لِمَا, لِمَاذَا, لِأَيِّ شَيْءٍ.

Negative interrogatives are formed by prefixing أ to negative particles.

AFFIRMATIVE ADVERBS.

إِى نعم *yes;* نعم is the ordinary form of affirmative but إِى نعم gives greater force. In reply to a call نعم is used as equivalent to *yes; what do you want?*

إِيوَ *surely,* is a form of oath = وَ إِى *yes, by Him,* i. e. God.

وَاللهِ *surely.* إِى is used also with other oaths, but not alone as an affirmative.

بَلَى *certainly.*

NEGATIVE ADVERBS.

لَا, مَا are simple negatives. مَا is used either with the present or past tense; لَا is used with the present as expressing a single negation, with the past likewise when a negative alternative is required, as لَا جَدَّفَ وَ لَا صَلَّى

he neither blasphemed nor prayed. It is also used for the negative imperative, or as preceding nouns and expressing the absence of a whole class.

لَمْ and لَمَّا (compounded of لَمْ and مَا) *not*, are prefixed to the present and give to it a past signification, as لَمْ, لَمَّا يَكْتُبْ *he has not written.*

فَلَمْ تَقْتُلُوهُمْ وَلَٰكِنَّ اللَّهَ قَتَلَهُمْ *you did not kill them, but God killed them.*

لَنْ is prefixed to the present, giving it a future signification. Compounded of لَا and أَنْ.

كَلَّا *certainly not.* Compounded of كُلّ and لَا.

Of all particles أن is the most universal.

أَنْ *that*, expressing a mere conjunction of sentences, as أُرِيدُ أَنْ أَكْتُبَ *I wish to write.*

In this sense other particles are either prefixed to it or added after it, as إِلَى أَنْ *until the time that*; عَلَى أَنْ *on the condition that*; أَنْ لَا *that-not.* It is sometimes purely expletive, as أَنْ أَلْقِ عَصَاكَ *cast down thy rod.*

إِنْ *if*, as إِنْ تكرمنِى أكرمكَ *if thou honourest me, I will honour thee.*

From this sense of *if*, إِنْ frequently appears as a negative in conditional sentences, especially when followed by إِلَّا, as

إِنِ الكافِرونَ إِلَّا فِى غُرُورٍ *the wicked are not in any thing but a delusion.*

إِنْ أَجرِى إِلَّا عَلَى الَّذِى فَطَرَنِى *my recompence depends wholly on him who created me.*

This negative meaning is ascribed to إِنْ in such sentences by Arabic Grammarians, but it is a question whether it may not be a simple expletive.

In such a phrase however as

إِنْ أَدرِى لَعَلَّهُ فِتنَةٌ لَكُمْ أَو مَتَاعٌ إِلَى حِينٍ *if I knew whether this is a trial for you or a temporary respite,* we may suppose an ellipsis = *may I die if.*

إِنَ لَمْ *unless*, وَإِنْ *although*, لَيْنْ *as if.*

In such phrases as حَيثُ إِنْ *where,* إِنْ is merely expletive.

أَنَّ *that;* a strengthened form of أَنْ, and used to give support to other particles prefixed or affixed, as well as in the simple sense of أَنْ, as أَنَّهُ *that he,* or simply *he;* عَلَى أَنَّ *so that;* لَا شَكَّ أَنَّ *no doubt that;* كَأَنَّ *as if that.*

لِأَنَّ *forasmuch as;* مَا أَنَّ *until.*

إِنَّ purely expletive; فَإِنَّ *in fact;* وَإِنَّ *for, although.*

إِنَّهُ *he,* إِنِّي *I,* إِنَّكُمْ *you.* In interrogative sentences this particle is often preceded by أَ and followed by لَ; the sentence then takes the form shewn in the following example:

أَئِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً *are you the men to entertain love for the men?*

إِنَّمَا *only.* It is often a pure expletive, serving as a peg on which to hang a sentence, as

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ *the believers who when God has been mentioned, are of reverent hearts, &c.*

To these Adverbs may be added أَيْ *Oh*, or *that is to say*; حَاشَا *God forbid*; رُبَّمَا *sometimes*; لَا سِيَّمَا—سِيَّمَا *especially*; عَوْضُ *never*; فَضْلًا *still less*; فَقَطْ *only*; كَيْفَ *how*; لَيْتَ *would that*; مَعًا *together*; هَا *behold*; هَؤُذَا, هَاؤُذَا *behold.*

أَلَّا properly signifying *but*, is used to express emphasis at the commencement of a sentence.

OF CONJUNCTIONS.

Of فَ and وَ we have already treated. Of فَ it may be remarked that it is often used merely lest the sentence should fall to pieces for want of connection, and that though it implies sequence, that sequence is frequently one of contrariety.

أَلَّا *that not*, composed of أَنْ and the negative لَا.

لِئَلَّا *in order that not.*

إِلَّا composed of إِنْ and لَا, *unless.*

أَمْ *or else;* it forms the second of two alternatives either after an interrogation or a plain declaration; it appears in the strengthened form إِمَّا.

أَمَّا *now in respect of.*

أَوْ *either, or.* When *or* is disjunctive and is equivalent to *unless,* أَوْ requires the subjunctive, as لَأَقْتُلَنَّكَ أَوْ تُسْلِمَ *I will kill you or,* i.e. *unless you become a Moslem.*

بَلْ *But.*

ثُمَّ *next or,* ثُمَّ إِنَّهُ. This may be also considered either adverb or conjunction, as it is used independently, and likewise to couple sentences.

كَيْ, لِكَيْ *in order that;* كَيْلَا, لِكَيْلَا *in order that not.*

لَكِنَّ, لَكِنْ *but;* لَكِنَّ receives the affixed pronouns.

لَوْ *if,* وَلَوْ *although,* لَوْلَا, لَوْ مَا *if not.*

PREPOSITIONS.

The number of prepositions is small; they are as follows:

إِلَى *unto, in addition to.*

غَيْر, إِلَّا, خَلَا, عَدَا, حَاشَا *except;* the first three were originally verbs and governed the accusative; this construction is still allowable; the last is properly the accusative case of the noun غَيْر *difference.*

فِي *in,* either of place or time.

عَلَى *upon,* of physical or of mental superposition, as عَلَى الْأَرْضِ *on the ground;* عَلَيَّ دَيْنٌ إِلَيْكَ *a debt to thee is upon me;* عَلَيْكَ زَيْدًا *take Zeid upon you,* i.e. into your care.

عَلَى likewise signifies *against,* as خَرَجَ عَلَيَّ *he went out against me.*

عَنْ *Concerning,* as سَأَلُوا عَنْكَ *they asked of your welfare.*

Apart from, as غَنِى عَنِّى *rich without my aid.*

After, but as a consequence, as لَقِحَتْ حَرْبٌ وَائِلٍ عَنْ جِيَالٍ *the war of Wayel produced woe after many generations.*

Since, as نَوْمُ الضُّحَى لَمْ تَنْتَطِقْ عَنْ تَفَضُّلٍ *she slept all the morning and had not resumed her girdle since she undressed.*

مِنْ is sometimes used as a complement to a preposition, and indicates *side*, as مِنْ عَنْ يَمِينٍ *from the right.*

عَنْ and مِنْ are frequently combined with the relative pronoun مَا, and then assumes the forms مِمَّا, عَمَّا *concerning which, from which.*

عَنْ in this last sense may be an abbreviation of عِنْدَ, which being properly a noun signifying side or position, is used as a preposition in the sense of near or with, as عِنْدِى *with me = I have;* عِنْدَكَ *with you = thou hast;* عِنْدَهُ *with him = he has.*

لَدًا — لَدْ — لَدْ — لَدِنِ — لَدُنْ — لَدُنْ — لَدُنْ — لَدَى — لَدُنْ

مُنْذُ — مُذْ *near*, are properly nouns indicating the commencement of a period; when that period is not yet terminated they are followed by the genitive, otherwise not.

مِنْ *from.*

1. Point of departure either of time or place, as مِنَ ٱلْبَدْءِ إِلَى ٱلْانْتِهَا *from the beginning to the end;* رَاحَ مِنَ ٱلْبَلَدِ *he went from the country.*

2. Origin, as in composition or partitive division, as ٱلْانْسَانُ هُوَ مُرَكَّبٌ مِنَ ٱلنَّفْسِ وَ ٱلْجَسَدِ *man is composed of soul and body.*

إِجْتَنِبُوا ٱلرِّجْسَ مِنَ ٱلْاَوْثَانِ *avoid the abomination of idols*, i.e. resulting from.

أَخَذَ مِنَ ٱلدَّنَانِيرِ *he took some gold pieces.*

مِنَ ٱلنَّاسِ لَا يُؤْمِنُونَ *some men do not believe;* we may even say, مِنْهُمْ equivalent to a part of them, or some persons.

It appears to be an extension of this partitive signification that مِنْ is used with the genitive singular in negative or interrogative sentences in place of the nominative or accusative, as

مَا جَانِى مِنْ رَجُلٍ *no man came to me.*

أَكَتَبْتَ مِنْ مَكْتُوبٍ *have you written a letter?*

The preposition مِنْ is frequently used as merely indicating the dependence of one substantive on another, where in English we should use the word *of*, as

بَاءَ بِغَضَبٍ مِنَ اللَّهِ *he has incurred the wrath of God.*

The deficiency of actual prepositions is supplied by the facility which the language affords for using every noun absolutely in the accusative case, and so converting it into a preposition, thus, فَوْقَ *above*, is a *quasi* preposition formed from فَوْقٌ *the upper part*, حَوْلَ *around*, from حَوْلٌ *the circumjacent parts*. So of many others.

حَتَّى is adverb, conjunction, and preposition.

As an adverb it signifies *even*, and produces no effect on the following word, as جَاءَ ٱلْقَوْمُ حَتَّى ٱلْمَشَاةُ *the people came, even the walkers*, أَكَلْتُ ٱلسَّمَكَةَ حَتَّى رَأْسَهَا *I ate the fish, even its head.*

As a conjunction signifying *time*, it exercises no influence upon the following verb, as يَشْغَلُونَ حَتَّى يَتْعَبُونَ *they work until they are tired.* If it has an illative sense, *in order that*, it then requires the subjunctive, as يَشْغَلُونَ حَتَّى يَتْعَبُوا *they work that they may be tired.*

As a preposition it signifies *up to a certain limit, as far as*, as جَاؤُا حَتَّى غَايَةَ طَرِيقِهِمْ *they came to the end of their path.*

All prepositions and quasi-prepositions govern the genitive case.

OF INTERJECTIONS.

أَ, أَا are used to call or to chide, *O!*

أَهْ expresses grief, *ah!*

أَخْ *ah! woe is me!*

أُفْ *ugh!*

يَاهْ expresses surprise.

وَيْلٌ *alas!* is properly a substantive, and admits the additions of the pronouns after it, as وَيْلَ لَكَ *alas! to thee;* وَيْلَ لِي *woe! to me;* or, وَيْلَكَ *woe to thee.*

وَا *alas* is prefixed either to nouns or to sentences. The noun may follow in the nominative, as وَا زَيْدٌ *alas! Zeid;* or either the single noun or the termination of the sentence may be affected by ا or اهْ, as وَا زَيْدَا or وَا زَيْدَاهْ.

In cases where confusion might arise from the addition of this final اهْ, or even, according to some grammarians, where there is no danger of such confusion, ا is changed into و when preceded by *dammah*, into ى when by *kesrah*, as وَا غُلَامُهُوْ *alas! his slave;* وَا غُلَامِكِيْ *alas! thy* (fem.) *slave*, to avoid ambiguity between the forms غُلَامَهْ and غُلَامُهَا, غُلَامُكَ and غُلَامِكِ, thus made into vocatives.

وَا مَنْ حَفَرَ بِيْرَ زَمْزَمَاهْ *alas! for him who digged the well Zemzem.*

In a vocative formed by prefixing يَا to an accusative followed by the pronominal affix of the first person, the ى is frequently dropped, as يَا قَوْمِ *O my people*, not يَا قَوْمِى.

نِعْمَ, which is properly a verb, is used as an interjection expressing admiration or approval, as

أَنَّ اللَّهَ مَوْلَيْكُمْ نِعْمَ الْمَوْلَى وَ نِعْمَ النَّصِيرُ *God is your helper; O noble helper, noble aider that he is!*

SYNTAX.

FIRST CONCORD.

The Verb agrees with its Subject in Person, as نَحْنُ ضَرَبْنَا *we struck.*

When a relative clause is added to a pronoun of the first or second person, the verb of that clause is not unfrequently put into the third person, as

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا زَحْفًا فَلَا تُوَلُّوهُمُ الْأَدْبَارَ ٦ *O ye who have believed, when ye have met unbelievers face to face in fight do not turn your backs upon them.*

If the subject consist of two persons or more, the verb agrees with the most worthy, as أَنَا وَبُطْرُسُ كَتَبْنَا *I and Peter wrote,* أَنْتَ وَ مُحَمَّدٌ جِئْتُمَا *thou and Mohammed came.*

If the Subject precede the Verb, the Verb agrees with it in Gender and Number. From this rule are excepted inanimate Feminine Plurals, which require the Verb in the Singular.

Ex. زيدٌ راحَ *Zeid went.*

مريمُ قالتْ *Mary said.*

الرِّجالُ يأكلونَ *the men eat.*

الحماماتُ يطِرْنَ *the pigeons fly.*

الانهارُ تجرِي *the rivers flow.*

If the subject be singular and immediately follow the verb, the verb usually agrees with it in gender and always in number.

If the subject do not follow the verb immediately, the verb usually remains in the singular masculine, unless the subject be a rational feminine.

If the subject be dual and follow the verb immediately, the verb agrees in gender, but not in number; if words be interposed, the verb remains in the masculine, unless the subject be a rational feminine.

If the subject be an irregular plural and follow the verb immediately, the verb usually takes the form of the singular feminine.

If, however, the subject be a regular plural masculine or a proper name, it is a vulgarism to use the feminine; the masculine singular is then employed; but where these plurals are of a different form from their singulars,

as in the case of words like بَنُونَ ,إِبْنٌ they are regarded as irregular, and the verb is placed in the singular feminine. The singular masculine may even be retained for the verb when the subject is an animated plural feminine.

EXAMPLES.

قَالَ مُحَمَّدٌ *Mohammed said.*

جَاءَتِ الْمَرْأَةُ *the woman came.*

كَتَبَتِ الرِّجَالُ *the men wrote.*

أَنُؤْمِنُ كَمَا آمَنَ السُّفَهَاءُ *shall we believe as fools believe?*

قَالَتْ بَنُو آدَمَ *the children of Adam said.*

جَاءَ الْكَاتِبُونَ *the writers came.*

مَرَّ الزَّيْدُونَ *the Zeids,* i.e. *the men bearing the name Zeid, passed.*

كَذَبَتِ النِّسْوَةُ *the women lied.*

When the subject is a collective noun and precedes the verb, the verb is ordinarily plural, as

وَ لٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَشْكُرُونَ *but the majority of men are not grateful;* فَرِيقٌ مِنْهُمْ يَخْشَوْنَ ٱلنَّاسَ *a portion of them fear men.*

In the case of regular animated plurals, especially masculine plurals, it is not unusual to make the verb agree both in number and gender, even though it precede its subject, as جَاءَ وَ ٱلنَّاصِرُونَ *the helpers came.*

SECOND CONCORD.

The adjective follows its substantive, and agrees with it in gender, number and case.

If the substantive be definite, the adjective is likewise definite; if the substantive be indefinite, the adjective is indefinite, except where a proper name is formed by the combination of an indefinite substantive with a definite adjective.

Ex. بَابُ ٱلْحَدِيدِ *the iron gate.*

In this case M. de Sacy supposes an ellipse, and treats the adjective as in construction, the substantive with which it agrees being understood.

NOTE. A substantive is definite when it is preceded by the article or has an affixed pronoun. Proper names

are also definite. When, however, the substantive is plural and inanimate, the adjective which qualifies it, or the pronouns which refer to it, take the form of the feminine singular.

Demonstrative Pronouns precede the substantive they qualify, and require that the article be prefixed to it.

EXAMPLES.

(1) بُسْطَانٌ جَمِيلٌ *a beautiful garden.*

(2) اَلْبُسْطَانُ اَلْجَمِيلُ *the beautiful garden.*

(3) إِبْرَاهِيمُ اَلْأَمِينُ *Abraham the faithful.*

(4) بَيْتُ اَلْمَقْدِسِ *the holy house,* i. e. *Jerusalem.*

(5) أَبْوَابٌ كَبِيرَةٌ *large gates.*

(6) هَذَا اَلرَّجُلُ *this man.*

In some cases we have a peculiar concord of substantive and adjective. Where a phrase is appended to a substantive expressive of the quality of a second substantive bearing relation to the first, the adjective which expresses the character of the second substantive

usually agrees in definiteness or indefiniteness, and also in case, with the first, but in gender and number with the second substantive.

Ex. دَخَلَ بَيْتَ ٱلرِّجَالِ ٱلْحَكِيمَاتِ نِسَاؤُهُمْ *he entered the house of the men whose wives are wise.*

Cardinal numerals from three to ten inclusive may be treated either as substantives or adjectives: if they are regarded as substantives, they precede the substantive which they qualify, and thus convert it into the latter of two substantives; if as adjectives, they follow the substantive and agree with it like other adjectives. They agree in gender with the substantive they qualify in both cases.

From ten upwards to a hundred the units agree in gender, but the whole number is treated as a substantive; the following substantive, however, is in the accusative singular, thus acting as a qualitative adjunct to the numeral.

The numerals of hundreds and thousands are substantives requiring the substantive qualified in the genitive singular.

In a number composed of different classes the name of the thing numbered is placed after the last numeral in the number and case required by the construction

To express the date of a year cardinal numbers are used and agree with سَنَة.

The order of the numerals is units, tens, hundreds, and lastly thousands, the classes being all connected by the copula وَ. The numerals are all regarded as the latter of two substantives after سَنَة. Hence سَنَة does not take the definite article.

Ordinal numbers are treated as other adjectives.

Examples.

ثَلَاثُ بُيُوتٍ or بيوت ثلاث *three houses.*

أَحَدَ عَشَرَ كَوْكَبًا *eleven stars.*

تِسْعٌ وَ خَمْسُونَ عَيْنًا *fifty-nine fountains.*

مِائَةُ خَدَّامٍ *a hundred servants.*

مِأَتَا خَدَّامٍ *two hundred servants.*

أَلْفُ دِينَارٍ *a thousand denarii.*

ثُمَّ دَخَلَتْ سَنَةُ سِتٍ وَ تِسْعِينَ وَ ثَلَاثْمِأَيَةٍ وَ أَلْفٍ

then began the year 1396.

مَرَرْتُ بِالْجَبَلِ الْخَامِسِ وَهُوَ أَحْمَرُ *I passed the fifth mountain, it was red.*

Adjectives in the Comparative Degree admit no variation for number or gender. See p. 45.

When the term of comparison is not expressed the superlative agrees like an ordinary adjective; when it is expressed the superlative is invariable both in number and in gender. The construction of the substantive following it is in this case that of the latter of two substantives.

EXAMPLES.

هِنْدُ أَجْمَلُ مِنْ زِينَبَ *Hind is handsomer than Zeineb.*

هٰذِهِ الْمُصِيبَةُ أَعْظَمُ الْمَصَايِبِ *this is the greatest misfortune.*

هُوَ (اللّٰهُ) خَيْرُ الْحَاكِمِينَ *He (God) is the best of judges.*

The relative agrees with its antecedent like an ordinary adjective, but it is not usual (see p. 61) to employ the form of the genitive case. In using both genitive and accusative it is the practice to supply the pronoun corresponding in gender and number to the relative after the verb.

EXAMPLES.

الكتابِ الذى كتبتهُ *the book which I wrote.*

الشجرا التى شفتها *the trees which I saw.*

محمد الذى اتيتُ لهُ الكتاب *Mohammed to whom I gave the book.*

CONCURRENCE OF SUBSTANTIVES.

The latter of two substantives is usually placed in the genitive case. There may be a series of such substantives in connected sequence, each depending on the one preceding it. In these cases the last substantive alone receives the *tanwin* and admits the definite article. The influence of this article, or of a pronominal affix to this last substantive, or of a proper name in the last place is retrospective, and affects all the foregoing substantives. See Article.

EXAMPLES.

زرع أرض زيدٍ *he sowed the field of Zeid.*

أخذ حصان إبنه *he took his son's horse.*

ملك مملكة بنى إسرائل *he ruled the kingdom of the sons of Israel.*

The word كل, which is used as equivalent to the adjective *all*, is always constructed as a substantive, and requires the substantive which follows it to be placed in the genitive.

Ex. إستعجل ليسمع كل الانسانِ *hasten that all the world may hear.*

The participle of a transitive verb may be treated as a substantive, and be followed by a noun in the genitive case, as

إعلموا إنكم غير معجزى اللهِ *know that ye shall not escape God:* lit. *ye are not escapers of God.*

The Arabs admit an apposition of substantives to a very large extent. These substantives may be classed under five heads.

1. Reflective, consisting of words like نفس, شخص, and similar terms to which the pronouns are affixed, as قال محمد نفسه *Mohammed himself said.*

2. Determinative, as

جاء زيد أخوك *Zeid, thy brother came.*

3. Definitive, as

نفعني زيد علمه *Zeid, his learning profited me.*

4. Partitive, as

أكلت الرغيف ثلثه *I ate the loaf,* i. e. *a third of it.*

5. Restrictive, as

قال الملأ الذين استكبروا *the multitude,* viz. *those who were proud, said.*

SUBJECT AND PREDICATE.

The subject of a verb usually follows it, and is in the nominative case. Not unfrequently, however, the subject of a sentence is placed first as a nominative

absolute, and the rest of the sentence constructed without reference to this nominative.

Ex. مُحَمَّدٌ جَاءَ لَهُ الْقُرْآنُ مِنَ اللَّهِ *Mohammed, the Koran came to him from God.*

When the subject and predicate of a sentence are both nouns, or the subject a pronoun and the predicate a noun, and are connected merely by the verb substantive understood, they are both in the nominative case, as

زَيْدٌ عَالِمٌ *Zeid is learned;* أَنْتَ شَرِيفٌ *thou art noble;* اللَّهُ هُوَ الْحَقُّ *God, he is the true one.*

When the subject and predicate are connected by كَانَ, or one of its family, the subject is in the nominative, the predicate in the accusative. The verbs which thus affect the predicate are as follows:

كَانَ *it was.*

أَمْسَى *it was evening; it was.*

أَصْبَحَ *it was morning.*

أَضْحَى *it was afternoon.*

ظَلَّ *it continued.*

بَاتَ *it was night.*

صَارَ *it was, became.*

لَيسَ *it is not.*

زَالَ ،يَزَالُ *it ceased;*

إِنْفَكَّ *it ceased standing;*

فَتِئَ *he was young; he continued;*

بَرِحَ *it ceased;*

} when preceded by a negative or interrogative particle.

دَامَ *it continued;* when preceded by the relative مَا.

Ex. أَمسَى بَكرٌ كَانَ زَيدٌ قَائِمًا *Zeid was rising;* مَا زَالَ أَحمَدُ فَاضِلًا *Bekr was watching;* سَاهِرًا *Ahmed continued good;* مَا إِنْفَكَّ زَيدٌ نَاطِقًا *Zeid continued to stand speaking;* لَا أَعْبُدُكَ مَا دَامَ اللّٰهُ مَوجُودًا *the existence of God is not coæval with yours.*

When the particle إِنَّ, or any one of its family is prefixed to the subject of a sentence, the effect is to throw the subject into the accusative case and the predicate into the nominative. The particles which do this are the following:

أَنَّ and إِنَّ expletive particles to add force to a statement.

لَكِن and لَكِنَّ *but.*

كَأَنَّ *as if.*

لَيتَ *would that.*

لَعَلَّ *perhaps.*

EXAMPLES.

إِنَّ زَيداً قَايِمٌ *Zeid is standing.*

بَلَغَنِى أَنَّ أَحمَدَ نَاسِكٌ *I have heard that Ahmed is devoted to God.*

عَمرٌو حَكِيمٌ لَكِنَّ إِبنَهُ جَاهِلٌ *Amrou is wise, but his son is idle.*

كَأَنَّ زَيدًا أَسَدٌ *as if Zeid were a liar.*

لَيتَ الجَهُولَ حَكِيمٌ *would that the foolish man were wise.*

لَعَلَّ اللَّهَ غَافِرٌ *perhaps God may be merciful.*

The same rule applies when one of the affixed pronouns is attached to these particles, as

إِنَّكَ فَاضِلٌ *thou art excellent.*

لَيتَكَ مُحسِنٌ *would that thou wert kind.*

لَعَلَّكَ قَادِرٌ *perhaps thou mayest be able.*

Transitive Verbs in Arabic, as in other languages, govern the accusative case, as أَطِيعُوا اللَّهَ *obey God.*

Certain Verbs, from their meaning, involve and govern a double accusative. These Verbs are ten.

ظَنَّ *he thought;* حَسِبَ *he reckoned.*

زَعَمَ *he thought;* رَأَى *he thought or saw.*

علم *he learnt;* وجد *he found.*

اتَّخذ *he took;* جعل *he made.*

خال *he thought;* سمع *he heard.*

The construction of a double accusative is not infrequent after other verbs also.

A neuter verb often becomes equivalent to a transitive one by the prefix of the preposition ب to the succeeding noun.

Ex. ذهب بالولد *he took the boy.*

If a verb in the active governs a double accusative, it is not uncommon to retain one of these accusatives as the object of the verb when the active voice is changed into the passive, thus, ظننت زيدا قائما *I thought Zeid was standing*, may become in the passive ظنّ زيد قائما *Zeid was thought to be standing.*

The usage of the accusative in Arabic is very extensive.

1. It serves as a noun of action cognate to the action of the verb, as ضربتُ ضربًا *I struck a stroke;* قعد جلوسًا *he sat in session.*

2. It is the object of the Transitive Verb.

ظنَّ with its family require, and other verbs admit, a double accusative.

Ex. ركبنا حمارًا *we mounted a donkey.*

ظننتُ زيدًا حكيمًا *I thought Zeid skilful.*

The pronominal affixes to the particle إيَّا, and the subject of أنَّ and its family, are in the accusative case. See above.

3. Adverbs of Time, Place, Cause, Motive, Definition, &c., are expressed in the accusative.

Ex. صباحًا *in the morning;* مساءً *in the evening;* غدًا *to-morrow;* مجلسًا *in the court;* مقعدًا *in the place of session;* تحتُ *below;* فوقُ *above;* which last two,

though the ultima is accented with *dammah*, are potentially accusatives.

EXAMPLES.

مَاتَ شَوْكًا *he died from vexation.*

هَرَبَ خَوْفًا *he fled from fear.*

عِنْدِى رَطْلٌ زَيْتًا *I have a rotl of oil.*

زَرَعْنَا الْأَرْضَ قَمْحًا *we sowed the ground with wheat.*

4. Adverbs descriptive of the state of body or mind of the subject, as جَاءَ زَيْدٌ رَاكِبًا *Zeid came riding;* رَأَيْتُ زَيْدًا فَرِحًا *I saw Zeid with joy:* or even of the predicate, as رَكِبْتُ الْفَرَسَ مُسْرَجًا *I mounted the horse saddled;* مَرَرْتُ بِمُحَمَّدٍ جَالِسًا *I passed by Mohammed seated.*

5. وَ in the sense of مَعَ throws the noun which it couples into the accusative. The accusative is also used in certain cases after إِلَّا and other particles of exception. See below.

EXAMPLES.

سِرْتُ وَ عَمْرًا *I went with Amrou.*

مَا شَأْنُكَ وَ زَيْدًا *what is your business with Zeid?*

Note. If وَ could be used as a simple copula, the construction with the accusative is inadmissible.

6. In the negative of genus expressed by لَا the accusative is employed. The force of this negative of genus is somewhat the same as that of the vulgar English expression *never a.* In this negative of genus the noun negative of genus must be indefinite, the predicate must be likewise indefinite, and the subject must precede the predicate.

EXAMPLES.

لَا رَجُلَ فِي الدَّارِ *there is not a man in the house.*

لَا طَالِعًا جَبَلًا حَاضِرٌ *there is no ascender of the mountain present.*

7. In an interjectional sentence the accusative is often placed first as an interjection.

Ex. قَلِيلاً مَا تَذَكَّرُونَ *how little do you remember!*

سُبْحَانَهُ *praise be to him (God).*

8. The accusative is often used elliptically as an imperative phrase, as قِيَامًا *rise*, قُعُودًا *sit.*

The Arabs are accustomed to subjoin the Present Tense with a very loose construction to a Past, indicating a purpose or action dependent upon that Past Tense; also to use it after verbs indicating the commencement or continuance of an action, or an approach to the accomplishment of a design.

EXAMPLES.

أَتَى إِلَى عَيْنٍ مَاءً يَشْرَبُ *he came to the well to drink.*

أَرْسَلَ يُعْلِمُهُ بِذَلِكَ *he sent to announce this to him.*

جَعَلَ قَارُونُ يَقُولُ *Karun began to say.*

بَقِيَ زَيْدٌ يُرَاسِلُ *Zeid continued to send.*

كَانَتْ النَّفْسُ تَزْهَقُ *the spirit was nearly departing.*

Particles of Exception: إِلَّا, غَيْر, سِوًى, حَاشَا, خَلَا, عَدَا.

Of these particles إِلَّا alone is strictly a particle; غَيْر and سِوًى are more properly nouns, حَاشَا, خَلَا and عَدَا verbs. The construction of إِلَّا is threefold:

1. The following noun must necessarily be in the accusative. This is the case in affirmative sentences where the noun excepted is included in the preceding noun, as قَامَ الْقَوْمُ إِلَّا زَيْدًا *the assembly rose except Zeid,* Zeid being one of the assembly.

2. If the sentence be negative or interrogative, and the exception be included in the preceding noun, the noun excepted may be either in the nominative or the accusative, as

مَا قَامَ الْقَوْمُ { إِلَّا زَيْدٌ / إِلَّا زَيْدًا } *the assembly did not rise with the exception of Zeid,* Zeid being one of them.

فما الحيوة الدنيا في الاخرة الا قليل *what is the life of the present world in the last day but a small portion?*

If however the noun excepted be not included in the preceding noun from which the exception is made, the noun following الا must be in the accusative, as ما قام القوم الا حمارا *the assembly did not rise, but donkeys;* donkeys not being included in the preceding substantive قوم.

3. When الا has the adverbial sense *only*, it produces no effect upon the construction of the sentence, thus we say, ما رأيت الا زيدا *I saw only Zeid.*

Of غير and سوى it may be observed that they themselves follow the construction of nouns after الا, so that we may suppose الا always understood before them, and accent them accordingly. As has been remarked above, they are properly substantives, and retain the construction of substantives, governing the noun which follows them in the genitive case. عدا, خلا *he deserted,*

he omitted, are properly verbs, and govern the accusative case; they may however be treated in affirmative sentences as prepositions, and the noun following them put in the genitive.

حَاشَا *he excepted*, is likewise properly a verb, but in affirmative sentences it admits the same alternative as خَلَا and عَدَا. It is not used in negative sentences.

The Indeclinable Numerals كَمْ, كَأَىٌّ, كَأَيِّنْ and كَأَيِّنْ *how much* and *how many*, if used interrogatively, require the following substantive in the accusative singular, but if كَمْ be preceded by a preposition, the following noun is put in the genitive singular. If these words be not used interrogatively, they are followed by a genitive singular or plural.

EXAMPLES.

كَمْ رِسَالَةً كَتَبْتَ *how many letters hast thou written?*

بِكَمْ دِرْهَمٍ يَسْوَى هَذَا الْبَيْتُ *how many dirhems does this house cost?*

كَأَىَّ سَمَكًا أَكَلْتَ *how much fish hast thou eaten?*

مَا أَعْرِفُ كَمْ { عَبْدٍ / عَبِيدٍ } قَتَلْتَ *I know not how many slaves I killed.*

If followed by مِنْ the construction is adapted to this preposition, as

كَمْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا *how many villages did we destroy?*

كَأَيِّنْ مِنْ آيَةٍ فِي السَّمَاوَاتِ وَالْأَرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ *how many signs are there in the heavens and the earth? they pass by them and rebel against them.*

THE END.

Cambridge:
PRINTED BY C. J. CLAY, M.A.
AT THE UNIVERSITY PRESS.

CLASSICAL, THEOLOGICAL, AND MISCELLANEOUS BOOKS,

PUBLISHED BY MESSRS.

DEIGHTON, BELL, AND CO.

(AGENTS TO THE UNIVERSITY)

CAMBRIDGE.

CLASSICAL.

Cambridge Greek and Latin Texts. Carefully reprinted from the best Editions:

This Series is intended to supply for the use of schools and students cheap and accurate editions of the Classics, which shall be superior in mechanical execution to the small German editions now current in this country, and more convenient in form. The Texts of the *Bibliotheca Classica* and Grammar-school Classics, so far as they have been published, will be adopted. These editions have taken their place among scholars as valuable contributions to the classical literature of this country, and are admitted to be good examples of the judicious and practical nature of English scholarship; and as the editors have formed their texts from a careful examination of the best editions extant, it is believed that no texts better for general use can be found. The volumes will be well printed at the Cambridge University Press, in 16mo. size, and will be issued at short intervals, neatly bound in cloth.

NOVUM TESTAMENTUM GRÆCUM, TEXTUS STEPHANICI, 1550. Accedunt variæ lectiones editionum Bezæ, Elzeviri, Lachmanni, Tischendorfii, et Tregellesii. Curante F. H. SCRIVENER, A.M. *4s. 6d.*

An Edition on Writing Paper, for Notes, 4to. half-bound. 12*s.*

ÆSCHYLUS, ex novissima recensione F. A. PALEY, A.M. 3*s.*

CÆSAR DE BELLO GALLICO, ex recensione G. LONG, A.M. 2*s.*

CICERO DE SENECTUTE et DE AMICITIA, recensuit G. LONG, A.M. 1*s.* 6*d.*

EURIPIDES, ex recensione F. A. PALEY, A.M. 3 Vols. Vol. I. 3*s.* 6*d.* Vol. II. 3*s.* 6*d.* Vol. III. 3*s.* 6*d.*

HERODOTUS, recensuit J. W. BLAKESLEY, S.T.B. 2 vols. 7*s.*

HORATIUS, ex recensione A. J. MACLEANE, A.M. 2*s.* 6*d.*

LUCRETIUS, recognovit H. A. J. MUNRO, M.A. 2*s.* 6*d.*

THUCYDIDES, recensuit J. G. DONALDSON, S.T.P. 2 vols. 7*s.*

VERGILIUS, ex recensione J. CONINGTON, A.M. 3*s.* 6*d.*

XENOPHONTIS EXPEDITIO CYRI, recensuit J. F. MACMICHAEL, A.B. [*In the Press.*

Others in Preparation.

Passages in Prose and Verse from English Authors for Translation into Greek and Latin; together with selected Passages from Greek and Latin Authors for Translation into English: forming a regular course of Exercises in Classical Composition. By H. ALFORD, M.A., late Fellow of Trinity College, Cambridge. 8vo. 6*s.*

Gems of Latin Poetry. With Translations by various Authors, to which are added Notes and Illustrations. By A. AMOS, Esq., late Downing Professor of the Laws of England. 8vo. 12*s.*

Arundines Cami. Sive Musarum Cantabrigiensium Lusus Canori. Collegit atque ed. H. DRURY, A.M. *A New and cheaper Edition (the Fifth), revised and corrected.* Crown 8vo. 7*s.* 6*d.*

Demosthenes de Falsa Legatione. *Second Edition, carefully revised.* By R. SHILLETO, M.A. 8vo. 8*s.* 6*d.*

Demosthenes, Select Private Orations of. After the Text of DINDORF, with the various Readings of REISKE and BEKKER. With English Notes. For the use of Schools. By C. T. PENROSE, A.M. *Second Edition.* 12mo. 4*s.*

A Complete Latin Grammar. *Second Edition.*

Very much enlarged, and adapted for the use of University Students. By J. W. DONALDSON, D.D. 8vo. 14*s.*

The enlarged Edition of the Latin Grammar has been prepared with the same object as the corresponding work on the Greek Language. It is, however, especially designed to serve as a convenient handbook for those students who wish to acquire the habit of writing Latin; and with this view it is furnished with an Antibarbarus, with a full discussion of the most important synonyms, and with a variety of information not generally contained in works of this description.

A Complete Greek Grammar. *Second Edition.*

Very much enlarged and adapted for the use of University Students. By J. W. DONALDSON, D.D. 8vo. 16*s.*

This enlarged Edition has been prepared with the intention of placing within the reach of Students at the Universities, and in the highest classes at Schools, a Manual of Instruction and Reference, which, without exceeding the limits of the most popular Works of the kind, would exhibit a more exact and philosophical arrangement of the materials than any similar book; would connect itself more immediately with the researches of comparative Philologers; and would contain the sort of information which the Author's long experience as a Teacher and Examiner has indicated to him as most likely to meet the actual wants of those who are engaged in the critical study of the best Greek authors.

Without being formally based on any German Work, it has been written with constant reference to the latest and most esteemed of Greek Grammars used on the Continent.

Varronianus. A Critical and Historical Introduction to the Philological Study of the Latin Language. *Third Edition, considerably enlarged.* By J. W. DONALDSON, D.D. 8vo. 16*s.*

Independently of the original matter which will be found in almost every page, it is believed that this book presents a collection of known facts respecting the old languages of Italy which will be found in no single work, whether British or foreign, and which must be gleaned from a considerable number of rare and expensive publications; and while the lists of Oscan and Etruscan glosses, and the reprint of fragments and inscriptions, may render the treatise an indispensable addition to the dictionary, and a convenient manual for the professed student of Latin, it is hoped that the classical traveller in Italy will find the information amassed and arranged in these pages, sufficient to spare him the trouble of carrying with him a voluminous library of reference in regard to the subjects of which it treats.

The Theatre of the Greeks. A Treatise on the History and Exhibition of the Greek Drama: with various Supplements. By J. W. DONALDSON, D.D. *Seventh Edition*, revised, enlarged, and in part remodelled; with numerous illustrations from the best ancient authorities. 8vo. 14*s.*

Classical Scholarship and Classical Learning considered with especial reference to Competitive Tests and University Teaching. A Practical Essay on Liberal Education. By J. W. DONALDSON, D.D. Crown 8vo. 5*s.*

A Treatise on Hannibal's Passage of the Alps, in which his Route is traced over the Little Mont Cenis. By R. ELLIS, B.D., Fellow of St. John's College, Cambridge. With Maps. 8vo. 7*s.* 6*d.*

Euripides. Fabulæ Quatuor. Scilicet, Hippolytus Coronifer, Alcestis, Iphigenia in Aulide, Iphigenia in Tauris. Ad fidem Manuscriptorum ac veterum Editionum emendavit et Annotationibus instruxit J. H. MONK, S.T.P. *Editio nova.* 8vo. 12*s.*

Separately—HIPPOLYTUS. 8vo. cloth, 5*s.* ALCESTIS. 8vo. sewed, 4*s.* 6*d.*

Euripides. Tragœdiæ Priores Quatuor, ad fidem Manuscriptorum emendatæ et brevibus Notis instructæ. Edidit R. PORSON, A.M., &c. recensuit suasque notulas subjecit J. SCHOLEFIELD, A.M. *Editio tertia.* 8vo. 10*s.* 6*d.*

Foliorum Silvula. Part I. Being Select Passages for Translation into Latin Elegiac and Heroic Verse. Arranged and Edited by H. A. HOLDEN, M.A., Head Master of Queen Elizabeth's School, Ipswich, late Fellow of Trinity College, Cambridge. *Second Edition.* Post 8vo. 6*s.*

Foliorum Silvula. Part II. Being Select Passages for Translation into Latin Lyric and Greek Verse. By H. A. HOLDEN, M.A. *Second Edition.* Post 8vo. 7*s.* 6*d.*

Foliorum Centuriæ. Selections for Translation into Latin and Greek Prose, chiefly from the University and College Examination Papers. By H. A. HOLDEN, M.A. *Second Edition.* Post 8vo. 8*s.*

Hyperides, The Funeral Oration of, over Leosthenes and his Comrades in the Lamian War. The Fragments of the Greek Text edited with Notes and an Introduction, and an engraved Facsimile of the whole Papyrus. By C. BABINGTON, B.D. *Second Edition, corrected.* 8vo. 3*s.* 6*d.*

Imperial 4to. *Edition, with 7 tinted plates, in imitation of the Papyrus.* 15*s.*

Hyperides, The Oration of, against Demosthenes respecting the Treasure of Harpalus. The Fragments of the Greek Text, now first edited from the Facsimile of the MS. discovered at Egyptian Thebes in 1847; together with other Fragments of the same Oration cited in Ancient Writers. With a Preliminary Dissertation and Notes, and a Facsimile of a portion of the MS. By C. BABINGTON, B.D. 4to. 6*s.* 6*d.*

Progressive Exercises in Greek Tragic Senarii, followed by a Selection from the Greek Verses of Shrewsbury School, and prefaced by a short Account of the Iambic Metre and Style of Greek Tragedy. For the use of Schools and Private Students. Edited by B. H. KENNEDY, D.D., Head Master of Shrewsbury School. *Second Edition, altered and revised.* 8vo. 8*s.*

Dissertations on the Eumenides of Æschylus, from the German of C. O. MÜLLER. With Critical Remarks and an Appendix. Translated from the German. *Second Edition.* 8vo. 6*s.* 6*d.*

Platonis Protagoras. The Protagoras of Plato. The Greek Text revised, with an Analysis and English Notes. By W. WAYTE, M.A., Fellow of King's College, Cambridge, and Assistant Master at Eton. 8vo. 5*s.* 6*d.*

M. A. Plautus. Aulularia. Ad fidem Codicum qui in Bibliotheca Musei Britannici exstant aliorumque nonnullorum recensuit, Notisque et Glossario locuplete instruxit J. HILDYARD, A.M. *Editio Altera.* 8vo. 7*s.* 6*d.*

M. A. Plautus. Menæchmei. Ad fidem Codicum qui in Bibliotheca Musei Britannici exstant aliorumque nonnullorum recensuit, Notisque et Glossario locuplete instruxit J. HILDYARD, A.M. *Editio Altera.* 7*s.* 6*d.*

Sex Aurelii Propertii Carmina. The Elegies of Propertius. With English Notes and a Preface on the State of Latin Scholarship. By F. A. PALEY, Editor of Æschylus, &c. With copious Indices. 10*s.* 6*d.*

Sophocles, The Œdipus Coloneus of, with Notes, intended principally to explain and defend the Text of the Manuscripts as opposed to conjectural emendation. By the Rev. C. E. PALMER, M.A. 9*s.*

Cornelii Taciti Opera, ad Codices antiquissimos exacta et emendata, Commentario critico et exegetico illustrata. 4 vols. 8vo. Edidit F. RITTER, Prof. Bonnensis. 1*l.* 8*s.*

THEOLOGICAL.

GREEK TESTAMENT.

The Greek Testament: with a Critically revised Text; a Digest of various Readings; Marginal References to Verbal and Idiomatic Usage; Prolegomena; and a Critical and Exegetical Commentary. For the Use of Theological Students and Ministers. By HENRY ALFORD, D.D., Dean of Canterbury. 8vo.

Vol. I. FOURTH EDITION, containing the Four Gospels. 1*l.* 8*s.*
Vol. II. FOURTH EDITION, containing the Acts of the Apostles, the Epistles to the Romans and Corinthians. 1*l.* 4*s.*
Vol. III. THIRD EDITION, containing the Epistles to the Galatians, Ephesians, Philippians, Colossians, Thessalonians,—to Timotheus, Titus and Philemon. 18*s.*
Vol. IV. Part I. SECOND EDITION. The Epistle to the Hebrews: The Catholic Epistles of St. James and St. Peter. 18*s.*
Vol. IV. Part II. The Epistles of St. John and St. Jude, and the Revelation. 14*s.*

Novum Testamentum Græcum, Textus Stephanici, 1500. Accedunt variæ lectiones editionum Bezæ, Elzeviri, Lachmanni, Tischendorfii, et Tregellesii. Curante F. H. SCRIVENER, A.M. 16mo. 4*s.* 6*d.*

An Edition on Writing-paper, for Notes. 4to. *half-bound.* 12*s.*

Bentleii Critica Sacra. Notes on the Greek and Latin Text of the New Testament, extracted from the Bentley MSS. in Trinity College Library. With the Abbé Rulotta's Collation of the Vatican MS., a specimen of Bentley's intended Edition, and an account of all his Collations. Edited, with the permission of the Master and Seniors, by the Rev. A. A. ELLIS, M.A., late Fellow and Junior Dean of Trinity College, Cambridge. *Nearly Ready.*

A Plain Introduction to the Criticism of the New Testament. With numerous facsimiles. For the use of Biblical Students. By F. H. SCRIVENER, A.M. 8vo. 15*s.*

Hints for some Improvements in the Authorized Version of the New Testament. By the late J. SCHOLEFIELD, M.A., Regius Professor of Greek in the University. *Fourth Edition.* Fcap. 8vo. 4*s.*

Notes on the Proposed Amendment of the Author-ized Version of the Holy Scriptures. By W. SELWYN, B.D. 8vo. 1*s.*

A Companion to the New Testament. Designed for the use of Theological Students and the Upper Forms in Schools. By A. C. BARRETT, M.A. Fcp. 8vo. 5*s.*

A General Introduction to the Apostolic Epistles, with a Table of St. Paul's Travels, and an Essay on the State after Death. *Second Edition, enlarged.* To which are added a Few Words on the Athanasian Creed, on Justification by Faith, and on the Ninth and Seventeenth Articles of the Church of England. By A BISHOP'S CHAPLAIN. 8vo. 8*s.* 6*d.*

Annotations on the Acts of the Apostles. Designed principally for the use of Candidates for the Ordinary B.A. Degree, Students for Holy Orders, &c., with College and Senate-House Examination Papers. By the Rev. T. R. MASKEW. *Second Edition*, enlarged. 12mo. 5*s.*

Butler's Three Sermons on Human Nature, and Dissertation on Virtue. Edited by W. WHEWELL, D.D. With a Preface and a Syllabus of the Work. *Third Edition.* Fcp. 8vo. 3*s.* 6*d.*

Butler's Six Sermons on Moral Subjects. A Sequel to the "Three Sermons on Human Nature." Edited by W. WHEWELL, D.D., with a Preface and Syllabus of the Work. Fcp. 8vo. 3*s.* 6*d.*

A Translation of the Epistles of Clement of Rome, Polycarp, and Ignatius; and of the Apologies of Justin Martyr and Tertullian; with an Introduction and Brief Notes illustrative of the Ecclesiastical History of the First Two Centuries. By T. CHEVALLIER, B.D. *Second Edition.* 8vo. 12*s.*

Pearsoni Præfatio Parænetica ad Vetus Testa- mentum Græcum ex Versione Septuaginta Interpretum; juxta exemplar Vaticanum Romæ Editum. Cantabrigiæ, 1665. Cum Notulis EDVARDI CHURTON, A.M., Eccl. Ebor. Archidiac. et Canonici. 8vo. 1*s.*

On Sacrifice, Atonement, Vicarious Oblation, and Example of Christ, and the Punishment of Sin. Five Sermons, preached before the University of Cambridge, March 1856. By B. M. COWIE, B.D., St. John's College. 8vo. 5*s.*

Three Plain Sermons, preached in the Chapel of Trinity College, Cambridge, in the course of the year 1859. By the Rev. E. W. BLORE, Fellow of Trinity College. 8vo. 1*s.* 6*d.*

Five Sermons preached before the University of Cambridge. By the late J. J. BLUNT, B.D., Lady Margaret Professor of Divinity. 8vo. 5*s.* 6*d.*

CONTENTS:—1. The Nature of Sin.—2. The Church of the Apostles.—3. On Uniformity of Ritual.—4. The Value of Time.—5. Reflections on the General Fast-Day (March 1847).

Five Sermons preached before the University of Cambridge. The first Four in November, 1851, the Fifth on Thursday, March 8th, 1849, being the Hundred and Fiftieth Anniversary of the Society for Promoting Christian Knowledge. By the late Rev. J. J. BLUNT, B.D.

CONTENTS: 1. Tests of the Truth of Revelation.—2. On Unfaithfulness to the Reformation.—3. On the Union of Church and State.—4. An Apology for the Prayer-Book.—5. Means and Method of National Reform.

Two Introductory Lectures on the Study of the Early Fathers, delivered in the University of Cambridge. By the late J. J. BLUNT, B.D. *Second Edition.* With a brief Memoir of the Author, and a Table of Lectures delivered during his Professorship. 8vo. 4*s.* 6*d.*

Examination Questions and Answers on Butler's Analogy. By the Rev. Sir G. W. CRAUFURD, M.A., King's Coll. 18mo. 1*s.* 6*d.*

The Church of England on the Fourth Com- mandment. 2. The Word of God on a Seventh-Day Sabbath. By the Rev. F. EXTON. 8vo. 2*s.*

The Example of Christ and the Service of Christ, Considered in Three Sermons preached before the University of Cambridge, in February, 1861. To which are appended A Few Remarks upon the Present State of Religious Feeling. By FRANCIS FRANCE, B.D., Archdeacon of Ely, and Fellow of St. John's College. Crown 8vo. 2*s.* 6*d.*

On The Imitation of Christ. A New Translation. By the Very Rev. the DEAN OF ELY. 18mo. *3s. 6d.*

A Commentary on the Gospel of S. Matthew. By the Very Rev. HARVEY GOODWIN, D.D., Dean of Ely. Crown 8vo. *12s.*

A Commentary on the Gospel of S. Mark. By H. GOODWIN, D.D. Crown 8vo. *7s. 6d.*

Intended for the English Reader, and adapted for either domestic or private use.

The Doctrines and Difficulties of the Christian Religion contemplated from the Standing-point afforded by the Catholic Doctrine of the Being of our Lord Jesus Christ. Being the Hulsean Lectures for the year 1855. By H. GOODWIN, D.D. 8vo. *9s.*

'The Glory of the Only Begotten of the Father seen in the Manhood of Christ.' Being the Hulsean Lectures for the Year 1856. By H. GOODWIN, D.D. 8vo. *7s. 6d.*

Four Sermons preached before the University of Cambridge in the Season of Advent, 1858. By H. GOODWIN, D.D. 12mo. *3s. 6d.*

Four Sermons preached before the University of Cambridge in the month of November 1853. By H. GOODWIN, D.D. 12mo. *4s.*

CONTENTS :—1. The Young Man cleansing his way.—2. The Young Man in Religious Difficulties.—3. The Young Man as a Churchman.—4. The Young Man called by Christ.

Christ in the Wilderness. Four Sermons preached before the University of Cambridge in the month of February 1855. By H. GOODWIN, D.D. 12mo. *4s.*

Parish Sermons. 1st Series. By H. GOODWIN, D.D. *Third Edition.* 12mo. *6s.*

——— 2nd Series. By H. GOODWIN, D.D. *Third Edition.* 12mo. *6s.*

——— 3rd Series. By H. GOODWIN, D.D. *Second Edition.* 12mo. *7s.*

——— 4th Series. By H. GOODWIN, D.D. 12mo. *7s.*

Short Sermons at the Celebration of the Lord's Supper. By H. GOODWIN, D.D. *New Edition.* 12mo. *4s.*

Lectures upon the Church Catechism. By H. GOODWIN, D.D. 12mo. *4s.*

A Guide to the Parish Church. By H. GOODWIN, D.D. *Second Edition.* 18mo. *3s. 6d.*

*** A cheaper Edition for distribution. Price *1s.* sewed, *1s. 6d.* cloth.

A Plain Introduction to the Criticism of the New Testament. For the use of Biblical Students. By F. H. SCRIVENER, M.A., Trinity College, Cambridge. 8vo. 15*s*.

Sermons preached in the English Church at Heidelberg in the years 1858-59. By S. H. SAXBY, M.A. Fcp. 8vo. 6*s*.

An Exact Transcript of the CODEX AUGIENSIS, a Græco-Latin Manuscript in Uncial Letters of S. Paul's Epistles, preserved in the Library of Trinity College, Cambridge. To which is added a full Collation of Fifty Manuscripts containing various portions of the Greek New Testament deposited in English Libraries: with a full Critical Introduction. By F. H. SCRIVENER, M.A. Royal 8vo. 26*s*.

Contributions to the Criticism of the Greek Testament. Being the Introduction to a Transcript of the Codex Augiensis. By F. H. SCRIVENER, M.A. Royal 8vo. 5*s*.

Horae Hebraicae. Critical and Expository Observations on the Prophecy of Messiah in Isaiah, Chapter IX. and on other Passages of Holy Scripture. By W. SELWYN, B.D., Lady Margaret's Reader in Theology. Revised Edition, with Continuation. 8*s*.
THE CONTINUATION, separately. 3*s*.

Excerpta ex Reliquiis Versionum, Aquilæ, Symmachi Theodotionis, a Montefalconia aliisque collectis. GENESIS. Edidit G. SELWYN, S.T.B. 8vo. 1*s*.

Notæ Criticæ in Versionem Septuagintaviralem. EXODUS, Cap. I.—XXIV. Curante G. SELWYN, S.T.B. 8vo. 3*s*. 6*d*.

Notæ Criticæ in Versionem Septuagintaviralem. Liber NUMERORUM. Curante G. SELWYN, S.T.B. 8vo. 4*s*. 6*d*.

Notæ Criticæ in Versionem Septuagintaviralem. Liber DEUTERONOMII. Curante G. SELWYN, S.T.B. 8vo. 4*s*. 6*d*.

Origenis Contra Celsum. Liber I. Curante G. SELWYN, S.T.B. 8vo. 3*s*. 6*d*.

Testimonia Patrum in Veteres Interpretes, Septuaginta, Aquilam, Symmachum, Theodotionem, a Montefalconio aliisque collecta paucis Additis. Edidit G. SELWYN, S.T.B. 8vo. 6*d*.

The Will Divine and Human. By T. SOLLY, B.D., late of Caius College, Cambridge. 8vo. 10*s*. 6*d*.

Tertulliani Liber Apologeticus. The Apology of Tertullian. With English Notes and a Preface, intended as an Introduction to the Study of Patristical and Ecclesiastical Latinity. By H. A. WOODHAM, LL.D. *Second Edition*. 8vo. 8*s*. 6*d*.

Three Sermons on the Lord's Supper. With Questions and References. By a Country Curate. Crown 8vo. 1*s*. 6*d*.

Parish Sermons, according to the order of the Christian Year. By the late C. A. WEST, B.A. Edited by J. R. WEST, M.A. 12mo. 6*s*.

Sermons preached in the Chapel of Trinity College, Cambridge. By W. WHEWELL, D.D., Master of the College. 8vo. 10*s.* 6*d.*

Rational Godliness. After the Mind of Christ and the Written Voices of the Church. By R. WILLIAMS, D.D., Professor of Hebrew at Lampeter. Crown 8vo. 10*s.* 6*d.*

Paraméswara-jnyána-goshthi. A Dialogue of the Knowledge of the Supreme Lord, in which are compared the Claims of Christianity and Hinduism, and various questions of Indian Religion and Literature fairly discussed. By R. WILLIAMS, D.D. 8vo. 12*s.*

A Discourse preached before the University of Cambridge on Commencement Sunday, 1857. With some review of Bishop Ollivant's Charge. By R. WILLIAMS, D.D. 8vo. 2*s.* 6*d.*

An earnestly respectful Letter to the Lord Bishop of St. David's, on the Difficulty of Bringing Theological Questions to an Issue; with Special Reference to his Lordship's Charge of 1857, and his Forthcoming Charge of 1860. By R. WILLIAMS, D.D. 8vo. 2*s.*
A Critical Appendix to the Lord Bishop of St. David's Reply. 1*s.*

A Charge addressed to the Clergy of the Archdeaconry of Ely, on Thursday, June 13, 1861. By FRANCIS FRANCE, B.D. Archdeacon of Ely, and Fellow of St. John's College, Cambridge. (Published by request of the Clergy.) 8vo. 1*s.*

The Historical and Descriptive Geography of the Holy Land, with an Alphabetical List of Places, and Maps. By G. WILLIAMS, B.D., Fellow of King's College, Cambridge. [*Preparing.*

MISCELLANEOUS.

Athenae Cantabrigienses. By C. H. COOPER, F.S.A. and THOMPSON COOPER, F.S.A.

This work, in illustration of the biography of notable and eminent men who have been members of the University of Cambridge, comprehends, notices of: 1. Authors. 2. Cardinals, archbishops, bishops, abbats, heads of religious houses and other Church dignitaries. 3. Statesmen, diplomatists, military and naval commanders. 4. Judges and eminent practitioners of the civil or common law. 5. Sufferers for religious and political opinions. 6. Persons distinguished for success in tuition. 7. Eminent physicians and medical practitioners. 8. Artists, musicians, and heralds. 9. Heads of Colleges, professors, and principal officers of the university. 10. Benefactors to the university and colleges or to the public at large.

Volume I. 1500—1585. 8vo. *cloth.* 18*s.* Volume II. 1586—1609. 18*s.*
Volume III. *Preparing.*

Cairo to Sinai and Sinai to Cairo; being an Account of a Journey in the Desert of Arabia, November and December, 1860. By W. J. BEAMONT, M.A., Fellow of Trinity College, Cambridge. With Maps and Illustrations. Fcp. 8vo. 5*s.*

A Concise Grammar of the Arabic Language. By W. J. BEAMONT, M.A. Revised by SHEIKH ALI NADY EL BARRANY, one of the Sheikhs of the El Azhar Mosque in Cairo. 12mo. 7*s.*

Cambridge University Calendar. (*Continued annually.*) 12mo. 6*s.* 6*d.*

Cambridge Examination Papers, 1859. Being a

Supplement to the Cambridge University Calendar. 12mo. 5*s*.

Containing those set for the Tyrwhitt's Hebrew Scholarships.—Theological Examinations.—Carus Prize.—Crosse Scholarships.—Law Degree Examination.—Mathematical Tripos.—The Ordinary B.A. Degree.—Smith's Prize.—University Scholarships.—Classical Tripos.—Moral Sciences Tripos.—Chancellor's Legal Medals.—Chancellor's Medals.—Bell's Scholarships.—Natural Sciences Tripos.—Previous Examination.—Theological Examination. With Lists of Ordinary Degrees, and of those who have passed the Previous and Theological Examinations.

The Examination Papers of 1856, *price* 2*s*. 6*d*.; 1857 *and* 1858, 3*s*. 6*d*. *may still be had.*

The Study of the English Language an Essential

Part of a University Course: An Extension of a Lecture delivered at the Royal Institution of Great Britain, February 1, 1861. With Coloured Language-Maps of the British Isles and Europe. By ALEXANDER J. D. D'ORSEY, B.D., English Lecturer at Corpus Christi College, Cambridge, late Head Master of the English Department in the High School of Glasgow. Crown 8vo. cloth. 2*s*. 6*d*.

A Philosophical Critique of the Argument in

Pope's Essay on Man. An Essay which obtained the Burney Prize for the year 1856. By F. EXTON, B.A., late Scholar of St. John's College. 2*s*. 6*d*.

Graduati Cantabrigienses: sive Catalogus exhi-

bens nomina eorum quos ab anno academico admissionum 1760 usque ad decimum diem Octr. 1856, Gradu quocunque ornavit Academia Cantabrigiensis, e libris subscriptionum desumptus. Cura J. ROMILLY, A.M., Coll. SS. Trin. Socii atque Academica Registrarii. 8vo. 10*s*.

A Manual of the Roman Civil Law, arranged

according to the Syllabus of Dr. HALLIFAX. Designed for the use of Students in the Universities and Inns of Court. By G. LEAPINGWELL, LL.D. 8vo. 12*s*.

"Leapingwell's Manual is the only one which has succeeded in combining terseness with exactness, and while it reflects great credit on the learning and assiduity and care of its anthor, will prove a great assistance to students by whom the want of a work less detailed than the present, has long been felt."—*Preface, Colquhoun's Summary of the Roman Civil Law*, vol. 4.

Livingstone's Cambridge Lectures. With a Pre-

fatory Letter by the Rev. Professor SEDGWICK, M.A., F.R.S., &c., Vice-Master of Trinity College, Cambridge. Edited, with Introduction, Life of Dr. LIVINGSTONE, Notes and Appendix, by the Rev. W. MONK, M.A., F.R.A.S., &c., of St. John's College, Cambridge. With a Portrait and Map, also a larger Map, by Arrowsmith, granted especially for this work by the President and Council of the Royal Geographical Society of London. Crown 8vo. 6*s*. 6*d*.

This Edition contains a New Introduction, an Account of Dr. Livingstone's New Expedition, a Series of Extracts from the Traveller's Letters received since he left this country, and a History of the Oxford and Cambridge Mission to Central Africa.

Newton (Sir Isaac) and Professor Cotes, Corre-

spondence of, including Letters of other Eminent Men, now first published from the originals in the Library of Trinity College, Cambridge; together with an Appendix containing other unpublished Letters and papers by Newton; with Notes, Synoptical View of the Philosopher's Life, and a variety of details illustrative of his history. Edited by the Rev. J. EDLESTON, M.A. Fellow of Trinity College. 8vo. 10*s*.

Printed by Jonathan Palmer, Cambridge.

14 19 4:46

THE BORROWER WILL BE CHARGED AN OVERDUE FEE IF THIS BOOK IS NOT RETURNED TO THE LIBRARY ON OR BEFORE THE LAST DATE STAMPED BELOW. NON-RECEIPT OF OVERDUE NOTICES DOES NOT EXEMPT THE BORROWER FROM OVERDUE FEES.

Harvard College Widener Library
Cambridge, MA 02138 (617) 495-2413

WIDENER
FEB 1 0 1996
CANCELLED

2044 021 089 511