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A
CONCISE GRAMMAR
OF
THE ARABIC LANGUAGE,
BY
W. J. BEAMONT, M.A.

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Indian Institute, Oxford.

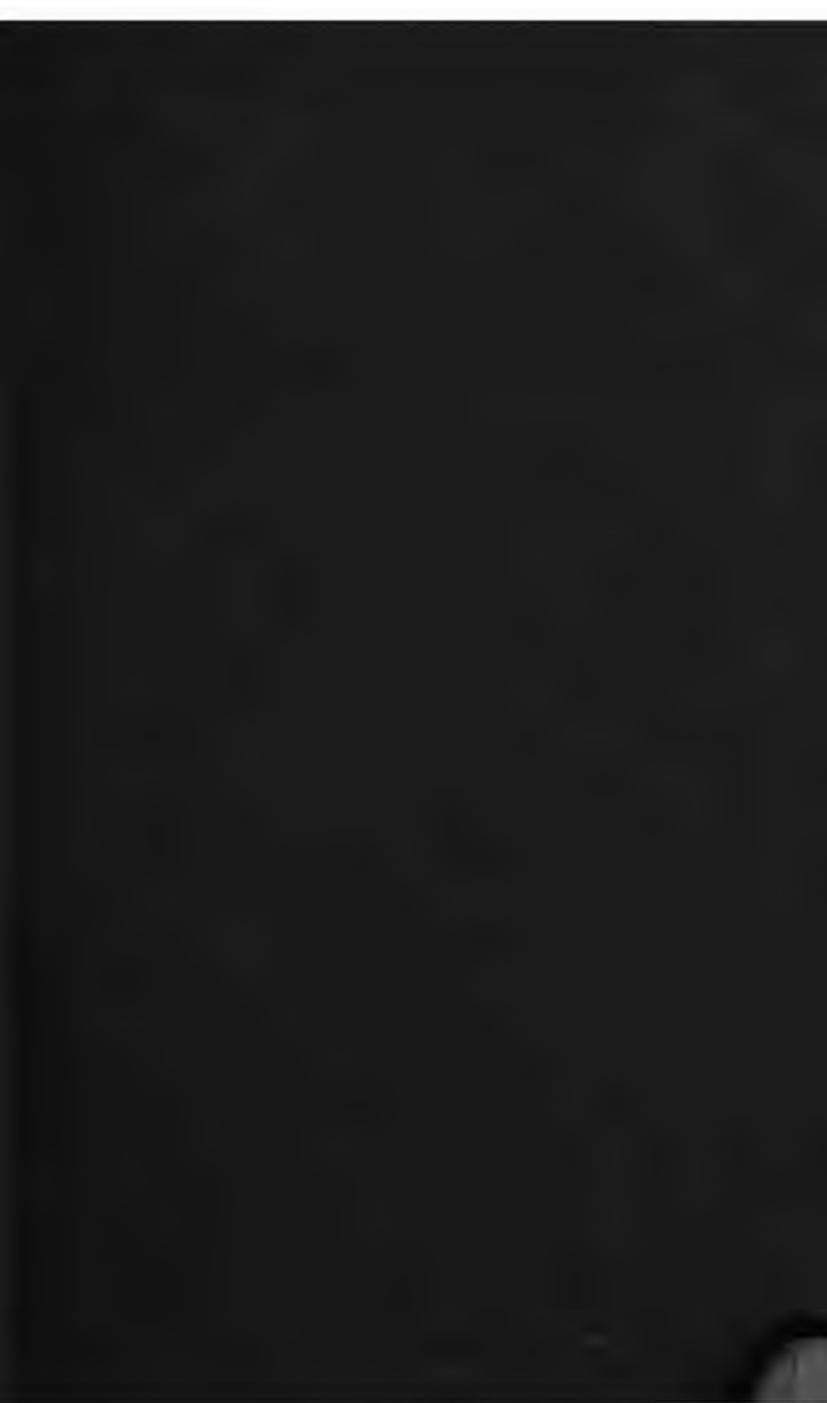
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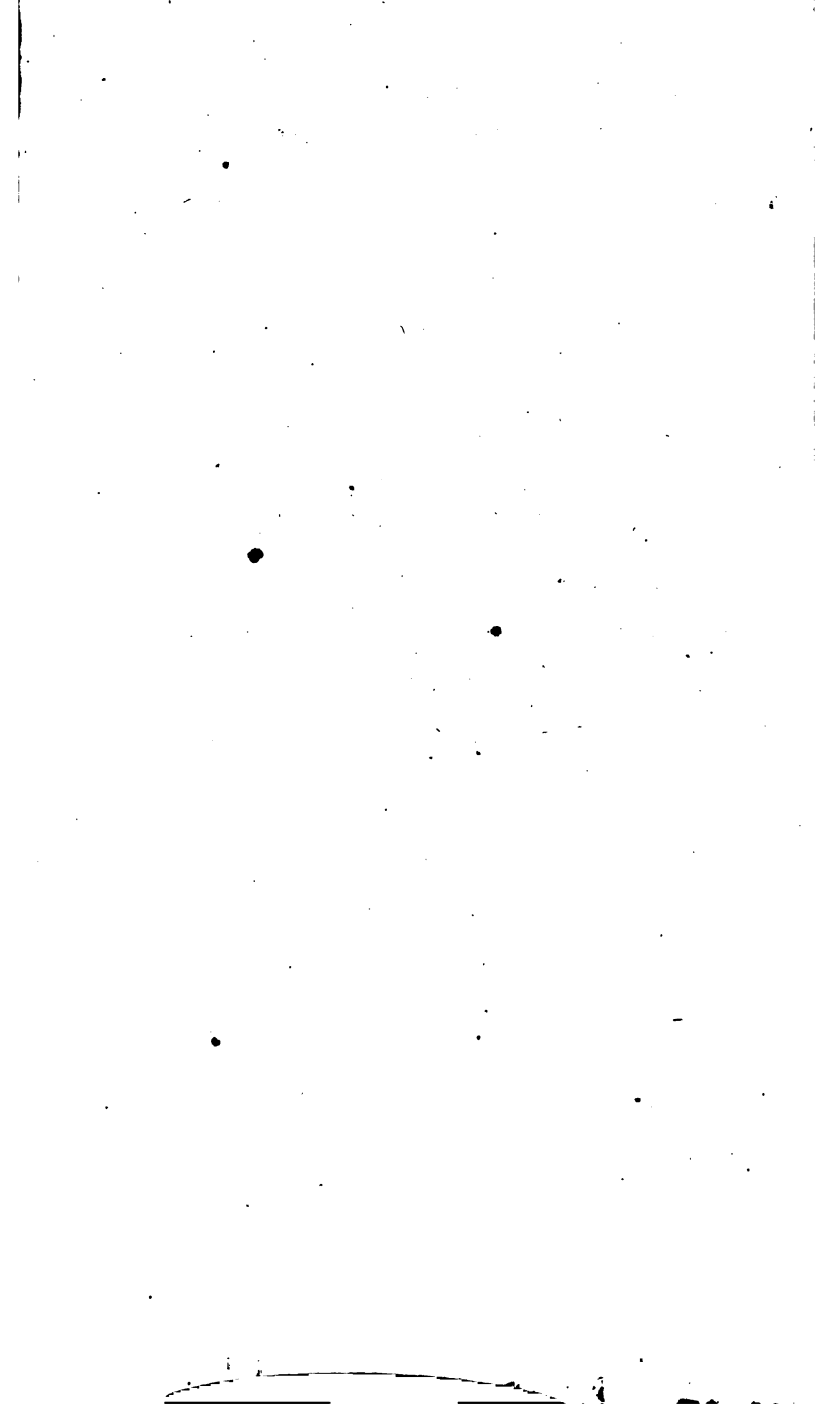
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BY THE REV. S. C. MALAN, D.D.,

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AN

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A CONCISE GRAMMAR
OF THE
ARABIC LANGUAGE

REVISED BY

SHEIKH ALI NADY EL BARRANY.

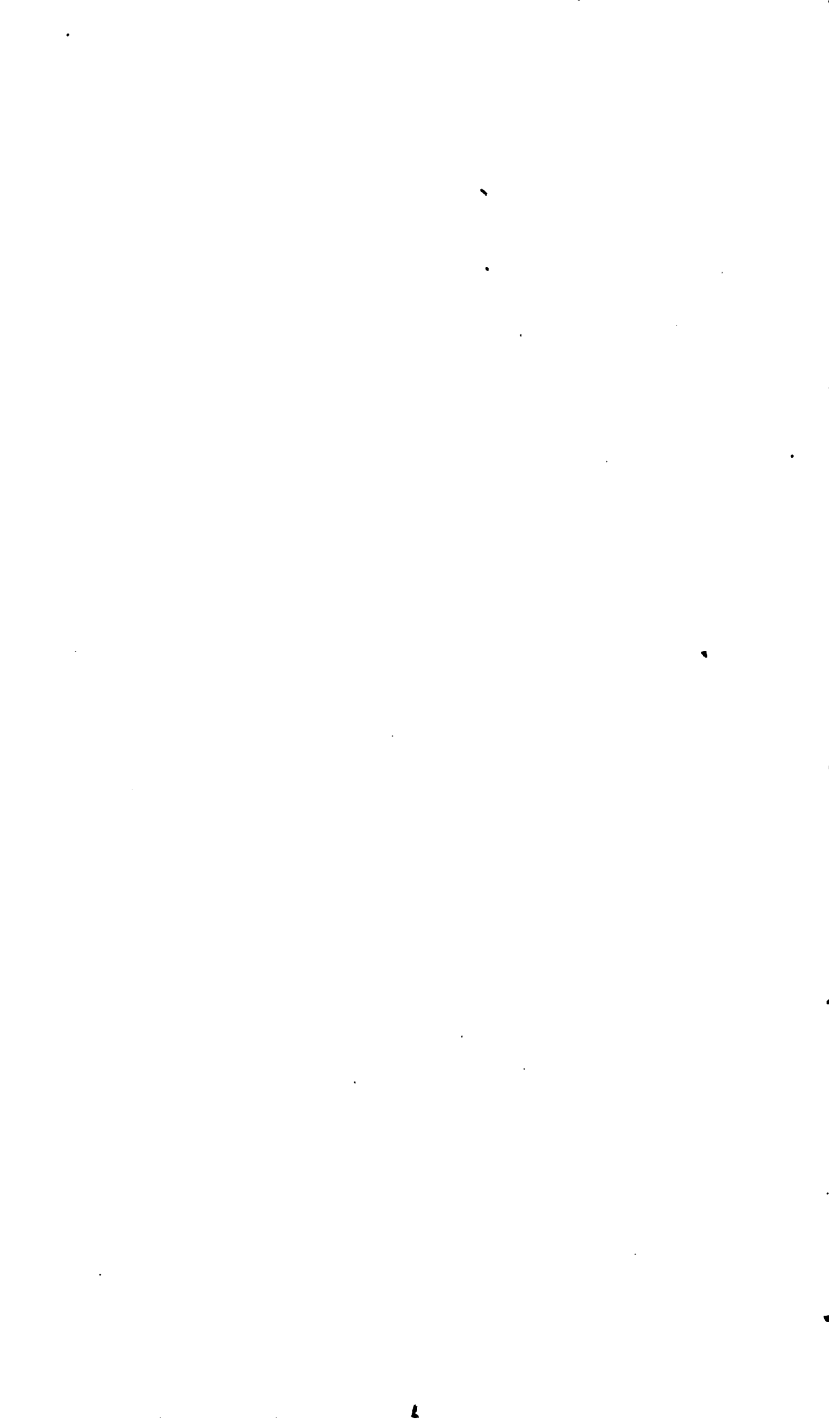
BY

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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

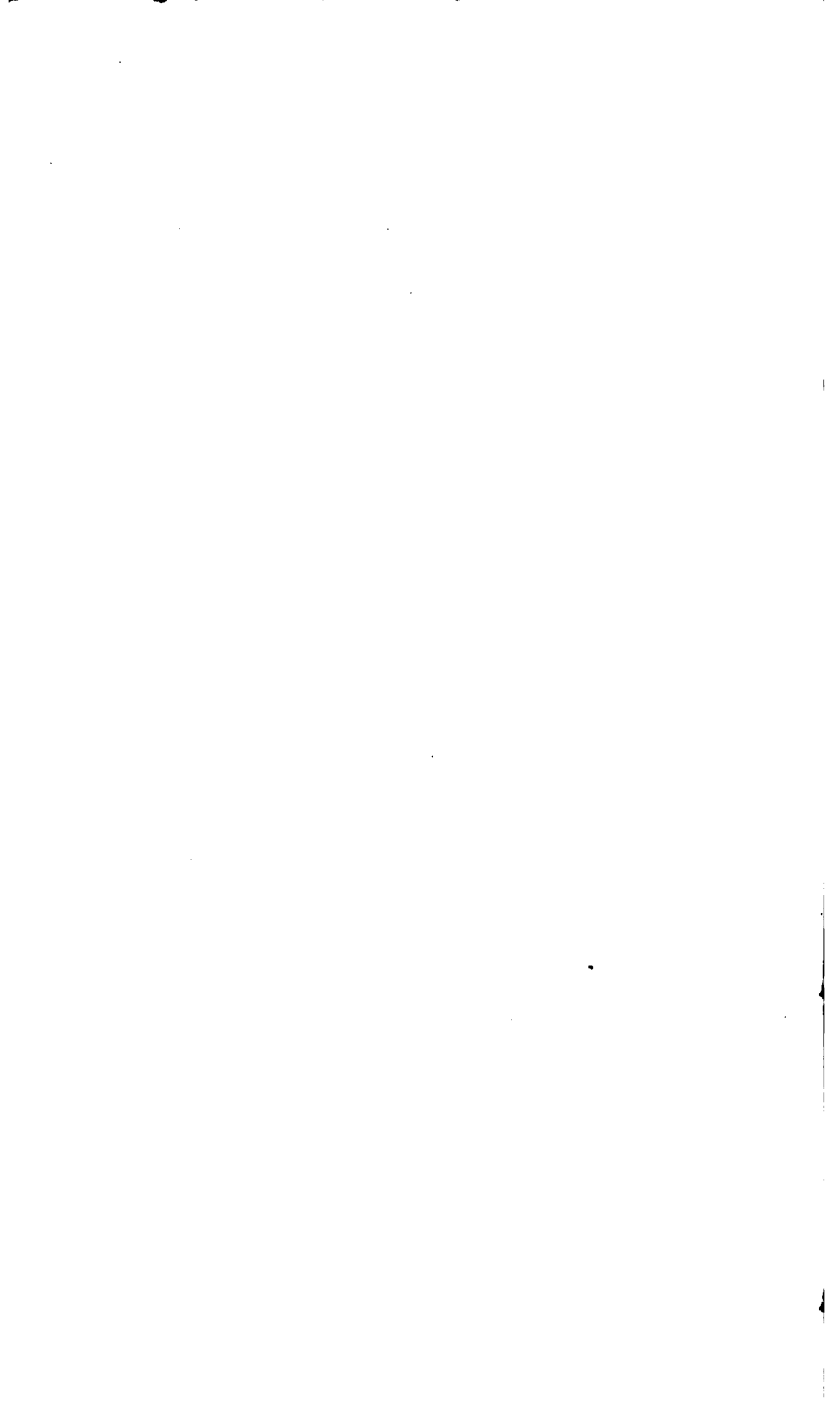
compendious introduction to Arabic Grammar for the use of English students, is a serious impediment to the acquisition of the language. For those who desire to pursue their studies into elaborate detail, nothing better than De Sacy's *Grammaire Arabe* can be desired. It is full of research, is accurate 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 |
| <i>Nun et toubid</i> | 43 |
| Passive Voice | 46 |
| Paradigm of Passive Voice | 47 |
| Quadriliteral Verbs | 48 |
| Paradigm of Regular Primitive Quadrilaterals | 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 Quadrilaterals | 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 | <i>ib.</i> |
| Adverbs | 123 |
| 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 | <i>ib.</i> |
| Subject and Predicate | 154 |
| Accusative Case | 158 |
| Dependent Present | 163 |
| Particles of Exception | 164 |

ERRATA.

| | | | | | |
|------|----------------|------------|---------------------------|-------------|---------------|
| Page | 8, line 1, | <i>for</i> | أبْنَةُ | <i>read</i> | أَبْنَةُ |
| ... | 10, ... 15, | ... | <i>Madda</i> | ... | <i>Maddah</i> |
| ... | 21, ... 5, | ... | تَ | ... | تَ |
| ... | 41, ... 3, | <i>in</i> | فَاكْرَمِكْ | ... | ز not ر |
| ... | 45, ... 7, | <i>for</i> | يَنْصُرْنَ | ... | يَنْصُرْنَ |
| ... | 49, ... 5, | <i>in</i> | Dual <i>dele</i> - over ر | | |
| ... | 52, last word, | <i>for</i> | ذَ | <i>read</i> | ذَ |
| ... | 58, line 7, | <i>for</i> | اِقْتَالَ | <i>read</i> | اِقْتَالَ |
| ... | 66, ... 4, | ... | طَوَّلَ | ... | طَوَّلَ |
| ... | 71, ... 3, | ... | وَوُوعَ | ... | وَوُوعَ |

| | | | | | |
|--------------------------------|-----------|-----|----------|------|----------|
| Page 75, last line, in | مِفْتَاحٌ | for | ع | read | ح |
| ... 77, line 2, for | زَيْنَبٌ | ... | زَيْنَبٌ | ... | زَيْنَبٌ |
| ... 80, last line but one, for | سِر | ... | س | ... | س |
| ... 89, line 7, for | يِ | ... | يِ | ... | يِ |
| ... 92, ... 3, in Fem. for | ح | ... | ح | ... | ح |
| ... 93, ... 15, for | ف | ... | ق | ... | ق |
| ... 112, ... 4, ... | مِن | ... | مِن | ... | مِن |
| ... 120, ... 9, ... | جَمَلٌ | ... | جَمَلٌ | ... | جَمَلٌ |
| ... 130, lines 10 and 11, for | رَب | ... | رَب | ... | رَب |
| ... 134, line 10, for | أَنِي | ... | أَنِي | ... | أَنِي |

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 | ب | ب | ب |
| Tay | ت | ت | ت | ت |
| Thay | ث | ث | ث | ث |
| Jim | ج | ج | ج | ج |
| Hhay | ح | ح | ح | ح |
| Khay | خ | خ | خ | خ |
| Dal | د | د | ..... | ..... |
| Thal | ذ | ذ | ..... | ..... |
| Ray | ر | ر | ..... | ..... |
| Zay | ز | ز | ..... | ..... |
| Sin | س | س | س | س |
| Shin | ش | ش | ش | ش |
| Ssaod | ص | ص | ص | ص |
| Ddaod | ض | ض | ض | ض |
| T-ta | ط | ط | ط | ط |
| Zza | ظ | ظ | ظ | ظ |
| Ain | ع | ع | ع | ع |
| Ghrain | غ | غ | غ | غ |
| Fay | ف | ف | ف | ف |

| | Isolated. | Joined to preceding letter. | Medial. | Joined to succeeding letter. |
|--------------------------|-----------|-----------------------------|---------|------------------------------|
| Cawf..... | ق | قى | ق | ق |
| Kaf | ك | كى | ك | ك |
| Lam | ل | لى | ل | ل |
| Mim | م | مى | م | م |
| Nun | ن | نى | ن | ن |
| Hay | ه | هـ | ه | ه |
| Wow | و | وى | ..... | ..... |
| Yay | ي | يى | ي | ي |
| 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*; ا̄ = long *a*.

ـِ kesrah = short *i*; عى̄ = long *e*.

ـُ dammah = short *u*; و̄ = long *u*.

Arabic is read and written from right to left.

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

as ^اضرب ^اIdrib, ^اأتى ^اoutee, the ^ا serving as a slight breathing.

و = au, as ^ايوم ^اyaum.

ي = ai, as ^اليل ^اlail.

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

This accentuation is called the *nun et tamwin*, and the nunnation in *oun* ^ا, in *an* ^ا, and in *in* ^ا, indicates the nominative, accusative and genitive cases respectively, as

N. ^ارجل ^اRajouloun, Acc. ^ارجلاً ^اRajoulan, Gen. ^ارجل ^اRajoulin.

NOTE.—The ^ا is followed by ^ا, except when it is placed over ^ا or the orthographic sign *hamzah* ^ا (see below), or when it precedes ^ا mute; thus we write, as

above, ^ارجلاً in the Accusative, but ^اهنى, ^اشى, ^احكمة.

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 دَار, *dar*, أَفْضَالٌ *afdal*.

ل, ك, ف, ش, س, ز, ر, ذ, د, ج, ث, ت, ب
 م, ن, ة 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 ج 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 nusus in the throat.

ة very frequently serves as the feminine termination. In this case it is surmounted by two dots ّ, 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. ديرة حلب *deeret Haleb*;

السجادة الكبيرة *Essejadet el kebeereh*.

و and ي 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, أبجد *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 ر, ز, د, ن, ت, ط, ص, ش, س, ذ. The Lunar, ج, ب, ا, ح, و, ه, م, ل, ك, ق, ف, غ, ع, خ, ح.

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 **التُّور** and **التُّراب** are pronounced *Et-turab, eth-thour*.

ش and **ق**, the first letters of **شَمْس** *sun*, and **قَمَر** *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, ث, ج, د, ذ, ر, ز, س**.

They are comprised in the word **سَلْتَمُونِيهَا**.

The letters **ا, و, ي** 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. يَطْوِلٌ for يَطْوِلٌ; يَسِيرٌ for يَسِيرٌ.

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. يَقُومٌ for يَقُومٌ; أَقَامَتْ for أَقَامَتْ.

From this rule the *alif* of union and mute terminal *alif* are excepted : thus we write ^صنصروا, ^صفانصروا, the ^صا in ^صفانصروا serving to unite the particle ^صف to the verb.

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

- (1) In the article ^عأل.
- (2) In Imperatives of the 1st form of the Primitive Triliteral.
- (3) In the 7th form of Derivative Verbs.

(4) In the ten nouns ^سابن، ^سابنة، ^سابنم، ^سانثان،
^سايمن، ^سامراة، ^سامرا، ^ساسم، ^ساست، ^سانثان.

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 ^سلم، ^سيغز، ^سلم، ^سيرم، the final *و* and *ى* being rejected.

3rdly. In the present tense of verbs beginning with *و* whose second radical is kesrated, as ^سيعد for ^سيوعد، and in certain other verbs of the same class, as ^سوسع، ^سيسع.

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 ^سمقام for ^سمقوم. According to the general rule above stated ^سمقام becomes ^سمقام.

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 و, and ی and ى, are analogous respectively. A similar rule applies to the orthographic sign *Hamzah*.

Ex. سوهد Pass. of ساهد; ميلاد for مولاد.

و and ی occasionally remain after *fethah* and form a diphthong with it, as يوم, ليل, pronounced *yaum*, *la'il*; or are pronounced as ا, though not written so, as صلاه, صلاه, pronounced *salat*, *ramaho*.

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

Ex. اغزوت for اغزيت.

4thly. When و and ی come together and the first is quiescent they are changed into ى as مرمى for مرموى; كوى for كوى.

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

ORTHOGRAPHIC SIGNS.

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

In *Alif-hamzah* ^ءا, *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 ي, which replace ا. It not unfrequently happens that *Hamzah*, with the appropriate vowel, serves the office of ا, و, or ي. Medial ي, 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.

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

◌ *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*, *keserah*, 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

$\overset{\text{ء}}{\text{أ}}$ or $\overset{\text{ء}}{\text{إ}}$ becomes $\overset{\text{ء}}{\text{و}}$ or $\overset{\text{ء}}{\text{ي}}$. Ex. $\overset{\text{ء}}{\text{رَاف}}$ for $\overset{\text{ء}}{\text{رَوف}}$;
 $\overset{\text{ء}}{\text{سَال}}$ for $\overset{\text{ء}}{\text{سَيل}}$.

Final $\overset{\text{ء}}{\text{أ}}$ or $\overset{\text{ء}}{\text{إ}}$ becomes $\overset{\text{ء}}{\text{و}}$ or $\overset{\text{ء}}{\text{ي}}$. Ex. $\overset{\text{ء}}{\text{يَدِنَا}}$ for $\overset{\text{ء}}{\text{يَدِنُو}}$;
 $\overset{\text{ء}}{\text{هَانَا}}$ for $\overset{\text{ء}}{\text{هَانِي}}$.

And Medial

$\overset{\text{ء}}{\text{أ}}$ or $\overset{\text{ء}}{\text{إ}}$ becomes $\overset{\text{ء}}{\text{و}}$ or $\overset{\text{ء}}{\text{ي}}$. Ex. $\overset{\text{ء}}{\text{سَال}}$ for $\overset{\text{ء}}{\text{سَوال}}$;
 $\overset{\text{ء}}{\text{فَاة}}$ for $\overset{\text{ء}}{\text{فَاية}}$.

$\overset{\text{ء}}{\text{أ}}$ or $\overset{\text{ء}}{\text{إ}}$ becomes $\overset{\text{ء}}{\text{أ}}$ or $\overset{\text{ء}}{\text{إ}}$. Ex. $\overset{\text{ء}}{\text{أَمِن}}$ for $\overset{\text{ء}}{\text{أَمِن}}$ or $\overset{\text{ء}}{\text{أَمِن}}$.

For euphony

$\overset{\text{ء}}{\text{أ}}$ sometimes becomes $\overset{\text{ء}}{\text{و}}$. Ex. $\overset{\text{ء}}{\text{تَأمَرُوا}}$ for $\overset{\text{ء}}{\text{تَأمروا}}$.

In a question $\overset{\text{ء}}{\text{أ}}$ becomes $\overset{\text{ء}}{\text{أ}}$. Ex. $\overset{\text{ء}}{\text{أَقْتَل}}$ for $\overset{\text{ء}}{\text{أَقْتَل}}$;

sometimes $\overset{\text{ء}}{\text{أ}}$ becomes $\overset{\text{ء}}{\text{أ}}$. Ex. $\overset{\text{ء}}{\text{أَونِبِكُمْ}}$ for $\overset{\text{ء}}{\text{أَونِبِكُمْ}}$;

and $\overset{\text{ء}}{\text{أ}}$ ——— $\overset{\text{ء}}{\text{أ}}$. Ex. $\overset{\text{ء}}{\text{أَذا}}$ for $\overset{\text{ء}}{\text{أَذا}}$.

NOTE. Initial *alif* is still considered initial though it may be preceded by the inseparable particles **أ**, **ب**, **ل**, **و**, and hence is not affected by the accents of these particles. Thus, **لَأَب**, **كَأَم** are written, not **لَأَب**, **كَأَم**. To this rule there are a few exceptions in the case of compound words, as **يَوْمِنَد**, **حِينِنَد**.

Often **و** becomes **ي**. Ex. **ثَوَابٌ** for **ثَوَابٌ**.

Frequently **و** becomes **و**. Ex. **طَاوُسٌ** for **طَاوُسٌ**.

Final **و** must quiesce, and

و becomes **أ**, as **غَزَا** for **غَزُو** in Triliterals.

ي, as **أَسْتَغْزِي** for **أَسْتَغْزُو**

in Multiliteral words.

Hence also

و and **و** become **و**. Ex. **عَصَا** for **عَصُو**, **عَصَوَا**, **عَصَوْا**;

مَعْطَى for **مَعْطُو**, **مَعْطَوَا**, **مَعْطَوْا**.

Final **و** becomes **و**. Ex. **يَغْزُو** for **يَغْزُو** in Defective Verbs.

Final ^و becomes ^و. Ex. ^{عَدُو} for ^{عَدُوو}.

Final ^{يُ} becomes ^ي. Ex. ^{صَبِي} for ^{صَبِيو} in Nouns
of the form ^{فَعِيل}.

Final ^و becomes ^و. Ex. ^{رَضُو} for ^{رَضُو}.

Medial ^{يُ} becomes ^ي. Ex. ^{رَبِيس} for ^{رَبِيس}.

Final ^ي must quiesce, Ex. ^{أُولَى} for ^{أُولَى},
also final ^ي or ^ي. Ex. ^{حَافِي} for ^{حَافِي} and ^{حَافِي}.

Hence

^ي and ^ي become ^ي. Ex. ^{رَام} for ^{رَامِي} and ^{رَامِي},

and

^ي — ^ي. Ex. ^{فَتَى} for ^{فَتَى} and ^{فَتَى}.

Final ^ي becomes ^{يَا}. Ex. ^{هَدَايَا} for ^{هَدَايِي}.

But the proper names ^{يُحَيِي}, ^{رَبِي}, retain ^ي.

Final ^تی becomes ی. Ex. ^تمِنِّی for ^تمِنِّی.

Often Medial ^تی becomes ^تی Ex. ^تبِیض for ^تبِیض.

and often

Medial ^وی or ^وی — ^وی Ex. ^وایام for ^وایام;
^وکوی for ^وکوی.

Final

^وی or ^وی becomes ^وی. Ex. ^ومَرْمَوی for ^ومَرْمَوی;
^وسِرِّی for ^وسِرِّی.

Final ^او or ^ای becomes ^اأ. Ex. ^اسَمَاء for ^اسَمَاء;
^انِجَاء for ^انِجَاء.

Often Medial ^وو or ^وی becomes ^وأ. Ex. ^وقَام for ^وقَام;
^وسَیر for ^وسَیر.

If ^وو or ^وی accented and preceded by a vowel be followed by either ^وو or ^وی 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. ^وأَغْزِی for ^وأَغْزِی; ^وتَغْزِوِی for ^وتَغْزِوِی; ^ورَمِیوا for ^ورَمِیوا;
^وأَغْزِوِی; ^وأَغْزِوِی for ^وأَغْزِوِی.

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. ^{س-و-}عدوة for عدووة; ^{س-و-}مرمأة for مرميية; ^{س-و-}غزاة for ^{س-و-}غزوة; ^{س-و-}رميه for رميه. In the last example **أ** is frequently written for **ى**, as ^{س-و-}رمأة.

The finality of **أ** 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 ^{س-و-}مأوة, treating the **أ** as medial, or ^{س-و-}مأة, treating it as final.

PARTS OF SPEECH.

The Arabs divide the parts of speech into three:

Verb (^{س-و-}فعل), Noun (^{س-و-}اسم), and Particle (^{س-و-}حرف).

VERBS.

The Verb is of two kinds, Primitive (^{س-و-}أصلي), and

Derived (^{س-و-}مجرد).

Primitive Verbs are divided into Trilateral (الثلثي) and Quadrilateral (الرباعي).

The inflection admits a distinction of Gender.

The Trilateral 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 *أ*, *و*, or *ي*, 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 مد.
- *2. Hamzated (مهموز) on the 1st, 2nd, or 3rd Radical respectively, as i. أخذ; ii. سأل; iii. برا.

* 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 (مَثَالٌ), as وَعَدَ.
4. Concave (أَجَوِّفُ), 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 **ل** 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 (وزن) 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 ... | يَفْعَلُ | فَعَلَ |
| 3rd ... | يَفْعَلُ | فَعَلَ |
| 4th ... | يَفْعَلُ | فَعَلَ |
| 5th ... | يَفْعَلُ | فَعَلَ |
| 6th ... | يَفْعَلُ | فَعَلَ |

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 (متعدى) and Intransitive (لازم) 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. PAST. | RED. PRES. PAST. | HAMZ. I. PRES. PAST. | HAMZ. II. PRES. PAST. | HAMZ. III. PRES. PAST. | ASSIM. PRES. PAST. | CONC. PRES. PAST. | DEF. PRES. PAST. |
|-------|----------------------------|------------------------|---------------------------|--------------------------|---------------------------|----------------------------------|------------------------|------------------------|
| 1 | نَصْرٌ يَنْصُرُ نَصَرَ | مَدٌّ يَمُدُّ مَدَّ | أَخَذَ يَأْخُذُ أَخَذَ | سَالٌ يَسَالُ سَالَ | هَنَا يَهْنَأُ هَنَأَ | وَجَدٌ يَجِدُ وَجَدَ | قَالَ يَقُولُ قَالَ | رَمَى يَرْمِي رَمَى |
| 2 | ضَرْبٌ يَضْرِبُ ضَرَبَ | فَرٌّ يَفْرُّ فَرَّ | أَبَقَ يَأْبِقُ أَبَقَ | سَالٌ يَسَالُ سَالَ | مَلَأَ يَمْلَأُ مَلَأَ | وَدِعٌ يَدِيعُ وَدِعَ | سَارَ يَسِيرُ سَارَ | نَهَى يَنْهَى نَهَى |
| 3 | فَتَحٌ يَفْتَحُ فَتَحَ | عَضٌّ يَعْضُ عَضَّ | أَنْسٌ يَأْنِسُ أَنْسَ | صَبٌّ يَصَابُ صَبَّ | خَرَى يَخْرَأُ خَرَى | وَتَمَّقٌ يَتَمَّقُ وَتَمَّقَ | رَضَى يَرْضَى رَضَى | رَضَى يَرْضَى رَضَى |
| 4 | فَهْمٌ يَفْهَمُ فَهِمَّ | | | | | | | |
| 5 | حَسِبٌ يَحْسِبُ حَسَبَ | | | | | | | |
| 6 | سَهْلٌ يَسْهَلُ سَهَلَ | | | | | | | |

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. دَوِيَ، دَاتَى، دِيَاتَى، دَرَى، دِيرَى، دِرَى، دِكْوَى، دِيكْوَى، دَوِي، دَاوَى، دِيَاوَى، دِيَلَى.

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 مَّاضٍ) and the Present Tense (فِعْلٌ مُضَارِعٌ). The Present is also used to supply the place of a Future (فِعْلٌ مُسْتَقْبَلٌ). 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.

قد may be prefixed either to the Past or Present Tense. When prefixed to the former it indicates either emphasis, as *قد نصر*, *He did assist*, or recent completion of the action of the Verb, as *قد قامت الصلاة*, *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. *قد يعجود البخيل* or *قد يعجود الكريم*, *The generous man gives, or the miserly man gives.*

س and سوف are prefixed only to the Present, the former indicates an immediate, the latter a more remote, future. Ex. *سوف ينصر*, *He will assist.*

كان 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 كان forms a Compound Tense exactly as in English.

Ex. *كان كتب*, *He had written*; *كنت اكتب*, *I was writing*; *كنت راكبا*, *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., رميت 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.; نصرت 2nd Sing. Fem.

In the Regular Primitive Trilateral 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., تبصر Fem. Except in Defective Verbs, as يرمى Masc., ترمى 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 اتين, as ينصرون 3rd Pl. Masc., انصر 1st Sing. Common.

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

Reduplicated Verbs, as ^ويَمِدُّ, ^ومَدَّ, and in certain Assimilated Verbs where the 1st Radical disappears, as ^ويَسِعُ, from ^ووَسِعَ, the ^و being lost.

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

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 ^ونَصَرَ we have in the Pres. Part. ^انَاصِرٍ N. ^انَاصِرًا Acc. ^انَاصِرٍ G.

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

Ex. ^ايُنَصِّرُ, ^اأَنْصِرْ; ^اأَرِمِ, ^ايُرِمِي.

Where the 2nd Radical is dammated, the prefixed ^ا 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 **ل** is prefixed to the corresponding Persons of the Present and the last Radical is jezmated.

Ex. ^للزم، ^للينصر

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 ^لأن.

Ex. *We wish to go*, نريد أن نروح or نريد نروح.

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

Ex. *We learnt to write*, علمنا الكتابة = *We learnt writing*.

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

PARADIGM OF THE REGULAR TRILITERAL.

1st Conj. ^{نصر} ينصر, ^{نصر} نصر To assist.

Past Tense.

| Plural. | | | Dual. | | | Singular. | | | Pers. |
|---------|------|-------|-------|------|--------|-----------|------|------|-------|
| Fem. | Com. | Mas. | Fem. | Com. | Mas. | Fem. | Com. | Mas. | |
| نصرن | | نصروا | نصرتا | | نصرا | نصرت | | نصر | 3rd |
| نصرتن | | نصرتن | | | نصرتما | نصرت | | نصرت | 2nd |
| | | نصرا | | | | | | نصرت | 1st |

Present.

| | | | | | | | |
|--------|--------|--------|--------|--------|--------|--------|-----|
| ينصرون | ينصرون | تنصرون | ينصرون | تنصرون | ينصرون | ينصرون | 3rd |
| تنصرون | تنصرون | تنصرون | تنصرون | تنصرون | تنصرون | تنصرون | 2nd |
| | نصروا | | | | انصروا | | 1st |

Imperative.

| | | | | | | | |
|--------|--------|--------|--------|--------|--------|--------|-----|
| انصروا | انصروا | انصروا | انصروا | انصروا | انصروا | انصروا | 2nd |
|--------|--------|--------|--------|--------|--------|--------|-----|

Act. Part.

| | | | | | | |
|--------|--------|---------|--------|-------|------|------|
| ناصرات | ناصرون | ناصرتان | ناصران | ناصرة | ناصر | 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. فر, يفر. *To flee.*

Past.

| Plural. | | | Dual. | | | Singular. | | | Pers. |
|---------|-------|------|-------|------|------|-----------|------|------|-------|
| Fem. | Com. | Mas. | Fem. | Com. | Mas. | Fem. | Com. | Mas. | |
| فرون | فروا | | فرتا | فرا | | فرت | فر | | 3rd |
| فورتن | فورتم | | فرتما | | | فورت | فورت | | 2nd |
| | فرنا | | | | | فورت | | | 1st |

Present.

| | | | | | | | | | |
|-------|-------|-------|-------|-------|-----|--|--|--|-----|
| يفرون | يفرون | تفران | يفران | تفر | يفر | | | | 3rd |
| تفرون | تفرون | تفران | | تفرين | تفر | | | | 2nd |
| | نفرنا | | | | أفر | | | | 1st |

The Present may also be conjugated as a regular

Trilateral; 3rd Pers. Masc. Sing. *يَفْرِرُ*, Fem. *تَفْرِرُ*.

Imperative.

| Plural.* | | | Dual. | | | Singular. | | | Part. |
|-------------------|------|-------------------|-------|------------------|------|------------------|------|-----------------|-------|
| Fem. | Com. | Mas. | Fem. | Com. | Mas. | Fem. | Com. | Mas. | |
| <i>أَفْرِرْنَ</i> | | <i>فَرُوا</i> | | <i>فِرَا</i> | | <i>فِرِي</i> | | <i>فِرْ</i> | 2nd |
| <i>أَفْرِرْنَ</i> | | <i>أَفْرِرُوا</i> | | <i>أَفْرِرَا</i> | | <i>أَفْرِرِي</i> | | <i>أَفْرِرْ</i> | 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.

| | | | | | | |
|-----------------|-----------------|-------------------|-----------------|----------------|--------------|------|
| <i>فَارَاتٌ</i> | <i>فَارُونَ</i> | <i>فَارَتَانِ</i> | <i>فَارَانِ</i> | <i>فَارَةٌ</i> | <i>فَارٌ</i> | Nom. |
| <i>فَارَاتٌ</i> | <i>فَارُونَ</i> | <i>فَارَتَانِ</i> | <i>فَارَانِ</i> | <i>فَارَةٌ</i> | <i>فَارٌ</i> | 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. *فَرَيْتَ*, 1st Pers. *فَرَيْتُ*.

VERBS HAMZATED ON THE FIRST
RADICAL.

3rd Conj. ^{أَبَقَّ} أَبَقَّ، ^{يَأْبِقُ} يَأْبِقُ *To run away as a slave.*

Past.

| Plural. | | | Dual. | | | Singular. | | | Pers. |
|----------|------------|------------|-------------|-------------|-------------|-----------|----------|----------|-------|
| Fem. | Com. | Mas. | Fem. | Com. | Mas. | Fem. | Com. | Mas. | |
| أَبَقْنَ | أَبَقُوا | أَبَقُوا | أَبَقْتَا | أَبَقَا | أَبَقَا | أَبَقْتُ | أَبَقْتَ | أَبَقْتُ | 3rd |
| أَبَقْنَ | أَبَقْتُمْ | أَبَقْتُمْ | أَبَقْتُمَا | أَبَقْتُمَا | أَبَقْتُمَا | أَبَقْتِ | أَبَقْتِ | أَبَقْتِ | 2nd |
| | أَبَقْنَا | أَبَقْنَا | | | | أَبَقْتُ | أَبَقْتُ | أَبَقْتُ | 1st |

Present.

| | | | | | | | | | |
|------------|-------------|-------------|-------------|-------------|-------------|-------------|-------------|-------------|-----|
| يَأْبِقْنَ | يَأْبِقُونَ | يَأْبِقُونَ | يَأْبِقَانِ | يَأْبِقَانِ | يَأْبِقَانِ | يَأْبِقُ | يَأْبِقُ | يَأْبِقُ | 3rd |
| يَأْبِقْنَ | يَأْبِقُونَ | يَأْبِقُونَ | يَأْبِقَانِ | يَأْبِقَانِ | يَأْبِقَانِ | يَأْبِقِينَ | يَأْبِقِينَ | يَأْبِقِينَ | 2nd |
| | يَأْبِقْنَا | يَأْبِقْنَا | | | | يَأْبِقُ | يَأْبِقُ | يَأْبِقُ | 1st |

ASSIMILATED VERB.

2nd Conj. وَجَدَ، يَجِدُ To find.

Past.

| Plural. | | | Dual. | | | Singular. | | | Pers. |
|------------|------------|------|-------------|---------|------|-----------|----------|------|-------|
| Fem. | Com. | Mas. | Fem. | Com. | Mas. | Fem. | Com. | Mas. | |
| وَجَدْنَ | وَجَدُوا | | وَجَدَتَا | وَجَدَا | | وَجَدَتْ | وَجَدَ | | 3rd |
| وَجَدْتَنِ | وَجَدْتُمْ | | وَجَدْتُمَا | | | وَجَدْتِ | وَجَدْتَ | | 2nd |
| | وَجَدْنَا | | | | | وَجَدْتُ | | | 1st |

Present.

| | | | | | | | | | |
|----------|-----------|--|-----------|-----------|--|-----------|--------|--|-----|
| يَجِدْنَ | يَجِدُونَ | | يَجِدَانِ | يَجِدَانِ | | يَجِدُ | يَجِدُ | | 3rd |
| يَجِدْنِ | يَجِدُونَ | | يَجِدَانِ | | | يَجِدِينَ | يَجِدُ | | 2nd |
| | يَجِدْنَا | | | | | يَجِدُ | | | 1st |

Imperative.

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

Act. Part.

وَأَجِدَاتٌ | وَأَجِدَانِ | وَأَجِدَتَانِ | وَأَجِدُونَ | وَأَجِدَاتُ | وَأَجِدْ | 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. وَيُؤْتِمُّ وَيُؤْتِمُّونَ ; وَيُؤْتِمُّونَ وَيُؤْتِمُّونَ

The few Verbs which commence with و 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. | |
| قَلْنَ | قَالُوا | | قَاتَا | قَالَا | | قَالَتْ | قَالَ | | 3rd |
| قَلْتُنَّ | قَلْتُمْ | | قَلْتُمَا | | | قَلْتِ | قَلْتَ | | 2nd |
| | قَلْنَا | | | | | قَلْتِ | | | 1st |

Present.

| | | | | | | | | | |
|-----------|------------|--|------------|------------|--|------------|---------|--|-----|
| يَقْلُنَّ | يَقُولُونَ | | تَقُولَانِ | يَقُولَانِ | | تَقُولُ | يَقُولُ | | 3rd |
| تَقْلِينَ | تَقُولُونَ | | تَقُولَانِ | | | تَقُولِينَ | تَقُولُ | | 2nd |
| | نَقُولُ | | | | | أَقُولُ | | | 1st |

Imperative.

| | | | | | | | | | |
|--------|---------|--|--------|--|--|--------|------|--|-----|
| قَلْنَ | قُولُوا | | قُولَا | | | قُولِي | قَلْ | | 2nd |
|--------|---------|--|--------|--|--|--------|------|--|-----|

Act. Part.

| Plural. | | | Dual. | | | Singular. | | | Fem. |
|-----------|------------|------------|--------------|------------|------------|-----------|---------|---------|------|
| Fem. | Com. | Mas. | Fem. | Com. | Mas. | Fem. | Com. | Mas. | |
| قَابِلَات | قَابِلُونَ | قَابِلُونَ | قَابِلَتَانِ | قَابِلَانِ | قَابِلَانِ | قَابِلَةٌ | قَابِلٌ | قَابِلٌ | Nom. |

2nd Conj. سَارَ، يَسِيرُ To go.

Past.

| | | | | | | | |
|---------|----------|----------|-----------|-----------|---------|---------|-----|
| سَرْنَا | سَرْتُمْ | سَرْتُمْ | سَارَا | سَارَا | سَارَتْ | سَارَتْ | 3rd |
| سَرْنَا | سَرْتُمْ | سَرْتُمْ | سَرْتَمَا | سَرْتَمَا | سَرْتِ | سَرْتِ | 2nd |
| سَرْنَا | | | | | سَرْتِ | سَرْتِ | 1st |

Present.

| | | | | | | |
|------------|------------|------------|------------|---------|---------|-----|
| يَسِيرُونَ | يَسِيرُونَ | يَسِيرَانِ | يَسِيرَانِ | يَسِيرُ | يَسِيرُ | 3rd |
| يَسِيرُونَ | يَسِيرُونَ | يَسِيرَانِ | يَسِيرَانِ | يَسِيرُ | يَسِيرُ | 2nd |
| يَسِيرُ | | | | أَسِيرُ | أَسِيرُ | 1st |

Imperative.

| Plural. | | | Dual. | | | Singular. | | | Pers. |
|---------|-------|------|-------|------|------|-----------|------|------|-------|
| Fem. | Com. | Mas. | Fem. | Com. | Mas. | Fem. | Com. | Mas. | |
| سرن | سيروا | | سيرا | | | سيري | | سر | 2nd |

Act. Part.

| | | | | | | |
|-------|--------|--------|-------|-------|-----|------|
| سارون | ساروات | سارتان | ساران | ساراة | سار | Nom. |
|-------|--------|--------|-------|-------|-----|------|

By comparing the Paradigms of the two Verbs **قال** and **سار** with each other and with that of the Regular Trilateral, 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 **ي** in the root respectively.

DEFECTIVE VERB.

1st Conj. ^عغزأ , ^عيغزو To plunder.

Past.

| Plural. | | | Dual. | | | Singular. | | | Pers. |
|--------------------|------|---------------------|-------------------|------|-------------------|-------------------|------|-------------------|-------|
| Fem. | Com. | Mas. | Fem. | Com. | Mas. | Fem. | Com. | Mas. | |
| ^ع غزون | | ^ع غزوا | ^ع غزتا | | ^ع غزوا | ^ع غزت | | ^ع غزا | 3rd |
| ^ع غزوتن | | ^ع غزوتما | | | | ^ع غزوت | | ^ع غزوت | 2nd |
| | | ^ع غزونا | | | | | | ^ع غزوت | 1st |

Present.

| | | | | | | |
|--------------------|--------------------|---------------------|---------------------|--------------------|-------------------|-----|
| ^ع يغزون | ^ع يغزون | ^ع تغزوان | ^ع يغزوان | ^ع تغزو | ^ع يغزو | 3rd |
| ^ع تغزون | ^ع تغزون | ^ع تغزوان | | ^ع تغزين | ^ع تغزو | 2nd |
| | ^ع تغزون | | | ^ع تغزو | | 1st |

Imperative.

| | | | | | |
|--------------------|--------------------|--------------------|-------------------|------------------|-----|
| ^ع اغزون | ^ع اغزوا | ^ع اغزوا | ^ع اغزي | ^ع اغز | 2nd |
|--------------------|--------------------|--------------------|-------------------|------------------|-----|

Imperative.

| Plural. | | | Dual. | | | Singular. | | | Part. |
|-------------|------|----------|-----------|------|------|-----------|------|--------|-------|
| Fem. | Com. | Mas. | Fem. | Com. | Mas. | Fem. | Com. | Mas. | |
| أَرْمِدِينَ | | أَرْمُوا | أَرْمِيَا | | | أَرْمِي | | أَرْمِ | 2nd |

Act. Part.

| | | | | | | |
|------------|----------|--------------|------------|-----------|-------|------|
| رَامِيَاتٌ | رَامُونَ | رَامِيَتَانِ | رَامِيَانِ | رَامِيَةٌ | رَامٍ | Nom. |
|------------|----------|--------------|------------|-----------|-------|------|

By a comparison of the Paradigms of *غَرَا* and *رَمَى* with each other and with that of the Regular Trilateral, 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 | رَضِيْنَا | رَضِيَا | رَضِيْتِ | رَضِيْتِ | 3rd |
| رَضِيْتِنَّ | رَضِيْتُمْ | رَضِيْتِمَا | | رَضِيْتِ | رَضِيْتِ | 2nd |
| رَضِيْنَا | | | | رَضِيْتِ | | 1st |

Present.

| Plural. | | | Dual. | | | Singular. | | | Pers. |
|-----------|-----------|------|-------------|-------------|------|-----------|---------|------|-------|
| Fem. | Com. | Mas. | Fem. | Com. | Mas. | Fem. | Com. | Mas. | |
| يَرْضِينَ | يَرْضُونَ | | يَرْضِيَانِ | يَرْضِيَانِ | | تَرْضَى | يَرْضَى | | 3rd |
| تَرْضِينَ | تَرْضُونَ | | تَرْضِيَانِ | | | تَرْضِينَ | تَرْضَى | | 2nd |
| | تَرْضَى | | | | | أَرْضَى | | | 1st |

Imperative.

| | | | | | |
|-----------|----------|-----------|---------|--------|-----|
| أَرْضِينَ | أَرْضُوا | أَرْضِيَا | أَرْضِي | أَرْضْ | 2nd |
|-----------|----------|-----------|---------|--------|-----|

Act. Part.

| | | | | | | |
|------------|----------|------------|------------|-----------|-------|------|
| رَاضِيَاتٌ | رَاضُونَ | رَاضِيَانِ | رَاضِيَانِ | رَاضِيَةٌ | رَاضٍ | Nom. |
|------------|----------|------------|------------|-----------|-------|------|

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

5th Conj. وَلِيَ وَلِيَّ To aid.

Past.

| | | | | | | |
|------------|------------|-------------|----------|----------|----------|-----|
| وَلَيْنَ | وَلَوْا | وَلَيْنَا | وَلِيَا | وَلَيْتَ | وَلِيَ | 3rd |
| وَلَيْتِنَ | وَلَيْتِمَ | وَلَيْتِمَا | وَلَيْتَ | وَلَيْتَ | وَلَيْتَ | 2nd |
| | وَلَيْنَا | | | وَلَيْتَ | | 1st |

Present.

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

Imperative.

| | | | | | |
|---------|------|---------|-------|----|-----|
| وَلِينَ | لُوا | وَلِيَا | وَلِي | لِ | 2nd |
|---------|------|---------|-------|----|-----|

Act. Part.

| | | | | | | |
|------------|----------|------------|------------|------------|-------|------|
| وَالِيَاتٌ | وَالُونَ | وَالِيَانِ | وَالِيَانِ | وَالِيَّةٌ | وَالِ | 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. ^{تَمَّ} 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, ^ءأَن is more usual.

2. لَنْ *Not, strong negative.*
3. اِنَّ *Then, in sequence of a preceding statement.*
4. كَيْ *That, in order that.*

5 and 6. لِي = كَيْ; or, لَامِ الْجُودِ, i. e. لِي after a negative assertion.

7. حَتَّى *In order that.*

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

10. أَوْ *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 اِنَّ implied in them.

Ex. اُرِيْدُ اَنْ اَضْرِبَ زَيْدًا *I desire to strike Zeid.*

اِنَّ اَدْجَلَ الْجَنَّةِ *Good, I will enter the garden.*

يَبِّ لِيَغْفِرَ لَكَ اللَّهُ Repent, that God may
pardon thee.

زُرْنِي فَأَكْرِمَكَ Visit me, and I will
honour thee.

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

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

1. لَمْ Not, strong negative.
2. لَمْأَ Not yet.
- 3, 4. أَلَمْ، أَلَمْأَ Interrogatives of the two preceding.
5. لِ In command and entreaty.
6. لَآ In prohibition and entreaty.
7. إِنْ If.
8. مَا That which.
9. مَنْ Whoever.
10. مَاوْ Whatsoever.

11. ^{أَ}أَئِمَّا *Whenever.*
12. ^{أَيَّ}أَيَّ *Whoever, whatever.*
13. ^{مَتَى}مَتَى *When.*
14. ^{أَيَّ}أَيَّانَ *When.*
15. ^{أَيْنَ}أَيْنَ *Wherever.*
16. ^{أَيْنَ}أَيْنَ *Whenever.*
17. ^{أَيْنَ}أَيْنَمَا *Wheresoever.*
18. ^{كَيْفَمَا}كَيْفَمَا *However.*
19. ^{أَإِذَا}أَإِذَا *When, in poetic language.*

To these may be added some other indefinite relatives, as ^{كُلِّ}كُلِّ ^{مَنْ}مَنْ, ^{كُلِّ}كُلِّ ^{مَا}مَا which affect the verb with *fethah* in virtue of the ^{مَا}مَا and ^{مَنْ}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 **لَا** as a compound of **أَنْ** and **لَا** has a similar force with the second of these classes.

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

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

لِيَرْحَمَنَا اللَّهُ *May God pity us.*

مَا تَفْعَلُ تَلْقَى عِنْدَ اللَّهِ *What thou doest thou shalt find with God.*

أَيَّ تَصَاحِبٍ إِصَاحِبٌ *Whomsoever thou takest for companion I will take.*

أَنَّى تَنْزِلُ الرِّيحُ تَعْدِلُ *Wheresoever the victory falls thou wilt do justly.*

إِذَا تَصَبَّكَ خِصَامَةٌ فَتَحْمِلُ *When poverty befalls 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 ن or نْ. This *nun* is called *nun et toukid*, نون التوكيد, and is principally used in five cases.

1. It is an emphatic affirmative. Ex. ^{وَاللّٰهِ لَافْعَلَنَّ}.
I swear by God, I will do it.
2. It is a forcible imperative. Ex. ^{اِحْمِلَنَّ سِرِيْرَكَ}.
Take up thy bed.
3. It is a negative imperative. Ex. ^{لَا تَصْطْرِبَنَّ}.
^{قَوْلُوْبِكُمْ}. *Let not your hearts be troubled.*
4. It is interrogative. Ex. ^{هَلْ يَجِدَنَّ اِيْمَانًا}.
Shall he find faith?
5. It is optative. Ex. ^{لِيَتَّكِفَنَّ}.
O that thou wouldst devote thyself to God!

The Conjugation of the Present with the affixed *nun*

et toukid, the *nun* being double ^ن, is as follows:

| Plural. | | | Dual. | | | Singular. | | | Pers. |
|-----------------------|-----------------------|-----------------------|------------------------|------------------------|------------------------|---------------------|---------------------|--------------------------|-------|
| Fem. | Com. | Mas. | Fem. | Com. | Mas. | Fem. | Com. | Mas. | |
| ^{يَنْصُرْنَ} | ^{يَنْصُرْنَ} | ^{يَنْصُرْنَ} | ^{تَنْصُرَانِ} | ^{يَنْصُرَانِ} | ^{يَنْصُرَانِ} | ^{تَنْصُرُ} | ^{يَنْصُرُ} | ^{هَلْ يَنْصُرُ} | 3rd |
| ^{تَنْصُرْنَ} | ^{تَنْصُرْنَ} | ^{تَنْصُرْنَ} | ^{تَنْصُرَانِ} | ^{تَنْصُرَانِ} | ^{تَنْصُرَانِ} | ^{تَنْصُرُ} | ^{تَنْصُرُ} | ^{تَنْصُرُ} | 2nd |
| ^{نَنْصُرْنَ} | ^{نَنْصُرْنَ} | ^{نَنْصُرْنَ} | | | | ^{أَنْصُرُ} | ^{أَنْصُرُ} | ^{أَنْصُرُ} | 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. | | Dual. | Singular. | | | Fem. |
|---------|-------------|-------|-------------|----------|--------|------|
| Com. | Mas. | | Fem. | Com. | Mas. | |
| | يَنْصُرُونَ | | تَنْصُرِينَ | يَنْصُرُ | لَيْتَ | 3rd |
| | تَنْصُرُونَ | | تَنْصُرِينَ | تَنْصُرُ | — | 2nd |
| | نَنْصُرُونَ | | أَنْصُرِينَ | أَنْصُرُ | — | 1st |

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

With the double ن,

| Plural. | | Dual. | Singular. | | Fem. |
|------------|------------|-----------|-----------|----------|------|
| Fem. | Mas. | | Com. | Mas. | |
| أَنْصُرْنَ | أَنْصُرُوا | أَنْصُرَا | أَنْصُرِي | أَنْصُرُ | 2nd |

With the single ن,

| | | | |
|------------|-----------|----------|-----|
| أَنْصُرْنَ | أَنْصُرِي | أَنْصُرُ | 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. ^ـضرب ^ـضرب, and to change the vowel of the servile prefixed into *dammah*, and the vowel of the 2nd Radical into *fethah* in the Present, Ex. ^ـيضرب ^ـيضرب.

The Passive Participle is formed from the root by prefixing ^ـم and inserting ^ـو between the second and third Radicals, Ex. ^ـمضروب ^ـضرب. 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. | |
|-------|------|-------|-------|---------------------|
| منصور | انصر | ينصر | نصر | Reg. Trilit. |
| مشكوك | | يشك | شك | Reduplicated. |
| ماخوذ | | يؤخذ | أخذ | Hamz. i. |
| مسأول | | يسأل | سأل | Hamz. ii. |
| مملو | | يملا | ملى | Hamz. iii. |
| مودوع | | يودع | ودع | Assimilated. |
| مقول | | يقال | قيل | } Concave. |
| مبيع | | يباع | بيع | |
| مغزى | | يغزى | غزى | } Defective. |
| مرمى | | يرمى | رمى | |
| مرضى | | يرضى | رضى | |
| مكوى | | يكوى | كوى | } Doubly Irregular. |
| موطو | | يوطأ | وطأ | |

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 السُّلْطَانُ أُوتِيَ ابْنَهُ

الْمَرَّةَ, *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.

يَبْرِطِلُ بِرْطَلٌ *To bribe.*

Past.

| Plural. | | | Dual. | | | Singular. | | | Pers. |
|--------------|--------------|--------------|---------------|-----------|-----------|------------|------------|------------|-------|
| Fem. | Com. | Mas. | Fem. | Com. | Mas. | Fem. | Com. | Mas. | |
| بِرَطَلْنَ | بِرَطَلُوا | بِرَطَلُوا | بِرَطَلَتَا | بِرَطَلَا | بِرَطَلَا | بِرَطَلْتُ | بِرَطَلْتَ | بِرَطَلْتُ | 3rd |
| بِرَطَلْتُمْ | بِرَطَلْتُمْ | بِرَطَلْتُمْ | بِرَطَلْتُمَا | | | بِرَطَلْتِ | بِرَطَلْتِ | بِرَطَلْتِ | 2nd |
| | بِرَطَلْنَا | | | | | بِرَطَلْتُ | | بِرَطَلْتُ | 1st |

Present.

| | | | | | | | | | |
|----------------|----------------|----------------|-----------------|-------------|-------------|--------------|--------------|--------------|-----|
| يَبْرَطَلْنَ | يَبْرَطَلُونَ | يَبْرَطَلُونَ | يَبْرَطَلَتَا | يَبْرَطَلَا | يَبْرَطَلَا | يَبْرَطَلْتُ | يَبْرَطَلْتَ | يَبْرَطَلْتُ | 3rd |
| يَبْرَطَلْتُمْ | يَبْرَطَلْتُمْ | يَبْرَطَلْتُمْ | يَبْرَطَلْتُمَا | | | يَبْرَطَلْتِ | يَبْرَطَلْتِ | يَبْرَطَلْتِ | 2nd |
| | يَبْرَطَلْنَا | | | | | يَبْرَطَلْتُ | | يَبْرَطَلْتُ | 1st |

Imperative.

| | | | | | |
|------------|------------|-----------|-----------|-----------|-----|
| بِرَطَلْنَ | بِرَطَلُوا | بِرَطَلَا | بِرَطَلِي | بِرَطَلِي | 2nd |
|------------|------------|-----------|-----------|-----------|-----|

Act. Part.

| | | | | | | |
|---------------|---------------|-----------------|---------------|--------------|------------|------|
| مَبْرَطَلَاتُ | مَبْرَطَلُونَ | مَبْرَطَلَتَانِ | مَبْرَطَلَانِ | مَبْرَطَلَةٌ | مَبْرَطَلٌ | 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 Quadrilaterals 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. |
|------------------|------------------|------------------|------------------|-----------------------|
| سـهـوـ مكسر | سـهـوـ مكسر | سـهـوـ كسر | سـهـوـ يكسر | سـهـوـ كسر 2nd |
| سـهـوـ ضارب | سـهـوـ ضارب | سـهـوـ ضارب | سـهـوـ يضارب | سـهـوـ ضارب 3rd |
| سـهـوـ مضرب | سـهـوـ مضرب | سـهـوـ اضرب | سـهـوـ يضرب | سـهـوـ اضرب 4th |
| سـهـوـ متكسر | سـهـوـ متكسر | سـهـوـ تكسر | سـهـوـ يتكسر | سـهـوـ تكسر 5th |
| سـهـوـ متضارب | سـهـوـ متضارب | سـهـوـ تضارب | سـهـوـ يتضارب | سـهـوـ تضارب 6th |
| سـهـوـ منكسر | | سـهـوـ انكسر | سـهـوـ ينكسر | سـهـوـ انكسر 7th |
| سـهـوـ مكتسر | سـهـوـ مكتسر | سـهـوـ اكتسر | سـهـوـ يكتسر | سـهـوـ اكتسر 8th |
| سـهـوـ مهمر | سـهـوـ مهمر | سـهـوـ أهمر | سـهـوـ يهمر | سـهـوـ أهمر 9th |
| سـهـوـ مهمرر | سـهـوـ مهمرر | سـهـوـ أهمرر | | |
| سـهـوـ مستضرب | سـهـوـ مستضرب | سـهـوـ استضرب | سـهـوـ يستضرب | سـهـوـ استضرب 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. أَحَجَفَ، حَاجَفَ؛ تَلَهَّبَ، أَلَهَّبَ، لَهَّبَ، ائْتَجَفَ، ائْتَجَفَ؛ 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 قَطَعَ، 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 كَتَبَ، to make to write.

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

to be struck mutually. The 3rd however has very frequently the sense of the Primitive, as ^{سافر}, 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 ^{تعب}, to be weary, ^{أتعب}, to make weary.

The 5th and 6th may be considered the Passives of the 2nd and 3rd forms, as ^{تكسر}, to be broken to pieces, ^{تضارب}, to be struck mutually.

The 7th is generally passive, as ^{أنضرب}, to be struck.

The 8th has generally the signification of the Primitive, as ^{أفترس}, to devour; it may however be passive, as ^{انتصر}, to be assisted.

When the 1st Radical is ط, ظ, ص, ض, the ت characteristic of the 8th Derivative is changed into ط, as ^{أصطاد}, ^{أضرب}; ^{أضرب}. When the 1st Radical is د or ذ it is doubled, as ^{أدعى}, ^{أذكر}.

The 9th form is employed for colours, as ^{س-ل}أسود, it grew black, or infirmities, as ^{س-ل}أعوج, 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 ^{س-ل-ع}استنصر, 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, ^{س-ل}انصار; 12th, ^{س-ل-ع}انصوتر; 13th, ^{س-ل-ع}انصور.

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. | |
|------------|-------|-------|-------|------|
| ممد | مد | يمد | مد | 2nd |
| ممان | مان | يمان | مان | 3rd |
| ممان | | يمان | مان | |
| ممد | آمد | يمد | آمد | 4th |
| ممدد | تمدد | يتمدد | تمدد | 5th |
| متمان | تمان | يتمان | تمان | 6th* |
| متمان | | يتمان | تمان | |
| منمد | انمدد | ينمد | انمد | 7th* |
| ممد | امتد | يمتد | امتد | 8th |
| ممدد | امدد | يمدد | امدد | |
| مستمد | استمد | يستمد | استمد | 10th |

HAMZATED DERIVATIVES.

| Act. Part. | Imp. | Pres. | Past. |
|--------------|-------------|--------------|------------------|
| مَوْخَذٌ | اِخْذْ | يُؤْخِذُ | اِخْذَ 2nd* |
| مَوْأَخَذٌ | أَخْذْ | يُؤْأَخِذُ | أَخْذَ 3rd |
| مَوْؤَخَذٌ | أَخْذْ | يُؤْؤَخِذُ | أَخْذَ 4th |
| مَتْأَخَذٌ | تَأْخِذْ | يَتَأَخِذُ | تَأْخِذَ 5th |
| مَتْأَخَذٌ | تَأْخِذْ | يَتَأْخِذُ | تَأْخِذَ 6th |
| مَنْأَخَذٌ | انْأَخِذْ | يَنْأَخِذُ | انْأَخِذَ 7th* |
| مَنْأَخَذٌ | انْأَخِذْ | يَنْأَخِذُ | انْأَخِذَ 8th |
| مَوْأَخِذٌ | أَيْخِذْ | يَأْخِذُ | أَيْخِذَ 9th* |
| مَسْتَأْخِذٌ | اسْتَأْخِذْ | يَسْتَأْخِذُ | اسْتَأْخِذَ 10th |

More usually in the 3rd and 6th forms,

| Act. Part. | Imp. | Pres. | Past. |
|---------------|-------------|---------------|-----------------|
| مَوَّأَخَذُ | وَأَخِذْ | يَوَّأَخِذُ | وَأَخَذَ 3rd |
| مَتَوَّأَخَذُ | تَوَّأَخِذْ | يَتَوَّأَخِذُ | تَوَّأَخَذَ 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. |
|-------------|-----------|-------------|---------------|
| مَلَّأَيْمُ | لَّأَيْمِ | يَلَّأَيْمُ | لَّأَيْمَ 3rd |

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

| | | | | |
|-----|---------|-------|---------|-----------|
| Ex. | مَهْنِي | هْنِي | يَهْنِي | هَنَا 2nd |
|-----|---------|-------|---------|-----------|

ASSIMILATED VERBS.

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

| | | | |
|-----------|--------|-----------|------------|
| مَوَّحِدُ | وَحِدْ | يَوَّحِدُ | وَحَدَ 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. | |
|------------|--------|--------|--------|-----|
| مَنجِدٌ | اَجِدْ | يَجِدُ | اَجَدَ | 8th |

DERIVATIVES OF CONCAVE VERBS.

| Act. Part. | Imp. | Pres. | Past. | |
|------------|----------|------------|-------------|-------|
| مَقُولٌ | قُولْ | يَقُولُ | قَوَّلَ | } 2nd |
| مَسِيرٌ | سِيرْ | يَسِيرُ | سَوَّرَ | |
| مَقَاوِلٌ | قَاوِلْ | يَقَاوِلُ | قَاوَلَّ | } 3rd |
| مَسَايِرٌ | سَايِرْ | يَسَايِرُ | سَاوَرَّ | |
| مَقِيلٌ | اَقِلْ | يَقِيلُ | اَقَالَ | } 4th |
| مَسِيرٌ | اَسِرْ | يَسِيرُ | اَسَارَ * | |
| مَتَقَوْلٌ | تَقَوْلْ | يَتَقَوْلُ | تَقَوَّلَ | } 5th |
| مَتَسِيرٌ | تَسِيرْ | يَتَسِيرُ | تَسَوَّرَ * | |

DERIVATIVES OF CONCAVE VERBS—*continued.*

| | Act. Part. | Imp. | Pres. | Past. | |
|---------------|-------------|------------|-------------|-------------|-------------|
| | مَتَقَاوِلٌ | تَقَاوِلْ | يَتَقَاوِلُ | تَقَاوَلْ | } 6th |
| | مَتَسَايِرٌ | تَسَايِرْ | يَتَسَايِرُ | تَسَايَرْ | |
| | مَنْقَالٌ | أَنْقَلْ | يَنْقَالُ | أَنْقَالَ | } * 7th |
| | مَنْسَارٌ | أَنْسَرْ | يَنْسَارُ | أَنْسَارْ | |
| Passive Form. | مَقْتَالٌ | أَقْتَلْ | يَقْتَالُ | أَقْتَالَ | } 8th |
| | مَسْتَارٌ | أَسْتَرْ | يَسْتَارُ | أَسْتَالَ | |
| | مَقْوَلٌ | أَقْوَلْ | يَقْوَلُ | أَقْوَلَ | } * 9th |
| | مَسِيرٌ | أَسِيرْ | يَسِيرُ | أَسِيرْ | |
| | مَسْتَقِيلٌ | أَسْتَقِلْ | يَسْتَقِيلُ | أَسْتَقَالَ | } * 10th |
| | مَسْتَسِيرٌ | أَسْتَسِرْ | يَسْتَسِيرُ | أَسْتَسَارْ | |

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. | |
|-------------|------------|-------------|-------------|-------------|------|
| | مَرِم | رِم | یَرِمِی | رَمِی | 2nd |
| | مَرَام | رَام | یَرَامِی | رَامِی | 3rd |
| | مَرِم | أَرِم | یَرِمِی | أَرَمِی | 4th |
| | مَتَرِم | تَرِم | یَتَرِمِی | تَرَمِی | 5th |
| | مَتَرَام | تَرَام | یَتَرَامِی | تَرَامِی | 6th |
| Pass. Form. | مَنَرِمِی | أَنَرِم | یَنَرِمِی | أَنَرَمِی | 7th |
| | مَرَتِم | أَرَتِم | یَرَتِمِی | أَرَتَمِی | 8th |
| | مَسْتَرِم | أَسْتَرِمِی | یَسْتَرِمِی | أَسْتَرَمِی | 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. |
|-------------|------------|--------|---------|--------------|
| | موتِ | اتِ | يوتِي | أتِي 2nd |
| | مواتِ | أتِ | يواتِي | أتِي 3rd |
| | موتِ | أتِ | يوتِي | أتِي 4th |
| | ماتِ | تاتِ | يتاتِي | تاتِي 5th |
| | ماتِ | تاتِ | يتاتِي | تاتِي 6th |
| Pass. Form. | ماتِي | اتِ | يتاتِي | اتاتِي 7th |
| | ماتِ | اتِ | يتاتِي | اتاتِي 8th |
| | مستاتِ | استاتِ | يستاتِي | استاتِي 10th |

اتِي 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 ^كأَخَذَ, viz. they might be

| | | | |
|------------|---------|------------|--------------|
| Act. Part. | Imp. | Pres. | Past. |
| مَوَاتٍ | وَاتٍ | يَوَاتِي | وَاتَى 3rd |
| مَتَوَاتٍ | تَوَاتٍ | يَتَوَاتِي | تَوَاتَى 6th |

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

| | | | |
|------------|----------|------------|----------------------------------|
| Past Part. | Imp. | Pres. | Past. |
| مَقْمَطَرٌ | قَمَطِرْ | يَقْمَطِرُ | قَمَطِرَ, <i>To be fastened.</i> |

Past.

| Plural. | | | Dual. | | | Singular. | | | Pers. |
|---------------|---------------|---------------|---------------|---------------|---------------|------------|------------|------------|-------|
| Fem. | Com. | Mas. | Fem. | Com. | Mas. | Fem. | Com. | Mas. | |
| قَمَطِرُنَ | قَمَطِرُوا | قَمَطِرُوا | قَمَطِرَتَا | قَمَطِرَا | قَمَطِرَا | قَمَطِرَتْ | قَمَطِرَتْ | قَمَطِرَتْ | 3rd |
| قَمَطِرْتِنَ | قَمَطِرْتِمَ | قَمَطِرْتِمَ | قَمَطِرْتِمَا | قَمَطِرْتِمَا | قَمَطِرْتِمَا | قَمَطِرْتِ | قَمَطِرْتِ | قَمَطِرْتِ | 2nd |
| قَمَطِرَاتِنَ | قَمَطِرَاتِنَ | قَمَطِرَاتِنَ | | | | قَمَطِرَتْ | قَمَطِرَتْ | قَمَطِرَتْ | 1st |

Present.

| Plural. | | | Dual. | | | Singular. | | | Pers. |
|-------------|-------------|-------------|-------------|-------------|-------------|-------------|-------------|----------|-------|
| Fem. | Com. | Mas. | Fem. | Com. | Mas. | Fem. | Com. | Mas. | |
| يَقْمِطُونَ | يَقْمِطُونَ | يَقْمِطُونَ | يَقْمِطَانِ | يَقْمِطَانِ | يَقْمِطَانِ | تَقْمِطُ | تَقْمِطُ | يَقْمِطُ | 3rd |
| تَقْمِطُونَ | تَقْمِطُونَ | تَقْمِطُونَ | تَقْمِطَانِ | تَقْمِطَانِ | تَقْمِطَانِ | تَقْمِطِينَ | تَقْمِطِينَ | تَقْمِطُ | 2nd |
| | | نَقْمِطُ | | | | أَقْمِطُ | أَقْمِطُ | أَقْمِطُ | 1st |

Imperative.

| | | | | | | | | | |
|----------|----------|----------|---------|---------|---------|---------|---------|---------|-----|
| قْمِطُوا | قْمِطُوا | قْمِطُوا | قْمِطَا | قْمِطَا | قْمِطَا | قْمِطِي | قْمِطِي | قْمِطِي | 2nd |
|----------|----------|----------|---------|---------|---------|---------|---------|---------|-----|

Participle.

مَقْمِطُونَ مَقْمِطُونَ مَقْمِطَاتُ مَقْمِطَاتُ مَقْمِطَانِ مَقْمِطَانِ مَقْمِطَانِ مَقْمِطَانِ مَقْمِطَاتُ مَقْمِطَاتُ

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. |
|--------------|------------|--------------|------------|
| مَتَبْرِطَلٌ | تَبْرِطَلْ | يَتَبْرِطَلُ | تَبْرِطَلُ |

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 | تبرط |

OF TRILITERALS.

| | | | |
|--------|-------|--------|-----------|
| متكسر | تكسر | يتكسر | تكسر 5th |
| متضارب | تضارب | يتضارت | تضرب 6th |
| منكسر | انكسر | ينكسر | انكسر 7th |
| مكتسر | اكتسر | يكتسر | اكتسر 8th |

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

| | | | |
|--------|--------|--------|--------|
| مستضرب | استضرب | يستضرب | استضرب |
|--------|--------|--------|--------|

OF VERBALS.

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

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

The Mimmated Derivative Noun of Action of Primitive Trilaterals, whether regular or irregular, is formed from the 3rd Sing. Masc. of the Present by substituting

م 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

مصدر is itself an example of this formation. Other examples are

س - ع - ي
مَنْصَر help, from Pres. يَنْصُر

س - ر - ي
مَرْو return, — يَرْو

س - م - ي
مَقَام position, — يَقُوم

س - س - ي
مَسِير course, — يَسِير

س - و - ي
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 م for the ser-

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

| | | | | |
|-----|-------------------------|-------------------------|------------|-------------------------|
| Ex. | ^{س-ك-م} مكرم | 2nd Deriv. a noble act, | from Pres. | ^{ي-ك-م} يكرم |
| | ^{س-ك-ب} مكاتبه | 3rd — a letter, | — | ^{ي-ك-ب} يكتب |
| | ^{س-م-م} مقام | 4th — a station, | — | ^{ي-م-م} يقيم |
| | ^{س-ع-ع} مستغفر | 10th — pardon, | — | ^{ي-ع-ع} يستغفر |

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 jezimated; the first is accented with *fethah*, *dammah*, or *kesrah*, and terminal *ى* or *ان* not unfrequently added.

| | | | | |
|-----|---------------------------|--------------|------|----------------------|
| Ex. | ^{س-ك-ب} ضرب | striking, | from | ^{ض-ر-ب} ضرب |
| | ^{ق-ط-ع} قطع | cutting, | — | ^{ق-ط-ع} قطع |
| | ^{ش-ك-ل} شكل | resemblance, | — | ^{ش-ك-ل} شكل |
| | ^{ذ-ك-ر} ذكري | memorial, | — | ^{ذ-ك-ر} ذکر |
| | ^{ط-و-ف-ان} طوفان | deluge, | — | ^{ط-و-ف} طاف |

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

| | | | | |
|-----|---------|----------------|------|--------|
| Ex. | كَرْبٌ | <i>grief,</i> | from | كَرْبٌ |
| | طَوَّلٌ | <i>length,</i> | — | طَالَ |

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

| | | | | |
|-----|---------|-----------------------|------|--------|
| Ex. | شَمَالٌ | <i>the left hand,</i> | from | شَمَلٌ |
| | قَرَارٌ | <i>stability,</i> | — | قَرٌّ |
| | جَلُوسٌ | <i>session,</i> | — | جَلَسَ |
| | رَحِيلٌ | <i>journey,</i> | — | رَحَلَ |

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

| | | | |
|-----------|------------------|------|--------|
| قَدَامَةٌ | <i>priority,</i> | from | قَدَمٌ |
| سَهْوَةٌ | <i>facility,</i> | — | سَهْلٌ |

To these may be added a few rare forms, as شَكِيَّةٌ *complaint*, from شَكَى; تَلْقَاءٌ *blame*, from لَقِيَ; تَذَكَّارٌ *complaint*, from تَذَكَّرَ.

recollection, from ذَكَرَ; بَيِّنَةٌ evidence, from بَانَ, a form peculiar to Concave Verbs; قَلِيلِي 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 فَعْلٌ, فَعْلٌ, فَعَالَةٌ, فَعُولٌ and فَعُولَةٌ.

Transitive Verbs of the forms قَتَلَ and قَتَلَ usually construct their Nouns of Action on the model of فَعَلَ, as قَتَلَ to kill, قَتَلَ; فَهِمٌ to understand, فَهِمٌ.

Intransitive Verbs of the form فَعَلَ usually follow the model of فَعُولٌ, as قَعَدٌ to sit, قَعَدٌ; جَاسٌ to sit, جَلُوسٌ.

Neuter Verbs like فَعَلَ usually form their Nouns of Action after the manner of فَعُولَةٌ or فَعَالَةٌ, as سَهْلٌ to be easy, سَهْلَةٌ; جَزَلٌ to be liberal, جَزَالَةٌ.

Neuter Verbs of the form فَعَلَ generally take the

model of ^sفَعَل, as ^sفَرَع to be glad, ^sفَرَع; ^sحَزَن to be sorry, ^sحَزَن.

When the Vowels of the preterite are different, different derivatives are formed from it accordingly. Thus from ^sرَفَع to raise, is derived ^sرَفَع raising; from ^sرَفِع to be of a high station, ^sرَفَعَة or ^sرَفِيعَة high rank; from ^sرَفَع to have a loud voice, we have ^sرَفَاعَة, ^sرَفَاعَة, ^sرَفِيعَة, raising of the voice.

Infirmities are indicated by the form ^sفَعَال, as ^sسَعَال from ^sسَعَلَ to cough. Change is indicated by the form ^sفَعِلَان, as ^sطَوْفَان, from ^sطَاف to turn. The form ^sفَعِيل belongs especially to verbs of movement, as ^sرَحِيل from ^sرَحَلَ to set out; ^sفَعَال and ^sفَعِيل indicate a voice or cry, as ^sنَعَاب ^sنَعِيب, from ^sنَعَب to croak; an art or profession assumes the form ^sفَعَالَة, as ^sكِتَابَة the art of writing, from ^sكَتَب.

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:

| Noun of Action. | | Past. | |
|---------------------------|----|--|-------------------------------|
| ^{s--u-} تفعلة | or | ^s ^u تفعيل | ^{-u-} فعل 2nd |
| | | ^s ⁻ أفعال | ^{-u-} فاعل 3rd |
| | | ^s ^{-u-} أفعال | ^{-u-} أفعل 4th |
| | | ^s ^{-u-} تفعل | ^{-u-} تفعل 5th |
| | | ^s ⁻ تفاعل | ^{-u-} تفاعل 6th |
| | | ^s ^{-u-} أنفعال | ^{-u-} أنفعل 7th |
| | | ^s ^{-u-} أفتعال | ^{-u-} أفتعل 8th |
| | | ^s ^{-u-} أفعلال | ^{-u-} أفعل 9th |
| | | ^s ^{-u-} استفعال | ^{-u-} استفعل 10th |

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

| Past. | Noun of Action. | |
|--------------|-----------------|-------|
| --- | s-- | s-- |
| I. دحرج | دحراج | دحرجة |
| --- | s-- | s-- |
| 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, عِدَّة; وعظ, يعظ, عِظَّة and the like. Many of them however resume the 1st radical in the noun of action, and thus are regular, as وجر from ---. Some have both forms, as وزن, ديزن, وزن or زنة. Such forms as عِدَّة, زِنَّة are considered to belong to the form ^{s--}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 regu-

lar, as ^سوود ^سووع ^سوجدان.

Some Assimilated Verbs have peculiar Nouns of

Action, as ^ستقاة, ^ستقى; ^سوضع, ^سوضع; ^ستصع, ^ستصع from ^ستضع, ^ستضع; ^ستقوى from ^ستقوى; ^سرابعة, ^سرابعة; ^سدريع, ^سدريع 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-Mimmed 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 ^سفعلولة however is peculiar to them; in it the 2nd radical is always ^سى, as ^سبينونة, ^سديمومة; ^سغاب, ^سغاب; ^سدَام, ^سدَام from ^سغيبوبة.

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

not ^{s-c}اقوام and ^{s-c c}استقوام, as they would be if the regular rule were followed.

Non-Mimmed Nouns of Action of Defective Verbs.

In the forms of Derivative Nouns of Action where the 2nd radical is jzimated, no irregularity is experienced; thus, ^{sc-}غزو, ^{sc-}رمى, ^{sc-}لقى, ^{sc-}رضو, ^{sc-}رضوان, &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 ^{s--}فعل we have ^{s--}لقى, ^{s--}رضى, &c.

Also, on a similar principle, ^{s--}شكوة for ^{s--}شكاة, &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 ^{s--}فعل and ^{s--}فعولة we have ^{s--}علو for ^{s--}علوو; ^{s--}رقى for ^{s--}رقوى; in the forms ^{s--}فعال, ^{s--}فعال, ^{s--}فعال we have ^{s--}سراء for ^{s--}سراو, ^{s--}بكاؤ for ^{s--}بكاء, &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. ^{اَعْطَى} from ^{اَعْطَاءٌ}; ^{اِرْتَجَى} from ^{اِرْتِجَاءٌ} . ^{تَمَطَّى}

for ^{تَمَطَّى}, ^{تَوَانِي} for ^{تَوَانٍ}. When the nunnation disappears the ^ي returns as ^{اَلتَّمَطَّى}.

The formation of Derivative Nouns of Action from Doubly Irregular Verbs requires merely the accurate observance of the Rules of Permutation. Thus from

^{قَوَى} comes ^{قَوَّةٌ}; from ^{شَوَى} comes ^{شَيْءٌ}.

NOUN OF SINGLENES.

By adding to the form ^{فَعْلٌ} the Noun of Action of the Primitive Trilateral ^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 ^{نَهْبَةٌ} a piece of gold, from ^{نَهْبٌ} 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 الطعمه*; this is beautiful to the sight,

هذا حسن النظره.

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 *يامن*, *يامن* a place of security. If the second radical of the Present be *dammah*, it is changed into *fethah*, except in the twelve Nouns fol-

lowing, where it becomes *kesrah*: *منبت*, *مسقط*, *هجيز*,

مطلع, *بمفرق*, *مسكن*, *مسجد*, *مشرق*, *مغرب*, *مرفق*,

منكر, *منسك*. 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

يقوم، مقام، in Roots Concave in *و* the formation is regular, as *مصير، يصير، صار*.

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

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. *مفعل*, as *مبرد* a cooler; 2. *مفعال*, as *مفتاح* a key; 3. *مفعلة*, as *مخمة* cupping-glass handle.

The peculiarity of this Derivative is the prefixed م, 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 مفعول or مفعلة, as مدهن *a perfume jar*, مكحلة *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, وجه *a face*, كلب *a dog*, سنة *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 ي after the second Radical, and the accentuation of the first Radical with *dammah*; the concurrence of weak letters with this ي gives rise to various modifications in the form of the diminutive.

Ex. كَلْبٌ *dog*, Dim. كَلْبِيٌّ; قَلْعَةٌ *castle*, Dim.

زَيْنَبٌ *Zeineb*, Dim. زَيْنَبِيٌّ; قَلْبَعَةٌ

VERBAL ADJECTIVES.

The following forms are enumerated as Adjectival

Derivatives of the Primitive Trilateral: فَعْلٌ, فَعْلٌ, فَعْلٌ,
فَعْلِيٌّ, فَعْلِيٌّ, فَعْلِيٌّ, فَعْلِيٌّ, فَعْلِيٌّ, فَعْلَانٌ, فَعْلَانٌ.

Examples. شَرِيفٌ *noble*, رَحِيمٌ *merciful*, حَسَنٌ *beau-*
tiful, صَعْبٌ *difficult*, كَذُوبٌ *mendacious*, رَوُوفٌ *com-*
passionate, أَكْرَلٌ *voracious*, سَكْرَانٌ *drunken*, غَضَبَانٌ *angry*,
عُرْيَانٌ *naked*.

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

Of these forms فَعْلِيٌّ is perhaps the commonest; it belongs especially to Verbs of the 4th Conjugation; فَعْلَانٌ expresses colours or infirmities, as أَحْمَرٌ *red*, أَعْوَجٌ *crooked*, أَحْدَبٌ *humpbacked*; فَعْلَانٌ, فَعْلَانٌ, mental or bodily affections, as عَطْشَانٌ *thirsty*, نَدَمَانٌ *penitent*.

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

To these we may add the form ^سفَعَالٌ, which indicates frequency or intensity, as ^سأَكَالٌ a *great eater*, ^سغَفَارٌ *placable*. Hence it is employed to denote trades, as ^سخَبَازٌ a *baker*, i. e. one who frequently bakes; ^سخَيَاطٌ a *tailor*, one who frequently sews, &c.

To the form ^سفَعَالٌ, ^ستَ is occasionally added, and communicates a signification of great intensity, as ^سعَلَامَةٌ *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 ^سفَعَالٌ, ^سفَعِيلٌ, ^سفَعَلٌ, ^سفَعَالَةٌ, ^سفَعَالَةٌ, ^سفَعُولَةٌ, ^سمَفْعَلٌ, ^سمَفْعَالٌ, ^سمَفْعِلٌ, ^سمَفْعِلَةٌ, though it may be questioned whether this last form should not rather be regarded as a Substantive Noun of instrumentality; thus ^سمَكْنِيزٌ 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 **ى** 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. **ارض** *land*, **ارضى**; **سما** *heaven*, **سماوى**;

شمس *sun*, **شمسى**; **ملك** *king*, **ملكى**; **مكة** *Mecca*,

دم; **ابوى**, **اب** *father*, **جزرى**; **جزيرة** *island*, **مكى**

دموى *blood*.

Occasionally we find the form of termination **انى**,

as **نورانى**, **جسمانى**, 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, **نورى**, **جسمى**.

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

We may also call Relative Adjectives some which assume the form ^سفَاعِلٌ, as they are derived from Nouns rather than Verbs, for example, ^سلَابِنٌ a milk dealer, ^سطَاعِمٌ a provision dealer.

From the Relative Adjectives, Substantives may be derived by the addition of ^سة, which then indicate the quality expressed by the Adjective, as ^سجَمْعِيٌ plural, ^سجَمْعِيَّةٌ plurality, ^سكُتَيْبِيٌ librarian, ^سكُتَيْبِيَّةٌ library.

Of the same class are such words as ^سمَائِيَّةٌ quiddity, ^سكَيْفِيَّةٌ = ποιότης quality, ^سكَمِيَّةٌ = 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 ^سمَرْيَمٌ Mary, ^سهِنْدٌ Hind, ^سعُرُوسٌ a bride, ^سأُمٌ mother, ^سأُخْتٌ sister.

2. Those conventionally Feminine, as names of towns and provinces, and parts of the body which are double, as ^سمصر *Cairo* or *Egypt*, ^سالشَّام *Syria*, ^سيد *hand*, ^سرجل *a foot*, ^سأذن *an ear*.

Class II. comprises Nouns which end

1. In ة, as ^سجنة *a garden*, ^سظلمة *darkness*.

2. In آ, non-radical, as ^سكبرياء *pride*, ^سصحراء *field*.

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

^سأرض *the earth*, ^سشمس *the sun*, ^سريح *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 ^سروح *spirit*, ^سطريق *path*.

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

In Adjectives the Feminine Gender is usually formed from the Masculine by adding ة, as ^سجَمِيلٌ, ^سجَمِيلَةٌ; ^سصَغِيرٌ, ^سصَغِيرَةٌ; ^سكَوَيْسٌ, ^سكَوَيْسَةٌ.

A similar change of Gender is effected by the same addition in certain Substantives, as ^سجَدٌ a grandfather, ^سجَدَةٌ a grandmother, ^سعَمٌ uncle, ^سعَمَةٌ aunt.

In Adjectives of the form ^كأَفْعَلٌ, not being comparatives or superlatives, the feminine becomes ^كفَعْلَاءٌ, as ^كأَحْمَرٌ red, ^كأَحْمَرَاءٌ; ^كأَصْفَرٌ yellow, ^كأَصْفَرَاءٌ. From this rule is excepted ^كأَرْمَلٌ orphan, whose Feminine is ^كأَرْمَلَةٌ.

If the Adjective be a comparative or superlative, the Feminine is of the form ^كفَعْلَى, as ^كأَكْبَرٌ very great, ^كأَكْبَرَى; ^كعَظَمٌ magnificent, ^كعَظَمَى. Similarly, ^كأَوَّلٌ first, which represents ^كأَوَّلٌ or ^كوَوَّلٌ, makes ^كأَوَّلَى; ^كأَخْرٌ latter, for ^كأَخْرٌ makes ^كأَخْرَى.

^سأَحَدٌ one, makes in the Feminine ^سأَحَدَى.

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 ^{فعالة}, ^{فعالة}, ^{فعولة}, ^{فعلة},

^{مفعلة}, ^{منعال}, 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 ^{فعل} and ^{فعل} 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 ^كأ, jezimating the first radical and fethating the second, as ^سحَسَن beautiful, ^كأَحْسَن more beautiful; ^سغَنِي rich, ^كأَغْنَى richer.

The Feminine of these Adjectives of Comparison usually takes the form ^كفَعْلَى. Thus we have ^ككَبْرَى, ^كعَظْمَى, ^كسَفْلَى, from ^كأَكْبَر, ^كأَعْظَم, ^كأَسْفَل. When the Superlative Masculine ends in ^يى the Feminine termination is ^{يَا}يا, according to the rules of Permutation, as ^كعَلِيَا, Superlative Form of ^كأَعْلَى. Thus ^كدُنْيَا the present world, is properly a Superlative Feminine of ^كأَدْنَى inferior, Comparative of ^كدُنَى.

If one of the weak letters be introduced between the second and third Radicals in the Positive, it is retrenched in the Comparative, as ^كجَمِيل pretty, ^كأَجْمَل prettier; ^ككَبِير great, ^كأَكْبَر greater. For the Comparative of good,

the form حَـ is ordinarily employed, not أَحـ, which would be the regular form.

If the last letter of the Positive be و or ا it is changed into ي in the Comparative, as حلو sweet, أحلى.

If the Positive begin with و or ي, and ا is the second letter, و or ي is retained and ا retrenched, as أوسع wide, أيبس dry, أوسع.

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

ثم قست قلوبكم وهي كآجارٍ أو أشد قسوةً
Then your hearts were hardened and were like stone, or even harder.

كالذين من قبلكم كانوا أشد قوتاً وأكثر أموالاً
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 فعيل in the Positive, the Weak Letter is dropped and the second and third Radicals

coalesce in the Comparative, as قَلِيلٌ *little*, أَقَلُّ *less*;

حَبِيبٌ *beloved*, أَحَبُّ *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 trilateral, 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 أَشَدُّ, أَكْبَرُ, أَقَلُّ, or the like followed by the quality of the thing in refer-

ence to which the comparison is made, as أَشَدُّ الْحَرْبِ

more warlike = stronger in war; أَكْبَرُ الْفَهْمِ *more intelligent* = greater in understanding. The term of comparison

is expressed by مِنْ.

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 **أَنْ**. 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. **عَصَا** *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

ون to the singular; the Feminine by the addition of terminal ^سآت, or the substitution of ^سآت for ة if the Noun end in ة.

Ex. ^سكَاتِبٌ *writing*, Part. ^سكَاتِبُونَ; ^سجَمِيلٌ *pretty*,
^ستَقَلَّبٌ; ^سكَاتِبَاتٌ *writing*, Fem. Part. ^سجَمِيلُونَ; ^ستَقَلَّبَاتٌ;
^سمَرِيَمَاتٌ *Mary*, ^سمَرِيَمٌ *change*, ^ستَقَلَّبَاتٌ.

If the Masculine Singular suffer contraction by the weakness of the last Radical, the Plural does so likewise, as ^سمَوْسَى; ^سرَامُونَ; ^سقَاصُونَ; ^سقَاصٍ *judging*, ^سرَامٍ *casting*, ^سمَوْسَى
Moses, ^سمَوْسُونَ.

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, ي or ة.

Ex. ^سسَنَةٌ *year*, ^سسَنُونَ; though such Nouns may also have the regular Fem. Plu., as ^سسَنَاتٌ, ^سسَنَةٌ.

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

Ex. ^سسما^ء heaven, ^سسما^ت; ^سصلاة prayer, pronounced
^سصلاة, ^سصلوات.

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 ^سأفعل, or to professional Adjectives, as ^سخياط, ^سخياطون tailors.

Some few Masculine Nouns of foreign origin take the feminine form of plural, as ^سأنا Agha, ^سأغوات; ^سباشا Basha, ^سبشوات.

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 ^سا, form their plural by changing ^سا into ^سى and adding ^سان, as ^سجار neighbour, ^سجيران; ^سفار a mouse, ^سفيران; ^سنار fire, ^سنيران. But ^سدار house, makes ^سديار.

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 ي in the plural.

Ex. سَلَّاطِينَ *Sultam*, قَرَّاطِيسَ *paper*, قَرَّاسَ *paper*; مَسَاكِينَ *poor*, مَسْكِينٍ *poor*; مَكَاتِبَ *letter*, مَكْتُوبٍ *letter*.

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 كَلْبٍ *dog*, كِلَابٍ *dog*; قَلْبٍ *heart*, قُلُوبٍ *heart*; رَجُلٍ *man*, رِجَالٍ *man*.

Also in Triliteral Nouns whose second letter is ي, the plural is frequently formed by the insertion of و before the last radical, as طَيْرٍ *bird*, طَيُورٍ *bird*; بَيْتٍ *house*, بَيْوتٍ *house*.

4. Substantives of four letters none of which are weak, form the Plural by inserting ا after the second, as مَطْرَحٍ *chamber*, مَطْرَاحٍ *chamber*; مَفْصَلٍ *section*, مَفَاصِلٍ *section*. When ة terminal is added in the singular it is rejected in the plural, as قَنَاظِرٍ *bridge*, قَنْظَرَةٍ *bridge*.

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 ^{s-c} *تَبْنَةٌ* a piece of straw, ^{s-c} *تَبْنٍ* straw; ^{s---} *بَصَلَةٌ* an onion, ^{s--} *بَصَلٍ* 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 ^s *كَاتِبٌ*, ^s *كَاتِبٍ* a scribe; ^s *حَاكِمٌ*, ^s *حَاكِمٍ* a physician. Note however that the same forms, if not professional, form the plural regularly, as ^s *كَاتِبٌ*, ^s *كَاتِبُونَ* he who writes, they who write; ^s *حَاكِمٌ*, ^s *حَاكِمُونَ* the wise.

6. Quadrilaterals of which the last letter is *ى* form the plural by inserting *ا* in the third place, as ^s *كُرْسِيٌّ* chair, ^s *كُرَاسِيٌّ*.

7. Names of trades and relative Adjectives ending in *ى* form their plurals by adding *ة*, as ^s *شَافِعِيٌّ* Shafite ^s *صُوفِيٌّ* *Softi*, ^s *صُوفِيَّةٌ*; ^s *شَافِعِيَّةٌ*;

Adjectives of the form ^{كـ}أفعل, not being comparatives or superlatives, form their plural for both genders on the mode of ^سفعل, as ^{كـ}أحمر *red*, Fem. ^سأحمرًا, Pl. ^سأحمر; ^{كـ}أبيض *white*, Fem. ^سأبيضًا, Pl. ^سأبيض for ^سأبيض.

Adjectives of the form ^سفعل commonly take the form ^سفعل in Pl., as ^سأحمر, ^سأحمر.

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. | | PLUB. |
|----|--------------------|----------------------|-------------------|
| 1. | ^س غرفة | <i>chamber</i> | ^س غرف |
| 2. | ^س جدار | <i>wall</i> | ^س جدر |
| 3. | ^{كـ} أحمر | <i>red</i> | ^س أحمر |
| 4. | ^س قربة | <i>jar</i> | ^س قرب |

| | SING. | | PLUR. |
|-----|---------------------------------|--|-------------|
| 5. | رَجُلٌ <i>man</i> | | رِجَالٌ |
| 6. | بِزْرٍ <i>seed</i> | | بِزْرٌ |
| 7. | ضَارِبٌ <i>striking</i> | | ضُرَبٌ |
| 8. | كَامِلٌ <i>perfect</i> | | كَمَلَةٌ |
| 9. | رَامٍ <i>an archer</i> | | رِمَاةٌ |
| 10. | قِرْدٍ <i>monkey</i> | | قِرْدَةٌ |
| 11. | غِصْنٍ <i>branch</i> | | غِصْنَةٌ |
| 12. | وَجْهٍ <i>face</i> | | أُجُوهُ |
| 13. | مَطَرٍ <i>shower</i> | | أَمْطَارٌ |
| 14. | فَلَاةٍ <i>necklace</i> | | أَفْلَادَةٌ |
| 15. | طَابِقٍ <i>frying-pan</i> | | طَوَابِقٌ |
| 16. | شِمَالٍ <i>left</i> | | شِمَالٌ |
| 17. | غُلَامٍ <i>boy</i> | | غُلَامٌ |

| | SING. | | PLUR. |
|-----|-------|--------------|-------|
| 18. | سقف | roof..... | سقفان |
| 19. | شريف | noble..... | شرفاء |
| 20. | حبيب | dear..... | أحباب |
| 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 $\text{ـ}^{\text{ة}}$, the Genitive in $\text{ـ}^{\text{ة}}$, the Accusative in $\text{ـ}^{\text{ة}}$ or $\text{ـ}^{\text{ة}}$.

DIPTOTES.

All Duals and Regular Plurals are Diptotes.

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

Regular Plurals Masculine form the Nominative in ونَ, the Genitive and Accusative in يْنِ terminal, as N. مُؤْمِنُونَ *believer*, Gen. and Acc. مُؤْمِنِينَ.

Regular Plurals Feminine form the Nominative in اتَ, the Genitive and Accusative in َاتَ, 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 أَفْعَلٌ, as N. أَكْبَرٌ, أَكْبَرُ, Gen. and Acc. أَكْبَرٍ, أَكْبَرٍ.

Where these Adjectives form their feminine in ة they are Triptotes, thus from أرمل ^{س-ك} orphan, Fem. أرملة ^{س-ك}, we have Masc. N. أرمل ^{س-ك}, Gen. أرمل ^{ك-س}, Acc. أرملا ^{ك-س}.

Appellative Nouns of the form أفعل ^{ك-س} may be either Diptotes or Triptotes, as N. أجدل ^{ك-س} or أجدل ^{س-ك} hawk.

2. Adjectives ending in أن ^{ك-س} servile, whose feminine is not formed in ة , thus from غضبان ^{ك-س}, Fem. غضبي ^{ك-س}, we have Masc. N. غضبان ^{ك-س} angry, Gen. and Acc. غضبان ^{ك-س}.

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

| NOM. | | GEN. AND ACC. |
|-------------------------------|-------------|-------------------------------|
| عذراء ^{ك-س} | damsel..... | عذراء ^{ك-س} |
| صحراء ^{ك-س} | field..... | صحراء ^{ك-س} |
| حكما ^{ك-س} | sages..... | حكما ^{ك-س} |
| أوليا ^{ك-س} | chiefs..... | أوليا ^{ك-س} |

If the *alif-hamzah* be part of the root, they are Triptotes, as N. رِدَاءٌ *cloak*, Gen. رِدَائٍ, Acc. رِدَائًا.

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

| NOM. | | GEN. AND ACC. |
|------------|----------------------|---------------|
| عَجَائِبٌ | <i>wonders</i> | عَجَائِبٍ |
| مَدَارِسٌ | <i>schools</i> | مَدَارِسٍ |
| مِفَاتِيحٌ | <i>keys</i> | مِفَاتِيحٍ |
| نَوَاصِرٌ | <i>helpers</i> | نَوَاصِرٍ |

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

| NOM. | | GEN. AND ACC. |
|-------------|----------------------|---------------|
| عَثْمَانٌ | <i>Othman</i> | عَثْمَانٍ |
| أَبْرَهِيمٌ | <i>Abraham</i> | أَبْرَهِيمٍ |
| قَبْرُسٌ | <i>Cyprus</i> | قَبْرُسٍ |

If these names be Trilateral, and the second letter be jezmated, they may be also treated as Triptotes, as

N. ^سه^د *Hind*, ^سد^د *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 *ـى*. The Accusative ends in *يَا*, or in Derivatives from the Defective Trilateral in *ـى*.

NOM. AND GEN.

ACC.

| | |
|------------------------------|-----------|
| قَاضٍ <i>Cadi</i> | قَاضِيَا |
| غَازٍ <i>spoiler</i> | غَازِيَا |
| رَامٍ <i>caster</i> | رَامِيَا |
| مَغْرٍ <i>smearing</i> | مَغْرِيَا |

MONOPTOTES.

When a Noun ends in *ا*, *و* or *ى*, preceded by *fethah*, it admits no variation of case, as Nom., Gen.

and Acc. عَصِي *rod*, رَحِي *mill*, بَشْرِي *good news*, نَكْرِي

memorial, شَفَا *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, ^سأَب father, ^سأَخ brother, ^سحَم father-in-law, ^سفَم mouth, ^سهَن a thing, ^سنَو endowed with; but when in construction the Nominative terminates in و, the Genitive in ى, the Accusative in ا. Thus we have in construction,

جَاءَ أَبوكَ، أَخوكَ، حَموكَ، فَموكَ، هَنوكَ، نَو مالٍ Nom.

رَأَيْتَ أَباكَ، أَخاكَ، حَماكَ، فَماكَ، هَناكَ، نَذا مالٍ Acc.

مَرَرْتُ بِأَبيكَ، بِأَخيكَ، بِحَميكَ، بِفَميكَ، بِهَنيكَ Gen.

بِذِي مالٍ

Note. The *mim* of فَم 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

أَبِي، أَخِي، حَمِي، فَمِي، هَنِي

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

قَصَاعٌ, رِجَالٌ, كَبِيرٌ, قِصْعَةٌ, رَجُلٌ Nom.

قِصَاعٍ, رِجَالٍ, كَبِيرٍ, قِصْعَةٍ, رَجُلٍ Gen.

قِصَاعًا, رِجَالًا, كَبِيرًا, قِصْعَةً, رَجُلًا Acc.

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 رَجُلًا *O man*, the man addressed not being pointed out; يَا عَبْدَ اللَّهِ *O Abdallah*; يَا طَالِعَ جَبَلًا *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 زَيْدًا *O Zeid*, يَا رَجُلًا *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 ؤ, ُ, ِ, become َ, ِ, ِ, 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 رَسُولَ اللَّهِ *the prophet of God came*; رَأَيْتَ

عَبْدَ مَلِكِ مِصْرٍ *I saw the servant of the king of Egypt*;

أَتَيْتَ بَكْتَابِ عَجَابٍ *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 بَنُو 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 الْمَلِكِ is pronounced *medeenet el melek*;

أَبْنَتِي 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. | |
|--------|-------|--------|-----------|
| هِيَ | | هُوَ | 3rd Pers. |
| أَنْتِ | | أَنْتَ | 2nd — |
| | أَنَا | | 1st — |

Dual.

| | |
|-----------|-------|
| هُمَا | 3rd — |
| أَنْتُمَا | 2nd — |

Plural.

| | | |
|-----------|----------|-------|
| هِنَّ | هُم | 3rd — |
| أَنْتُنَّ | أَنْتُمْ | 2nd — |
| نَحْنُ | | 1st — |

If **هُوَ** or **هِيَ** are preceded by **وَ** or **فَ** conjunctive, they sometimes lose their *dammah* and *kesrah*, as **وهو**, **وهي**.

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. |
| كَ | | كَ | 2nd — |
| | | نِي or دِي | when the object of Verbs. |

Dual.

| | |
|-------|-------|
| هُمَا | 3rd — |
| كُمَا | 2nd — |

Plural.

| | | |
|-------|-------|-------|
| هُنَّ | هُمَّ | 3rd — |
| كُنَّ | كُمَّ | 2nd — |
| نَا | | 1st — |

Ex. عَلَيْه upon him; عَلَيْهَا upon her; لَكَ, لَكَ to thee; عَنِّي concerning me; ضَرَبَنِي he struck me; دَارَهُمَا the house of the two; رَأَيْتَهُمْ, رَأَيْتَهُمْ I saw them; كِتَابِكُمْ, كِتَابِكُمْ your book; عَلَّمْنَا 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 *ي*, as أَشَفَّتْ 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 قَرَأْتَ كِتَابَاكَ *I have read thy two books*; قَالَتْ بَنُوكَ *thy sons said*; رَجَعُوا نَاصِرُونَ *thy helpers returned*. In the 3rd Pl. Masc. of the Past the mute *ا* is rejected, as كَثِيرُونَ نَصَرُونَ *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 تَأْمُرُونِي 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 بَلَاءٌ affliction, we have when the pronoun ه is annexed, بَلْوَةٌ سَارٌ affliction was heavy, بَيْنَ سَبَبٍ بَلَاءٌ 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. رَمِيَهُ and فَتِيَهُ are also correct.

7. When ا or و quiescent precede the affix ی, its *kesrah* becomes *fethah*, as حَطَايَا *my sins*. If ی quiescent precede ی, a diphthong يّ is formed, as عَلَيّ *upon me*.

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

The affixes of the 3rd Pers. in all numbers change their *dammah* into *kesrah* when preceded by *kesrah*, or by ی quiescent, as عَلَيْهِمْ, قَلْبِهِمْ, حَمَاهِمَا, كِتَابِهِ, &c.

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

Singular.

| Fem. | Com. | Mas. | |
|----------|----------|----------|-----------|
| أَيَّهَا | | أَيَّاهُ | 3rd Pers. |
| أَيَّاكِ | | أَيَّاكَ | 2nd — |
| | أَيَّايَ | | 1st — |

Dual.

| Fem. | Com. | Mas. | |
|------|------------|------|-----------|
| | أَيَاهُمَا | | 3rd Pers. |
| | أَيَاكُمَا | | 2nd — |

Plural.

| | | | |
|------------|----------|-----------|-------|
| أَيَاهُنَّ | | أَيَاهُمْ | 3rd — |
| أَيَاكُنَّ | | أَيَاكُمْ | 2nd — |
| | أَيَانَا | | 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

أَيَاكَ نَعْبُدُ وَأَيَاكَ 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. أَنِّي *I*; أَنَا *we*; أَنْتَ *thou*; أَنَّهُ *he*; لَكِنِّي *but I*; لَكِنَّا *but we*; كَأَنَّكَ *as if thou*; كَأَنَّهُ *as if he*; لَيْتَكَ *would that thou*; لَعَلَّآ *perhaps we*.

When **ى** is affixed to particles ending in simple **ن**, it is strengthened by the addition of a second **ن**, as **مَنِي**, **عَنِي**, &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. **أَعْطَانِيَهُ** *he gave it to me*; **يَكْفِيكُم** *it will suffice thee against them*; **حَبِيَهُ** *my love for him*.

The Demonstrative Pronoun *this* is thus declined:

Singular.

| | Fem. | | Mas. |
|---|-------------|------------|------------|
| { | ذِهِ | ذِي | ذَا |
| | تَا | تِي | |

Dual.

| | |
|---------------|-----------------------------|
| تَانِ | ذَانِ Nom. |
| تَيْنِ | ذَيْنِ Gen. and Acc. |

Plural.

Com.
أُولَئِكَ or **أُولَئِكَ**

That is thus declined :

Singular.

| | | | |
|----------|--------------|----------|---------------|
| Fem. | | Mas. | |
| تَاكَ | | ذَاكَ | |
| | <i>Dual.</i> | | |
| تَانِكَ | | ذَانِكَ | Nom. |
| تَيْنِكَ | | ذَيْنِكَ | Gen. and Acc. |

Plural.

Com.
أُولَئِكَ or أُولَآئِكَ

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

ها is frequently prefixed and the ا written over the line, as هَذَا, هَذِهِ, هَؤُلَاءِ, or omitting the ا we have هَذَا, هَذِهِ, هَؤُلَاءِ. To make an emphatic demonstrative م is added to ذَلِكْ, as ذَلِكُمْ خَيْرٌ لَكُمْ that course is the best for you.

Substantives qualified by demonstratives require the Article.

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

Singular.

| | |
|---------|----------------------------|
| Fem. | Mas. |
| الَّتِي | الَّذِي Nom. Gen. and Acc. |

Dual.

| | |
|------------|--------------------------|
| الَّتَانِ | الَّذَانِ Nom. |
| الَّتَيْنِ | الَّذَيْنِ Gen. and Acc. |

Plural.

| | |
|--------------|-----------------------|
| الَّتِي | الَّذِينَ Nom. |
| الَّلَوَاتِي | الَّلِي 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. *هذا هو الرجل الذي مررت به* *this is the man by whom I passed.*

من ^م *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 أَي ^{اَی}, the feminine form of which is اَيَّة ^{اَيَّة}. This interrogative relative governs the genitive, as اَيُّ كِتَابٍ ^{اَيُّ}. It is joined likewise with the various personal pronouns of the dual and plural, as اَيُّهُمَا ^{اَيُّهُمَا} , اَيُّهُمْ ^{اَيُّهُمْ}.

Whosoever, whichsoever, are expressed by اَيُّمَنْ ^{اَيُّمَنْ} , اَيُّمَا ^{اَيُّمَا}.

When اَيُّ ^{اَيُّ} is used alone it is regularly declined:

Singular.

| Fem. | | Mas. | |
|------------------------------|--|--------------------------|------|
| اَيَّة ^{اَيَّة} | | اَيُّ ^{اَيُّ} | Nom. |
| اَيَّة ^{اَيَّة} | | اَيُّ ^{اَيُّ} | Gen. |
| اَيَّتَا ^{اَيَّتَا} | | اَيَّا ^{اَيَّا} | Acc. |

Dual.

| | | | |
|------------------------------------|--|--------------------------------|---------------|
| اَيَّتَانِ ^{اَيَّتَانِ} | | اَيَّانِ ^{اَيَّانِ} | Nom. |
| اَيَّتَيْنِ ^{اَيَّتَيْنِ} | | اَيَّيْنِ ^{اَيَّيْنِ} | Gen. and Acc. |

Plural.

| | | |
|-----------|-----------|---------------|
| أَيْتَاتٌ | أَيُّونَ | Nom. |
| أَيْتَاتٍ | أَيْدِينَ | Gen. and Acc. |

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

Singular.

| | | | |
|------------------------|---|--------|------|
| Fem. | | Ma. | |
| مَنْهٌ، مَنْتٌ، مَنْتٌ | } | مَنْوُ | Nom. |
| | | مَنْيُ | Gen. |
| | | مَنْاُ | Acc. |

Dual.

| | | |
|------------|---------|---------------|
| مَنْتَانِ | مَنْانِ | Nom. |
| مَنْتَيْنِ | مَنْينِ | Gen. and Acc. |

Plural.

| | | | |
|---------|---|----------|---------------|
| مَنْاتٌ | } | مَنْوُنَ | Nom. |
| | | مَنْينِ | Gen. and Acc. |

NUMERALS.

| | Fem. | Mas. | | Fem. | Mas. |
|----|-------|--------|------|-------|------|
| 1 | واحدة | واحد | 1st | أولى | أول |
| | أحدى | أحد | | | |
| 2 | اثنان | اثنان | 2nd | ثانية | ثان |
| 3 | ثلاث | ثلاثة | 3rd | ثالثة | ثالث |
| 4 | أربع | أربعة | 4th | رابعة | رابع |
| 5 | خمس | خمسة | 5th | خامسة | خامس |
| 6 | ست | سته | 6th | سادسة | سادس |
| 7 | سبع | سبعة | 7th | سابعة | سابع |
| 8 | ثمان | ثمانية | 8th | ثامنة | ثامن |
| 9 | تسع | تسعة | 9th | تاسعة | تاسع |
| 10 | عشر | عشرة | 10th | عاشرة | عاشر |

| | |
|--|--|
| $\frac{1}{2}$ ^{س و} نصف | $\frac{3}{4}$ ^{ث ل ث} ثلاثة ارباع |
| $\frac{1}{3}$ ^{س و} ثلث, ^{س و} ثلث or ^{س و} ثلث | $\frac{1}{5}$ ^{س و} خمس |
| $\frac{1}{4}$ ^{س و} ربع | $\frac{5}{6}$ ^{س و} خمسة اسداس |

NOTE.—The form of these fractional numerals from 3 to 10 is usually in the Sing. ^{س و} فعل, in the Pl. always ^{س و} افعال, as Sing. ^{س و} ثلث, Pl. ^{س و} اثلث.

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.

| | Fem. | Mas. |
|----|---------------------------|----------------------------|
| 11 | ^{س و} إحدى عشرة | ^{ث ل ث} أحد عشر |
| 12 | ^{س و} اثنتا عشرة | ^{ث ل ث} اثنا عشر |
| 13 | ^{س و} ثلاث عشرة | ^{ث ل ث} ثلاثة عشر |
| | &c. | &c. |

| | Fem. | Mas. |
|------|---------------------|----------------|
| 11th | حَادِيَّةٌ عَشْرَةٌ | حَادِي عَشْرَ |
| 12th | ثَانِيَّةٌ عَشْرَةٌ | ثَانِي عَشْرَ |
| 13th | ثَالِثَةٌ عَشْرَةٌ | ثَالِثَ عَشْرَ |
| | &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 | مِائَةٌ | 300 | ثَلَاثَ مِائَةٍ |
| 200 | مِائَتَانِ | 400 | أَرْبَعَةَ مِائَةٍ |

| | | | |
|------|-----------|------|-------------------|
| 1000 | أَلْفٌ | 3000 | ثَلَاثَةَ أَلْفٍ |
| 2000 | أَلْفَانِ | 4000 | أَرْبَعَةَ أَلْفٍ |

11,000 أَحَدٌ عَشْرَ أَلْفًا

12,000 اثْنَا عَشْرَ أَلْفًا

100,000 مِائَةَ أَلْفٍ

200,000 مِائَتَا أَلْفٍ

1,000,000 رِبْوَةَ

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

اثْنَا عَشْرَ and اثْنَتَانِ; thus we have Masc. N. اثْنَا عَشْرَ,

Gen. and Acc. ^{عَشْرَ} ^{اِثْنَيْ} عَشْرَ; Fem. Nom. ^{عَشْرَةَ} ^{اِثْنَتَا} عَشْرَةَ, Gen.

and Acc. ^{عَشْرَةَ} ^{اِثْنَتَى}. 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. ^{عِشْرُونَ}, Gen. and Acc. ^{عِشْرِينَ}. They are used as substantives. The substantive whose number they express follows in the accusative absolute, as ^{عِشْرُونَ} ^{رِجَالًا}.

In Numeration the unit always precedes the decimal, as 23 ^{ثَلَاثٌ} ^{وَعِشْرُونَ}.

In the numeration of hundreds, De Sacy asserts that the unit is declinable. This is contrary to the opinion of other Grammarians, who write ^{ثَلَاثِمِائَةٍ}, ^{أَرْبَعِمِائَةٍ}, 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 ^{ثَلَاثٌ} ^{مِائَةٍ}, ^{أَرْبَعٌ} ^{مِائَةٍ} are more correct than

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

الف is a substantive, and when following the numerals from 3 to 10 is used in the plural, thus we say أربعة الآف; ثلاثة الآف. Herein the usage of الف 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. في سنة ألف وثمانى مائة وأربعين *in the year one thousand eight hundred and forty.*

Distributive numbers are expressed by repeating the cardinal number, as اثنان اثنان *two by two*, أربعة أربعة *in fours*, or by a peculiar number of the forms فعال or مفعّل, as أحاد أحاد or موحد موحد *one by one*; رابع رابع or مربع مربع *in fours*. These distributive numerals are Diptotes.

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

Two-fold, three-fold, and the like, are formed by the addition of ^سي to the first form of distributive numeral, as ^سثَلَاثِيّ, ^سثَنَائِيّ.

THE ARTICLE.

The Arabs have only one Article ^{اَلْ}اَل *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 ^{اَلْ}اَلْبِرُّ ^{يَرْفَعُ}يَرْفَعُ ^{اَلْمَتَّ}اَلْمَتَّ *righteousness exalteth a nation*, ^{اَلْ}اَلْاِنْسَانُ ^{يَتَّبَعُ}يَتَّبَعُ ^{اَلْغُرُورَ}اَلْغُرُورَ *man pursues vanities*.

When the Article is prefixed to a noun subject to *tanwin*, the *tanwin* is retrenched and becomes a simple vowel, thus ^{اَلْ}اَلرَّجُلُ indefinite becomes ^{اَلْ}اَلرَّجُلُ *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

أَلْ، thus, *the camel of the sons of the desert* is expressed,

جَمَلٌ بَنِي الصَّحْرَاءِ.

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

جَمَلٌ لِبَنِي الصَّحْرَاءِ.

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 *الشَّمْسُ* 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 *الْجَمَلُ*, *الرَّجُلُ* 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. ^{اَ}ا, ^{بَ}ب, ^{تَ}ت, ^{سَ}س, ^{فَ}ف, ^{كَ}ك, ^{وَ}و and ^{لَ}ل.

To these ^{مَ}م and ^{عَ}ع are usually added, but they cannot be properly included in the list as they are mere contractions for ^{عَ}عِ and ^{مَ}مِ.

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

^{اَ}ا. Interrogative. It is prefixed to verbs, nouns, and also to other particles.

Ex. ^{اَ}اَقَامَ ^{سَ}سَ زَيْدٌ *has Zeid risen?*

^{اَ}اَزِيدُ ^{عِنْدَكَ}عِنْدَكَ *is Zeid at your house?*

^{اَ}اَ followed by ^{اَمْ}اَمْ conveys the alternative *whether—*
or.

Ex. ^{اَ}اَنْذِرْهُمْ ^{اَمْ}اَمْ ^{اَنْذِرْهُمْ}اَنْذِرْهُمْ ^{عَلَيْهِمْ}عَلَيْهِمْ ^{سَوَاءً}سَوَاءً *it is the same thing to them whether thou warn them or warn them not.*

أَزِيدُ عِنْدَكَ أَمْ عَمْرُو is it Zeid who is at thy house
or Amrou?

أَفِي الْبَيْتِ (do you mean) in the house?

أ is also vocative, as أَيُوسُفُ O Joseph!

ب.

ب signifies,

1. Place, or proximity, as أَنَا بِالْأَدَارِ I am in the house, مَرَرْتُ بِهَا I passed near her.
2. Employment, as هُوَ بِالصَّلَاةِ 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, بِالنَّفْسِ بِالنَّفْسِ 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*; *أَتَى مِمِّدَّكُمْ بِالْفِ مِنَ الْمَلَائِكَةِ* *I supply to your want a thousand angels.*

ت.

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

س.

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 سيأتي *he will come*; so also يَأْتِي يأتي *he will come at a more distant period.*

ف.

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

و.

Ex. لِيَكُنِ النُّورُ فَكَانَ النُّورُ ليكن النور فكان النور *let there be light, and there was light.*

جَاءَ زَيْدٌ فَرَكَبَ الْحِمْلَانَ جاء زيد فركب الحمليان *Zeid came, and then mounted the horse.*

قُلِ الْاِنْفَالُ لِلّٰهِ وَ الرَّسُولِ فَاتَّقُوا اللّٰهَ قل الانفال لله و الرسول فاتقوا الله *say, the spoils belong to God and the prophet; reverence God.*

ف 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 هَذِهِ الشَّجَرَةَ فَتَكُونُوا

مِنَ الظَّالِمِينَ

Ex. ^و ^{اِنْ} ^{اِحَدٍ} ^{مِّنَ} ^{الْمَشْرِكِيْنَ} ^{اَسْتَجَارَكَ} ^{فَاَجِرْهُ} *if*

one of the idolaters ask thee for help, help him.

^{فَلَمَّا} *and when,* ^{فَاِنْ} *and.*

ك.

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

Ex. ^{كِرَجُلٍ} *like a man,* ^{كَنَا} *like us.* United with ^{مَا} it forms an adverb, as ^{كَمَا} *as,* ^{كَمَثَلِ} is pleonastic, *like the likeness of.*

ل.

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. ^{لِلْحَمْدِ} ^{لِلَّهِ} *praise be to God.*

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

Ex. لِي، لَنَا، لَكَ.

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

ضَرَبْتَهُ لِلتَّادِيْبِ *I beat him for the sake of instructing him.*

بِالله *by God.*

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

2. ل is used pleonastically with the vocative in calling for help as يَا تَرْيِدُ; and as expressing the predicate, particularly when اِنْ has been prefixed to the subject, as اِنْ الله لِقَابِرٌ, and as forming the apodosis to a conditional sentence, as لَوْ جِئْتَنِي لَأَكْرَمْتَكَ *if thou camest to me I would honour thee.*

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

tive, as لِيَكْتُبَ, لِيَكْتُبُوا *let him write, let them write;*

لَاكْتُبَ, لَتَكْتُبَ, لِيَكْتُبَ *that he, thou, or I may write.*

لِ prefixed to the Present forms an Optative, as

لِيَتَوَكَّلَ الْمُؤْمِنُونَ وَعَلَى اللَّهِ *let the faithful trust in God, i.e. I wish that they would so trust.*

و

1. و couples nouns and sentences; it signifies merely

and; as أَنَا وَأَنْتَ *I and thou,* نَأْكُلُ وَنَشْرَبُ *we eat and drink.*

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

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

4. It is equivalent to *whilst,* and then throws the verb into the subjunctive, as لَا تَأْكُلِ السَّمَكَ وَتَشْرَبِ اللَّبْنَ *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 تَوَلُّوا عَنِّي وَأَنْتُمْ 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*, لَيْلًا *by night*, رَعْبَةً *anxiously*,
 يَمِينًا *on the right*, شَمَالًا *on the left*, يَوْمًا *some day*, دَاخِلًا
within, كَبِيرًا *much*, أَبَدًا *for ever*.

The following list of common Adverbs may be useful :

Place :

أَيْنَ *where*, interrogative, or otherwise.

إِلَى أَيْنَ *whither*, مِنْ أَيْنَ *whence*.

أَيْنَمَا *wheresoever*.

حَيْثُ *signifies also inasmuch as*.

فَوْقَ *above*, تَحْتَ *below*, أَسْفَلَ *underneath*.

قَدَامَ *before*, وَرَاءَ *behind*.

Time :

الآن or الآن now.

بعده afterwards.

قبل before.

متى when.

يومئذ on that day, حينئذ then.

أمس yesterday, البارحة yesterday.

أنا or أنا when, إذما, إذما whenever.

آن then, or behold.

أي حين or أيان when, interrogatively or not.

قد and قط are verbal adjuncts; the first is prefixed to the Past to increase the completeness of the action, as قام المسيح قد Christ has risen; قط is employed after a negative and increases its force, as ما رأيته قط I never saw him.

INTERROGATIVE ADVERBS.

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

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

رَب رَجُلٍ كَرِيمٍ لَقَيْتُ *I met but few generous men.*

أرَب رَجُلٍ قَامٍ رَأَيْتَهُ *I saw many men standing.*

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

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

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

Negative interrogatives are formed by prefixing ^أ to negative particles.

AFFIRMATIVE ADVERBS.

^{نعم} *yes*; ^{نعم} is the ordinary form of affirmative

but ^{نعم} *أى نعم* gives greater force. In reply to a call

^{نعم} is used as equivalent to *yes*; *what do you want?*

^{أبوء} *surely*, is a form of oath = ^{أى} *وآ* *yes, by Him,*

i. e. God.

^{والله} *surely*. ^{أى} is used also with other oaths, but

not alone as an affirmative.

^{بلى} *certainly*.

NEGATIVE ADVERBS.

^{لا}, ^{ما} are simple negatives. ^{ما} is used either with

the present or past tense; ^{لا} is used with the present as expressing a single negation, with the past likewise when

a negative alternative is required, as ^{لا جَدْفَ وَلا 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 لَمَّا يَكْتُبُ لَمْ he has not written.

فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ but God killed them.

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

لَا كَلَّا certainly not. Compounded of كَلَّ and لَّا.

Of all particles أَنْ 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 إِلَىٰ أَنْ until the time that; عَلَىٰ أَنْ on the condition that; أَنْ لَا that-not. It is sometimes purely expletive, as أَنْ إِلَيَّ عَصَاكَ cast down thy rod.

أَنْ *if*, as تَكْرَمْنِي أَكْرَمَكَ أَنْ *if thou honourest me,*
I will honour thee.

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

أَنْ الْكَافِرُونَ إِلَّا فِي غُرُورٍ *the wicked are not in any*
thing but a delusion.

أَنْ أَجْرِي إِلَّا عَلَى الَّذِي فَطَرَنِي *my recompence de-*
pends wholly on him who created me.

This negative meaning is ascribed to أَنْ 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

أَنْ أَدْرِي لَعَلَّه فِتْنَةٌ لَكُمْ أَوْ مَتَاعٌ إِلَىٰ حِينٍ *if I knew*
whether this is a trial for you or a temporary respite,
 we may suppose an ellipsis = *may I die if.*

لَيْنٍ *as if*, وَأَنْ *although*, إِنْ لَمْ *unless*.

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذَكَرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ

the believers who when God has been mentioned, are of reverent hearts, &c.

To these Adverbs may be added ^{أَيَّ} *أَيَّ* Oh, or that is to say; ^{حَاشَا} *حَاشَا* God forbid; ^{رَبَّمَا} *رَبَّمَا* sometimes; ^{لَا سِيَمًا سِيَمًا} *لَا سِيَمًا سِيَمًا* especially; ^{عَوَظَ} *عَوَظَ* never; ^{فَضَلًا} *فَضَلًا* still less; ^{فَقَطَّ} *فَقَطَّ* only; ^{كَيْفَ} *كَيْفَ* how; ^{لَيْتَ} *لَيْتَ* would that; ^{مَعًا} *مَعًا* together; ^{هَآ} *هَآ* behold; ^{هَؤُنَا} *هَؤُنَا* behold.

^{أَلَا} *أَلَا* properly signifying *but*, is used to express emphasis at the commencement of a sentence.

OF CONJUNCTIONS.

Of ^{فَ} *فَ* and ^{وَ} *وَ* we have already treated. Of ^{فَ} *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.

^{أَلَا} *أَلَا* that not, composed of ^{أَنَّ} *أَنَّ* and the negative ^{لَا} *لَا*.
^{لِأَنَّ} *لِأَنَّ* in order that not.

أَلَّا composed of اِنَّ 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 أَمَّا.

أَمَّا now in respect of.

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

بَلْ But.

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

كَيْلًا, لَكَيْلًا in order that; لَكَيْلًا, كَيْلًا in order that not.

لَكِنْ, لَكِنْ but; لَكِنْ receives the affixed pronouns.

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

PREPOSITIONS.

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

إِلَى *unto, in addition to.*

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*; *عَلَى دَيْنِ إِلَيْكَ* *a debt to thee is upon me*; *زَيْدًا عَلَيْكَ* *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 غَنِىَ عَنِىَ *rich without my aid.*

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

Since, as نَوَّومَ الصُّحَى لَمْ تَنْتَطِقْ عَنْ تَفْضُلٍ *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 عَنِ 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 عِنْدِي *with me = I have*; عِنْدَكَ *with you = thou hast*; عِنْدَهُ *with him = he has.*

لَدَا — لَد — لَدَّ — لَدِّن — لَدْن — لَدْن — لَدَى — لَدْن

لَدَّ — لَدَّ — لَدَّ *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.

لَدَّ *from*.

1. Point of departure either of time or place, as
 لَدَّ الْبَدَأُ إِلَى الْإِنْتِهَاءِ *from the beginning to the end*;
 رَاحَ مِنَ الْبَلَدِ *he went from the country*.

2. Origin, as in composition or partitive division, as
 الْإِنْسَانُ هُوَ مُرَكَّبٌ مِنَ النَّفْسِ وَالْجَسَدِ *man is composed of soul and body*.

اجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ *avoid the abomination of idols, i.e. resulting from*.

أَخَذَ مِنَ الدَّنَائِرِ *he took some gold pieces*.

مِنِ النَّاسِ 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 جَانِي مِنْ رَجُلٍ *no man came to me.*

أَكْتَبْتِ 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 مِنْ 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 ^{فَوْقُ} *the upper part*, ^{حَوْلَ} *around*, from ^{حَوْلُ} *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 الْقَوْمَ حَتَّى الْمَشَاةِ *the people came, even the walkers* أَكَلْتُ السَّمَكَةَ 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 يَتَعَبُونَ *they work until they are tired.* If it has an illative sense, *in order that*, it then requires the subjunctive, as يَشْغَلُونَ حَتَّى يَتَعَبُوا *they work that they may be tired.*

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

All prepositions and quasi-prepositions govern the genitive case.

OF INTERJECTIONS.

اِ، اُ are used to call or to chide, *O!*

اِ expresses grief, *ah!*

اِخ *ah! woe is me!*

اِغ *ugh!*

يَا 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*.

وَ *alas* is prefixed either to nouns or to sentences.

The noun may follow in the nominative, as وَ زَيْدٌ *alas! Zeid*; or either the single noun or the termination of the sentence may be affected by ا or آ, as وَ زَيْدًا or وَ زَيْدًا.

In cases where confusion might arise from the addition of this final آ, or even, according to some grammarians, where there is no danger of such confusion, ا is changed into و when preceded by *dammah*, into ي when by *kesrah*, as وَ غَلَامَهُ *alas! his slave*; وَ غَلَامِكِي *alas! thy (fem.) slave*, to avoid ambiguity between the forms غَلَامَهُ and غَلَامَهَا, غَلَامِكَ and غَلَامِكِي, thus made into vocatives.

وَ مَنْ حَفَرَ بِئْرَ زَمْزَمَ *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 **ي** is frequently dropped, as **يَا قَوْمِ** *O my people*, not **يَا قَوْمِي**.

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

أَنَّ اللَّهَ مَوْلِيكُمْ نَعَمْ الْمَوْلَى وَنَعَمْ النَّصِيرَ *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

تَوَلَّوْهُمْ الْاَدْبَارَ *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 وَبَطْرُسُ كَتَبْنَا
I and Peter wrote, أنت و محمد جيتما *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. زَيْدٌ رَاحَ Zeid went.

مَرْيَمٌ قَالَتْ Mary said.

الرِّجَالُ يَأْكُلُونَ the men eat.

الْحَمَامَاتُ يَطْرُنُ the pigeons fly.

النَّهَارُ تَجْرِي 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 ^سأبن, ^سبنون, 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.

^سقال ^سمحمد *Mohammed said.*

^سجاءت ^سالمرأة *the woman came.*

^سكتب ^سالرجال *the men wrote.*

^سأؤمن ^سكما آمن ^سالصفهاء *shall we believe as fools believe?*

^سقالت ^سبنو آدم *the children of Adam said.*

^سجاء ^سالكاتبون *the writers came.*

^سمر ^سالزيدون *the Zeids, i.e. the men bearing the name Zeid, passed.*

^سكذب ^سالنسوة *the women lied.*

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

أَكْثَرُ النَّاسِ لَا يَشْكُرُونَ *but the majority of*
men are not grateful; فَرِيقٌ مِنْهُمْ يَخْشَوْنَ النَّاسَ *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 جَاءُوا النَّاصِرُونَ *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 الْحَدِيدِ *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) بِسْطَانٌ جَمِيلٌ *a beautiful garden.*

(2) البِسْطَانُ الْجَمِيلُ *the beautiful garden.*

(3) اِبْرَاهِيمُ الْاَمِينُ *Abraham the faithful.*

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

(5) اَبْوَابٌ كَبِيْرَةٌ *large gates.*

(6) هَذَا الرَّجُلُ *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 الرِّجَالِ الْحَكِيمَاتِ 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 *سنة*.

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

Ordinal numbers are treated as other adjectives.

EXAMPLES.

ثَلَاثَ بَيْوتَ or *ثَلَاثُ بَيْوتَ* *three houses.*

أَحَدَ عَشَرَ كَوْكَبًا *eleven stars.*

تِسْعَ وَخَمْسُونَ عَيْنًا *fifty-nine fountains.*

مِائَةَ خَدَامٍ *a hundred servants.*

مِائَتَا خَدَامٍ *two hundred servants.*

أَلْفَ دِينَارٍ *a thousand denarii.*

ثُمَّ دَخَلَتْ سَنَةً سِتٍّ وَ تِسْعِينَ وَ ثَلَاثِمِائَةَ وَ الْفِ

then began the year 1396.

مَرَرْتُ بِالْجَبَلِ الْخَامِسِ وَهُوَ أَحْمَرٌ

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.

هِنْدٌ أَحْمَلُ مِنْ زَيْنَبِ

Zeineb.

هَذِهِ الْمَصِيبَةُ أَعْظَمُ الْمَصَائِبِ

fortune.

هُوَ (اللَّهُ) خَيْرُ الْحَاكِمِينَ

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.

كَتَبْتُ الْكِتَابَ الَّذِي كَتَبْتَهُ *the book which I wrote.*

رَأَيْتُ الشُّجَرَ الَّتِي شَفَيْتُهَا *the trees which I saw.*

مَحَمَّدَ الَّذِي آتَيْتُ لَهُ الْكِتَابَ *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.

زيد زرع أرضه *he sowed the field of Zeid.*

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

ملك مملكة بني إسرائيل *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. استعجل لي سمع كل الإنسان *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

اعلموا انكم غير معجزى الله *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 *نَفْسٌ*, *شَخْصٌ*, and similar terms to which the pronouns are affixed, as *قَالَ مُحَمَّدٌ نَفْسَهُ* *Mohammed himself said.*

2. Determinative, as

جَاءَ زَيْدٌ أَخُوكَ *Zeid, thy brother came.*

3. Definitive, as

نَفَعَنِي زَيْدٌ عِلْمُهُ *Zeid, his learning profited me.*

4. Partitive, as

أَكَلْتُ الرِّغِيفَ ثَلَاثَةً *I ate the loaf, i. e. a third of it.*

5. Restrictive, as

قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا *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.

أَمْسَ it was evening; it was.

أَصْبَحَ it was morning.

أَضْحَى it was afternoon.

ظَلَّ it continued.

بَاتَ *it was night.*

صَارَ *it was, became.*

لَيْسَ *it is not.*

زَالَ, يَزَالُ *it ceased;*

أَنْفَكَ *it ceased standing;*

فَتَى *he was young; he continued;*

بَرِحَ *it ceased;*

} when preceded
by a negative
or interroga-
tive particle.

دَامَ *it continued;* when preceded by the rela-
tive مَا.

Ex. أَمْسَى بَكْرٌ كَانَ زَيْدٌ قَائِمًا *Zeid was rising; Bekr*

مَا زَالَ أَحْمَدُ فَاضِلًا *Ahmed*

continued good; زَيْدٌ نَاطِقًا مَا أَنْفَكَ زَيْدٌ *Zeid continued*

to stand speaking; مَا دَامَ اللَّهُ مُوجُودًا لَا أَحْبَبْتُ مَا *the*
existence of God is not coeval with yours.

When the particle **أَنَّ**, 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.

لَكِنَّ and **لَكِنْ** *but*.

كَأَنَّ *as if*.

لَيَتَّ *would that*.

لَعَلَّ *perhaps*.

EXAMPLES.

أَنَّ زَيْدًا قَائِمٌ *Zeid is standing.*

بَلَّغَنِي أَنَّ أَحْمَدَ نَاسِكٌ *I have heard that Ahmed is devoted to God.*

عَمْرُو حَكِيمٌ لَكِنَّ ابْنَهُ جَاهِلٌ *Amrou is wise, but his son is idle.*

كَانَ زَيْدًا أَسَدًا *as if Zeid were a liar.*

لَيْتَ الْجَهْلُوكَ حَكِيمًا *would that the foolish man were wise.*

لَعَلَّ اللَّهَ غَافِرًا *perhaps God may be merciful.*

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

أَنْتَ فَاضِلٌ *thou art excellent.*

لَيْتَكَ مَحْسِنًا *would that thou wert kind.*

لَعَلَّكَ قَادِرًا *perhaps thou mayest be able.*

Transitive Verbs in Arabic, as in other languages, govern the accusative case, as اطِيعُوا 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.*

عَلِمَ *he learnt*; وَجَدَ *he found.*

أَتَّخَذَ *he took*; جَعَلَ *he made.*

خَالَ *he thought*; سَمِعَ *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. نَهَبَ بِالْوَلَدِ *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, ظَنَنْتُ زَيْدًا قَائِمًا *I thought Zeid*

was standing, may become in the passive ظَنَّ زَيْدٌ قَائِمًا *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 ضَرَبْتُ ضَرْبًا *I struck a stroke*; جَلَسَ جَلْسًا *he sat in session*.

2. It is the object of the Transitive Verb.

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

Ex. رَكَبْنَا حِمَارًا *we mounted a donkey*.

ظَنَنْتُ زَيْدًا حَكِيمًا *I thought Zeid skilful*.

The pronominal affixes to the particle أَيًّا, and the subject of أَنْ 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. صَبَاحًا *in the morning*; مَسَاءً *in the evening*; غَدًا *to-morrow*; مَجْلِسًا *in the court*; مَقْعَدًا *in the place of session*; تَحْتَ *below*; فَوْقَ *above*; which last two,

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

EXAMPLES.

مَابَ شَوْكَاً *he died from vexation.*

هَرَبَ خَوْفَساً *he fled from fear.*

عِنْدِي رَطْلٌ زَيْتاً *I have a roll of oil.*

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

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

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

EXAMPLES.

سَرْتُ وَ عَمْرًا *I went with Amrou.*

مَا شَانِكَ 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 رَجُلًا فِي الدَّارِ *there is not a man in the house.*

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

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

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

سُبْحَانَ *praise be to him (God).*

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

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 عَيْنِ مَاءٍ يَشْرَبُ *he came to the well to drink.*

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

جَعَلَ قَارُونَ يَقُولُ *Karun began to say.*

بَقِيَ زَيْدٌ يُرْسِلُ *Zeid continued to send.*

كَانَتِ النَّفْسُ تَرْهَقُ *the spirit was nearly departing.*

Particles of Exception: **خَلَا**, **حَاشَا**, **سَوَى**, **غَيْرَ**, **أَلَّا**,
عَدَا.

Of these particles **أَلَّا** alone is strictly a particle;
غَيْرَ and **سَوَى** are more properly nouns, **حَاشَا**, **خَلَا** and
عَدَا verbs. The construction of **أَلَّا** 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

$$\left. \begin{array}{l} \text{أَلَّا زَيْدًا} \\ \text{أَلَّا زَيْدًا} \end{array} \right\} \text{مَا قَامَ الْقَوْمُ} \text{ } *the assembly did not rise*$$

with the exception of Zeid, Zeid being one of them.

فَمَا الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ *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 **إِلَّا** must be in the accusative, as مَا قَامَ الْقَوْمُ إِلَّا حِمَارًا *the assembly did not rise, but donkeys*; donkeys not being included in the preceding substantive قَوْمٌ.

3. When **إِلَّا** has the adverbial sense *only*, it produces no effect upon the construction of the sentence, thus we say, مَا رَأَيْتُ إِلَّا زَيْدًا *I saw only Zeid.*

Of **غَيْرِ** and **سِوَى** it may be observed that they themselves follow the construction of nouns after **إِلَّا**, so that we may suppose **إِلَّا** 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. خَلَا، عَدَا *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.

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

The Indeclinable Numerals *كَم*, *كَاي*, *كَايِن* and *كَايِن* *how much* and *how many*, if used interrogatively, require the following substantive in the accusative singular, but if *كَم* 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.

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

بِكَم *دِرْهَمٍ* *يَسُو* *هَذَا* *الْبَيْتِ* *how many dirhems does this house cost?*

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

قتلْتُ $\left\{ \begin{array}{l} \text{عَبْدٌ} \\ \text{عَبِيدٌ} \end{array} \right\}$ مَا أَعْرَفُ كَمْ *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?*

كَمْ 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.

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